

# The Two Worlds.

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PRICE ONE PENNY.

## SPIRIT IDENTITY.

### II.—THE CASE OF F— N—.

By EDINA.

EARLY in December last we were favoured with another visit from the gentleman referred to in the last article, who called to discuss the case of his late friend, Colonel A—, and to get some further details of his visits to the medium. On the night following his visit a message was automatically written, purporting to come from an officer who had recently passed over. This communication set forth (1) the name of the deceased, and his rank in a certain regiment of Fusiliers; (2) his age at death (33); (3) it did not specify the date of death, but spoke of it as having happened "about a month ago"; (4) it gave the name of the officer in England to whom the writer was intended to succeed on his arrival in this country, and the name of the captain who now has "taken charge of my men"; (5) it narrated the circumstances of death, which occurred through a fever with which the writer was seized in the Red Sea, while on a voyage home on board a certain Government steamer or transport; (6) it stated the place where death occurred.

There is again in this message the introduction of military terms, such as would commonly be used by an officer; and the message contains an expression of regret that his career in the army, which appeared to be full of promise, had been so suddenly cut short; indeed, personality and individuality comes clearly out in the whole communication.

Knowing nothing of this personage when in earthly life, I called on the officer referred to, and he at once told me that F— N— had been at the Military College at Sandhurst with him; that his age was very likely to be correct, and that the rest of the details could be verified. He kindly promised to make the necessary enquiries for me, and advise me of the result.

Pending these enquiries, and within two nights after the first message was written, a second one came, through the hand of the medium, in similar handwriting to the first, purporting to be from F— N—. It contained an expression of satisfaction that his old Sandhurst companion had not forgotten him—a reference to Colonel A—, with whom he seems to be in close company in the "other world," and sundry other interesting matters bearing on identity, including a statement that he was attached to the second battalion of his regiment.

Within a week after the first communication was written I received, from the gentleman before referred to, a letter in which he informed me that the whole details given in the first message were correct, and that the death had occurred about the time stated. He also enclosed a postcard he had received from the headquarters of the regiment, supplying two minor details, thus making the verification of the message complete. Only one point required elucidation, and it was this: the signature F— N— had appended the word "B—," denoting the town to which the communicator had belonged. My informant could not clear up this matter; but a diligent search of the file of the newspaper enabled me to verify this also, B— being the town to which F— N— had belonged.

The communicator in this case did not appear to my daughter, so she was unable to describe his personal characteristics. This is not uncommon, although she very often sees persons either before or after they have written a message. In the present instance she has not yet seen F— N—.

On the foregoing statement of facts submitted I contend the identity of this personage is proved. As I have said, we were in total ignorance of his life and history till his message came, and the whole details have been verified by independent inquiry.

I have only to add that the handwriting in both messages is identical. It is small and distinctive, and not in the least like that of the medium.

## DIRECT WRITING UNDER TEST CONDITIONS.

IN the course of a letter to Mrs. Wallis, Mrs. Everitt kindly relates the following facts which we feel sure will be of great interest to our readers, and we therefore take the liberty of printing part of Mrs. Everitt's welcome communication:—

"Feb. 13, 1893.

"We have been having some interesting phenomena of late—writing (direct) in a locked-up writing-desk belonging to my daughter. Last night the desk was securely fastened with tape and sealed by two gentlemen, one of whom has the key. We have just been assured, by 'raps,' that our spirit friends are going to try and give a message, and that the desk is to be opened on Wednesday (the 15th) evening in the presence of the two gentlemen and that they are to bring the key. I will leave this letter open until after Wednesday and let you know the result. I hope they will be able to succeed, as it will be a most conclusive test.

"Feb. 16. I am greatly pleased to tell you the test has been accomplished. Our friends came last evening, and in the presence of six of us opened the desk, taking off the tape, which they both found had not been tampered with; the seal was just as it had been left on Sunday evening, and there was a piece of direct writing on one of the initialled papers, a message from my daughter's guide, who it appears accomplishes the writing through her mediumship. It has been an exceedingly interesting incident among the many marvellous manifestations we have been privileged to witness in our family." [We are especially pleased, because it indicates that Miss Everitt inherits her mother's mediumistic temperament, and we hope both mother and daughter may be spared for many years to utilise these God-given powers in convincing humanity of the reality of communion between the two worlds.]

## SPIRIT IDENTITY.

WE give this week the second of the series of valuable papers by "Edina," on Spirit Identity. We can assure our readers that the gentleman who forwards these articles is no tyro, neither is he an unbalanced enthusiast. He is well-accustomed to sift evidence and to observe calmly, closely, and dispassionately, as may easily be seen by his careful and temperate statement of the facts. His testimony is so much the more valuable because it is judicial and thorough. In last week's "case" he noticed the failure of the "communicator" to reply to "three test questions." He assumes that "memory is as often defective on the other side as this." We have found this to be true in many instances. It is also frequently true that when the medium knows that certain "test" questions are being applied, the peculiar condition of sensitiveness becomes disturbed as a result of the involuntary nervousness which follows the putting of such tests; the placid receptivity of the medium is thus destroyed for the time being, and it becomes impossible for the spirit to give the desired information. Attempts made under such psychic conditions almost inevitably result in failure, and wise spirits can only say "wait." Some time when least expected, and the sensitive is "off guard," so to speak, the tests will be imparted, and it will then be "all right." Our experience has always been of this nature, and we therefore urge sitters to "let the spirits give all they can; do not begin to press them for special information on which you have set your heart, or you will most likely get nothing satisfactory." Another thought is suggested by the fact that these "three test questions" have not been answered, while much unsought information has been given. If the thought-reading theory were true there should have been no difficulty in obtaining the answers from the same source which supplied the questions. Instead of regarding the inability of the communicator to satisfy his friend on these three points as a defect, we regard it as an instructive experience, illustrating the difficulties under which the intercourse is carried on.

VALUABLE OPINIONS OF THE IMPORTANCE OF  
ANGEL MINISTRY, BY NOTEWORTHY DIVINES,  
PRIOR TO MODERN SPIRITUALISM.

By ALFRED KITSON.

THE following valuable extracts are selected from an estimable work on "The Angels of God," by the Rev. Thomas Timpeon, 1845.

In these days of rank antagonism, bigotry, and wilful misrepresentation of the facts, teachings, and philosophy of spirit communion by the divines of nearly all denominations, it is desirable to learn what the general opinions of eminent divines were on this subject prior to Modern Spiritualism. Their belief in yearning and earnest praying for the ministry of angels, deploring that this gift had been so much neglected by the Church, becomes a severe rebuke to those who oppose and denounce it to-day as being of Satanic origin.

"It is manifest," the author says, "that one branch of divine doctrine especially has been neglected in a manner that is confessedly inexcusable, if not extremely culpable, and this is not only by ordinary Christians, daily readers of the sacred oracles, but even by intelligent divines. The doctrine in question is that regarding the ministry of the holy angels. Many of the most distinguished theologians have confessed and lamented this neglect, assigning various reasons for its prevalence. None of the reasons, however, can form a valid excuse for continued disregard. "This doctrine of angels," as Archbishop Tillotson remarks with great propriety and truth, "is not a peculiar doctrine of the Jewish or Christian religion, but the general doctrine of all religions that ever were, and therefore cannot be objected against by any but Atheists. And yet I know not whence it comes to pass, that this great truth, which is so comfortable, is so very little considered by us. Perhaps the corruption of so great a part of the Christian Church, in the point of the *worshipping of angels*, may have run us so far into the other extreme, as scarcely to acknowledge any benefit by them. But, surely, we may believe they do us good without any obligation to pray to them, and may own them as the ministers of God's providence, without making them the objects of our worship."\*

Half a century earlier than the age of Tillotson, Bishop Hall made a similar acknowledgment regarding the common neglect of this doctrine, and, reflecting on himself in relation to this sublime subject, in his "Treatise concerning the Invisible World," he says in his meditations, "The Good Lord forgive me, for that I have suffered myself so much to forget His divine presence, so the presence of His holy angels. It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God for the continual assistance of those blessed and beneficent spirits. Oh, that the dust and clay were so washed out of mine eyes, that I might behold together with the presence, the numbers, the beauties, and excellencies of those ever present guardians."†

In a very valuable but anonymous and scarce treatise on *Angelographia*, published in 1701, the excellent writer of the preface, George Hammond, states that "The subject here undertaken to be treated upon is certainly very high and noble in itself and exceeding useful for us to be acquainted withal, in regard there is so much spoken of angels and their ministry in the Holy Scripture. For that which is written therein is written for our learning. It is then a matter which deserves to be wholly inquired into. What may be the reason why the Scripture doctrine concerning angels is no more attended unto? For it is in our time but sparingly treated upon, and not so frequently and deeply in the thoughts of Christians as it should be, and consequently not improved by the children of God to their growth in faith, holiness, and comfort as it might be. . . ."

The Rev. Edmund Bickersteth says in his introductory remarks to a recent interesting volume, entitled "Principlities and Powers in Heavenly Places," "No part of divine truth can be neglected without spiritual loss, and it is too evident that the deep and mysterious doctrine of Revelation respecting evil spirits and good angels has been far too much disregarded in our age."

"Besides it is the height of ingratitude," says Dr. Owen, "not to search after what may be known of this great privilege and mercy, whereof we are made partakers in the

ministry of angels. God hath neither appointed nor revealed for it nothing. He expects a revenue of praise and glory for it, and how can we bless Him for it when we know nothing of it! This ministry then of angels is that which with sobriety we are, in a way of duty, to inquire into. Let us on this account glorify God and be thankful. Great is the privilege, manifold are the blessings and benefits that we are made partakers of by this ministry of angels. What shall we render for them, and to whom? Shall we go and bow ourselves down to the angels themselves and pay our homage and obedience to them? They all cry out with one accord, 'See you do it not, we are your fellow-servants.' What shall we do then? Why, say they, 'Worship God. Glorify, and praise Him, who is the God of all angels, who sends them unto whom they are to minister in all they do for us.' Let us bless God, I say, for the ministry of angels."\*

PSYCHOMETRY.

WHAT A LOCK OF HAIR CAN TELL.

A short time ago we received a private letter from the Rev. W. J. Wooding, Vicar of Glandovey, Cardiganshire, attesting the remarkable psychometric powers of Miss Ross, c/o Mr. Wright, 41, High Street, Smethwick, Birmingham. In the February Review of Reviews, Mr. Stead publishes a letter from Mr. Wooding, from which we quote the following extracts:—

"Without apprising any one of my intention, I wrote a brief note by first post, enclosing fee by postal order, and also a lock of my hair, and received by return of post such a full and perfect portrayal of my character that I was not prepared for, notwithstanding what you had stated. As my character is somewhat distinctive and peculiar, I was the more astonished at it. With the view of confirming my feeling, as well as establishing my faith by further appeals to intellect, I have since submitted to Miss Ross locks of hair, and also scraps of handwriting—though she does not profess to do the latter—four in all—two of them brother clergymen, and intimate acquaintances. The locks of hair belonged to two middle-aged females in a low condition in life, but contrast as to personal character, of which I apprised Miss Ross, but allowing her to determine which was the estimable and which was the reverse character. With unerring instinct she did so, as readily, as I suppose, as a hound will distinguish the scent of a fox from that of a hare, and delineated their respective characters as accurately as, if not more so, than I could have done myself. She even alluded to a certain 'fussiness in the manner of one,' which reminded me strongly of clairvoyancy, to which power she, however, makes no claim. The remark was very correct whichever way we may account for it. As to my two clerical friends, the result in one case was decidedly disappointing, for scarcely a single characteristic given was recognised. It was calculated to shake my faith so far as character-reading from the magnetism imparted to a scrap of a letter is concerned. Miss R. commenced her delineation thus: 'This character shows the motive temperament which makes it brisk, decisive, practical; there is no beating about the bush, no long halting or hesitation; prompt action waits on a firm will,' etc. Now my subject was quite the opposite of all this, for he was decidedly of the vital temperament with scarcely any admixture, and to settle the question without delay—for it caused me to feel impatient and fidgety—I took a walk over to his house, five miles distant, to submit the delineation to him for recognition. I read it to him, and after every clause, put to him the question, did it apply to him, without telling him that it was intended to do so. Knowing that such character delineations were usually given from a lock of hair, and suspecting that I had been trying an experiment, he asked me then how I had managed to obtain a lock of his hair. (But I have omitted to state that his response to nearly all my queries was of a negative character, and that the description did not apply to him.) In reply to his inquiry I told him that it was given from his handwriting in a letter of his. Being asked to see his letter, I drew it out of my pocket. The secret was out, for he recognised the handwriting as that of his partner in life; and then a secret of his had to be disclosed. The reason alleged for his wife acting as his amanuensis, and no doubt the true one, was that she is a much more rapid and better scribe than himself. She writes all his letters from his dictation whilst he smokes his pipe. The *dénouement* was as satisfactory as it was unlooked for."

\* Archbishop Tillotson's Works, vol. iii, pp. 158, 159.

† Bishop Hall's Works, folio, p. 392.

\* "Commentary on the Hebrews," vol. iii, pp. 269, 270.

## CHRISTIANITY AND SPIRITUALISM.

By C. TRUSCOTT.

I HAVE read numerous articles on the above subject, and "still they come." Many proposals have been made to join the two systems together in "holy matrimony," but one might as well try to join the North and South Poles, or to unite light and darkness. Christian Spiritualists had better first define what they mean by Christianity, whether primitive or modern; if the former, then prove which system taught in the first twenty years A.D. was the true one, for even the apostles themselves disagreed, contesting with each other sharply on points of doctrine.

Edward Burton, D.D., in his history of the "Christian Church," published in 1853, says that Peter and Paul disagreed as to the observance of the law of Moses by the new converts, both Jews and Gentiles, Peter holding it as binding on all, and highly essential, while Paul declined to so regard it. This historian informs us that "Simon Magus" held a very conspicuous place in ecclesiastical history as founder of the sect of Christian Gnostics, who believed that Jesus was a man like other men, until his baptism, when a "divine phantom" covered his body, but was not incorporated with it, and, therefore, could not be nailed to the cross at his crucifixion. This form of primitive Christianity spread very rapidly—in fact, more rapidly than the Christianity of Paul, or any of the so-called apostles; for wherever Paul, or Barnabas, or Peter went, they found the Gnostic Christians had preceded them, whose teaching, Dr. Burton says, was most impious, because it destroyed the doctrine of the Atonement. Then there was a sect called the Nazarenes, another called the Ebionites, who are said to have been much more decidedly heretical, both taking their origin from the neighbourhood of Pella, after the destruction of Jerusalem. Other sects were called the Manicheans, Corpocrates, Cerinthians, and the Carpocratians. This is said to be the state of Christianity A.D. 72, when there were numerous epistles and gospels in circulation by Clement, Barnabas, Hermas, and others, while the canonical gospels so-called are supposed to have been written after this time. Dr. Burton says that Luke wrote his gospel under the direction of Paul, as the inspiring genius; if so, how about the Holy Ghost being its author or inspirer?

Burton, in his history, has two objects in view, i.e., to build up or strengthen a theory (founded on sand) as to its origin, and to establish his own views of the Atonement being taught in primitive times, but he makes *confusion worse confounded*. His statements are of the most positive character, as if he had been an eye-witness and companion of the apostles in all their travels, but he gives no authority for anything he says. The Church at Rome, by 313 A.D., became the headquarters of Christianity. The highest dignitaries were bishops, and Dr. Burton says that the "pascal festival" became a matter of great dispute amongst the several churches, and introduces for the first time another sect called the Montanists, whom the Bishop of Rome considered heretics, and refused communion with them. What their particular tenets were we are not told. Then he gives the name of Theodotus, who did not believe in the divinity of Christ, and was excluded by the Bishop from communion when he went to Rome, as also was another bishop called Praxeas, for denying the *personality* of the Son and Holy Ghost, whose doctrine was spreading in the Alexandrian diocese. Yet, notwithstanding all these schisms and isms, the writer says there was a *universal Church of universal uniformity*, while every page of his book proves the contrary! Such was the state of primitive Christianity. Which, then, of these systems of faith would our Christian Spiritualists wed with the grand spiritual philosophy as revealed by our spirit friends?

What can be said of Christianity from 325 A.D.? If we would speak the truth I think it should be called "Constantinianity." This six-fold murderer doubtless adopted it as being suitable to his character, and to ease his troubled conscience, at the same time giving him a licence for crime and sensual indulgence, as the doctrine of the Atonement clearly does. The history of the Christian Church for about 1,300 years after his time has been written in blood, besides keeping in check all arts and sciences. Civilisation was at a standstill. No man or woman was allowed freedom of thought under the dominant tyranny of the Christian Church, but as soon as the priesthood lost the power of the sword, arts, sciences, and civilisation (the result of unfettered thought) sprang up as with a bound, and we are now making rapid advances, leaving the priesthood mumbling their prayer, "As it was in the beginning, is now, and ever shall be." (1)

That the doctrine of the Atonement gives a licence for crime and immorality can, I think, be logically proved. The Trinitarian creed teaches that Jesus by his death satisfied the claims of infinite justice, and paid our debts to the last farthing. Now, if that is absolutely true, why do the priests build up behind it an everlasting hell? If justice has been fully satisfied, then it is most unjust to make any further claim on the debtor or sinner. But, they reply, "The sinner must have faith and believe this, or he cannot be saved from the consequences of his sin." Then I say the first proposition cannot be true, because the sin of *unbelief* has not been atoned for, and therefore the atoning scheme becomes of no avail, because of this one sin.

Belief or unbelief is not a voluntary act or the effect of a mental effort, but follows as a necessity from a rational decision of the judgment after due consideration of the evidence adduced from all sides. Therefore, if the argument or doctrine fails to convince the judgment and secure belief, there is no sin in disbelief, because the result arrived at is in perfect harmony with the constitution of the mind or intelligence of the individual. Blind faith or belief is a sin against this natural law of the mind.

The Atonement is founded on the grossest injustice and is a libel on the divine character, because it substitutes the suffering of the innocent instead of the guilty. We are asked to believe, therefore, that infinite justice is satisfied by an act of the infinite mind perpetrating the grossest injustice. What, then, is the inevitable effect of such a belief on the minds of its believers? Just the same effect as it had on the mind of Constantine. My sins are all atoned for; Jesus has suffered in my room and stead, therefore I may rob, cheat, lie, or commit any crime in the decalogue, and it will be all the same on the day of judgment as if I lived soberly, righteously, or God-like, if I accept the atoning sacrifice and believe in the blood. Good works are only filthy rags!

The fact that murderers who "believe" and are supposed to give their hearts to Jesus expect to swing from the hangman's rope right into glory, shows how this doctrine works out in actual life and exerts its demoralising influence. This I conceive is the inevitable reflection from this monstrous doctrine, which, in my opinion, has had a most baneful effect on the morals of society. Had a more salutary doctrine been taught all these years, there would have been a much healthier tone of morals than we have to-day. "Whatsoever a man soweth that shall he reap" is a doctrine much more likely to effect a moral reformation than all the absurd doctrines of the Christian teaching, which are, in my opinion, God-dishonouring and man-degrading, presupposing, as they do, that God has blundered all the way down from fallen angels to fallen man. The drowning of the world in a fit of repentance and then re-peopleing it with the same accursed race, and the Atonement scheme, are the biggest blunders of all.

I again ask Christian Spiritualists which of the Christian systems, primitive or modern, they would like incorporated with the philosophy of Spiritualism, there being, I believe, over 300 of them at the present time! "Choose ye, therefore, whom ye would serve." Ye have plenty, take your choice.

[The *Pendleton Reporter* has been interviewing leading ministers lately, and in the published report of the conversation with the Rev. John Reid, M.A., a leading Presbyterian preacher, we find the following, which supports Mr. Truscott's argument:—

"What is your position relative to the Atonement?—We hold that the Atonement made by the Lord Jesus Christ was sufficient for the sins of the whole world.\*

"And that everybody will be saved in consequence?—No; only those who will accept of it heartily; it has no effect whatever on those who do not believe it or do not accept it. It must be a personal transaction. We have recently published the articles of our faith, and those articles are generally accepted amongst Presbyterians.]

A STRIKING TEST OF SPIRIT IDENTITY.—Mr. A. Gregory attended a séance at Mrs. Mosley's, Cheetham, Manchester, on Feb. 5, and with three friends obtained table movements. In reply to questions he learnt that his spirit grandmother desired him to know that his grandfather was dead. Mr. Gregory was much surprised, being unaware that his grandfather had been ill. He wrote to Liverpool and received answer that his grandfather died on Jan. 19, which proves the spirit's message true.—R. Griffiths, 255, Ashton New Rd.

\*Italics ours.

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

## PART II.—THE ARTIST'S STORY.

THE day following the striking mesmeric experiences of Mrs. Humphreys, I had just finished writing the account of what had occurred, and was in the act of putting it away in my paper case, when Jack burst into my room in a great state of excitement, exclaiming, "Congratulate me, old boy, congratulate me! I shall soon be the happiest man in existence."

"Congratulate you?" I faltered. "What do you mean? Have you been accepted by Miss Challoner?"

"Well, no! not exactly that, but I shall be. I have done all but propose to her. I have got Madame de Marteville to see what she would say if I did. You see a fellow does not like to ask a girl to marry him till he is pretty well sure she will. It is not pleasant to figure as a rejected one, and as long as a man has not actually popped the question, it is always open to him to say he never intended to do so. Therefore I got Madame de Marteville to inquire from the fair Aimée what was her feeling on the subject. She seemed quite ready, really jumped at me I should say, and told Madame that I was to come and ask the question for myself if I wanted to know; so I am to go this afternoon, and Aimée will be by herself in the salon waiting for me. Madame Bonnell will be as pleased as anyone, for she and Madame de Marteville think it quite time Aimée married. They began to despair almost, and I really don't think I could find a sweeter girl, or one to do me more credit. Wish me joy, old boy, and I'll make you best man if you like. Halloa! What's the matter, you look like a ghost. Are you ill?" he added, noticing at last my white face and trembling hands which I tried in vain to steady as I gathered up my papers and prepared to leave the room.

"Well, yes! I am ill," I replied huskily. "It's the heat, I think, and besides I have had bad news that will oblige me to leave for London at once."

"Bad news!" said Jack, regarding me with a curious look. "Bad news? No one ill or anything of that sort, hey?"

"No, not exactly, but it is a great loss to me. I can't explain now, but I am anxious to get back as fast as possible."

"Well, you can't go till the six o'clock train leaves for Paris, and I daresay I shall be back in time to see you off. I'm sorry for you, old chap, but perhaps it's not as bad as you think now, and you'll get over it somehow."

I tried to get up a feeble smile and say I thought so too, and then somehow I got myself out of the room, and presently I heard Jack go out again.

I packed up my things hastily, and then spent the intervening time wandering about the town, scarcely knowing where I went or what I did, conscious only of a dull numbed aching in my brain that made connected thought well-nigh impossible. It had come at last, what I had so long dreaded, that I had so often told myself must come, and I was no more prepared to resign myself to it than if I had not watched its development during those happy weeks. I felt I could not sink into the place assigned to me of a sort of brotherly spectator of my friend's happiness. To do so would drive me mad, and the best and only thing to be done was to go away as far and as soon as I could. In my heart I knew forgetfulness was impossible, but it was a relief to try to cheat myself into the belief that it only required me to make a determined effort to shake off the impression Aimée had made, and that once back at my work and in the old routine I could forget her.

I had to go back to the hotel for my luggage, and was glad to find Jack had not returned to see me off. I wanted to escape meeting him again, and thought bitterly he and Aimée would have too much to say to each other to remember me.

After a long, weary journey back to London I was too restless to sleep, and the nights seemed endless as we rushed on through the dark country. In Paris I only stayed a few hours, and then went on again. It was a relief to find myself in motion, doing something, and yet, as mile after mile was added to the distance that separated me from the first and last love of my life, a strange feeling of depression came over me as if I was leaving all the brightness of my life behind me for ever. How dingy and dirty too looked our old rooms that had once seemed so snug and comfortable; how empty life seemed, how void of interest; since I had left those rooms scarce six weeks ago, what a change had come

over my life. It was past ten o'clock when I arrived, and I was glad to throw myself on my bed and go to sleep, worn out at last with my long sleepless journey.

I spent the next day wandering about London, dined at a restaurant, and finally made my way back to my solitary rooms, and taking up a book tried to delude myself into the belief I was reading, while ever and anon the face of Aimée would intrude itself upon my thoughts with such distinctness that I seemed almost to see her very self. Aimée—not bright and happy as I had seen her last, but with a sorrowful look of reproach in her eyes, as though my own sad thoughts had in some way changed her image in my mind.

I sat up thus, smoking and thinking and trying to divert my thoughts by reading till nearly eleven o'clock, when there was the sound of a cab stopping at the front door, and then a man's voice in the passage, and who should walk in but Jack Masters—in no very good humour either, for he looked tired and cross and would hardly even shake hands with me. He looked at me in an odd sulky way, quite unlike his usual manner, and in reply to my astonished inquiry as to what had made him return so soon, he replied, with a bitter laugh, as he sank into an arm chair, and gave a savage kick to an unoffending footstool, that it was the same reason that had brought me, he supposed. "Hang it, man, don't look at me in such surprise," he added, "I suppose I can have important private business as well as you?"

"Certainly, Jack, most certainly; but I thought you would hardly have torn yourself away from Miss Challoner so soon."

"Confound Miss Challoner! She is just a sly flirt like the rest of them. Those quiet, sweet, innocent-looking girls, who go on as if they did not know how to flirt, are worse than any of the open kind, as I call them."

"Has she refused you?" I asked, with a sudden joy in my heart and, I fear, in my looks, for Jack scowled at me as he answered—

"Yes! she has, and I call it altogether disgraceful of her after the desperate way she went on encouraging me and almost making love to me herself—by Jove; but you needn't look as if there was anything to be glad about, d— you; we are in the same boat after all; you were sweet enough on her yourself, or you wouldn't have been in such a precious hurry to leave Genoa when you thought I was the lucky man. She has played the same trick on us both, and made fools of us, that's all."

"Did she tell you this?"

"She didn't say it if you mean that, but when she talked to me about thinking my attentions all friendship, and that sort of bosh (as if any man ever wastes his time dancing attendance on a girl from friendship), I asked if she had some one else in her mind, and she as good as admitted she had." Jack paused, and then added, "It's some Frenchman; I got that out of her." He gave me a queer look as he spoke, and as I glanced at him in return he turned uneasily away, as if he did not care for my eyes to meet his.

"Does her aunt know of this French admirer?" I asked.

"No! She keeps it to herself; she's sly, I tell you. But what's the use of asking me questions? Can't you drop the subject?"

His odd manner struck me very much, and he was so savagely cross about everything that he was very far from being pleasant company during the next few weeks.

I confess I was sorry for Jack for, as he said, we were in the same boat, and ought to have sympathised with each other. But all my attempts to be kind to him were met by a sullen indifference, and he seemed greatly relieved when I let him alone at last. In reply to my suggestion that we might go for a few days change to the country, as it was rather sooner than we were obliged to begin our work, we having returned so hurriedly, he replied that "he didn't see what good that would do, as he thought he had brought at least one devil home with him from Genoa, and he did not want to go about picking up more of them." I was rather struck by this speech for, truly, it was as if some one had taken possession of my friend, and, if the stories I had read about Spiritualism were true, such things might happen. I tried, however, to argue with and rouse him up to shake off the unpleasant influence, but he only got disagreeable and took to avoiding me as much as possible, and we drifted apart more and more every day. Our old friendship was a thing of the past, and when Jack said at last that he thought of moving further west and taking rooms in a more fashionable quarter I assented, and said that in that case I should just keep on the old rooms myself as they suited me and I

hated moving. And so it came to pass that we parted and each went our separate ways with scarcely the pretence of a regret.

What had caused our enthusiastic friendship to end thus abruptly? A woman, and a woman, too, who had herself passed out of our lives, who had only apparently crossed our lives to teach us the worth of our boasted friendship—I say *apparently*, for so it appeared to me at that time. In my ignorance I little thought how important a part we were each to act in the others' lives, nor how our fates were interwoven with the denizens of that old house in Ireland.

(To be continued.)

## THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

### CROMWELL VARLEY. THE PRESS AND SPIRITUALISM.

I MIGHT give a large amount of valuable testimony from the proceedings of the Dialectical Society, but it would lengthen my papers too much. I cannot, however, omit the evidence of Cromwell Varley, the well-known electrician, no less on account of his worth as a man than for the clearness of his testimony. His wife had been mesmerised by him, and showed him the reality of thought transference before he had become conscious of the fact of the higher life and the personal contact and influence of spirit people. It came about in the following way. She was affected with a very aggravated chest disease, became very thin, and was supposed to be suffering from consumption. It was stated to him that she could not live more than three months. One night when entranced, or mesmerised, she addressed him in the third person, and said, "If you are not careful you will lose her." He asked "Who?" She replied, "Her, your wife." He said, "Who is now speaking?" and the reply was, "We are spirits, not one, but several. We can cure her if you will observe what we tell you. Three ulcers will form on the chest, the first will break in ten days at thirty-six minutes past five o'clock. It will be necessary that you should have such and such remedies at hand. No one is to be with you; their presence will excite her too much, and you must not inform her of these communications, for the shock would kill her." On the tenth day he went home early—he had set his watch by Greenwich time. Exactly at 5-36 she screamed; that happened which had been predicted, and she was relieved. The second crisis was foretold three weeks, and the third a fortnight, before they actually occurred. He had promised at the time of the third crisis to take her to Peterborough to see an eclipse, but he found that the ulcer was to break at a time when she would be in the train. The spirits said, however, that it would not do to disappoint her, and she went, he taking the remedies with him in his pocket. Half an hour before the appointed time she became ill, and precisely at the hour named the ulcer broke. He produced the remedies, much to her surprise, for she knew nothing of the prediction which had come out of her own mouth. By acting on the instructions he received from the spirits she was restored to health, and bore him a family. After such statements as these by a man of repute, is it an exaggeration for Alfred Russel Wallace to say that "the facts are quite as well proved as the facts in any other sciences"?

Cromwell Varley, like Wallace, was a man of science who before attesting the reality of spirit communion had exploded all the theories of "expectant attention," "electrical force," "unconscious muscular action," and the theories which those who would not look at the evidence had set up. Another experience Varley had before coming closely in contact with a spiritual medium is very suggestive. One night after his wife had given birth to a son he was aroused by three tremendous raps. He thought there must be thieves in the house, and searched everywhere, but found nothing. He then thought, "Can this be Spiritualism?" The raps answered "Yes; go into the next room." He did so, where he found the nurse intoxicated, and his wife rigid—cataleptic. By this timely warning he was enabled in all probability to save her life. Later on he saw spirits himself. When over in America, after the laying of the Atlantic cable, he received some wonderful tests.

Outside volumes of evidence of this kind the several sub-committees of the Dialectical Society had experimented on their own account, and the result was the presentation of a report which made the Dialectical Society take fright. The council refused to publish, leaving the committee to do

what they liked, and the committee on their own account issued the large report, which was published by the eminent firm of Longmans and Co. In this report it was stated that no evidence had come from those who ascribed the phenomena to imposture or delusion, while a large majority of the members of the committee who had begun in an avowedly sceptical spirit had witnessed phenomena without the aid or presence of professional mediums. And then it is stated that thirteen witnesses had seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support; that other witnesses, some fourteen in number, testified to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they sometimes touched or even grasped; others that they had received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or any person present, but which, on subsequent inquiry, was found to be correct. Six witnesses declared that they had received precise information of future events foretold days and weeks before their occurrence. They spoke of the high character and great intelligence of many of the witnesses to what might be described as the more extraordinary facts, and finished up with the trite remark that the subject was worthy of more serious attention and careful investigation than it had hitherto received.

It is not to be wondered at that such a report caused considerable commotion. The newspaper press as a rule treated the evidence in a slipshod way, for he is usually a sleek man who edits a popular newspaper. His care is not to say an offensive word to orthodoxy. He tries to follow in the wake of public opinion, and utter from time to time his oracular generalities, so that whether anything be prosperous or unsuccessful he may seem to have predicted it. If he must speak of something new, the fate of which is doubtful, no one knows whether he favours or regrets it, so equally do his arguments balance one another. He cannot tell what his prediction meant until it is fulfilled. Suggest a doubt that he ever opposed anything which has since become popular, he will prove the contrary, and his words really have that meaning, though none suspected it at the time, and he least of all. And so the *Times* called the report a farrago of impotent conclusions. The *Pall Mall Gazette* said it read like a chapter out of a handbook of natural magic. The *Daily Telegraph* uttered in the true pharisaic spirit generalities out of which it is impossible to say whether it is favourable or the reverse. The *Conservative Standard* was clever, for it said, "If there is anything whatever in it beyond imposture and imbecility there is the whole of another world in it." The *Morning Post* asked, "Is it not time this spirit worship ceased?" as if there had been any record of such in the volume. "Self-deception" it calls the evidence which I have given you of the finding of the will and the curing of Cromwell Varley's wife. The *Daily News* dubbed it "a curious volume," and the subject one which would some day demand more extended investigation on account of the great number of its followers. The *Saturday Review* in its usual philosophic (!) vein treated such a mass of facts as were presented as "one of the most degrading superstitions that had ever found currency amongst reasonable beings." The *Spectator*, scholarly as usual, though it did not commit itself, talked of "the honourable and upright character of those who had spoken of witnessing the phenomena."

The medical journals spoke modestly, saying that the report threw light on important psychological problems. The *Examiner* said it was a volume over which the Spiritualists would crow not a little—not much of a critical nature in this. The *Echo*, more pointed than any, wrote, "If there is any truth in these phenomena—and in the teeth of the testimony of men like Mr. Wallace, the eminent naturalist, it seems rash and presumptuous to say there is none—the force that produces them, be it what it may, is as strictly a natural force as gravitation and electricity." And so say all rational Spiritualists. To quote the words of Mr. E. W. Wallis, in a recent number of *The Two Worlds*, "Mystery, magic, and authoritative doctrine and dogma have too long held sway over humanity. The world needs manifestation, demonstration, examination, verification, and emancipation." And, I would add, the recognition of law everywhere, no magic or miracle, but law and order all down the line in things mundane as well as in what are called super-mundane. The laws of the universe are not fickle, but steadfast and unchangeable.

(To be continued.)

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, FEBRUARY 24, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

## THE MORAL ASPECT OF SPIRITUALISM.

"The fruition of our service is eternal. This is the watch cry of the higher morality. For if any man dare to stand on the brink of futurity and commit an action which he knows will have an evil influence, that man at once brands his conscience with the indelible impress of conscious wrong doing, and his act and its consequences form his own condemnation. For he elects corruption rather than purity, evil instead of good, darkness instead of light, the fleeting illusions engendered by the gratification of the lower self in place of the enduring verities of truth and justice. Time is the recording angel, and eternity is the book, neither are there any erasures there, save those which are slowly worn away by the hidden sufferings and secret sorrows of those who have to purge their souls of the evil influence. Thus do we find our sanction of moral endeavour, simple, clear and unmistakable in the needs of our common humanity. The calls of our fellow men are imperious and commanding, and the necessity for obedience will remain as long as sorrow and suffering shall endure."—*Westminster Review*, February.

ONE of the most frequent denunciations hurled against Spiritualism is the charge that it has "no moral standard." We have been favoured with a letter addressed by a minister to a Spiritualist, from which we make the following extracts:—"A number of men and women serving God, and preserving the purity of the Church or circle to which they belong without any 'Standard of Morality' passes my comprehension. You have two in your employ; if either of them were so foolish or immoral as to defraud or rob you, and it was proved against them, it would exclude them from Church fellowship. Would it exclude them from all Spiritualistic Circles? If so, by what moral law or standard? And if it would not exclude them does it not follow as clearly as the night the day, that immorality may be practised by Spiritualists without let or hindrance? [No. Spiritualists are as amenable to the laws of the land and equally as obedient as others.] Among all the beautiful sentiments you have sent me there is a distinct repudiation of Christ as the Saviour of Men, which is confirmatory of other portions of Mr. Johnson's reported teachings. As a reader of books you will know that equally sublime sentiments on purity of life have been written by confirmed Atheists, and sometimes by grossly immoral men. I have said nothing against the persons or moral characters of Spiritualists, and do not approve of such charges being made unless the man who makes them is prepared to prove them.

"But I do think and say that teachers, whether preachers or mediums, who reject Christ as their Saviour, and consequently throw overboard a good deal if not all the New Testament [moral truths are true, no matter who utters them], who have no standard of morality to govern their lives, are very dangerous men to follow. And as a minister, I think I must show the 'Red Light of Danger' to unwary souls."

There are several questions arising out of this gentleman's remarks which need to be answered, for instance:—

Are religious societies close fellowships of people who do no wrong?

Are the people who are known to cheat, drink, rob, gamble, flirt, and indulge in the various excesses regarded as immoral, expelled from church fellowship?

Is it only when people are guilty of "the crime of being found out" that they are struck off the roll of membership?

Do religious societies exist to aid the weak and erring to do right? If so, is the best way to help people to be moral and good to excommunicate them and cut them off from membership with those whose society and influence would benefit them?

Have the words "Let him that is without sin cast the first stone" any significance to Christians?

Is it right to forgive "seventy times seven," in the hope of leading the wrong doer into the path of rectitude, or should he be cut off from communion with decent and reli-

\* We commend to this minister's notice the wise and weighty words of Mr. Small, reprinted in our columns last week. The moral standard is found in the nature of things. "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.' Is it very moral to offer heaven as a reward for belief in and acceptance of the atonement doctrine, and appeal to fear of eternal hell to deter men from disbelief?"

gious people, and thus driven to associate with the companions whose influence and example in all probability led to his downfall?

But apart from these general questions, we will come to those which bear more directly upon Spiritualism.

Most Spiritualist societies have in their rules or byelaws a clause to the effect that any person of known bad character may be refused membership, and any member who is guilty of immoral conduct can be struck off the roll of members by the committee, but may appeal to the next general meeting of members.

"By what moral law or standard?" asks the minister. We will answer by asking another question. "By what moral law or standard would you judge them?" Have the words "Judge not, that ye be not judged," any bearing here?

Is it not equally true that "sublime sentiments on purity of life have been written by confirmed Christians and sometimes grossly immoral men?" which proves no more than that Atheists and Christians alike, while knowing and affirming the highest moral truths, have failed to live up to their ideals. Does our critic succeed in living up to his standard, or is he conscious, like Paul, that "the spirit is willing, but the flesh is weak"?

The rejection of Christ as a Saviour, and the throwing over of the new Testament, are not synonymous with the abandonment of all moral obligations. Laws are not abrogated at the caprice, or enforced by the acceptance, of the individual. Whether men admit them or not, the eternal principles of Justice and Right are always in operation, and affect their bodily and moral conditions. Consequences of deeds inevitably follow, whether the actor be wise or foolish, ignorant or learned.

The standards of morality do not exist "in the New Testament," and their bearing upon the individual remains unaltered: even if he does believe, he can evade the consequences of sin by believing in the efficacy of a blood atonement, and pleading the merits of a Saviour's suffering, instead of his own obedience. The laws—Thou shalt not steal: Thou shalt not kill: Thou shalt not bear false witness: Thou shalt not commit adultery: Thou shalt do unto others as thou wouldst be done unto: Love one another: Forgive, as ye would be forgiven: Blessed are the pure in heart: The soul that sins shall suffer: Whatsoever a man sows, that shall he also reap: Do justly, love mercy, walk righteously, do not derive authority from the fact that they are recorded in the Bible and Testament.

Their authority consists in the fact that they are TRUE. True for every individual, for all time. They are based on the laws of being. Experience, observation, and the intuitive sense of right have led mankind to recognise the "rights of others," and the obligations and duties devolving upon themselves.

Man owes it to himself to be true to his highest self as also to his fellows.

To thine own self be true,  
And it shall follow as the night the day,  
Thou canst not then be false to any man.

The basis of morality is in the nature of man. The ideas of duty and right are possible to man because he is an intelligent and spiritual being, otherwise he would be on a level with the brute. Health of body is secured by right living. Health of mind is acquired by right thinking. Health of spirit is attained by right feeling. Health of body, mind and spirit, is dependent therefore upon self-knowledge and self-control, self-culture and self-reliance.

The will to do right, as well as the power to think and feel right, are all susceptible of cultivation; but no man knows or does right absolutely. Our perceptions of right and our abilities to live righteously depend largely, therefore, upon the assiduity we display in our endeavours to know and do what is right; or the will of God as made manifest in the principles of mind and the laws of Nature. The Conscience admonishes us to do right, but it does not decide what is right. Men have conscientiously committed crimes believing they did God's service. Millions of people have been killed, in spite of the command, "Thou shalt not kill," by Christian people who thought they did right. The enlightened and cultivated rational and scientific spirit of this age condemns as immoral and wicked many things which were not only tolerated but sanctioned by Christians—readers of the New Testament—who regarded it as their standard of morality.

Why this change of attitude? It is not in the words of the book, but in the intelligence and spirit of the people of

this age, whose moral perceptions and sentiments have become clearer and purer as the result of the education by experience which the race has acquired. Thus knowledge allied to pure purposes and earnest endeavours will be the Saviour of mankind, and will enable us not only to set our *standard of Ideal Right* higher than ever, but assist us to "idealise our real and realise our ideal" with increasing success in daily life.

### THE LONDON FEDERATION.

#### AN APPEAL.

SIR,—I wish to inform your readers that after five months of Sunday meetings and week-night sances we have closed our hall. The London Spiritualists' Federation have done this after mature deliberation, for reasons which I shall now give. We have published in the first number of our journal *Astarte*, a report of our sances, which we consider satisfactory. Our whole spare time has been given to this work, and the report will show what can be obtained by a few earnest people. This, we think, should encourage other societies. But to see this scientific investigation carried out properly by Spiritualists generally, and also to urge London Spiritualists to some united action, the members of our Council intend visiting the different societies to endeavour to obtain co-operation in these matters. We also intend, instead of a new course of Sunday meetings of our own, to endeavour to help the meetings of the other societies. We trust this will be agreeable to them. We invite opinions as to the best methods of union. All agree in deploring the present disorganised condition of things, but all efforts to remedy them seem in vain. All our Council proposes seems to meet with no encouragement, yet, our friends, while they will not support us, fail in doing anything themselves. I myself have worked for twenty years in this cause without fee or reward. I stand up for "Union with Liberty." Some object to me because I believe in Re-incarnation. I, however, never try to force my beliefs on anybody. But I never could see why this doctrine is so much objected to. I am not a Theosophist, and all Continental Spiritualists believe in it, and so do some of our most philosophical friends over here. It does not seem to me to be a burning question at all. I hold it as being the only hypothesis which can explain the many problems of the future life; that is all. But I am a Spiritualist first of all, and I was working for our noble cause before many now so prominent ever heard of it. Friends, do not be as narrow as the sects you have come out of. Let us work together on the one grand basis of spirit communion. All who will help me in my efforts for union, at the same time preserving liberty, address me as below.

A. F. TINDALL, A.T.C.L.,

Hon. Sec. London Spiritualist Federation.

### WHEN WERE THE GOSPELS WRITTEN?

WILL you be so kind as to tell me how long it was after Christ's death before the gospels were written.—W. F. H.

Uhlman thinks that the Gospel of Matthew was written in Hebrew, or, rather in the vulgar language of the time, the Aramaic, and originally was a collection of the Lord's discourses with interspersed narratives. It was enlarged afterwards and translated into Greek. It must have been made very early, at least before the destruction of Jerusalem.

Baur arrived at the conclusion that Matthew was written 130 or 150 years after Christ. Celsus quotes the synoptical Gospels, and in 130-40 they were familiar to the Gnostics, one of whom worked Luke over for the benefit of that sect.

Zeller thinks Luke was written about 130. Volchman dates Mark at 80, Luke at 100, and Matthew 110. Koslin places the first writing of Matthew at 70 or 80. Holtzman places the writings on which the gospels are based between the years of 60 and 80.

This great diversity of opinion shows the unreliability of the data. Not until the third generation at least after Jesus' death were the traditions fixed in writing. After a hundred years of verbal reports and floating traditions the fixture of these by writing was begun. By whom? It is impossible to tell.

It is about the same number of years since the death of Washington as the various estimates average. If nothing had been written of the sayings and actions of the father of his country, only tradition handed down by verbal repetition, an account of his life would not have outgrown the bounds of probability, and become tinged with deific colouring.—[Ed. *Light of Truth*.]

### MORE ABOUT MR. STEAD'S SPOOK.

The following suggestive statements will repay careful study:—

"I know one lady in London whom I have brought to this office more than once by simply wishing her to come. The first time I remember very well. Not knowing that I had this power, I wrote a telegram to send to her at ten o'clock in the morning from Wimbledon, asking her to meet me at the office at twelve o'clock. Something came in the way and I could not send the telegram. Imagine my astonishment on meeting her at the door of the office when I arrived! I asked her what made her come. She said that at ten o'clock that morning she had suddenly felt that she must come to see me, and had counter-ordered the carriage in order to be able to come to Mowbray House at twelve o'clock."

Mr. Stead says his automatic writing by the living is new in two ways: "first, because there is the material hand directed by a mind at a distance, and, secondly, what adds to the marvel is that the person to whom the mind belongs is quite unconscious of the fact that he is controlling the hand of another. In telepathy, as hitherto understood, there has always been volition on the part of the sender of the message, while the recipient merely keeps his mind passive. In my case it is the recipient who takes the initiative and summons, so to speak, the intelligence of his friend to use the hand that is placed at his disposal."

"The Spiritualists, so far as I have been able to ascertain, are disposed to assert that in the case of communications from persons who are living on the earth there must be a disembodied Intelligence as an intermediary. That is to say, they would maintain that in every case when a message was written ostensibly by a living person who was unconscious of its transmission it was in reality written by what I call a spook, who reads my friend's mind and then writes out its contents with my hand. . . . My spook, who first put me up to this—and, therefore, has a right to be regarded as an authority upon the *modus operandi*—absolutely denies that there is any need for a third party between the two minds. . . . She says that there are some things you can't explain, and that if you will explain how your mind is able to move your body—that is to say, if you can explain how mind is able to control matter within your own skin—she will be able to explain how another person's mind is able to control your hand, although that mind is outside of yourself."

"How near does she go to explaining it?"

"What she says is this—that the real self, the Ego, sits behind, as it were, both the physical consciousness and the mind. When the real self wishes to communicate with others it uses at its pleasure either the physical senses, which are employed, as you may say, when the communication is within short range, or the mind, which is also an instrument, although more subtle than the grosser mechanical appliances that make up the body. The mind is used for communications at a distance that lie outside the range of the five senses. And this is the answer to those who, like Mr. Maskelyne, ask whether it is not possible to tap the contents of anybody's brain (a criminal's, for instance), and make him write out a confession with my hand. The real self is as much master of the mind that moves another person's hand as it is of its own tongue, through which it usually communicates with persons who are within hearing distance. I cannot get any message whatever with my hand that is not willing to be communicated by the real self of the other person, but it is quite possible that the physical being of that other, through whom the real self ordinarily communicates with the world, knows nothing about the communication, and even would prefer that the communication had not been made."

"One case happened only the other day. A friend of mine had taken a course which I wished him very much not to take. In his letters to me, written in his own hand, there was nothing to indicate that he had broken his promise and had gone on forbidden ground. But he wrote with my hand in great distress telling me that he had done exactly what he had promised not to do, and although he had almost by a miracle been saved from utter destruction, yet he had sinned and was on the verge of despair. I sent for him and upbraided him with his breach of faith. He denied it, and declared that I was quite mistaken; whereupon I simply produced the detailed statement which he had written out with my hand twenty-four hours before and read it over to him sentence for sentence. He then frankly owned up and admitted the truth."

"One of my friends, at a distance of about one hundred and fifty miles, was using my hand, and he wrote somewhat in this fashion: 'My bodily self has written you a letter to-day. Don't take any notice of it. I have a great deal of trouble with my bodily self; it is in a morbid and diseased condition. What I have really done is as follows. . . . I sent the communication over to my friend, and he admitted that there had been a struggle within himself, and he had attempted to keep from me the item of information which had been communicated through my hand.'

"I now come," says Mr. Stead, "to the last proof of the identity of the communicating Intelligence with my deceased friend—that is supplied by the descriptions of clairvoyance. I have now the evidence of three different clairvoyants—Mrs. Davis, Mr. Lees, and Mrs. Bliss. None of these persons knew who she was, nor did the last two so much as know that there was any such person as my spook. At separate sittings held for other objects, I have asked my spook to write, and when she had been writing through my hand Mrs. Davis and Mr. Lees separately described her appearance, which was taken down at the time. Both described the same person, her general appearance, the expression of her face, the colour of her hair, her general character and apparent age. I lay stress upon the age, because I was under a misapprehension as to her age. I thought she was only twenty-five, but both the clairvoyants separately declared that she was over thirty. I said they were wrong, but I took down their statement. Imagine then my surprise when I found, on referring to her friends, that she had passed her thirtieth birthday."

"But the last and perhaps most remarkable evidence I had of her identification was supplied no later than last Saturday night in this very office. I was having a sitting here with Mrs. Bliss and some friends. Mrs. Bliss is a lady whom I have not seen for twelve months.

She knew nothing about my developments, except that I was a writing medium, but she did not know anything as to the identity of my spook. When she went under control, she stated that she saw a lady standing behind me, whom she described with accuracy and precision, and then getting up, with her eyes shut, she went to the mantelpiece where the portrait of my spook, as she was in the flesh, was standing among eight or nine portraits equally conspicuous, took it in her hand and brought it over to me, making signs that this was the person whom she had seen."

—*Christian Commonwealth*, Feb. 9.

## VOICES FROM THE PEOPLE.

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

### LEAVE HIM SEVERELY ALONE.

DEAR SIR,—I hear that Ashcroft has arrived at Bradford with his magic lantern. He thinks himself very clever, but it is with him as with a good many others, "Thus far shalt thou go but no farther." If Spiritualists would not encourage him by going to his lectures, to hear what are certainly untruths, he would soon give over. He is making a good living, and what does he care after he has got hold of the people's money? I certainly do not agree with his belief. He is on the wrong track, but he only will have to answer for it, not the people he rails against.—Yours truthfully,  
Bradford. A SPIRITUALIST.

### RE NEW VENTURE, ASTARTE.

DEAR SIR,—To prevent misconception in reference to a new bi-monthly, which was to have been brought out under the name of *Astarte*, kindly permit me to state that the original propositions in its connection were nullified upon my withdrawal from the committee of promotion. I have nothing whatever to do with the new venture Mr. Tindall publishes as the organ of the London Federation under the same name. Those who have received communications from me in relation to the originally proposed journal will please note this. The policy which characterises those who issue this organ does not bespeak popularity or success.—Yours sincerely,  
PERCY SMYTH.

### THEOLOGICAL LOGIC.

DEAR SIR,—Noticing in your last issue, under the heading "Do the Dead Return?" a short dissertation on the assumed prerogative which clergymen pretend to exercise in the interpretation of what they are pleased to call "The Divine Revelation," the following short extract may interest your readers. It is from a sermon I listened to last Sunday morning by a clerical gentleman, who had the audacity—or otherwise—some few weeks ago to lecture on the "Misleading Logic of Spiritualism," and in whose school the Rev. T. Ashcroft recently discoursed on "Spiritualism" for four consecutive evenings. The sermon was from the text Ex., ch. iii., v. 2, and the following quotation, which is in the exact words of the preacher, I thought so fine a specimen of orthodox reasoning that I tore it from my notebook, and intend to preserve it as a theological curio. After showing the scientific qualifications which entitled Moses to examine the burning bush in the spirit of ordinary enquiry, the preacher said: "Yea! friends, we want more reverence in handling this Divine Word. We need more reverence in the consideration of the Divine events that transpire in our daily life. Oh! what irreverence there is exercised constantly in the consideration of the Divine Truth. Men who were never converted are men who have no right to criticise or analyse the Divine Word, and come to us and tell us in their impious way [the writer has been guilty of this enormous sin] of their bigoted and prejudiced and sceptical views of the Divine Word. No man has a right to express an opinion on the revelation God has given to us unless first of all his heart has been touched by the Divine Grace, and his wisdom has been illumined by the wisdom from on high, and his spirit bears affinity to the spirit and mind of Jesus Christ. Unless a man is a believer in the Divine Revelation he is not worthy, he is not capable of giving an opinion which is just and worthy upon the great question of the revelation of God." Mr. Editor—comment is needless. I am not a Spiritualist, nor do I need to be one to see the fallacy of such a worse than illogical monstrosity by one who usurps the place of critic.

The parson said on Sunday something rather queer,  
But you are not converted, so please don't interfere.

Yours, etc., SUIVEZ RAISON.

### INTERESTING CORRESPONDENCE.

Blackburn, Feb. 20, 1893.

DEAR SIR,—Can you find room for the following letters:—

Manchester, Feb. 14, 1893.

Mr. Stead. Dear Sir,—I am a Methodist, but was induced last Sunday evening to visit a Spiritualist meeting at Pendleton. A Miss Bailey was the clairvoyant, and at the conclusion of the meeting the Chairman produced a watch, given to Miss Bailey by you, and stating that Miss Bailey had "convinced you of a life beyond the grave and also of the embodiment of spirits," which, having read your valuable paper and hearing you speak, I took the liberty of doubting. May I ask you to elucidate this seeming mystery? Knowing as I do that from your addresses you already believed in a future state, the foregoing statement rather staggered me, and as to the embodiment of spirits I leave to the Spiritualists all questions of such seeming impossibilities. Hoping you will excuse my importunity, and trusting to hear from you, I am, yours faithfully,  
JOHN J. BUTTERWORTH.

Mowbray House, Norfolk Street, Strand,  
February 16, 1893.

Dear Mr. Wolstenholme,—I am not in good trim for communication with visibles or invisibles, and would hardly have troubled you with a letter to-day but for the enclosed. I am sure you will see that such statements ought not to be made. It is absurd to represent me as having been convinced of life beyond the grave by a girl younger than my own children, all of whom have been brought as I was myself to regard that future life as the great reality. Then as to the embodi-

ment of spirits, Janet is not a materialising medium. So I just drop you this line in the hopes that I may not have to refer to above again.  
—I am, yours sincerely,  
W. T. STEAD.

What the Chairman at Pendleton could truthfully have said is, that Mr. Stead, prior to knowing Miss Bailey, had been investigating the phenomena of clairvoyance, and the subsequent experiments he had with Janet helped to confirm him in the conclusions he had come to. If the chairmen who wish to mention the circumstance will read the inscription inside the watch, it will tell its own story. The watch was given "in recognition of her clairvoyant gifts."—Yours truly,  
R. WOLSTENHOLME.

### THE PRESERVATION OF LIFE AND PROPERTY.

DEAR SIR,—Your correspondent, Mr. G. Humphreys, has evidently misunderstood my article on "Biblical Ethics," which only incidentally alludes to Socialism. If he is prepared to unreservedly agree with all the various forms of Socialism, and the violent methods adopted for its accomplishment, as understood by Nihilism, Communism, etc., I am afraid he would have some logical difficulty in justifying their entire claims in harmony with individual rights. When he asserts that "the honest and industrious toilers are not protected but robbed with impunity by the possessors of land and capital," etc., he but re-echoes my already expressed assertion that this is a fact in our social relationships to be strongly condemned and speedily remedied. I said upon this point in reference to Socialism in its varied aspects: "These are so many violent outbursts of an indignant feeling of injustice against the greed, duplicity, and oppression of many capitalists, who feed as it were upon the life blood, and rapidly grow rich upon the underpaid labour of those who toil for their special benefit. I have no hesitation in denouncing this as indirect robbery and legitimate theft." I utterly fail to see how these strongly expressed opinions can be construed into an attack upon Socialism. I intended them to be the very reverse, and in favour of greater equity, higher wages, better social conditions, etc., for the working classes. It is a point not yet settled what is deemed an equitable share for the toiler and the capitalist. Mr. Humphreys enters his protest (or Socialism) against £500,000,000 only going to the producers out of £850,000,000; but surely he does not mean to imply that the moneyless workmen should stand upon the same level as the capitalists in profit-sharing, etc.? The poverty in which too many of the toilers are found is to a great extent created by their own imprudence and needless expenditure. There are £120,000,000 annually spent upon useless intoxicants, and millions upon millions spent by them on something which ends in mere smoke being puffed into the air. No kind of Socialism will effectually succeed until these two injurious and unnecessary habits and this needless expenditure are abolished. The working classes have, to a great extent, their social redemption in their own hands, independent of the capitalists and landowners, if they would use their opportunities and means aright. Individual liberty in the acquisition of wealth, and its retention if honestly acquired, is a social principle not easily uprooted. Any Socialism based upon injustice cannot permanently succeed. This is too comprehensive a subject to discuss in your limited columns, hence my non-reference to his other criticism on the protection of life.—Yours truly,  
JNO. AINSWORTH.

44, Church Road, St. Anne's-on-the-Sea, Feb. 17, 1893.

DEAR SIR,—I fear friend Humphreys has mistaken the purport of Mr. Ainsworth's admirable essay on "Biblical Ethics." As a social reformer I fail to see that Mr. Ainsworth defends the lamentable waste of infantile life, or speaks in favour of the present deplorable condition of society. Mr. Humphreys's complaint is that Mr. Ainsworth starts out with the proposition that "One of the great leading social principles, next to preservation of life, is that of the protection and preservation of property." Does Mr. Humphreys "take exception" to this? He seems to do. Are not these "fundamental principles" of all modes of government? Can any system of government, socialistic or otherwise, afford to ignore these principles? Will Mr. Humphreys prove that they can? As Mr. Ainsworth pleaded for the "preservation of life," surely it is beside the question to quote statistics showing the fearful waste of human life. Again, should not "property" be preserved and protected? What authority says it should not? Does Mulhall or F. Harrison, or any well-known modern Socialist, say that property should not be preserved and protected? If they don't—and they don't!—wherein is Mr. Ainsworth's crime? I am a Socialist (and the spirits have made me one), but I plead for the preservation, the protection of all human life and of all wealth and property. Mr. Humphreys seems to confound things that differ. Let me draw Mr. Humphreys's attention to another proposition of friend Ainsworth. "If honest toil and persevering industrial effort is to be rewarded it must be by absolute protection against the plunder of the idle, thriftless, and avaricious, whose only ethical guide is possession, independent of any moral code for the guidance of mankind." Mr. Ainsworth here eloquently pleads for the absolute protection of honest toil from the plunder of the idle. To me this seems pure Socialism. Yet, to Mr. Humphreys, it seems like an attack on Socialism. Whence this difference of opinion? Mr. Humphreys quotes statistics to show that the toilers receive so scanty a share of the wealth they produce. But, again, in justice to friend Ainsworth, I must point out that he nowhere defends the present soulless commercial system. He is too noble, too pure a soul to do that. While he neither accepts the Nihilism of Russia, nor the Socialism of Germany, he has strong denunciation of "indirect robbery" by the commercial classes. Do all the English Socialists accept the Nihilism of Russia or the Socialism of Germany? I rather think not. Why, then, should Bro. Ainsworth be censured for doing what even English Socialists do? Though he does not accept the phases of Socialism he says, "Nevertheless, these are so many violent outbursts of an indignant feeling of injustice against the greed, duplicity, and oppression of many capitalists, who feed, as it were, upon the life blood, and rapidly grow rich upon the underpaid labour of those who toil for their special benefit. I have no hesitation in denouncing this as indirect robbery and legitimate theft." It does seem strange to me that Mr. Humphreys should have missed this scathing denunciation of the capitalists' creed. Let us be just, though we differ in our methods of reformation in this world.

Preston.

J. SWINDLEHURST.

## 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.]

**ASHTON.** Church Street.—Mrs. Rennie's controls delivered two very excellent addresses on "Mediums and Spirit Power" and "Man's Inhumanity to Man." Good clairvoyance.

**ATTERCLIFFE.**—Feb. 15: Mr. G. Featherstone's guides dealt with subjects from the audience in a masterly manner. 19: Subjects from the audience were satisfactorily dealt with by Mr. G. J. Johnson. Psychometry well appreciated.—J. G., cor. sec. [We have not any such posters.]

**BARNOLDSWICK.**—Mechanics' Hall.—Mr. Lomax spoke about his experience, and "Whither are we bound," and gave every satisfaction. Clairvoyance, mostly recognised.—Mrs. A. H.

**BEIGHTON.**—Monday: A crowded meeting. Mr. C. Shaw's control delivered a grand sermon for the friend who passed to the higher life on Feb. 13th, and was interred on the 16th by Mr. Featherstone, of Parkgate.—W. H. S.

**BIRMINGHAM.** Camden Street Board Schools.—Mr. Shrieves gave a short reading. Mr. Prudence, under control, gave a short address. Although a newly-developed medium he gives promise of making a good and useful instrument for the spirit world. Spirit descriptions were very good. Mrs. Groom next Sunday evening.

**BIRMINGHAM.** Oozells Street.—Mr. Oakes, one of our popular mediums, spoke on "Psychometry," and gave a number of tests. Our friend Mr. Knibb assisted. Sunday: Inspirational address by Mr. Knibb on "Do the dead return?" and psychometry, well received.

**BIRMINGHAM.** Smethwick, 43, Hume Street.—Mrs. Groom delivered most able discourses on "Eternal Life, a Free Gift or a Condition," and "Spiritualism and its Destiny." She also gave 16 clairvoyant descriptions, 14 recognised; all much appreciated. Many had to go away disappointed. We earnestly wish there were more mediums of the same stamp to give proof to the world.—R. C.

**BLACKBURN.** Freckleton Street.—Mrs. Wallis on "Consequences in the light of Spiritualism," gave a discourse teeming with the teachings of Spiritualism to an audience only half filling the room. Another proof that many who call themselves Spiritualists, and come in crowds when we have known clairvoyants, do not come to hear our best lecturers, and want those puffing who are far inferior. At night, on "Signs and Wonders," she gave another splendid oration to a full room composed principally of strangers and many old Spiritualists who only come to hear our best lecturers.—J. T.

**BLACKBURN.** Northgate.—Mrs. Griffin delivered instructive addresses on "Will Power" and "Truth," followed by clairvoyance. Crowded at night. Queen Park Road Room.—14: Mr. G. A. Wright made an impressive address on "Revelations of an After-life," and gave striking psychometric tests. Principally orthodox friends who were startled at the results. Good audience.—T. S.

**BLACKPOOL.** 16, Coop St.—Mr. J. Walsh's guides gave able lectures to large and seemingly appreciative audiences, and named an infant. Subjects: "The Spirit-world and its people," and "Dives and Lazarus; or the so-called impassable gulf bridged by the spirits?" Good clairvoyance and psychometry. We have set the ball rolling and must endeavour to keep it going. Mediums desirous of rendering assistance, for expenses only, please address Mr. Wm. Howarth, 48, Belmont Avenue.

**BRADFORD.** Bepton St.—Many friends partook of tea at our first celebration and anniversary sermons. Mrs. Ingham gave very satisfactory addresses, to crowded audiences. We hope to hear her again soon.—W. C.

**BRADFORD.** 448, Manchester Road.—Mr. Todd lectured on "God is a Spirit, etc.," and related experiences, which proved very interesting. Good clairvoyance and psychometry by Mrs. Webster. Mr. Todd is always well appreciated, and we wish everybody was as true in everyday life to Spiritualism.

**BRADFORD.** Nortongate.—Mrs. Shulver. Afternoon: Clairvoyance. Evening: Short address and psychometry. All very good.—E. H., sec.

**BRIGHTON.**—The inspirers of Mr. Hargreaves gave a very stirring address on "Sin and Punishment." Mrs. Hargreaves gave descriptions, mostly recognised. Evening, a crowded audience listened with rapt attention to "Experiences in Spiritualism," and life sketches by both Mr. and Mrs. Hargreaves, and clairvoyance, which should cause many to enquire. Shrove Tuesday, upwards of 90 friends partook of a Meat Tea, provided by the ladies, and a social evening was thoroughly enjoyed. The following took part, Mrs. S. Schofield, Mrs. J. Stott, Mr. and Mrs. H. Haigh, Mr. T. J. Midgley, and Mr. J. Whiteley gave songs and duets which were heartily applauded, and several encores were awarded. Mr. R. Ainley, Mr. G. Jackson, and Mr. J. Whiteley, gave an amusing mesmeric performance, causing much laughter. Dancing was freely enjoyed. Miss C. Gaskell accompanied on the piano, and Mr. Gaskell on the violin. Votes of thanks were awarded to the ladies, viz.: Miss Sharp, Mrs. Smith, Miss Binns, and Mrs. J. Shillitoe, and all the musical performers.—J. Shaw, cor. sec. [Your request for "full report" noted. We give all the facts you send and merely condense your statements. Your reports are treated exactly as others are and others are treated the same as yours. We give more space when more facts are stated and when reports are correctly written in the form required. Occasionally you get short reports, at other times long ones. We object to reproduce statements copied from what has been sent in by others from other towns. If you would put the main facts in a few words your reports should go in unaltered, and on special occasions we would give you as much space as possible. All the thanks we get for using every effort to make your reports readable and pointed, and to make the paper interesting and instructive to everybody, outside your society as well as in it, is the threat to abandon the sale of *The Two Worlds*. The fact is, to please you we have often given you space we could ill spare, for we cannot telescope our columns, and spent more time over your reports than half-a-dozen others have taken, and still you are not pleased.]

**BURNLEY.** Hammerton Street.—Our old friend, Mr. Featherstone dealt with subjects from the audience in a manner admired by all. Many will look forward to his next visit.—J. R.

**BURNLEY.** Robinson Street.—Miss Jones' guides gave interesting addresses on "Tracing the Footprints of Man in the Dissemination of the Truth," and "Life Here and Hereafter." Successful clairvoyance and psychometry. A very striking feature of the evening meeting was the large number of strangers.—W. H.

**BURNLEY.** 102, Padiham Road.—Mrs. Johnstone's guides discoursed forcibly on "Vampires, Leeches, etc.," from "Sentinel's" remarks in *The Two Worlds*. Evening, "Rest at Last," very interesting. Successful psychometry and clairvoyance.

**CARDIFF.**—Mr. Rd. Phillips concluded an interesting recital of his personal observations on a voyage round the world, and gave an exceedingly able and practical address upon "Spirit Presence." Good audience.—E. A.

**DARWEN.** Mrs. Brookes, of Oldham, gave encouraging addresses to good audiences. Good clairvoyance.

**DEWSBURY.**—Mrs. Buckley gave splendid discourses and Mrs. Levitt very good clairvoyant descriptions. Meeting-room packed at night.

**FELLING.**—Mr. J. Hall, president, spoke on "The conversion of Paul to Christianity," according to Biblical teaching. Sunday next, Mr. J. Clare. There should be a full house.

**GATESHEAD.** 10, Shipcote Terrace.—Capital address from Mr. Stevenson on "The bible of Spiritualism," full of practical hints. We are having good meetings for investigators. Strangers invited.—J. E. C.

**HAIFAX.**—The tea and entertainment on Shrove Tuesday was a decided success, and on Wednesday we gave a free tea to about 200 aged and poor people, and a splendid entertainment of glees, songs, etc., by the choir. Mr. A. Greenwood, ventriloquist, introduced his comical dolls, "Dick and Liddy," which greatly amused the old folks. Heaton's Minstrel Troupe also at once found favour. Mr. Fred Slipper, the blind pianist, for his selections was repeatedly encored. Ten members of the choir took part in a laughable sketch, entitled "A Sprig of Holly." After addresses by Mrs. Midgley, Mrs. Hoyle, Mr. Neil, and a few clairvoyant descriptions by Mrs. Briggs, all present had a quarter pound of tea given them. The affair proved a great success. Sunday: a grand day with Mr. Johnson, who spoke on "Spiritualism for the masses," and dealt with six subjects from the audience in a masterly manner. He gave good advice as to how to deal with the "Rev. Ashcroft," who is to be amongst us next week.—F. A. M. [Let him severely alone.]

**HEYWOOD.**—Spiritualism here is surely making progress. Religious bigotry is gradually giving way. Those privileged to hear Miss Walker will be assisted to the conclusion that it is time they took stock of their old ideas, and reconsidered their position towards modern Spiritualism, if they intend to keep pace with the times. Both services well attended, regular attenders and friends from churches and chapels being anxious to subscribe to the "Well done, Heywood."—J. F.

**HOLLINWOOD.**—Tuesday: Good circle. Mrs. Brooks gave 14 clairvoyant descriptions, 12 recognised. Sunday: Mr. Goldin's controls answered questions from the audience, and spoke on "The hope that is within me," giving every satisfaction. Psychometry.

**HUDDERSFIELD.** Brook Street.—Good audiences to welcome Mr. J. S. Schutt's return to the platform. Questions were ably dealt with, and "My God" formed the subject of a capital discourse. The chairman, Mr. Chappell, gave an excellent rendering of "Curfew shall not ring to-night."

**LEICESTER.** 67½, High Street.—Mr. Sainsbury gave a very instructive address on "The Glacier Epoch, and the first definite proofs of the existence of man," explaining how this part of the earth was once covered with ice, and citing proofs that man must have then existed. A fairly good after-meeting.—F. C. G.

**LIVERPOOL.** Daulby Hall.—Evening: A sacred concert was provided by a sub-committee, ably seconded by Mr. Crichton. Solos, duet, trio, quartettes, violin solo, reading, and recitation made up a first-class programme. The audience was delighted. Where all acquitted themselves well, distinctions would be invidious. It is hoped that another concert will soon be given.

**LONDON.** 311, Camberwell New Road.—Mr. Long gave a most interesting address on "The Valley of the Shadow of Death," showing both sides, here and "over there." He explained about "influences" so nicely that any one could learn the way to be guided for good and repel the evil. If these beautiful teachings could be adopted this world might be a paradise. A fine uplifting influence prevailed.—J. P.

**LONDON.** Forest Hill, 23, Devonshire Road.—Thursday: Mr. W. G. Coates gave wonderful clairvoyance and psychometry. A test of a very remarkable character was given by one sitter and recognised. Sunday: A beautiful discourse from Dr. W. T. Reynolds on "Our house and the necessity of keeping it in repair," showing the need of keeping the body pure for spiritual development. Little Ethel Bliss successfully accompanied the hymns on the piano.—J. B.

**LONDON.** Marylebone, 86, High Street.—The remarks by the guides of Mrs. Bliss upon the way to receive spirit people when they make their presence known and the earnest advice that all Spiritualists and investigators should study the philosophy of the subject were two points in the interesting discourse that all would do well to keep to the front. Very successful clairvoyance. Would that we, in London, had more mediums like Mrs. Bliss to assist the cause. We hope to hear her again soon. A very full audience.—L. H.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Mr. Pursey delivered an excellent discourse upon "The Soul of Man," contrasting the joy of the Spiritualist with the fear of the Christian. Mr. Chance presided at the organ.

**LONDON.** 18, Clarendon Road, Walthamstow.—Mr. Brailey's guide, on "Truth Crucified," said that however the priests, with their craft, endeavoured to imitate those who in their malice had Jesus crucified, they would never crucify this nineteenth century Christ, "Truth" regarding spirit return.—W. R. B.

**MANCHESTER.** Ardwick. Tipping Street.—Mrs. F. Taylor spoke on "Anticipation and Realisation," and "A Life Beyond," showing the different spheres we pass through. She also described a scene from one of the homes in spirit life. This I cannot say met with much approval. Several strangers present could not understand it. Very good audience.—D. W. S.

**MANCHESTER.** Collyhurst Road.—Mr. Birch gave good addresses to air audiences on "The Mission of Spirits," and "Shall mortal man be

more just than God? shall a man be more pure than his maker?" (Job. iv., 17). He also referred to one of Daniel's visions. Clairvoyance gave general satisfaction.—A. H.

**MANCHESTER.** Moss Side Assembly Room.—Mr. Rooke answered four questions in a very satisfactory manner. He stayed to the well-attended circle. Feb. 17: Circle. Mrs. Lamb related her interesting experiences as a Spiritualist.—G. E. B.

**MANCHESTER.** Openshaw, Granville Hall.—12: Morning, public circle. Evening: Mrs. Griffin on "The Mysteries of Spiritualism." Gave good satisfaction. Clairvoyance and audience very good. Public circle after; about seventy stayed. 19: Morning, public circle. Evening, Mr. Willis, of Bolton, on "It is beneficial to man to understand Spiritualism," in grand style. Psychometry, such as has not been heard here before. Both of the above speakers will be welcome again.—Thos. H. Lewis, 540, Gorton Lane, Gorton.

**NELSON.** Bradley Fold.—Mr. E. A. Verity discoursed on "Why I am a Spiritualist," and "Richard Oastler, the Factory King." Good audiences seemed well pleased.—D. H. B.

**NEWCASTLE-ON-TYNE.** Mrs. J. A. Green gave three short addresses, followed by clairvoyant delineations of spirit friends. Some of the descriptions were remarkably accurate, giving most convincing testimony of spirit return. Crowded audience delighted.

**NORMANTON.** Afternoon: Mr. Bradbury, of Morley, gave his experience of twenty years' working in the Spiritualist movement, and the reason why he was a Spiritualist. He related remarkable spirit manifestations, including spirit healing. Evening: "Spiritualism, Religion, and Reform." A very instructive address was appreciated by a crowded audience. With such speakers as Mr. Bradbury the people will get enlightened on many subjects, which to new investigators are really puzzling. The society wish to thank Mrs. Backhouse for her addresses last Sunday in aid of our building fund.—Chas. Illingworth.

**NORTH SHIELDS.** Camden Street.—An exceptionally large audience assembled to hear Mrs. Yeates who, after a short address on "Death," gave exceedingly successful clairvoyant descriptions.

**NOTTINGHAM.** Morley Hall.—19: Medium, Mrs. Barnes; subject, "Spiritualism, no new thing." Good address, attendance fair.—J. W. B.

**NOTTINGHAM.** Masonic Hall.—Mr. G. A. Wright gave fair addresses upon "Spiritual Gifts" and "The Writing on the Wall." We thought there was considerable improvement in matter and delivery since his last visit. Miss Carson sang very sweetly, ably accompanied by Miss Brearley on the violin and Mr. Stevens on the organ. Mr. Lloyd kindly gave a solo. Mr. Hepworth's Monday meeting was a success. Interesting questions were instructively answered. Six out of seven clairvoyant descriptions were recognised.—J. F. H.

**OLDHAM.** Bartlam Place.—Thursday's Circle. Mrs. Hyde gave a short, energetic address on "Oh, Death, where is thy Sting?" and successful clairvoyance and psychometry to a large audience.—T. M. B.

**OLDHAM.** Temple.—P.S.A. Our large hall was literally "packed." The Oldham Borough Temperance Brass Band gave three selections in excellent style, and Messrs. Wallis and Rayner each contributed a solo. Mr. Wallis spoke briefly in a practical and telling manner. The Pleasant Sunday Afternoon Services are an immense success, financially and numerically, the committee and officers giving their utmost support to their able and energetic secretary (Mr. Meekin). At 6-30, Mr. E. W. Wallis spoke on "Do the Dead Return?" I have listened with pleasure many times to the guides of Mr. Wallis, but they excelled all their previous efforts. Strangers remarked to me that the discourse was both able and argumentative, and well worth hearing.

**OSSETT.** Mrs. Summersgill's guides gave satisfactory addresses on "Man cannot die" and "What is Spiritualism?" and also gave three tests of psychometry, all acknowledged; and improvised poetry on "Love and Wisdom." Crowded audiences.

**PENDLETON.** Cobden Street.—Miss Janet Bailey's visit will long be remembered. The room was crowded. Chairman, Mr. Donnelly. Mrs. Singleton Moss, the speaker, was influenced by some one in distress, and impersonated the death scene of the control, and indicated the peculiar limp of one to whom she came, whose name was "Bennie." This was promptly recognised by several persons, the control having died in the hospital the previous night (Saturday) at 9-20. During the delineations by Miss Bailey the same spirit was described, and the name of Marian Howarth was given and acknowledged by the gentleman addressed. This remarkable test was fully appreciated. Miss Bailey gave some fifteen descriptions, dealing with the age, features, name, and general character of spirit in earth-life, all of which were recognised at the moment, either by the person pointed out or some one close by. The chairman announced that Miss Bailey had been presented by Mr. W. T. Stead, in recognition of the services she rendered to him, with a beautiful watch, which was appropriately inscribed. A hearty vote of thanks was accorded to Miss Bailey and Mrs. Moss. Another correspondent writes: The test given by Mrs. Singleton Moss was very striking, and was recognised by Mr. Ben. Howarth; Miss Bailey also gave to another brother the name and description of the same spirit (their mother). There were five or six full names given and promptly recognised—one in particular, viz., "Ellen Ainsworth," which a gentleman in the hall promptly recognised as his sister, and said it was the best test he had ever received.

**PENDLETON.** Mrs. Best during the day gave 46 clairvoyant descriptions, 40 being fully recognised; a great many were very remarkable. Crowded audiences. Mr. Verity next Sunday.—J. M.

**PENDLETON.** We intend to hold a grand bazaar and sale of work in aid of a new building fund, and will be very thankful for any offering towards the above object. Friends can communicate with Mr. J. Moulding, 86, Wellington Street, off Whit Lane, and Mr. W. Pellowe, 88, Gill Street, Whit Lane.

**RAWTHORPE.** Splendid addresses by Mr. Manning, and clairvoyance and medical psychometry. Fair audiences.

**ROCHDALE.** Penn Street.—The guides of Mr. W. Nuttall delivered a short address. Evening: Mr. Peter Lee said Spiritualism brought with it the grandest conceptions. It taught that the universe had neither centre nor circumference, seeing it was constantly in motion. Spiritualism was evidential as applied to stages of investigation. What would convince one person would not necessarily convince another. Several years ago he sent a letter to Mr. Stead, then editor

of the *Pall Mall Gazette*, which that gentleman returned, not choosing to print the contents. But mark the difference to-day. Mr. Stead avowed spirit return before the world! The religion of Spiritualism had to do with actions. It proved that sin could not go unpunished, and that cant, hypocrisy, and conventionality were not in harmony with it. Spiritualists had an invaluable truth, and should so conduct themselves as not to bring discredit on the cause, and thus demonstrate that there was in it very much that is worthy of admiration.—Miss McCreadie followed with fairly successful clairvoyance and psychometry. In justice it should be stated that she was suffering from the effects of a protracted cold, which had nearly prevented her from fulfilling her engagement. Crowded audience at night. The committee cordially thank Mr. Lee for the treat he gave them.

**ROCHDALE.** Regent Hall.—Successful Lyceum tea party; nearly 500 friends from the district were present. A grand concert was gone through, Mr. Barker presiding. A crowded audience. Violin and piano selection by Miss Clegg and Mr. Barker, jun. Mr. Hepworth, as humorist, left nothing to be desired; encored for every effort. Songs by Mr. E. Spencer and Miss Turner. Drama, "Handy Andy," and the operetta, "An Hour in Fairyland," were gone through with great success. The accompaniments and instrumental solos were given by Miss E. Clegg (violin), Mr. Stansfield (violin), and Mr. Fred Barker (pianoforte). We achieved a success we ought to be proud of—numerically, financially, and musically. It was repeated by Mr. Hepworth on the Monday evening for the benefit of the forthcoming sale of work. Sunday: Mr. Hepworth conducted the services and spoke on "Spiritualism, the comforter" and "Spirits, their reality and mission." Good audiences listened with rapt attention.—F. B.

**ROCHDALE.** Water Street.—Mrs. Beanland, under control, spoke very well, after her recent illness, on "Past, present, and future" and "If a man die shall he live again?" Psychometry very good, as usual. Good audiences.—C. J.

**ROYSTON.** Afternoon: Public circle. Evening, friends from Bartlam Place, Oldham, rendered the Service of Song, "An Angel in disguise." Good singing. Our president ably gave the readings. The committee render hearty thanks for their gratuitous services.—J. O.

**SHEFFIELD.** Bridge Street.—13: Our local medium, Mr. C. Shaw, on "Haunted Houses," subject from the audience, was much enjoyed. Clairvoyance, all recognised. Mr. J. W. Webster, of Attercliffe, "Spiritualism from a metaphysical standpoint" was treated very cleverly and was much enjoyed. Responding to a vote of thanks the lecturer's offer of another lecture was gladly accepted. 19, Good meetings. Our medium, Mr. W. E. Inman, dealt with questions from the audience. Clairvoyant descriptions partly recognised.—A. Matheson.

**SOUTH SHIELDS.** 21, Stevenson Street, Westoe.—Wednesday: A large number of friends enjoyed a supper kindly given by members. Miss Meldrum, a totally blind musician, presided at the organ kindly lent by Mr. Jno. E. Wright. Songs, solos, and recitations were rendered by Mesdames Meldrum, Weir, and Bullock, and Messrs. Spencer, Collins, Mason, J. G. Grey (who also gave an impromptu poem,) and Mr. Jno. E. Wright (who ably presided.) All friends were highly delighted. A vote of thanks was given to Mrs. Young (who has just recovered from a serious illness), and to Mrs. Walker, for their past services. Sunday, Mr. Davidson's guides discoursed well on "The Workings of Time." After meeting, the guides of Mrs. Young and Mrs. Walker gave very successful clairvoyance.—Cor. Sec.

**SOWERBY BRIDGE.**—12: Very nice meeting. Mrs. Clegg's controls gave some good advice. The lady also recounted some of her mediumistic experiences. 19: Mr. Sutcliffe was welcomed by a full hall. This address was full of energy and enthusiasm. Spiritualism was shown to be neither a delusion, nor immoral, nor unscientific; it was proven to be a necessity, a radical movement of reform, etc. Successful psychometry.

**STOCKPORT.**—Mrs. Lamb spoke on "God giveth not the spirit by measure" (revised version), explaining that the words "unto him" after "spirit" appeared in italics in the old editions, which the compilers intended to refer to the leading character usually associated with these writings, and shown to be an error. Night: To a large attentive meeting, "The Unseen World" was proved to exist by analogy, illustrations, arguments and quotations from Jewish records. Our meetings are getting larger and more devout.—T. E.

**WALSALL.** Central Hall.—12: Anniversary services. "The use of the beautiful" and "Practical Spiritualism" were most ably dealt with by Mrs. Wallis, and, with clairvoyance, were much enjoyed by attentive listeners. Night meeting especially pleasant and harmonious, many strangers present and some stayed to the after séance. Monday 13: Anniversary tea and entertainment. Mrs. Wallis stayed with us, and we had a good time. Many other friends were present. Rev. Peter Dean kindly took the chair for our entertainment. Dancing followed. All thoroughly enjoyed themselves. 19: A very good lecture by our old friend, Mr. J. Tibbitts.

**WEST VALE.**—Mr. Long gave his experiences in connection with various religious bodies, also his connection with the army, which was very interesting, more so than some we at times listen to. It would be well if mediums would notify their intention of giving experiences; there is often grumbling, as there is a sameness about them. The evening subject had reference chiefly to the vastness of the universe, with the object of leading his audience to love and adore the Great First Cause and Father of all.

**WISBECH.**—An eloquent address by Mr. D. Ward on "Paul's teachings" was highly appreciated by a crowded audience. Very successful clairvoyance. If we continue to progress as we are doing now we shall soon want a larger room. Our audience numbers nearly 300 weekly.—W. Hill, 13, Norwich Road.

**WISSEY.** Hardy Street.—Miss Calverley's guides gave good addresses and clairvoyance.—P. B.

**RECEIVED LATE.**—Leeds. Progressive Hall: Miss Walton gave instructive lectures on "Cherish Faith in One Another" and "The Spectres of the Guilty Past" to intelligent audiences.—C. L.—Oldham. Bartlam Place: Mr. Tetlow, on "St. Paul's Desire" and "The Affirmation of Jesus," gave splendid lectures to very large audiences. Reply to a question, the controls said that no two persons held identical conceptions of God, but they defined that God was the life-energy of all creation. Psychometry was as successful as usual.—V. Take.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Good order and harmony. Usual proceedings. Marching and calisthenics greatly improving. Recitations by Master Fred Johnson, Miss Violet Miles, and Chas. McAlpine.—E. J. C.

HUDDERSFIELD. Brook Street.—Very fair attendance. The harmony was marred by the misconduct of one or two elder children, much to their discredit.

LIVERPOOL.—Feb. 13: A juvenile cantata, "Playmates," was excellently rendered by the officers and children, and was received by a crowded audience with such expressions of delight, that it will be repeated in a few weeks.

MANCHESTER. Ardwick, Tipping Street.—Most successful session conducted by Mrs. Lister. Invocation by Miss Saxon, of Oldham. Recitations by children, visitors, and Mr. R. A. Lister. Dialogue, G. E. Lister and W. Taylor. Good marching and calisthenics. Better attendance. Officers 10, boys 13, girls 17, visitors 2. Open session shortly. Speaker, Mrs. Hyde.—T. J.

MANCHESTER. Collyhurst.—Average attendance. Recitations by Minnie Hayes, Lily Crutchley, Richard Haggitt, James Carr, Harold Hayes, and Bertie Whitehead. Mr. Heron, conductor. A dialogue by Annie Wilson and Lottie Whitehead. Banner: Phrenology. Discussion class: "Trade and its aspects," by Mr. McMurray. Next Sunday, "Is Man a Creator?" by A. Haggitt. All welcome.

MANCHESTER. Moss Side.—Recitations by Lucy McCellan, Annie McCellan, Dora Furness, J. W. Furness, and Lester Morgan. Marching and calisthenics well done. Conducted by Mr. Ianson.—G. E. B.

MANCHESTER. Pendleton.—Conductor, Mr. Crompton. Recitations by E. Rimmer and R. Poole (2). Lesson on "Spiritualism in the Bible" by Mr. Brooks.—B. C. N.

ROCHDALE. Regent Hall.—Morning: Fair attendance. Marching and calisthenics. Conducted by Miss Nurse. Invocations by Mr. J. J. Hyde. Sea group (males and females) continued discussion on the "Cotton Crisis."—F. B.

ROCHDALE. Water Street.—Shrove Tuesday: Lyceum first social gathering. About 150 persons enjoyed a good supper, afterwards Mr. Turner took the chair, and songs and recitations were given. A most enjoyable evening. Many thanks to Mr. Jeffries for entertaining so many free of expense.—C. J.

STOCKPORT.—Proceedings routine. Miss Cox introduced new calisthenics in graceful style. March 19: Entertainment in aid of Lyceum. Further particulars.—T. E.

WALSALL. Central Hall.—Feb. 12: Lyceum sessions at 10 and 2-30. Pleased to have Mrs. Wallis, who gave a short address. Marching. Our sewing class has proved quite a success. At our anniversary tea we asked Mrs. Wallis to present five warm garments to five widows connected with our society. We hope to continue our classes. We have still a little work in hand.—S. B. B.

### PROSPECTIVE ARRANGEMENTS.

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

ASHINGTON.—5, Mr. John Huggins; 12, Mr. J. T. McKellar; 19, Mr. J. Murray; 26, Mr. Jos. Hall.

BOLTON.—5, Mrs. Hyde; 12, Mr. Swindlehurst; 19, Open; 26, Mr. Walsh.

BRADFORD. Boynton Street.—5, Miss Calverley; 12, Mrs. Hunt and Mrs. Mason; 19, Mr. and Mrs. Hargreaves; 26, Mr. Hindle.

BRADFORD. St. James's.—5, Mrs. Hunt and Mrs. Mason; 12, Mrs. Wright; 19, Mrs. Shulver; 26, Mr. Marsden.

BURNLEY. Hammerton St.—5, Mrs. Wilson; 12, Mrs. Green; 19, Mr. Bailey; 26, Mr. Tetlow.

BURNLEY. Robinson St.—5, Miss Craven; 12, Mrs. Wallis; 19, Mrs. Russell; 26, Mrs. Wade.

CHURWELL.—5, Mr. Fred Wood; 12, Mr. George Newton; 19, Mr. John Lund; 26, Mr. Joseph Wilson.

COLNE.—5, Mr. Macdonald; 12, Open; 19, Open; 26, Mrs. Craven.

COWMS.—5, Mr. Hopwood; 12, Mrs. Summersgill; 19, Mr. Newton; 26, Mrs. France.

DARWEN.—5, Mrs. Stansfield; 12, Mr. Mayoh and Miss Janet Bailey; 19, Mr. Swindlehurst; 26, Mr. J. J. Morse.

FELLING.—5, Mr. Wilkinson; 12, 19, and 26, Mr. W. Walker; subject, "Spiritualism and its Phenomena."

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

HUDDERSFIELD.—5, Miss Patefield; 12, Mrs. Cosker; 19, Open; 26, Mrs. Backhouse.

KRIGLEY. Temple.—5, Open; 12, Miss Harrison; 19, Mrs. Gregg; 26, Mr. Hepworth.

LIVERPOOL. Daulby Hall Debating Society.—1, Paper—"Satan the Devil," Mr. J. Chapman; 8, Paper—"Immortality Improbable," Mr. W. Bligh; 15, Paper—"Is Spiritualism worth Promulgating?" Mr. S. S. Chiswell; 22, Paper—"Capital v. Labour," Mr. P. Dowling; 29, "Vested Interests," Mr. J. Lamont; April 5, Social Evening, and Election of Officers.

LONDON. Marylebone.—5, Miss Rowan Vincent, "Re-Incarnation"; 12, Mr. J. J. Morse, An Enquirers' Night—Answers to questions from the audience; 19, Mr. J. Veitch, Psychometry; 26, Mr. T. Everitt, "Direct Writings Recently Given."

LONDON. Stratford.—5, W. T. Reynolds, Ph.D.; 12, Mr. W. Drake; 19, Mr. J. Allen; 26, Mr. J. Veitch. The committee tender their thanks to the speakers for their services during the past month.

MORLEY.—5, Mr. Brook; 12, Mr. Long; 19, Mr. and Mrs. Marshall; 26, Mr. Oliffe.

NORTH SHIELDS.—5, Mr. J. Wilson; 19, Mr. W. R. Henry.

OLDHAM. Bartlam Place.—5, Mr. B. Plant; 12, Mr. J. W. Sutcliffe; 19, Mrs. Hoyle; 26, Miss J. Bailey.

PENDLETON.—5, Mrs. Smith; 12, Mr. Hepworth; 19, Mr. R. A. Brown; 26, Miss Patefield.

ROXTON.—5, Mr. J. Gibson; 12, Miss Gartaide; 19, Mrs. Horrocks; 26, Miss Cotterill.

SOUTH SHIELDS. 16, Cambridge St.—5, Mr. R. Grice; 12, Mr. Joseph Stephenson; 19, Mr. G. Forrester; 26, Mr. Wm. Berkshire.

SOVERBY BRIDGE.—5, Mr. P. Lee; 12, Mr. E. W. Wallis; 19, Miss J. Bailey and Miss Thorp; 26, Mrs. J. A. Stansfield.

TYNE DOCK.—5, Mr. Walker; 12, Mr. Rostron; 19, Open; 26, Mr. Lashbrooke.

YEADON.—5, Mr. A. Kitson; 12, Mrs. Shulver; 19, Mr. and Mrs. Galley; 26, Mr. Williamson. Speakers, please note cor. sec., J. Green, Little London, Rawdon, Leeds.

BELPER.—Feb. 26, 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. 26, at 31, Victoria St. 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. Ormrod. Refreshments provided. Admission 3d.

BRADFORD. Boynton Street.—March 5, service of song, "Her Benny," at 6 p.m.

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.

CARDIFF.—Sunday and Monday, March 5 and 6, Mr. J. J. Morse.

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

HECKMONDWIKE. 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, "Mesmerism and Spiritualism," 6, Man and religion." Silver collections. Tea provided on Sunday, 4d.

HECKMONDWIKE. 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 Heywood and Sons. Tickets, 9d. and 6d.; Entertainment, 3d. and 1d.

LEEDS. Castle Street.—March 6: Mrs. Levitt will give her services for the benefit of a bereaved sister, Mrs. Dodgson. Friends, come in good numbers.—C. L.

LEEDS. Psychological Hall.—Feb. 26: Mrs. Russell, clairvoyance. March 5: Mr. Rowling. 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. 311, Camberwell New Road.—A social party on Tuesday, February 28, at 8-15. Light refreshment provided; tickets 6d.; early application necessary.

LONDON. New Cross Road.—A few Spiritualists are contemplating taking large and convenient rooms for meetings. We shall be glad to have the assistance of friends in the neighbourhood. Please address, T. Parker, 74 and 75, Evelyn Street, Deptford.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mar. 16: Mr. J. H. Bangs will give a séance for the benefit of the old pioneer medium, Mr. W. Wallace, at 8 p.m.—J. H. B., hon. sec.

MR. J. C. MACDONALD, of 10, Shakespeare Crescent, Patricroft, near Manchester, has April 23rd open.

MACCLESFIELD.—26, Mr. F. Hepworth at 2-30 and 6-30. Tuesday, 28, Concert at 7-30, humorous songs by Mr. Hepworth, and Fairy Scene, "Love and Duty," etc. Tickets 6d; children and Lyceum members, 3d. Dancing after. March 5, Mrs. Wallis; 12, Mr. J. B. Tetlow.

MORLEY.—Lyceum public ham 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 Louisa Taylor.

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—26, Mr. J. J. Morse, 10-45 a.m., "Mysticism: Its use and dangers"; 6-30 p.m., "The New Angelhood." Monday, 8 p.m., answers and questions. March 5 and 6, Mrs. E. Hardinge Britten. March 12, Mr. J. H. Lashbrooke.

OLDHAM. Temple, P.S.A.—26, The Rifles "Prize" Band will play "Mass in G" (Weber); cornet solo, "The Lost Chord" (Sullivan); "Hallelujah Chorus" (Handel). This band has won over 100 prizes, value £2,000. Mr. Southworth, the celebrated violinist, will play two solos.

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

SHEFFIELD. Cutlers' Hall.—Conversation 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.

SOVERBY BRIDGE.—Saturday, 25: Mr. Rooke will lecture on "How to read Heads." A few delineations. The choir will render glees, etc. 26, at 6 p.m., subject, "The Science of Healing."

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

UPPER NORWOOD. 75, Central Hill.—A lady will be pleased to meet earnest enquirers into Spiritualism at the above address every Wednesday at 3 o'clock.—J. B.

WANTED to engage a Physical Medium for series of sittings. Address, A. L. D., 75, Villiers Road, Willesden Green, London.

WEST VALE.—February 26: Mr. R. A. Brown. Collections will be made for the relief of the Oldham operatives.—A. S.

### 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 RATIONAL FAITH, by H. J. Browne, has been reduced by the English agent, and we can now supply it for 8d., post free.

WE HAVE a second-hand copy for sale of "The Seeress of Prevost." This work has recently been sold for 10s. 6d. What offers?

THE FEDERATION MEETING at Pendleton, Feb. 20, was well attended, the guides of Madame Henry and Mrs. J. Stansfield giving good addresses. Their clairvoyant descriptions were clear, pointed, and mainly recognised. Mr. J. C. Macdonald gave capital replies to questions, eloquently appealing to Spiritualists to adhere faithfully to their principles.

"DO THE DEAD RETURN?" By a Clergyman.—We can supply this book, which is creating such a fluttering in the orthodox dovecotes, post free for 2s. 9d.

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 nine papers, post free, for 10d.

MRS. DODGSHUN wishes to tender her heartfelt thanks to all who have contributed towards the sum of £1 collected by Mr. Newton and a friend, on her behalf. Mrs. Bairdow also wishes to express her thanks to all who have contributed towards the sum of 9s. 6d. collected by Mr. Newton and friend.

THE SUN IS SHINING, the wind is blowing; let us "make our hay," or if on the water "spread our sails" and catch the "spirit breeze." Ministers, churches, and editors invite us. Shame on us if we do not respond. I wonder if all travellers continue to enquire at the bookstalls for Spiritual literature?—B. H.

WE ARE PLEASED to see that Mr. W. Wallace, the old pioneer, is recovering, although slowly, and still more glad that he is meeting with sympathy and practical support. His address is 24, Archway Road, Highgate, London, N., and contributions to aid him in his hour of need will be thankfully received and duly acknowledged.

MANCHESTER DEBATING SOCIETY. Corbridge's Café, Lever Street. Mr. Rooke opened with an able speech on "Is Spiritualism a Curse?" and a valuable discussion followed, in the course of which some good ideas were expressed. Feb. 23, Mrs. Williams on "Is Marriage a Failure?" A good night is expected.

"THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND."—When these articles by Mr. Robertson are concluded, as they soon will be, the Directors of *The Two Worlds* Publishing Company, Limited, will issue them as a handbook, price 6d., which will place them within the reach of every one. No Spiritualist should be without a copy. Order early. Special terms to individuals or to societies taking quantities.

NEARLY A CENTURY's experience has shown vaccination to be no preventive of small-pox, but a source of incalculable mischief in the spread of the most terrible diseases, including syphilis and leprosy. But such is the credulity of mankind when weighted with medical or ecclesiastical authority that it may now take another half-century to get rid of the Pasteurian incubus.—William Tebb.

TO CORRESPONDENTS.—A. F. Colborne, D. Findlay: As soon as possible.—W. Brook: Thank you. We are always glad to have the "Platform Guide" corrected.—W. Albinson: Your name has been added as desired.—H. Rickards, J. Dent, and others: Poems soon. When we can get space.—J. C., Leeds, and C. H. Lethbridge, too late, next week. Chas. Hardingham, Jas. Burdin, W. H. S. (on Mediumship), Wm. Stansfield, next week.

DO SPIRITUALISTS READ?—A good many Societies having audiences on Sunday nights numbering from 200 to 400 persons, sell about a dozen copies of *The Two Worlds*. How is it that so few Spiritualists take our paper regularly? If every avowed Spiritualist bought a copy regularly every week our circulation would be doubled, and yet we often hear the claim that Spiritualists are readers; thoughtful people who love the cause!

A ROCHEDALE correspondent writes: "I have got a dozen subscribers who will take *The Two Worlds* every week. There are plenty of people who attend our rooms who never hear of or even see 'our paper.' If it was announced from the platform that we had such a representative paper many would buy it. I am glad to find that it is well read in the Free Library here. I have gone many a time and seen persons reading it that I least expected would do so."

IT IS NOW a good many years since Mr. J. W. Mahoney defended Spiritualism at Heywood in a debate with Rev. Bailey, but we have a lively recollection of his good services that night. Manchester Spiritualists and social reformers will have an opportunity of hearing Mr. Mahoney, on Tuesday the 28th, in the Lesser Free Trade Hall, when he will lecture on the burning question of "Trade in Relation to Free Selling as well as Free Buying."—(See Advt.)

"ALL WHO TAKE UP these investigations generally die young," is what Mr. H. S. Lunn, the editor of the *Review of the Churches*, says is all he has learned about Spiritualism. He thinks Mr. Stead's life is too valuable to be wasted, and would be glad to hear that he has "followed my [Mr. Lunn's] example, and decided to leave the investigation of these matters to those whose lives can be better spared than his." This is about the funniest avowal that we have ever read. Mr. Lunn is clearly not only ignorant of Spiritualism, but misinformed respecting its effects. Mr. Thos. Shorter, the veteran investigator, Mr. W. Wallace, the hoary pioneer, over thirty years a medium, not to mention hosts of others, indicate how erroneous his views are. But even if true, are we not assured that "the good die young"?

A KINDLY REVIEW IN THE "CLARION."—"An interesting story comes to hand, bearing the title of 'Spirit Guided; or, Re-united by the Dead,' by E. W. Wallis. It is a spiritual tale, and is reprinted from *The Two Worlds*. Even those who pooch-pooch Spiritualism and all its works, could while away a pleasant hour over this little volume; whilst those to whom Spiritualism is the higher faith will find in it something to strengthen their belief. In its introduction the author says on behalf of his story: 'It has this merit, that the spiritual experiences herein recorded are facts which have occurred in my own life or those of persons with whom I have been acquainted, and I may fairly claim that this story is founded on fact.' There are certainly some strange phenomena indicated in the tale, and additional interest must be centred in them after the above declaration on the part of the author. The story is told in simple, unaffected style, and the get-up of the volume is neat and workmanlike." It is published by E. W. Wallis, 73a, Corporation Street, Manchester. Price 1s. Post free.

WE CUT THE FOLLOWING from a letter by Herbert Burrows in *Light*: "So long as Spiritualism keeps on hammering away at the old familiar physical phenomena, and the old well-worn truisms, which for years have served it for spiritual food, so long will it fail, as it does fail, to satisfy the best aspirations of the thinking men and women of the age who are anxiously looking for a rational explanation of themselves and the universe." To which we reply it is the "old familiar physical phenomena" which have succeeded in combating scientific materialism and "the well-worn truisms" (which Theosophists deny) which have made

"the old vulgar material" conceptions of Heaven and Hell impossible. Spiritualism satisfies the "aspirations of thinking men and women" who look for "rational explanations of themselves and the universe," but it does not satisfy the irrational and speculative minds who are content to receive "doctrines" set forth by oracular "authorities," who exact submission beforehand from their would-be initiates. Spiritualism leaves such mystery-mongering to so-called Theosophy.

CROWDED OUT.—We are overloaded just now. The Stead articles and the numerous "Voices," together with 70 or 80 reports weekly, besides "prospectives" and "plans," have "glutted our market," so to speak, and a number of good things are kept waiting. We have no alternative but to bespeak the consideration and patience of our friends. Short reports and no letters for "Voices" for the next week or two will enable us to get "up to date" again.

AN APPEAL.—For many years we in Barrow-in-Furness have been paying a large rent for the rooms we occupy, and we have concluded that we will build a hall of our own, large enough to meet the demands for our Lyceum, Band of Hope, and Adult Society; and for the last five or six months our lady friends have been busy making preparation for a bazaar and sale of work, which we intend holding about the first week in March, to raise money to assist us in carrying out our object. Friends throughout the country know that Barrow is very isolated, and has to depend entirely upon its own efforts. We, therefore, feel that it is not out of place to ask the Spiritualist friends if they will kindly help us in this great enterprise. The smallest donation will be gratefully received, and any article will be gladly accepted for the bazaar, and will be duly acknowledged.—Please address, Mrs. Hewitson, 2, Crellin Street, Barrow-in-Furness.

READING UNION.—This union has been formed for the study and interchange of thought regarding the philosophy of spirit and spirit-communion. Every member is expected to read and think about certain portions of a book, selected for the purpose, and at the month end write out what he or she has learnt from or thinks about the ideas advanced in the work. Members should also state any difficulties which may arise, and put down any questions which occur to them as the result of their reading. These records must be sent to the editor of *The Two Worlds*, marked "Reading Union." They can then be exchanged if members desire, and in any case the president will make an analysis of the ideas advanced in the papers sent in, and publish it in *The Two Worlds*. Persons desiring to become members should send their names and addresses to Mr. E. W. Wallis. The work chosen for February is the first three sections of "Immortality: Its People, Punishments, and Pursuits," by Mr. J. J. Morse, which can be supplied by Mr. Wallis, post free, for 7d.

FAREWELL TO MR. JOHN MOOREY.—A good company assembled at 12, Grosvenor Square, Lower Broughton, Manchester, on Friday, the 17th inst. After a thoughtful discourse on "The purpose of life," Mr. Moorey gave psychometric delineations to seven persons, all of which were recognised. He made a number of definite statements of a marked character, and referred to numerous incidents in the past life of the people to whom he spoke, or to whom the article had belonged, and we were forcibly reminded of the Bible phrase, "Come, see a man who told me all things that ever I did." Mr. Wallis then explained the object of the gathering, and testified, in feeling terms, to the sincerity and worth of Mr. Moorey, and expressed the hope that his object in going to America might be fully attained. The following resolution was proposed by Mr. Wallis, seconded by Mr. Aldcroft, supported by Mr. Wood, and passed unanimously, viz.: "That this meeting of Manchester and Salford Spiritualists bid good-bye to Mr. John Moorey with much regret, having only pleasant and kindly recollections of his past services as a medium, and wish him a safe journey to America, where, we trust, he will be restored to health and strength, be cordially welcomed by our spiritual brethren, and find a congenial sphere for the exercise of his valuable gifts as an inspirational speaker, psychometrist, and clairvoyant medium. We admire Mr. Moorey, both as a man and a medium, and are confident that his sincerity and earnestness will commend him to the kindness and sympathy of American Spiritualists, who will no doubt appreciate his sterling qualities, and find him a worthy worker with, and valuable instrument of, the spirit-world." (Signed) E. W. WALLIS, chairman.

#### IN MEMORIAM.

We interred the mortal remains of our brother, John Whitehead, on Wednesday, Feb. 15th (he has been ailing a long time, but his death was sudden and unexpected), in Beighton Churchyard. The ceremony attracted a large number of people, as it is unusual to have a Spiritualistic funeral here. We thought the church authorities were going to cause a scene, as they stopped the cortege at the church gates. The Vicar sent his churchwardens to shoot the bullets he had made; however, after a short delay, we were allowed to proceed. We sang "Angel Footsteps" at the grave side, and Mr. George Featherstone read the service for the dead, and gave an impressive invocation. In the evening we had a materialisation séance, the medium being a friend from South Shields (Mrs. Davison). She kindly gave her services to strengthen and stimulate us. Ten forms materialised, five of them being small children. During the séance the controls gave two tests; they brought out the medium with two small children, and showed us the medium in the cabinet with the controls' hands resting on her shoulders. The séance was declared to be a great success. Our brother Whitehead appeared, and wiped away the tears of his sorrowing wife. The forms appeared quickly, following each other in rapid succession, and in perfect shape. This séance was the first of the kind here, and it has convinced us beyond all doubt, and the impression that we have now, is to declare the truth and scatter the seeds broadcast, and with a lavish hand.—We remain, fraternally yours,

THE BRIGHTON SPIRITUALISTIC INVESTIGATION SOCIETY.

PENDLETON.—Passed to the higher life, Feb. 18, Minnie Evans, the beloved daughter of Mr. and Mrs. Josiah Evans, age seven days. Also Ernest Irving Crompton, the beloved son of Mr. and Mrs. Thomas Crompton, age three months.

Thursday, Feb. 9, Catharine Ritchie, wife of J. Ritchie, passed to the higher realms of life. The remains were interred at Preston Cemetery, North Shields, on Feb. 12, before a large assemblage of friends. Mr. J. G. Grey officiated in his usual manner.