

The Two Worlds.

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PRICE ONE PENNY.

The spirit world around the world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

SPIRIT IDENTITY.

THE CASE OF COLONEL A—.

BY EDINA.

PREFATORY NOTE.

THE medium by whose hand this, and the messages to be afterwards dealt with, have been written, is my daughter. Since the year 1876, when she was aged nine, she has been totally deaf, but retains the gift of speech. She is of a lymphatic temperament, and very guileless and simple minded. Since the spring of 1890 she has become a powerful clairvoyant, clairaudient, and writing medium. All her powers have been developed in the home circle, and she is not permitted to exercise her gifts except among ourselves, or on very rare occasions at the house of a select friend. Her "inner vision" is now very clear, and the clairaudience (which only extends to the spiritual world) extremely good. During the time she is engaged in automatic writing she informs us that she sees nothing, being enveloped for the time in a white, vapoury cloud, which does not enable her to read a word of what she is penning. We have now in our possession seven thick note-books filled with messages automatically written by her, and purporting to be from denizens of the other world. The greater portion of these are mundane in their character, relating to past or present, but disclosing identity and personality, while many details given, which were unknown to us at the time, have been subsequently verified on inquiry.

With these preliminary remarks I now proceed to deal with the first of our recent cases—that of Colonel A—. I may here note that "A" is not the correct initial of the name of this officer, as for obvious reasons it is not desirable to disclose the identity of persons who have passed from earth life within the last ten or twelve years. The name of this officer is herewith sent for editorial verification, and also a note of the page of the newspaper where his life history is detailed as after mentioned.

In June last an officer who had seen much active service in the army, and had taken part in at least two important campaigns in the East, visited us to examine some of our automatic messages. In the course of his visit he incidentally told me he was very anxious to "open up communication" with an officer who had been a dear friend, and who had died in his arms on the battlefield. The name of this friend, or the battle at which he was killed, were not mentioned. As he was going to London I suggested he should call on a certain medium, whose address he got, to see if any tangible results would follow.

On the night following this visit my wife sat alone (as she often does) to get messages by the table. In the course of the sitting there came to her a communication purporting to be from a friend of our visitor of the previous night. The "intelligence" directing the table was, however, quite unable to spell out a name, whereupon my wife said, "If you have power, go and show yourself to my daughter, who is in the next room, and she may be able to know who you are." The "tilting" of the table at once stopped, and in a very short time thereafter our daughter came to her mother, who had still remained at the table, and said, "An officer has come to me just now in the lobby, and says his name is Colonel A—, and I think he has been killed by a wound in the throat, as he pointed with his finger in that direction." She tried to pronounce the name of the place where the ghostly visitor had said he was killed, but could not quite remember the exact words, although, as the sequel proved, her description of the word was very nearly correct.

Next forenoon I called on our military visitor, who informed me that the name of the colonel, and the circum-

stances connected with his death, were quite correct. At my request he jotted down on a card the names of several places in India, including that at which the colonel was killed, and on this being shown to the medium, she at once picked out the correct word. She was unable, however, on this occasion to identify a photograph of the colonel, which had been furnished to me, and could only say "it was like him." The reason assigned by her was that she met the figure in the lobby, which was dark at the time, and could not see the form very distinctly.

Since that time she has had many visits from the colonel, and on 2nd February last I took her to the Reference Library (which is open only to ratepayers), and showed her a page of the *Illustrated London News* for the year 1880, containing two portraits. Covering up the names, I asked if she had ever seen any of those persons, and she at once put her finger on the right one, and said, "That is Colonel A—." The existence of this portrait had only been discovered by myself a short time previously, and was the result of a long and careful search. This is, so far as known to me, the only copy of the *News* available here, as I find that all the clubs and libraries sell their illustrated papers annually. I need hardly say this volume was never in the possession of the medium, and she could not obtain access to it without my intervention.

Colonel A— is now a very frequent visitor to our medium. He meets her in the street, walks by her side, comes to her in her room, and has been the means of bringing a large number of other officers over on the "other side" to write messages by her hand. These communications will be dealt with in the order in which they came. The colonel has also written several messages by the hand of our family medium. His earlier communications were not so full of details of his life history as I could have desired, but during Christmas week a message covering three pages of the note-book was given. It is most convincing on the question of identity, and contains a full account of the leading events of his life history, from the date when he entered the army in 1854, down to its tragic close in 1880. A diligent search of the files of the *Times* and *Illustrated London News* during this last mentioned year enabled me to verify the whole message, and every date and leading event spoken to are correct. There is throughout the communication clear evidence by the use of military phrases and terminology that the writer had spent his life in the army; the message discloses personality, and gives a most concise and coherent sketch of a distinguished military career. The colonel affectionately alludes to his former comrade in arms, who had visited us, and makes it abundantly clear that a very strong tie of attachment existed between them in earth life.

There remains only to be noticed one peculiar defect in this case, viz., the refusal or failure of the "communicator" to reply to three test questions submitted to us by the gentleman before referred to, and which, on more than one occasion, have been put by the medium to the "Colonel," but without result. Again and again he has said he would answer these "all in good time," and at his last visit he told the medium to "wait" and it "would be all right." The why or the wherefore is difficult to understand, except on the assumption that memory is as often defective on the other side as it is here. That has been my experience in several cases where the evidence of identity was very strong, and with these remarks I must leave this part of the case, as an unsolved problem in psychology.

Your readers are now in possession of all the facts of the case, and I have only to point out (1) that the medium was only twelve years old when the war occurred in which the Colonel was killed; (2) that none of us ever heard of him before he appeared on the scene in June, 1892; (3) that the volume containing his obituary notice and portrait was found by me after a long search, and in a place to which the medium could not have access without my intervention as a ratepayer; and (4), what is perhaps the best point of all, that her disposition is such that she would not take the

trouble either to write a message or to verify it, unless she was moved by controlling powers from "the other side."

I have only to add that the handwriting in the messages is not at all like that of the Colonel in earth life, a specimen of which has been shown to me.

This is our normal experience of automatic writing. However clear the internal evidence may be of the identity of the writer, he or she is rarely able to reproduce the earthly script. Out of many hundreds of messages, I can only put my finger on about a dozen in which the earthly calligraphy and signature have been reproduced.

(To be continued.)

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

LORD LINDSAY'S TESTIMONY.

MARVELLOUS indeed was the progress of the Spiritual movement in Great Britain the first twenty years—that is, from 1850 to 1870. Real, tangible, and positive facts had been witnessed in many a home, and so believers banded together and formed societies for investigation, and thus what had only been read about as a something afar off and mysterious became part of their lives, and therefore of more value than all theories which humanity had concocted. So many had no real rest, no glimpse of light from Book or Church, and the scientific materialism which was rampant failed to nourish. Spiritualism came and revived the old religious feelings which had waned in many a heart, and stimulated the latent fire. In their own homes people had opened the door without the help of any ecclesiastic, and the loved ones entering in, opened the eyes, taught grand lessons, comforting the sad, and admonishing kindly what was wrong. People were taught clearly to stand alone, not to lean on church or priest, but to "bethemselves," manly and womanly. One single echo, a tiny rap from the loved ones, was of more value than book revelations, more comforting than what without evidence were simply speculations. What loads of doubt and despair were slowly dissipated by the new gospel! It helped men once again to look upward and feel that there was indeed love and wisdom in this world of ours, that death was really promotion to many, and no curse. It got right down to the souls of men and women, and brought out new and bright features in their lives. Truly the Christ had come again in most unlooked for fashion, not at university gates, or in pompous cathedrals, but in the homes of the many. It had honey-combed our country in a few years, and although many who felt its influence were silent and afraid to speak out except among themselves, still there were numbers of brave souls who could not be still, for the truth burned mightily within them.

In my previous papers I have given the names of men eminent in science and literature who spoke that which they knew, but there were crowds of common people who with rare devotion spent themselves in the work of propagandism. In Liverpool, Manchester, Newcastle, here in Glasgow, and in many villages and towns there were men and women with the loftiest spirit who sacrificed themselves that others might know the good news. They bore much of sneer and scorn, holding on their way with the consciousness that they had caught hold of a vital truth which nothing could put down. They could afford to meet with calm feelings any amount of ridicule, for they felt continually the reality and power of what was behind them. As typical men out of hundreds, I might mention the sterling John Lamont, of Liverpool, full of wisdom and intelligence, with his great trust and confidence, his noble conception of duty and brave manly life, so helpful to all who come within his sphere; and Andrew Glendinning, of London, the first president of the Glasgow Association, who for over a quarter of a century has never slackened in his advocacy. With a rich, emotional nature, he has held up weak hands and trembling hearts, making them feel there was truth and beauty in a cause that had such workers as him. The knowledge of immortality, not as an article of faith, but as a piece of personal knowledge and individual experience, has enlarged and enriched his naturally religious nature, and shown us that the saintly character still blossoms among mankind.

About 1870 people had begun to ask in the press and other quarters, Why should this thing be allowed to grow? why does not some body of reputable persons examine its claims and put an end to it? For the people who talked

thus had no other idea than that what was narrated was a mere delusion. The reported marvels were incredible, because not in accordance with their ordinary experiences. And thus in reply to this talk the London Dialectical Society appointed a committee to investigate the phenomena alleged to be spiritual manifestations, and report thereon. The committee originally numbered some thirty, and Professor Huxley and George Henry Lewes were invited to co-operate, but Huxley, wise and penetrating, had not found spirit in his investigation of the mystery of Nature, and so it could not exist. No doubt he had said brave words condemnatory of people denying what they had not seen but which might be possible in other realms, but when he came to Spiritualism, well, "Here he drew the line." He would not look at all, but sent what I would say advisedly was one of the silliest letters ever penned by a cultured man. It is one of those things which after generations will wonder at, that such a noble mind allowed prejudice to obscure his ordinarily tolerant spirit, and write, when he was invited to join in the investigation, first that he had no time, which might have been passed over as a sufficient reason, but he added: "I take no interest in the subject; supposing the phenomena to be genuine, they do not interest me;" and he says the only case of Spiritualism he had examined for himself was as gross an imposture as ever came under his notice. Surely if genuine and true, a student of Nature like him should have found them full of interest as much as the "yeast plant," "A piece of chalk," and other subjects on which he has written so lucidly. He lost sight of the fact that other men of status, educated and scientific like himself, went into the investigation with a strong prejudice against it, feeling that it must be based on credulity and fraud, but who, the more carefully they examined the subject, the more convinced they became as to the reality of the facts. Such a letter was a sneer to his fellow associates, who had worked in the realm of Spiritualism, and who had got sweet satisfaction. Who would say that he was treating the subject fairly to prejudice a case and scatter obnoxious hints? Was this likely to help in the settlement of a matter which deeply concerns the whole of mankind? Dr. Kerner, in Germany, had the same kind of treatment to meet when he examined the case of the Seersess of Prevorst. The scientific men called him a silly dupe. In return he told his critics that they might have come and seen for themselves by merely crossing the brook, but instead of doing that they all ran to their homes, and got upon their high stools, and began writing about her case. Folly has indeed oftentimes been associated with great names, and in no instance more marked than in this letter of Professor Huxley.

The letter of George Henry Lewes, the helpmate and counsellor of George Eliot, was equally curt and valueless, but the committee set to their work not discouraged by any refusals. Some good names were amongst them. H. G. Atkinson, the friend and coadjutor for many years of Harriet Martineau—a man who kept to the fringe of the subject for years, sometimes loud in defence and at other times critical and sceptical; Dr. Maurice Davies, who had written "Orthodox and Heterodox London," who was many years before he got the length of publicly declaring himself a Spiritualist; materialistic thinkers like Dr. Drysdale and Charles Bradlaugh; Sergeant Cox, a popular judge and a successful newspaper proprietor, who had seen much of the phenomena; at "sittings" he talked to the "dear spirits"; when away he talked of "psychic force," but a man of clear brain who held not back at any time from declaring what he had seen. Then there was the great naturalist, Alfred Russel Wallace, who has done the cause such noble service, no more weighty name being in our ranks; the facts changed him from a believer in matter and force only to a larger knowledge. Christian people talk about conversions, but here was indeed a genuine case. Some very wonderful testimony was presented before the committee as a whole.

The mediumship of D. D. Home was vouched for by many who at different times had witnessed what had transpired in his presence. The Earl of Crawford, then Lord Lindsay, who has some reputation as an astronomer, told of the shower of raps in his own rooms when Home was present—the first phenomena he heard. Then at another meeting he saw a crystal ball placed on Home's head by spiritual agency, which emitted flashes of coloured light. He saw a piano orate raised in the air without any noise, then notes were struck though it was locked and the key taken away. Further on

he saw Home while entranced elongated eleven inches. He repeated the experiment only to find it confirmed. That night he missed his train and so got a shakedown in Home's room. Here he saw a female figure. He asked Home what he saw, when he said "A woman looking at you." Then she faded away. He said that he had frequently seen Home go to the fire and take out red hot coals, carry them about in his hands, and then put them inside his shirt; and that eight times he, Lord Lindsay himself, held red hot coals in his hands without injury. And then he told what seems hard of credence, but what has been corroborated by the present Earl of Dunraven, a member of Lord Salisbury's late Government, and others. He saw a window move up, and Home float out and into the air eighty-five feet from the ground and come in by another window. This was only in keeping with other parts of his evidence, where he saw him in full light standing in the air seventeen inches from the ground.

When asked had he ever obtained any information not known to the medium or any one present at the time, Lord Lindsay told the following: "A friend of mine was very anxious to discover the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls [to whom I have referred in previous articles] and we had a séance. We sat at a table, and soon the raps came. My friend then asked his questions *mentally*. He went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel. The name of the street and the number of the house were given. We went to Whitechapel, found the man, and subsequently through his aid obtained a copy of the draft. He was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of *no avail* as all the questions were *mental* ones." This was surely a clear bit of evidence to come from a man of weight and integrity. Spiritualists at intervals have met with similar facts which have to be faced, and the only way to meet them is the recognition that outside ourselves there are persons who know more than we, and through mediums send the intelligence needed. This is no isolated case like Jesus and the woman of Samaria, but similar things could be vouched for amongst almost any body of Spiritualists. I know of several such. I should have mentioned that Lord Lindsay and his family were familiar with what is called second-sight.

(To be continued.)

THE WATCH TOWER PAPERS.—No. IV. HINDERING HELPERS.

To every army there is attracted a large number of followers, who, though unattached to the main body, nevertheless manage to live thereon, in a fashion satisfactory to themselves. Generally these "unattached" are mere vampires, who are as willing to prey upon their friends as to loot the enemy when opportunity presents. Under many a specious plea of loyalty to the force they have primarily associated themselves with, they often make their officious assistance a mere cloak for serving their selfish ends, with the result that, when caught in the act, a musket ball will summarily settle all accounts with them, and rid the camp of a meddlesome and dangerous hanger-on.

Is the great army of modern Spiritualists free from the presence of these followers, who have attached themselves to its ranks, to help themselves under the plea of aiding the cause? If so, how must they be dealt with? The task of censor is difficult and delicate. To question the apparent *bona fides* of any action oftentimes raises a storm of indignation, and consequent misrepresentation. Yet, for the sake of truth and right, the odium must, at times, be risked. A thunderstorm clears the atmosphere, and the air is sweeter and purer after.

The Editor recently remarked that "Spiritualism is larger than any *man*," which is most true. Neither, may it be added, has any person the right to exploit the cause, under the guise of public work, conducted for private gain, unless it be under such safeguards and control as will place all matters beyond suspicion.

Let the meaning of this be made clear. The gospel of Individualism has been run to seed in our cause for years past. The result is that following the bright (1) example of

its leading apostle we have had the unpleasant experience of meetings for public services, with all the appearance of societary efforts, held in private houses, reports sent to our papers, and the money collected at these assemblies comfortably shared between the speaker and the tenant of the house. No control, no committee, no guarantee for anything. In cases where no other meeting is held in the town, and where a house is thrown open for the good of the cause, and is thus the only opening for the presentation of our philosophy, one may feel grateful for such a meeting place, and one need not grudge a financial recompense for wear and tear of goods and chattels. But, what can be said where the situation is quite the opposite? Where there are not only one but two or even three regularly constituted Spiritual societies, and a stranger to the town, or a seceder from one of the societies, coolly announces public services and circles, in a "Progressive Spiritual Hall," that are simply a private speculation of the promoter's. What is to be done in such case? A public protest must surely be justifiable, stating that the regularly organised bodies of Spiritualists in the town will not recognise the effort until it is placed upon the proper basis of organised formation. Our people should be warned not to support those who, leech-like, have attached themselves to us to suck our blood, divert support, and weaken the power of our public work. Our National Federation should be posted on such matters, and issue a manifesto. The "hinderers" need to have a little light let in upon their methods, then Spiritualists can be left to decide whether they will support efficient and honest societary work, where accounts are audited, where the people who support the work have every assurance that their money is honestly used for the purposes for which it is subscribed, and with the added safeguard that the workers engaged will not disgrace them or their cause by platform incompetency or personal impropriety. For such things are indeed hindering helps to the extension of our noble work.

SENTINEL.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

How long we might have remained in Genoa I know not had we been masters of our own time, but unfortunately we had to return to our work again, and our holidays drew to a close all too soon for us both.

A few days before we left an incident occurred that impressed me so much that I wrote it down at the time, and can therefore give it with more accuracy than if I spoke from memory alone.

We had been invited to a large party given by an Italian family of distinction in Genoa, friends of Madame De Marteville. There was amongst the guests a certain French doctor, a man of science and author of several important works, who had recently engaged in studying the subject of hypnotism and hypnotic suggestion, as he preferred to call it. He had adopted the views of that school of thinkers who hold that the whole of the phenomena of Spiritualism and kindred subjects are nothing more than the transference of thoughts from the brain of the operator (or some one present with him) to the brain of the subject, and that it affords no proof whatever of the existence of any agency outside our own minds. He even denied that in hypnotism or mesmerism any fluid, such as ether, or anything whatever passed from the mesmerist to the person he mesmerised. In fact, that any one, by merely regarding a bright revolving metal disc could hypnotise themselves, and thus place themselves in a position to receive any suggestions from any minds with which they came in contact.

This gentleman, whom I will call Dr. L—, first attracted my attention from my overhearing a somewhat animated discussion he was engaged in with another gentleman in a corner of the room near where I was standing, and as the subject interested me, I drew closer to hear what he would say.

The gentleman with whom he was arguing was a retired English officer, of strong conservative views, and a rooted objection to what he termed "new fangled nonsense," and he was contending there was nothing in the thing at all—hypnotism and mesmerism were both "bosh"—it was just a trick got up to delude people, like any other conjuring humbug. So animated did these two become that the attention of the rest of the company was drawn to them as well

as mine; and one of the guests (I forget who) suggested that if Dr. L— would give us a practical demonstration of his powers it would be the most satisfactory argument of all, and that the best way would be for the officer, whose name was Captain Maldon, to pick out the person to be hypnotised from amongst those whom he knew to be free from all suspicion of being in collusion with Dr. L—, and for the other persons present to suggest to the doctor what the sensitive should be asked to do. It was proposed that the tests to be given should be written on slips of paper by one of those present and handed to the doctor by Captain Maldon. The doctor would then read them over to himself and "suggest" mentally to his hypnotised subject what to do.

After some little debate this was agreed to, and a sister-in-law of Captain Maldon's was proposed, as being quite unknown to Dr. L—. This lady was a quiet-looking person of about forty-five or so, and was on her way back to England with her husband, a country squire, who had been spending his summer in Switzerland, and was now returning to his home. They had only arrived in Genoa a few days before on a visit to some friends, and were total strangers to Dr. L—. Captain Maldon and the squire both agreed that there would be no "hocus pocus" with this lady, and we all awaited the result of the experiment with much interest. Dr. L— simply requested that we would all remain as quiet and passive as possible, and on no account get excited. He asked six people to write down on slips of paper what they wished her to do, and then to fold them up and hand them to him. He then placed an arm-chair a little apart from the company and seated Mrs. Humphreys in it, and as he had not any of the revolving discs he spoke of with him, he proposed to make a few passes over her to induce sleep. Captain Maldon laughed and said, "Oh! yes, do anything you like; you may paw away as long as you please over her head—that won't help you much."

At first Mrs. Humphreys sat quite unaffected by the doctor's magnetism, then her head sank forward, and she seemed to all appearance asleep. Dr. L— motioned to Captain Maldon to hand him one of the slips of paper, which he read over mentally, keeping one hand lightly resting on the lady's head. She shivered and moved uneasily, and then rose and went over to the piano, like one walking in sleep, and took a flower from a vase and gave it to our hostess; then the doctor willed her to do something else, and she went over to the table, took up a book, opened it at a certain page, and pointed to the third line. A nod from the Captain signified this was right; and then Dr. L— took another slip of paper and, without touching Mrs. Humphreys, "willed her" to execute this test. This time she returned to the end of the room where sat, and after standing in an uncertain way for a moment, she walked up to where Aimée sat and took her fan from her hand and began to cross the room again. With a growing expression of wonder Captain Maldon nodded again to the doctor, and was about to hand him another of the slips of paper when Mrs. Humphreys stopped suddenly, and seemed to become greatly agitated; she held the fan (which I now noticed was a very curious-looking one, evidently a very old one, and made partly of old lace, and indeed, as Aimée explained afterwards, it was the one she had found in the old oak chest that had come from Ben's Hollow, though this we did not think of till subsequently) tightly in her hands, and began to rub her forehead with it, and to moan and sigh as if much distressed. She shivered and moaned and made several convulsive movements, and then, as Dr. L— (who had made us all a sign to keep quiet) touched her lightly with his hand, and asked her what was the matter, she began to speak in a strange, far-away, half whispering voice. The first few words she uttered were unintelligible, and she talked like one in her sleep, moving the fan from her forehead, and softly passing her hand up and down it as she spoke. Then in a low dreamy, but distinct voice she said: "No! no! not this dark place. Take me away, I do not know this house, these people." She paused, and then spoke again, clearly and in a stronger voice: "I see a large house now, many people, they are dancing. What queer dresses, what hoops they wear, and powder on their hair; the men wear their hair long and tied with a ribbon, but oh! what faces, how sad, how weary they all look, and yet they seem to be obliged to go on moving about. I see the room too, it is lighted by many candles; the windows are open and I see a garden and a dark sheet of water and hills—wild dark hills beyond; there are trees round the house. It has a portico in front and a terrace with vases of flowers, and steps leading down to the water. Now I seem to be going down to the

lake, and the house has faded behind me; it grows dark, the lake looks gloomy, such dark brown water—marsh water." Her voice died away, and she dropped the fan with a shudder and covered her eyes with her hands, then in a voice of terror almost, she exclaimed, "Who is that dark shadow, why does he come here?" Then in a whisper she said, "He is following some one. He is following a young man, a tall fair young man with curling hair; he goes with him everywhere, it seems to be all round him, this dark shadow." Again she paused, and then spoke once more. "Now I see two more people and I see the lake again, and the fair young man stands by it; those other two come down the steps and along the path to him. It is a girl and a young man, a dark-haired young man. The girl has a dark blue dress on and a basket in her hand, a small basket, and she has something white like a shawl in the other hand; they are talking, and their heads are close together; they don't see the fair young man yet, but he sees them, and his face changes and he looks at them with such hate. Why don't they go back? I can't move to make them. They have reached the lake now, there is a boat on the shore, the fair young man stands by the boat and helps the girl into it; as she gets in she hands him the shawl and basket. Ah, the shawl has slipped and fallen into the water, the dark man has lifted it out and gets into the boat too. They are out on the lake now. The girl sits in the stern and steers the boat, the dark young man sits and rows and looks at her, the other—the fair one—is in the bow, he looks angry and sits silent and sullen. There is another man in the boat, a dark shadow like a man; a short man with broad shoulders wrapped in a cloak; I can't see his face, he has something over it. He whispers in the ear of the fair man and points to a long knife he has; the fair man takes up the knife, and the dark shadow beside him seems to wrap himself all round the other till they look like one. I can hardly see the fair young man, he is lost in the darkness of the other. What! What is he going to do? Oh, what is it? Stop him, some one! He will kill the other; he has the knife in his hand and is trying to stab the other. The girl sees it and screams, and they are all struggling together, and that dark shadow seems to be over them all—they are all in darkness. Oh, stop it, some one, stop them. Will no one stop them; it is a murder I see—a murder." With a great cry of horror Mrs. Humphreys threw up her arms and then sank insensible on the floor.

In a moment the ladies were all round her, offering her smelling salts, fanning her, etc., and it was some minutes before Dr. L— could restore order and get Mrs. Humphreys carried into a little anteroom where it was quiet. He then made a few passes over her in an upward direction, and after a few convulsive shivers she regained consciousness, but was so much shaken by the extraordinary experience she had passed through that she preferred to return home at once, and there, as far as the public were concerned, the matter rested. There were of course fifty explanations offered, the most popular being the thought-reading-hypnotic one. Dr. L— being held by most to have proved that there was such a thing as thought transference, it being considered that Mrs. Humphreys' vision of the house, the lake, and the murder was just a mixture of the ideas existing in the minds of the other guests, her previous performances in carrying the books, etc., as "suggested," being held to prove the Doctor's theory most satisfactorily.

Captain Maldon and his brother-in-law were by no means so readily satisfied, however, and the former more than hinted there must be some trickery practised by Dr. L—, though he confessed it was beyond his power to find it out, and he felt his sister-in-law had been made a victim of in some way. As to Mrs. Humphreys herself, she had no recollection of what she had seen, or done, or said. Her mind was a blank, but she said that she felt quite nervous and upset, and should never allow such a thing to be tried again. In short, the party broke up rather uncomfortably, most people having a disagreeable idea that Dr. L— was a pleasanter man to know at a distance, and that these sort of experiments were decidedly to be avoided as tending to upset one's established notion of things. For my own part I had been much interested, and was still more so when I learned from Aimée where she had obtained the fan. We had all recognised Ben's Hollow from the description, but that, Jack held, only proved that our minds were answerable for Mrs. Humphreys' thinking of it. I however thought the incident curious enough to write down a full account in order to see if anything would follow that would be of interest.

(To be continued.)

CONSEQUENCES: NOT FORGIVENESS.

A WISE AND SPIRITUAL SERMON ON SIN.

BY REV. B. J. SNELL.

I REMEMBER once asking a scholarly and diligent minister who often helped me with advice in the early days: "How do you deal with sin?" To which he replied: "I don't deal with it—I leave it alone." My brethren, I cannot do that. I cannot come here and preach to you only of the God of sunshine and flowers, singing-birds, and little children; I cannot speak to you only of the beauty of this mansion of God, of the many smiling oceans, and the innumerable streaming of the stars. I must declare to you the whole counsel of God as it finds me; and I say plainly to you, God is not a God of feeble good-nature who shuts His eyes to sin. He hates sin with an inexpressible hatred, and in His hand the Father all-loving bears a rod wherewith to chastise the sinner. And I am sure of this, because punishment is linked so inexorably with sin. Plato said that sin and punishment are twins who walk through the world with their heads tied together; but the connection is closer even than that. Sin and punishment are as inseparable as the substance and its shadow in the broad noon sunshine. Take this sheet of paper, cut it thin, thinner, thin as the airiest tissue; it still has two sides, always two sides. This side is sin, that side punishment. And by thus yoking them so inevitably I think God has given us an object-lesson whereby to learn what sin really is and how terrible it is.

THE CERTAINTY OF RETRIBUTION.

The gospel of forgiveness does not mean impunity, remission from the consequences of sin. "Whoever a man soweth that shall he reap," be he saint or be he sinner. That is the everlasting law of God expressed in facts which lie not; and neither your prayers nor mine, nor Christ's Gospel itself, can abrogate that law. Mr. Page Roberts, in a recent volume of sermons which are masterly because so self-restrained, says: "You may as well argue with a Nasmyth's hammer as it falls, or murmur dulcet words of peace to the thundering avalanche, as seek to interfere with the retribution which is inseparable from sin."

The laws of Nature, which are simply the mind and will of God expressed in facts, show that punishment is certain. They say, "Conform to our conditions, or you will suffer." There are cases in which we cannot trace this, just as there are rays beyond the spectrum invisible to us; but they still exist. *God wants us to be men, and He does not raise His finger to save us from the effects of our own folly. If He did, the earth would soon be peopled exclusively with fools; the moral fibre would shrivel out of men; character would be a boneless pulp, and worship a mindless posturing.** But the Lord God is not a languid Eli, who merely shakes his head condoning over the excesses of His children. This world is no lotus land of soft voices and irresponsible dalliance. "Look," cries Nature, "at the broken beings who stagger into premature collapse, who 'burdened crawl towards death'; those bright, wild days, when they defied results, have wrought their revenge. It may have been more thoughtlessness than actual badness, yet that did not save them." "Be sure of this," cries common-sense, "every offence against your body has its punishment as a seed within its heart, every sin is a step towards death, and no praying will stop it." "His bones are full of the sins of his youth, which shall lie down with him in the dust." God's law will be fulfilled. Repentance cannot send back the shadow on the dial, no anodynes or unguents can obliterate the traces on mind and habit—the scars remain. Every act is subtly registered within; we are our own books of judgment, and the tale of our most secret sins may be extracted thence.† Every experience is there in some form or other; it made its mark on you, on the unseen face which stands behind the eyes.

SUFFERING THROUGH SIN.

It is the fate of our generation to look facts in the face; and sometimes Hope comes near breaking her heart. We see plainly that nearly all the pain and suffering in the world comes straight from sin, and we know that the evil effects of the sins of the fathers remain in the children. Remember, my brothers, that you are not writing your own history merely, but that you are shaping the history of your children yet unborn. God grant you are not making black stains in their nature, for which they will one day curse you. Sin is a leprosy that descends to the third and fourth generation, and then culminates, probably, in extirpation. That

is the measure of God's hatred of sin. Why should I beat the air in uttering futile words, when God has written it large in facts? "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap."

I do not wonder that the deeply-wrought consciences of our fathers, trying to find some adequate symbol of the eternal woe and heinousness of sin, spoke of undying flames. Oh! the helplessness of the preacher! What can he say, but what you already know? What are my words but flimsy rubbish? The first blast of temptation sweeps them from your memories like straws. We all know that sin is mad folly leading to ruin; but temptation stretches out its long arms and clutches us; and lo! all words of warning are forgotten, all the fine things we have thought are burnt up in the furnace of inclination. We all know that sin is slavery, and yet, alas! we put our necks beneath the yoke.

Brethren, I will say no word about the horrors of the pit, about hell's flames and curses. I have tried to keep my sentences within the bounds of sobriety, for the theme itself is solemn. But it is of no use to cry "Peace, peace," when there is no peace. Remember this. We can never undo what we have done; *Almighty God cannot do that, cannot make it as though we had never done that thing.* [True, and therefore "the Lamb of God" cannot "take away the sins of the world."] Every sin means loss of power. If I lose time I cannot make it up. "Oh yes! by greater work and constant effort." No, no; if we are capable of greater effort, we could still have put it forth even if we had not lost that time. If we engrain evil desires in our souls, it will take long to erase them; men have to wrestle and pray, "even to the shedding of blood," to hold in tendencies grown strong through past indulgence. Forgiveness may be won, but all the power spent in redeeming ourselves from the evil that enslaved us might have lifted the soul higher. The best that we can do, but for that past, would have been better. Something is lost never to be found again, even though our feet be set straight for the Morning Land.

[It seems pitiful that the above clear-cut and condensed wisdom, which gives the lie direct to the so-called "plan of salvation by the atoning blood," should have tagged on to it the superstitious conclusion as follows:]

What shall I say? "Behold the Lamb of God who taketh away the sin of the world!" That poor, tear-stained, woe-stricken brother, Christ; stricken through the heart with our transgressions; Christ, in whose eyes were the passion and peace of Paradise, came to give freedom to the slave, forgiveness to the sinner, salvation to the world. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—*Christian World Pulpit.*

[How lame and impotent the conclusion! How the science, philosophy, and sound sense of all the preceding utterances are stultified and set at naught by dragging in these poor sectarian catch-words and cant phrases of orthodoxy. Mr. Snell the philosopher shall answer Mr. Snell the theologian.

The everlasting law of God is expressed in facts which cannot lie. Christ's gospel cannot abrogate the law of consequences. Retribution is inseparable from sin. What then is the remedy? Not "Behold the Lamb." Not acceptance of the claim that Jesus can give forgiveness to the sinner, but "conform to our conditions," "the mind and will of God expressed in fact." "God wants us to be men, He does not raise a finger to save us from the effects of our folly," etc. True, Mr. Snell. Neither does He offer us salvation through the Lamb. We must cease to do evil, and learn to do well. Every act of wrong leaves its scar behind, but every effort to do right helps to wipe out that scar. We must learn to sow good seed, and step heavenward, even if it be through sin that we learn to feel the need of reform, and regain our spiritual freedom through repentance and tears.

Spiritualism reveals the path of eternal progress open to every one who *wills* to reach the ideal life. It does not limit man's power to become intelligent, obedient, and wise. Death introduces the soul into the realm of consequences, where men reap all the harvest of their pure thoughts, and earnest efforts, and noble motives, and where the dross gets blown away, and even the sufferings consequent upon folly become finally transmuted into a cause of rejoicing. "God wants us to be men," to grow strong, wise, and self-reliant, and leaves us to learn by our folly, and not to save us from the necessity for effort. Hence even sin must serve the purpose of our spiritual education, and prompt us to love and live the higher life.]

* Italics ours.

† Spirits have taught this all along, and psychometry proves it.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, FEBRUARY 17, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

DO THE DEAD RETURN?

THE opening months of 1893 will long be memorable for the outburst of Spiritualism, and the publication of Mr. Stead's testimony to the reality of the intercourse, as also for the statements made by Rev. Haweis, and Dr. Parker's absurdly illogical open letter to Mr. Stead. Now comes another reverend gentleman who affirms that the dead do return, but, unfortunately, has not the courage to put his name to his testimony. Ashcroft and men of his stamp will be left stranded on the mud of Materialism directly. The facts of spirit existence and intercourse are being admitted all along the line.

"A Clergyman of the Church of England" has just published through Mr. Fisher Unwin a book entitled, "Do the Dead Return?" price 2s. 6d. Till some three years ago he ascribed Spiritualistic phenomena partly to self-delusions and subjective impressions of particular minds, partly to fraud and trickery. But after investigation he came to the conclusion that "the so-called dead return, and are able, under certain conditions, to hold intercourse with the living."

Here is one instance, says the *Northern Daily Telegraph*, which he records of intercourse by spirit knocks—

On one occasion the text of my sermon was given to me at once, but to my astonishment not in the words of the authorised version, which I had quoted, but in that of the revised version, of which I was then quite ignorant. I only afterwards, by reference to other books, discovered that the rendering of the text in the revised version was a much better and more correct one. I asked, "What is your opinion respecting the thoughts expressed?" Answer: "They are right and true, but they were not all your own." "Whence, then, did they come?" "From spirits who assist you and influence your mind; who would assist you much more effectually if your mind were more passive. You must be less anxious in your writing and preparation; trust more to spiritual help and influence."

He adds that this advice has been given him repeatedly in different places and by spirits speaking through different media.

For a long time our author doubted the trustworthiness of the evidence regarding spirit writing. But seeing is believing, and conviction with him soon took the place of scepticism. One instance is thus recorded—

At last we heard the quick movement of connected writing, followed again by a series of sharp and emphatic taps. "Shall we examine the paper?" "Yes." Further taps indicated a desire to communicate something. This occurred before the paper was examined. We elicited the following communication: "We made a mistake in the last line; substitute 'protect' for 'direct.'" I gave the written message as I received it. The mistake, corrected before examination, gives it, to my mind, additional value:—

"Lord, Thy mercy guide us,
Be Thou ever beside us;
In Thy ways direct us,
'Neath Thy wings direct us."

I can vouch for the absolute trustworthiness of this communication and for the positive fact that it was written by other than human agency, and without physical contact of any kind.

SPIRIT VOICES.

"Our friends are here, I think, and anxious to speak to us," was the remark of the leader of the circle of which the author was a member on one occasion.

Loud and emphatic taps at once emphasised the correctness of this statement. Almost immediately afterwards a faint but distinct voice exclaimed, in a low whisper, "Good evening, my dear friends; I am so glad to meet you all. The power is weak at present, but I shall be able to speak better by-and-by." A few moments later I heard the voice again, proceeding, as it seemed to me, from another part of the room and the other side of the medium, but now as clear and distinct, and as fully under control, as that of any ordinary human being. For nearly two consecutive hours a deeply interesting conversation respecting the present and future life, and the subject of spirit intercourse, was thus carried on between the living and "the dead," until the power failed, and the voices, with parting greetings, died away.

SPIRIT FORMS.

The clergyman writes:—

The incident which followed [some other manifestations] has left a very deep impression upon my mind, and has, so far as I am individually concerned, taken the whole subject of spirit intercourse absolutely out-

side the reach of any element of doubt. Not many minutes had elapsed when I was told by the controlling spirit that a young man had drawn quite close up to my chair, and that he appeared extremely anxious to communicate with me. I made two or three unsuccessful attempts at identification, and was asking for a fuller description, when my wife—who, I may add, had only seen a photograph of the person concerned—called out the name of E—, a young friend of mine who passed away some little time previously. Three loud and emphatic taps on the table announced the correctness of her guess.

A BRIDGE TO THE UNSEEN

Is the title of a significant article in *The Christian World* for February 9, to which we would add

SPIRITUALISM THE KEYSTONE OF THE ARCH.

At last the despised and rejected phenomena are being recognised and reckoned with. "The stone rejected by the builders" is about to be placed in its rightful position. Our contention that modern mediumship and spiritual phenomena supplement and make believable the testimony contained in the Bible records is now being admitted on all hands. Fresh evidence concerning man's relation to the spirit world would be "a reinforcement to faith," and "an immense boon to multitudes of perplexed minds." In those few words the necessity for and utility of our work as Spiritualists is admirably presented, and we are justified by "our friends the enemy" for our long and arduous labours.

THE FLOWING TIDE IS WITH US.

Spiritualists, we are on the "up grade." Our facts are winning recognition all along the line, and will command the respect of thoughtful and spiritually-minded people the world over. While we rejoice that our triumph has come, we must look to it that we maintain the dignity of our cause. The success which has so far rewarded our labours must incite us to

REDOUBLED EFFORTS,

to promote the spread of our principles. Spiritualists, the future is yours if you will rise to the requirements of the hour, and recognise your duty to maintain the highest possible standard, and to represent our spiritual ideals at its best both by worthy lives, sincere motives, spiritual endeavours, and thus to bring about such helpful and loving angel ministry by "goodness and purity," as will enable the wise and noble souls of the higher life to lead us to the table-lands of wisdom and love.

"A BRIDGE TO THE UNSEEN."

"Is the present age about to receive, on a great scale, fresh evidence concerning man's relation to the spirit world? There is no doubt that such a reinforcement to faith would be an immense boon to multitudes of perplexed minds. The fact has to be faced that, despite all the arguments of theologians, the supernatural element in the Scriptures, and the important Church doctrines founded thereon, have, with a large section of the thinking world, been of late falling into discredit. Hume's famous contention that miracles are contrary to our experience, while false or mistaken evidence is not, has somehow stuck in the throat of the present generation. It has made men prodigiously sceptical on the subject of Scripture testimony. When Renan declares that Christ's career came to an end with his last sigh upon the cross, and when Strauss demonstrates to his own satisfaction how the myth of the resurrection arose, many people are disposed to take it for granted that the witness of the evangelists, of St. Paul, and of the early church has been finally disposed of. Mr. Leslie Stephen, in his recently published volume of essays, maintains that 'the whole vision (of the future world) has become so shadowy and uncertain that its hopes and its terrors cease alike to have any tangible influence.' Mr. Buchanan, in one of his latest epistles on the controversy that has ranged around his poem, says, 'the question between Christ or Christianity and the world is this, Is there or is there not any life beyond this life we live? If Christ established that splendid certainty, Christianity will never be played out. . . . Humanity up to date has proceeded on the assumption that it was false, or, at least, doubtful.' The growth of the scientific spirit in its application to the study of history has caused men to judge of the phenomena of past epochs by the laws which they find operating in their own, and the tendency is increasingly strong, as these representative quotations show, to reject statements as to what has happened in the past which are not borne out by corresponding experiences in the present." The

* Italics ours.

challenge to Christianity then is, if it would bring the world back to genuine belief in its supernatural histories, to

PRODUCE CORROBORATIVE EVIDENCE.

from temporary phenomena. Mr. Stephen, in the essays just alluded to, declares that theology is unable to scientifically prove one single point of its contention about the supernatural.

"The remarkable feature of the present position is that exactly upon this crucial point a large and constantly increasing body of witnesses, whom it would be very difficult to convict either of fraud or of imbecility, are coming forward to declare that the evidence demanded, and declared impossible of production, is actually accessible. Our readers may remember a book by Florence Marryat, to which we a short time ago drew attention, entitled 'There is no Death,' in which the well-known authoress relates her experience of intercourse with departed friends, her dead daughter amongst them, on evidence which she declares as good as any which Stanley could produce of the truth of his assertions about his Central African forest. Mr. W. T. Stead is a man generally supposed to have his wits about him, and he is now furnishing the Psychical Research Society with testimony of communications received by himself from the spirits of dead persons, on the truth of which he is prepared to stake his whole reputation. And now a book, entitled, 'Do the Dead Return?' published by Mr. Fisher Unwin, has just appeared by 'A Clergyman of the Church of England,' full of statements of personal experiences, which he challenges the deniers of an existence after death to explain. He declares in his preface that up to some three years since he had 'shared the generally received opinions respecting the phenomena commonly described under the term Spiritualism, and had ascribed them partly to self-delusions and subjective impressions of particular minds, partly to fraud and trickery.' Being subsequently led to investigate the subject for himself, he declares that, in company with friends whose intelligence and probity were beyond question, he has received messages from 'the so-called dead' by rappings, by writing, *fac-similes* of some of which he has reproduced in his book, and by the spoken voice. Once, by the latter method, 'for nearly two consecutive hours a deeply-interesting conversation, respecting the present and the future life and the subject of spirit intercourse, was thus carried on between the living and "the dead," until the power failed, and the voices, with parting greetings, died away.' In addition to this, he testifies to having seen, in company with a number of trusted fellow-witnesses, the materialisation of some departed friends, whose features were recognised, and who gave other unmistakable evidence of their identity. Gleams and flashes of light, and what might be described as 'tongues of fire,' at times were among the signs of spiritual presences. Those with whom they thus communicated were of various degrees of intelligence, some showing great mental capacity. Once, when some 'exceedingly complex and metaphysical questions' were proposed, 'the answers of the spirits were at all times clear and comprehensive, and so quick that the question was scarcely formulated before the answer came, on each separate point, with extraordinary precision, lucidity, and exactness of expression.' The writer, after describing the 'materialisation' scene, says, '*it seems to me somewhat childish, after such an experience, to waste time in seeking to disperse the doubts of the unbelieving.*' He is fully aware that the pursuit of these experiences is not unattended with danger. The other world, like our own, has in it the frivolous and the unworthy, as well as the good and the pure, and the search for phenomena by the mere amusement or excitement hunters may easily be attended by evil consequences. But

PURITY AND GOODNESS

on this side the veil attract the purity and goodness on the other. 'I believe that a gathering together of a number of devout men of pure heart, and with a reverent desire for truth, is the best type of a séance.' 'It is the prayerful, aspiring, elevated tone of mind which produces that peculiar magnetic power and atmosphere, if I may so call it, into which evil influences cannot penetrate. This, it seems to me, is the only legitimate method of spirit intercourse, the only form of séance to which the New Testament bears witness.'

"We must leave these statements and the others of which this remarkable book is full to make their own impression on the minds of our readers. Whatever theory may be formed of them, it is evident that the materialism and agnosticism which of late have so loudly claimed to represent

the really cultured and sane mind of the age, and which flatly deny to man any knowledge of the unseen, are now being squarely challenged on their own ground. The agnostics must either explain these phenomena or abate their own pretensions. The theme is ripe for a thoroughly scientific investigation and for a scientific verdict. The gainsayers and deniers of the age have a plainly-defined issue put before them. *The New Testament is a record of spiritual phenomena and revelation. We are told these things are incredible because nothing answering to them is producible now. It is for materialistic agnosticism, in the light of what is declared to be actually going on in our midst, to prove that statement.*"

"DO THE DEAD RETURN?"

By W. T. STEAD.

CONSIDERING that it is over two years since Professor Oliver Lodge, then president of the Physical section of the British Association, is reported to have said that he could no longer resist the conviction that the permanency of the individual after death could be as scientifically demonstrated as other natural phenomena, it is surprising that we have had to wait so long for any expression of opinion on this subject from the clergy of the Church of England. Professor Barrett told me twelve months ago that he was perfectly satisfied, after many years of very careful observation of the phenomena, the existence of which was beyond dispute, that the permanence of the individual after death, and also the possibility of at least occasional communication from beyond the grave, was incontrovertibly established. He said more—he declared that he always told his Positivist friends that if they would give six months to the examination of the evidence, bestowing upon it the same attention that they would give to the elucidation of, say, the physiology of a frog or the habits of an earthworm, they would be irresistibly driven to the same conclusion as that at which he had arrived. The evidence as to spirit identity is so copious, and the facts are so accessible, and there is such a broad field for endless fresh experiment, that after such declarations by men of such eminence, it is difficult to understand why there should be such a reluctance on the part of the religious world to recognise the facts. It might have been thought that the professors of a religion which is based on the foundation-stone of communications made from the invisible world to dwellers in this material universe, and which has as its scriptures a collection of books which are saturated from cover to cover with the idea of spirit presence, spirit return, spirit guardianship, and spirit inspiration, would at least have shown a sympathetic interest in the subject. So far from this being the case, the subject has been boycotted in the pulpit with a severity which does not say much for the readiness of the modern cleric to examine all things, and prove all things, to say nothing of trying the spirits in order to find out whether they are angels and ministers of light, or whether they are goblins damned.

This little book, by a clergyman of the Church of England, who, naturally enough, shrinks from appending his name, marks the beginning of the break-up of the long frost of silence. We shall have plenty of books like it from all sections of the Christian Church before long, and it is to be hoped that the subject will be discussed by all subsequent disputants with the fairness and common-sense which characterises the pages of "Do the Dead Return?" There is nothing in the book that is novel to those who have bestowed any attention upon the subject. . . . The messages, of which he gives samples, are of no intrinsic importance, and the value lies in the testimony which is given by an honest, although anonymous, clergyman of the fact that in a circle, composed of himself and half-a-dozen friends, words were written on a piece of paper placed in the centre of the table without any human hands guiding the pencil. His third chapter deals with sittings in which voices of invisible speakers were heard in all parts of the room, voices which carried on an active conversation for two consecutive hours. The clergyman does not mention the medium in whose presence he sat, but if, as seems probable, it was Mrs. Everitt, there can be no doubt as to the high character of the medium or the impossibility of any ventriloquical trick. His fourth chapter deals with the more debatable subject of spirit forms or of materialisations. . . . I do not for a moment doubt that such materialisations take place. I have never seen them, and, even if I had, I should not expect people to believe my testimony except I could bring proofs and evidence which were scientifically unassailable.

Perhaps the most important part of the book is the concluding chapter, in which he discusses whether or not it is wicked to have any dealings with friends on the other side. Of course, the ready answer to all such assertions by those who are weak in their faith is that it is wicked. The supreme act of unbelief is to face your facts. *Those who refuse frankly to recognise existence of phenomena because they are afraid that they would be fatal to some belief of their own, prove at once that their faith is no faith, but a mere semblance of a faith.* If they have really grasped the truth which is from God, how can they fear that any facts or phenomena permitted by God should be destructive to their faith? It is, of course, possible, after due consideration, deliberately to come to the conclusion, as apparently Father Clarke, of the Society of Jesus, has done, that the phenomena are genuine, but that they are the work of the devil. Nothing is more astounding than the easy-going way in which many good people now-a-days imitate the example of those who said of our Lord, He casteth out devils by Beelzebub, the Prince of the Devils. The Jews, too, resorted to that very easy explanation of the miracles of our Lord, and justified themselves much the same way as Father Clarke does to-day, and many others who do not reason the thing out as Father Clarke has done. Yet it has been held by a large portion of the Christian Church that the sin against the Holy Ghost, *the sin which was never to be forgiven either in this world or the next, was none other than that of ascribing to the devil phenomena which were in reality the work of the Holy Spirit.* No one, I suppose, would seriously hold that view to-day; but the example and the warning might at least deter unscrupulous critics from asserting that any phenomena which seem to make a hole in any of their favourite dogmas are of necessity the work of the devil.

What is the test of these things, apart from their scientific truth? There is only one test for Christians—that which is laid down in the Scriptures. By their fruits shall ye know them. You must test the spirits in order to discover whether they testify that which is in accordance with the inspired teaching of our Lord. At this point it is well to quote what our author gives as the result of his experience:—

I have personally never heard a statement from the spirit world which could be interpreted as hostile to the pure and simple truth taught by Christ. I have never received a communication respecting spiritual teaching which could, in any sense, be regarded as light or irreverent. The spirits seem to be unanimous in declaring that their aim is not to destroy or pull to pieces, but to construct, to give enlarged views respecting God and human duty, here and there to point out errors and misconceptions which a narrow and one-sided theology has introduced. They urge the necessity of a more spiritual and less mechanical interpretation of the Holy Scripture. They make far greater demands upon our life and conduct than very many of the appointed teachers of the people make in the present day. They grieve over the hypocrisy and worldly-mindedness of many of the self-constituted guides of souls and the exceedingly small interest which Christians in general display in their future welfare and in the life that is to be. They urge the absolute necessity for every man to walk in the footsteps and to follow the example of Christ, and, not by noisy profession, but by a pure and elevated life, to lay a true and permanent foundation of future and abiding happiness. They commend greater earnestness and fervour in the spiritual life, in cultivating the heart and the character, in purifying the affections, and they point out the necessity of ever placing before the mind the true end and purpose of human life. The spirits frequently suggest prayer, and lead the mind to a fuller contemplation and a more vivid realisation of the awful certainty of retribution in the other world. If the power communicating these things be evil, it is, to say the very least, adopting strange methods for the attainment of its ends.

So far as my experience goes, it agrees with that of the writer. If we accept as a conclusive answer that the devil can disguise himself as an angel of light, how can any one censure the Jews of the time of our Lord for not relying on the same fact as a reason for refusing to listen to his teachings.—*Methodist Times.*

[*The Christian World* calls upon Materialists to face the facts, and we call upon ministers to do likewise. What are you going to do about it, gentlemen? You who opposed Spiritualism as unscientific, unscriptural, and devilish. Is it not time you cease your railing accusations and make the best of the facts?]

BINDING VOL. V., "THE TWO WORLDS."—We have received a good number of volumes for binding, and are now prepared to place them in Mr. Heywood's hands. Other friends who desire to avail themselves of our offer for cheap binding should therefore send in their papers at once, directed to Mr. E. W. Wallis, 73A, Corporation Street, Manchester. Cost of binding 2s., return carriage extra. *Send at once.*

VOICES FROM THE PEOPLE.

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

ROBINSON STREET SOCIETY, BURNLEY, AND ITS SPEAKERS.

SIR,—A short time ago I was informed by a friend that it was generally understood amongst speakers that this society was anxious to get its speakers away home after service on Sunday nights to save expense. I mentioned the report to our committee, and they are naturally anxious that such an unfounded impression should be removed as soon as possible. As a matter of fact in the great majority of cases it is less expensive if the medium stays overnight so far as the society is concerned than if they return home the same night. During the visit of any speaker our earnest desire is to make them as comfortable as we possibly can, and, so far from wishing to drive them away at once, we shall be very glad to find accommodation for any one of our speakers who may desire to stay overnight. All we wish is that we shall have sufficient warning, that we may make the necessary arrangements.—Yours fraternally,

37, North Street, Burnley.

Feb. 10, 1893.

W. HARRISON, cor. sec.

FROM GOD OR THE DEVIL?

DEAR SIR,—From the articles "Growing Alarmed" and "Another Rev. Parker," it appears that the responsible persons in places of trust are finding out that the old creeds are beginning to go to the "dogs," and that something must be done. The younger members of the community seem to be straying away from their allegiance. Why are the parsons so frightened about members of their churches (tampering with Spiritualism? Is it because they are afraid of being left in the lurch? All this controversy between ministers and Spiritualists will lead people to find out for themselves. Modern Christianity does not appear to be very binding in the love of God sense of the word, or they would rail less against Spiritualism. This attack of Christians against Spiritualists reminds me of a short anecdote about a celebrated divine who once told his congregation about a certain old woman who was starving, and two young fellows sought to have a game at her expense; so in the night they put some loaves, bread, etc., down the chimney (I must add that the woman was advised to pray for help at night, when by the morn her request would be granted). In the morning the two young fellows called at the old woman's house, and asked her if her prayers had been granted. She replied, "Yea." "Why," said the young fellows, "we put the food down the chimney in the night?" "Weel," said the old woman, "God sent it if the devil brought it!" We can see that the attack against Spiritualism is for the best, and more than likely a form of Providence.—Yours faithfully,

ARTHUR STUBBINGS.

4, Broseley Villas, Wood Green, N., Jan. 1, 1893.

[Please write on one side of the paper only.]

RE FEDERATION WORK.

DEAR SIR,—Singularly enough your leader in *The Two Worlds* issue of Jan. 21st, struck a similar chord to that which has been playing in my mind for some months past, viz., a centre round which our movement could revolve. I insist that until some such is established, we will, as a "religious body" remain as we have been, and are in a condition resembling "pye" in a printing office. We will never become a concrete body until some such centre is devised and established. But then, the grand difficulty is the conception of such a one as would meet the approval and support of the majority. I have attempted to solve the riddle (theoretically) but confess to failure. It is not what we would like to see, but what would meet the present existing circumstances. There's the rub! Perhaps it is premature (conditions making it so) to attempt working to this point, as two existing influences go against it, viz., those opposing organisations and those opposed (in deed at any rate) to the (assumed) fetters of religious sentiments. The disposition with many is "to be their own boss" after they have become identified with the movement, and this fact is a strong argument in favour of a "centre." The Federation is doing useful work, but as you say in your leader, "this is not enough, something more terse and pungent is needed." We want a focus. Can this point of reflection or refraction be established? It might be brought about about by money and brains, the latter eventually forming the point, and the former creating such conditions as would help the brains to work adequately. Certainly, more concentration of thought and effort is required than we have at present. As you say, the Federation is too unwieldy to serve through the twelve months. I fear the many resolutions and good resolves are quite forgotten after the enacting of same at Conference. Instead of this last being the head as at present, it should rather occupy the position of the tail as with other denominations. Any one who can concoct a scheme to meet and overcome present difficulties is deserving of the New Dispensation, and the honour of having done it.—Fraternally yours,

WALTER KERR.

"FIRMNESS IN FACE OF DEATH."

SIR,—My fair reviewer, Mrs. Cooper, wishes to know if I have any proof that the "darkest hour" of Mr. Moody's life was the outcome of "loss of life, family, schools interest merely"? My answer is, *he so stated*, and I am not disposed to question his words or interpret them beyond their legitimate meaning. Mr. Moody was apparently sinking in the Atlantic, the experience was not pleasant; he thought of *loved ones and loved work*, his severance from which filled him with gloom. Surely that was enough to bring on "darkness." It does not appear his faith in any way rendered him "triumphant" or even resigned; it succumbed, and then was the "darkest hour of his life." Why should he not fear the heavy doom might fall on him he has long preached to others? He knows more of his own heart than anyone else's, and whatever comfort some may derive from faith in *vicarious atonement in fine weather*, and when doctors assure them of restoration to health, Mr. Moody was bereft of these helps. No belief in any infinite sacrifice scattered the "darkness," as far as we know. I am surprised to read

in Mrs. Cooper's letter, "I have no sympathy with orthodox teachings and creeds," after speaking of faith in atonement as "the one bright hope" she supposes Mr. Moody realised. I once thought so too, but I now see I never believed it. I assented as multitudes do, but that is wide as eternity from having faith in it. The Spiritualist knows there is no hell or devil, or angry God, for he has had satisfactory communications from many who are now in the experience of the higher life; and while the orthodox Christian may anticipate death with joy or sadness from various causes, the true Spiritualist knows that under any and every circumstance to "die is gain." Mrs. Cooper's supposition that Mr. Moody was sustained by his faith is *contrary to evidence*. So also I think is her statement that many die happy resting on the atonement; this I should say is *unproven*. Admitting the happiness in some cases, I believe it more often arises from dear departed ones thought to be dead returning and proving they are "alive for evermore," and that "because they live we shall live also." As to selfishness in anticipation of early rest, this is no necessity. The weary husbandman dreads not, nor selfishly pines for cheery home. The storm-tossed mariner is not selfish in anticipating his own quiet fireside, nor does he shrink from (much less) dread the landing and home reception. To me the attitude of each one of us should be (may be), when disenthralled from (so-called) *Christian dogmas*, exemplified by the school boy waiting for the holiday, no darkness clouding the scene, except the counted hours that must intervene.

BEVAN HARRIS.

[This discussion must now cease.]

THE PRESERVATION OF LIFE AND PROPERTY.

DEAR SIR,—In Mr. Ainsworth's paper on "Biblical Ethics," in your issue of Feb. 3rd, I find two paragraphs which are practically an attack on Socialism, and to which I beg to take exception. He starts out with the proposition that the two fundamental principles upon which our social existence depends are—the preservation of life, and the protection and preservation of property. I would ask, in reference to the preservation of life, in how far does modern society recognise this principle? * "Dr. Playfair says that 18 per cent of the children of the upper classes, 36 per cent of the tradesman's class, and 55 per cent of those of the workmen die before they reach five years of age." † The same authority states, "At present the average age at death among the nobility, gentry, and professional classes in England and Wales is 55 years; but among the artisan classes of Lambeth it only amounts to 29 years; and whilst the infantile death-rate among the well-to-do classes is such that only eight children die in the first year of life out of 100 born, as many as 30 per cent succumb at that age among the children of the poor in some districts of our large cities. The only real cause of this enormous difference in the rich and poor, with respect to their chances of existence, lies in the fact that at the bottom of society wages are so low that food and other requisites of health are obtained with too great difficulty." I think the above quotations sufficiently show that this main principle of social existence is not recognised by modern society, and also that—

"Health is a thing that money can buy,
And the rich they live, whilst the poor they die."

If the second proposition be true, one cannot fail to see that our social existence hangs on a slender cord indeed, when we consider that one-half of the total wealth of the United Kingdom is held by some 25,000 persons. Of the propertyless character of the labouring classes Frederick Harrison says: ‡ "To me, at least, it would be enough to condemn modern society as hardly an advance on slavery or serfdom, if the permanent condition of industry were to be that which we behold, that 90 per cent of the actual producers of wealth have no home that they can call their own beyond the end of the week; have no bit of soil, or so much as a room that belongs to them; have nothing of value of any kind except as much old furniture as will go in a cart; have the precarious chance of weekly wages which barely suffice to keep them in health; are housed for the most part in places that no man thinks fit for his horse; are separated by so narrow a margin from destitution that a month of bad trade, sickness, or unexpected loss, brings them face to face with hunger and pauperism. . . . This is the average state of the average workman in town or country." I agree that honest toil and persevering industrial effort should be protected from the idle, thriftless, and avaricious, though we might differ as to who constitute this class. It is because under our present system the honest and industrious toilers are not protected, but are robbed with impunity by the possessors of land and capital, and who by the power of law and their possession of property—their only ethical guide—are enabled to take from a total annual income of £1,350,000,000 some £850,000,000, thus leaving only £500,000,000 to those who produce it, that Socialism enters its protest. I submit that Socialism, Nihilism, and Communism are not based on selfish principles; on the contrary, they are the outcome of a recognition of the great mass of human suffering obtaining in all civilised countries, consequent upon the unjust economic basis upon which modern society is built, and which imposes upon a large section of the community a life of hard and soulless toil for a bare subsistence wage. Worse still, to another section it denies the right to work at all, whilst, on the other hand, it allows another section of the community, "who toil not, neither do they spin," to live in idleness and luxury at the expense of the hard-working and industrious portion of the community.—Thanking you in anticipation, I am, yours,

7, Taylor Street, Bolton.

GEORGE HUMPHREYS.

BURY.—Monday, Feb. 13, a meeting was held at the Market Street Coffee Tavern, to consider the best means of starting a society in Bury. The chairman, Mr. H. Golding, was supported by local Spiritualists, and as a result those present formed a society, a committee being appointed to take necessary steps to secure a place for holding public meetings, a desire being generally expressed that all those in sympathy will give the committee hearty support in their endeavour to establish a society on a sound basis. All communications to be addressed to the secretary, Mr. Alfred Nield, 16, Raven Street, Walmersley Road, Bury.

* "Mulhall's Dictionary of Statistics," page 133.

† "Report of Industrial Remuneration Conference," page 180.

‡ "Report of Industrial Remuneration Conference," page 429.

PLATFORM RECORD.

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

ASHINGTON. Memorial Hall.—Mr. J. Wilson was well received by a good company. Chairman and speaker, under control, interested the audience by a display of "tongues." "These signs shall follow." Strangers are still coming in.

ASHTON.—Miss Garside delivered good addresses on "The Gift of God is Eternal Life," and "Is Spiritualism a comfort to man?" Clairvoyance very clear.—J. H. M.

ATTERCLIFFE.—Feb. 8: Mr. Inman's guides treated subjects from the audience in a masterly manner. Psychometry well appreciated. 12: A splendid day. Mr. C. Shaw dealt ably with subjects from the audience. Clairvoyance all recognised.—J. G.

BEIGHTON.—A good meeting. Mr. Mason's (of Sheffield) controls gave a very nice address. Clairvoyance fully recognised.—W. H. S.

BIRMINGHAM. Camden Street.—Mr. Smythe spoke on "Does Spiritualism reveal the Logos or Divine Word?" Logos meaning life, light, and divinity. The Chinese had a Bible which taught them morality and good truths long before our Bible came into existence. A grand discourse, and enjoyed by all.

BIRMINGHAM. Oozells Street.—Evening: An attentive audience listened to an impressive address by Mr. Oakes. Mr. Dutton gave an interesting reading. Solo by Miss Davis. Mr. Bradley, who has rendered much assistance, presided efficiently at the harmonium. All efforts were highly appreciated.

BLACKBURN. Freckleton Street.—Mr. Tetlow lectured on "Hamlet's Mistake," and "Christ's Affirmation." Good discourses, giving much food for thought. Fair psychometry.—J. T.

BRADFORD. 448, Manchester Road.—Mr. Marsden being ill, two of our members came forward. Mrs. Fred Schofield spoke well on "Speak Gently." Good clairvoyance by Miss Marsden, and psychometry by Mrs. Webster. All recognised.

BRADFORD. Norton Gate.—Mrs. Hunt's guides spoke well on "Take courage; all is for the best," and "Sow in the morn thy seed." Sorry our medium is weak, and hope Spiritualist friends will give her more strength. Clairvoyance very good by Mrs. Mason. Sorry to inform you that one of our oldest Spiritualists in Bradford, Mrs. Wheatley, passed to the higher life on Sunday at 7 p.m.—E. H.

BRIGHOUSE. Martin Street.—Mr. Wainwright could not attend and Miss Crowther's guides spoke on "Has our Father God the same power to-day as he had in days gone by?" and "Is Jesus the Saviour of mankind?" was most ably dealt with at night. Clairvoyance mostly recognised. Societies, do not let this promising young medium be idle, she has good talents.—J. Shaw, cor. sec.

BURNLEY. Robinson Street.—Mrs. J. A. Stansfield's guides spoke on "Heaven is here," and "Life is onward." Both addresses were well appreciated. Evening service crowded. Successful clairvoyance.

BURNLEY. 102, Padibam Road.—Mrs. Best's clairvoyant descriptions were very successful, nearly all being recognised. Many strangers convinced that their loved ones live after the change called death.

CARDIFF.—Feb. 5: Mr. Rd. Phillips gave an excellent address, and the third annual general meeting of members was held to receive report and accounts and to elect new executive for 1893. Much satisfaction was felt at the increased number of members and the increasing interest taken in the meetings by outsiders. 12: Address by Mr. E. Adams upon "The consolations of Spiritualism." After séance led by Miss F. Dunn.—E. A.

DARWEN.—Mr. J. Walsh lectured to large audiences on "Scenes from the Summerland, or an hour with a Spiritual Clairvoyant," and "Our Father's House," describing the beauty of the spirit spheres with great clearness. Clairvoyance and psychometry good.

DEWSBURY. Bond Street.—A good day with Mr. Dawson, of Leeds. He came to our teaparty on Saturday, and gave very good delineations. We had a very enjoyable evening.

FELLING. Hall of Progress.—Feb. 5: Our lady friend gave a splendid address on "Temperance," showing the evils that drink attained, and the misery that it brought. She was highly applauded. This question should be more frequently brought before our audiences, and a harder and faster line drawn among our ranks. 12: Mr. Weightman related how he became a Spiritualist, which was very interesting and instructive.

FOLESHILL.—Mrs. Groom's guides took subjects from the audience, viz., "The Rise and Fall of the Intellect of Man," and "Education of the Soul." The teachings of orthodox believers are not satisfactory to thinking men respecting the soul and the hereafter. Much depended on our own actions in developing those gifts that lie within us.—W. C.

HALIFAX.—Never in my experience has our room been so tightly packed as last Sunday, and almost as many turned away, showing how much we need more commodious premises. Mrs. Green spoke on "The glorious truths of Spiritualism" and "The past and future of Spiritualism" in a most eloquent manner. Her next visit at our harvest festival will be eagerly anticipated. Mrs. Hoyle addressed a good audience on Monday in aid of the old folks' treat.—F. A. M.

HECKMONDRIKE. Blanket Hall Street.—Mrs. France's guides gave excellent addresses and startling clairvoyant descriptions. We are now on the line of march, and intend making a revolution in the camp of orthodoxy. Lady mediums, send your open dates to the above society.

HEYWOOD. Mossfield.—Mrs. Gray gave good lectures, and her daughter gave good clairvoyance. A very pleasant day.—J. F., cor. sec.

HOLLINWOOD.—Tuesday: Public circle, well patronised. Mrs. Brooks gave 14 clairvoyant descriptions, 10 recognised. Sunday: Mr. Lomax failed us. Mr. Murray kindly came to our aid, and considering that his controls had never spoken publicly before, it was really good. At night he related how and why he became a Spiritualist "from the Catholic faith to Spiritualism." A most interesting history, and much enjoyed.

HUDDERSFIELD. Brook Street.—Mr. Wallis treated us to splendid addresses on "The Gates Ajar," which formed the keynote of an excellent oration, and "After Dogmatic Theology, What?" a splendid effort

showing the shortcomings of orthodoxy in contrast with an enlightened Spiritualism. A pleasant surprise was a solo by Mr. Wallis, sweetly and effectively rendered, gaining the applause of a large audience.

LIVERPOOL. Psychological Hall.—Feb. 12: An impressive service was held in memory of our late brother, John Samuel Hodgkinson, who passed to the higher life on Feb. 4. A most touching discourse was delivered by Mr. Newton, which caused our hearts to throb with sympathy with the dear ones left behind. I never was present at a more sacred meeting. The consoling teachings of Spiritualism were feelingly presented, and were listened to with rapt attention, many of the audience being moved to tears. After listening to the discourse, together with our experience at the funeral, we all felt that for once there had been manifested a true spirit of brotherhood, that we had succeeded in winning the sympathy and goodwill of those strange to our philosophy, by showing that we are Spiritualists at heart, sharing each other's sorrow. Such I believe was the opinion of all; in fact, it was expressed by several who had previously known nothing of Spiritualism and Spiritualists. I decline to believe the Spiritualists to be a cold-hearted lot; they have not shown themselves to be such. In several cases of late this society has given from its members' sick fund (though small) the whole of the funds in hand to help outside Spiritualists in distress. In conclusion, I would ask for better recognition for Society workers, and suggest that all future complaints be lodged with the secretary and not with the public. The secret of success is association, amalgamation, and federation. If Spiritualists would rally round the workers and themselves become workers, we might do much. United we stand; divided we fall.

LIVERPOOL. 67½, High Street.—Miss Crutchley's guides gave a very interesting lecture on "Is God a Just God?" A good after meeting. Pleased to see a large number of strangers.—F. C. G.

LONDON. 311, Camberwell New Road.—Evening: Mr. Long gave an instructive lecture on "Does Spiritualism support Christianity?" It is a pity people are so afraid to hear anything outside the Church. When shall we become men and women and think and act for ourselves, and take our stand as responsible beings!—J. Perry, ass. sec.

LONDON. Forest Hill, 23, Devonshire Road.—Thursday: Very successful evening, tests by Mrs. Bliss being recognised. Sunday: Mr. J. Dale on "Who is my neighbour?" quoted St. Luke, chap. x., verses 30 to 37, showing that our neighbour exists as much in spirit as in the material.—J. B.

LONDON. Marylebone, 86, High Street.—Mr. J. Veitch lectured on "Spiritualism, its place, work, and power," and showed the inestimable value of the phenomena as proof positive of the continuity of conscious life. He contended that in all probability the churches generally till the present day would have continued teaching the repulsive doctrines of an angry God, a personal devil, and everlasting burnings in hell, if the message from spirit life for the last forty years had not negated these once received dogmas. The sceptical world is to-day boldly asking for evidences of immortality, or of life beyond the grave, and the churches are powerless to give the proof, if they put from them this divine modern revelation.—C. Hunt.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. C. White gave an instructive "Chat about Spiritualism," taking the audience back a quarter of a century and leading up to the present time, to the gratification of all. Mr. Bangs (chairman) highly complimented the speaker.

LONDON. Walthamstow, 12, Clarendon Road.—Mr. Brailley's guide discoursed on "It is I, be not afraid," giving spiritual food and, we trust, profitable enlargement of spiritual natures. Carlyle Peterkin finished the series of concerts last week. Though sparsely attended, his soul inspiring playing was greatly appreciated. His masterly rendering of classical music must be heard to be appreciated, and those desirous of hearing "the world's greatest pianist" should engage him while he is still in our midst.

MANCHESTER. Collyhurst Road.—Mr. Brown, speaker. Afternoon: "Disappointments." Evening: "Equality."

MANCHESTER. Moss Side Assembly Room.—Spiritualism is causing enquiry here. Mr. Mayoh drew a good audience, and eloquently showed the wide difference between the old religion and the new, and urged that the teachings of Spiritualism be practically applied. After circle many strangers attended. Friday circle moderate.—G. E. B.

MANCHESTER. Tipping Street. Mr. R. A. Brown's controls dealt with "Spiritualists' Lyceums and Orthodox Sunday Schools," giving encouragement to our Lyceum leaders to continue the good work in which they are engaged. Evening: A splendid lecture on "Spiritualism religion's masterpiece" was attentively listened to by all.—H. D. L.

NALSON. Bradley Fold.—Miss Jones' controls gave splendid discourses on "The Word of God standeth for ever," and "Progression and Degression in Spirit Life." Good psychometry. Attentive audiences were well pleased.—D. H. B.

NEWCASTLE-ON-TYNE. Mr. W. Walker, of North Shields, gave an address on "The Phenomena of Spiritualism and its Scientific Opponents." The subject was treated in a masterly manner, and created quite a sensation amongst the audience.

NORTHAMPTON. Mr. Knibb, of Birmingham, paid his first visit here. Subjects, "David and Goliath" and "The Prodigal Son" were well handled, and gave satisfaction to good audiences.

NOTTINGHAM. Masonic Hall.—Mr. Hapworth spoke on "Spiritualism the Comforter," and at night took five written questions from the audience. He was decidedly in his element over the last question, "Did Man ever Fall?" and the enthusiasm of his listeners increased with his own. The clairvoyant descriptions were all recognised at night, and made a great impression. Mr. Smith sang, if possible, better than ever, and the choir kindly gave an anthem. The library is increasing. The hall was crowded, about 200 present, some having to stand at the evening service.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls asserted that only through the manifestation of His works would the Creator be found. Our old friend, Mr. Walker, sent a letter from Mr. Yates, in Chicago, for us to read. It was very full of interest, and the flowing accounts of that Canaan may perhaps send some more of our members off to America. The news of his prosperity was received with pleasure.

OPPORT. Temple.—Thursday's circle conducted by Mrs. Brooks, with good results. Saturday: Mrs. Kenne conducted a large circle,

25 or 26 descriptions, mostly fully recognised. Good psychometry. Vote of thanks was given for her gratuitous service. P.S.A. a great success. Miss Browne sang, in good style, "The Shells of the Ocean" and "Daddy." Miss Meekin's Auto-harp solos gave great satisfaction. Mr. D. Benn received great applause for songs, "The Sorrows of Death" and "The Old Minstrel." Mr. Victor Wyldes recited with his usual ability, "Eugene Aram's Dream." 6-30: Mr. Wyldes lectured upon "The Vagaries and Beauties of Mediumship." Monday: "Psychometric science, its use and benefits"; concluding with marvellous psychometry.

OLDHAM. Bartlam Place.—Afternoon: Mrs. Rennie based her remarks on solo rendered by Mr. Barker, "When the mists have rolled away," and on "Is Spiritualism a religion?" Striking clairvoyant tests. Well sung duet by Miss Fitton and Mr. Barker. Large audiences.

OLDHAM. Bartlam Place.—9, Good clairvoyance by Mr. B. Plant. **OSWET.** Queen Street.—Mr. T. H. Barracough gave addresses on "Modern Spiritualism" and "What has Spiritualism given in place of Christianity?"

PENLAND.—Very successful meeting. Room "crammed." Janet Bailey's clairvoyance was remarkable. Report next week.

RAWFENTHAL.—Federation meeting on Saturday a success. The addresses of Miss Walker, Messrs. Tetlow and Johnston were much enjoyed by a large audience. Mr. Palmer presided, as usual, efficiently. Sunday, instructive addresses by Mr. Rowling's guides. "Time and its relation to the after-life" especially interesting. Psychometric delineations.

ROCHDALE. Regent Hall.—Although unwell Miss Patefield charmed her audiences with her easy-flowing eloquence on "If a man dies, shall he live again?" and "Do spirits return, and what is their mission?" clearly proving that spirits return, as they have ever done, and their mission is to reform the world, to make homes happy, cheerful, and bright.—J. B.

ROCHDALE. Penn Street.—Mrs. Brooks, of Oldham, showed that words spoken in jest sometimes cut or pierce like an arrow, and words spoken kindly will often bring back the erring one to the fold. Evening subject, "God moves in a mysterious way," dealt with very nicely. Very good clairvoyant descriptions. Good audiences.—J. E. K.

ROCHDALE. Water Street.—7: Mr. G. F. Manning spoke on "Is Spiritualism worth living for?" Large and attentive audiences. Very successful medical clairvoyance. 12: Public circles. Afternoon: conducted by Mrs. Goodhew and Mrs. Shipley. Very good audience. Evening: conducted by Mrs. Shipley, Mr. Cockerhill, Mr. Wild, and George Whittaker, who made good remarks. Room very full, many strangers. Our cause is spreading grandly.—C. J.

ROTHAM.—8: Mr. E. G. Birch spoke well on "Unity," and gave good clairvoyance. He gave his services for our relief fund, and our committee tender him their best thanks. 12: Mrs. Hyde spoke grandly on "Faith" and "The Power of Prayer." Good audiences. Good clairvoyance and psychometry.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—6: Our local medium's, (Mr. C. Shaw) controls dealt with several questions from the audience in a very intellectual manner. 12: Mr. George Featherstone's controls spoke on various subjects from the audience in an able and satisfactory style.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday: Many strangers. Good tests given to inquirers by two local mediums. Mr. Henry's guides spoke on "Universal Love," and Mr. J. G. Gray's guide named the child of Mr. and Mrs. Griffiths, spirit name "Beam of Light," and gave an impromptu poem on "Innocence." Usual after meeting. Crowded audience.—W. K.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday: Local medium did good work. Pleasant evening. Sunday night, "In what sense is Spiritualism superior to Christianity?" was ably dealt with by Mr. J. McKellar, showing that Christianity could not satisfy materialistic minds, but Spiritualism gives evidences of a future life. The Spiritualists' ideal of God was superior in every way to the God of the Bible. After-meeting, Mrs. Walker's guides gave remarkable clairvoyant tests, mostly recognised.

STOCKPORT.—Mr. Moorey being unwell, Mr. Ormerod kindly gave two philosophical discourses of high order, dealing with a "Truly Religious Life," and "Spiritual Worship." These kind of lectures are calculated to bring about a better feeling and raise the tone of our Sunday services.—T. E.

TINE DOCK. Dock House.—Mr. Brown, of Gateshead, related experiences in "Spiritualism" and gave practical hints to investigators, which, if carried out, would prove of great benefit. Good audience.

WALSALL.—Good anniversary services. Report next week.

WIDREY. Hardy Street.—Mrs. Kendall gave a short address, and exceedingly good clairvoyance.—P. B.

WINSOR.—Mr. D. Ward took a subject from the audience, "What is Life?" and pointed out the various kinds of lives we could lead, but urged all to live purely. Clairvoyant delineations very successful.

RECEIVED.—Barnoldswick: Mrs. Johnstone spoke on "Man's inhumanity to man." Successful psychometry and clairvoyance. Good audiences. Blackburn (off Northgate): Mr. G. A. Wright delivered earnest and instructive addresses, and gave successful psychometry. Queen's Park Rooms: Tuesday, Mr. Coppock gave a good address. Misses E. Booth and Janet Bailey gave good clairvoyance. Good audiences. Plymouth: Attendance still improving. Mr. and Mrs. Lethbridge, Messrs. Cowling, Looms, Samuels, and Adams took part in the pleasant services.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Feb. 5: Seniors discussed "The beginning of the world," led by Mr. T. Tyrrell. Juniors were taught by Mr. J. T. Ward and Mr. W. Lord. 12: Accurate marching, chaining, callisthenics, and wand drill. Good attendance.—E. H.

BURNLEY. Robinson Street.—50 scholars. Usual readings and recitations. Liberty group discussed "Mediumship," the other class, "Faces we meet." Miss Durham closed. Conductor, Mr. P. Anforth.

CARDIFF.—Attendance good, harmony excellent. Great improvement in marching and callisthenics. Recitations by Mr. McAlpin, Masters James McAlpin, Fred Johnson, and A. E. Sibly. A pleasant session concluded by presenting the Lyceum Banner to all members who had three early attendances during the last month.—E. J. Cole.

HUDDERSFIELD. Brook Street.—Fair attendance. The wave of influenza appears to be making its effect upon the attendance. The usual programme was pleasantly gone through. Profitable and interesting group lessons were enjoyed. Lyceum closed by Mr. Chappell.—J. B.

MANCHESTER. Ardwick. Tipping Street.—A most enjoyable session, the best for some time. Mr. Jones conducted, and desired punctuality; Mr. A. Brown at the organ. About 40 present, including officers. Recitations by Misses R. H. Jones and M. Whelan, and Masters G. E. and A. Lister. Marching and calisthenics well gone through by Messrs. Simkin and Sims. Prayer by Mrs. Lister.—J. W. S.

MANCHESTER. Collyhurst Road.—Moderate attendance. Choral recitations. Recitations by Mr. Cooling, Richard Haggitt, Harold Hayes, and James Carr; a dialogue nicely rendered by Annie Wilson and Lottie Whitehead. Groups formed: Banner and phrenology. Discussion class, astrology continued. Next Sunday a paper by Mr. McMurry. Chairman, Mr. Crutchley.—A. H.

MANCHESTER. Moss Side.—Recitations by Misses A. and L. McCellan, Furness, and Master L. Morgan. Readings by J. W. Furness, J. Inanson, and J. B. Longstaff. Mr. G. J. Johnson gave an instructive address on "Phrenology."—J. B. L.

MANCHESTER. Openshaw. Granville Hall, George Street.—Invocation by Miss Howard. Usual programme gone through well. Recitations by Miss Daisy and Amy Geers, Miss Ann and Gerty Orme, and J. H. Starkey, and a reading by Miss Emily Walker. Very good attendance.—W. O.

MANCHESTER. Pendleton.—Conductor, Miss P. Byrom. Recitations by Misses E. Rimmer (2), A. Bromley, and Master S. Rimmer. Lesson conducted by Mr. Brooks.

ROCHDALE. Regent Hall.—Mr. T. Raynor assisted Miss Moores in a new and beneficial march. Sea group (males) discussed "The Cotton Crisis." The females listened to an address on "Faces we meet."—J. B.

STOCKPORT.—Mr. Ormerod made valuable remarks, giving full credit to those doing good work in training our young people. He regretted the indifference of those who were fitted by culture and capability to take a leading part. He speaks with a long experience of spiritual work.—T. E.

PROSPECTIVE ARRANGEMENTS.

A MEDIUM wants a room, to hold circles, near Manchester or Broughton. Six sitters.—Address W. W., *Two Worlds* office. [ADVT.]

BURFORD.—Feb. 28, Mr. E. W. Wallis, 10.30, "Counting the Cost." 6.30, "Heaven and hell—where are they?" 27: Tea at 6. Entertainment at 7.30. Tickets 6d. Entertainment 2d.

BLACKPOOL.—Feb. 19, at 16, Coop Street, at 2.30 and 6.30—speaker, Mr. J. Walsh. 28, at 21, Victoria Street. Any mediums desirous of rendering assistance, for expenses only, kindly communicate with the corresponding secretary, Mr. W. Howarth, 48, Belmont Avenue, Blackpool.

BOLTON. Bradford Street.—Feb. 25: Social entertainment at 7.30, including "Lancashire Readings" by Mr. Ormerod. Refreshments provided. Admission 3d.

BRADFORD. Boynton Street.—Feb. 19: First anniversary. Mrs. Ingham, of Apperley Bridge, will give two lectures. Saturday, 18: Meat tea at 4.30. Entertainment at 7. Tickets, 6d., entertainment, 3d.

BROCKLEY. Kent.—Enquirer wishes to know if there are any Spiritualists residing in Brockley, or persons desirous of meeting for investigation.—Address "Beta," care of Editor T. W.

COULD any of your readers furnish me with the names and addresses of any Spiritualists in Wigan, please!—Amb. Bertini.

HECKMONDWICK. Blanket Hall Street Rooms.—March 4: Tea at 4.30 and entertainment. Prof. Timson's readings of heads, hands, photos, &c. Tickets 1s.; entertainment 6d. 5th: Prof. Timson. 2.30, "Mecmerism and Spiritualism;" 6, Man and religion." Silver collections. Tea provided on Sunday, 4d.

HECKMONDWICK. Thomas St.—Feb. 25: Tea at 4.30, entertainment at 7, benefit of Mr. A. Barker, organist. Songs, recitations, and dialogues—"Wanted, a Wife" and "Over the Garden Wall," by Ralph Parr and W. F. Chapman, by permission of Messrs. Abel Haywood and Sons. Tickets, 9d. and 6d.; Entertainment, 3d. and 1d.

KIRKBY. Eastwood Temple.—Feb. 19, Mr. J. J. Morse, 2.30, "Old Problems Re-stated." 6.30, Spiritualism the Gospel of the Masses."

LEEDS. Psychological Hall.—Feb. 19: Mr. J. C. Macdonald. Subjects: Afternoon, "Spiritualism—the light which guides to God's design in man;" evening, "The three eternities of the universe—Spirit, Force, and Matter." 26: Mrs. Russell, clairvoyance. March 5: Mr. Bowling. Friends, turn up in large numbers. Every Monday a public circle is held at 3 p.m. in connection with the ladies sewing class. Members' circle, Tuesdays at 8 p.m. Public circle, Saturdays at 8 p.m.

LONDON. 86, High Street, Marylebone, W.—Rev. John Page Hopps, Friday, Feb. 17. Subject: "The Humanising of God; and How God Becomes Man."

LONDON. 311, Camberwell New Road.—A social party on Tuesday, February 23, at 8.15. Light refreshment provided; tickets 6d.; early application necessary.

MACEFIELDFIELD.—Feb. 19 and 20, Mr. Victor Wyldes; 26, Mr. Hepworth; Tuesday, 23, Concert, Mr. Hepworth and others will sing. Fairy scene, "Love and Duty." Tickets 6d. and 3d.

MANCHESTER.—The 45th anniversary of modern Spiritualism will be celebrated on March 31 (Good Friday), at the Co-operative Hall, Downing Street, with a tea-party and demonstration. A number of mediums and speakers are expected to take part.

MOSLEY.—Lyceum public hall tea and entertainment, Saturday, March 4, 1893. Tickets 9d., 6d., and 4d. This tea is to raise funds to buy a new organ. Help will be gladly received by Miss Louise Taylor.

NELSON. Bradley Fold.—Feb. 19: Mr. E. A. Verity, of Oldham. Afternoon, "Why I am a Spiritualist: A reply to the persons by a person's son." Evening, "Richard Oastler, the Factory King," with some account of the present struggle at Oldham. Socialists and cotton operatives specially invited. Discussion and questions after each lecture.

NEWCASTLE-ON-TYNE.—Feb. J. A. Green, Feb. 19 and 20. Short addresses and clairvoyance. Feb. 26 and 27, Mr. J. J. Morse. March 5 and 6, Mrs. E. Hardings Britten. March 12, Mr. J. H. Lashbrooke.

NATIONAL FEDERATION.—Propaganda meetings. Pendleton Hall, Colnden Street. Feb. 20, at 8 p.m.: Speakers, Madame Henry Mrs. J. A. Standfield, and Mr. J. C. Macdonald. Clairvoyance. Questions invited. Chairman, Mr. J. J. Morse.

OLDHAM. Bartham Place.—Feb. 19: Mr. J. B. Tetlow. At 3, "St. Paul's desire," at 6.30, "The affirmation of Jesus." Psychometry after each address.

OLDHAM. Temple, P.S.A.—19, Mr. E. Rayner will sing "Thou art not alone" and "God Created Man," air "In Native Worth" (Creation); also the Oldham Borough Temperance Brass Band will play several pieces. Mr. E. W. Wallis, at 3, "The Gospel of Cheer." 6.30, "Do the Dead Return?"

REV. C. WARE will lecture at Nottingham Masonic Hall, February 28 and 27, and at Walsall on March 4.

ROCHDALE. Regent Hall.—Tea-party and concert on Feb. 13. Mr. Hepworth, humorist, and the following local talent will assist:—Soprano, Miss Turner; bass, Mr. E. Spencer; reciters, Messrs. Beck, Scott, and Bamford; solo violin, Miss E. Clegg, Trinity College, London; solo pianist and accompanist, Mr. Fred Barker, London College of Music. Tickets for tea and concert—adults 7d., children, 5d.; after (by programme)—adults 6d., children 3d.—F. B.

SHEFFIELD. Cutlers' Hall.—Conversations and ball, March 13. Spiritualists, mesmerists, theosophists, astrologists, occultists, etc., promise help. Experiments. Tickets 2s., double 3s. 6d. Entertainment, 7.30 to 2 a.m.; dancing, 9 to 2 a.m.

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.]

TYNE DOCK.—Social, Saturday, Feb. 25, 8 p.m. Admission 6d. Refreshments at moderate charge.

PASSING EVENTS AND COMMENTS.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6.

A PINK COVER will be used when your subscription has terminated.

"THE COOKING DAY" for February maintains the high standard of John Page Hopps's excellent monthly. It deserves a wide circulation.

We regret that Mr. Rainbow, the active secretary of the Stratford Society, is unwell, and wish him speedy recovery.

RAIGHLEY.—The Sunday Services are being attended "better than ever." Many strangers present. This is one effect of the Ashcroft advertisement.

"THE LITURGY BANNER" for February is an excellent number and contains a free supplement, in which the first instalment of the Wesley letters relating to the spirit phenomena which occurred at Epworth parsonage is given to the readers.

BACK NUMBERS, containing the early chapters of our serial (*The Haunted House in Ben's Hollow*) can be had. They contain also some of the most striking and valuable articles that have ever been published. We will send the eight papers, post free, for 9d.

CARDIFF FRIENDS are to be congratulated on a favourable balance sheet after a good year's work, and we trust the new executive will carry forward their labours with renewed energy. There has been a gratifying increase in the number of members.

MANCHESTER.—A benefit meeting and farewell to Mr. J. Moorey will be held on Friday, Feb. 17, at 8 p.m., at the residence of Mr. and Mrs. Wallis, 12, Grosvenor Square, Lower Broughton, who will be pleased to see Mr. Moorey's friends to give him "a good send off" to America.

MR. WALLACE is making slow progress. Thankfully received from Mr. J. Barnes and friends, per Mrs. Rendall, 10s.; Mrs. Lickfold, 1s. Mr. Wallace has been out in the open air for a short time. He says he walked nearly a mile, but came home much exhausted.—A. H.

CROWDED OUT.—Several "Voices" have been held over till next week to make room for Mr. Stead's valuable article. Will correspondents kindly give us a little breathing time for a week or two? We are anxious to oblige every one, but cannot elongate our columns. Short letters, please.

OUR POSTAL MISSION.—We have received a donation of 2s. 6d. from the Felling Society towards the expenses of advertising in various papers that explanatory literature regarding Spiritualism will be sent post free on application. Further donations will be thankfully acknowledged.

SIGNS OF THE TIMES.—If the present disposition to admit the fact of spirit-return continues to spread, we shall expect to see, ere long, Rev. Thom. Ashcroft taking the popular side, and using his lantern to advocate the truth and beauty of Spiritualism. Stranger things have happened.

DONOR ALL HE CAN.—I order spiritual literature from you solely to let you know that there is one, at Alva, at least, doing all he can to give publicity to the glad tidings. Most of the people here are satisfied with one world. I send the most of the spiritual literature I order to the middle and higher classes.—W. G.

SPECIAL NOTICE.—The articles by Edina, Mr. Stead, from the *Christian World*, and Mr. Robertson's digest of Lord Lindsay's testimony are all so exceptionally valuable that this issue of *The Two Worlds* really ought to be used as a *Missionary Number*, and scattered broadcast. We are printing several hundred extra copies in anticipation of an increased demand.

MANCHESTER DEBATING SOCIETY.—Feb. 21: "Is Spiritualism a curse to the nation?" Mr. Rooke. 28: "Is marriage a failure?" Mrs. Williams. The comfortable room at Curbridge's Café, Lever Street, off Piccadilly, has proved an attraction. The discussion on Tuesday last on "Spiritualism in relation to diet" was carried out with vigour, and a good deal of interest was aroused by Mr. Rickards's speech.

A NEW JOURNALISTIC VENTURE.—The London Federation is issuing an organ of its own, named *Astara*, price twopenny. It is devoted to scientific psychic investigation, will seek to "purge the cause of fads, follies, and frauds," and stand firm for absolute liberty of thought and discussion. Occult students are urged to throw away "all kinds of improved theories and study phenomena." It is an open secret that in several European courts, and especially our own, Spiritualism has made

its way, and that many society magnets are converts. Let us cut ourselves adrift from Socialistic follies, and level up the cause intellectually; and we shall win back many of the older investigators, and enable the many educated people who are now pursuing their investigations in private to boldly declare themselves. Spiritualism comes as a consoler to all, both rich and poor, religious and materialistic." This journal is not on the lines of existing papers, but we can wish well to every effort to aid our cause. E. W. Allen, 4, Ave Maria Lane, is the publisher.

"AT A WESLEYAN CHAPEL lately, the minister called the woman mentioned in 1 Samuel xxviii, 'a poor old witch.' I have never been able to attend any of your circles, but from what I read in *The Two Worlds*, I should think her far better and wiser than the poor old Wesleyan minister who was taking her for his text. She is spoken of as 'a woman' in the Bible, the word witch has been inserted by the translators into the chapter heading and page head lines. She appears to have been what is now called a medium.—A Looker at Both Sides."

A KIND CORRESPONDENT sends us the following quotation from No. 1,505, Vol. XLI, of the *Young Ladies' Journal*, under the heading "Grains of Gold":—"May we look among the band of ministering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core—a friend to whom we have unfolded our soul, in its secret recesses, to whom we have confessed our weaknesses, and deplored our griefs? If we are to have ministering spirits, who better adapted? Have we not memories which correspond to such a belief?"

THE CLERGY in this part of the world, Henbury, Bristol, are especially fond of bringing in the word *sins*. We are used to the beloved word from ten to fifty times in one sermon. Fancy my surprise at not hearing it once in a recent sermon. The text was, "And there shall be no night, neither darkness." We are gently given to understand that if we are good we shall have eternal rest, and at the same time eternal work, singing "Glory, glory to the Lamb." We shall see Him in all His glory. There will be no sickness, no trouble, or any disturbance. Spiritualists will be sorry to hear that evening services in the English churches are a repetition of what heaven shall be. Amen.

REV. DR. A. T. PRARSON ON IMMORTALITY.—He said: You have not buried Charles H. Spurgeon. It makes very little difference to him what you do with his body. You might bury it or burn it, or sink it into the depths of the sea, or tear it atom from atom and scatter it to the winds of heaven. He is indifferent as to what you do to his body, for he is not there. The dust has returned to the earth, and the spirit unto the God who gave it. The ear that rejoiced in the sound of the music of friendly voices now hears better music than ever is heard on earth; and the hand that in so many ways contributed—in the grasp of friendship and the masterly handling of the pen—dissolved in dust. But the energies that controlled that hand, and the mind that flowed through that pen have left their record, and the noontide of the glory that is beyond has burst on his astonished vision. You have not buried Spurgeon, and I defy you to do it. You could not reach him to bury him. He has evaded your grasp, and the indestructible survives.

TO CORRESPONDENTS.—A. F. Colborne and Jane Gomersall. We agree with your sentiments and practically said what you say; but as stated at the time our columns are not open for further discussion in that direction. Your views will be expressed in one of Mr. Robertson's forthcoming articles. Every branch of knowledge and reform comes within the scope of the truth-seeking Spiritualist, and every individual is entitled to his own opinions.—Evan Harris: Yes; very much would depend on the number you require.—Mrs. Allen, per J. Lamont: Many thanks; will print in a week or two.—Friends sending letters for "Voices" page will oblige by being brief, and letting us have their communications not later than Saturday for the following Friday. Literary communications should be sent nine or ten days in advance of date of publication. Articles about a column in length can be inserted earlier than longer ones.—Wm. Morris. Will use shortly. Thank you.—A. Knibb. Yes; not a bad idea. Will use in due course.—A. F. Tindall. Must wait till next week for larger type.

PSYCHICAL RESEARCHERS.—Mr. Frank Podmore has been interviewed by the *Weekly Sun* (which by the way is a splendid paper), and is apparently as far as ever from admitting spirit existence or spirit agency. Mr. Gladstone is a member of the Psychical Research Society, Arthur Balfour is its president, and John Ruskin is also a supporter. The society "has no corporate opinion. Our workers agree as to methods; what we infer is quite another story." "I speak solely for myself." Yet in subsequent conversation the inclusive "we" is used, and it would appear that the society regards the ghosts of Spiritualism as "externalised dreams," or that Mr. Podmore does, we are uncertain which. What "externalised dreams" may be has yet to be explained. The "conjuring theory" satisfies Mr. Podmore. ALL intelligent Spiritualists will, of course, accept Mr. Podmore's dicta that they have been fooled, and "hide their diminished heads." The *American Psychical Review* for December, 1892, contained reports of psychography which are clearly outside the realm of conjuring, as also were the facts attested by Elliot Coues, and reprinted in our issue for January. But no doubt these witnesses were merely dreaming. Has not Mr. Podmore said it? and who shall gainsay the Honorary Secretary of the Psychical Research Society?

"DO THE DEAD RETURN?"—We print elsewhere references to a book bearing the above title. The writer testifies to matters which are perfectly familiar to experienced Spiritualists, yet, because the book happens to be "by a Church of England clergyman," one who fears apparently to put his name before the world, it is making quite a stir. The author shows the narrow-mindedness of the cleric when he affirms that spirit-people "cannot give us a revelation. We would decline to accept it from such a source. A revelation comes from God, is authoritative in its character." Of course he knows what comes from God, and can decide what constitutes an authoritative revelation! He feels that "it is for the clergy, for the accredited and trusted teachers of the people, to take up and reverently investigate this subject." As usual, the clergy "bring up the rear," and wish to appropriate the results of the labours of those who have been the pioneers! We deny that "the clergy" are competent observers. They are not "accredited" or "trusted" leaders in spiritual science. The author talks of the evils attending investigation by the "uninitiated," as though clergymen are

initiated! The idea is as preposterous as it is presumptuous and misleading. The assumption of superiority and a sort of divine right to guide, dictate, and generally "boss" the so-called "uninitiated" is characteristic of priests, clergymen, and ministers alike. We deny their claims, and protest against their attempts to patronise and adopt the facts which they have hitherto repudiated with scorn and derision. Every earnest, thoughtful, level-headed and experienced Spiritualist is capable of deciding for himself and drawing his own conclusions. Spirits who bring messages of comfort and impart strength and inspiration to those they bless by their influence are as much the angels of God (namely, message-bearers) as were the spirits who spoke to Moses, Samuel, Jesus, or Paul. The value of the communication depends upon its nature. As a rule we receive what we make conditions for and find what we seek. It is a revelation if it reveals or enlightens. It is an inspiration if it inspires and strengthens. It is a Comforter if it relieves from fear and gladdens the heart with joy, and it is Divine if it arouses into active expression the higher self in the recipient.

DARVEN.—Preliminary announcement. The ladies intend to hold a grand bazaar in aid of the new building fund, and will be very thankful for any offering toward the above object.

THE NEWSPAPERS are full of Spiritualism. Why all this fuss if it is dying out? Maskelyne and Cumberland are exposing their ignorance and winning cheap advertisement, and Hermann follows suit with an absurd article in the *Cosmopolitan*. Those who have read in *The Two Worlds* Mr. Robertson's able resumé of the occurrences at Rochester will know at once that the conjuror is ignorant of the facts, and presumes upon the ignorance of his readers in exactly the same manner as do his fellow craftsmen referred to already.

"THE COMING DAY" began 1893 with a slight decline. Some of its best friends are "dead"; some are now poor; some who are rich have come to dislike its democratic tone; some think there is "not enough for the money"; some "friends of religious liberty all the world over" never understood the liberty of Lea Hurst, and do not relish the spiritual horizons of Norwood Hill. It is unfortunate, for nothing can be altered. Horizons cannot be contracted to suit chapel walls, and the fresh breezes cannot be tempered to the shorn sectarian lamb. On the other hand, we know that many in almost every part of the world have been consoled and guided by *The Coming Day*, that many have been saved from agnosticism and pessimism by it, and that it has brought light to the "valley of the shadow of death." It is for the friends of the really free religious thought and true spiritual insight to take note of these things. The English-speaking world is being flooded with superstition and nonsense, and, to a painful extent, those who have found emancipation shrug their shoulders and cease to care. But there are some who do care, and who are resolute in their determination not to let old pagan survivals and odious fears alone. Yet, not so numerous are these as to make it right that even one of the least of Heaven's messengers should be stifled or starved; and, indeed, while I have strength to work for it or money to pay for it, this messenger which concerns me now shall live and do its work. Only I do think that there must be many who, if they only knew, would be glad to welcome it, and to feel that they were helping it to be strong and to serve. All that is wanted is a fresh and legitimate accession of readers. Will you, then, try *The Coming Day* for a year; or, as already a reader, will you speak of it to others? It can be had, post free, for 3s. 6d. a year, from J. Page Hopps, Oak Tree House, South Norwood Hill, London, S.E.

IN MEMORIAM.

February 8. The burial took place to-day, at Cardiff, of Mr. A. W. Scott, aged 32, eldest son of Mr. R. Scott, one of our members. Mrs. Green, of Heywood, who happened to be in Merthyr, kindly came down in order to conduct the funeral service.—R. P.

In affectionate remembrance of our friend John Samuel Dogdshun, (39, Banker St., Kirkstall Road, Leeds), who, after a long illness, passed to the higher life on Feb. 4, and was interred at the Beeston Hill Cemetery on the 7th. Fully assured of life's continuity, he was calmly resigned to his fate. His end was peace. The service was conducted by Mr. Newton, in a very creditable manner. We were pleased to see such a goodly number of friends to pay their last tribute of respect. Widespread sympathy is felt with Mrs. Dogdshun and family, who desire to express their sincere thanks to the friends for their kind attendance, assistance in singing, and for the loving sympathy so universally extended to them.—J. W. Hanson.

In presence of a large circle of friends, on Feb. 10, there were consigned to the grave in Preston Cemetery, North Shields, the mortal remains of Mrs. W. H. Thompson, who departed this life after a long illness. The little village presented an unwonted aspect, every window from the one end to the other being darkened as a silent testimony of respect to the deceased and sympathy with her husband. The ceremony in the chapel and at the grave, being in accordance with Spiritualistic belief, was unique but impressive, and was conducted by Mr. Gray, of South Shields. There was something peculiarly touching in hearing the speaker, in a voice broken with emotion, calling upon his hearers to rejoice because a sister had been released from her terrestrial garments, and had gone up higher to wear in the celestial sphere the garments she had woven for herself. Mr. Gray enlarged upon the words of the hymn which had been sung—"There is no death," emphasising the fact that we are all compelled to return to Nature that form which she has given us, but that our actual selves live on in happier, painless, untroubled spheres. The speaker was most attentively listened to, and even those who fail to accept of the principles he enforced were struck with the earnestness of his utterances. Mr. Gray was at times really eloquent, his address seeming to breathe the spirit of Longfellow's poem "Resignation," from which he quoted. As the grave was filled, one after another laid upon it floral tributes, until it seemed a bank of rich and sweet-scented flowers, whose fragrance told of the respect of those who knew the deceased, and knowing, loved her. The coffin was borne to the grave by four friends—Messrs. W. Walker, Hedley, Fairley, and Tagg—and the arrangements, in the hands of Mr. Dempster, Union Street, were thoroughly complete. And so has passed away, at the early age of 34 years, one whose heart was full of kindly sympathy, and who had but to make the acquaintance of others to add them to a long roll of friends.—Communicated.