

The Two Worlds.

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WOMAN AND NATURAL SELECTION.

ANYTHING by Dr. A. R. Wallace is of interest to Spiritualists. The "Woman Question" is so important and so much to the front just now that we have much pleasure in reprinting from the *Daily Chronicle* the following interview with Dr. Wallace.

"I should like to ask your opinion, Dr. Wallace, upon the rapid change, amounting almost to a social revolution, which is taking place in the education and general development of women: what effect will it have upon human progress?"

"I reply without hesitation that the effect will be entirely beneficial to the race. Women at the present time, in all civilised countries, are showing a determination to secure their personal, social, and political freedom. The great part which they are destined to play in the future of humanity has begun to force itself upon their attention. They have within the last twenty years proceeded by leaps and bounds towards the attainment of that perfect freedom without which no human being can arrive at his or her highest development. When men and women are alike free to follow their best impulses, when both receive the best and most thorough education that the knowledge at the time will admit; when there are no false restrictions placed upon any human being because of the accident of sex, and when the standard of public opinion is set by the wisest and the best, and that standard is systematically inculcated upon the young, then we shall find that a system of human selection will come spontaneously into action, which will bring about a reformed humanity."

"And are women to be the chief factors in bringing about this great reformation?"

"Yes; the hope of the future lies with women. When such social changes have been effected that no woman will be compelled either by hunger, isolation, or social compulsion to sell herself either in prostitution or uncongenial wedlock; when all women alike shall feel the refining influence of a true humanising education, of beautiful and elevating surroundings, and when there is an educated public opinion—note that specially," said Dr. Wallace, leaning forward in his chair with a flushed and eager face—"we must have an educated public opinion which shall be founded on the highest aspirations of the age and country; then the result will be a form of human selection which will bring about a continuous advance in the average status of the race. I believe that this improvement will be effected through the agency of female choice in marriage. As things are, women are constantly forced into marriage for a bare living or a comfortable home. They have practically no choice in the selection of their partners and the fathers of their children, and so long as this economic necessity for marriage presses upon the great bulk of women, men who are vicious, degraded, of feeble intellect and and unsound bodies, will secure wives, and thus often perpetuate their infirmities and evil habits. But in a reformed society the vicious man, the man of degraded taste or of feeble intellect, will have little chance of finding a wife, and his bad qualities will die out with himself. On the other hand, the most perfect and beautiful in body and mind, the men of spotless character and reputation, will secure wives first, the less commendable later, and the least commendable latest of all. As a natural consequence, the best men and women will marry the earliest, and probably have the largest families. The result will be a more rapid increase of the good than of the bad, and this state of things continuing to work for successive generations, will at length bring the average man up to the level of those who are now the more advanced of the race. I hope I make it clear that women must be free to marry or not marry before there can be true natural selection in the most important relationship of life. Although many women now remain unmarried from necessity rather than from choice, there are always a considerable number who have no special inclination to marriage, but who accept hus-

bands to secure a subsistence or a home. If all women were pecuniarily independent, and all occupied with congenial public duties or intellectual enjoyments, I believe that a large number would choose to remain unmarried. In a regenerated society it would come to be considered a degradation for any woman to marry a man she did not both love and esteem; in consequence, many women would abstain from marriage altogether, or delay it until a worthy and sympathetic husband was encountered."

"There are upwards of a million more women than men in this country, Dr. Wallace, and it seems to me that it is this feminine superfluity which has, as it were, demoralised marriage?"

"Undoubtedly it has tended to weaken the selective agency of women. Still, although females are largely in excess of males in our existing population, there is good reason to believe that it will not remain a permanent feature."

"Do you mean to imply that the wear and tear of competitive industry and the physical demands of the higher education will act injuriously upon women and reduce their numbers?"

"Certainly not," replied Dr. Wallace with a laugh; "we are not going to kill off the superfluous women, but preserve the lives of men. As a matter of fact, there are more boys born into the world than girls, but boys die so much more rapidly than girls that when we include all under the age of five the numbers are nearly equal; for the next five years the mortality is nearly the same in both sexes; then that of females preponderates up to thirty years of age; then up to sixty that of men is the larger; while for the rest of life female mortality is again greatest. The general result is that at the ages of most frequent marriage—from twenty to thirty-five—females are between eight and nine per cent in excess of males. But during the ages from five to thirty-five we find a wonderful excess of male deaths from two preventable causes—'accident' and 'violence.' The great excess of male over female deaths, amounting in one year to over 3,000, all between the ages of five and thirty-five, is no doubt due to the greater risks run by men and boys in various industrial occupations. We are looking forward to a society in the future which will guard the lives of the workers against the effects of unhealthy employments and all preventable risks. This will further reduce the mortality of men as compared with women. It seems highly probable that in the society of the future the superior number of males at birth will be maintained throughout life, or at least through the marriageable period."

"And you would maintain, I suppose, Dr. Wallace, that the large number of women, who, in consequence of being economically independent, would elect not to marry would further decrease the present overplus of marriageable women?"

"Certainly; when no woman is compelled to marry for a bare living or a comfortable home, there will, I believe, be a large number of women who will remain single from choice. Few women will marry then except from the highest motive—pure and disinterested love. Now, with man the passion of love is stronger and more general, and, as in a reformed society women will not be driven to lives of shame for the sake of bread, but will have remunerative occupation, men will have no means of gratifying their stronger passions except through marriage. In consequence, almost every woman will receive offers, and thus a powerful selective agency will rest with the female sex. On the whole, then, it is probable that in the society of the future the mortality of males will be less, owing to preventive measures in connection with dangerous and injurious occupations, so that the number of marriageable men will be equal to that of women; add to this that there will be an increasing proportion of women who will prefer not to marry, and it is clear that men desiring wives will be in excess of women wanting husbands. This will greatly increase the influence of women in the improvement of the race. Being in the minority,

they will be more sought after, and will have a real choice in marriage, which is rarely the case now."

"You think, then, Dr. Wallace, that the women who marry will choose wisely?"

"Broadly speaking, I think we may trust the cultivated minds and pure instincts of the women of the future in the choice of partners. The idle and the selfish would be almost universally rejected. The coarse and sensual man, the diseased or the weak in intellect, those having a tendency to insanity or to hereditary disease, or who possess any congenital deformity, would rarely find partners, because the enlightened woman would know that she was committing an offence against society—against humanity at large, in choosing a husband who might be the means of transmitting disease of body or of mind to his offspring. Thus it will come about that the lower types of men, morally, and the physically diseased, will remain permanently unmarried, and will leave no descendants; and the advance of the race in every good quality will be ensured. This method of improvement by the gradual elimination of the worst is the most direct method, for it is of much greater importance to get rid of the lowest types of humanity than to raise the highest a little higher. We do not need so much to have more of the great and the good as we need to have less of the weak and the bad. The method by which the animal and vegetable worlds have been improved and developed has been through weeding out. The survival of the fittest is really the extinction of the unfit. Natural selection in the world of nature is achieving this on an enormous scale, because owing to the rapid increase of most organisms a large proportion of the unfit are destroyed. In order to cleanse society of the unfit we must give to woman the power of selection in marriage, and the means by which this most important and desirable end can be attained will be brought about by giving her such training and education as shall render her economically independent."

THE BLESSINGS OF SPIRITUALISM.

By J. M. PEEBLES.

"Brother, farewell. Careful hands and loving hearts will guard and deck thy grave, and keep thy monument whole and thy memory green. Farewell for ever."

Cold and icy is the cup that materialism puts to trembling lips—bitter is the balm it brings—and doleful are its final words—"farewell for ever!"

The sad and sorrowing turn away—turn in moments like these towards Spiritualism, just as naturally as dew-laden flowers turn towards the light of the east in morning-time.

The gospel of Spiritualism that throws such a golden light over the waning years of the present century, does not tremulously whisper "farewell"—it does not say "good night"—in the hour of death, but rather bids me good morning in that beautiful Summer-land that awaits us all. It does not drape the mourner's home in gloom; but lifts the curtain and shows to stricken weepers those they love—aye, more; it brings their glorified forms into their very presence, permitting them to clasp their white hands and listen to their tender words of undying affection!

But "one world at a time," says the materialist—granted—but life is a unit; and that one world embraces the yesterdays of the past—the to-days, and the innumerable to-morrows of eternity!

Spiritualism has not only demonstrated the certainty of a future life, but shown the naturalness of spirit-converse through psychic sympathy, premonitions, visions, and trance and inspiration; given to us a revised geography of the spheres and the many mansions in the Father's House; encouraged every great national reform of the age; but it has so liberalised the public mind that royal-souled men and women may speak their highest thought and live out their ideal life unharmed by press or priest. No truth dies.

Neither the work nor the workers for humanity perish away into forgetfulness. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly Oration upon the Crown; Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted and the sweet tenderness he cherished towards his enemies. George Fox and Ann Lee live in the truths that streamed like pearls from their lips—live and look down from the bending heavens over us; and so, too, do Thomas Paine, Frances Wright, Eliza W. Farnham, Hester Ballou, Robert Owen, Theodore Parker, Henry C. Wright, and others, live not only in memory—not only in their surviving

works—but live as conscious men and woman, disrobed of mortality; and they are with us to-day, and their voices mingle with ours in psalms of praise to those who with their blood sealed the sacred trinity—*free thought, free speech, and a free press!*

All the right-minded Spiritualists are both active moralists and liberalists. And though possessed of sufficient freedom of choice to make them responsible, I might almost say of moral necessity, they are all "free thinkers." They strenuously oppose all creeds that limit investigation, and all formulas that can cramp the human mind. Under the law of evolution they know of no finality. They seek truth from all sources. They encourage all genuine reform movements, and insist upon the strictest fidelity to moral principle. They would fain strike the axe at the root of the tree, by right penetration, wise education and heavenly ministrations from those brighter, holier ones in spirit-life. Their most effective prayers are aspirations actualised in good deeds; their ideal is perfection; and their temple of worship the measureless universe of God.

Such are the real substantial Spiritualists of to-day. They fondly expect to be better to-morrow. Progress is eternal. Impostors are going, Judas like, to their own places. Excrescences are being lopped off, and Spiritualism is rapidly assuming fairer proportions. The future is golden with promise.

The coming Spiritualist will be scientific, rigidly moral and deeply religious. But his religion will be humanitarian, trustful, reverent—a life, rather than a creed! He will live in the light and the liberty of manly thought, conscious integrity, courageous self-denial and holy endeavours. On his breast-plate will be written not only *knowledge of a future existence*, but consecration to the good, enthusiasm for the right, and deep unselfish love for universal humanity!

He will comprehend the meaning of that great word toleration. His stern love of justice will be tempered with charity. He will clasp hands and stand shoulder to shoulder with all liberalists, who sincerely seek the good of human kind. He will be more constructive than destructive in method. He will seek after righteousness. His heart will be alive to duty, simplicity, and the divinity of truth wherever found.

He will combine in himself the medium, the prophet, the teacher, the healer, and the master-builder. He will seek to rightly balance in himself the physical, the intellectual, and the spiritual, and then do the work of the hour and the day gladly. He will not content himself with the common demands of a partial amelioration, but he will go to the fountain-head and strive for the prevention of evil and for the removal of all misdirection and all moral wrong. His hands will be magnets of health, his words benedictions of peace, and his life a real perpetual Sabbath of charitable thought and benevolent action.

When this glad era of prophecy—this ideal becomes the real—when we have a system of universal equivalents—a universal language—a universal reign of temperance—a universal religion of practical goodwill to men—a universal spirit of purity and holiness, angels will daily walk and talk with mortals; the lion and lamb, that is to say, sectarianism and liberalism will lie down together and a little child—*common sense*—shall lead them; and there will be a new heaven and a new earth wherein dwelleth righteousness.

HEAVEN—A TRUE INCIDENT.

THE lesson hour was nearly past

When I asked of my scholars seven:

"Now tell me, each one, please, in turn,

What sort of a place is heaven?"

"Oh, meadows, flowers, and lovely trees!"

Cried poor little North Street Kitty;

While Dorothy, fresh from country lanes,

Was sure 'twas "a great big city."

Beasy, it seemed, had never thought

Of the home beyond the river;

She simply took each perfect gift,

And trusted the loving giver.

Then up spoke Edith, tall and fair,

Her voice was clear and ringing,

And led the Easter anthem choir;

"In heaven they're always singing."

To Esther, clad in richest furs,

'Twas a place for "outdoor playing;"

But Bridget drew her thin shawl close,

For "warmth and food" she was praying.

The desk bell rang. But one child left,

My sober, thoughtful Florry;

"Why, heaven just seems to me a place,

A place where you're never sorry."

INTERESTING REMINISCENCES.

By W. H. ROBINSON.

RECENTLY I listened to a professor in chemistry in Newcastle, who, in the endeavour to get some fun at the expense of his Spiritualistic audience, offered this very original statement, namely—that the transcendental thinker always “illogically gets his theories first, and his facts after.” This sapient professor’s banter after all contained some particle of truth, as some of the grandest achievements in thought originated by the intuitional method and have been perfected by inductive experiment. In no portion of this planet, perhaps, has there during the past thirty years been seen more remarkable spirit phenomena than in Newcastle. Gentlemen of scientific acquirements, philosophers of all orders, have, upon many occasions, from distant parts of Europe, certified with cool and careful precision the fact of *temporary embodiment*. These startling facts, too, have been many times attested by numbers of cautious and intelligent citizens, including medical men and the various denominational clergy. The Spiritual journals for many years record full particulars, and remain swift witnesses not only against materialism, but also the absurd Buddhism of later Hindu-Theosophy, which desires to obtrude upon intelligent Spiritualism the subtle “spook” theory. The sturdy rationalistic Western experimentalist can never become the victim of Oriental mysticism.

One of the earliest mediums in Newcastle for “form manifestations” was a lady named Mrs. Petty. I was present at her sances, once in Suffolk Street, Newcastle, in 1874, and afterwards in 1877, in Chester-le-Street. The silly “spook” cognomen could convey no idea of the snowy radiance, the spiritual grace, and the sweetness of the “forms” which greeted us. We beheld identity differentiated by variety—duality of sex, with gradation of stature—the organs of speech conditioned by modulation of utterance. The meetings in each case were highly devotional—prayer, singing and cheerful inter-communion absorbed the happy hours. I met several well-known gentlemen at these meetings, including the late Alderman Barkas, Mr. John and Mrs. Hare, with others, who were the earliest pioneers in the North. Many strange occurrences were recorded by the former gentleman during this lady’s mediumship. Hundreds of Spiritualists in Newcastle at one time or another would testify to her gifts, including other members of her family. She also gave sittings at the Society’s rooms. Through the invitation of Mr. Aksakof she visited Russia and the Continent for scientific purposes. Feeling her health declining, she was advised by Mr. Barkas to retire from mediumship, and is now with her family living at Gateshead.

Mrs. Petty was educated as a religious adherent of the Church of England, but at sixteen, believing herself to be a sinner—after earnest prayer—she experienced a spiritual conversion, and under the same afflatus began to exhort. She ripened into an impressive revivalist preacher, and often during the exercise of her pulpit gifts numbers flocked to the “Penitent Form.” During the zenith of her influence in this direction, her youngest daughter was born, who has since become one of the finest pleaders belonging to General Booth’s army of workers. (So much for material environments and heredity.)

During a recent conversation with Mrs. Petty, I learnt that she believes her Church experiences were not only a necessary prelude, but helpful to the more important and scientific work accomplished through her by the spirit world. Mrs. Petty spoke feelingly of the sweet guardian care “Emma,” her guide, and other loving spirits still manifested towards her, and moreover, of the attention paid to her by her children, who are all comfortably settled in life.

The vulgar epithet *Sludge*, generically applied to mediums by the poet Browning, may some time in the great future produce its karma. It is now, however, my pleasure to record some incidents relative to a lady medium, whom to know was really to love. In addition to her extraordinary and well attested mediumship, she united the tender grace and refined nature of a sweet womanhood. Readers generally will know Mrs. Mellon, *née* Fairlamb, who, owing to the condition of her husband’s health, was recently compelled to make a home in New South Wales. Of this lady’s mediumship scores of volumes could be inscribed, and then the half remain untold. Introduced to Mrs. Mellon in 1875, I occasionally visited the historic laboratory at Wier’s Court, Newcastle, and took part in the investigation kindly arranged for public purposes by her committee, including Mr. Wm. Armstrong, Mr. H. A. Kersey, Mr. Wm. Hunter, and Mr.

J. N. Mould. Everything in these rooms was arranged upon scientific methods, and manifestations occurred under the strictest test applications. Mrs. Mellon, in these early times, was what we might term a martyr medium; the wire cage, the hammock, the sack-tying, the ear-boring, and a host of other inhuman appliances were submitted to by this lady, (as also by Mrs. Wood), in the interests of spiritual science, and whatever may have been said by a prejudiced public against many of Mrs. Mellon’s coadjutors, this woman’s mediumistic character is up to the present unimpeached. Upon Mrs. Mellon’s marriage, her husband, who had hitherto been an investigator, and who met his wife amongst these conditions, sympathetically interposed, on the plea of unkindness to animals, and intercepted her further submission to ropes and circles, even though it was in the interests of science. Let me say, however, that I proved this gentleman to be a profound student of occult philosophy and a most scientific explorer of spiritual verities. At many sittings, which he convened in his own drawing-room at great trouble and expense, and at which were always present some of the *élite* of the neighbourhood, nothing was allowed to take place without a careful scrutiny by his Argus-eyed guests. To most of those sittings, through the kindness of Mrs. Mellon, I was invited, and often got permission to introduce influential strangers. Mr. Mellon was a great student of the chemical and actinic light. I have seen him experiment with variegated coloured lamps, and believe that eventually it was proved that red rays were the most helpful to spirit materialisation. One Tuesday, in 1888, about 25 persons, some of whom filled important business positions in the city, and were not likely to be deluded, assembled for a séance. In the corner of the room, in which the medium’s chair was placed, an ordinary shawl was suspended from a transverse support. All the sitters were invited to scrutinise the bare corner. No less than seven materialised forms showed themselves, varying in stature, sex and colour. “George,” the medium’s familiar factotum, it appears, constructed the gateway by which those immortals were enabled to descend to earth. He took good care to tell us that he had been giving them lessons. “George” himself came right out into the circle, and held confab for about thirty minutes with several of his old friends. He allowed us to minutely examine him, and, poking fun at the Theosophists, he humorously enquired, whether we took him for a “spook” or a “brother”? This sally was in response to some correspondence in the *Chronicle* of that day. If “George” was a so-called “spook,” he was brimful of intelligence, fun and frolic. The same evening a spirit lady, apparently about 66 years of age, put in an appearance. She cast a mystified look round the circle, and peered into the faces of some of the sitters. The object of her search was soon perceived, as Mr. John Millar, fruiterer, of Newcastle, cried, “Oh! my canny wife.” He extended his arms, and we all saw the couple kissing and embracing each other. This apparition was attired in a white apron, a white cap and black shawl, and had been in earth life a neighbour of one of the ladies present. The identity was distinctly satisfactory to this lady’s perception. Many of the other spirits were recognised.

On another occasion I took with me Dr. Williams of the Psychic Church, Liverpool, and a clergyman of the city. After the sitting, Dr. Williams, in proposing a vote of thanks, spoke feelingly of the great satisfaction he had received. He, like many others of his cloth, had been strongly inclined to materialism.

On one occasion, while Mrs. Mellon favoured us with a sitting in the rooms in Pilgrim Street, “Geordie” projected his head and shoulders from behind the curtain, addressing Mr. Mellon at the back of the audience, he being busy regulating the light, and exclaimed: “I say, Professor, let’s have some more light, I can bear it.” The light grew brighter, and “Geordie’s” figure grew clearer. I thought this a clever test.

NOTHING has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But, when carefully examined, they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research.—A. R. Wallace, F.R.S.

PHENOMENA IN A HOME CIRCLE.

NONE of us have ever been present at a séance of any description beyond our own family sitting-room, nor have we any desire to attend one.

There are more people possessed with the divine gift of transmitting messages from the intelligences around us, or from spirits, if they be such, than any one supposes. This has proved true in our own case. It is reasonable to assert that unless we put ourselves in a way to communicate with our departed friends, they surely cannot help us to know the truth. Every one of us, in our circle, said again and again before we even knew that some time we ourselves should be investigating it, that we would never believe in Spiritualism, or whatever our scientific investigators shall prove to be, until our friends should come to us in our own home, day or night, in daylight or darkness, without the aid of a cabinet, curtains or drapery of any sort, musical instruments, or a professional medium. From my early childhood, I have always looked upon persons who pretended to be able to see into the life beyond, and to perceive and converse with their departed friends, with utter repulsion. I no longer retain that feeling.

In our own family we have discovered three members who have the power to get communications through the table. One of them, a young lady, is at times able to write in a most peculiar way, which she could not do were she to try at other times, viz., she writes backwards and upside down to every one on her side of the table, but from the other side it can be read as rapidly as it is written, and the unseen forces tell me they are on the other side of the table. We get, however, our most satisfactory messages from the simple tipping of the table. We have learned by frequent trials that this young lady, with the help of another lady member of the family, succeeds best at the table alone. The other two mediums are brothers. One is able to drive away the troublesome spirits who come often to fool us; and as he lives at a distance, we at one time had to give up our sittings until he came home to expel the intruders. The other medium has as yet been unable to gain any great satisfaction, but we feel that his powers will develop in time.

Our sittings take place in our family living room, the whole house lighted as it usually is. The two girls sit down to a heavy cherry table, with a square, polished top, and place their hands, palms down, opposite to each other upon the top; and they never sit more than a minute, often not so long, before the table begins to tip up and down, to indicate that some one is present. By saying the alphabet slowly, we spell out messages, names, and answers to any questions any of us in the room choose to ask. We do not sit silently, and to us it is not a time of sorrow but of happiness, to feel that our friends are with us, and they often say they are laughing, too, at something some of us say.

One night we had been talking through the table with a relative of the family who was a very prominent physician throughout Northern Ohio. I at last said, "Doctor, won't you tell us something more convincing, that we may know you are here talking to us?" There was a long silence; then he spelled out, "The dogs fought on the farm, but it did not cause a breach in the families." None of the younger people present understood the message; and seeing our mother laughing over at the other side of the room, we all referred the matter to her, and she explained a little family affair over their two dogs fighting so often that none of us knew of before. We have asked the question several times, "Where do you stay?" The answer is always, "With our home friends wherever they are." They tell us they cannot make us feel their touch or kisses, and that they cannot at all times talk to us even when they are with us and we are at the table. We never yet have been able to get a long message from a friend soon after death. They always tell us, "They are too weak." One friend, who has been dead (I choose to use that expression, even if we prove that the spirit or soul lives for ever) a number of years, says she cannot talk so well alone, but prefers to talk through a spirit friend who also was a cousin of mine.

Upon one occasion an aunt of mine came to talk to me, and I said, "I want so much to know if it is truly you, auntie, that is trying to talk to me, and I want to ask you if you have ever seen the piece of embroidery you did on black satin, before your death, that was afterwards sent to your sister N." "No," the answer came, "I never saw it at her house, for I have never been there since I left my home on earth." I said, in surprise, "Why! how is that? I am sure she wants to feel that you are sometimes with her;

do you not love her?" "Yes," she replied, "but I do not love her husband, and I do not go there." I then asked her if she would go there some time just to please me. The table gave a queer little shake, and that we have learned to know means they are going away for a few moments, but will return, and we sat and waited. Soon the table indicated that she had returned, and my aunt said, "I have been to N's house, but did not go in, for I saw her just going away." I said, "Was she alone?" She replied, "Yes." I then said, "Will you tell me what kind of a wrap she had on?" for the day was cool and damp. She answered, "Yes, she had on a brown cloak." I remarked to the party (there were only three of us that day) that I could not recall that my aunt had any such cloak, and none of us remembered ever seeing her wear such a garment. The next day I went to see her, and asked, in a careless way, if she had been at home all day the day before. She said, "Yes, I was at home alone all day, and I wondered why none of you came to see me." I own I was very much disappointed, but I did not reveal to her then what my object was in asking, for I was pledged to keep the whole matter a secret. During my stay at her house that afternoon, she chanced to remark, "Yesterday when I was up at the cemetery I was very much pleased to see what good care our lot has had." I at once exclaimed, "Why! auntie, you said you were at home all day yesterday." "Yes," she laughed, "I did say so but I had forgotten. I was alone, so after dinner I walked up there." I then asked, "What kind of a wrap did you wear?" She looked at me curiously, and said, "Well, that is a queer question, for I resurrected a long brown cloak I had not worn for some years. It was so long I thought I could keep from getting damp while I fixed the flowers." I could not remember any such cloak until she went and brought it to show to me.

In our conversations with these unseen intelligences (for they are intelligent), they have been very emphatic in refusing us the privilege of telling some of their nearest relatives. Only once or twice have we been trusted with a message to any one, and only once have we sent that message outside of the circle.

I will cite but one case more, wherein the reader will at least see that our supposed spirit was not a case of the action of one mortal mind over another. An uncle of mine came and said, "Tell —," his wife, "that she did perfectly right in that Jones matter." After the sitting was over, one of the party went to my uncle's wife and asked her about it. She had been in our circle a few times, but refuses to be convinced. She said she had had a money transaction that day with the man referred to, and explained it all, which she said no one else had had time to hear of, or would have felt the least interest in; and to say the least she was astonished, but still unwilling to believe her message came from her husband. We are not willing, in our secret investigation, to have any one know the interest we take in the subject, and for social and business reasons I am obliged to withhold all names connected with it.

I hope that, by giving a little insight into our plan of study, some readers will put themselves in the way to accumulate evidence which will aid in solving the problems of the greatest of sciences. There are two men of our acquaintance who are prominent business men of unquestionable veracity and thinkers upon all subjects pertaining to science, who have been allowed within our circle once or twice. We have asked them to aid us by giving the hardest tests they could invent, and they also pronounce the result most convincing, and say that there is a presence of other intelligences besides our own.—*The Psychological Review*.

"How can we—we who have gained for ourselves health and comfort and knowledge—how can we stand by patiently and see our brother diseased and miserable and ignorant!—how can we bear our luxuries, so long as a child is growing up in savagery whom we might have taught,—or a man is poisoning himself with drink whom we might have saved,—or a woman is dropping from sorrow and overwork whom we might have cherished and helped! We are not our own—we are parts of the whole. Generations of workers have toiled for us in the past. And are we, in return, to carry our wretched bone off to our own miserable corner!—sharing and giving nothing! Woe to us if we do! Upon such comes indeed the second death,—the separation final and irretrievable, as far, at any rate, as this world is concerned, between us and the life of God."—*The History of David Grieve*.

AUTOMATIC WRITING & REFLECTIONS THEREON.

By JOHN LAMONT.

How difficult to realise, reader, that some intelligent being, *unseen, unheard, unfelt*, can use your right hand to write with on subjects of which you know absolutely nothing; while your left hand holds a book on which your mind is set, the contents of which you are studying, and criticising the author's ideas. And yet this is just what takes place in the experience of a number of credible witnesses, whose testimony, under ordinary circumstances, would not for a moment be doubted.

The most noted example of this form of manifestation is probably that of the late Mr. Stainton Moses, through whose hand the whole contents of the book called "Spirit Teachings" was given. (A memorial edition of this book is just being published by the *Light Publishing Company*.) But, besides this continuous form of writing, claiming to come from a spirit calling himself "Imperator," quite a number of communications were given by different people in the other life, of both sexes, in different styles of handwriting. And the matter indicated quite as great a variety of character, from the highly philosophical to the trivial, all pointing to the fact, as with the direct writing, that the character of the individual remains unchanged by the transition we call death, but which is in reality the gate of life.

This form of writing is of a piece with automatic painting, such as the larger paintings given automatically through the hand of David Duguid and many others, with this difference, that in painting the brain of the sensitive is made use of, while in writing the brain of the medium is left for the *owner's use*, the spirit controlling the hand only.

Our materialistic friends maintain that through the physical brain *only* can thought find expression; or, in other words, no brain no intelligence. Well, brains are certainly much needed, or, at any rate, a better use of that somewhat complex organ than a good many of us exhibit in our relations to people and things around us.

Why, for instance, do we, "especially in matters spiritual," ignore our own reason or the use of our own brains? Why should we appeal to priest or prelate—a man who was begotten, born, cradled, suckled, nursed, and raised in similar fashion to the rest of us? Because this fellow man has been trained to believe in Fable and Fetish, and wears the millinery of his office, why should we so far ignore the use of what little brains Nature may have given us, to be led into a maze of superstition, of which it is well nigh an impossibility to rid ourselves when reason begins to assert its power? And, worse still, we perpetuate the evil in the persons of our offspring by subjecting them to the orthodox dogmatism taught in Church Sunday Schools; and then we wonder when they grow up, why they don't follow our freethought ideas. "Oh," say some of our mothers, "it's not *respectable* to send our children to Spiritual Lyceums or Secularist schools." Very well, madam, if Mrs. Grundy and the Right Reverend Father (who, of course, are highly respectable) are to be preferred to reason and common sense, don't be surprised at the result.

Some years ago I heard a priest declare that he would rather see a child *without* education than that his (the child's) soul should be endangered by heretical teaching. Thanks, good priest; you teach freethinkers a lesson. Let us take care of the little ones if we wish to see brain and intellect developed, instead of that most pitiable of all national spectacles—a priest-ridden people.

But about automatic writers and writing, "who does this writing you speak of?" Well, if your hand takes it into its head to write a message, without using a single convolution of your brain, and while you are using that brain yourself, and the said hand writes that the actor, mover, or the controller of the hand is so-and-so—of so-and-so—who passed into another state or mode of existence, on such and such a date, etc.; that *nature*, which furnished him with his physical body, had provided him—as she did everybody else with a more ethereal body—too ethereal to be cognised by the physical senses, but that with certain conditions he can manipulate matter and force, so as to make known the fact that he still lives as really as he ever did, and that the idea commonly taught about so-called *death* and *after* was a delusion—what are you going to make of it? What moves the hand! Now, as to this message given through your brainless hand, what will you do with it? Should you accept it all as fact? No; that's what you would do in case the priest told you something that you *must* believe, or be d—d. But in this affair you "want to know;" and if you asked

priest, parson, or minister, you would most likely be told that it was the devil, and that you better take to your knees. Under such circumstances, I should reply, "No, thank you—I prefer to take to my reason, and find out if that message, given through my hand, was true or not."

And, like all else in Nature's school, one enquiry proving true and satisfactory but leads the student on from class to class, and, as he advances, he discovers that the quest brings him face to face with the *Infinite*, which leads him to feel how very little he knows about the ultimates of anything about which he thought he knew everything.

But he discovers that the key to knowledge has been placed in his hand, and that if he would know himself he must use it till the conviction breaks upon him that his being comprises a kingdom, of whose limits he knows next to nothing. He discovers that this territory is yet in a state of chaos. Does he shrink from the task which opens before him to develop this kingdom of self? Then the law of life is inexorable—he cannot die if he would—the spirit cannot commit suicide—no escape from the duties and responsibilities of life. The standard of right and wrong is set up in this mystic kingdom. No priest can help him, but *may* hinder him, as too frequently happens, and man finds that he is happily compelled to be to *himself* priest and king, and that he is subject to the Divine law of Nature only, the which, if he eternally break, will prove to be hell to him, but conformity to which is heaven here and hereafter. Is it possible for a spirit incarnate to control the hand of a sensitive to write? Why not; you are a spirit now, plus a physical body. You are occasionally seen away from that cumbrous servant, which is not by any means always obedient to your will. Therefore, seeing that there is a realm of mind, or rather of spirit, wherein the *real* man can act, there is no reason, that we can see, why he may not rap or write.

If man were not a spirit *now* the after-life would be a new creation, which would in no way be related to the man that is. But being incarnate, he fails to realise his true place in the universe of life, consequent on the myths and superstitious taught him in his youth. Materialism is but a rebound from the gross and unnatural claims of so-called religious systems, which are more materialistic than Materialism itself—as witness the doctrine of a physical resurrection—baptisms, confirmations, burials, with feet to the East, ready to jump up in response to the sound of a trumpet—and to make sure of this joyful resurrection the subject must be buried in ground that has been consecrated by the sprinkling of water by a priest. Well may the ministers of mercy on the other side of life try to awaken us to see our folly. Truly, we need missionaries from *somewhere*, for we are in a sadly heathenish condition. Reader, just think of it, you are exhorted to flee from the wrath to come, of the danger you are in of having to face an *angry God*!

We have more urgent need to flee from the gross ignorance by which we are hemmed in, and to be very *angry* with ourselves for so long trying, unavailingly, to honour, serve, and love the hideous caricature of God, which well-meant ignorance has manufactured for us. Reader, just try to conceive of the Great First Cause creating beings possessed of unending life, knowing that all but a very few of them would be for ever d—d, and that a *place* of inconceivable suffering and misery was provided for them, presided over by a major domo called the Devil; and all this, and much more of the same kind of *religious teaching* many of us have been subjected to. Is it any wonder that we should feel angry at our *bad God* makers?

Ah well! you say that sort of teaching is dying out. If it is, no thanks to the Church. In the majority of cases where the preacher is in advance of current orthodox opinion, he is spotted as being dangerous, and he must either keep on the fence or lose his living.

But the relations of the two worlds are beginning to be better understood, and therein lies the hope of *Rationalism*, when man will understand that supernatural is a word that should have no place in his vocabulary—that the only meaning that the word miracle can have is the power man, either in this or any other state, has to apply his knowledge to turn the forces of Nature to his use—as, for instance, in the case of magnetism and electricity, and in a thousand other ways. Only let us be diligent students of the problems and often perplexities of life, and we may thus learn that man is destined not for damnation but for salvation—not by blood, but by evolution, physically and spiritually; and that our duty and privilege is to *give*, as we *receive*, light, for in the giving lies the blessing.

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FRIDAY, JANUARY 5, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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COMMENTS AND CUTTINGS.

DR. ALFRED RUSSEL WALLACE says some true and suggestive things on woman. Undoubtedly the future progress of the race will depend largely upon the improved social status, education, and liberty of women. What we want to see is a larger number of women actively interested in and working for the enlightenment and emancipation of their sex. All honour to the brave pioneers.

WHAT ARE SPIRITUALISTS doing to advance the work of the Angel World among the young? to furnish them the true philosophy of life, unfolding step by step, as they may be able to discern it, the powers, capabilities, and infinite possibilities of the human spirit, and in so doing calling out the latent forces of being, developing the intellect, brightening the reason, increasing the ability and disposition for good works, by rounding out into full proportions every faculty of the soul, and cultivating the individual medial powers of the children?

TERRIBLE TIMES AHEAD.—"We have come to a great and important crisis in the world's history." So says a handbill which is being circulated all over the land. From it we learn that "The signs of the times, social and political, ecclesiastical and spiritual, demonstrate that 'the acceptable year of the Lord' is drawing to its close, and that 'the day of vengeance of our God' is fast approaching." Query: Who are the most truly Christian, the evangelists who circulate this handbill or the liberal preachers who have outgrown everything but the name?

NEW YEAR'S GREETING.

MAY holy influences fall that we may brighten
The lives less blest this New Year than our own;
Some dead soul raise, or lonely heart may lighten,
And each our little plot with love flowers crown.
Then shall our lives in heavenly music ring
With noble love shining out bright and clear
Harmonious blend, with the dear angels singing
A heavenly blessing on the glad New Year.

—White Lily.

THE HOME-CIRCLE.—The report of the results of private investigation reprinted in this issue should encourage others to go and do likewise. Perseverance generally meets with its reward.

THE BLESSINGS OF SPIRITUALISM, as compared with the cold comfort of Materialism, are well set forth by Dr. Peebles, whose article makes a good "reading." We intend to print something suitable for the chairman to read on Sunday at the public meeting in every issue if possible.

VOLUME SEVEN.—With this issue we commence the New Year and the Seventh Volume of *Our Paper*. Seven is regarded as a mystical number. The Bible is full of "sevens," and the Theosophists, to preserve the fashion, cut man up into "seven souls." Whether or not there is any mystical significance in the number matters little, the practical fact is clear. Six years of useful labour in the Cause have rapidly passed away, and "our paper" is more than ever "the people's paper"; it belongs to the movement; it stands for Spiritualism plain and simple, without compromise or surrender; it has won its way on its merits into the hearts of Spiritualists, and has become a necessity. No Spiritualist home should be without it. We shall endeavour to make it still more useful, attractive, varied and interesting. Our circulation has steadily advanced. Our grateful thanks are due to hosts of friends, for kindly help; but before the close of Volume VII. we wish to sell upwards of seven thousand copies weekly to make the sevens complete. That is the goal set before us. It can be reached if our friends will one and all co-operate to that end.

REV. AKED thinks there is need for common honesty among Christians. He says that the Bible characters were "real men and women," all "conditioned by the same limitations, moved by the same impulses, quickened by the same enthusiasm, and inspired mightily by the self-same Spirit that worketh all things in all." "Moses and George Washington, Samuel and Garibaldi, Isaiah and Savonarola, Luke and John Richard Green, Amos and Luther, Paul and Henry Ward Beecher." "Knowing these things let us say them. Let the plea for common honesty in our dealings with Bible characters, Bible scenes, Bible episodes, be once more urged. If we cannot be theologians, at least we can be honest men [just so]. If we cannot pay great regard to fairy tales, at least we can continue to respect ourselves." Who is it he wants to say these things? Who to be honest? Is there a suspicion that he has not been as honest as he might have been? Spiritualists have been honestly saying these things and refusing to believe in Christian fairy tales about a Trinity, and an Incarnation, and an Atonement, but they have been condemned as heretics. Is Rev. Aked a Christian? If we are heretics for our outspokenness, what is he? Is he honest to retain a Christian pulpit?

SPIRIT PHOTOGRAPHY.—Owing to the New Year holidays we are unable to fully notice Mr. Glendinning's valuable book "The Veil Lifted: Modern Developments of Spirit Photography; with twelve illustrations." Published by Whittaker and Co., White Hart Street, London, E.C. Mr. Glendinning has done his work well, and has gathered together a mass of evidence the cumulative value of which is very strong. The illustrations are extremely interesting and add greatly to the importance of the work. Mr. Traill Taylor's remarkable paper, read before the assembled photographers, and published in the *British Journal of Photography*, is given in *extenso*, as also a report of the discussion which followed. A letter by Rev. H. R. Haweis, M.A., and addresses by Mr. Jas. Robertson, of Glasgow, also Mr. Glendinning's personal testimony to the results of his investigations, constitute a very able presentation of the case for spirit photography. Either the facts are as stated, or testimony is valueless. The modest price of the book, viz., 2s., should secure for it a circulation of many thousands. Post free 2s. 3d., from 73A, Corporation Street, Manchester.

CHRISTIAN INCONSISTENCY REBUKED BY A PAGAN.—"You send your missionaries to Japan, and they advise us to be moral and believe Christianity. We like to be moral. But our people are very perplexed and somewhat in doubt about their advice. For when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels of seal fisheries are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavourably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the

school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public schools there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants as labourers, but the Americans; when there are some in the same city who speak on the platform against those of us who are already here; when there are many who go in procession hoisting lanterns marked 'Japs must go;' when the Japanese in the Hawaiian Islands were deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, 'No Japanese is allowed to enter here,' just like a board upon which is written 'No dogs allowed;' when we are in such a situation, notwithstanding the kindness of the western nations, from one point of view, who sent their missionaries to us, that we unintelligent heathens are embarrassed and hesitate to swallow the sweet and warm liquid of Christianity, will not be unreasonable. If such are the Christian ethics, well, we are perfectly satisfied to be heathen."—*Spoken at the Religious Congress at Chicago, and reported in the Religio-Philosophical Journal.*

AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

CHAPTER I.

JAMES HENDERSON, an intelligent, truthful, and honest young man, was a member of the Wesleyan denomination, which boasted the greatest membership of any chapel or church in Newtown. He entered the Wesleyan Sunday school when a wee boy, and graduated through all the classes until he entered the Young Men's Select Bible Class, under the tuition of the Rev. Mr. J. M. Dale, and had just passed at the "Teachers' Examination" with great credit.

Mr. Henderson had spent many a pleasant evening, in company with a few others, in Mr. Dale's study, receiving instruction in theoretical and historical Christianity, and was confident of being able to give good reasons for the faith that was in him, and maintain his own in an ordinary debate.

At the time our story opens he was much depressed in mind on account of a Miss Florence White, to whom he was "engaged," and deeply attached. They had both been life-long Sunday school scholars, and at last became members of the Wesleyan Church. He aspired to be a life-long worker in that body, and to have a wife who would be a true helpmate, ably seconding his efforts, encouraging him when weary, cheering him when sad at the failure of his best efforts, and inspiring him with renewed hope and courage. The only young woman in the school whose mental, moral, and religious nature seemed congenial to his own was Miss White, who fully reciprocated his advances. For a few months he had noticed that she was gradually becoming less and less attached to the Christian faith and work, until at last she told him, amidst many tears, that she could not longer conscientiously continue a member of the Wesleyan Church, as she was fully convinced of the facts of spirit communion, and the teachings of the spirits were opposed to all the cardinal points of the orthodox faith. For a long time she had refused to yield up her dear, precious Jesus and his atoning blood. By life-long indoctrination it had become part of her mental and religious nature to look upon his vicarious atonement as a veritable fact, and part of the plan of creation.

Mr. Henderson was greatly pained and shocked to find the woman of his choice, of his boyhood's fervid ideal, differ with him on that which lay nearest his heart—religion. He debated within himself long and earnestly as to the course he should pursue. Should he give her up on a mere matter of faith? Their affectionate natures had become so interwoven, he felt he could not live without her. Life would be too dreary, too monotonous, too devoid of aspiration and impulse to be tolerable. On the other hand, could he make her his wife when she no longer believed in the redeeming blood, the atoning grace, and the fall of man from the perfect state in which God had placed him? Would not such a radical difference endanger the peace and happiness of their home by proving a bone of continual contention? And might it not imperil his own soul by leading him from the path of grace? Should he follow the dictates of his

heart or the will of his God? Thus the question was continually in his mind, destroying his peace by day, and robbing him of sleep by night, until he determined to waive his final decision by resolving to argue the question with her and try to convince her of her error. He would even venture to discuss the matter with her father, and would seek the aid of his pastor, the Rev. Mr. Dale; and think himself well repaid if he could only convince them of their great mistake and win them back to the good old faith.

A few words of explanation are due to my readers as to how Miss White was led to the knowledge of the facts of Spiritualism, and thereby lose the respect of her dearest friends, and instead of genial greetings receive only their cold and scornful glances, that gave her the impression that they looked upon her as a dangerous person who must be shunned. But beyond all this, the fear of losing the esteem and affection of her first and only love, Mr. Henderson, told no little on her general health and spirits. She bore up bravely, and took comfort in the certain knowledge that, if he misunderstood and condemned her now, he would know her better "when the mists had rolled away."

Mr. White, her father, had been a noted worker in the Sunday school for many years. He was an enthusiast, sparing neither time, labour, nor money. He had also been a member, and equally devoted to the interests of the parent society until Spiritualism demanded his attention. He has heard so many silly and childish reports of its phenomena and teachings that he was greatly surprised no one ventured to expose the tricks and vain pretensions of which he felt sure it was composed. And for the want of a better and more able man he conscientiously undertook the important task, feeling sure of a speedy and easy victory.

Like many others, however, when he came in actual contact with the manifestations he found, to his discomfiture, that the public reports were misleading and gross caricatures of the real facts. For weeks and months he applied himself most assiduously to the investigation. He diligently sought to account for and explain the various phenomena he witnessed by the hypotheses that were floating on public opinion, such as electricity, magnetism, odyllic force, unconscious muscular action, unconscious cerebration, etc., etc., but every one of them were shown to be utterly inadequate to account for one-tenth of the phenomena, and at last he reluctantly confessed that it did greater violence to reason and common sense to accept any one of these theories, or all of them compounded, than to admit that the phenomena were what was claimed for them, viz., the result of the action of human beings.

When his friends heard this, what a change took place in their estimate of his abilities to come to a rational conclusion. When he entered on the task they were quite certain he was too wide-awake to be deceived, and that they could put full confidence in his verdict, no matter what it was. But instead of so doing they remarked, "Well, we did think Mr. White had more sense than to be so easily misled and deceived. He is not the strong-headed and acute-minded man we took him for."

The minister and a number of the leading members interviewed him with the fixed purpose of inducing him to make some statement that could go forth to the public which would throw discredit on Spiritualism. To add weight to their powers of persuasion, they were not slow to hint that it might be to his advantage to accede to their wishes, as there might be promotion at the firm where he was employed, the head partner of which was a distinguished Wesleyan, to all of which he accorded a courteous hearing, but to their entreaties turned a deaf ear. They then endeavoured to induce him to keep his own counsel about the "most dangerous subject of Spiritualism, and continue, as before, a recognised member," and so save their fashionable and powerful body from the great disgrace which his avowed adhesion to Spiritualism would entail upon them.

But the only answer he deigned to give them was St. Paul's injunction, "Prove all things, and hold fast that which is good." "I have investigated," he added, "with a set determination to expose the whole thing if I found it a fraud and a delusion; but, as I have proved it to be a fact, I am in honour bound to affirm it before the world. In other words, I am going to hold fast to that which is good." His visitors and spiritual adviser left him thoroughly chagrined at their own failure and at his obstinacy, vowing vengeance on his head and the wrath of God, as "Spiritualism was the work of the devil."

(To be continued.)

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD, S.E.—The old year was fittingly closed by a séance, which was well attended. The lessons of the old were recounted by our spirit friends who have led us, and the prospects of the new, with suitable instructions and encouragements for our future guidance. We realised the closing words of the hymn, "Soft rebukes in blessings ended," and the friends separated with mutual expressions of goodwill and wishes for the success of our mission in the extension of our work, a collection in aid of which closed the proceedings. We should be glad to receive any subscriptions for the extension of the work. The full details of the scheme will be laid before the friends at the Anniversary Service on Jan. 28.

FOREST HILL. 23, Devonshire Road.—On New Year's Eve the interesting ceremony of the spiritual baptism of Mr. J. J. Vango's (the well-known medium) little son took place, and a large attendance from different districts of London took part in the ceremony. Flowers and toys were copiously displayed in order to immortalise an event which was to be for all time, a red-letter day in not alone the lives of the parents, but in that of the child, who was the recipient of a special and significant spiritual influx. Mrs. Bliss, controlled by "Abraham Lincoln," taking the child in her arms, administered the sacrament of baptism. The scene was exceedingly impressive. Amid a bower of pure flowerets the little spirit soul received his name—the immortal sign, "Snowdrop," and the material name through which henceforth in the world before him he will be known. The control dwelt upon the beauty of spirit life and spiritual force, and urged in tender admonition that all should shine in the spirit life, that children should be spiritually reared and trained. He addressed some telling remarks to the parents, and expressed himself gratified in returning to perform so important a function, which should be an impetus to all unorthodox Spiritualists to "go and do likewise." Another very sweet control was "Vigo," Mrs. Bliss's personal guide, who gave a delightful description of the beautiful appearance of the rooms from the spiritual side during the ceremony. Mr. Vango's guides expressed themselves as "overwhelmed" by the proceedings, but grateful to all who had taken such good part for the spiritual weal of the little child. A very artistic double sheet certificate, designed in pen and ink (coloured), was presented by Mr. Archibald Gray, upon which at the close of the service some fifty signatures were affixed, as a testimony of the event. Votes of thanks were then passed, all being well satisfied. This is but another link in the chain of spiritual beatitudes. May many others follow to lengthen the immortal whole. We feel glad—nay more, we are thankful one and all, as a brotherhood, that such ceremonies are making headway. We now hope for more, and not alone baptisms, but spiritual marriages and spiritual funerals. This will come, for the time is at hand. A handsome Christmas cake was presented by Mrs. Vincent Bliss to Mr. J. J. Vango's little son. This took a conspicuous part amid the flowers. A glorious New Year to all.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—A very pleasant evening; Mr. Wallace (the respected pioneer medium) made many excellent remarks. We hope to arrange for him to lecture very soon. Miss Vincent's pertinent and well chosen comments on Spiritualism and its workers were characterised with all her wonted ability and clearness. Our hardworking treasurer, Mr. J. Edwards, also spoke most appropriately.—L. H. R.

PADDINGTON. 227, Shirland Road.—On Saturday night a most successful meeting of the Spiritualists' Provident Society took place, several useful articles being sold, the profits going to the fund. This society is formed for the purpose of providing its members with home, food, clothing, and such employment as will be conducive to health and long life after sixty years of age. Applications to be made to T. C. West, Sunday, at 7, Reading. Wednesday, 8, Circle. Saturday, 8, S.P.S. Tea meeting on the 14th.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—31: Short addresses were delivered by the inspirers of Mr. Wyndoe, Mr. Drake, and Mr. Mason upon "Jesus; his life and teaching," and "A Spiritual Summary of the Dying Year." A very instructive meeting.

STRATFORD.—Mr. J. Veitch reviewed the past year. He dealt with thought, social and political questions, results of controversies between capital and labour. Biblical or any other authority must be sifted. Religious toleration was proved to be increasing, as evidenced by the Parliament of Religions at Chicago. Christians begin to see that all religions stand upon the same basis, and each have their own value. He rejoiced in the growing liberality towards Spiritualism and free thought, and the wonderful additions to our literature, and claimed that these successes give us encouragement to press forward in the coming year.

311, CAMBERWELL NEW ROAD, S.E.—"Should Mediums be Total Abstinents?" a question for Spiritualists, on Tuesday, Jan. 9, at 8-30. Questions and discussion. All friends welcome. General assembly of members and election of officers on Sunday, 14th, at 8-30. Anniversary service and séances on 28th, and tea and social festival on Tuesday, 30th, at 6-30. Tickets ninepence.

102, CAMBERWELL ROAD, S.E.—At Mrs. Clark's, Mrs. Ashton Bingham will recite "Words and Deeds," and speak on a subject from the audience on Sunday, Jan. 7, at 7-30 p.m.

MARYLEBONE. Spiritual Hall, 86, High Street.—On Sunday, Jan. 7th, at 7 p.m., Mr. J. J. Morse, "Human Duties versus Heavenly Joys." Clairvoyance by Miss McCreadie.

MORRIS'S LIBRARY, 26, Osnaburgh Street, Regent's Park, N.W.—Friday, Jan. 5, 8 p.m., an evening with the "Strolling Player," followed with clairvoyance by Miss McCreadie. Admission free. Collection. Entire proceeds to funds of Marylebone Association.

SOUTH LONDON SPIRITUALIST MISSION, 311, Camberwell New Road, S.E.—Half-yearly general meeting on Jan. 14, at 8-30. All members should attend. Important business.

MARRIAGE.—On Christmas morning, at Emmanuel Church, Camberwell Road, Miss Jane Perry, eldest daughter of Mr. J. W. Perry, of 311, Camberwell New Road, to Mr. W. G. Coote. [Mr. and Mrs. Coote have our hearty good wishes.]

A BUSY BEE ASSOCIATION of useful ones is in formation, to gather honey everywhere, and give it when needed here or there. A number

of individuals, B. B's, make a practice of putting a penny away every first day (Sunday) morning as a pledge of unity in the family of the brotherhood and sisterhood. I believe in keeping our sisters equally to the front with ourselves, for they are quite as needed and useful in generating light in the darkness of social life. Next Sunday will be the first in the new year, and the beginning of subscription of a penny per week. Should any of your readers be inclined to unite with us we shall be very glad to hear from them. Address J. M. Dale, 36, Church Street, Marylebone, N.W.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Dec. 24: Afternoon, Mr. J. B. Tetlow answered questions from the audience. Evening subject, "What do you believe?" Our friend was remarkably accurate with his psychometric delineations. Dec. 27: Circle fairly well attended. We had our old friend Mrs. Hyde for the first time after her illness. Her brother, Mr. Warwick, opened the circle by giving several psychometric tests. Mrs. Hyde gave clairvoyance. A very pleasant evening. Dec. 31: Two very good discourses from the controls of Mr. R. A. Brown—very appropriate for New Year's Eve. Wednesday, Jan. 10: Miss Cotterill will be with us.

COLLYHURST. Psychological Hall.—Attendance good. Recitations by Misses Emily and May Pollock. Officers elected: Conductor, Mr. T. Taylor; sub-conductor, Miss A. Cooling; secretary, Mr. E. Whitehead; treasurer, Mr. W. Cooling; guardian, Mr. A. Howell; leaders of calisthenics, Messrs. Parkinson and Emmott; musical director, Miss Ashworth. Group leaders: Fountain, Miss Kay; Stream, Miss Pollard; River, Mr. Hyde; Shore, Mr. J. Robinson. Discussion open. Jan. 1: Annual party. Upwards of 80 Lyceumists and leaders sat down to tea, after which several excellent recitations and songs were well rendered by Willie Ashworth, Lottie, Bertie, and Pollie Whitehead, Sarah Lawrance, Ada Gardner, Emily and May Pollock, Mr. Hyde, Mr. A. and Miss A. Stanistreet, Sissey Wilson, Matilda Jones, and Richard Haggitt. A very merry and pleasant evening. [See "Received Late."]

HULME. Junction Street.—A little good news. Thursday last we had a splendid circle. The conditions were grand, and good work was done both in clairvoyance and psychometry. I saw as many as eight young mediums under control, and our sister Mrs. Eastwood was completely under the influence, and we hope shortly to have her speaking. Bro. William Lamb was at his post in good time and full of work, 38 present. Sunday evening we had 54 present, including many respectable visitors who came for light, which was afforded them. I never sat in a better circle with more sympathy and unity. Our old friends, Mr. and Mrs. Hesketh, did good work. Mrs. Frank Taylor let her light shine brilliantly, Mr. and Mrs. Liddard, of Clayton, gave some very striking clairvoyant tests. Mrs. Ashcroft is developing into a very good impressionable medium, and many others whose names I do not know. To add to our harmony and conditions our talented friend and sister, Miss L. Goodall, took her seat at the organ, and the singing was led by Mrs. William Lamb. Taking everything into consideration we are making great progress. Monday evening next, at 8-30, Mrs. Humes will speak. Thursday night at 8 p.m., public circle.—Thomas Dabbs, ass. sec.

OPENSRAW. Granville Hall.—Dec. 17, Mr. R. A. Brown's able discourse on "Human Redemption" gave great satisfaction to a crowded room. 24th, Madame Henry on "Jesus Christ, the Saviour of the world at the present time" was listened to very attentively. Good psychometry. 31st, Mrs. Dixon's guides spoke for a little while on the showman, who is coming to Openshaw, and discoursed on "Spiritualism, past and present." Excellent psychometry.

PENDLETON. Cobden Street.—31st, Mr. W. Johnson gave grand inspirational addresses, "The dawn of day, or the new dispensation," "Death in the light of Spiritualism." Spiritualism brings you face to face with facts, and teaches how to live. The different tests one sees and hears make death lose its terrors. We plead for a religion of happiness. The world of spirit proves man's continuity to every soul. Two questions from the audience very ably answered.—H. T.

WANTED (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

TIPPING STREET Band of Hope.—Monday, January 8, Mr. Weaver will speak and sing temperance songs of his own composing. He is guaranteed to keep the audience merry. Miss Maslin, Messrs. Braham and Leigh will also give songs, duets, recitations, &c. Admission, adults, 2d., children under 14, 1d. Friends, help us.

COLLYHURST ROAD.—Grand Entertainment by Lyceum Glee Party; living waxworks and tableaux vivants; glees, songs, and music. Saturday, Monday, and Tuesday, Jan. 6, 8, and 9, at 7-30 prompt. Admission by programme, 3d.

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.—Dec. 31: Mr. Wilfred Rooke spoke on "Spiritualism," and "The Religion of Freedom," and gave an impromptu poem.

ATTERCLIFF.—Dec. 31: Mr. C. Shaw's guides dealt with questions from the audience in a remarkably clear manner, giving entire satisfaction. Clairvoyance good.

BARNOLDSWICK.—Dec. 31: Mr. Sanders spoke on "Shall we gather at the river?" and "Spiritualism, the Coming Religion," highly interesting to the large audiences. Clairvoyance all recognised.

BARROW. Psychological Hall.—Dec. 17: Pastor C. King gave a splendid moral lesson on "The Angel in the Marble;" and, at 8 p.m., a splendid address on "The Golden Ladder." Monday, on "The Silver King." It was a feast, and well worth our notice. On Tuesday he lectured on "Faust." With darkness, degradation, pomp, pride, and lust, drinking, gambling came the house of misery, the conscience we call hell. The emotions of all were deeply stirred. Pastor C. King, of

32, Swinless Street, Bricliffe Road, Burnley, is new on our platform, although he has been investigating Spiritualism for many years. He has now pronounced himself an out and out Spiritualist, and intends working in the cause. The lectures are dramatic. He came many years ago from the stage to the pulpit, and has been a missionary, preacher, and temperance lecturer. The Church and his views did not agree, his views being too broad. Our brother is capable of doing a great work in Spiritualism. He can drive the nail home. He can be taken by the hand, and with all due respect called a true friend to humanity as a moral teacher. We are proud of him and sincerely recommend him, and trust he will have trial engagements. Once he is tried he will be engaged again and again. He will be at home as a Revivalist in Spiritualism.—T. Holden, sec.

BIRMINGHAM. Oozells Street.—Dec. 31: Mrs. Knibbs' guides gave a very pleasing and persuasive address on "Ministering Angels." Being her first public address it was attended by a large audience of Spiritualists and strangers, who showed their approval in a substantial way by doubling the amount of the usual collection. Miss Davies kindly officiated at the harmonium, and rendered a beautiful solo, the audience joining in the chorus. Mr. Knibbs, chairman, gave successful psychometry. Next Sunday, Mrs. Barr, of Walsall. Dec. 11: Annual tea and entertainment, at Duddeston Ward Hall. The attendance was one of the best, over 200 sat down to tea, a large number coming in afterwards for the very successful entertainment. A number of very able amateurs gave singing, reciting, sketches, and character impersonations. The star of the evening was Mr. G. Cooke, who, in addition to being a good singer, played quite a number of instruments with capital taste. He has the happy knack of saying amusing things without vulgarity, and was heartily encored, his musical imitation of a crying baby causing roars of laughter. The committee thank one and all for the very willing help rendered, and hope to be allowed to call on many of the friends again, as arrangements are being made for repetition of one of the best concerts we have ever held.

BLACKBURN. Freckleton Street.—Dec. 23, at the choir's annual tea party, a substantial meat tea was provided and a miscellaneous entertainment given, consisting of glees, songs, readings, etc., by the choir and friends, interspersed with dancing. Pleasant evening spent.

BLACKPOOL. Albert Road Society.—Mr. Bealey gave two splendid addresses. Room crowded. Next Sunday Mrs. Horrocks, trance and clairvoyant, at 2-30 and 6-30 p.m. Mediums, who will give their services for expenses only, please communicate open dates to J. H. Williams, Caunce Street, Blackpool. Mediums engaged can be entertained until the Tuesday.

BOLTON. Bradford Street.—Pleased to welcome Miss Walker, who gave excellent satisfaction in her discourses on "The death-roll of the year," and "Spiritualism, the religion of the past, present, and future." Good clairvoyance, nearly all being recognised. Mr. Ormerod (whom I am pleased to say has accepted re-election), chairman; Mr. Wainwright, the newly-elected secretary, presiding at the harmonium.—B. T.

BRADFORD. Lower Temperance Hall, Leeds Road.—31, Splendid meetings afternoon and evening. Our brother, Mr. Marsden, seeing we had been disappointed, came to our aid and delivered grand discourses, showing plainly what pure Spiritualism really is, that it was something good to live by, and when passing on to the summer-land, it would not leave us in doubt as to the future.

BRADFORD. 448, Manchester Road.—Mrs. Ramsden's guides spoke admirably on "No one cares for me," and "Life is onward, prize it." Clairvoyance very good.

BRADFORD. St. James's.—Very nice and practical discourses, followed by successful clairvoyance, by Mrs. Mason and her guides.

BRIGHTON. Dec. 23: About 140 sat down to tea. Our Christmas Day sale of work, Christmas tree, and social was very well patronised in the evening. Stall, ladies' drapery, Mrs. Kilburn and Mrs. Bentley; fancy stall, Mrs. Brook and Mrs. Waterhouse; refreshment stall, Mrs. Beverley and Mrs. Sunderland; Christmas tree, Mrs. Walker; bran tub, Mrs. Mitchell; fairy pool, Messrs. F. Barrowclough, H. Brook, and A. Bentley; galvanic battery, Mr. Shillitoe. Miss M. Wood played at intervals for dancing. 31: Mrs. Midgeley's guides gave two good practical discourses on "For all Thy gifts we praise Thee, Lord," and "Religion." Listened to with rapt attention by a very intelligent audience. Clairvoyance good.—C.S.B.

BURNLEY. Hammerton Street.—31st, Mr. Davis and Miss Bailey were our speakers for the day. The clairvoyance and psychometry was very good. A Christmas Tree and Sale of Work in aid of the building fund. There were three stalls, also a gipsy tent superintended by Mrs. Dixon. Mrs. Pickup and Mrs. Hartley had charge of a clothing stall, and Mrs. Pickles and Mrs. Bailey attended to a refreshment stall. The decorations were carried out under the superintendence of Mr. J. Richmond. In the unavoidable absence of Councillor Boys, the opening ceremony was performed by Mr. Mason. Mr. J. Nuttall presided. During the sale Professor Brunton gave a ventriloquial exhibition, and the choir under Mr. J. Richmond gave glees. The tea party on Monday was attended by close on 400 persons. Amongst those who took part in the entertainment were Misses M. and A. Newell, G. Ashworth, M. A. Barlow, G. Whithall, and Masters J. Richmond and W. Dean. Mr. Thomas Hargreaves presided at the piano. The gathering was one of the most successful that has been held at this place.

BURNLEY. 102, Padiham Road.—Mrs. Hayes' guides gave excellent discourses, especially at night. "Spiritualism a Reformation." Clairvoyance. Many strangers seemed to appreciate our teaching.

BURNLEY. Guy Street.—Miss Gartside, of Rochdale, gave good addresses and excellent clairvoyance. Large audience.

BURNLEY.—Robinson Street.—Miss Patefield absent through a severe cold; our local friends, Mr. and Mrs. Emmott, kindly filled the vacant place. Mr. Emmott's guides gave suitable addresses on "God is Love" and "Are we not brothers all?" Mrs. Emmott gave successful psychometry. I earnestly hope that Miss Patefield's absence from the rostrum may be of short duration.—W. H.

BURY.—December 24: Miss McCreadie. 25th: One hundred and twenty persons sat down to tea. Afterwards a good programme was gone through. 31st: Mr. Pilkington addressed us on "Auroplasm" and "The Beginning of Life." Mrs. Horrocks giving phenomena.—A.N.

CARDIFF.—Mr. F. B. Chadwick gave an able and pungent address

upon "Saints and Sinners." After-séance for physical manifestations with good results.—E. A.

COLNE.—Local services, and a very good day with our medium. Miss Bird gave a reading. Miss Manley gave splendid clairvoyance. Miss Manley is a clever medium. Evening: Mr. Lovell read a poem, and instead of a discourse he read "Has man a soul?" Clairvoyance by Mr. T. Christian, Colne, and Miss Taylor, late of Rochdale, very remarkable. Fair audiences.

DEWSBURY. 3, Cliffe Street.—Sunday last, Mrs. J. M. Smith's speaking and clairvoyance gave general satisfaction. Questions were submitted by the audience to which very good expositions were given.

FELLING. Hall of Progress.—Dec. 23: Our annual tea and concert. A good company were catered for by Mrs. Harland with goods of the very best quality. Great credit is due to her and Mrs. Winlow, who kindly assisted. Mrs. Jos. Hall presided, and Mr. Plews and daughter, M. Pearson, Mr. Fenwick, Mr. Stansfield, and Miss Bramwell gave the entertainment. Mr. Plews very efficiently presided at the organ, accompanied by Mr. W. Hall, our president's son. All were highly applauded. A hearty vote of thanks to all who helped. Dancing followed. 24: Mr. J. E. Wright, of South Shields, was accompanied by Mrs. Young. Mr. Wright gave a short pithy address, and was greatly applauded. Our lady friend gave a striking address, reminding all of their duty to help to spread this great truth, followed by some excellent clairvoyance, 16 being fully recognised, hoping it will not be long before we have them both again. 31: Mr. Jos. Beck, of West Pelton, accompanied by Mr. Walton, of South Pelton, who bids fair to make a good speaker. He is under the care of that energetic veteran, Mr. Beck. He gave general satisfaction on "The Immortality of Man." Mr. Beck followed, and was highly applauded. Hearty thanks were awarded to both. A coffee supper followed, and we had a good meeting after. Clairvoyance by Miss Latimer, Mrs. Winlow, and Mr. J. Wilson. Our president, Mr. Hall, very ably reviewed the old year, and hoped there would also be a great work done in 1894. Followed by Mr. Beck, Mr. Walton, and Mr. J. Wilson. Jan. 7: Mr. J. Clare will be with us. It being the 71st anniversary of your humble servant's birthday he has kindly prepared a special service for the occasion.—J. Dobson, 10, Elswick Street, Gateshead.

FOLESHILL. Edgwick.—Dec. 24: Our esteemed friend, Mr. W. H. Grant (who has been away to America for 15 months and at the World's Fair), dealt with a subject from the audience—"If Spiritualism is true, of what benefit is it to humanity?"—in a masterly manner, and gave satisfaction to all. 26th: We had a tea to commemorate the return of our brother, after which an entertainment took place. Recitations, songs, and readings were given after, and the young people had a dance, led by violins and flute, which they all seemed to enjoy. We wish to publicly thank our old and respected friend, Mr. J. Pickering, of Norwood, for the handsome present of a most beautiful silver-plated table tea-urn, inscribed with the name of our society. 31st: Our local mediums were controlled by friends of the sitters, which was in some cases very affecting, and a most interesting meeting closed the year 1893.—E. W.

HALIFAX.—Special Christmas services on Sunday, our esteemed friend, Mr. J. W. Sutcliffe, kindly taking the place of Mr. J. S. Schutt, who was compelled to disappoint us. On Tuesday, at a grand tea, the room was crowded. After tea, the Lyceum String Band played choice selections of dance music, under the able conductorship of Mr. Wilby, which was much appreciated. Sunday last, moderate audiences listened to Mrs. Crossley's guides on "The pure in heart." Excellent clairvoyance; full names were given in a few cases. Many strangers present.

HOLLINWOOD.—Dec. 25: Tea party and entertainment. Our place was filled, all thoroughly enjoying themselves. Play party for Lyceum on 30th, the children having a good time. 31: Mr. Murray spoke on "The Advantages of Spiritualism," and "Is Christ the Son of God?" Both treated in a matter-of-fact manner. Discussion followed.—E. D.

HUNSLY.—31: Mr. Todd gave excellent discourses on "Weighed in the balance and found wanting." Clairvoyance very clear.

HYDE. Edna Street.—31: Mrs. Stair gave excellent discourses on "Christmas Time"; evening, "Religion: What is it?" Impromptu poems on "Vanity," "Truth," and "Greed." A spiritual treat at both services. Grand finish up of the old year.

KEIGHLEY. East Parade.—Dec. 31: Mr. and Mrs. Geo. Galley gave good psychometry and clairvoyance. Evening, to a packed and interested congregation, psychometry and clairvoyance by Mr. Geo. Galley and Mr. Essam was exceptionally good, the descriptions being nearly all accepted.—A. B.

LEICESTER. Liberal Club, Town Hall Square.—Dec. 26: Our old friend, Mr. Clark, celebrated his silver wedding, and gave a tea for the benefit of the society. Invitations were sent to several co-workers, and those unable to pay were not forgotten. Several Northampton friends were with us, and 130 members and friends enjoyed the tea. At 6-30 the chairman, Mr. Chaplin, performed a very pleasant duty, viz., the presentation to Mr. and Mrs. Clark by Mr. Ward, assisted by Mrs. Walker (the Northampton friends) of a handsome pair of pictures. There were also present from Northampton Mr. Walker, Mrs. Ward, Mr. and Mrs. Faulkner, Mr. Grayson, and several others. Mr. Clark in accepting the present expressed his satisfaction and surprise, and said he would ever regard that night as one of the happiest he had ever spent. He could not find words to express all that he felt, but he assured them he was more than pleased with the present, and he hoped his children would keep the pictures with as much regard when he was called from amongst them. A very nice programme was arranged by Mrs. Will Huish, the following ladies and gentlemen taking part: Solos by Mr. Kirby, Mr. and Mrs. Smith, Miss Mabel Smith, Mrs. Faulkner, Mr. Ward, Miss Morris, and Mrs. Shephard. Recitations by Mr. Pinkney, Miss Clark, Miss E. Smith, Master Smith, and Miss Pound. The comic element was supplied by Mr. Will Huish. Miss Mabel Smith presided at the piano. Mr. Chaplin moved "that the best thanks and wishes of the meeting be given to Mr. and Mrs. Clark;" seconded by Mr. Roberts, and carried unanimously. Mr. Clark, on behalf of himself and family, made some very encouraging remarks, and thus ended a very pleasant and sociable evening. On Sunday, Mr. J. J. Morse, of London, delivered two trance addresses on "What man owes to man," and "Our losses and gains," which were much applauded by the crowded audience.

MILLOM.—December 26: Annual tea and entertainment. The most pleasant and successful ever held. We were delighted to have a party of Barrow friends, and trust that it may be the forerunner of many such pleasant gatherings. On Saturday a special tea was well patronised. In the meantime a Christmas tree was arranged, with suitable presents for the Lyceum children, the result of our indefatigable conductor, Mr. R. Tyson, and which were subsequently drawn for, to universal satisfaction. The children enjoyed themselves to their hearts' content. On New Year's Eve a service of song entitled "Rest at Last," was efficiently and effectively rendered by the Lyceum choir. We had not as large a gathering as it deserved, but hope to give it again, when it will be more widely advertised. We are greatly indebted to Mr. E. C. Taylor, who generously provided and presented the copies of the service of song to the society. Saturday next, annual meeting, presentation of accounts, election of officers, at 7 p.m. Business of importance, all members kindly attend. On Sunday, Mr. H. J. Taylor. Subject, "Miracles, ancient and modern." All welcome.

NELSON. Bradley Fold.—A good day of clairvoyance with Mrs. Foran. Good audience.—D. H. B.

NEWCASTLE-ON-TYNE.—Dec. 31: Mrs. M. H. Wallis, of Manchester, gave addresses on "What are we teaching?" also "Facts and fancies concerning the spirit world," which gave every satisfaction, followed in each case by clairvoyance which was very satisfactory, especially the last two cases, which gave the most marked evidence of spirit identity.

NEWPORT (MON.) Portland Street.—Dec. 24: Mr. F. T. Hodson's guides spoke on "The laws of evolution." 31: Subjects from the audience ably treated. "I am the resurrection and the life, and when He who is our life shall appear, then shall we also appear with Him in Glory." "Why should I have such an inclination for Spiritualism?" At 11-30 p.m. several spirit friends controlled Mr. F. T. Hodson, wishing us every success for the coming year.—W. H. Jones.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides, "Follow after truth."

NORTH SHIELDS.—Dec. 17: Mr. Huggins gave his experience in a very striking manner. 24: Mr. J. J. Curry spoke on "Occultism and psychometry," very good. 30: Mr. Lashbrooke gave a most beautiful and eloquent address on "The great mystery of Time and Eternity."

NOTTINGHAM. Morley Hall.—31: After two Sundays' absence, from illness, Mrs. Barnes, under the influence of her controls, every trace of weakness disappeared, delivered an address with unusual vigour, one of the best we have heard. From the Chairman's reading the words were selected, "Thou shalt worship the Lord thy God, and Him only shalt thou obey." The fulfilment of this injunction would be good both for time and eternity. The lesson had an application to all who were seeking to live the higher life.—J. W. B.

OLDHAM. Temple.—Mrs. Hyde with us, though physically weak was strong in spirit; gave short addresses and good clairvoyance. All members are requested to attend an important members meeting, on Wednesday, Jan. 10, at 7-30. Splendid P.S.A. programme next Sunday. Trio party, first class music. 6-30, Mr. T. Postlethwaite, psychometrist, of Rochdale.

OLDHAM. Bartlam Place.—Dec. 25: Mr. Mayoh's guides gave good discourses and answered questions. 31: Mr. Sutcliffe lectured on "Spiritualism—the gateway to knowledge," and "Consider." Good psychometry.—A. W.

PRESTON.—Dec. 17: Mr. Lomax gave two good addresses, followed by very good clairvoyance. The Chinese control delivered a poem in the Chinese language, the invocation was also in the Chinese language. 24: In the absence of Mr. Metcalf, Mr. Phillips, of Cardiff, kindly spoke, and delivered two very good addresses indeed. We hope to hear him again ere long. Dec. 28: Our first tea party. A goodly number sat down to tea. An excellent entertainment of songs and recitations, etc., was given by Misses Derbyshire, Birkbeck, and Pearson, and Messrs. Walton, Fleetwood, Banks, and Ogle. 31: We had the marvellous psychometrist, Mr. Edwards, from Blackburn, who gave two good addresses, and very successful psychometry. Good audiences have been the rule, and our society is going ahead.

ROCHDALE. Penn Street. Dec. 24, Mr. G. F. Manning spoke well on "Our Sainted Dead," and "Bethlehem's Babe; God's Mercy to Man." Clairvoyance and psychometry very good. 31: Successful public circles. Room crowded at night. During the day the following mediums were present: Mesdames Smith and Horridge, Misses Hartley, Crossley, and Ethel Barlow, Messrs. Crossley, Thompson, Hollows, and Schofield, also a few others in different parts of the room. The ladies' committee request friends who have cards out belonging to the sale of work to please send them in as early as possible. Saturday next, Jan. 6, members' quarterly meeting, at 6-30. We hope every member will be present. Election of officers, passing the accounts, and any other business that might be brought forward. Jan. 7, anniversary services, Mr. Manning, speaker.—A. S.

ROCHDALE. Regent Hall.—Mr. J. B. Tetlow gave addresses to moderately large audiences on "Matter and Spirit," and "What do you believe?" His style of expounding his subjects is so plain and rational that a child can understand. Mr. Tetlow has made a decided improvement since last we heard him. Psychometry tolerably successful.—J. B.

ROCHDALE. Water Street.—A very good day with Miss Venables. Jan. 7: Lyceum anniversary at 10 o'clock, an address to scholars, parents and friends, by Mr. Peter Lee. Speaker, at 3 and 6-30, Mr. Inman.

ROTON.—Mrs. Warwick discoursed to very good audiences, and gave clairvoyant descriptions to the satisfaction of all. Dec. 30: Members' annual meeting and election. President, Mr. Wm. Chisnall; vice-presidents, Messrs. Jas. Ogden and W. Hy. Mills; secretary, Mr. Chisnall; assistant secretary, Jas. W. Armitage; treasurer, Mr. Rd. Chadwick; book steward, Mr. Thos. Calverley; committee, Messrs. J. Eller, C. Birch, Hiram and Wolfenden; Mesdames Collinge and Harvey, and Miss Mary E. Taylor, along with the officers.

STOCKPORT.—Dec. 24: Mr. Hesketh gave good discourses. 25: Tea party and entertainment a success; 150 to tea, 300 to entertainment. 31: Mr. Ranken, a local friend, did remarkably well for his first platform appearance. Night: Mr. Ranken and Mr. Rowcroft spoke, and Mrs. Crook, of Hyde, gave clairvoyance. Half-yearly meeting—Elected, in addition to a full staff: President, Mr. Ford; corre-

sponding secretary, Mr. T. Edwards, 16, Stopford Street, Edgeley, Stockport.—T. E.

WAKEFIELD. Barstow Square.—Dec. 24: A thoroughly profitable day with Mr. and Mrs. Galley; clairvoyance and psychometry excellent. Evening, by desire, a beautiful and telling address on "Spirit Communism" was much appreciated. 31: Our friend Olliffe's guides gave us a grand treat on "The benefit and consolation derived from Spiritualism," and "Spiritualism, what is it, and how to find and prove it." Very eloquently treated. We are always benefited by Mr. Olliffe's spiritual philosophy.—J. M.

WALSALL. Central Hall.—Dec. 24: Mr. Findlay, of Smethwick, gave a very interesting address on "Seasonable Fare;" much enjoyed. 31: Mrs. Groom gave a telling address to a good audience on "There is no death." Her clairvoyant descriptions were most marked, as details were given, and 12 out of 14 were recognised. Old and new friends seemed reluctant to leave one of the most harmonious meetings it has been my lot to attend in 1893. We trust the New Year will be one of harmony and prosperous work for the cause. Our old friend Mr. E. W. Wallis opens the New Year for us, when old and new friends are anxious to meet him.

WISBECH. Public Hall.—Mr. Ward delivered an interesting address on "Some of the reasons why people suffer from the wrong doing of others." He showed how the sins of parents are inherited by their children, and how many people were brought into trouble by the misdeeds of others. For the lesson Mr. Weaver read the objects of the Spiritual Society, which seemed to interest the large and intelligent audience.—J. W. Smith, cor. sec.

RECEIVED LATE.—Accrington. Bridge Street: December 18, Mrs. Margerson, a local medium, kindly gave her services, and spoke well. Good clairvoyance. 21st, Mrs. Dixon. Good clairvoyance and psychometry. 24th, Mrs. Marshall. Good addresses and successful psychometry and clairvoyance. 28th, Mrs. Best in good successful form. 31st, Miss Skipper. Good addresses and clairvoyance. Jan. 1, tea party. A real success, everybody pleased, 140 kindly came. The committee tender their thanks to one and all who helped.—Manchester, Collyhurst Road, Psychological Hall: 26, tea party and social. A strong muster. The good things provided by Mesdames Laurence, Whitehead, and Barrans. Evening, spent in games, dancing, and songs capably rendered by Messrs. Boyden, Parkinson, Taylor and Hyde, the latter causing roars of laughter. Thanks to Miss Rotherham and choir who, as usual, exerted themselves to their utmost. 30: Mrs. Williams gave excellent discourses and successful clairvoyance.—Leigh, Newton Street: Madame Henry gave discourses and successful psychometry. Jan. 1, 150 sat down to a substantial sandwich tea. Rev. J. E. Benson, Unitarian minister, chairman, made some pleasing remarks. The best entertainment we have had. Leonard Wilcock, hon. sec., has removed from 15 to 87, Wigan Road.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Still pressing onward. Recitations by Misses R. Brett, E. Dodgson, A. Camm, A. Parker, J. C. Hudson, and Master Willie Dodgson. Attendance, 45; conductor, W. W.

BLACKBURN. Freckleton Street.—Dec. 25: Lyceum annual Christmas party. A substantial tea was provided. An operetta entitled "Santa Claus at the School" was performed by about forty Lyceum scholars and friends in character in admirable style, with vigour and skill by the elder portion of the performers, and sympathy and grace predominated among the least of our children; these, with the classical music, called forth loud applause; the whole was under the conductorship of Mr. Arthur Holt. A comic sketch was performed by others of our Lyceum. The hall was densely packed, and many had to be sent back. This was one of the most successful parties the Lyceum has ever had, and we look forward to greater successes.—M. B.

CLECKHEATON.—Invocation by Mr. Walker. Recitations by Masters Walker and Hodgson. Officers elected: Conductor, Mr. Amos Walker; guardian, Mr. John Blamires; librarian, Mr. Henry Walker; treasurer, Mr. William Jackson; secretary, Mr. Ramsden Hodgson, 3, Birkett St.; captains of guard, Albert Stead and R. Hodgson; leaders, J. Blamires, A. Walker, W. Hy. Nuttall, and A. Stead.

COLNE.—31: A very nice session. Golden and silver-chain recitations nicely rendered. Marching very fair. Recitations by Miss Barker and Miss Lovell. Mr. T. Lovell read a poem very nicely. Conducted by Mr. T. Crosdale, who was joined in marriage to one of our leaders, Miss A. A. Rushton, on Dec. 25, 1893. All the members of our Lyceum give them their best wishes for happiness and prosperity and angel guidance.—E. H.

OLDHAM. Bartlam Place.—Dec. 30: Party well patronised; thoroughly enjoyed. Christmas-tree, distribution of toys, fruit, &c.; then games. 31: Invocation, Miss Halkyard. Mr. Standish, conductor, urged upon Lyceumists the necessity of punctuality, regular attendance, and reciting, for which prizes would be given. Recitations, Miss J. Goulding and Master Tetlow.

ROCHDALE. Regent Hall.—Marching and calisthenics conducted by Mr. H. Williams. Sea group (males and females) discussed "What is Spiritualism?" introduced a few weeks ago by Mr. Leonard Thompson. Mr. H. Barlow offered invocation. The Lyceum secretaryship has been transferred to Mr. Thomas Raynor, 4, Back Spring Terrace, Haynes Street.

STOCKPORT.—Half Yearly Meeting. The financial statement showed a balance of £1 8s. 5d. The Lyceum is in a fairly satisfactory condition as regards funds and members. Elected, amongst others—conductor, Mr. T. Edwards; assistant conductor, Mr. Cartwright; guardian, Miss S. Kenyon; secretary, Mr. Fieldsend, c/o Mrs. Gordon, Wellington Road.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JANUARY, 1894.

ASHTON.—7, Mrs. Hyde; 14, Mrs. Rennie; 21, Mr. W. H. Taylor; 28, Mr. J. W. Sutcliffe.
ATTERCLIFFE.—7, Mr. W. Fielding; 14, Mrs. W. Stansfield; 21, Mr. W. E. Inman; 28, Mr. C. Shaw.
BLACKPOOL. Liberal Club.—7, Mrs. Craven; 14, Mr. Macdonald; 21, Mr. Rowling; 28, Mrs. Johnstone.

BRADFORD. Boynton Street.—7, Mr. Essam; 14, Mr. Ogram; 21, Mrs. Beardshall; 28, Mr. and Mrs. G. Galley.
BRADFORD. Harker Street, Bowling.—7, Mr. Bedford; 14, Mr. Thresh; 21, Mr. Firth; 28, Mr. Hartley.
BRADFORD. 448, Manchester Road.—7, Mr. Todd and Mrs. Webster; 14, Mr. and Mrs. Marshall; 21, Mr. Hilton; 28, Miss Calverley.
DEWSBURY.—7, Mrs. Crossley; 14, Mr. T. Hodgson; 21, Mr. and Mrs. Marshall; 28, Open.
HECKMONDWICK. Thomas Street.—7, Mrs. France; 14, Mrs. Berry; 21, Mr. J. Brook; 28, Mrs. Wade.
HUNSBLET.—7, Miss Crowther; 14, Mr. Todd; 21, Mr. Drake; 28, Mr. Wood.
HYDE.—7, Mr. W. Johnson; 14, Madame Henry; 21, Miss Gartside; 28, Mr. Ormerod.
LEEDS. Psychological Hall.—7 and 8, Mrs. J. M. Smith; 14, Miss Patefield; 15, Mrs. Wilkinson; 21 and 22, Mr. Newton; 28, Mr. Boocook; 29, Mrs. Beauland. Half yearly meeting on the 7th after the evening service to receive committee report and elect officers for the next six months.
MANCHESTER. Tipping Street.—7, Service of Song "Rest at last"; 14, Mr. E. W. Wallis; 21, Mrs. Hyde; 28, Mr. J. Swindlehurst.
MANCHESTER. Openshaw.—7, Mrs. Lamb; 14, Mr. W. Clarke; 21, Mr. G. Adams; 28, Mrs. Lamb.
MANCHESTER. Collyhurst.—7, Mrs. Dixon; 14, Mr. Ormerod; 21, Mr. B. Plant; 28, Mrs. Rennie.
MORLEY.—7, Mrs. Levitt; 14, Open; 21, Mr. Wm. Hopwood; 28, Mr. J. Campion.
NOTTINGHAM. Masonic Hall.—7, 8, and 9, Mrs. J. A. Stansfield; 12, Dr. Leeder; 14, Mr. George Featherstone; 21, Mrs. Green (or Mrs. Stubbs and Mr. Bevan Harris); 28 and 29, Mr. T. Timson.
ROCHDALE. Regent Hall.—7, Messrs. Chisnall and Young; 14, Mrs. Smith; 21, Miss Cotterill; 28, Miss Walker.
ROCHDALE. Water Street.—7, Mr. Inman; 14, Public Circles; 21, Mrs. Best; 28, Mr. G. F. Manning.
WALSALL.—7, Mr. E. W. Wallis; 14, Mr. Welsh; 21, Mrs. Gregg; 28, General Phelps.
WHITWORTH.—7, Mr. Plant; 14, Mrs. Best; 21, Miss Thwaite; 28, Miss Cotterill.
WINDHILL.—7, Mr. Firth; 14, Miss Calverley; 21, Miss Walton; 28, Mrs. Farrer; Thursday, 7-30, Public Circle.

BLACKPOOL. Liberal Club.—First anniversary services on Sunday, Jan. 7. Speaker, Mrs. Craven, of Leeds. On Monday, a grand tea at 5, and entertainment in the Station Coffee Palace. Tickets, adults 1/-; children, under 12 years, 6d.; entertainment only, 3d.

BRADFORD. Harker Street.—On Jan. 6th we intend having a meat tea, at 4-30. 9d. each, children 4d. After tea various speakers.

BURNLEY. Hammerton Street.—Jan. 7, Mr. Tetlow, speaker. Subject, afternoon, "Matter and Spirit"; evening, "The Evolution of Spirit." All seats free. Collection at each service. Jan. 13, Lyceum free tea. Children can bring their playmates at the small charge of 3d; adults can bring their friends at 6d.

HALIFAX.—Members' meeting, election of officers and committees, Saturday, Jan. 6. All members are requested to be present.

HULL.—Jan. 7, St. George's Hall, Story Street, at 2-30 and 6-30 p.m., Mrs. Berry. Jan. 8, Cobden Hall, 7-30 p.m., Mrs. Berry. Jan. 28, to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome these speakers.

LANCASHIRE LYCEUM DEMONSTRATION.—All Lyceums desirous of joining in the demonstration at Royton, in Whit-week, are earnestly invited to send two delegates to a meeting at Regent Hall, Rochdale, on Saturday, Jan. 20. Tea at 4-30. After meeting, a concert will be given by members of the Rochdale Lyceum; admission—adults 2d., children 1d. Kindly send names of delegates on or before Wednesday, Jan. 17, addressed, J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

LEICESTER. Crafton Street.—Jan. 7, Mr. T. Muggleton, the blind medium. Subjects from the audience and psychometry.

MACCLESFIELD.—Next Sunday, at 6-30, Rev. A. Rushton.

MR. FRED WOOD, of 47, Brearley Street, Mount Pleasant, Batley, Yorkshire, has a few open dates for 1894, and desires to hear from secretaries. Terms moderate.

NEWCASTLE-ON-TYNE.—Jan. 7: Mr. J. H. Lashbrooke, at 6-30 p.m. 14: Professor Timson, of Leicester. Two services, 10-45 and 6-30. Short addresses, followed by psychometry and clairvoyance. Also, on Saturday, at 7-30, special psychometry, clairvoyance, and phrenological delineations.

NORTH EASTERN FEDERATION meeting of Spiritualists at Kingsboro' Road, Gateshead, 3 p.m., Jan. 13. Election of officers, etc. All speakers invited.

OLDHAM. Temple.—Jan. 7, Open; 14, Mrs. M. H. Wallis; 21 and 22, Mr. W. Rooke; 28, Mrs. Craven. Speaker wanted for 7th, address W. Meekin, 303, Leeds Road, Oldham.

WALSALL.—Jan. 7, Mr. E. W. Wallis, at 11, "The Power and Purpose of Spiritualism." 6-30, "The Principles and Progress of Spiritualism."

YORKSHIRE UNION.—The next meeting (Conference Day) at Little Horton, Spicer Street meeting room, Sunday, Jan. 7. Business meeting at 10-30. It is hoped all societies will be represented, as the final arrangements for week night mission services will be made. Will societies at once intimate their most convenient night or nights for this purpose? At 2 p.m., after luncheon, delegates and friends will re-assemble to hear five minutes' reports from each affiliated society as to their condition and prospects and, if time allows, discuss them. Great public meeting at 6 p.m. Addresses by a number of delegates and prominent workers. Collections at afternoon and evening service. Refreshments at 12-30 and 4-30, 6d. All meetings quite open to visitors. The nearest stations are Manchester Road on one side and Horton Park on the other. Travellers from the Bradford stations pass the Town Hall and proceed direct up Little Horton Lane, rather over a mile, to Spicer Street. Societies requiring information, or a delegation to visit them, in reference to joining the Union, or Spiritualists desiring to build up a new centre of spiritual activity, please address Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury, sec.

PASSING EVENTS AND COMMENTS.

MANY FRIENDS have our hearty thanks for kindly remembrances and good wishes, which we cordially reciprocate.

"VOICES" PAGE is crowded out owing to the numerous reports. Condense please and send early.

MALVERN.—Gentleman resident would like to correspond with any residents of like mind.—Address G. B., Nassau Villa, Lower Quest Hills.

"AN INVESTIGATE STUDY OF SPIRITUALISM," by Mrs. Duffey, author of "Heaven Revised," is the title of a new penny pamphlet, forming No. 3 of *The Two Worlds* series. It is of exceptional merit and interest, and just the thing to put in the hands of enquirers.

MR. JOHN MOOREY's friends will be pleased to learn that he is busily and acceptably at work in Spiritualism in Brooklyn, N.Y. From a letter just received from Mr. J. E. Bartlett, president of one of the societies, we gather that Mr. Moorey has addressed large audiences, and been eminently successful as a speaker and psychometrist. A Mr. A. E. Tatlow, late of Nottingham and Sheffield, is also spoken of as doing good work in a similar manner.

MR. W. BOONE, of 5, Platt Street, Leigh Road, Leigh, writes: "While sitting at a circle, on Thursday, a young man, who was suffering severely, was brought in by his mother. He had been under medical treatment, but received no relief. The guides of Mr. Adams caused their medium to magnetise the sufferer, and gave him immediate relief. He was made unconscious and cataleptic, and afterwards restored to consciousness very much benefited."

MR. A. F. TINDALL says the London Occult Society will be re-organised shortly to conduct practical experiments on a larger scale, such as have been successful this winter. He will give his services free one night a week for sittings at the homes of members. His "guide" desires to discourse on "Occultism and Esoteric Religion," privately, if a room can be lent. Address, by letter, sec., 15, Lanark Villas, Maida Vale, London, W.

ST. PAUL'S DEATH CERTIFICATE WANTED.—The Bible Depot issued a Turkish translation of St. Paul's Epistle to the Galatians. The Turkish authorities got hold of a copy, and thought the Galatians were the people of Galata (a part of Constantinople), and consequently imprisoned the colporteur, and when the matter was explained said they would only grant the man's release on St. Paul's death certificate being produced!

"MRS. GREEN wishes to thank her many friends for their kind inquiries and loving sympathy. She still suffers great pain and cannot yet walk, but the doctor thinks she has taken the turn and with care will recover, though it will be some time before she can leave her room. She longs for the time when she can again take her place among the brave men and women who are spreading the glorious truth of immortality. Her spirit friends have helped her and comforted her in her severe sickness."

MR. KAY complains that the description of a séance in *The Clarion*, by "Simeon Twigg," was inaccurate and misleading. What else did Mr. Kay expect? If he chooses to invite "Simeon" to a séance he must take the consequences. He knew the man's frame of mind, and was advised against the course he adopted. "Simeon" wrote as fairly as a man in his position could be expected to do. He did not see things with Mr. Kay's eyes, neither did he understand with Mr. Kay's understanding. He reported affairs as they struck him, and, being a novice, they appealed to him differently to what they would to an experienced Spiritualist. "Simeon" is perfectly within his right in rejecting the "spirit theory" until he has had evidence which satisfies him that it is the correct explanation of the phenomena. Mr. Kay has discovered what we warned him of, and we see no use in transferring the matter into the already overcrowded columns of *The Two Worlds*.

CLAIRAUDIENCE AND MEDICINE.—The position of medicine to-day towards clairaudience is that it is a condition of subjective worries, although it offers every explanation as a cause of wrong thinking and wrong action. There are a few medical men who think clairaudience, referable to spirits, but I do not think there are any medical men who regard it as a condition induced by the community and kept up by the community. In practice I have met with several cases of clairaudience which I am perfectly certain have been induced by the ordinary method published by Theosophists, and claimed for their adept brethren. I regret to stand in the way of received opinion, but I fail to see how practical psychology applied to mental diseases or to Spiritualistic phenomena can rest upon a scientific basis without the recognition of this fallacy of "psychic interaction." The November number of *The Provincial Medical Journal* contains my last appeal to the medical profession.—Yours faithfully, J. BARKER SMITH, L.R.C.P.

IN MEMORIAM.

Mrs. A. Davis, aged 28, who passed to the higher life Dec. 21, was the eldest daughter of Mr. J. H. Bailey, one of the first workers in the cause here in Walsall, and was interred on Dec. 26. Mrs. Groom and Mr. G. E. Aldridge officiated.

NOTTINGHAM. Masonic Hall.—The removal of our friend, Mr. Josiah Russell, makes the third loss we have sustained in as many weeks. He had been ailing, but not seriously, for some weeks, and, although he was out of doors on Wednesday previous to Christmas Day, he expressed the opinion that he would not live to see the holidays over. He was favoured by a continual intercourse with the spirit-world. He told me once that in his midnight work of baking he never felt alone, for all through the night, at intervals, he would hear the familiar rap, in response to which he would take up the pencil, always handy, and receive automatically a message from some spirit-friend. A few days ago, I am told, his mother and father spoke to him; they told him the next time they came it would be to fetch him. It was on Christmas Day he suddenly clapped his hands, exclaiming, "They have come! They have come!" and expired immediately. Those most nearly associated with Mr. Russell know what a "Godsend" Spiritualism has been to him during the past year. They will ever be able to point to at least one case where Spiritualism has been of the greatest good when that well-worn question "*Cui bono?*" is put. The passing on of Mr. and Mrs. Liggitt and of Mr. Russell speak forcibly and eloquently for Spiritualism.—J. F. H.

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

HEAVEN REVISED.—We have received a fresh supply of this extremely interesting descriptive account of life after death, and shall be pleased to supply them, post free, for 1s. 1½d.

"SPIRIT TEACHINGS," by "M.A. (Oxon)." The new memorial edition of this valuable work is now ready, price 4/6, and can be had at 73a, Corporation Street, Manchester.

THE VEIL LIFTED.—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, 2s. nett. Now ready. Orders may be sent to the office of *The Two Worlds*. The volume contains papers by Mr. J. Traill Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

A FEW SOCIETIES, through their agents, have recently kindly increased their orders for *The Two Worlds*, for which they have our thanks. If every society would take six or twelve additional copies weekly our efforts would be rewarded by a substantial increase in our circulation.

"I NEVER IN MY LIFE," said Dean Stanley to his wife, after a sermon in Westminster Abbey, "so touched the congregation. They were entranced: every eye was upon me from the first word to the last." "No wonder," said Lady Augusta, "your gloves were inside your hat, and when you took it off they remained on the top of your head all through the sermon."

DURING A STORM AT SEA, three sailors, representing England, Ireland, and Scotland, had recourse to very different devotional expedients. The Scotman offered up an appropriate extempore prayer; the Irishman had his prayers to the Virgin and countless saints by heart; the Englishman wandered through the ship in search of a prayer-book, and did not succeed in finding one until the storm was over.

"THE HERALD OF HEALTH."—The object of this paper is to assist in bringing about the physical regeneration of man by means of educating its readers in such ways of living as will enable them to cure, eradicate, and prevent disease, and at the same time maintain and develop the highest possible standard of health. Annual subscription for one copy, post free, sent monthly, 2s. 6d., to all parts of the world. Specimen copy free. Address, Mrs. C. Leigh Hunt Wallace, Oxford Mansions, Oxford Street, London, W.

ROBERT BUCHANAN'S BELIEFS.—Mr. Robert Buchanan (writing in the *London Star*) says he has all his life held and expressed the following beliefs: (1) A belief in the Fatherhood of God, as revealed daily and momentarily in the human conscience, or Ego; (2) a belief in the permanence of personality, or the immortality of the individuality; (3) a belief that, without some guarantee of continued consciousness, this life of ours would be a vain and worthless business; and (4) a belief that the guarantee of continued consciousness is the very alpha and omega of all religion.

"THE RETURN OF THE EXCARNATE has made me exceeding happy, enabling me to say "Oh Death, where is thy sting? Oh Grave, where is thy victory!" Before the coming of the departed, the teachings of the Church horrified me, and annihilation gave me little or no comfort. Now, I rejoice in knowing that I am immortal, and that the law of progression rules beyond the veil. I have been a Spiritualist upwards of forty years, and have passed my 83rd birthday. It was Robert Owen that drew my attention to the glad tidings. Being a disciple of his I wrote to him, to which he replied, giving his reason for his belief, which I considered valid.—W. G."

MR. W. P. HARTLEY, the well-known preserve manufacturer, when the annual profit-sharing to the employees came off, speaking on the wisdom and advantages of profit-sharing, which he said he commenced eight years ago, said that in inventing such a scheme he was actuated by a desire to give his employees some tangible evidence of the genuine interest he took in their welfare. It had always been his wish that he and his workers should pull together, and that they should feel that their interest and his was identical. A special commissioner of the Board of Trade in his report on profit-sharing in 1891 stated that the preserve factory of Mr. Hartley was an unusual illustration of this mode of benefiting workpeople. In conclusion, he announced that the sum of £1,400 would be divided amongst 380 persons, of whom 280 were women and 100 men and boys. Envelopes containing the amounts were then distributed.

ANTI-SPIRITUALISTS often ask why such and such conditions must be observed for the successful manifestation of mediumistic power, yet they readily acknowledge that all other natural phenomena are subject to strict rules and laws. No sane man will deny that there is a physical world of such minuteness that the human eye is powerless to see it except by the aid of special apparatus. To see these minute existences it is absolutely necessary to construct an instrument on the exact lines of certain well-known optic laws, such as the obtaining of lenses of a certain substance and curvature, and a tube darkened on the inside to quench divergent rays; and even then the distances must be exactly in accordance with the curvature of the lenses, or the result is a failure to obtain a clear insight into the wonders of the minute world; and yet the very people who admit the necessity for these conditions deny the truth of Spiritualistic manifestations on the grounds that conditions are not necessary!

THERE IS EXISTING entirely too much twaddle about the injustice and cruelty of Nature to man, and it is doubtless responsible for many deplorable tragedies. Under depressing conditions of climate, temperature, and health, harassed by domestic infelicities or business cares, a man falls foul of those wretched doctrines, his mind is poisoned by them, and he kills himself. The real murderer is the utterer of the lies. For it is not true that the creative power is unjust. "Man's inhumanity to man makes countless thousands mourn." But Nature's hands are clean. Let us be logical, and let us be just to Nature. If a man kills himself, let there be no more sensational gush about his having fled from a state of suffering into which he had been forced against his will. The only sensible and wholesome verdict is that, coward-like, he fled from the common lot of man. "Suicide," said Webster, "is confession." It is; it is a confession that its subject was too weak or too cowardly to try to make the best of life; or else that he was mad.—*New York Tribune*.

HOME SPIRITUALISM.—Mr. Alex. White, of 166, Barford Street, Birmingham, writes: "After reading your article, 'The Stronghold of

Spiritualism,' I cannot resist the impulse to add my testimony, as it accurately illustrates our experience. We have sought this truth entirely by ourselves, through attending a public meeting, and we can vouch to the impregnable rock of evidence which has rewarded our patience, and no amount of scepticism can ever affect us, knowing, as we do, that the beautiful messages of love—the sweet satisfaction that the loved ones are present—that their abiding affection is surely given, daily, if needed, to comfort and help us on our way here. It is the sweetest and fullest knowledge that ever came to us. Its uplifting influence, the soul-inspiring desires created by its truth, are the very essence of the holy of holies, so that the altar at our fireside becomes the very fountain of our life, a source of consolation and strength to fight manfully in our troubles. Deeply do I love our home circle, and I try to get others to follow out our plan, knowing what a glorious help such home circles would be to them and to the cause."

"IN ADDITION to our yearly subscription to *The Two Worlds*," writes a lady, "my father gave the order to our newsagent for six copies weekly to sell if he could; if not, we would take the surplus. The first week he only had two copies left, and last week he sold out and refused. In addition, I have placed several copies of *The Two Worlds* missionary numbers, 'News from the Invisible World,' &c., about on my tables, as we have a large confectionery and tea business, and every copy is taken away by the customers. If you think this would be interesting to your readers, I should be glad if you would insert it somewhere in *The Two Worlds*, as it might encourage others to do likewise. Though I have had no proof yet, still I think that Spiritualism ought to be true, and I shall do my best to at least make people enquire into it, as I am doing myself. [This friend, and all others who so cordially help us, has our sincere thanks. It needs "a long pull, a strong pull, and a pull all together" for a short time, and then we shall be fairly on the road to victory.]

A LIBRARY FOR SALE.—The following books are for sale in good condition: "Art Magic," "Modern American Spiritualism," "Nineteenth Century Miracles" (first edition), "Crookes's Researches into Spiritual Phenomena," "Dialectical Report," Wallace's "Miracles and Modern Spiritualism," "Ancient Pagan Mysteries and Christian Symbolism" (by Inman), "Ethics of Spiritualism" (by Tuttle), "Career of Religious Ideas" (Tuttle), "Faiths, Facts, and Frauds," "Leaves from My Life" (J. J. Morse), several of Swedenborg's works, "The Unwelcome Child," "Jesus of Nazareth" (by Clodd), "Beard's Confessional," Dodd's "Mesmerism," Poe's poems, "M.A., Oxon's," "Psychography," Gibbon's "Decline and Fall" (12 vols.), "Hafed, Prince of Persia" (first edition, illustrated), "Old Truths in a New Light" (Countess of Caithness), Macaulay's "History of England" (2 vols.), and "Essays and Lays of Ancient Rome," "Apocryphal New Testament," "The Alpha," Farmer's "New Basis of Belief" (cloth, large type, 5s. edition), Ennemoser's "History of Magic" (2 vols.), "Autobiography of J. B. Gough," Paley's "Evidences," Paine's Political Works, Lillie's "Popular Life of Buddha," and Booth's "Darkest England." No reasonable offer refused.—Address F., c/o Editor *Two Worlds*.

THE PIONEERS OF SPIRITUALISM IN BARROW.—Mr. Job Walmsley writes that Mr. Dobson had Spiritualism brought to his notice in the summer of 1872, at Preston, by Mr. E. Foster, and ultimately a circle was formed at Dr. Dobson's, in Foreshaw Street. "The doctor was the first to feel the power. The table tilting was most remarkable. Our next medium was Mr. George Wilkinson, a writing instrument, and for months this circle was held together in great sympathy. During this winter (1872) Mr. J. J. Morse spoke to about thirty persons, in Mr. Garnett's Room, Palton Street. Early in 1873, Dr. Dobson left Barrow, and the circle was removed to my house, 70, Cavendish Street, when I was appointed president, Mr. W. Thornton, secretary, and Mr. George Wilkinson, treasurer and medium. Another and a good medium was added to my circle. He still lives in Barrow, but I must not mention his name. The next medium was Mr. T. Powley, who did good work for years. He passed on last summer. His controls pressed me to bring Spiritualism before the public, which we did by taking a room at Back Strand. Mr. Taylor, of Millom, opened it on July 16, 1876. Finding it unsuitable, we gave it up and continued a while in my house, Mr. Powley and Mrs. Walmsley, mediums. We had Mr. and Mrs. Walmsley, Mr. and Mrs. Thornton, Mr. Glaister, and his sister, Mr. Haynes, Messrs. J. Cock, Dawson and Metcalf, mediums, and Mrs. Swindlehurst and her daughter, both now passed on. Mrs. Scattergood visited us, May 16 and Nov. 21, 1875, and again on Feb. 6, 1876, accompanied by Miss Longbottom, when large audiences assembled. Dr. Sexton spoke in the Town Hall, for three nights, and two weeks after we had Mr. J. J. Morse. In 1874, we had Mr. Tom Eves, the physical medium here, and a long newspaper discussion followed, when I defended. In the same year another newspaper fight ensued between myself and Mr. Chadwick. Mr. and Mrs. Crellin were not in Barrow, and most certainly not taking any part in the above events. Turning to my report book I find the following: 'March 20, 1876, Mr. and Mrs. Crellin, from Dalton, called to see us. Mrs. Walmsley's child control, "Lily," put in an appearance and interested us not a little and promised to control Mr. Proctor at Dalton.' Consulting my note book again, I find the present society was inaugurated Feb. 24, 1878, Mr. J. Walmsley, president, Mr. J. Cock, secretary, Mr. J. Owen, treasurer. So you see, Mr. Editor, I was president, at different centres, from 1872 to 1878, and of the present society from 1878 to 1886, when I and my wife left. For the photos of Mr. and Mrs. Crellin to hang on the walls of that most beautiful hall, as the originators of Spiritualism in Barrow, would be a perpetual untruth and a libel on those dear old souls who are now reaping in the spheres what they sowed on earth, beside a standing cause of discord to those who know better." [We have been compelled to condense the above as our space is so limited. But it is essential that the misleading statements published in the report of the opening services of the new hall should be corrected. Sunday last, at Blackburn, we met Mr. Richard Woods, late of Barrow, who assured us that he had held "circles" at 82, School Street, twenty-one years ago, and a remarkable medium, Jane Tyson, was developed at them. It looks therefore, as if both Mr. Woods and Dr. Dobson began about the same time. This matter must drop, now that the facts have been stated. We trust that sympathy, good-will and brotherly feeling will prevail, and that all Spiritualists will work together in unity and concord.]