

The Two Worlds.

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MR. GLENDINNING'S BOOK ON SPIRIT PHOTOGRAPHY.*

THE feature of modern Spiritualism which distinguishes it from the Spiritualism of any former age is its *scientific* evidence. To cite the phenomena of trance, of prophetic, or clairvoyant illumination, or those occurrences classed generally as physical manifestations, current to-day, is practically to show that the modern disclosure of a spirit world and our relation thereto is on lines familiar to human history. So far, history but repeats itself, and Solomon's adage holds true that there is "nothing new under the sun."

Of course, there is a difference, if not in the nature, at all events in the *mode* of the testimony now as compared with that of earlier periods in the world's experience; in consequence of which probably it can be claimed with reason that present-day evidence is much more valuable because it has been determined with more precision and scientific exactitude. But, beyond this, what Epes Sargent called the "Scientific Basis of Spiritualism," and ably elucidated in his classical work bearing that title, comprises something more than the mere rehearsal of an old world tale before competent modern witnesses. There are in it elements unique and novel, peculiarly characteristic of the age in which we live. Vision and "miracle" and honest human testimony may be no new things, but the electrometer that measures a psychical disturbance, or the camera that preserves for all time the fugitive lineaments of a "ghost," are witnesses to the reality of spirit unheard of before. And, moreover, the value of such instrumentalities is as unquestionable as their novelty, inasmuch as their testimony cannot be gainsaid on the score of exaggeration or lying.

Considerations such as these enable us the more cordially to welcome the effort now put forth by Mr. Glendinning to emphasise the prime importance of photography to psychical research, and most especially as a means to the accumulation of evidence for spirit identity. In his introductory remarks Mr. Glendinning tells us what led to "the recent experiments in psychic photography," meaning thereby the séances held by Mr. J. Traill Taylor, with Mr. David Duguid as medium.

"A number of test séances for spirit photography had been held by Mr. David Duguid, of which no records have been kept, but in April and May, 1892, four séances were held under strict test conditions, notes of which were made at the time and signed by the various persons who were present. These notes were printed for private circulation, and a copy was sent with some of the photographs to Mr. Frederic H. W. Myers, Cambridge (hon. sec. Physical Research Society)." Mr. Myers suggested the presence of "a scientific man, and some one well acquainted with photographic manipulations," should another opportunity present itself for the repetition of these experiments. Accordingly Mr. Glendinning prevailed upon Mr. Duguid to go to London and submit to whatever conditions might be devised, and Mr. Taylor, the well-known editor of the *British Journal of Photography*, was specially requested to take charge of the operations, and impose whatever conditions seemed to him necessary. To this Mr. Taylor consented, and the law of the séances was, quoting his own words, as follows:—

"My conditions were exceedingly simple. They were that I for the nonce should assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my hand till after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed should be in presence of two witnesses; nay, that I should set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would

use a binocular stereoscopic camera, and dictate all the conditions of operation."

These conditions, he affirms, were strictly complied with throughout the investigations.

The extraordinary and, from the standpoint of the modern Spiritualist, the entirely successful and satisfactory results of these séances, formed, as everybody now knows, the subject of a paper read by Mr. Taylor at a meeting of the London and Provincial Photographic Association, on the 9th March, 1893. The paper subsequently appeared in the columns of the *British Journal of Photography*, and thence obtained publicity, not only in this country but also over the Continent and in America. We heartily congratulate the prime mover and instigator of these proceedings—Mr. Glendinning—on so successful an issue to his endeavour thus to spread the knowledge of some of the facts which constitute the foundation of Modern Spiritualism.

Needless to say that the paper in question is reprinted in full in this little volume. Space would not permit of our examining it at length, but this is scarcely necessary in view of the many notices and reviews which have already been published. We will only remark that Mr. Taylor not only testifies to the production of several spirit photographs (he does not choose, for obvious reasons, so to designate them, but we need not hesitate over the christening!) and describes their characteristics and peculiarities; but in dealing collaterally with the subject of Fluorescence, he also discusses the various chemical processes and devices familiar to photographers for obtaining spurious imitations of the genuine article. Much valuable information is thus afforded the unprofessional reader on the subject of imposture, the limits of which it would seem are, after all, comparatively narrow.

Besides Mr. Taylor's paper, we have in the "Veil Lifted" a reprint of the Rev. Mr. Haweis's interesting letter on "Ghosts and their Photography," which originally appeared in the *Daily Graphic* in June, 1892, about the time when the reverend gentleman startled the worshippers at St. James's, Marylebone, with his lectures on Spiritualism and his display of authentic spirit photographs in the vestry!

We have also a readable and instructive article by Mr. James Robertson, the well-known indefatigable president of the Glasgow Association of Spiritualists, on "Spirit Photography." Mr. Robertson recounts the history of this branch of spirit phenomena from its origination, nearly thirty years ago, through the mediumship of Wm. H. Mumler, of New York, and recites the interesting narrative of "Edina" regarding his little son's spirit photograph—one of the most important proofs of spirit identity that exists. In this instance also, the medium was Mr. Duguid, regarding whose good faith there could be no better authority than Mr. Robertson himself, for in his business premises Mr. Duguid is daily to be seen. "His character," says Mr. Robertson, "is above reproach." But indeed it is hardly necessary to reassure the public concerning Mr. Duguid's mediumship, so far at least as Mr. Taylor's experiments are concerned, which proceeded on the assumption that he was necessarily "suspect" and had no merit behind his pretensions. The part he played was hardly mercurial, and not a little droll.

"All this time," says Mr. Taylor, "Mr. Duguid, the medium . . . was quite inactive. After one trial, which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow."

Those who know Mr. Duguid personally can without hesitation accept this description of his mental attitude on that occasion, and do not therefore feel called on to consider whether and to what extent the unexpressed mental desire of the medium may affect the results in such cases.

This little book is readable from end to end, and by no means the least interesting matter are the Editor's own observations, which, under the heading of "Miscellanea," he has modestly arranged at the end as a sort of appendix. It

* *The Veil Lifted: Modern Developments of Spirit Photography.* With twelve illustrations. Edited by Andrew Glendinning. London: Whittaker and Co., 1894.

is well printed and bound, and the twelve illustrations are probably as perfect as the process adopted could produce. Still, we confess, the original photographs—those at least which we have seen—are far more suggestive and convincing.

We have already congratulated Mr. Glendinning on the success which has attended his labours. The net result now before us affords, however, as we happen to know, but little indication of the personal difficulties under which it has been achieved, nor of the trouble, incurred with all the willingness of a single-minded enthusiasm, by the Editor, in order that this further contribution to the subject of spirit photography might become an accomplished fact. Doubtless such self-imposed labour in the cause of truth brings its own reward, nevertheless Mr. Glendinning by doing what he has done has placed Spiritualists in general under an obligation to make the most of the imposing evidence he has here collated and set before the world. J. McG. M.

A BIBLE MEDIUM.

SAMUEL is one of the most striking figures in the Bible. The story of his begetting as the result of his mother's prayer and the favour of the Lord indicates the primitive notions which obtained, and is in keeping with the account of Sarah's fruitlessness. (1 Sam. i, 3.) The curious phrase, "the Lord had shut up her womb," indicates the prevalent tendency to attribute everything to "the Lord."

The following passages show how highly clairvoyance, clairaudience, and inspiration were valued by these Bible worthies: "And the word of the Lord was precious [rare] in those days: there was no open vision" (1 Sam. iii, 1). "Where there is no vision the people perish" (Prov. xxix, 18). "The Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (iii, 21) by the "voice" which spoke to him. In the Psalms it is said: "We see not our signs; there is no more any prophet," and in Amos, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Samuel heard a "voice," and mistook it for that of Eli. This "voice-speaking" is paralleled in the experience of mediums, and is of two kinds—clairaudient, or "inner hearing," and the "direct voice," speaking when all who are in the room can hear. We have a full report of what the voice or Lord said to Samuel, but as it was night time, and Samuel and the Lord were by themselves, we are curious to know who wrote the account and when? Because Samuel heard the voice it is said all Israel knew that he was established to be a prophet—medium. This conclusively proves the value attached to mediumship in olden times.

The Israelites believed in charms, and as Moses is said to have charmed away the effects of the serpent bites by the "brazen serpent," so, when attacked by the Philistines, they brought out the Ark of the Covenant, hoping it might save them from their enemies. On its arrival they set up a mighty shout, which (as stated here) frightened the Philistines. Had we the Philistines' account we should probably find that they laughed at the folly of their foes. The Philistines at any rate triumphed. The Ark availed the Israelites nothing, for it too was taken, and the priests slain.

After this we have a most extraordinary statement, showing what a mixture of egotism, credulity, and superstition existed among the Jews at this time. The writers evidently could not tolerate the idea that the Ark of their Lord, whom they boasted was "above all gods," should be taken possession of by another nation without that nation being made to suffer for it, and so we are treated to the following story of the puerile revenge of Jehovah.

The Ark being placed in the house of Dagon, Jehovah is busy during the night, so that in the morning when the people went in they found Dagon fallen on his face before the Ark. That is the Jews' story, of course. The next morning, Dagon having been set up again in the interval, Dagon was again found cast down, his head and the palms of his hands (query, hands) cut off, and "the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods (hemorrhoids)." 1 Sam. v, 6, 9, 12. What a manifestation of Divine power! In fact, it is said that the Lord caused the people of three cities to suffer similarly, and destroyed many more, simply because the Ark was kept by them. An absurd, improbable, and loath-

some story, which would be scouted by every Christian if found in the Koran, but piously believed because recorded in the Bible.

What shall we say of this? "He smote the men of Beth-shemesh because they had looked into the Ark of the Lord, even he smote of the people fifty thousand and threescore and ten men"! The work of a God or a Devil? or is it a falsehood told in the interests of the crafty priests of the Ark? Poor Uzzah, seeing the Ark in danger of toppling over because the oxen shook it, put out his hand to steady it—to save it from falling, but the anger of the Lord was kindled, and God smote him there, and he died! (2 Sam. vi, 7, 8.)

Saul is introduced as a "choice young man and a goodly," from his shoulders upward he was higher than any of the people. He is sent in search of his father's asses, but fails to find them until his servant recommends him to consult Samuel* "a man of God and honourable [apparently there were some who were not honourable] all that he saith cometh surely to pass." If that is a test of genuineness then many of our mediums can fairly claim to be men and women of God, for they declare in the course of a few years many more things "which surely come to pass," than are recorded of Samuel. Saul, knowing the custom of the time, objects on the score that he has nothing to make a present of to the seer. However, some silver is at hand, and this explanation is given—"Beforetime in Israel when a man went to inquire of God thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer," so that when we read "God said" we might as well say the "seer said," or "the seer's spirit guide said." Here is an intimation of clairaudience: "Now the Lord had told Samuel in his ear" a day before Saul came, that Saul would be sent to him to be made king. Samuel seems to have been clairvoyant, too, for he said he would tell Saul all that was in his heart, "and as for thine asses that were lost three days ago, set not thy mind on them for they are found."

Samuel anointed Saul and gave him instructions what to expect. Among other things we find this explanation of prophecy: "The spirit of [from] the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." (1 Samuel x, 6.) A perfect description of a trance medium, who is turned into another man while under control, and manifests a distinct individuality, viz., that of the controlling or inspiring spirit. Query, is this the foundation for the Christian notion of a "change of heart," "the new man," etc.?

When these "signs" are come upon Saul, he is to do "as occasion serves him," that is, act as impelled or impressed at the time, or speak as prompted by the spirit influencing him, "for God is with thee." "And it was so, that when he had turned his back to go from Samuel, God gave him another heart, and all those signs came to pass that day." "A company of prophets met him and the spirit of God came upon him, and he prophesied among them." Saul reigned happily for two years and then got into trouble with the Philistines, who came against him with 30,000 chariots, 6,000 horsemen, and people as the sand on the sea shore, a pretty considerable army. Saul had only about 600 men. Jonathan and his armour bearer set out alone for the camp of the Philistines. Jonathan appoints a "sign" or "test." If the Philistines invited them when they showed themselves, it was to be taken that the Lord had delivered them into their hands. They did so, and Jonathan and his armour bearer set on them with the result that the "first slaughter which Jonathan and his armour bearer made, was about twenty men within as it were half an acre of land." This is what Brother Jonathan would call a "tall story!" A spirit manifestation of a physical character followed. "And there was trembling in the host, in the field, and among all the people: the garrison and the spoilers they also trembled and the earth quaked; so it was a very great trembling." Then we have the improbable statement that the Philistines fell to fighting one another, and Saul, with his six hundred, attacked them, and by the aid of other craven Israelites, who had hidden away at the approach of the Philistines, vanquished the host of the enemy. To increase the marvel, chap. xiii, 19—22 tell how that the Israelites (save Saul and Jonathan) had no swords or spears! Can it be true?

* So awkwardly did the editors interpolate the books of Kings and Samuel that they made the narrative contradictory. Samuel judged all Israel, yet Saul, who lived a few miles away, knew nothing of him, and visited him with *backsheesh*, as he would a seer or fortune-teller, to learn the way home and about the stray asses.—Alex. Wilder.

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

By ALFRED KITSON.

CHAPTER III.

Miss White proved to be highly mediumistic, being frequently controlled to give messages of spirit identity. And at times she would enter the clairvoyant state and describe, with the greatest accuracy, the forms and features of surrounding spirit friends. Occasionally she was able to hear messages given by the spirits and transmit them to the members of their private circle. At other times she would be permitted to see groups of little children surrounding the circle, bearing a profusion of flowers, whose shape and forms were quite new to her; their richness of colour and tints too defied description. On rare occasions the members of the circle had been able to sense the rich and delightful perfume arising from these heavenly flowers.

It was noticed that whenever the above conditions and influence obtained, the sitters all felt as if they had received a new lease of life. Physical weariness and depressed spirits were always dispelled; vigour renewed, hopes aroused, and a light heart made the trials and vexations of daily life appear small compared with the spiritual blessings they experienced. So that they were always pleased to learn of spirit children being in their company. Accompanying these little ones were angelic beings radiant in spiritual brightness, which rivalled that of the cloud when the sun is just behind its margin.

Florence was delighted to be thus allowed to peep behind the screen of materiality at the inhabitants of the eternal Summer-land. It was a privilege to be highly esteemed, and afforded an experience never to be forgotten.

Occasionally a friend of some member of the circle was allowed to be present. Florence had been the means of comforting the mourner's heart on several occasions by giving unmistakable proof that the one mourned for was neither dead nor removed far away to a heaven of jasper walls, pearly gates, and golden streets, nor consigned to suffer eternal torture in a lake of quenchless fire.

On one occasion a respectably dressed woman was present; she was in deep mourning, and the traces of tears and great sorrow and grief were plainly visible. During the evening Florence described an aged female by her side, and gave name and age. The mourner exclaimed, "Mother, can it really be you?"

"In her arms nestles a sweet-faced infant. It has clear blue eyes and dimpled chin; it does not look to be more than two months old. She tells me it died very suddenly of convulsions, unbaptised; its name is Willie; it is your mourned-for baby."

The poor woman exhibited signs of deep agitation during this description, holding her breath in awful suspense during the latter part, as if fearful of losing one precious syllable, and at its close she fell on her knees, with arms outstretched and hands clasped, exclaiming, with deep emotion, "Oh, my darling Willie! my darling whom I had mourned as being with the damned. Oh, I thank God for this great and glorious revelation, which is like balm to heal my wounded heart." The scene was pathetic, and touched the hearts of all assembled. The eyes of nearly all were suffused with tears of sympathy.

When the paroxysm of her joy had somewhat abated, she asked, in pleading accents, "Shall I meet my darling again when I cross the river of death? Shall I know him? Will he know me, or are we parted for ever?"

Florence had passed under control, and motioned for the mourner to draw near; upon her doing so she drew her affectionately to her and said, in low feeble accents, "Lizzie, my dear child, do not fret for your little one. God is good, and suffers not one of His children to be lost. Your sweet, innocent darling is in safe keeping. He is in my care for the present, where he will stay until he has grown sufficiently strong to be placed in company with other children of like age and nature, under the wise and loving tuition of spirit friends who will lovingly and faithfully train them in all that is good, noble, and pure, in large schools designed for that purpose. Your child will grow in angelic purity and develop in stature until he attains the state of manhood. Death does not hinder the soul, or the spiritual body, of the child from growing. God's laws are immutable and must be obeyed. Your child will be brought to see you occasionally, to keep up the tie of affection. And when your work is done, and the powers of the body are spent, your darling boy will

be one of the first to greet you on entering your spirit home. Dry up your tears and be comforted. God is good." Such was the loving, soul-satisfying message given to this poor broken-hearted and sorrow-stricken mother. How she thanked God again and again for this blessed assurance, this glorious revelation, which brought new life and hope and joy to her heart.

Before her mother finally left control, she said: "Now, my dear daughter, I want you to promise me that you will no longer contemplate suicide. Think of the children who still demand your loving care and watchful eye, and your good, kind husband. And, above all, think of the awful condition such an act would plunge you into in the spirit world. The thick darkness, the unspeakable anguish and remorse at the remembrance of your deed that would not restore your lost child to you, but debar you from rendering any help to your husband and family. My dear daughter, a thousand deaths are not to be compared to the condition of the self-murderer."

"Oh! mother dear, forgive me for contemplating such a crime. I have been half-demented at the thought that my innocent babe was enduring tortures that were to be endless because the minister had not baptised it. Oh! the agony of heart that was mine. I cursed my pastor for thinking more of his pleasures than of his duty. Worst of all, I cursed my God for ordaining such tortures, because the first beings He made disobeyed Him. Yes, mother, I can and will promise you not to contemplate such an act any more. You have given me new life and heart."

Such was the affecting scene witnessed in that private circle between spirit mother and physical daughter.

At the close of the circle the Whites learned that the lady's little babe had died suddenly of convulsions. When the minister was sent for, that gentleman was away angling, and the child was dead when he returned late at night. She firmly believed, according to her creed, that her child was doomed to eternal perdition, and that had the minister been at hand to perform the baptismal ceremony it would have been with the redeemed. This had so preyed on her affectionate, motherly heart that she had at last contemplated suicide as a means to end her misery, which was fast becoming unendurable, and so save herself from being sent to the madhouse, as she felt her mind gradually giving way under the strain.

Let the candid enquirer ask such as this poor mother—and their name is legion—what is the good of spirit communion, if he really wishes to know.

At a subsequent séance a gentleman, a stranger, who had recently come to reside in the town, was admitted. He had dark hair, beard, whiskers, and moustache, with dark brown eyes, and clearly defined intellectual features. He was an avowed sceptic in all spiritual matters, and was thoroughly assured in his own mind that the whole thing was a huge fraud, but was open to conviction. In the course of the evening Miss White described, in a most minute manner, a lovely young woman by his side, who, she said, gave her name as "Emily Dixon."

"Is there anything peculiar about her?" he asked, manifesting deep interest.

"Yes; she points to the left side of her neck, on which I see a scar, as if caused by a scald or burn. She tells me it is a burn."

"What kind of a death did she die?" he next asked.

"Natural or unnatural?"

"Unnatural. That of drowning."

"Was it on the sea, or lake, or what?"

"She tells me it was in the river C—."

"Did she jump in—that is, commit suicide; or was she forced in, or did she fall in accidentally?"

"She was forced in. These recollections seem to give her much pain. It is only her great love for you that induces her to answer your questions. She tells me she is your sister. That you were the last person seen with her, which caused you to be detained a fortnight on suspicion. Her body was a fortnight in the water before it was recovered." That well-read, complaisant, self-assured materialist was visibly affected. Big tears came coursing down his cheeks. His lips twitched nervously as he almost inaudibly said, "Answer me one more question. Who pushed her into the river?" And she answered, "Her lover, to hide her shame and his guilt, as the only alternative to a speedy marriage."

Then he exclaimed, "I am satisfied that I have been holding communion with my sister. No one here but myself

knew her. She was found in the river C—, as stated. I was the last person seen with her; and was detained a fortnight on suspicion, but was liberated for want of evidence. Her death has remained a mystery to this night; and the doctor's evidence at the inquest makes the cause now assigned as a very probable one.*

Every member of that circle was deeply impressed with the solemnity of the occasion. Here was a dearly-beloved and highly-respected sister, whose end was a mystery, speaking to her brother, who had to suffer imprisonment on her account, relating the details of her tragic death, supplying the clue to her destroyer. Here, too, was a well-read, conscientious member of society, who had lost all faith in religious creeds and all hope of immortality, receiving evidence that his sister was not dead, but still lived and loved, proving to his hard, sceptical mind that neither individuality nor memory were impaired by the change called death, and thus disproving that time-honoured adage, that "Dead people tell no tales."

Who can gauge the power that this fact will exercise over the minds of mankind when they realise it to the full? When men know that—let them hide the bodies of their victims never so deep in water or earth, or utterly destroy their parts in fire—they have no power to kill the indwelling soul, which lives triumphant over all, and only lacks the necessary conditions to prove its identity and reveal its murderer. This fact speaks with a voice whose tones will cause the would-be-murderer to pause in his dark designs, whether it be to gain a crown, a fortune, to hide an act of passion and indiscretion, or to rifle the pockets of belated pedestrians.

As the several members wended their way home that night from the séance they felt that every act in their daily lives had its witnesses; every word had its consequences.

(To be continued.)

SPIRITUALISM AND MORALITY.

By JAMES CLARE.

It seems to be the fate of all innovations upon prevalent methods of thought and practice to incur opprobrium, and, up till very recent times, the bitterest persecution of those who are opposed to new teachings. Formerly it was the custom, sanctioned by all the authority of the Church, to employ the most cowardly and contemptible methods to arrest the development of man's better nature. For the struggle of past centuries has represented the higher spirit of man constantly rebelling against the puny restrictions of the Church, and aspiring to a nobler and sweeter conception of his own nature and his relation to God. Despite myriad ingenious contrivances man has at length emerged from the night of dogma to the broad daylight of freedom. The large tolerance which we enjoy is the measure of the greatness of the success. But who can number the countless thousands of broken hearts, wrecked lives, despairing souls, and martyred bodies which have conjointly contributed to such a splendid result? Truly they have not lived in vain, and we should indeed be destitute of gratitude did we not occasionally remember with grateful thanks the services they did to their country and their kind.

Occasionally we hear pessimists croaking their dismal complaints about the depravity of the age. "Too much liberty," they say; "the race is going to ruin for the want of some authority in religion to curb the evil humours in man's heart. The Church is not strict enough in enforcing the canons of her faith. A compromising tone fills the air everywhere—pulpit, platform, press, and social circle. Moral platitudes have been substituted for the vigorous austerity of our forefathers. We sinper over our belief rather than adopt the frank though somewhat uncouth manner of our predecessors. We don't like to be thought bold or insolent in our addresses to others. Besides, the world has grown so intelligent that it requires considerable caution lest one is caught tripping, and thereby rendered silly. It is thought vulgar to speak frankly; people, you know, are exceedingly sensitive, and require to be delicately managed if you wish to succeed with them. Then science is investing us with all the artillery of her knowledge; her informing power is extending every day, filling every recess of the human mind, and compelling a timidity that is natural to conscious modesty. What we want, sir, is men of bolder type, and if possible, of coarser mien, to shake the

foundation of our pseudo morality. We want stirring up; we are but half conscious of our moral worth. When I look abroad and behold the depravity of the age, commercially, intellectually, and spiritually, I despair of the future of the human race."

Thus the old pessimist croaks on, indulging the morbid fancies that occasionally torment his honest breast. Taking a casual view of society one is apt to suspect there is a deal of truth in the old man's lamentation, but society must not be judged from a cursory and limited survey—the outlook must cover a long series of stages, extending from remote times to the present. It is by the historical and comparative method only that we learn the real condition of the world.

The "authority" which formerly swayed the acts of nations and dominated the conduct of individuals has passed away, save in the Roman Catholic Church, and even she, unable to escape the influences of more liberal and tolerant surroundings, finds it extremely difficult to apply even the most moderate admonition to her congregations. All along the line there has been capitulation, but only of dogmas, while true religion, released from the fetters which encumbered her, has soared higher and higher into the azure vaults of truth, and commands the aid and devotion of all right thinking persons. Our moral character depends upon our religious conceptions; the more clear and just they are the more perfect the conduct becomes, and *vice versa*. It is just here that we discover the difference between the mere religious bigot and the more honest and intelligent believer. One believes that morality ought to be representative of the doctrine we hold, while the other contends that certain faculties and powers have been given him, which it becomes his duty to use in the paths of virtue and rectitude. One depends for his conduct upon dogma, the other upon his own resources.

Were we to prosecute our analysis of these two very different characters in their varied relations with the world, we should discover the unmistakable limitations and infirmities of the one contrasted with the noble liberality and honesty of the other. The one looks to God through a dogma, and thus reflects the hue of his own jaundiced imagination into all his personal affairs; the other calmly and reverently looks upon Nature, up to Nature's God, and adores his mighty works. Herein consists the inestimable beauty and rationalism of Spiritualism, as it seeks to extend man's conception of his own dignity, and of the wonders of the universe. By that sequential connection of the spirit with the mundane world there is demonstrated and inculcated the highest form of morality which has ever been expressed, that of the solidarity of the human race—a solidarity not of the clap-trap, sentimental kind, but a real and actual one, so vivid and intense that our emotions are quickened into the most harmonious activity, and our sympathies touched by the immense possibilities of our nature. Secularism does not preclude the possibility of a belief in God—it is but a superficial secularism which seeks to explain the problem of the universe by the subtle combination of a syllogism. A closer study impels us onward to a higher and nobler conception of Nature. It seems to be the misfortune of those who are opposed to Spiritualism that they invariably confound it with systems to which it is diametrically opposed. Because Spiritualists are essentially Secularists as well as Spiritualists, they imagine them incapable of sustained moral effort, as they generally suppose Secularists are. But, while our devotion to Mother Nature and all her profound lessons is no less sincere than the Secularists', we have the double advantage of being able to look upon her face with far different feelings and opinions.

The reign of Law is everywhere supreme—not Destructive, as the Materialist vainly imagines, but Constructive, for Progress is but the development of Order. Inspired by the loftiest ideals, and tempered by the lessons of experience, the Spiritualist can calmly pursue his way through life, unchecked by adversity and undaunted by man's ingratitude. Doctrinal platitudes and distinctions do not bewilder his judgment. Such artificial "supports" (1) are useless to one who is ambitious to lead a noble life.

The world has grown too fond of rational pleasure and too much inclined to common-sense to submit to theological leading strings. She had more than sufficient of doctrines and dogmas in the past; they but engendered mental and spiritual indigestion.

Man requires that his religion shall be a tonic to his energies. It must be in constant attendance, ministering

* The writer was a witness of the above facts. Gentleman's name changed.

to his spiritual needs; it must never do violence to his better feelings, but raise him to a higher conception of his duty. His heaven, instead of being reserved for another and remote world, must begin *here* and continue eternally. Here is at once seen the exquisite beauty of the Spiritualistic scheme of morality; how that, by the constrained interchange of realms, our lives are at once translated into the most sensitive of utilitarian spheres. Constant, never-ending, duty is the principal theme of every Spiritualist's anthem of life, and it is in the discharge of this duty, inspired by the highest possible teachings, that the most perfect morality is attained.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

EMERSON, the transcendentalist, speaking of the Spiritualists, once said, "Their prophet was a mahogany plank" [whatever that may mean.] Joseph Cook, in the Boston Monday lectureship also styled it a "rat-hole revelation." Said he: "When I take such a revelation as my guide it will be when the clouds obscure the sun at noon." Henry Ward Beecher on several pulpit occasions dealt Spiritualism a blow over the left. Conversing with a clergyman one day shortly after Beecher's exit, he mentioned the great loss the religious world had sustained by his decease. I rejoined that Beecher might still do good work yet through a medium. He then expressed his utmost horror at such a remark, saying, "How could I think God would permit the holy Beecher to so degrade himself—the idea was unthinkable." I settled him briefly by stating that if this divine wished to continue his good offices on the human plane, the mediumship was the only machinery handy. If the clergy and metaphysicians would only add a little of the science of communion to their dogmas, the mysteries would dry up, and they would come face to face with spirit. Groping in their mazes of speculation, they remain blind to the scientific significance of the "rap" and correlative phenomena as primary factors in spiritual emancipation.

I am proud to say that I had the honour of receiving my birthright from good religious parents.

My boast is not that I did trace my birth,
From thrones enthroned, or rulers of the earth;
Still higher far my proud pretensions rise,
The son of parents passed into the skies.

Shortly before my birth my father left his native district of Seghill, to go to Derby, as one of the pioneers in the early days of railways. While in that town my mother's health declined, during which time I assumed a material form. Mother not getting any better, her medical attendant advised a hasty retreat to her native air, as that was the only remedy for her physical resuscitation. However, she took to her bed, and after a lingering illness passed into the unseen. She had been in her youth connected with a Methodist choir, and consequently had a melodious voice, which she often used on her dying pillow; in fact, I might say she had almost the whole of Wesley's hymns off by heart, and could express those hymns in the plaintive music popular at that time. I often seem as if listening to her voice, and one little incident readers will excuse me for recording, which is imprinted on my memory. A few days before her departure, she asked her nurse to get the two little black dresses from the drawer, which had been made for a sister and myself. She desired to see how they looked upon us, and we were both lifted on to a chair by the side of the bed; she then turned up the sleeve of her nightdress and exclaimed, "If this be death, I soon shall be, from every sin and sorrow free." On the morning of the day on which she died, my father did not wish to go to work, but she insisted on his going as usual, stating she'd be in heaven at 12 o'clock. She passed away exactly at that time. I have mentioned these little facts, on which to found a moral. I have always been conscious, even long before I became a Spiritualist, of the presence of my mother; but in late years I have not only seen her, but have heard her voice often, and especially when any clouds of trouble are approaching. Her face, shining out of the gloom, has often forewarned me. In my earlier experiences of Spiritualism I was very largely influenced by the presence of the late Rev. John Wesley, M.A., and the late Rev. John Fletcher, commonly known as the sainted Fletcher, of Madely, Salop. Having broken with Methodism on account of its unprogressive dogmas, at an early stage of my life, I questioned these spirits why they should be attracted to me so much. Mr. Wesley, whom I have often heard clair-audiently, once entered upon an explanation, as follows:

He said during my mother's illness and prayers, together with my father's influence, he had been attracted, by loving sympathy, to visit our humble home, situated in the Red Row, at Seghill, Northumberland. He assisted my mother to vacate the form, and had further, at her request, promised her that he would constitute himself my spiritual guardian. I have had many strange experiences of Mr. Wesley's kind care, which would fill a large volume, and which may see daylight in the near future, but I will just give one, which may be of interest. Some years ago I became conscious that there was surrounding me a combinative element, and also in this element there was a lack of unanimity; these gentlemen may be named as follows, Messrs. Wesley, Fletcher, Whitfield, and John Bunyan. Two of these friends particularly desired me to devote the whole of my life to the promulgation of Spiritualism, under their influence. Messrs. Fletcher and Whitfield expressed the greatest anxiety that their views should be sustained, while Wesley and Bunyan were disposed to let me exercise my own individuality in the matter. I may say they promised if I would travel extensively, every want should be satisfied, if I would only trust them. Several plans of proposed work were detailed clairvoyantly to myself, but I strenuously declined their proffered requests and assistance, believing that it was better for me to sustain an independent position. I often listened to reasonings from the spirit side, which to my mind lacked harmony, but at length the end came. One night in Blackett Street, Newcastle, on my way home from business, I experienced an unutterable sadness, as if I wanted to shed tears; presently, I saw four spirit gentlemen approach me closely, and I heard their conversation; the feeling of sadness was so intense that I had to lean against a letterbox for support. Mr. Fletcher addressed me, and said that they had intended that I should become their medium for a special public work which they had proposed through me to perform, chiefly, I understood, to arrange private circles for house to house investigation, throughout England and America, but seeing that I had not seen fit to agree to their proposals, they were about to bid me a long farewell, and they hoped that I would be successful in business, and if at any time I required their services, I could depend upon their immediate presence. Mr. Bunyan stood a silent observer, when Mr. Wesley, in a clear ringing tenor voice, said, "Gentlemen, I will stay with Mr. Robinson, to assist him in every way I can, and whenever higher services may be required, I shall be there." Amidst deep emotion I shed tears, and then saw the radiant forms of those beautiful spirits float into the distance. This was something to be remembered, and the facts are indelibly impressed on my memory.

There is another fact which I should like to name, as showing that marriages are often, as the poet has said, "made in Heaven." My wife is a native of one of the Eastern Counties, and our marriage was brought around in a most peculiar way, proving that truth is stranger than fiction. While she was on a visit to her brother, I also visited his house, and on entering the back premises I saw a lady (now Mrs. Robinson) through the kitchen window, and a voice seemed to say, "Here is your wife," not having a minute before the most distant idea of such an occurrence. Many years after this, when Sir Thomas Fowell Buxton first manifested through his medium, Mr. Pickford, in my house, I enquired of him why he had sought my assistance in preference to other persons; he at once rejoined that he came to the house through Mrs. Robinson's influence, as there was some connection in the earth-life between his family and hers. I found out afterwards that Mr. Buxton's residence was also situated in the same county and district to which my wife belonged, and also that he had a hand in the pie of arranging the marriage. The real sequel to this wonderful statement I have not yet acquired.

"THE LYCEUM BANNER" ENLARGED AND IMPROVED.—We are much pleased to be able to heartily congratulate Mr. J. J. Morse on his new *Banner*. The Almanac Supplement is itself well worth a penny. The photo-zinco portraits of Mrs. Fox, the three Fox sisters, and the illustration of their homestead, at Hydesville, are exceedingly well done, and ought to be hung up in every Spiritualist's home in the land. A new story, by Miss Morse, associate editor, opens well, and the whole paper has a tone and "go" about it which should win liberal support for its enterprising publisher, and double the circulation. Mr. Morse has deserved well of the Lyceum movement.

THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

FRIDAY, JANUARY 19, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

CUTTINGS AND COMMENTS.

BINDING VOL. VI.—Customers may send us their papers and we will bind them for 2s., carriage extra. (See advt.)

PLATFORM READINGS.—The sermon by Canon MacColl, in our last issue, made an excellent "lesson," and the extract from John Page Hopps' discourse, in this issue, will be found very serviceable for the same purpose.

OUR LYCEUM FRIENDS should all read the story "After Many Days," written by their true friend and co-worker, Mr. Alfred Kitson. It is founded on fact and will be found extremely interesting.

STATUTE LAWS.—Under this heading our respected friend John Lamont has some hard hits at some of the anomalies which exist to-day, and points out some wrongs which need righting, and that speedily.

BORDERLAND No. 3 is now out. Miss X—, figures very largely with articles on Hypnotism, Crystal-Gazing, Mrs. Piper (character sketch), and the source of the Messages. Professor Oliver Lodge on Thought Transference. Other articles deal with Clairvoyance, Theosophy, Hypnotism and Pain, Mind-Revealing and Survival After Death.

WRONG CONCEPTIONS OF DEATH.—The abiding error of all theologies is their wholly wrong conceptions of death: that it is a punishment for offences committed by a common ancestor; that it is to be dreaded instead of welcomed; that it ends all our possible relations to the concerns of earth-life; and that it decides for eternity the state of the spirit that is thus emancipated.

THE FUTURE STATE.—Since by the "manifestations" Spiritualism really proves that human beings who have lived upon this earth and are no longer among us in bodily form are still alive, even though unseen, and make their existence and identity known, it is a fact of more importance, considered as proof of a future state, than all the "analogies" ever adduced in support of the doctrine.

IT IS BEGINNING to be realised that there is a great deal more to live for in this life than mere bodily satisfaction and accumulation of wealth—of money. Nor is complete luxury always held to be one of the most desirable of circumstances. It is not conducive, under present conditions, to the best and most rapid development of the true wealth of the soul, nor can it ever be so, until correct views of the uses of wealth more generally obtain than they do at present.—*The Humanitarian*.

MODERN MYSTICS AND MODERN MAGIC by Arthur Lillie, contains a full biography of the Rev. Wm. Stainton Moses, together with sketches of Swedenborg, Boehme, Madame Guyon, &c. It is an extremely interesting book, and contains much valuable testimony to the reality of spirit manifestation through Mr. Moses. Messrs Swan, Sonnenschein & Co., Paternoster Square, E.C., are the publishers, but no price is stated. We trust the book will have an extensive circulation, and shall quote from it in an early issue.

"YOU HEAR SOME ONE speaking a kindly word to another; you hear voices throbbing through all humanity with the sublime purpose to exalt and uplift. That is enough. The kingdom of heaven is not far away. That soul is not intent upon his or her own salvation. The true man does not stop and consider whether his soul is saved or not. He wishes to benefit his kind, to do his duty. His soul is in the hands of God. He is not responsible for his salvation. He only knows that he is put here for work; for the duties of life; for the honourable purpose of existence—to carve his way through time, and sense, and matter, and he means to do it. The end is not yet. The soul in its own innermost consciousness is aware of and trusts in the infinite God. The infancy of religion is with humanity, and likewise the infancy of comprehension of man's spiritual nature and his needs. You are all walking and groping blindly in the dark. You know it, perhaps, and that is one of the avenues of escape from it. The spiritual states into which souls enter, just freed from matter, are not far away; they are within your own souls, within the atmosphere around and above you. The sphere of life what you make it, and spirits create their own heaven or their own hell."

THE UNIVERSAL GOD.

By JOHN PAGE HOPPS in the *Coming Day*, Jan. 1894.

As our knowledge of the laws of Nature is enlarged, so must our conception of the great Law-evolver be changed. If we regard the temple of Nature as the temple of God, that can never long remain the same, and it must come to pass that we shall always have the great God above us and beyond. There must always be a higher, a greater, a kinglier. A vaster universe must need a vaster vision of God. The old cosmogonies must go, and with them the old theologies, for they were hammered out together. The fall of man means one thing as to God: the rise of man another. This is why Nature is the permanent, living, progressive revealer of God, for ever dwarfing and superseding all the book religions of the world, and for ever tending to the clearer revelation of the universal God; and this is why belief in God will deepen and not disappear as we go on.

The same is true of Human Nature. The only really religious explanation of Human Nature is that it is a manifestation of God. Of course, what we sorrowfully admit concerning Nature is true of Human Nature, the same profound mysteries, the same tragic inconsistencies, the same dark lines in the lovely spectrum which have forced multitudes to infer the presence of a Devil as well as of God. And yet—the same underlying unity, the same welling-up of persistent beauty, the same forcefulness of progress, the same undying prophecy of hope. *The spirit of man is the progressive revealer of God.* The divine is manifestly working through the human. As there is a common sense, so there is a common soul, and, as time goes on, the one God must plainly say the same thing to every one, but not through any final book, not through any one authoritative church, but through and in the God-moved, God-led, God-inspired inner self. Why, even now this is so, far beyond our recognitions and admissions. To-day it is true that the bright spirits of all religions throughout the world are voicing the message of the universal God; and if we could have a perfect parliament of religions, if we could realise in London the dream of Jesus, and bring together the bright spirits of all faiths from the east and from the west, from the north and from the south, we should see and hear the truth of what I say, that already it is done; we should have it demonstrated that at last the universal God has come to His own, has found His instrument and voiced it, and is now manifesting Himself through the at last created and liberated human soul.

So, in like manner, the universal God is seen in Human History. It is a fatal error that God has been in Hebrew history only. No, but Paul was right, "God hath made of one blood all nations of men to dwell on all the face of the earth." In the history of man everywhere the same laws of human life are unfolded, the same causes of growth and decay, the same conditions of advancement and happiness, the same revelation of a power beyond and behind, which works for righteousness, and there is no revelation like that; nay, but that is the revelation which, in the end, must in human history reveal more clearly than anything else the universal God. No matter what Moses said or what Mohammed wrote; no matter what Paul taught or the early Church decreed, the supreme law of righteousness, revealed in the unfolding and working-out of human history, must knit the nations of the world in one, and show one law, one bond, one hope, one brotherhood,

And one far-off divine event
To which the whole creation moves.

So, then, the history of the world is the truest Bible of the world, and the experiences of man are the educating forces of the universal God. Civilisation, good government, morality based upon natural laws, are all modes of manifestation of God. The true Incarnation was not accomplished once and in only one, but is ever the working in and working out of the divine in the human. Revelation is discovery, and inspiration is the coming of the universal God to the use and possession of His own. What a consolation it ought to be to us to have such thoughts as these. How far they remove us above the poor provincialisms of the still dominant sects. How they emancipate us from the old depressing uncharities and fears. How full they are of hope for days to come. And though the claim may seem presumptuous when we remember that we are but few, I must not shrink from the declaration that there is hardly a church in Christendom which delivers this message with as much

freedom and frankness as this church can do and does to-day, for in doing it we are able to separate ourselves from the moment even from the Bible and from Jesus Christ as authorities, and take our stand on pure humanity and natural religion, that we may testify to the universal God.

A MEANS OF RECOGNITION AMONG SPIRITUALISTS.

For a long time past many Spiritualists have desired some means whereby when absent from home they might know and be known. After prolonged discussion and the consideration of a variety of designs, the following—which is a combination of a number of suggestions—has met with such general approval that I have accepted the responsibility, to meet the wishes of a large number of friends, of having a quantity of Brooches, Scarf Pins, Watch-chain Pendants, and Badges made.

The Symbol is sufficiently distinctive to be recognised at a glance by anyone who has seen the illustration, but it is not so conspicuous as to attract general observation. This design, when first suggested, was accompanied by the following explanation: "Act on the square" is a good motto, and placed diamond shape it practically forms a double triangle, the upper half symbolising the ascent of the human, and the lower half the descent of the divine. The letter O gives the same symbol as the serpent—eternity, immortality, without beginning or end, and relieves us of the taunt of copying the Theosophists, as also from the objections of orthodox persons who have identified the serpent with Satan. The oval symbol represents the door of life, as students of ancient symbolism understand, and the laurel wreath, suggested by Mr. CHADWICK, signifies "Victory"—the victory of the Spirit over SELF, and SIN, and DEATH. The stars with downward and upward rays signify Inspiration, in response to Aspiration—Spirit-Communion. The letters O. P. S. are initials for the

"ORDER OF PROGRESSIVE SPIRITUALISTS."

A number of friends have welcomed the suggested "Order," and their names have been enrolled as agreeing to the following

PRINCIPLES:

We, the members of the "Order of Progressive Spiritualists," affirm that we know there is no death. That intercourse between the two worlds has been established, and can be continuously practised. That spirit-return has demonstrated the continuity of individual conscious existence. That consequences, good or evil, of motives and deeds of mortal life affect the status of each spirit after death and constitute the heaven or hell into which they enter. That evolution is not only the law of *this* life but characterises the realm of the hereafter; hence eternal progress is open to every one who endeavours to advance. That we are responsible by Divine Love and Wisdom to ourselves for the use we make of our powers and the opportunities of life, and to others for the influence we exert by our own conduct, and by the psychic emanations we cast off which affect others for good or ill.

WE THEREFORE RESOLVE to endeavour to improve our minds, to cultivate our moral powers, to exercise our spiritual gifts, to sympathise with sorrow and suffering, to encourage and assist the weak and ignorant, to co-operate in all endeavours of a reformatory character whose aim is for humanity and the truth. Believing that character is more important than creed; that deeds, not words, are needed, we will, with charity to all and malice towards none, strive to exert a salutary influence for liberty, right, justice and love in every possible direction.

OBJECTS.

To unite spiritually-minded and progressive men and women in a fraternal order for mutual encouragement and support.

To inaugurate a sick and benefit fund, to assist the suffering, the needy and the aged; such fund to be raised by voluntary effort, in which every member is expected to join.

To foster goodwill and fraternity among Spiritualists to the utmost of our ability.

To afford a means of recognition and a link of fellowship between Spiritualists, the outward and visible sign being the oval, laurel-wreathed and diamond-shaped symbol bearing the monogram O.P.S.

This symbol is intended for general use by Spiritualists, and I wish to make it perfectly clear that only those who desire to consider themselves members of the "Order," and REQUEST to have their names enrolled, are in any way committed to the principles and objects here set forth. As an alternative, the monogram O.P.S. could be interpreted by those Spiritualists who prefer not to join the Order to signify Occultism, Psychology, and Spiritualism.

Prices for Symbols in silver: Scarf-pin, 2s., with or without laurel wreath, postage 3d. extra; Badges, 2s., postage, 3d. extra; Pendant for watch chain, extra strong, 2s. 9d., post free, 3s.; two-barred Brooch (same as illustration) 3s. 6d., postage 3d. extra (registered letter). Symbols in gold or in other form can be had on application. A considerable number of Spiritualists have been enrolled as members of the Order, and up to date 7s. has been received for the sick and benefit fund. E. W. WALLIS.

STATUTE LAWS.

By JOHN LAMONT.

THE earth is the landlord's and the fulness thereof; the corn and the wine, the oil and the fruit which groweth thereon; also all that is underneath the surface thereof, the clay, sand, limestone, coal and iron, and all material whereof men buildeth bridges, barns, synagogues, houses to dwell in, and other purposes; also all precious metals, such as gold, silver, and brass. These all are the landlord's by statute law, and when the people require any of the above-mentioned products they shall pay the landlord a royalty for the same; also a tax or rent on all land required by the people to grow corn for themselves, their horses, their cattle, and their asses. And when the land bordereth on the great sea, or any inlet thereof, or lake, where men who fish cast their nets, when a salmon (which is rich and succulent) is caught in the nets, the fisherman shall cast the said salmon back into the sea, lest he be haled before the judges and cast into prison, for the salmon is for the landlord, his wife, his concubines, his sons and his daughters, and the residue thereof the landlord shall sell for shekels of gold and silver. And when the people increase and build them cities to dwell therein, and add to the value of the land by their skill and labour, the landlord shall receive the increase, and the baser sort, who gave the land its value, shall tax themselves to keep their poor, their aged and their sick, and the people shall not complain nor raise their voice, neither shall they attempt to rob the landlord of that which he gave himself by the law which he instituted on his own behalf; and the priests and Levites shall ally themselves with the landlords, and vested interests shall be granted to them by statute law in the products of the land, and when the landlord hath gathered in his rent the priest shall claim a tithe of a tenth of all the tiller of the soil produceth by his toil and labour. And the priest and suite shall hold authority to retain or remit the sins of the people, so that with fear and trembling they may live in humility and obedience to the authority of the powers that be. And should any nation of Hittites or Jebusites, who think they are oppressed, ask for home rule or a relaxation of the laws by which they are governed, the high priest shall compose a prayer, to be read or prayed in the temples and synagogues, for the baser sort to return to a state of obedience and holy subjection; and should the prayers of the righteous fail, then men of war, with horsemen and chariots of iron, shall subdue the enemies of the Lords. And vested interests shall also be extended to the scribes and lawyers, so that landlords and priests shall be supported by them, and the institutions of the land preserved inviolable from all attacks by evil disposed persons; it shall therefore be a law for ever that any man buying a house or barn, or even a pigsty, shall not pay his shekels and receive a discharge therefor, but he shall apply to the scribe to prepare a parchment, and write thereon words that only another scribe can understand, and the buyer shall pay both scribes in shekels of gold and shekels of silver; and should the buyer not have sufficient wherewithal to purchase the barn he must go to the usurer; it shall not be lawful for him to give a receipt for his shekels, but the scribe shall prepare a deed on parchment, and he shall be paid in gold for the same; and should the poor man, after much toil and labour, have saved enough to pay off the usurer, and so rid himself of the usury, it shall not be lawful for him to pay the usurer who holds his house or barn, but he must apply to the scribe to prepare another deed conveying back to him his house

or barn and again must he pay the scribe in shekels of gold. So shall the landlord, the priest, and Levite, the scribe and lawyer thrive, and they shall be a glory to the land, and the baser sort or common people do them honour, and avoid all complainings and unruly conduct, for the laws of the nation, especially those securing to idlers pensions, perquisites and property, are like the laws of the Medes and Persians—never to be altered; and let him who attempts to change the laws so beneficent to those who made them be Anathema Maranatha!—*Specially written for "The Liver."*

CORRESPONDENCE.

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

AN INTERESTING QUESTION.

DEAR SIR,—In the current number of the *Two Worlds* there is an article, entitled, "Christian and Spiritual Evidences of Man's Continued Existence Compared," in which it is stated that all true marital unions continue in the after-life. I should feel obliged if you would inform me, through *The Two Worlds*, how, if a man married two or three wives in this world, to which would he belong in the next world.—Yours faithfully,

S. LEWIS.

16, Canonbury Villas, Canonbury Road,
Jan. 15th, 1894.

[Generally speaking, the supposition is that the lady "belongs" to the man. Our fair correspondent, however, thinks the "husband" should belong to the wife. The difficulty all arises from this conception of the marriage relation. In spirit-life neither belongs to the other, but true love links hearts together, and the spirits blend in perfect sympathy and trust. Such oneness, however, cannot exist between one man and several women, and it must be one man and one woman. It is quite possible that a person may have been married two or three times and yet not have been united in true spiritual sympathy in any instance. True marriage, therefore, is continuous because love is immortal.]

THE RECTOR OF OPENSHAW AND THE SPIRITUALISTS.

SIR,—Some kind friend obligingly forwarded me a copy of the *Manchester City News*, at the same time enclosing a circular intimating to me that the Rev. Showman was about visiting the township of Openshaw. As he had got (in harmony with the wish of many Christian friends), the rector of the parish to take the chair for him on one of the evenings, I thought I would sound that worthy minister as to his knowledge of the question, and his opinion of the Rev. Showman. I did so in the following letter:—

"83, Chapel Street, Salford, Jan. 4, 1894.

"Rev. Sir,—My attention has been drawn to a notice that you are about to act as chairman to one Rev. Ashcroft, who is lecturing this week in Openshaw against Spiritualism. It would be no worse on your part were you to 'read, mark, learn, and inwardly digest' the following few ideas. Prior to Mr. Ashcroft's lecturing tours can you get any knowledge as to how many Spiritualist societies there were in England? After all his work in putting it down, how many societies exist to-day? Do you believe that were the Secularist or Atheistic party to go presenting Christianity with the aid of a magic lantern, parodizing all those sections, which got Mr. Foote put in gaol a few years since, be a very commendable mode of dealing? Is Mr. Ashcroft doing unto others as he would that others should do to him? If so, is there not much in connection with Christian professors to prevent any opponent from slinging mud? I am told that Mr. Ashcroft is unwilling to publicly debate—seriously—the principles of Spiritualism conditionally that all the money proceeds shall go to any charitable institution. If the Spiritualists are willing to give their time for this purpose and he is not, the inference is obvious. I shall be pleased to hear your opinion of him and his lecture, subsequently to your acting in the capacity of chairman.—I am, yours truly,

"I. THOMPSON."

"Openshaw Rectory, Jan. 5, 1894.

"Sir,—I like Mr. Ashcroft's lectures very much. The attention never flags. He has wonderful powers of expression, and his arguments are quite convincing to any unprejudiced person. The tone of the lectures is high throughout, and the contrast between the teaching of the 'spiritists' and the true teaching of Christianity, as illustrated by Mr. Ashcroft, is very striking. There is not only a demolition of the opponent's fallacies, but a positive enunciation of divine truth, which must bear a lasting impression on the audience.—Yours truly,

"J. P. AIREY."

"83, Chapel Street, Salford, Jan. 10, 1894.

"Rev. Sir,—In your note of the 5th January you tell me you 'like Mr. Ashcroft's lectures very much,' following which you say, 'and his arguments are quite convincing to any unprejudiced person.' To my mind this is not very argumentative. In the first place you do not advance anything of your own knowledge from practical experimentalism; hence you go to Mr. Ashcroft like a penitent to a priest, and without prejudice permit him to do the thinking, without allowing your judgment or your mind to know anything from the standpoint of the Spiritualists; then come away, believing him to have pulled to pieces and proved beyond contradiction that Spiritualism, both in its philosophy as well as its phenomena, is deceptive. Were I to go to hear Mr. G. W. Foote—which I am open to admit I never have—and were he to use the enclosed cutting* from the current week's newspaper, and parade it before an audience as one of the outcomes of Christian teaching, I might go away feeling myself unprejudiced sufficiently to believe Mr. Foote had proved Christianity a very unfortunate principle as a guide of life. This, I believe, is to a great extent Mr. Ashcroft's method of warfare. I shall be pleased to hear how many Spiritualists

* The cutting referred to a Protestant minister in Ireland having been deprived of his living.

have been convinced of their mistakes as a consequence. I know there are some Spiritualists in Openshaw. If his lecturing is not the means of causing many to inquire into it—not with strange mediums in strangers' houses, or even at the circles of Spiritualist societies—but at their own homes, and in their own family circles, where no other aids of spirit presence can become demonstrable, I shall be surprised. I am of the opinion that he (Mr. Ashcroft) is the best missionary for Spiritualism who has ever come before the public. I have posted you a copy of *The Two Worlds*. Please peruse the article of J. M. Peebles, as also that of John Lamont, and impartially use your judgment upon the spirit of a true charity contained in them, apart from creedal beliefs. I would, if I could, give Mr. Ashcroft a vote of thanks, not because he is putting the light of Spiritualism out, but because he is putting it down—down the throats, to use an aphorism, of the people. In other words, he is making more Spiritualists than he is converting from Spiritualism. Thanking you for your courteous reply, believe me to be yours, very truly,

"I. THOMPSON."

COMMENT.—Up to going to press no further correspondence has come to hand. It appears evident that the Rector of Openshaw, though willing to sit at the feet of this schismatic Gamaliel, is in no sense qualified to take the initiative against Spiritualism, however much he might feel interested with his first lesson. I commend him for his silence. Stirring up mud of any kind does not tend to filter it. The next best thing to advocating a principle is to run it down. Truth will surmount all obstacles, whether they emanate from orthodox or heterodox sources. The Spiritualists are sufficiently honest to desire truth, and equally willing to accept it when demonstratively placed before them. They neither ridicule nor blame the Rector of Openshaw for taking the chair at Mr. Ashcroft's meeting; they do, however, think he would be none the less wise were he as willing to act in the same capacity for those with whom he may not have entertained opinions beforehand.

I. THOMPSON.

A REPLY FROM A REVEREND GENTLEMAN.

In our issue for Dec. 15, in "Our Bible Class," we made some critical comments on a letter. The writer of that letter replies as follows:—

DEAR SIR,—In reply to your article on my letter to a Spiritualist friend in the issue of Dec. 15, I say that I wrote then and write now as a clergyman of the Church of England, to which all the various sects, though at present in schism, belong—that is, all who call themselves Christians, and as a nation are English. I write as one who is doing his best to act up to his faith in God and to increase that faith. I believe in the All-Father, and consider myself with all mankind "his offspring." I believe in Jesus Christ, the Son of God, chiefly as the Saviour of the world and revealer of the fulness of God's truth to all mankind in his revelation of the Father; and I believe in the Holy Spirit of God, who taught the apostles all things, and brought all things to their remembrance whatsoever Jesus had said unto them; and so I believe that their report is true and contains all things necessary to man's salvation, and that by building our religion and faith on their teaching we build it on the very teaching of Jesus Christ, who teaches only what the Father bids him. So we advance in the knowledge and love of God by the influence of his Spirit. I feel bound to hold fast to the Holy Spirit lest I should reject the teaching of Christ, and to hold fast to Christ's teaching lest I should lose the Father, whom no man hath seen save Jesus Christ. I hope I am plain enough.

Let us, therefore, first shake hands on this common ground, that we both claim to worship and believe in the Father, and are both crying out for truth. We shall then be more brotherly in our zeal, and shall let loving-kindness or brotherly-love continue in spite of all differences of opinion. I have already answered more of your many questions than your space will admit, so will pick out what seem to be most important.

To begin with, I was writing to a professed Christian, which means a believer and follower of Christ. That surely is sufficient cause why my friend must abide in Christ's words and fulfil his will, or renounce the title *Christian*? I was therefore not speaking to those who do not accept or profess Christ to be their God.

Why, dear sir, should not my question as to authority be answered or even disputed? On the answer to that depends the whole of my argument. Is it not just for us Christians, who claim to faith and works (which we hold and do) a Divine authority, which all must confess is absolute and unchangeable (as long as time is reckoned), to require others who claim brotherhood with us to be able to state their authority in matters of essential importance wherein they differ from us? Their brotherhood with us would naturally say, "Our authority is from the Father." We retort, as naturally, "But, we too are children, and he has told us differently, and confirmed it in the hearts of all true believers ever since he was known to be the All-Father." In the Holy Scripture is God declared to all men wherever the Word written or preached can penetrate. If your religion is true it involves worship, and I cannot see where the worship of a *séance* obeys the second commandment—that we are not to worship the Creator through the creature. Faith in God is the substance of things hoped for, the evidence of things unseen—therefore only to be grasped by the spiritual part of man. If Spiritualism be claimed as the complete fulfilment of worship, to the exclusion of worship as declared in the Bible, "Whose dog are you?" will always be our question. If you say, "Your master's," then we reply, "Why don't you wear his collar? and why don't you stick close to him?"

Before going on I may as well state that I have nothing to say about Spiritualism apart from its religious side; that Christians believing in the existence of departed spirits need not trouble themselves very much whether they revisit their friends who are in the flesh until it shall please God to make a special manifestation of such a return, which I for one have no reason to doubt—in fact, rather the opposite—only that, in spite of a half-felt desire to witness the supernatural, it has not yet been granted to me. It is a subject, at the same time, which is full of interest. I acknowledge the fact of Spiritualism. I contend that if you were, though Spiritualists, good Christians you would sooner drop your high religious claims than break down what is responsible for the spread of "Peace on earth—goodwill towards men." Still does

God reveal himself to man in this old order—God, Christ, Holy Spirit, man. The Spirit may lead us into fuller truth, but we shall always find our Bible keeping pace with progress, just as it has kept pace from the 1st to the 19th century. We yield not a jot to all science, but use it to bring out some of the marvellous truths of God's creation. To us progress, obedience, and virtue, based on faith, will open our eyes to see the glory of God everywhere, but God is perfectly revealed to us in the person of Jesus Christ so long as we remain in the body.

To the believer the Bible is inspired and precious. To the worldly unbeliever it is all nonsense. Your party seem to have a half-way position, since you pick and choose what you like, and simply ignore what you don't like. Is not this your full position? You cannot get authority from the Scriptures, and you must drag religion into your practices. "Well, do without them then!" Yes, but the Scriptures are, by the plainest evidence, against you. "Well, we'd better get rid of them as big nuisances—one of us has to give way. Throw them overboard!" What is the upshot? You prove that your so-called religious service is the best way of worshipping God, and that is the least part of the mischief done, for you undo all the work of spiritual teaching that all ordinary Christian folk have been labouring to put into one's hearts these 1800 and odd years.

Was it altogether by chance that I had a long talk with a good old man, the other day, of the Christadelphian persuasion, who had about the same opinion of Biblical authority as you Spiritualists? The curious part was that he proved satisfactorily to himself that his person was a soul—that when God takes his breath he dies and sleeps in the grave till the return of Christ to the earth. He has no existence between death and resurrection. That's exactly the opposite to what you say, but he gets it by the same disregard of Scripture. As long as he holds loose views about the Bible he may believe what he likes, and so may you, but by the wilful rejection of its completeness you will both be equally liable to go wrong.

Both views are inconsistent with our Faith as well as totally opposed to each other.

Does it not point out a flaw somewhere?

As for honesty, earnestness, and capability, my motto is decidedly "Honour all men, love the brotherhood, fear God." and I do not presume to anything more than my faith gives me, and I trust and will believe you all to be more zealous still.

Your argument that *truth* is the word of God is ingenious.

But the Greek says only too plainly that *God's word in Jesus Christ* is truth; that is, all truth comes through his word, abide in his word if you seek truth.

This is different to your explanation, but correct by laws of grammar and language, and context also.

Natural religion failed without the aid of revealed religion. In short, my dear sir, I must end, though your queries give rise to all sorts of answers, by saying that your creed must be adhered to at the expense of Divine authority and truth, and you open the latch of the door which will give entrance to still more Atheism than there is now. You, a child of God, accused of causing another little one to stumble! Oh! for Christ's sake, try and let all things be yours, as ye are this, in their entirety. *Be good Spiritualists and be good Christians.* I am certain your researches will be lacking in nothing if you hold them in loving subjection to the Father of our Lord Jesus Christ, before whom all spirits bow in love and adoration. If you wish to know how Christianity and Spiritualism are declared to be on common ground, I suggest the following volumes of sermons: "Tremadoc Sermons," "The Temple of Humanity," and "The Prayer of Humanity." May our communing have been for peace.—Yours, very sincerely,
C. H. L. GRIMLEY.

[The above needs no comment from us beyond this, it is quite clear that Mr. Grimley knows little or nothing of Spiritualism, but we reciprocate his kindly feelings.]

LONDON NEWS AND NOTES.

FOREST HILL. 23, Devonshire Road.—We had the pleasure of listening to Mr. J. Veitch, whose ideas respecting the term "God" were much appreciated by the audience.—J. P., sec.

MARYLEBONE. Spiritual Hall. 86, High Street, W.—Sunday Evening: Mrs. May Mozart, although suffering from a weak throat, answered many written questions from a crowded audience, giving general satisfaction. We thank Mrs. Mozart very much for so kindly giving her services to our association. We anticipate a very pleasant evening on Sunday next with our old and honoured friend, Mr. Wallace. We hope for a full hall. 28: Mr. W. T. Cooper (vice-president.) "The uses of Spiritualism." Feb. 4: Mr. J. J. Morse.

PADDINGTON. 227, Shirland Road. Spiritualists' Provident Society.—A cosy tea meeting was held last Sunday. The members are unfortunately not numerous at present, but they hope by their example to induce many to join them, the contributions being threepence per week. The president (Mrs. Treadwell) who also is treasurer, gave some excellent advice, and after tea gave a trance address. We shall be glad if some musical friends will come and assist in our future entertainments.—T. C. West.

SOUTH LONDON SPIRITUALISTS' MISSION.—Half-yearly general meeting, Sunday, Jan. 14: Our work in every branch was shown to have been well sustained during the last half-year. The various officers reports telling of present success and of future hopes. Our membership has increased by twenty-eight, and our cash balance from £9 to £30. Officers elected to serve for the ensuing half-year: Leader, Mr. Long; treasurer, Mr. Partner; general secretary, Mr. Payne; financial secretary, Mr. Sadler; benevolent branch, Miss Sherwood; Lyceum conductor, Mr. Coleman; librarian, Mr. H. Boddington; senior warden, Mr. Jerry; junior warden, Mr. R. Boddington; sick visitor, Mrs. Ryder; pianist, Miss M. Mackay and Miss Crump; agent for sale of literature, Mr. Warden. Sunday, 11: The new premises we have acquired at Camberwell Green will be opened, when special services will be held, and many well-known mediums and leading Spiritualists will take part in the proceedings. Full particulars next week. Special. Will our friends please note that no further meetings will be held at 311, Camberwell New Road, and pending the opening above announced, our usual meetings are suspended!—C. M. Payne, gen. sec.

STRATFORD.—We had an experience meeting, several members gave their testimonies. Many strangers evinced much interest, and stayed behind to ask questions. These services are, to our minds, one of the best aids to a society, as they bring to the surface the latent faculties within those who have little confidence in their natural gifts. We have now a room at the hall, and look to our members to make a grand success of it. The lot of work must not fall upon mediums only, we must have each take their part. Big things this year.—J. Rainbow.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Jan. 10: Wednesday's circle a large attendance. Miss Cotterill gave an appropriate and seasonable address and several psychometric tests, all much appreciated. A very sympathetic audience. Thos. Simkin, conductor. Jan. 14: We had to-day a truly intellectual treat with the controls of our friend Mr. E. W. Wallis. Subjects, "Spiritualism in relation to Science and Scripture" and "Spiritualism consistent, moral, and religious." I think I never heard our friend in better form. He had a very firm grasp of his subjects, and held the audience with him through the entire discourse. One could hear expressions of praise on all sides at the close. Fair audience in the afternoon. Crowded at night.—R. D. L. Lyceum: Conducted by Mr. J. Jones. Chain recitations very fair. We hope officers will attend more regularly and punctually at 10-30, and show our children a good example.—G. L.

COLLYHURST ROAD. Psychological Hall.—Afternoon: Mr. Ormerod gave a very interesting lecture on "The education of to-day." Evening subject, "The Lord's Prayer." Both lectures very much appreciated by fair audiences.—W. P. Lyceum: Attendance good. Invocation by Mr. Haggitt. Marching and calisthenics well gone through. Recitations by Emily and May Pollock, Ada Garner, Bertie Whitehead, Frank Warburton, Egbert Robinson, and Mr. Wm. Cooling. Future arrangements were fully discussed.—E. W.

DEBATES at Corbridge's Café, Lever Street, off Piccadilly. Last Tuesday a valuable discussion on "Is Socialism reasonable and just?" was opened by Mr. Simpson, Individualist, and a good exchange of ideas followed. Next Tuesday Mr. J. J. Morse will open at 8 p.m. on "The Republic of Labour and the Empire of Wealth." A large meeting is expected and a good debate. Friends, be in time.

HULME. Junction Street.—Our Sister Hulmes made such a good impression on Monday night that many fresh people came to Thursday's circle; 54 present. I regret I did not get her name in time to announce Mrs. Hyde for Monday the 15th, as many would have been glad to meet her. Sunday night: 60 present. Mr. Liddard, of Clayton, gave 11 clairvoyant descriptions, recognised. Mrs. Hulmes gave psychometry very successfully, and Madame Henry gave a few clairvoyant descriptions, recognised. Brother Ardeey and Madame Henry offered opening and closing prayers. Miss L. Goodall at organ. Present at Lyceum: Morning, 21; afternoon, 22. Brother C. Morgan organist for marching. Monday night a grand meeting; 64 present. Thirteen clairvoyant descriptions; 9 recognised. Four psychometric delineations by Mrs. Hyde, of Ardwick. Next Monday night Mrs. Frank Taylor.—Thomas Dabbs, assist. sec.

OPENSHEW. Granville Hall.—Morning: Circle. Mrs. Howard gave a short discourse. Psychometry. Mr. Crompton closed. We should like to see him a little oftener. Evening: The guides of Mr. Clarke, of Ashton, lectured briefly on "Spiritualism, its phenomena and philosophy," and Mr. Crutchley ably took up the lecture. Mr. Clarke again on March 4.—J. H. L.

PENDLETON. Hall of Progress, Cobden Street.—Miss Janet Bailey gave 18 clairvoyant delineations, 17 being recognised, some of the descriptions bearing marked evidence of spirit identity. Mr. Walter Buckley spoke on "The possibility of the soul" and "Does Spiritualism prove the continuity of life?" both subjects being treated most efficiently. Mr. H. Thorp, our late secretary, thanks all speakers and friends for the prompt way in which they have answered to his call. P.S.—Our present secretary's address is James Moulding, No. 36, Wellington Street, off Whit Lane, Pendleton. Next Sunday, Mrs. Wallis; and on Monday, the 22nd, Mr. and Mrs. Wallis will conduct a reception séance for the benefit of our funds at 8 p.m. prompt. All friends invited. Lyceum: Fair attendances during the day; three classes formed. Marching done fairly well. Singing lesson conducted by Mr. Moulding. Recitations by J. Crompton, T. Crompton, E. Rimmer, and R. Poole. The assistant conductor, Miss Featherstone, having had a sister who passed on during the week, we deeply sympathise with her, and hope that Spiritualism will be a comforter.—James Jackson, 6, Devonshire Street, Pendleton.

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.

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.]

ACCRINGTON. Bridge Street.—11th: Mrs. Johnstone's guides gave splendid addresses and good clairvoyance to good audiences. 14th: A real good day with Mrs. Foran; most successful clairvoyance, a host of descriptions of spirit friends being given, nearly all acknowledged. Miss Cross, a local medium, very ably opened and closed the meeting. At night the hall was packed. *The Two Worlds* sold out. A real good time.—J. C., sec.

ACCRINGTON. 26, China Street.—7th: Mr. Swindlehurst spoke on "The Old and New Year," and took seven written questions from the audience, which were answered well. 14th: Mrs. Stair's control spoke on "What good is Spiritualism?" and at night the control kept pouring out hints that there ought to be more brotherly love in the world.

ASHTON.—Mrs. Rennie's controls gave good addresses, followed by good clairvoyance. At the half-yearly members' meeting officers were

elected: President, Mr. W. Clarke; vice-presidents, Messrs. C. H. Axon and J. Trees; secretary, Mr. James H. Mortin; treasurer, Mr. J. Bull.—Jas. H. Mortin, 44, St. Mark's Street, Dukinfield.

BARNOLDSWICK.—In re Mrs. Hutchinson's statement last week. We must reply there is never an ejection without a cause, and also that all the speakers engaged for this year were engaged on behalf of the society.—The Committee of the Spiritualist Society, Barnoldswick.

BATLEY CARR.—14th: Mr. J. Kitson's guides gave a good, logical discourse on "Jesus—Myth, Man, or God," selected by the audience, and stripped the Jesus of the Gospel of much of a mythical character taken from Oriental Gods and Saviours with which the priesthood had clothed him, and had credited him with superior miracles to any or all of the preceding prophets. They contended that Jesus was a man; a good, noble-minded reformer, and as such he had to bear the scorn and opposition of vested powers, which is common to all reformers. That he was no more God "made manifest in the flesh" than any other good man or woman is. They answered several questions, and in concluding, thanked the chair and harmoniumist for the beautiful hymns so sweetly rendered.

BIRMINGHAM. Masonic Hall, New Street.—Mr. J. J. Morse received a cordial welcome from our members and a large audience. Subjects: "What Spiritualism Affirms" and "The Science of Immortality." Some of the greatest truths were delivered in the most eloquent manner, with a logic that carried conviction to a great number of enquirers. Why are we not more industrious in developing this wonderful inspirational power? It is not enough to have a few such speakers in our movement, whose lectures help to build up the cause in the right principle of rational thought and confirm phenomenal proofs.

BIRMINGHAM. Psychical Debating Section, January 9.—Mr. B. Hodgson treated "The Elements of Human Character" with conspicuous ability, and affirmed a scientific basis for Phrenology, which, when fully realised, he believes will exercise a potent influence for good over man's mental and social development. He referred to a valuable mesmeric experiment by Professor A. R. Wallace, which goes a long way to establish the accuracy of the phrenological classification of the faculties of the brain.

BLACKBURN. Freckleton Street.—Mr. J. Swindlehurst, of Preston, (Inspirational) lectured on "What is Man?" and "The Divine Rights of Man." The evening address was one of the most interesting we have had the opportunity of listening to, the lecturer showing briefly the rights of mankind as they are, and as they ought to be.—M. Brindle.

BLACKBURN. Northgate, Jan. 7. First Anniversary.—Mr. J. Edwards gave good addresses, each concluding with an impromptu poem. Miss Janet Bailey was most successful in describing spirit friends. A solo was sung by one of the choir, the rest joining in the chorus, Mr. J. Greenwood presiding at the organ. 14: Mr. James Gibson gave addresses on "Social Salvation" and "The Coming Social Revolution"; also a number of tests in psychometry. His son gave good clairvoyance.—C. H., rep. sec.

BLACKPOOL. Liberal Club, Church Street.—A good day with Mr. Macdonald, who dealt with written questions from the audience in his usual masterly manner, and gave several clairvoyant descriptions; pleasant meetings. Afternoon, very fair audience. Evening, room again crowded, several going back owing to the crowded state of the room. *Two Worlds* all sold.—W. H.

BOLTON. Bradford Street.—A splendid day. Our good friend, Mr. J. W. Sutcliffe, spoke on "What is our present work and business as Spiritualists?" Mr. Bowens (in Mr. Ormerod's absence) presided. We had a treat at night. Mr. Phillips, who spent a number of years in North Australia, was chairman, and very vividly pictured a few of the scenes he had witnessed there, and spoke of the life and character of its inhabitants; and, needless to say, he was attentively listened to. Mr. Sutcliffe gave psychometry at both services, and the highest praise I can give him is to record the fact that both chairmen testified to its excellence.—B. T.

BRADBORD. 448, Manchester Road.—Mr. A. Marshall gave capital discourses on "The Labour of the Spirits in the Spirit World," and "The Utility of Spiritualism." Mrs. Marshall gave good clairvoyance to good audiences.

BRADFORD. St. James's.—Speaker, Mr. Hilton. Afternoon, "Live a Life void of Offence," a good practical discourse, and good psychometry. Evening, "The Holy Spirit—its attributes and mission," ably discoursed on, showing its power and influence in the affairs of humanity. Mrs. Whiteley gave 10 clairvoyant descriptions.—E. H.

BRIGHOUSE.—Mrs. Midgeley's Guides gave excellent discourses on "What use is Spiritualism to-day?" and "O Death, where is thy sting; O Grave, where is thy victory?" Both lectures very appropriate, as we had met to commemorate the passing to the higher life of one of our dear Lyceum scholars. I feel I cannot speak too highly of both lectures.—C. S. B.

BURNLEY. Guy Street.—Mr. B. Plant gave very racy and highly instructive addresses in his usual well-known style on "The Realm of Thought," and "Scientific Belief in a Future Life." Excellent clairvoyance and psychometry. Large audiences.

BURNLEY. Hammerton Street.—Mr. Tetlow was our speaker. Subject: Afternoon, "Stepping Stones to Spiritualism"; evening, "What is Spiritualism?" Spiritualists will do well to bring their friends to hear Mr. Tetlow on those interesting subjects.—W. Mason.

BURNLEY. Hull Street.—A grand time. Mrs. Hunt gave short addresses and very successful clairvoyance. It was Mrs. Hunt's first public effort here, but we hope not the last by many. She is a good medium, and we wish her every success.—Isaac Golding, sec.

BURNLEY. 102, Padham Road.—The guides of local mediums did fairly well, giving short interesting addresses and clairvoyance, much to the surprise of several strangers. Annual tea party Saturday next at five o'clock. Tickets, 6d. and 9d.

BURNLEY. Robinson Street.—Mrs. Griffin's guides favoured us with good addresses on "Spirit return" and "Inspiration." Both interesting and well heard. Fairly good audiences. Clairvoyance was given, nearly all recognised. After evening service a large number of strangers stayed to a public circle.—Thos. Wilkinson.

BURY. Georgiana Street.—Jan. 10: Mrs. Brooks, of Oldham, kindly acted gratuitously for our society. About 80 persons were highly satisfied with the lady's psychometry and clairvoyance.

Sunday; Mr. Nuttall, of Rochdale, gave splendid addresses on "How to investigate Spiritualism," and "The New Christianity."

CARDIFF.—Service conducted by Mr. C. H. Helps, who read "The Spirit Creed" from "M. A. (Oxon's)" "Spirit Teachings." Good audiences.—E. A.

DEWSBURY.—Mr. T. Hodgson's guides discourses were earnest and energetic, dealing with the rampant wickedness existing at the present time, and the tyrannical oppression to which Spiritualist workers are subjected. Clairvoyance very good, many tests given.—J. S.

GATESHEAD. 47, Kingbro' Ter.—Mr. Bendelow held three physical sittings very satisfactory to the sceptic.

HALIFAX.—Jan. 7: Mr. E. Hoskin paid his first visit, and at once found favour with those who listened to his guides, concluding with good psychometry. The half-yearly meeting followed. The plans and drawings prepared by the architects for our new church to be erected in Rhodes Street, were exhibited and much admired. Officers elected: President, Mr. J. Neil; vice-presidents, Messrs. J. Kendrew, Barker, Downsbrough, F. Holroyd; treasurer, Mr. A. Bailey; financial secretary, Mr. J. Holroyd, corresponding secretary, Mr. F. A. Moore, 23, Colin Street, Halifax; committee, Messrs. T. Sutcliffe, M. Heap, I. Longbottom, W. Cordingley, J. Marshall, G. N. Lee, E. Butler, J. Wilson, M. Greenwood, Mesdames Sutcliffe, Kitchen, Longbottom, Cordingley, Marshall, Burns, Rowley, Cox, and Greenwood. Sick-visiting committee, Messrs. Baume, Longbottom, Sutcliffe, Mesdames Cox, Rowley, and Sutcliffe. Caretaker, Mrs. Sutcliffe. Librarian, Mr. M. Greenwood. Organist, Mr. F. A. Moore. It is hoped that during the coming year all will work together to push forward the car of progress. 14: Mr. W. J. Leeder spoke in a most able and finished manner on an "Ideal Religion," and also dealt with subjects from the audience.—F. A. M.

HEYWOOD. Temple, William Street.—Mr. Hepworth delivered two good addresses to good audiences.

HOLLINGWOOD.—Tuesday (9th), Mrs. Rennie conducted circle, and gave satisfaction to several strangers. Sunday (14th), Mrs. Hyde spoke on "How to help our mediums," and "Out of darkness cometh light" to crowded audiences. Good clairvoyance and psychometry.—C. D.

HULL. Psychological Society.—7: Special meetings. All were highly pleased with the addresses by Mrs. Berry's guides on "Spiritualism and its Teachings" and "Charity," as also on the 8th on "Reform." Successful clairvoyance at all the meetings. 9: Complying with a special request, Mrs. Berry stayed and devoted this evening to clairvoyance, which was very successful and gratifying. Although the meetings were a severe financial loss we feel that a great deal of good has been done in spreading the cause. 14: Very successful meetings, room filled. Our valued chairman made his debut as a public speaker; subject, "Consolation." He shows good promise as a medium. Two other local mediums followed upon the same subject. Excellent lessons for all.—W. D. W.

HUNSLLET. Institute.—Mr. Todd, from Bradford, gave a very telling discourse on "Reformation," to a very attentive audience. Clairvoyance and psychometry extremely good.

HYDE. Grammar School, Edna Street.—7th: Mr. Wm. Johnson replied to questions from the audience, and at night dealt with "Spiritualism, the Want of the Age." 14th: Miss Walker spoke well on "The Soul in search of Happiness" and "Man, the Immortal." Very successful clairvoyance. All the addresses were listened to by very attentive and appreciative audiences, and were marked by great power. We are gaining a strong footing in Hyde, and hope to become a power for good. We have already 43 members. Next Sunday we commence in our new room, opposite the station. Speaker, Miss Gartside.

LIVERPOOL. Psychological Society.—Annual meeting at Daulby Hall, Monday, Jan. 8. As no report had been prepared by the secretary, and the financial secretary had not got the balance-sheet ready, these items were left over until a future occasion. The revised constitution was read by Mr. T. Thompson (secretary to the revising committee) and accepted. Officers elected, in the first instance, as follows: President, Mr. E. Allen; vice-presidents, Messrs. Chiawell, Scott, Anderson, and Lamb; secretary, Mr. T. Thompson; treasurer, Mr. J. Russell; librarian, Mrs. Russell; auditors, Messrs. Nock and Nevill; committee, Mesdames Allen, Chiawell, Duke, and Frankland, Messrs. Wm. Davies, J. Duke, and Luke Davies. Mr. Chiawell subsequently resigned his position of vice-president owing to a difference of opinion with the meeting as to whether paid servants of the society should have seats on the committee, when Mr. J. Lamont (for whom all expressed grief that failing health had compelled him to decline the presidency) was unanimously elected senior vice-president. It was understood that the society was over £14 in debt. Sunday last, Mrs. Britten, in the morning gave a powerful address on "The Bible of the Nineteenth Century," and in the evening answered questions from the audience, the answers giving great satisfaction. There was a good audience in the evening, and the collections were satisfactory. Next Sunday we have Mr. J. J. Morse. Morning subject, "The Negations of Spiritualism"; evening, "What men find hereafter." The society's annual tea party on Tuesday, Jan. 23, at 7 p.m., to be followed by concert and dancing. Mr. Hepworth, of Leeds, Jan. 28.—Kindly note address of new secretary, T. Thompson, 12, Hatton Garden.

MACCLESFIELD.—Mr. W. H. Rooke answered some comments a local clergyman had been making; he asked "Which is it to be, the Bible or Spiritualism?" One or the other must be rejected. Mr. Rooke admirably pointed out the decided advantage of believing present day evidences to supposed historical ones, and also dealt forcibly with the philosophy and morality of Christianity and Spiritualism, showing the superiority of the latter in a clear and unmistakable way. Kindly note special service next Sunday.—W. P.

NELSON. Bradley Fold.—Mr. Hoskin's guides gave two very good discourses on "The Soul, its destiny" and "The Soul, its attributes," and clairvoyance to good audiences.—D. H. B.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides. Subject, "Spiritualism, a progressive religion."—F. B. W.

NORTHAMPTON.—We held our general meeting for reading balance sheet and the election of officers. All the old officers were returned who sought re-election. Mr. Walker and Mrs. Ward were elected on committee in place of Mr. Roddis and Mr. Pugh, who resigned. We have had a very good year, the finances steadily increasing. The

society has now standing to its credit the sum of £16 9s. 7½d. in the general fund, and £43 3s. 5d. in the building fund. We very heartily thank all speakers from Leicester, London, and Birmingham for their services, and our local friends as well, who altogether have helped our society to its present flourishing condition. We hope we may rely on our friends for help during the coming year.

NOTTINGHAM. Morley Hall.—Mrs. Barnes's controls spoke on a subject from the audience, and gave an interesting address. Annual election of officers: Secretary, Mr. Burrell; assistant secretary, Mr. Jackson; treasurer, Mr. Adams; ushers, Messrs. Adams and Shipley; trustees, Messrs. Shipley and Adams; auditors, Messrs. Potts and Flint; general committee, Messrs. Potts, L. Shipley, and Flint, and Mrs. Shipley, Mrs. Bestwick, and Miss Ashworth; tea committee, Mrs. Bestwick, Mrs. Shipley, Miss Johnson, Miss Tatum, and Messrs. Adams and Galpin; visiting committee, Messrs. Potts and Jackson, and Mrs. Haskard and Miss Meekin. We ended the year £3 2s. 2d. in debt, which we hope soon to clear off. The Christmas party was successful and enjoyed. Usual vote of thanks to retiring officers.—J. W. B.

OLDHAM. Bartlam Place.—Jan. 14: Mrs. Crossley gave two very fair addresses, followed by very good clairvoyance.—A. W.

PRESTON. Lawson Street Hall.—Good audiences listened to Mrs. Lamb's control on the words "The truth shall make you free," and "To the Unknown God." Psychometry successful. The spirit of inquiry has been aroused in our neighbourhood, and we hope to have many truthseekers. A circle has been formed for the development of local talent.—E. T., cor. sec.

ROCHDALE. Penn Street.—Mr. J. Rowcroft, of Hyde, gave very interesting and instructive addresses. The audiences seemed very pleased. Several expressed their feelings by calling out "good" and "very good." Evening: The room was full. Will Mrs. Crossley, of Halifax, and Mrs. L. Griffin, of Burnley, please send me their addresses?

ROYTON.—Mr. Lomax paid us his first visit and discoursed on "The journey of life" and "Spiritual gifts" to very appreciative audiences. Very satisfactory clairvoyance; also a poem, and closed the evening's service in the Chinese language. We look forward to his next visit with pleasure, and may he be long spared to labour in the cause.—W. C.

SHEFFIELD. Hollis Hall, Bridge Street.—Mrs. France, of Huddersfield, under control, spoke at night on "Spiritualism and Religion," closing afternoon and evening with excellent clairvoyance.—A. W. N.B.—The adjourned general meeting will be held on Wednesday, 24th January, at 8 p.m.

SOWERBY BRIDGE.—Through Mrs. Wade's illness, which we sincerely regret, Mrs. Bottomley, one of our local mediums, kindly gave a short address on "Who will be the World's Reformers?" in a very effective manner, and Miss Sutcliffe gave a reading from Florence Marryat's book, "There is No Death," which was interesting. The choir also rendered good service. Moderate audience.—G. H.

SOUTH SHIELDS. John Clay Street.—Wednesday, usual meeting, when a local medium took part. 14th, a good Spiritual address from Mr. Huggins, who gave us his experiences in Spiritualism in a very forcible manner. Mr. McKellar gave some well-chosen remarks. A good attendance.

STOCKPORT.—Miss Cotterill spoke of the misconception of the value of oral prayer, and used illustrations to show the need of action to get results, and make life one long practical prayer. Night: Five hundred present, and many unable to get in. The ghastly and repugnant view of "death" held by the theologian was contrasted with logical force with the facts of the matter.—T. E.

TYNE DOCK. Exchange Buildings. Mr. Forrester, chairman. Mr. Gray's control offered an invocation, and gave an excellent address on "Man's responsibility," to a good intelligent audience.—W. R. Henry, 10, Napier Street, Tyne Dock.

WALSALL.—A free tea to between 300 and 400 poor children was given by Walsall Spiritualists in the Central Hall, kindly lent by the building committee, on Friday, Jan. 12. The collectors were Misses Adderley, Bennett, Flint, Ludlam, Mr. Ralph Venables, and Master J. Venables, who were assisted in the distribution of the good things provided by many kind and willing friends. After an enjoyable entertainment, in which some of the poor children took part, each child left the hall with an orange. This was the second year's treat to the poor of our town in connection with our society. We heartily thank all friends who assisted, who will be pleased that, after paying all bills, we shall have a small balance in hand. 14: Mr. Welsh, secretary of our Cottage Hospital, spoke in a most interesting manner on "Arbitration." Next Sunday, Mrs. Gregg, at 11 and 6-30.—S. B. B.

WALSALL. Central Hall.—Tuesday, Jan. 9: A most harmonious members' meeting. Miss Bennett, secretary, gave her report, and congratulated the members upon the successful year just closed, and announced that our plan of speakers was full for 1894. It is pleasing to know that our attendances at the Sunday public services were 427 more than the previous year. There has been an increase in membership, and several more are anxious to join, having been convinced of the truths of spirit intercourse. Mrs. Venables, treasurer, reported that we had a balance in hand of £15 17s. 4d. Officers elected: President, Mr. John Venables; vice-presidents, Messrs. Flint, T. Aldridge, J. Tibbitts, and Wm. Brown; secretary, Miss Bennett; treasurer, Mrs. John Venables; auditors, Messrs. Brown and T. Aldridge; financial sec., Messrs. T. Lawton and T. Selby; committee, Messrs. Flint, Brown, Roberts, Purchase, Jenkins, Mrs. Selby, and Mr. Alf. Selby.

RECEIVED LATE.—Leeds, Progressive Hall: 7 and 14, a good time with Messrs. Foulds and Williamson, and Miss Barlow and Mr. Thompson. Miss Barlow, only twelve, gave excellent clairvoyance, thirteen out of fourteen descriptions recognised. Hall packed at night, many turned away. Will mediums and speakers correspond who will come for a small fee and expense, on Monday nights, within the Yorkshire district? C. Levitt, 17, Danube Place, Geldard Road, Leeds. London, Bemerton Hall, King's Cross: Sunday evening, the pioneer medium, Mr. Wallace, related very interesting experiences along with others in the movement, now mostly passed over. The wish was expressed to soon hear him again. Next Sunday, Mr. Towns. Hope to have a good meeting. Clairvoyance.—Newcastle-on-Tyne: Professor Timson gave short addresses, and psychometric and clairvoyant delineations, which gave every satisfaction. His Saturday evening discourse on "Phrenology" was very interesting and instructive.—Newport (Mon), Portland Street: Mr. F. T. Hodson's guides spoke on "Knock and it shall be opened unto you; seek and ye shall find." Clairvoyance all recognised.—Rawmarsh: Mr. Geo. Featherstone's guides spoke very ably on two subjects from the audience.—Wakefield, Barstow Square: Mr. Brook's guides gave excellent discourses and clairvoyance. Every one pleased. After-circle for members. Mrs. Hall promises well, and with further development will make a good public medium.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Attendance 56; marching very fair. Recitations by Misses E. Barraclough, L. Parker, A. Parker, E. Dodgson, R. Brett, Masters W. Dodgson and J. Pullan. Mr. Lee spoke a few words to the children. Conductor, Mr. Wm. Wilkinson.

BATLEY CARR.—Two excellent sessions. Recitations on the Teachings of Spiritualism and the presence of angels well rendered. Group lessons on "The Use and Abuse of Veneration," "Why we Breathe?" &c. There has recently been a marked improvement in attendance and order, owing to several new rules. Each member has a "Manual" provided with their name written on it, so that if it be disfigured in any way we shall know who is the guilty party, as no one but themselves will be allowed to use it. Each group leader distributes and collects the "Manuals" belonging to their own group, so that it is speedily done and without confusion. Another rule is, that in future prizes are to be given for good behaviour as well as for good attendance. All who are called to order twice during one session have a star put alongside their attendance mark, such marks to be counted against them at the year end, while all attendances not bearing these marks will receive an increased value. The rules have worked well so far, no one having to be named. The choir is making good progress with the "Spiritual Songster." Our appreciation of it deepens as time goes on. It is now adopted by the society.—A. H.

COLNE.—A very good session. Chain recitations and marching nicely done. Recitations by Masters Hebblethwaite, F. Christian, J. Christian, T. Wood, Miss S. Smith, L. Lovell, A. Green, May Marshall all well rendered. Group sermons very attractive. Conducted by Mr. T. Lovell.—E. H.

HALIFAX.—We gave the scholars their annual Free Tea and Social on Dec. 30, when about 160 sat down to an excellent tea, and afterwards enjoyed games and dancing.—[Please write on one side of the paper only.]

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A fair attendance. Vocal duet by the Misses L. and J. Sewell very well rendered. Prof. Timson visited us for the first time, and showed some diagrams. His few amusing and instructive remarks on Phrenology were listened to very attentively. We hope to see him again. Thursday, the 25th, Mr. Kersey is to give the Lyceum members a Magic Lantern Entertainment. Parents and friends will be admitted at 3d. Come and spend a happy evening.—M. A. B.

OLDHAM. Bartlam Place.—A pleasant session. Miss Wainwright conducted. Recitation, Miss Brookes. Marching and calisthenics, then classes. Discussion, Jan. 21, "How to make the Lyceum a source of Mutual Improvement," to be opened by Mr. Standish.

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. 26, China Street.—February 3, a meat tea (beef and ham) at 4 p.m. Tickets, 9d. and 6d. All are welcome.

ARMLEY. Mistress Lane.—Saturday, January 27, Lyceum tea at 4-30 and entertainment by Lyceum children, conducted by Mr. Wm. Wilkinson. Adults, 6d.; children, 4d.; entertainment, 2d.

BIRMINGHAM.—Debates every Tuesday at eight prompt at Garden Restaurant, Paradise Street.

BRADFORD. Milton Progressive Hall, 32, Rebecca Street, off Westgate.—Saturday, January 27, a meat tea at 4-30 and entertainment at 7. Tickets, adults 9d, children 6d. Councillor C. L. Robinson, chairman. Prizes will be given to Lyceum scholars. Songs and recitations.—W. H. Kendall, 72, Arthington Street.

BURNLEY. Robinson Street.—Saturday, Jan. 27, at 7 p.m., magic lantern entertainment, on "A Trip to Chicago Exhibition," by Mr. Albert Wilkinson, Haslingden. A number of comic and effect slides will also be exhibited. Admission: Adults 3d., children 1d. All friends cordially invited.—Thos. Wilkinson.

CARDIFF.—21st, Mr. W. J. Leeder, of Plymouth, will deliver addresses at 11 a.m. and 6-30 p.m. 25th, Mr. J. J. Morse, of London; 11 a.m., "Old Problems re-stated;" 6-30 p.m., "The Salvation of Death;" also 29th, 8 p.m., replies to questions.

HALIFAX.—Grand tea at 4-30, and social for benefit of new church. Admission to tea and social: Adults 1s., children under 12, 6d.; social only, 6d. and 3d. The Lyceum string band will play for dancing.

HALIFAX. Winding Road.—Saturday, Jan. 29: Tea party, entertainment, and distribution of prizes to about 44 scholars. Tickets: Adults 9d., children 6d.; entertainment, 6d. and 4d.

HUDDERSFIELD. 3a, Station Street.—Saturday, Jan. 27: Tea party and social at 7. Songs, readings, recitations, and games. We shall be glad to meet many old and new friends.

HULL.—Jan. 28 to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome him.

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.

LIVERPOOL. Daulby Hall.—January 21: Mr. J. J. Morse, of London. 11 a.m., "The Negations of Spiritualism." 6-30 p.m., "What men find hereafter."

LIVERPOOL. Psychic Church, Albert Hall, Cazneau Street.—At 7 p.m., Mr. V. Wydes. Subject, "The Spiritual Genesis of Love, temporal and eternal."

MACCLESFIELD.—Jan. 21: At 6-30, a lantern lecture, entitled, "A

Walk through Westminster Abbey." Vocal and instrumental music interspersed. 28: 3 and 6-30, Mrs. Stansfield.

MANCHESTER. Pendleton.—Jan. 21: Mrs. Wallis. Afternoon, "The Veil Lifted." Evening, "The Use of Spiritualism."

NEWCASTLE-ON-TYNE.—Mr. J. W. Griffen Hodson, of Birmingham, Jan. 21, at 6-30 p.m., subject, "How I became, and why I am a Spiritualist;" also Mrs. E. Gregg, of Leeds, on the 28th, at 10-45 and 6-30. Short addresses and clairvoyance. Also séance Saturday, at 7-30, for clairvoyant delineations.

OSSET.—Anniversary tea, at 4-30, and entertainment at 6-30, Saturday, January 27. Adults, 9d.; children, 4d. Entertainment tickets, 2d. All are invited. Mr. Bradbury will give two addresses on Sunday, the 28th.

PARKGATE society, near Rotherham, would be pleased to hear from any local medium who would give Sunday night service for railway expenses for the benefit of the building which we greatly need. Will mediums kindly communicate with W. T. Turner, sec., Meadow Works, Rawmarsh, near Rotherham?

SLAITHWAITE.—21, Mr. E. W. Wallis. Afternoon, "The upward march of man." Evening, "The social reformer's need of Spiritualism;" 28, Mr. Tom Bamforth.

STOCKPORT.—The entertainment which was so successful on Dec. 25 will be repeated with additions on Monday, Jan. 9, in aid of our organ fund. Admission 3d. A few seats 6d. 7-30 p.m.—T. E.

SUNDERLAND.—In February (date not yet fixed) Mrs. Russell-Davies (Bessie Williams) will lecture and hold meetings for clairvoyance, etc. Correspondents wishing for fixtures in the neighbourhood are requested to communicate direct to Mrs. Russell-Davies, Sunnyside, Ledrington Road, Upper Norwood.

WEST VALE.—Grand social and dance on Saturday, January 27, in Mr. Smith's furniture warehouse, Victoria Street, lent for the occasion. Large floor, full band, M. C. Admission, 6d.; refreshments provided. A hearty invitation to all friends.

YORKSHIRE UNION. Special Mission Services.—Batley, Jan. 22, Mrs. Craven.—W. Stansfield, hon. sec.

PASSING EVENTS AND COMMENTS.

MONTHLY PLANS next week. No long reports, please.

THE REV. SHOWMAN is about to visit Bacup. If the local friends are wise they will let him severely alone; they replied to him some years ago and there is no need to repeat the dose. Don't go near him, build up your own cause at home, and his show will fail.

ADVERTISEMENTS are often very funny reading. The following choice specimen appeared in the *Manchester Evening News*, January 11th, 1894: "Godly parents having youth wanting situation at 10s. per week, address, etc." Surely their trumpeter is dead! Could conceit and assumption go further?

A GOOD IDEA.—Mr. Mason sends us a prettily got up and neatly printed card, bearing the following inscription: "Children's Progressive Lyceum, Hammerton Street, Burnley. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one."

MR. AND MRS. T. RHODES, 31, Murgatroyde, West Bowling, Bradford, desire to sincerely thank Mrs. Russell for her treatment of their little girl Nellie, who was nearly blind through inflammation of the eyes, and rapidly becoming worse; she seemed to be wasting away, but is now quite well and her sight is all right. Many thanks to Mrs. Russell and her inspirers.

MR. W. BOONE, of 5, Platt Street, Leigh, writes: "I am requested by Ann Riley to send word that her daughter-in-law has been under medical treatment and was getting worse. The doctor called it inflammation of heart and dropsy. He had no hopes of her recovery. Mr. Adams was sent for, and his guides gave her relief the same night. She is progressing favourably, and the doctor has not to go again. She blesses the day for knowing Spiritualism."

SPIRIT PHOTOGRAPH SLIDES FOR EXHIBITION.—Several friends have made enquiries about "slides," but at present we are not acquainted with any one who can lend them. If any of our readers can supply us with information as to where "slides" of spirit photographs can be obtained on hire, or purchased, we shall be greatly obliged. We, a short time since, lent Miss Houghton's "Chronicles of Spirit Photography" for the purpose of making slides, but the book has not been returned yet. Perhaps this will bring it!

HALIFAX SOCIETY sends us a printed balance sheet, showing an income of £248 9s. 7d. during 1893, and a balance in hand of £2 1s. 5d. The capital account shows the total worth of the society at £824 9s. 7½d., and a sick fund £1 5s.—£45 13s. 7½d. gained during the year. Thanks are tendered to the officers and committee. The new church is to be erected in Rhodes Street. Unity and enterprise and enthusiasm are always essential to growth. We congratulate our friends. A profit was made during the year from sales of *The Two Worlds* of £2 18s. 7d., but for which there would have been a deficit of 16s. 10d.

"BAPTISM."—A correspondent protests against a comment in a contemporary on the use of the word baptism, and affirms that there are baptisms of fire, sorrow, trial, love—in fact, baptisms of all kinds, and that the reception of a little babe into a band of ministering spirits is a spiritual function far higher than any sacerdotal rite. This correspondent protests against the spirit displayed in what is characterised as an attack upon the mediums concerned. But what does it matter? Let each one be fully persuaded in his own mind and go his way, and disregard ungenerous criticism.

COMPLAINTS reach us from several sources of inability to procure *The Two Worlds*. "When I asked for *The Two Worlds* at the meeting they were all sold out," etc. Friends would do well to give instructions to the agent at the rooms (or their newsagent) to procure a copy for them regularly every week, and then they would not be disappointed, or else send us half-a-crown and we will post the paper to them for 24 weeks. We make this offer to new subscribers to induce them to give the paper a fair trial, believing that at the end of the time they will feel they must go on with it—they cannot do without it. Every Spiritualist owes a duty to the cause to support "our paper."

NOTICE TO AGENTS.—Should your parcel of *Two Worlds* not arrive kindly send us word immediately, so that we can send a second supply in time for Sunday.

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

"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.

"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.

THE VEIL LIFTED.—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, post free 2s. 3d. 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.

THERE IS ONE feature running through all this psychic phenomena which cannot be gainsaid. There is an independent intelligence back of them all; and whether it be Odic force, or a surplus of intelligence lying around loose, which has nothing better to do than to rap on furniture, tip tables, and fabricate messages, poems, and sermons, it is at least curious that it is always consistently heterodox in its utterances. If it is electricity, we should think that orthodox people generally would fear to send telegrams or have telephone boxes in their houses, lest this independent, intelligent electricity might at any moment break out into heterodox and Spiritualistic utterances.—From Mrs. Duffey's *Investigative Study of Spiritualism*. Price 1d. Post free 1½d.

MRS. FIRTH'S LIBRARY FOR SALE.—These books can now be seen at 73a, Corporation Street, Manchester: Morse's Leaves from My Life, 2/6 (scarce); Modern American Spiritualism (Mrs. Britten), 7/6; Nineteenth Century Miracles (Mrs. Britten), 6/6; Hated (First Edition), all the plates, 7/-; Jesus of Nazareth (Clodd), 2/6; twelve numbers of the Unseen Universe, 3/6; Old Truths in a New Light, by Countess of Caithness, 6/6; Apocryphal New Testament, 1/6; The Alpha, 3/-; Farmer's New Basis of Belief, cloth, large type, 3/-; Nuttall's Dictionary, 1/6; Popular Life of Buddha, 2/6; Lillie's Astrology, by Zadkiel, 3/-; Gen. Booth's Darkest England, 3/6.—Address, F., care of Editor, *T. W.*

AN ABERDEEN MYSTERY. "GHOSTS" IN A CHURCH.—This forenoon the tenants of a house adjoining Crown Terrace Baptist Church were placed in a very great state of alarm owing to a number of unusual sounds and noises proceeding from the church. The police were immediately informed of the strange circumstance, and a policeman was despatched to the beadle, Mr. David Sutherland, 15, Loch Street, for the keys of the building. The officers, accompanied by several of the neighbours, then went into the church. Every part of the building was thoroughly inspected, each seat being separately examined, but nothing could be found which would account for the mysterious noises. One of the neighbours who heard particularly loud noises, stated that the cry of "Murder" was distinctly heard, and it was because of this that the police were called.—*Evening Gazette*, Sept. 14, 1893.

CONFIRMATION OF A STRIKING STATEMENT, psychometrically made in public, at Burnley, by Mr. J. B. Tetlow.—Mr. Norman Latham, of 216, Colne Road, Burnley, writes, under date 15th inst., to Mr. Tetlow, as follows: "I have the pleasure in hastening to inform you that your description of the chest of drawers in No. 2 bedroom was correct. The papers lost were found, as described, at the back, but under the first long drawer. One was from a friend, Mrs. R., of Derby, an acquaintance first formed in July, 1893, at Southport, whilst on a three weeks' sojourn there by Mrs. Latham. The letter written in reply to the one referred to above, and with it got behind the particular drawer and was posted, and as we desired to acquaint this friend when Mrs. Latham passed on, Nov. 19, 1893, we searched, but could not find the letter with her address on until you communicated this information to my daughters PUBLICLY on Sunday afternoon last, at Hammerton Street Rooms. No time was lost in despatching to our Derby friend our loss. Our full measure of gratitude cannot be expressed in thanks that you have been the means of communicating this information. You are at liberty to make what use of this note you think fit."

BLACKPOOL papers devoted considerable space to reporting the anniversary proceedings of the local society. The *Herald* reporter seems to have looked down from his superior heights, and indulges in some sarcastic sneers in his comments upon the proceedings and Mrs. Craven's services. About 120 persons partook of tea, and an enjoyable entertainment was gone through. At a meeting at 24, Clifton Street, on Dec. 2, 1892, twelve persons resolved to form a society. Mr. L. Firth was appointed secretary, and Mr. A. E. Helme treasurer *pro tem*. Opening services were held at Mrs. Butterfield's residence, in Banks Street, and until the end of February meetings were held at the homes of members, for which the society tendered heartfelt thanks. Afterwards Broughton's coffee tavern and the Prince of Wales Theatre were taken, and meetings are now held at the Liberal Club. Three members have "passed to the higher life"—the secretary, Mr. L. Firth, a good and energetic worker; then Mrs. Moore, a quiet yet earnest Spiritualist, and Mr. Samuel Laycock, the "Lancashire poet," who was a regular attendant at the meetings, and a good supporter. After six members had left and three had died there are now on the books 32 members. The balance-sheet showed income £65 13s. 8d., and expenditure £64 1s. 7½d., leaving a balance in hand of £1 12s. 0½d.

IN MEMORIAM.

We deeply regret to announce that David, the beloved son of John and Victoria Waterhouse, passed on January 7, 1894, aged 15 years and 11 months. The mortal form was interred at Brighouse Cemetery, January 11, the service being conducted by Mr. J. Armitage, of Dewsbury. A good number of Lyceum scholars attended the funeral, and afterwards sent their kind expressions of sympathy to the parents, coupled with regrets at the loss (in flesh) of a brother member since the commencement in 1889. Mrs. Midgley made special reference, giving words of comfort and consolation to the bereaved on Sunday, both in the afternoon and evening. A large number of Spiritualists and others assembled at the cemetery.—C. G.