

The Two Worlds.

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THE REPUBLIC OF LABOUR AND THE EMPIRE OF WEALTH.

BY J. J. MORSE.

A paper read to the Manchester Debating Society, at Corbridge's Cafe, Lever Street, on Tuesday Evening, January 23, 1894.

It is popularly supposed that this United Kingdom of ours is composed of four united nations, the Celts, Gaels, Cymry, and Britons, living more or less upon terms of mutual harmony and good will. No doubt the lapse of time is surely softening, and slowly effacing, the national distinctions, and now-a-days costume, customs, and language are gradually approximating to one level, instead of maintaining, as in former times, their several local peculiarities. Religious tolerance, more general education, increased political freedom, and social fusion, are some among the causes working for an amalgamation into one nation of the peoples of the four general nationalities of Great Britain. Sentimentalists may deplore the disappearance of John Bull's top boots and low crowned hat, of Sandy McPherson's kilts and philabeg, of Taffy's strange language, and Paddy's frieze coat and shillelagh, but the practical reformer sees in the extinction of such idiosyncrasies the removal of many barriers to the brotherhood of man. Even the old party lines in politics are more than uncertain of outline to-day, as Tory, Whig, Liberal, and Unionist, each feels in some sort that the people's good is above and before all party strife.

But hopeful as appears the outlook for the ethnic amalgamation of our inhabitants, yet, that hope seems

Sicklied o'er with the pale cast—

of doubt, when a descent is made into the actual social and industrial conditions in this—which "Nunquam," Robert Blatchford, not without justification, somewhat caustically describes as—"Merrie England," in his recent work so christened. The mildest mannered cannot deny that things are not as they could, while the most strenuous reformer unequivocally asserts that far too many things are a great deal worse than they should be. But, careless, or thoughtful as one may be, the fact that the social life of our people comprises but two nations, is at once apparent upon the briefest examination. Two nations as distinct as can be in circumstances, locations, habits, pleasures, pursuits, nay, even in form, feature, and speech. The two nations of the Rich and Poor; or, as a writer once put it—of rich idlers and poor producers! Such, too, not by their inherent virtues on the one side, or wickedness upon the other, but rather as the logical outcome of the illogical conditions of existence into which both were born. There is an intermediate territory, it is true, between these two nations, variously called Law, Order, or Religion, officered by one party, and paid for by the other. It is a sort of "buffer state," used mostly in the past to protect the rich nation, and keep the poor nation in bounds. Sometimes an unlucky member of the rich nation is sent across this strip of territory to the poor nation; sometimes also, with much difficulty, a poor nation man crosses to the rich nation, generally being heartily cursed by his former friends as a renegade, and not unfrequently deserving such attention at their hands. But let there be no mistake here about these two nations—or about one of them at least. The poor nation is not that great army of paupers who number some 2,000,000 odd, of indigents, out of works, or loafers that are generally described as "the poor," who are said to be "always with us," but the poor nation is made up, oddly enough, of the hardest worked and most industrious men and women in our midst. Mechanics, miners, craftsmen, and women, in a word, of all sorts and orders, the real producers of all we have, hold, eat, use, wear, build, make, or enjoy, in anywise whatsoever. You and I, perhaps, among the rest. For, as you will find, the workers, i.e., the producers, are in every respect the poorest in every state of civilized society to-day. Is it not more than a trifle odd that the man who does least, has the most?

Exactly as a household must have an income to sustain its outgo, so must a nation also. Each of these nations

must needs have its income, but that of the dependent is always derived from the independent. Naturally the obvious question arises, From whence does the independent get the means for supplying the income to the dependent? Clearly there is no such thing as a natural wealth fund, for wealth, as wealth, is in itself a result, and at a conceivable time did not exist. What, then, is the cause of wealth? Adam Smith and Henry Fawcett are precise upon this point—"No wealth can be produced without labour." Why, then, if labour produces wealth, have we poverty? Why, too, have we undue riches? For these reasons. First, all men do not labour; second, a portion of the labour of the worker is taken to maintain the non-worker; thirdly, because the tools and raw materials the worker needs are not his; and fourthly, because those who own tools and materials will not allow the worker to use them except upon such terms as the owners choose. Stripped of all rhetoric the case is thus stated in a nutshell—the worker is taxed to the utmost limit of his efficiency to sustain the non-worker; hence the cry for a "living wage" as a last rampart between the worker and starvation. A bare subsistence has been the limit of the old political economy, and that must needs be conceded if the worker is to be kept alive and in some sort enabled to work; for if work ceased, then stop rent, interest, profits, dividends, and the like.

What would you think was Great Britain's income? In 1889—the nearest available year—it amounted to thirteen hundred and fifty millions of pounds, but of actual money there was but some £130,000,000, or less than £4 per head, in existence. There is no necessity to tell you that "money" is but a small part of "wealth." Here, again, comes the question, Who produced this income? and again the answer is, the workers—of all sorts. Now who are the workers? According to the census of 1881 they were classified as follows. I quote from the masterly tract of the Fabian Society—"Facts for Socialists":—

Industrial—		Commercial—	
Males	5,889,720	Males	1,158,155
Females	2,097,809	Females	26,344
	<u>7,987,529</u>		<u>1,184,499</u>
Agricultural—		Domestic—	
Males	2,435,569	Males	317,868
Females	215,108	Females	2,088,868
	<u>2,650,677</u>		<u>2,406,736</u>
		Professional—	
		Males	652,943
		Females	288,919
			<u>941,862</u>

A further statement shows that the total workers rise to a trifle over fifteen millions of men and women; that nearly twelve millions and three-quarters of persons of both sexes, under twenty years of age, were returned as "unoccupied;" and actually 6,991,302 persons, over twenty years of age, were returned as unoccupied, 407,000 of these being males; not paupers, but the idle rich, are here referred to, and, virtually, this latter number represents, say, in round numbers, a population of about 1,630,000, who are sustained in idleness by some 15,000,000 workers. But the smallness of their numbers may be urged as being no great tax upon the workers. Nor would it be if they received from them the same sort of average subsistence that the workers must be content with. It is only when the startling difference between the wages of the workers and the wages of the rich, in the form of rent and interest, is taken into consideration, that the appalling inequality of our present social order flames forth in all its lurid hue. For the figures are something like this: The small rich nation of nearly 7,000,000 have to rub along on about £850,000,000 a year, and the large poor nation of some 15,000,000 must do the best it can with something over £500,000,000; but the smaller nation is not

industrially productive, as also is the case of the 12,000,000 odd under twenty years returned as "unoccupied." In a sentence, the idle rich and the idle poor, as also the idle vicious and the poor derelict—whom we call the pauper—have all to be kept by one provider, and that is Labour, which, after its toil, gets barely two-thirds of the results of its own production, though it outnumbers the rich nation something like fourteen to one! Alike in numbers and in needs, its preponderance of claim is undeniable. It may make it clear if stated in this way. In one house lives one man, in another house there live fourteen men. You have fifteen pounds to bestow. How would you act? If reasonable, you might say, "Give a pound to each—fair all round." But our present conditions give fourteen pounds to the one man and one pound to the fourteen men! Is it very strange that reformers cry aloud in our midst against such injustice?

I have little faith in the present value of any Utopian schemes for establishing industrial communes, brotherhoods, or republics. Where can they be erected? The landowners own the land; will they encourage their own extinction by letting it for experiments designed for their elimination? Scarcely. The capitalist owns the means of production—mines, factories, machines, and what not—will he forego his interest? Not very likely. The landlord owns our buildings, and must have his rent. As the worker only gets about £77 per annum per adult male to keep an average of five persons upon each year, his republic, in a capitalist country, is about as real as a castle of Spain of the proverb. True, he can go to other lands, but where? And wherever he goes tools are needed, food must be had, money remains a necessity, and, eventually, his republic "busts," and your disgusted experimentalist is thrown back into either his former, or an even worse, condition. The empire of wealth is to-day a hard and fast reality. Money is king; interest and rent are his chief ministers; landlords, capitalists, commercial sweaters, the idle rich, and the large army of the too-proud-to-work-and-too-honest-to-steal make up a court that is proving as destructive to Merrie England as was the court under the kings of France to that fair land across the silver streak. Is there no similar danger here of a red reckoning?

To found our republic must we destroy our empire? Or will it be a case of restitution and right adjustment? Shall the republic of labour stand upon the rights of man, or the craft of men? Must the exclusiveness of the empire give place to the universalism of human good? We are at times told that we have no right to enquire what the rich do with their riches. Quite so. But we have a right to enquire where they get their riches from. If those riches are unduly gained and unwisely squandered, a double wrong is done. First, some one is deprived of something justly due to him, and second, the wasting process leaves the waster so much the poorer and hungry for more to spend, i.e., waste. If the rights of one are the rights of all, so the wrongs of one must be the wrongs of all. If the empire of wealth means idleness, uselessness, unproductiveness, and with these every advantage of physical comfort and pleasure, for which nothing useful is rendered in return, then the empire must go—it cannot be mended, so it must be ended. That ending will lead to the restoration to the workers of the land and its products, and all the instruments of production, for the use of which the little empire of wealth exacts so tremendous a rent to-day.

Now as to our republic. Its members should surely be healthy. To-day 55 per cent of workmen's children die before they reach five years of age. Insanitary dwellings, underfeeding, unhealthy parentage must not be features of the worker's republic. His work must be performed in safety. In 1888 14,908 workpeople met with fatal accidents. These figures applied to England and Wales alone. He must be secured a competency, as he would be. But in Jan., 1891, there were over 977,000 paupers in Great Britain, and their cost was over £10,000,000 per year. He must have leisure for social life and personal culture. To-day he depends upon evening classes, after his day's toil is over. He gets a nine hours' day, after a bitter struggle, and is not quite jubilant over the possibility of an eight hours' day to come. In his republic, when every adult male works at a useful work, four hours would well suffice to supply necessities, and even luxuries, were rent and interest abolished, and so not to be provided for. Is this republic Utopian? Yes and no. Yes, under our present conditions; no, if those conditions are changed.

How can so radical a change as would be needed be effected? The sacredness of property, the sanctity of con-

tracts, must be respected. Ancient deeds and grants cannot be overthrown without due consideration, i.e., compensation, in plain English. Very well, execute all contracts, protect all property deeds and grants to those now born under them, but extinguish them as the benefiting lives lapse. Municipalise and nationalise land, labour, and instruments of production. Compel all to work who are able, and let those starve who won't. And in doing these things you will finally merge two nations into one—the Republic of Humanity, with equal rights for all.

But the republic of labour is not for Britons only. It is a wider matter than that. Our fellow-workers in France, Germany, Italy, Spain, Russia, India, and the East must all come in. The Briton is powerful in many things—his prowess has been attested on many a red field of strife. Here is a war for him to wage, to help the freeing of the world's industrial slaves. His republic must be one and indivisible, an all-embracing body politic, including all mankind.

Look with me a moment into the future. See, yonder, sparkling and glinting in the sunlight, the white houses of production, their windows gleaming as diamonds, their machines bright and beautiful, as though of silver and gold. No turgid stream winds its sickening way among green swards. No fetid smoke breathes forth pestilence and death. No wan faces or tired bodies attest the galley slave-like toil of to-day. Fair homes, well furnished; books, flowers, music, art, and culture adorn them; women fair to see, by reason of healthy, happy maidenhood, wifehood, and motherhood; troops of children, smiling, happy, well fed and well cared for; men healthy and upright in body, earnest and happy in thought, broad of brow, sweet of life, aspiring of soul; these are of our new republic, and they are such because the producers of the world are no longer robbed of what is justly theirs. The republic of labour is crowned with health, happiness, and peace, and men speak, as of a remembrance of a dark and evil past, of that time when the empire of wealth divided society against itself, worked unnumbered woes, and so oppressed the toilers of the land that, at last, under their intolerable agony, the people asserted their rights, remade the laws, regained God's gifts for the common use, and formed that state of equality and justice that will constitute not only the republic of labour, but the republic of humanity in the good time yet to be.

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

By ALFRED KITSON.

CHAPTER V.

MR. HENDERSON, learning that Professor Munroe would be the speaker on the following Sunday for the Spiritualists of Newtown, determined to hear his exposition—"The World's Crucified Saviours." What the professor would make of it he was puzzled to conjecture. He only knew one saviour, Jesus.

Sunday evening came at last, and he found himself seated by the side of Miss White, in a clean, well-lighted, and ventilated hall, which was filled to its fullest capacity with a most intelligent audience, not at all likely to be satisfied with theory devoid of common sense and logical conclusions. No, the audience was one to inspire the critical onlooker with the fact that he was in the midst of men and women of mental ability and moral integrity, who demanded facts, and not fancies; truths, and not far-fetched theories; realities, and not barbarous suppositions. Having thus "taken stock" of the gathering he composed himself for the opening service, the devotional part of which was thoroughly reverential, though devoid of the usual phrases of orthodox cant about "blood," "the wrath of God," "redeeming grace," etc., etc., the absence of which Mr. Henderson duly noticed.

The lecturer, whose appearance on the rostrum was greeted with suppressed admiration, opened his discourse by laying down the premises that by the world's saviours he meant those noble-hearted reformers who were above and beyond their day in instructing mankind in social, moral, and spiritual knowledge, and leading them out of the lowlands of ignorance up the mountain of truth, which was better known as social, moral, and religious evolution. That such conduct always entailed poverty, contumely, and persecution, which often ended in the loss of liberty and life. That the persecutors were, in every instance, the ecclesiastical authorities, whose influence and power over the masses were always endangered. Such spiritual teachers,

or saviours, marked distinct epochs in the world's religious history, and were evidences that God, the great Eternal Father, had never left his children to grope their way wearily in the dark uncertainty of life, but had always provided himself with a witness. The professor then enumerated a long list of saviours, or avatars, who had lived, taught, and suffered in the ancient Orient, whose histories are held sacred in the bibles of the East to-day. Then he reviewed in rapid succession the prophets of the Jews, the martyrs of the Greeks, the Christian Jesus, and the martyrs of science, all of whom were ruthlessly persecuted by the ecclesiastical powers in their several days. He concluded his eloquent and able address with a brilliant peroration on the present outpouring of spiritual power, and prophesied its ultimate success despite all the powers of ecclesiastical interests that were in league against it, and resumed his seat amidst an outburst of applause.

Mr. Henderson was amazed beyond expression. In that brilliant discourse a new world of religious and spiritual life and activity had been opened up to him of whose very existence he had been almost entirely ignorant. He had never heard the Oriental nations spoken of except as heathens, idolaters, and superstitious people, who were in great need of bibles and missionaries. And now, for the first time, he learned they had saviours in plenty, whose acts and teachings were similar to his much revered Jesus. To such an extent did this similarity obtain that had they lived subsequent to Jesus, instead of prior, he would have come to the conclusion that their saviours were mythical beings, whose get-up had been stolen from the Christian's scriptures. Of course, it was out of the question that his Jesus was a mythical being whose life, acts, miracles, and teachings had been stolen from the Pagans.

On the following evening he sought an interview with the professor, being determined to carry out his original intentions, despite the pleadings and warnings of his minister.

After a little beating about the bush he ventured to remark that "it was very strange these spiritual manifestations should only make their appearance in the nineteenth century of the Christian era; and that the Old and New Testaments, which had been given for the guidance of mankind, and which alone made known to the world God's plan of salvation, should contain nothing of a like nature, or any prophecy concerning them."

"Do you urge that as a reason why we should be very reluctant to accept them, even supposing that your surmise as to scriptural silence is correct?" asked the professor of his interviewer.

"Yes: I refer to it as an objection which might be urged by every faithful Christian," he answered.

"Then every faithful Christian, in order to be consistent, must not accept any modern invention or discovery, simply because the Bible does not mention or contain any prophecy concerning it, and we must despise and ignore modern mechanical appliances, such as the steam engine, the locomotive, the steamboat, the telegraph and telephone, the printing-press, etc."

"But I did not mean the prohibition to apply to mechanical matters, nor yet scientific, but simply spiritual phenomena. The others are a real need of the age, and we could not well do without them. In fact, to try to do so would unbind society."

"You admit then there are exceptions to the rule, that the scientific and mechanical discoveries are necessary, but that proof positive of the continuity of human life is not necessary to meet the wants of the age. But yet, strange to say, infidelity is on the increase; it is deplored on every hand by ministers of every denomination in Christendom, and each and all are powerless to stem the tide. The thinkers of the day demand facts, and they are offered articles of faith and creeds, which are an outrage to the better nature of every good man and woman. Spiritualism, with its facts, which give the required proofs that man is not merely a physical agent, but an immortal being, and, as such, survives the change called death, is counted of no moment, of no value in the world. Very strange, is it not?"

"But I am told it denies the fall of man through the disobedience of our first parents, and, as a natural consequence, the atonement offered by Jesus for the sins of the world; and so does more harm to mankind by these gross teachings than it does good by its facts."

"Charges," said the professor, "are not proofs. You must first prove that the teachings of Spiritualism are gross.

Suppose you are about to visit a distant part of the earth, and you read in old books various conflicting ideas and conjectures concerning it by men who never visited it, and therefore know nothing as to its location, people, and custom; and, before setting out you meet a native of that distant country; but, unfortunately, his account of its location, people, laws, etc., conflicts almost in every essential with what you have read. Which of the two, the one speaking from experience or those speaking from conjecture, would you accept as the most worthy to be believed?"

"In such a case as you have so graphically presented, common sense would say the one who had lived there. But how does that apply to the subject in hand?"

"It applies as follows: The spirit world is generally believed to exist in the form of two places, one for the bad, called hell, and one for the good, called heaven, but their 'location' is an open question. The kind of people who reside there is also an open question, and the laws and conditions are in the same category. All is conjecture. The very description of heaven, of the throne, the Lamb, the four and twenty elders, the sea of glass and abnormal beasts, the blood and fire, are all allegorical figures whose secret meanings are lost. It is on these conjectures that the creeds are mainly founded, on which the eternal happiness of mankind is said to hang. When these conjectures, and the beliefs that are based on them, are contradicted by those who live in the other world, those who have proved the great secret for themselves, common sense demands our acceptance of their testimony as being the only true and reliable one."

"Why do you say that the kind of people who are in heaven and hell is an open question, when it is everywhere taught that the good and the righteous go to the former, and the bad and wicked to the latter? The remark appears both uncalled for and unwarranted."

"Not at all, sir, when you remember that you are taught in one portion of 'the Book' that men will reap that which they sow, which precludes the wicked from going to heaven, while other passages assert that faith alone is necessary to redeem us from our sins. And on this latter doctrine Christianity takes its stand. It calls on the drunkard, on the robber, the liar, the cheat, the swindler, and even the murderer in the condemned cell, to repent, to believe in the blood of Jesus, and his sins, though as scarlet, shall be made as white as wool; so that I still assert it is an open question what kind of people occupy those two places: whether the good through want of belief are in hell, and the wicked through belief are in heaven, or whether each and all reap according to the deeds done in the body."

"That is the logical way of putting it," Mr. White ventured to remark; "but it is one that is too frequently overlooked, I am sorry to say."

"Now, as to the other point, touched on in your opening remarks," resumed Mr. Munroe, "namely, that spiritual manifestations should not make their appearance until the present century, and the inference that the Bible does not contain anything of the kind or prophecy concerning their subsequent appearance, allow me to assure you that spirit phenomena and communion run through the whole of both Old and New Testaments. I claim that every act and command and advice given in the book by other than physical human beings are cases of spiritual manifestation and evidences of spirit power."

"But you do not really mean to claim that visions and messages of the angels of God are in any way allied to Spiritualism?" exclaimed Mr. Henderson, in evident surprise.

"Such is the case."

"Surely you are aware that angels are spiritual beings who never had an earthly existence, but were created specially by God to be the bearers of His divine will to the chosen people on earth?"

"I am quite aware that such is the general opinion entertained by Christians, which has been foisted on them by a designing and interested priesthood, and I am also aware that such is an error. For the true significance of the Hebrew term *Malach* is angel, or messenger. While we have it on the authority of the Rev. Dean Prideaux that the Hebrew words *Sheliach Zibbor*, which is frequently rendered in our Bible "the angel of the Lord," really signifies "the angel or messenger of the Church," and hence it is that the bishops of the seven churches of Asia are in Revelation called the angels of those churches. The learned dean argues that as the messengers of God to his people were

called angels, so the bishops who intercede for the people with God are also entitled to the term 'angels or messengers of the people of God.' And again," continued Mr. Munroe, "the New Testament was at first written in Greek, and the Greek term *angelos* means a messenger, which has been contracted into *angel* by the translators. Now, if the translators of the Old Testament even, had honestly fulfilled their trust and given the correct meaning of those passages and kept out the corruptions I pointed out to you on a former occasion, what a different aspect would the Scriptures have worn with regard to spiritual manifestations, and what millions of human lives would have been saved from a cruel and ignominious death as witches to satisfy the fanatic demands of the masses, led on by a still more fierce and fanatic priesthood, who were blind leaders of the blind, and so they remain to this day."

Thus were Mr. Henderson's suspicions regarding more misinterpretations confirmed, and his faith in the authority of the Bible was becoming shaken to its very foundations. He could no longer oppose the Bible, he had so steadfastly made his guide, to Spiritualism. Indeed, he felt that to attempt it was simply inviting the Professor to beat him on his own ground, and he therefore decided that "discretion was the better part of valour." He determined to watch and wait for favourable opportunities in the shape of inconsistencies in the teachings and philosophy of Spiritualism which he might chance to hear.

"Now that you have cleared away the misconception of the nature of angels, I suppose it would be an easy matter to show that the ancient Jews had similar manifestations of spirit power to those we have to-day?" Mr. White ventured to ask, in the hope of being able to obtain a further elucidation of the subject that was under consideration.

"You are quite right. It would be an easy matter to parallel the greater portion of the Biblical manifestations—I say the greater portion of them advisedly, for there are some that I could not parallel if I would, and most certainly I would not even if I could."

"And what particular manifestations are they?" eagerly asked Mr. Henderson, in the hope of having a weak point discovered unto him, which he could turn to good account.

"Such as speak of his Satanic majesty in the shape of a talking serpent. The talking ass of the prophet Balaam, and the slaying of hundreds in a single night by an angel of the Lord, are altogether outside the pale of modern Spiritualism," answered the Professor to the great discomfiture of his interrogator, "while we could easily parallel materialized spirit forms, giving instructions by writing both as to buildings and prophecies, handling of fire without being burned, writing by invisible hands, speaking in unknown tongues, and interpretations of the same; visions of spirit friends, and of heavenly scenery; the levitation of the human body, and the transportation of the same to a great distance; not by the grotesque method of carrying them by "a lock of hair," but in loving arms of invisible spirit friends; causing the lame to walk, the blind to see, the deaf to hear, and the mourner's heart to be comforted; and when the grateful heart of the receiver of any or all of these bountiful blessings would have fallen down and worshipped the spirit, they, too, have been admonished with the words, 'See thou do it not; I am thy servant. Worship God, who gives us the power to bless you.' Yes," he concluded, "the Bible is full of spiritual manifestations. And so are the bibles of other and far older nations. But even supposing they were not, their dearth of spiritual evidence would not invalidate the present outpouring of the spirit one jot or tittle. So that we do not point out these facts from any desire to win favour or adherents, because facts are always able to stand by themselves, even though opposed by a world of superstition, but to show you that the book which is professedly taken as the guide of all Christendom is, when rightly interpreted, full of spiritual phenomena, though much of it is mixed with myth, allegory, and fable."

(To be continued.)

SAUL AND SAMUEL.—Our concluding article dealing with these Bible worthies is crowded out of this issue and will appear next week.

LOOKING TOWARDS THE DAWN, an article in this issue, puts forward an aspect of Spiritualism which is too seldom dealt with. The devotional, aspirational, reverential and *Spiritual* side of our nature needs cultivation and expression. We are apt to fight too much, argue too much, and feel too little.

INTERESTING INCIDENTS.

By W. H. ROBINSON.

It has been said that the "chapter of accidents is the Bible of the fool," but from long observation, I feel thoroughly convinced that a great many so-called accidents are but spiritual projections. The so-called "providence of God," so much discussed in Protestant theology, when scientifically examined, is nothing more than the deliberate action of supermundane intelligences upon our world of matter, and Spiritualism is the golden key which really unlocks those mighty secret arcana. If the autobiography of most of our mediums could be presented to the world in detail, it would then be seen that earthly conditions are controlled by spirit people. During the great excitement of the Maybrick poisoning case, and especially during the prolonged assize trial in Liverpool, the world's heart was stirred to its very depths on behalf of the wretched lady. It is not my province to suggest any legal probabilities relating to the capital charge, but in common with Spiritualists throughout the centres of civilisation, I have always been influenced to deprecate legal strangulation, knowing full well that the ethical result of an immoral act will haunt the spirit in the long future. The night after sentence of death was delivered by Mr. Justice Stephens, neither my wife nor myself could get a wink of sleep; rappings were heard around the walls of the bedroom in Albion Street, where I then resided, and the impression pervaded my mind very forcefully that I must use every effort to prevent the law from taking its course, in this painful case. I practically determined to translate these impressions into action, and the next day got a petition drawn up for Mrs. Maybrick's respite, published it in the evening papers, and before five in the evening secured a large number of signatures. Mr. Bevan Harris, who sympathised with the course I took, seconded my efforts, and we deluged the district with petition forms, and I am happy to say large numbers of the best people in Newcastle and district freely inscribed their signatures, among them, I believe, every Spiritualist in Newcastle and Gateshead added their names. The only refusals I had were from a portion of the clergy, of the goody goody type of orthodox religionists. The Draconic code of Moses and his coadjutors was often quoted with gusto by these saviours of the people, but the press, without exception, lent its great influence, and we had the pleasure, in a few days, of forwarding to Mr. Matthews, the Home Secretary, two immense rolls with nearly 10,000 names, from Newcastle and district. This action I do not regret, honestly believing that clouds of doubt surrounded the case, and as readers well know, the decision of the Home Secretary was a complete enigma.

These facts of spirit interposition were published in the *Newcastle Leader*, and copied by the *London Daily News* and commented on in a fair, respectful way; but we shall discover the real secret when we become disembodied spirits.

One Friday, an old friend of mine called upon me and asked if I would do him a favour, and become surety for some money which he was on the point of borrowing from a loan office. I had so much respect for the gentleman that I consented, against my principle, on his telling me who the other surety would be. I agreed that this was not to be breathed, either to any member of my family or outside friends. On the Saturday afternoon I left Newcastle for Middlesborough, being engaged to speak for the Spiritualists in that town on the Sunday, and did not reach home until the Monday afternoon. Feeling very tired, I was resting on the sofa, about 4 p.m., when a knock was heard at the front door. On opening the door I was surprised to see Mr. Barker, a test medium, who resides at Gateshead, expecting he would have been at work as usual in the Elswick factory. Enquiring the object of his visit at this unlikely hour, he at once told me that his spirit guide had requested him to take a holiday and come to see me, as he, the spirit, had something of importance to communicate. After tea we formed a circle, at which only Mrs. Robinson, myself, and the medium were present. Mr. Barker became entranced, and the communicating intelligence intimated that we should think it strange that he should bring the medium to us at that time, but he had foreseen that I was about to become surety for an amount of money, which would be entirely lost, and urged me, as a friend, to cancel my signature at the loan office. The spirit prophetically stated what the end would be, not only in relation to the sureties in question, but gave further particulars as to the borrower's future business career. The spirit said that he was a friend of the family, and it was his duty from his coign of vantage to

protect us. I had not mentioned the affair to Mrs. Robinson, and she was disagreeably surprised at this revelation. Next morning I cancelled my bargain, and in the sequel this gentleman's affairs concluded exactly in keeping with the spirit's prediction. *Here is a nut for the Agnostic to crack.* The medium was brought to my house. He knew nothing of the communication he had to make. The business was only known to three persons—two of them perfect strangers to the medium—and myself never having mentioned the matter.

I should require columns of space in *The Two Worlds* to tell the public all the strange tests which myself and scores of others, not connected with the spiritual movement, have received through this medium. He is a humble, uneducated working man, but his intuitional power is most remarkable.

During the time that I represented Mr. George Miller, whom I mentioned in a former paper, I was most successful in obtaining business orders, so much so that my employer often intimated to me his wonder how I could secure so much business, but I will let my readers into a little secret. I really got orders by the aid of the Intelligences surrounding me, who consciously impressed me to visit certain gentlemen, often walking miles out of my intended journey, and doing business successfully where the probabilities seemed all the other way.

(To be continued.)

EARLY NONCONFORMIST SPIRITUALISTS.

It is well-known that many of the early Dissenters had spiritual experiences similar to those of modern mediums. Luther, Melancthon, Pym, and others not only felt themselves to be spirit-guided, but they have frequently manifested through modern mediums. So also have the Wesleys. Mr. J. H. Sankey, of High Street, Hailey, kindly writes: "Strange enough I came across the enclosed letter for the first time last Tuesday, in an old miscellany published in 1847, one year before the advent of modern Spiritualism. Seeing Mr. Robinson's mention of Mr. Fletcher I thought it a singular incident, and rather *apropos*." Here it is:—

Original letter of Mrs. Fletcher, wife of the Rev. John Fletcher, of Madeley, Salop, in reply to some questions respecting her late husband.

"Madeley, September 18th, 1809.

"Sir,—Your favour of the 14th I am desirous to answer, though but weak, being on the recovery from a slight fever.

"The first head you mention is a mistake. I never had any personal appearance of my dear husband. The second, that he said he had works enough to recommend him to God, and had trusted too much to them, is absolutely false. The whole tenour of his soul all his life (after being brought to God) and to his dying moment is well expressed in these words, of which he was very fond:—

I nothing have, I nothing am,
My treasure's in the bleeding Lamb,
Both now and evermore.

"The gentleman you mentioned I do not recollect. May his prayer be fully answered, and all his soul filled with God. But I must acknowledge, though I have not had any personal sight of my dear Mr. Fletcher, I have had spiritual intercourse with him in dreams, and have been much refreshed thereby. I have also heard his voice as plain as when he was alive. I will relate one or two circumstances, though it is a subject I am not very free to speak on, as some cannot enter into it, but it is sure we *are* come to the spirits of the just made perfect. One night, soon after his death, I went to bed in much trouble and very low, and on several occasions which at that time occurred, near morning I heard his dear voice, as if his face were on my pillow, saying—

Fight the good fight of faith with me,
My fellow soldier, fight.

"Another time, in the same situation, he said:—

For the joy that's set before thee
Bear a momentary pain;
Die to live the life of glory;
Suffer with thy Lord to reign.

"The first two lines awoke me, and I heard the last when awake. Another time, having conversed with him some time, concerning the work of God here, he said, 'Mr. — is with us, he bid me tell thee so.' And, as I saw he was going away, I said, 'My dear, don't thee visit me some times?' He answered, 'Yes, many times a day.' Again I said, 'And don't thee know all concerning me?' He

replied, 'Yes.' Then added I, 'When I am in trouble, pain, or danger may I believe thee with me?' He was silent some time, at last said, 'Why, yes; but it as well for thee not to know it, for thy reliance must not be on me.'

"The person above alluded to when he said, 'Mr. — is with us,' was a young man I knew when a boy, and had conversed with him about his soul, and lived about a hundred miles off, but I found he died happy about three weeks before this dream.

"It is now about twenty-four years since my husband was taken to glory, and I have nothing to do but to get on my white robe that I may behold my dear Redeemer as he doth. Last Tuesday, September 12th, I was seventy, and had he lived here he would have been eighty, for we were both born on one day, as far as we know, only ten years between. I am going fast. O, that I may drink deeper into that pure stream, clear as crystal, proceeding out of the throne of God and of the Lamb. My head is much affected and I can hardly see, so must conclude.—Your affectionate sister in one common Lord.

"MARY FLETCHER."

Along with this we cannot do better than reproduce the following extract from *John Wesley's Journal*, May 25, 1768: "What pretence have I to deny well attested facts because I cannot comprehend them? It is true most men of learning have given up all accounts of apparitions as mere old wives' fables. . . . I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it, their outcry against the appearing of spirits is in direct opposition not only to the Bible but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not . . . that if but one account of the separate intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism and Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands." He claimed that on three occasions he saw spirits; in every instance news followed of their death, and said "so the spirit finds no difficulty in travelling three or four thousand miles in a moment."

A WESLEYAN MINISTER'S HERESY.

THE *Staffordshire Sentinel* for January 23 contained a lengthy report of the induction services of welcome to the Rev. A. Doel, newly appointed Unitarian minister for Longton and Newcastle. Mr. Doel has been a Wesleyan minister, but growing too broad for that body has had the courage of his convictions, and has honestly left the fold and found a resting place among the Unitarians. He said, "For the past six years he had been troubled about orthodoxy. The first question that arose in his mind was that of—Was there such a place as an eternal hell? His opinions became shaken to the foundation by careful and prayerful reading upon the subject, and he found that Jesus Christ did not teach it. The Atonement was another question upon which he had thought, and he had come to the conclusion that in no part of Christ's teaching was the Atonement set forth as the price to be paid for the sin of man. Christ taught the universal fatherhood, the infinite sympathy, the divine love of God to save all men and to bring all men to harmony with the divine nature. He had come to the conclusion that the unity of the Godhead must be the foundation of the truth upon which the mind could repose with something like satisfaction. It became a question with him whether he was to smother his convictions or obey the voice of conscience. He could have kept to his emoluments, but he maintained that he really gained liberty of conscience in Unitarianism. He should endeavour to preach from that pulpit that, in God's estimation, one man was as good as another—every bit. The man who would oppress the poor and rob him was a moral rogue. Every man that carried his strength and nerve in his hand and placed these down at the door or the feet of a master, had a right to receive an honest, living wage. He would try all he could to help others; his business was to do the utmost he could intellectually, morally, and socially to extend as far as he could human sympathy and brotherly love, and to bring into the foreground the divine fatherhood of the Great Father, and strive to take away the dark shadows that had been cast around His great loving heart." [We congratulate Mr. Doel. He has but to take one more step to reach Spiritualism. Will he march on?]

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FRIDAY, FEBRUARY 2, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

CUTTINGS AND COMMENTS.

MR. MORSE's extremely interesting paper will bear careful reading and study. Lyceum and discussion classes might well consider its facts.

SPIRITUALISM is eclectic. No subject affecting the welfare of humanity is outside its sphere. Man's social condition largely affects his spiritual state and status. All reforms and progressive movements meet with sympathetic treatment by Spiritualists.

CHAIRMEN at the Sunday Services will find articles suitable for "reading lessons" in every issue of *The Two Worlds*. If an article is too long, select extracts and read those. Many good passages for this purpose will be found in Mr. Kitson's interesting story.

IF WE EXTRACT from the Bible its Spiritualism we have nothing left worth anything. Its history is untrue, its science is unreliable, its morals contradictory, its laws antiquated, and its Jehovah more like a fiend than a father. Its stories of the creation, birth and fall of man, its Satan and hell, its angry God and atoning scapegoat, its shed blood for sin and predestination, its physical resurrection, and Heaven and earth, its speedy end of the world, second coming of Christ to inaugurate the millennium, together with other absurdities, all of which are undoubtedly to be found in its pages, are worse than useless; they have produced strife and misery, and brought incalculable mischief. It is the Spiritualism, phenomenal and philosophical, that is the heaven of the whole book.

IF THE INTEGRITY, wisdom, capacity, energy, and enterprise of humanity is not equal to the problem of furnishing opportunity to every hand and brain to obtain honest subsistence, we are a dismal failure. If we cannot bring soul power to bear upon the side of humanity v. moneybags—psychical research will avail little for human helping. So long as poverty and its wretchedness keeps multitudes of mortals in the darkness of depression, society will be afflicted with the products of degraded functionally deteriorated motherhood—and the realm of psychical forces be charged with crude elements that becloud, obstruct, and hinder the progress of the race.

"You must be very happy with such an immense income," said a friend to the London head of the house of the Rothschilds on one occasion. "Happy!" was the reply, "would you be happy to find under your plate at breakfast, a demand for money, with a threat of assassination if it were refused?" One English nobleman, whose passion was diamonds, had his house in Paris so constructed that every visitor must be hoisted up; his safe so connected with the chains that suspended it, that on tampering with the lock, it would fall into a burglar-proof cellar. He could wear diamonds for buttons, but he dared not send for anything to eat. If he wanted sweets, he must (at least he thought so) go to the confectioner's and eat what was on sale, so as to avoid being poisoned. He was only the keeper of the diamonds he claimed to own; in reality they owned him. A life of bitter slavery, of dreadful fear, who would desire it? All these things should tend to teach us to be content with such material good as we can win for ourselves, without envying those who have more; should cause us, also, to live more in the spiritual, it is from thence comes all real and permanent joy."—*Religio-Philosophical Journal*.

I KNOW that the little transparent film which covers the pupil of my eye is the only wall between her world and mine, but that hairbreadth is as effectual as the space between us and the sun. I cannot see her, I cannot feel when I come home that she comes to the door to welcome me as she always did. I can only hope that when I go through the last door that opens for all of us, I may hear her coming step upon the other side. That her death was so beautiful and calm and full of faith as it was, gives me no consolation, for it was only that rare texture of her life continuing to the very end, and makes me feel all the more what I had and what I have not.—*James Russell Lowell on his Wife's Death*.

"AS TO 'EARNING A MILLION,' I doubt if a man can properly and usefully earn a million by his own work; except, indeed, such men as the Duke of Wellington, or Lord Tennyson, or Beethoven, or Faraday. The services of such men as these cannot be too highly paid; but then they cannot be paid for at all. You cannot plank down a million to a Mazzini or a Gordon and call the account squared. Death was the only fitting payment for the Sermon on the Mount. The human race is hopelessly in debt to some men; let that be. At present the world is so arranged that if a man displays great enterprise, industry, and ability in commerce or trade he must necessarily amass a quantity of wealth, for which really he himself can have but a partial use. It is often a burden even to him. To his posterity it may become a snare and a curse. To Society it is a menace, and may become a demoralisation."—*Oliver Lodge*.

REV. E. WHITE asserts that "guidance by the dead—by ghosts—could be only instruction by *daimonia*, or disobedient souls departed," and again, "Henceforth there is no need to yield to the temptation of consulting souls departed, or of attempting to rend the veil from the bottom, by the aid of spirits malign and apostate from God." In the most unfair fashion Mr. White speaks of *daimonia* as "falsely deified men," and declares that "supposed intercourse with human spirits departed this life, cannot be really intercourse with saints departed, but must be, if there be any reality in it, only a commerce with earthly souls unglorified, or with mightier evil spirits personating the dead." Yet in his later discourse he admits what he here denies, but calling them "sinful human souls departed." Mr. White speaks of Spiritualism as "sorcery" and of "the infernal testimony of some 'child of hell,' or 'medium' of the powers of darkness," and having thus delivered himself calls upon Spiritualists "not to regard [him] me as a fanatic or an enemy." It will readily be seen from the foregoing that there is more sound than sense in his much praised lectures; more assertion than argument; more prejudice than principle.

THE SPIRITUAL PHILOSOPHY lifts man above an earthly gravitation that is burdensome and enslaving. It unfolds a consciousness in him that he is a "living soul," and not merely an animated physical organism. It discovers him as made in the "image of God;" because a *spirit*, though limited in its range, is the natural offspring of the Universal Spirit. It makes religion—not dogma, which is quite another thing—not only spiritual, but natural and scientific. It lifts order, law, and inter-relationship from their material limitations, so that the whole "supernatural" realm becomes unified and systematic rather than chaotic and capricious. It interprets "death" as only the cessation of a false sense of life. It restores to man (the soul) a consciousness of his primal independence and divine sonship. It lifts him from the animal plane and bids him regard his body as his temporary and useful servant, instead of his hard and tyrannical master. It interprets pain as a friendly monitor whose real purpose and discipline is kindly, rather than as a deadly antagonist. It discloses the *divine* in man as the real man, or, in other words, restores him to himself. It reconciles and brings together those two traditional antagonists, Science and Religion, which for so long have suspected and frowned upon each other. It opens to view truth as a harmonious unit, and changes general discord into harmony, even though all its vibrations may not yet be understood. In its last analysis, it does away with evil *per se* as an entity; for while admitting it as an apparent and relative condition, it finds in its unripened and imperfect stage the potency and promise of endless progression and unfoldment. Is this outline visionary? Not in the least, but rather scientific in the highest and best sense of that term. . . . All the factors discovered from this corrected point of view not only fit each other, but go far to classify and interpret all the phenomena of the human soul.—*Henry Wood*.

LOOKING TOWARDS THE DAWN.

"Our faces have turned towards the dawn from the first moment humanity began to have religious aspirations and a conception of a future existence. These manifestations [spiritual] only prove what all but the few profess already to believe, and in rejecting them one is rejecting the only evidence possible of immortality."—Mrs. E. B. Duffey in "An Investigative Study of Spiritualism."

SPIRITUALISTS are so often compelled to "take the opposite side," to defend their principles and attack hoary-headed falsities, that the affirmative side of our faith is inadequately presented, and many misconceptions are entertained by the public regarding our real position. Thus, because we strenuously oppose orthodox theology, we are set down as irreligious; because we controvert popular Christian ideas about God, we are regarded as godless people; because we deny "the authority of the written word over reason and judgment" we are denounced as infidels; because we repudiate as immoral the atonement-plan of salvation we are regarded as hopeless; whereas, if the truth is made known, Spiritualists are opposed to the ordinary conceptions on all the above points *because they are deeply religious*. They have such abiding confidence in and dependence upon the goodness, wisdom, and love of the Supreme Spirit, that they cannot bring themselves to limit his incarnation to one individual, his inspiration to one age and people, nor his truth to a book penned by men. Let us, therefore, make affirmation of our convictions, and present our belief in such form as shall clear away the mists of prejudice.

We believe that religious aspirations are natural to man. They proceed from the divine self within, and are due to the fact that man is a spirit. It is as natural for man-the-spirit to aspire as for the rose to be beautiful. The awakened spirit declares—"I am, therefore God must be."

DEVOTION.—Men and women of all ages and races have been devout, earnestly doing God's service with pure intent. Spiritualism helps us to respect the motive, even where we deem the action foolish or wrong. We believe, devoutly, in the ultimate triumph of good. We yield to none in devotion to our ideals, and in our efforts to bring about their realisation in daily life.

REVERENCE.—We esteem all good men and women; we love little children; we recognise and bow to the authority of Truth; we cherish affectionately those we love; we admire the beautiful and revere the good. In all sincerity—aye, reverently, we doff our hats and stand uncovered in the presence of the mighty issues of life and the profound problems of Justice and Wisdom. We seek for light. We cannot cringe and fawn, but, erect and clear-eyed, we question and search. Reverent and loving towards truth and worth, we have no reverence for shams and creeds. We honour fidelity and purity. If reverence for God means that we must "fear" him, then we are not reverent. We cannot love where we fear. Fear hath torment. Fear is the child of ignorance and folly. We know too much of the reign of law and its beneficence—too much of "the power which makes for righteousness"—too much of "spirit life in God the Spirit"—to fear: our confidence and reliance is too deep to be shaken. The God of our worship is wise, loving, and trustworthy. Our trust that "He doeth all things well" has no admixture of fear. Our reverence is love born of conscious spiritual relationship.

PRAYER.—Our belief in the need for and efficacy of prayer requires no miracle and involves no mystery. As children cry for food—as starving plants climb to the light—as birds must sing their songs and mourners must weep—so must the spirit cry for food, seek the light, weep for its shortcomings, and sing its songs of gladness. Prayer! We cannot pray that God the All-good will change his methods of dealing with us, but we can desire to *understand* those methods more fully. We may seek for strength to conform more completely to those eternal principles of Beauty and Right which will lead us into harmony and freedom. We cannot seek Divine interposition and providential aid for our temporal schemes; but we *must* desire to rise; we *must* go to the fountain if we would drink the waters. Prayer is the going forth of the spirit, its consciousness of need becoming articulate, if but the cry of an infant in the night. Prayer is the intuitive affirmation of the spirit of the attainable heights, and the prophecy of perfection. It is the yearning upwards which precedes the striving—the motive power which vitalises will and forms character. As the light and air and water supply man's physical needs, so the spiritual

influx supplies the spiritual nature.* Just as we must seek truth to learn, so must we *aspire* to rise. Every aspiration, every repentant tear, every endeavour, every thought and act of good, every hope of the heart and ideal of right is a prayer which leads to its own fulfilment, and opens the soul-nature to be more fully warmed and vivified by the Sun of Righteousness, just as the opening flower is quickened and tinted by the god of day.

PRaise.—Who should be more joyous than we? Who should feel more grateful than we? Our whole beings thrill with thankfulness, and we cannot refrain from the songs of gladness. "We praise Thee, oh God! There is no death! Life—full, free, boundless, progressive, is ours. Love is everlasting, and the soul of man abideth for ever. Goodness remaineth. Grace and beauty unfold and adorn us as with a garment. All the earth is radiant with Thy beauty, and Thy lovingkindness is over all Thy works. Wayward or wilful, Thou dost ever bless us. Thou art the well-spring of our life and the unfailing light and strength of the universe. Thou hast made all things vocal with harmony, and the anthem of praise proceeds from all. We rejoice and are exceeding glad. We listen, and Thou art speaking to us everywhere. Thy will is written in the universe, and Thy purpose in the heart of man. We delight in praising Thee! We adore and worship Thee—our Father, Friend, and Guide. We thank Thee for Life, for all the powers of interpretation and comprehension we possess, for the seeing eye, the listening ear, the aspiring mind, the understanding soul, the loving heart, and the intuitive spirit which relate us to Thee in sweet oneness of spirit, love, and life, for Thou art in all (and we in Thee), the ever-present and all-sustaining Wisdom, Power, and Life."

LIFE.—We not only know that life is indestructible, but we feel how sacred and solemn are the responsibilities which rest upon us. To us there is no back-door of escape. We would not evade our duties; rather would we rejoice that we are entrusted with power to become the executors of the Divine purposes, the interpreters of the Divine thoughts. We know that the law of consequences is inexorable, but we also know that one of the consequences of error is enlightenment, and that if we strive to learn, to amend, to advance, the path upwards is ever open to us all and that ministrations of loving friends will cheer and strengthen us. Hence we realise the privilege not only to acquire knowledge, and strive to walk the path of righteousness and wisdom, and cultivate our own spiritual nature, but to serve, and comfort, and bless others.

RELIGION consists in action. To be good and to do good is the obligation laid upon us by the very laws of our being. The highest spiritual motive is "do all for others," and the purest life is that which most successfully realises that ideal.

SPIRITUALISTS look towards the dawn then. They are no longer slaves to tradition, nor do they bow in idolatrous worship of a fetish. Their church is the world. Their bibles are the books of all books—the human spirit and Nature's wondrous pages. Their worship is work for humanity. Their prayers are pure thoughts, loving sympathies, and kindly services. Their altar is Truth. Their aim to be true to themselves—to the light within. Onward is their motto. Their salvation is by knowledge and love from ignorance and wrong. Their atonement is the at-one-ment with God. Trust in God and do the right. Their heaven is harmony here and hereafter. Life after death the continuation of life here. Religion is larger than any church or creed. Theology is not religion. Religion is love and life—the love of all that is good, pure, true, and beautiful—the love of all mankind, because man is destined to become good, true, pure, and beautiful, and the life of earnest endeavour to obtain self-knowledge, self-control, and self-culture, and assist others in their efforts to express the God-like possibilities of their own nature.

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

* The soul and Nature are attuned together. Something within answers to all we witness without. When I look on the ocean in its might and tumult, my spirit is stirred, swelled. When it spreads out in peaceful blue waves, under a bright sky, it is dilated, yet composed. I enter into the spirit of the earth, and this is always good. Nature breathes nothing unkind. It expands, or calms, or softens us. Let us open our soul to its sweet influences.—Channing.

† It is the law of our humanity that man must know good through evil. No man ever progressed to greatness and goodness but through great mistakes. There never was a principle but what triumphed through much evil.—F. W. Robertson.

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,—Can any of your readers answer the following? When the spirit of a person still in the body controls a medium in any manner, or speaks through the table, or appears to a clairvoyant, is the person whose spirit so controls conscious of what is taking, or has taken, place? If he is not, is it not open to question as to whether the spirits of the departed have any consciousness as to these circumstances? No doubt surprising manifestations do take place. MIND OVER MATTER.

POLYTHEISM.

DEAR SIR,—My ideas on the above are somewhat different to those ordinarily entertained, and I should be glad if any of your correspondents would give their opinion on the subject. By polytheism is generally meant a belief that the heathen gods and goddesses, such as gods Brahm, Siva, Ormuzd, Ahriman, Odin, Jove, Zeus, and others unnamed, took part in the government of the world. This is not my idea of polytheism, for it may be quite true, according to the Bible and the Koran, and most of the theists of to-day, that Jehovah, Shaddai, Allah, or Elohim, as we variously call God, may be the only Lord of this world, present everywhere, the grand Central Sun in whom all on this planet live, move, and have their being; but we must not conclude therefrom that he is God of all the worlds. In the Bible it says: "I, Jehovah (i.e., the Eternal One), am the God of the whole earth," but it does not say of the whole universe. How do we know that each world has not a God of its own? The different planets may have much mightier and perhaps better or worse gods than the God of our little earth, and if I cannot prove this, at any rate I should like to see if any one can prove the contrary. This is my polytheism. A belief in the many heathen gods and goddesses of this world is, however, what is generally meant by the term polytheism.—I remain, G. W. B.

PHOSPHORESCENCE OR WHAT?

DEAR SIR,—Now that the subject of spirit photography is so much to the fore, the following extracts from "The Photographers' Record" (a little journal circulating among professional photographers in this country) may prove of interest. The article, which is entitled "Phosphorescence," is rather suggestive of, and open to, explanation from other causes not generally known to the ordinary photographer. I refer to the mysterious markings which often appear upon the sensitive films after development. These are not what are known to the profession as pinholes or stains, but cloudy patches, and soft, veiled streaks of light often coming in front of the sitter and marring the picture.

The writer of the article and many others are aware that this cannot be attributed to defective operating, apparatus, or plate fogging. The subject is approached as follows:—

"As time goes on, we hear from time to time the above subject brought up in connection with photography, only as quickly again to sink into oblivion, through, in the majority of cases, the scant knowledge that exists with reference to this curious phenomena. The various sources of light which it has been our blessing to have about us, other than the natural rays of the sun, have required, perhaps, greater study and research as regard improvement and bringing the various artificial illuminants to greater perfection, than the almost unnoticed phosphorescent effects sometimes accidentally obtained; hence, perhaps, the reason why no decided deductive theory has properly been arrived at."

It is time that these "almost unnoticed effects" received more notice and intelligent study. The article then goes on to discuss gelatine and its properties:—

"The composition of gelatine, its preparation and manufacture, as well as the sources it is derived from, are interesting, and might, to a great extent, be the causes that develop a phosphorescent condition, but at the same time are not conclusive. Isinglass, the purest form of commercial gelatine prepared from several sturgeon species of fish (*acipenser*), point out the probability of phosphorescence; and the common forms of isinglass, made from various animal membranes, which have to be purified by the application of sulphurous acid, helps to give this substance the power of either undergoing some chemical change. Again, gelatine which is manufactured from bones of animals, consisting of, principally, tribasic calcium phosphate, and about thirty per cent of animal substance, which are dissolved out, but by treating the remaining osseous parts with hydrochloric or nitric acids, we obtain a substance called ossein, which is easily converted into gelatine. Now taking it for granted that gelatine is composed of the above, and sulphur compounds as well as phosphates are present in a more or less minute state of division, we practically have in a gelatine plate an accumulative ready to retain any light particles that may vibrate against its surface, and at the same time impart motion to the already 'latent light power' in the gelatine. This, in the perfect dry condition, would not be perceptible till the gelatine was softened by the developer, but the strong affinity that phosphate compounds have for oxygen which would be present in the process of development would cause to make the phosphorescent effect visible, and at the same time impart the phenomena to a surrounding fluid, such as water, for some seconds afterwards. Now taking this theory for what it is worth, what proofs have we in practice that would tend to convince us that some action does go on? Time after time we hear of comments, complaints, both with professional men and amateurs, of bad plates, bad films, and the like, not from carelessness on either side probably in many cases, but from this curious, invisible, and injurious 'phosphorescence,' and one hardly thinks that the criminal is gelatine. It would be interesting as well as valuable, if photographers (when they notice these effects) would carefully note their appearance, and under what conditions they appear. It is impossible to arrive at any correct conclusions until such has been done; to experiment out of the usual photographic routine might help to put one on the right track, but after having got an effect, at the same time one must endeavour to search out the cause." The conclusion is striking and noteworthy. There is probably a recognition of the fact

that photography has in embryo the power of registering other impressions than those belonging severally to the seen. The claims so frequently made in relation to photography and the unseen should be made a matter of more serious study and consideration. Canterbury. A. F. COLBORNE.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. South London Spiritualists' Mission.—Sunday, Feb. 11, the meeting announced to celebrate the opening of our new premises will be held at the Surrey Masonic Hall, Camberwell New Road (near the Green), as the new premises will not be ready for our occupancy on that date. The meeting will commence at 6-30 p.m., and Mrs. Butcher, Mr. J. Veitch, Mrs. Bliss, Mrs. Weidemeyer, Mrs. Stanley, Mrs. Mozart, and many other mediums and speakers will attend and take part in the service. A special musical programme has been arranged, and it is confidently expected that a most enjoyable time will be spent. Cordial invitation to all interested in the future of Spiritualism in this great metropolis.—Chas. M. Payne, hon. sec.

FOREST HILL. 23, Devonshire Road.—Thursday, at our usual circle, Miss L. Gambriel gave very successful clairvoyance. We hope to have her again shortly. Sunday: A pleasant evening with Mr. C. Hardingham, who discoursed upon the Biblical objections so frequently urged by Christian opponents, and showed most clearly how the Spiritualism objected to by Bible writers was rather the misuse of spiritual gifts than the spiritual communion indulged in by those whose aim is to elevate both themselves and those with whom they come in contact by messages so received. Questions were ably answered by the speaker.—J. B.

KING'S CROSS. Bemerton Hall.—Last Sunday, Mr. King gave an eloquent discourse on "The seven points of Theosophy." At the close several questions were asked and replied to by Mr. King. Mr. Emms intimated that next Sunday he would reply from a spiritual point of view.

MARYLEBONE. 86, High Street.—Sunday evening, Mr. W. T. Cooper gave a most interesting and practical address on "The uses of Spiritualism." Judging from the number of enquiries made by strangers after the meeting was over, this address should be (as it so thoroughly deserves to be) productive of much good. Miss McCreadie's little spirit control, "Sunshine," delighted the audience at the close of Mr. Cooper's remarks with some most opportune words of her own, following with some successful psychometry and clairvoyance, one exceptionally correct clairvoyant description calling for special remark. We hope for a crowded audience next Sunday evening, when Mr. Morse's controls will speak on "Man: as interpreted by Spiritualism."—L. H. R.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Sunday: Full meeting, to welcome Mrs. Sprung, whose guides gave very successful psychometrical readings of character and an excellent inspirational discourse upon the "Use and object of spirit communion." Mr. Chance kindly officiated at the organ. Feb. 11: Mr. W. Wallace, the old pioneer medium.—J. H. B., hon. sec.

STRATFORD.—Mr. F. Devers-Summers spoke on "Spiritualism and Labour." Spiritualism was the religion that embodied within its claims the physical and spiritual existence of man. Our whole Spiritualistic press advocated the brotherhood of man as the main idea in religion. He gave a detailed statistical account of the conditions appertaining to labour, contending that the demands of the unemployed were Justice v. Charity, and that Spiritualists better understood the situation than theorists. He dwelt pathetically on the appalling figures that represented fallen humanity—the comparative death-rate between capitalist and worker. His review of the social conditions generally was much appreciated. He exhorted all who possess spiritual truth to take up the social questions in real earnestness, and to labour for the upliftment of all men, morally and spiritually, as we are our brother's keeper.—J. Rainbow.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—The controls of our esteemed friend Mr. J. Swindlehurst, in the evening, took for their subject "The divine rights of man." A thoughtful and instructive lecture, and well worthy of the frequent applause with which their remarks were greeted. A meeting will be held on Saturday next, Feb. 3, at 7 p.m., for the purpose of discussing and devising the best means whereby the various societies of this district may work together to their mutual advantage and the further advancement of the cause. Wednesday evening circle, 24th, fair attendance. Mr. Paddock gave a short discourse, and answered a few questions. Our esteemed friend Mr. Pearson gave several psychometric delineations, in many cases describing local ailments and prescribing for the same. A very pleasant evening to all.

THE first half-yearly tea party in connection with the Manchester Spiritualists' Band of Hope was held at Tipping Street, on Jan. 27th, when between 60 and 70 persons sat down to tea. After tea games and dancing were indulged in, and our friend Mrs. Hyde presented the two prizes that have been gained during the last six months, and in a neat little speech encouraged all to do what lay in their power to help the cause. Miss Emily Maslin received the prize for the most recitations, and Miss Eva Braham for the most songs. The election of officers will take place on Monday, Feb. 5, when we hope to see all members, intending members, and friends present.—J. W. Sims, sec.

DEBATE at Corbridge's Café, Lever Street, off Piccadilly. Mrs. Wallis delivered a very cogent speech on "Woman's Present and Future Position," and a capital discussion followed, much enjoyed by the crowded audience. Tuesday next, Mr. J. B. Tetlow will open on "Theosophy and Mediumship." A good time expected.

HULME BRANCH.—Thursday night: A full circle; 56 present. Brother Pearson gave three psychometric tests. Many more strangers. Miss Goodall at the organ made the conditions good. Sunday night: 57 present. Lyceum.—Morning: Recitations by Sisters McClellan, Miss Dora Furness, and Lucy Bradbury. Present, morning, 19; afternoon, 30. Mrs. Hardy kindly helped in the work. Very good clairvoyance by a young developing medium, Miss Smith. She gave six

descriptions, all recognised. Brother Liddard, of Clayton, gave 14 clairvoyant descriptions, all recognised but three. Mr. Cheaters gave an invocation and four clairvoyant descriptions. Altogether a good night.

OPENSHAW. Granville Hall.—Morning: Circle. Mr. Donalley gave good psychometry and clairvoyance. Evening: The guides of Mrs. Lamb gave an interesting discourse on "Catch the sunshine," afterwards giving good clairvoyance. Evening: Circle; 170 present. Opened by Mrs. Howard's guides, who gave a grand invocation, and lectured on "How to investigate Spiritualism." Mr. J. Reed magnetised a woman who was ailing.—T. H. L.

SPIRITUAL TRUTH SEEKERS SOCIETY, OPENSHAW.—We opened on the 19th ult., at the Labour Hall, South Street, Openshaw, a society for seeking after spiritual truth. We had Mr. Weaver, of Openshaw, to address us. He will be with us next Sunday, at 6-30. Subject, "The Apostle's Creed revised." All are invited.—W. Barrand, 93, South St., Openshaw, cor. sec.

PENDLETON. Cobden Street.—Mr. Johnson answered questions, and in the evening we had a treat on the three mystic words, "Mother, Home, and Heaven." Such lectures as we heard ought to set men thinking. Monday night, Jan. 22, we had a grand and a successful reception séance given by Mr. and Mrs. Wallis. Our committee tender to them their thanks, and hope that we may have more of the same kind. Mr. and Mrs. Tetlow will kindly hold a reception séance on Monday, Feb. 12.

PENDLETON. Cobden Street.—Large attendances at both Lyceum sessions. Marching done fairly well. The seniors discussed "How do spirits control mediums?" Singing lesson conducted by Mr. Moulding. We have commenced to prepare for the Lancashire Demonstration, and the conductor would be encouraged to see such a large number of elder members present trying to make it a success.

PSYCHOLOGICAL HALL. Collyhurst Road.—28, afternoon: Mrs. Rennie gave her experiences, "Why I became a Spiritualist and why I remain so." Evening subject, "Christianity v. Spiritualism." A few clairvoyant descriptions, to very good audiences. Lyceum: Attendance good, upwards of 120 present. Invocation by Mr. Haggett. Marching and calisthenics well gone through. Recitations by Emily and May Pollock, Ada Garner, Frank Warburton, Lottie and Polly Whitehead. Discussion Class: Mr. Horrocks presided. Subject, "The rights of woman," continued from last Sunday by Miss Cooling. Very pleasant session. Annual Lyceum concert and distribution of prizes on Wednesday, Feb. 7, at 7-30 prompt. We hope as many members and friends as possible will attend and make the concert a grand success. Admission, at door, 3d. Lyceumists free.—E. W. Feb. 11: A service of song, "An Angel in Disguise," written by Mrs. Wallis, by the Lyceum glee party. It will be the occasion for the opening of an organ for use at the meetings. We are endeavouring to obtain the necessary funds in the shortest possible time, so as to have the satisfaction of feeling that it is our own property. We earnestly invite the attendance of all members and friends, and all those interested in Spiritualism. Reader, Mr. T. Taylor. Conductor and accompanist, Miss A. Syms Rotherham.—W. P.

AN ENQUIRER, anxious to investigate phenomena in a private circle, would be glad to meet with others like minded, resident in the neighbourhood of Moss Side. Address P. P., office of *The Two Worlds*, 73a, Corporation Street, City.

"I AM PLEASED to report two physical séances I had with Holly Hardy and his mother at my house on Saturday and Sunday night, by the request of Mrs. Wood, Mrs. Castles, Mr. Connolly, Mrs. Taylor, and four more friends who are searching for more light. On Sunday night we had grand results with Mr. and Mrs. Furness, Mr. and Mrs. Lamb, Mrs. Castles, and Mrs. Bradshaw. The clock was opened and made to strike many times. We had many spirits holding a direct conversation in several voices with all the sitters. We had the fiddle, harp, and tambourine played, hands shown and tangibly felt. I shook hands with the spirit as fairly as I would have done with a mortal. The most wonderful thing was fetching Mrs. Dabbs' nutmeg grater and bread and butter out of the kitchen, both parlour and kitchen door being closed. Many interesting things occurred. I would strongly advise all those who doubt to have a sitting with this wonderful medium. He has very much improved since I last sat with him.—Thos. Dabbs."

RE THE PROPOSED "UNION."—"I am greatly pleased to learn that there is to be some practical outcome of the suggestion put forward in *The Two Worlds* for Jan. 12, re A Proposed Union of the Manchester District Spiritualist Societies. My recent experiences as an enquirer have led me to the conclusion that there is a need for some such organisation. That there are a very large number of intelligent and willing mediums admits of no doubt, and it has afforded me pleasure and profit, I trust, to attend some of the circles. But sometimes the absence of some such medium has been, I am sure, painfully felt by others as well as myself, and the time has not been so profitably spent as it might otherwise have been. If such a Union as is contemplated is effected, and some efficient plan agreed upon whereby the services of good mediums for the various circles can be secured, it must, I am sure, be the means of attracting numbers of those outside and leading to very many accessions to the ranks of the believers in the gospel of Spiritualism. I hope to have the privilege and pleasure of being present at the meeting on Saturday next.—P. Platt."

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.

DR. CLIFFORD ON 1893.—Women are scarcely represented at all, and labour is seriously unrepresented. Capitalists rule in the Lords, the Commons, and the State Church. The hand of the man of property is on nearly all our statutes. In the social and industrial world three dark facts were the gathering crowd of the unemployed; the overflow of population; the growing social unrest and misery. What was needed was just laws, giving the people access to the land. A new era for industry began with the fight for a "living wage." The Churches must take up and deal with these social questions in a wide, far-seeing, courageous, and just way, or they will be left to minister to a company of spiritual weaklings, or to give securities of salvation to men whose theory embraces nothing more than escaping a whipping.

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 Society.—22: Mr. Manning gave Rev. Ashcroft a few things to help him on his way, and delineated from photographs. Three times our usual collection, owing to friend Ashcroft billing the town. 25: Mrs. Harrison gave great satisfaction to good audience. 28: A good day with Mrs. Marshall's guides. Everybody satisfied. Psychometry, nearly all acknowledged.—J. C., sec.

ACCRINGTON. 26, China Street.—A good day with the guides of Mrs. Berry. They spoke on "Prove all things and hold fast to that which is good," and "Spiritualism and its teachings." It was really a treat, Mr. Ashcroft, it felt good to be there.—T. Chambers.

ARMLEY. Mistress Lane.—This society is in favour of progression, each one appearing to help another, so that it can be made harmonious. I hope all the brothers and sisters will continue in this way and help to get a new room. The Lyceum scholars gave a very satisfactory entertainment on Jan. 27, the songs and recitations being well rendered, conducted by the Lyceum conductor. We hope to soon hear the children again.

ASHTON. Spiritualist Society.—Mr. Sutcliffe's control gave addresses on "Spiritualism the Comforter" and "Spiritualism, a Fact or a Fallacy." Mr. Sutcliffe's clairvoyance and psychometry was most excellent.—J. H. M.

BARNOLDSDWICK.—Mr. Davies, of Burnley, lectured on "Nearer, my God, to Thee" and "Is Spiritualism Scriptural?" Excellent psychometry to crowded audiences.—W. D.

BIRMINGHAM. Oozells Street Society.—Mrs. F. H. Knibb made her second appearance as a platform speaker. A very interesting incident occurred, which carried conviction to many present of the truth of spirit control. The subject chosen was "The redeemed, from the Spiritualists' standpoint." The control commenced in good earnest to give his views on the subject but was reluctantly compelled to vacate, stating that a force was resisting him which he could not overcome, Mr. Knibb, who was presiding, was then controlled, and the subject continued in a very decided and convincing manner; many of the points made were of a very forceful nature, and it is hoped will cause a spirit of enquiry into this, the cardinal doctrine of Christians generally. Mr. Melton then wished to explain to the audience the scene he had clairvoyantly witnessed. He saw the spirits of two ministers who appeared to have belonged to the Calvinistic community when in the body, and they and the spirit who had controlled Mrs. Knibb, had a sort of conflict who should take possession, or rather, who should be hindered from doing so. When Mr. Knibb was controlled, the opposition was not strong enough to break off the control, although he too found it difficult to hold on to it. Mr. Melton also gave several very good clairvoyant tests to strangers. Crowded room and good collection.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Johnstone addressed very respectable audiences, and gave some good clairvoyant descriptions after each address. *The Herald* again devoted considerable space to noticing us, and a representative of that paper has had an interview with the Rev. Showman, who is about to take up his abode here, but before doing so, he intends, say in about a fortnight, to give a series of lectures exposing the tricks and frauds of Spiritualism, which he says is only infidelity under another title. And the great secret of his success is that he fights Spiritualists with their own weapons. Well, we shall see.—W. H.

BLACKPOOL. Albert Road.—Services, Alpine Hall, Victoria Street. A good day with a local medium's guides. Psychometry and clairvoyance very good. Sunday, February 4: Mrs. Butterfield will speak at 2-30 on "What, and where is heaven?" 6-30, "What is man that thou art mindful of him?" Monday, 7-30, an address and clairvoyance. Mediums who will give services for expenses only, please send dates to Mr. G. H. Williams, 21, Caunce Street, Blackpool. Tuesday, February 20, tea party, entertainment, and dance in the above hall.

BOLTON. Bradford Street.—Mr. Buckley, of Pendleton, gave interesting discourses, "The teaching of Spiritualism," stating that the suggestion was very useful, and was not to be lost sight of, and "Is annihilation possible?" Audiences not very large. Our treasurer, Mr. Hampson, fulfilled the duties of chairman with great satisfaction.

BRADFORD. 448, Manchester Road.—Speaker, Miss Calverley. Afternoon subject, "A Poor Beggar-man." Evening subject, "The Little Spirit Mission." Both were ably handled, with very good clairvoyance to good audiences.—J. A.

BRADFORD. St. James's.—Speaker, Mrs. Beardshall. Subjects, "Why are we here?" and "Why do we need a Saviour?" Both treated in a good, practical common-sense manner, specially enforcing the principle of individual responsibility. Indeed, I have been surprised at the persistent manner with which nearly every control seems to try by every means that language gives them to enforce this principle. Both discourses followed by good clairvoyance.

BRIGHTON.—Our friend, Mrs. Waterhouse, could not officiate for us through her bereavement. We had a very good substitute in Mr. Asa Smith, of West Vale, who came through the Circuit. Subject, afternoon, "God and Man." Evening, subjects from the audience, which were answered in a very satisfactory manner.—C. S. B.

BURNLEY. Guy Street.—Mrs. Russell's guides gave sterling trance addresses on "Spiritualism and its Teachings," and "What shall I do to be saved?" Thirty-one good clairvoyant descriptions, twenty-eight recognised. Large audiences. Social evening next Saturday, at 7-30. Every body welcome.

BURNLEY. Hammerton Street.—Mr. Wallis, speaker. Subjects: Afternoon, "The Spirit Body: Its Home and Powers?" Evening, questions from the audience. Mrs. Harrison, of Burnley, also gave clairvoyance at each meeting. All descriptions recognised, afternoon and night, with only one exception. We consider she did exceedingly well, seeing that she has only recently come out into public work.

BURNLEY.—Hull Street.—Mr. B. Plant's guides spoke very ably on "Spiritualism the Religion of Modern Thought of the Nineteenth Century," and "The Body, Soul, and Spirit," listened to with rapt attention. Clairvoyance at each service was very good. Next

Saturday a meat tea will be held. Tickets, adults 8d., children under twelve 4d. Friends, come and help us.—I. G.

BURNLEY. 102, Padham Road.—Mrs. Heyes's guides gave excellent discourses in her usual pleasing manner. "Is Spiritualism a Religion?" was a treat, and was much appreciated. Clairvoyance very good. Materialising mediums, please write the undersigned.—J. Wilkinson, secretary.

BURNLEY. Robinson Street.—Mrs. Dixon, of Burnley, for the first time, gave very instructive addresses to very fair audiences. Subjects, "Onward," and "Spiritualism—a Reformer." She gave psychometry. Very successful. Much pleased with her. Saturday evening: Mr. Albert Wilkinson, of Haslingden, gave a magic lantern exhibition, a "Trip to the Chicago World's Fair," which was well patronised and highly appreciated. We can, with pleasure, recommend him to any society wishing to have a first-class entertainment. Mr. William Harrison, our worthy corresponding secretary, gave the connective readings in his best style, making our "trip" very enjoyable. Friends are already inquiring when we shall have another exhibition.—Thos. Wilkinson, financial sec.

BURY.—Mr. Jeremy Gibson gave very able discourses afternoon and evening, when we had a very pleasant time. Mr. Gibson gave several good tests in psychometry, while his son was very successful in clairvoyance. We have also to record that several new members were enrolled.—W. H.

CARDIFF.—28: We were again privileged to listen to our esteemed brother, Mr. J. J. Morse, of London. Morning: "Old Problems Re-stated" was a masterly analysis and re-statement in the light of present day science, and the abundant evidences of modern Spiritualism, of those "ever old but always new" problems concerning God, man, life, immortality, and good and evil. Ever and anon came periods of adjustment in the domains of man's mental and religious life causing for the time a degree of unrest, out of which are eventually evolved new and brighter ideas and clearer perceptions of truth. Such a period is upon us now, and the religious thought of the age is being perceptibly moulded and permeated by the irresistible evidences of Spiritualism and the grandeur and breadth of its teachings. Evening: "The Salvation of Death" was likewise ably and exhaustively treated. The inconsistencies of the popular notions respecting life, death, and the after state were clearly demonstrated in an interesting dialogue with an imaginary typical representative of orthodoxy. Space forbids any adequate *resumé* of this fine lecture, which was followed with evident interest by a crowded audience. Monday evening: Replies to questions from the audience.—E. A.

COLNE.—Old times at Colne again. Mrs. Bailey discoursed on "Work, for the night is coming" in her old style, wishing all who heard the address would work with willing hands and do as Mrs. Bailey asked them. Mrs. Bailey's guides named four infants in a very beautiful manner. A lovely service, all well pleased. Evening address, "A Spiritual Guidance." Gave every satisfaction and was listened to with rapt attention. Very good clairvoyance at each service. Mrs. Bailey's address is 21, Commercial Road, Mount Pleasant, Halifax.

DEWSBURY.—January 25: Mrs. Sands, one of our members, gave address and clairvoyance. Very pleasant evening. 28th: Mrs. France's guides gave addresses and clairvoyance. Subject, "Heaven is here." Showing the condition of the world after 18 centuries and more of Christianity; that the spiritual philosophy and phenomena of the noncreedal religion were adapted for the wants and aspirations of suffering and downtrodden humanity. Clairvoyant tests very clear and good. Our society is making an impression in the district. We have a very promising future.—J. S.

FARNLEY. Beckbottom.—We had a good day. We had Mr. Lumb, of Bradford, with us, and he gave us two good subjects. In the afternoon his subject was "What brought me to become a Spiritualist," and in the evening "The Life of Peter, one of Christ's Apostles," and clairvoyance. All were well satisfied.—H. S.

FOLKSHILL.—January 7: Mr. W. H. Grant took a subject from the audience, "The Soul-land of Life," which brought forth a grand address. 14th: Having no speaker we formed a circle, and some interesting readings were given. 21st: Mr. Grant again. Subject suggested, "Angel's Greetings." A most beautiful address was given by a spirit lady, and the pictures that were drawn were very affecting, bringing tears into the eyes of many. 28th: Mr. Grant kindly took the platform again. A very powerful address was given on "After this life, what?" showing how the question had been asked through all the ages, but was never answered until Spiritualism replied with facts.

GATESHEAD. Kingsborough Terrace.—Mr. Wright's guides gave a very interesting account of their experience in spirit life.—J. B.

HALIFAX.—Good audiences assembled to hear our old and esteemed friend Mr. J. C. Macdonald. Although he was suffering from indisposition, his guides spoke admirably on subjects from the audience. We trust Mr. Macdonald will soon be restored to good health. On Monday the guides spoke on "Clairvoyance," with demonstrations at the close. We beg to remind all those interested in our New Church, of the meeting on Tuesday, Feb. 13th, when matters of great importance will be brought forward connected with the erection, etc., therefore it behoves all to be present.—F. A. M.

HEYWOOD. Spiritual Temple.—Mr. Standish delivered good addresses, followed by very successful psychometry, to fair audiences, considering the weather.—J. F.

HOLLINGWOOD.—23: Mr. Young gave good psychometry to large circle; much appreciated. 28: Miss Gartside's subjects were "Spiritual Needs of Humanity" and "The Soul's Salvation." A very good day. Clairvoyance.—E. D.

HYDE.—Mr. Ormerod, of Bolton, paid us his first visit, and delivered very practical and instructive addresses, which were well received by appreciative audiences. They reflect great credit on our friend, and are well calculated to build up in the minds of the people a true knowledge of Spiritualism, their duty to God, to themselves, and to one another.

KNOXLEY. East Parade.—Afternoon, Mr. Foulds, chairman, gave a vigorous address, followed by Mr. Williamson's guides, on "Do mediums, can mediums live to God?" Mr. Essam (local) gave several satisfactory psychometric tests. Evening, Mr. Williamson's guides gave a very good address on "Why do we meet together?"

followed by about six psychometric tests to outsiders, all of which gave the greatest satisfaction. Mr. Foulds again presided. Next Sunday, Mrs. Stansfield. Friends, rally round.—A. B.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr. T. Muggleton, blind medium, delivered a trance address. The hall was filled. Written subjects sent from the audience were voted on, and the one chosen was "Will the control kindly give us a short account of his earthly life, and his experience in passing into spirit life?" which was very interesting, and was greatly applauded.—R. W.

LEIGH. Newton Street.—Mr. Rooke gave two grand discourses on Sunday, which were highly appreciated by fair audiences.

LIVERPOOL. Dauby Hall.—Tuesday, 23rd inst., the annual public tea party was held, when close on 200 sat down to tea, which was followed by a concert, in which the following artistes took part, viz.: Misses Nevatt, Cooper and Edwards, and Messrs. Williams, Crowther, Greengrass, Jenkinson and Mendoza. Dancing went on until midnight. The whole affair was a great success, and reflects great credit on the ladies' committee, who, headed by their president, Mrs. Allen; secretary, Mrs. Chiswell; and treasurer, Mrs. Dukes, carried out the whole of the arrangements. Sunday last, Mr. Hepworth, from Leeds, addressed us in the morning on "Angels and their Mission," and in the evening on "Spirits: their Reality." The congregation in the morning was quite up to the mark. Mr. Hepworth shows signs of improvement every time he comes, and is much appreciated. Next Sunday, Mrs. Wallis. On Monday night, the Lyceum held an optical lantern entertainment, when Mr. Chiswell delivered his lecture, "My Visit to Chicago and the World's Fair." The humorous part of the entertainment was given by Mr. Hepworth. There was a good audience, and the lecture and entertainment were much appreciated. Mr. Hepworth's songs pleased the audience immensely.—F. T.

MACCLESFIELD.—A pleasant and profitable day with Mrs. Stansfield, who spoke on "Men and Angels" and "Spiritual Gifts." Each address was full of sound sense, and will undoubtedly take effect. The clairvoyance was, in many cases, very accurate. The speakers during the month are thanked for acceding to the committee's request to shorten their addresses, and it is hoped that all others will act in the same way.

NELSON. Bradley Fold.—Mrs. Best gave us some good clairvoyance to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Jan. 28: Mrs. E. Gregg, of Leeds, gave short addresses, followed by clairvoyant delineations; also a special séance on the Saturday for clairvoyance. Some of the descriptions were very remarkable, and nearly all were fully recognised, and gave great satisfaction to the friends who received the same.—R. E.

NEWPORT (MON.) Portland Street.—An address by Professor Banks. Subject, "Man and his Impossibilities—Spiritual and Psychical." Clairvoyance by Mr. F. T. Hodson, very good.—W. H. J.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides, "The Despotism of Creed."

NORTHAMPTON.—Local friends have again taken the services. Mrs. Brown spoke at the afternoon meeting and Mrs. Walker at night. We had very fair audiences and good controls.

NOTTINGHAM. Masonic Hall.—Mr. T. Timson gave very fair addresses and very successful clairvoyant descriptions. Good audiences. Mr. W. H. Robinson made himself very interesting at Monday's meeting, and a good report of an interview with him appeared in Friday's *Express*. I recommend secretaries to look him up. He is bound to do good wherever he speaks.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes's controls discoursed in their usual form from "I will give unto thee the keys of heaven," etc.—Matthew xvi., v. 19. At the after meeting services clairvoyant descriptions were given and recognised.—T. J.

OLDHAM. Bartlam Place.—Thursday circle, Jan. 25, conducted by Miss Thwaite, of Royton. Sunday, Jan. 28, Mr. Mayoh gave good addresses to fair audiences.—A. W.

PRESTON. Lawson Street Hall.—The hearty and earnest manner in which Mrs. Robinson treated her subjects greatly delighted her audiences. Good clairvoyance after each discourse. We trust this lady will long be spared to help the cause.—E. T., cor. sec.

ROCHDALE. Penn Street.—Mrs. Hyde spoke on "Do the loved ones live, and do they return?" Clairvoyance very good, all recognised. Evening subject, "I will guide thee," &c. Clairvoyance and medical psychometry both very good. Everyone highly pleased.—A. S.

ROYTON.—Mrs. Crossley discoursed in her usual manner, which is ever well pleasing, to very good audiences, who listened very attentively, concluding each service with clairvoyant descriptions, fully recognised.

RAWTNSHALL.—Good clairvoyance by Mrs. Warwick. Saturday next, potato pie supper, and magic lantern entertainment, "A Trip to Chicago," intermixed with a number of comic scenes, given by Mr. Wilkinson. Price for supper and entertainment, 8d., entertainment only, 4d. Supper at 5, entertainment at 7 p.m. Proceeds towards the debt on the building.

ROCHDALE. Regent Hall.—27: Potato pie supper, good number present. We succeeded in disposing of all the goods left by the sale of work. A very enjoyable evening. 28: Miss A. Walker delivered very interesting discourses on "Angels' ministrations," and "The world's religion," followed by clairvoyance.

ROCHDALE. Water Street.—Mr. G. F. Manning gave good addresses, followed by psychometry, which proved very successful. Good audiences. Tuesday next, Feb. 6, at eight: Messrs. Chisnall and Young.

SHEFFIELD. Hollis Hall, Bridge Street.—The controls of Mr. Mason, one of our local mediums, dealt with their own subject, afterwards giving clairvoyance, several recognised. Next Sunday, Mrs. T. Summersgill, of Huddersfield.—T. Long, asst. sec.

SOVERBY BRIDGE.—Mr. Bealey, in a stirring address on "The Glory of Death," pointed out the consolation the teachings of Spiritualism gave bereaved ones, as compared with other doctrines. He touchingly referred to the passing on of one of our esteemed members and workers, Mrs. H. Robinson, whose spirit passed to the higher life on Sunday morning, the 23th. The rapt attention with which the speaker was listened to clearly showed how much he was appreciated. Good audience.—G. H.

STOCKPORT.—Mrs. Horrocks's discourses were good, and dealt with "The Difficulties and Methods of Spirit Control," and the influences

brought to bear on us either for good or evil by the spirit world. Valuable information was supplied to those beginning the study of what appears to them to be a strange and astounding field of enquiry. M. Richardson and A. Hurst, little Lyceum girls, sweetly sang "Heart Flowers." The attendance was about 550, and what would have made a respectable meeting were turned away. Lyceum meeting was cheering to workers.—T. E.

TYNE DOCK. Exchange Buildings.—The controls of Mr. Murray, after an invocation, affirmed that Spiritualism gives glad tidings of great joy to many weary souls. Mr. Murray also gave well defined descriptions of departed friends. Many strangers present. Singing well rendered by the choir.—W. R. H.

WAKEFIELD. 2, Barstow Square.—Another grand, elevating day. Mrs. Hunt's guides gave excellent discourses, which gave all the satisfaction that words can express. Over twenty clairvoyant descriptions, all of which were recognised.—G. M.

WALSALL. Central Hall.—January 21: A good day with Mrs. Gregg. Both lectures were much enjoyed. Clairvoyance remarkably good, every spirit described being recognised. A large and harmonious gathering at night. Monday, 22nd: We had a large séance with Mrs. Gregg, when her control spoke to each one. To some she gave very useful information respecting health and mediumship. All are looking forward with pleasure to her next visit. 28th: We were pleased to have General Phelps again, who gave a very intelligent and instructive address, his subject being "Re-incarnation." At the close of the meeting some of the friends said how they would have liked to have spoken to him and thanked him for his address.

WISBECH. Public Hall.—Mr. Ward spoke on "The Mission of Spiritualism to Man." He went back to the time when Modern Spiritualism was first heard of, and showed that as people investigated it they adhered to its principles, and that Spiritualism was fast spreading not only in this country but all over the civilised world. Clairvoyance very good.—J. W. S.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Attendance improving immensely. We have had 21 fresh scholars since Dec. 10, 1893. Marching very fair. Recitation by Misses R. Brett, E. Dodgson, C. Asquith, A. Parker, M. H. Kinder, Master W. Dodgson. Conductor, Mr. Wm. Wilkinson.

ASHTON.—Attendance, 33. Tea party on Feb. 14, at 6-30 prompt. Tickets—scholars under 12, 2d., over 12, 4d., friends, 6d. Entertainment after tea.—E. G. B.

COLNE.—Chain recitations, marching, &c., were done splendidly. Never had such a happy morning; not a word of fault had to be spoken all through. Splendid order. Many strangers present. A full Lyceum came to witness the prize distribution by Mrs. Bailey, of Halifax, for attendance, which was done beautifully. Mrs. Bailey gave a nice address to the leaders, scholars and parents, urging them to put their shoulder to the car of progression, and get their little ones ready in time for the Lyceum. She spoke encouragingly to all who received a prize, entreating them to try and get their other friends to come and win a prize also.

OLDHAM. Bartlam Place.—Conductor, Miss Wainwright. Attendance below average. Invocation, Miss Thwaites. Recitations, Misses Brookes and Goulding. Class subject, Feb. 4, "Socrates' Life and Work."

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR FEBRUARY, 1894.

COWMS.—4, Mr. Jos. Armitage; 11, Open, want a speaker; 18, Miss Hunter; 25, Mr. G. Newton.
DEWSBURY.—4, Miss J. Lee; 11, Mrs. Beardshall; 18, Mrs. Menmuir; 25, Mrs. Russell.
HECKMONDWICK.—4, Mr. and Mrs. Hargreaves; 11, Mr. J. Sutcliffe; 18, Open; 25, Miss Myers.
HYDE.—4, Mr. W. H. Wheeler; 11, Mrs. Dixon; 18, Mr. J. W. Sutcliffe; 25, Mr. W. H. Rooke.
LEICESTER. Liberal Club.—4, Mr. H. Clark; 11, Mr. J. Chaplin; 18, Mr. Pinkney, or Service of Song; 25, Mrs. Groom, 19th Anniversary.
LIVERPOOL.—4, Mrs. Wallis; 11, Mr. Allen and Mr. Lamont; 18, Mr. Scott Anderson, and Pleasant Sunday Evening; 25, Mrs. Craven.
MANCHESTER. Collyhurst.—11, Service of Song; 18, Mr. B. Plant; 25, Mrs. F. Taylor.
ROCHDALE. Regent Hall.—4, Mr. Inman; 11, Mr. Palmer; 18, Mr. Plant; 25, Mr. Pilkington.
ROCHDALE. Water Street.—4, Mrs. Rennie; 11, Public Circle; 18, Miss Cotterill; 25, Mr. Mayoh.
WINDHILL.—4, Mrs. Clough; 11, Mrs. Connell; 18, Mrs. Flemming; 25, Mrs. Mercer.

ACCRINGTON. 26, China Street.—Feb. 3: Tea party at four, entertainment at 6-30. Tea 9d. Children under twelve sixpence. Entertainment only, fourpence. All are welcome. A good programme.

BACUP.—Potato pie supper and circle on Feb. 3.

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

BRADFORD. Milton Hall, 32, Rebecca St., off Westgate.—The Lyceum specially invite friends to attend their open sessions the first Sunday of every month, at 10 prompt, and seek the co-operation of parents in the training of their children in spiritual truths and moral responsibilities.

BRADFORD. Otley Road.—Annual tea and entertainment, on Shrove Tuesday, Feb. 6. Tea and entertainment 9d., children 4d.

BRIGHOUSE.—Lyceum. Feb. 10: Tea at 4-30, and entertainment.

BURNLEY. Hull Street.—Feb. 4, meat tea. Tickets: Adults 8d., children under twelve 4d. Friends, come and help.

BURY. Georgiana Street.—Tea party and entertainment on Feb. 10. Members and friends are earnestly invited.

GREENGATES.—Mr. T. Murgatroyd, of Idle, will lecture on Feb. 18, "Is Man Responsible?" Feb. 4, Mr. T. Hodgson.—T. H.

HALIFAX.—Shrove Tuesday, Feb. 6, grand tea and social evening in aid of the new church. Songs, games, etc. The Lyceum String Band will play for dancing. Admission: Adults 1s., children under twelve 6d. Social 6d. and 3d.

HULL.—Jan. 8 to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome him.

LEICESTER. Temperance Hall.—Feb. 3, Professor and Mrs. Timson will hold their annual banquet at 7-30. Members of the Phrenological and Psychological Institute will take part in the entertainment. Tickets, 9d.

LONDON. 86, High Street, Marylebone.—Feb. 4: 7 p.m., Mr. J. J. Morse, "Man as interpreted by Spiritualism." Morse's Library, 26, Osnaburgh Street, Euston Road, N.W.—Feb. 9: 8 p.m., trance address, Mr. J. J. Morse, "The spirit man—his body." Admission Free.

MORLEY.—Cross Church Street.—A public ham tea, at 5 p.m., and entertainment on Feb. 3. Tickets, 9d., 6d., and 4d. Friends cordially invited.—E. Robinson, sec.

Mr. W. H. WALKER has resigned as secretary for Heywood Lyceum and thanks all correspondents for their kindness.

Mr. L. THOMPSON has some open dates for 1894.—21, Wellington Street, Rochdale.

NEWCASTLE-ON-TYNE.—Mr. F. Hepworth, of Leeds, for Sunday, Feb. 4, morning and evening. Concert, Saturday, at 7-30; admission 3d. Also Mrs. Yeeles, of North Shields, for Feb. 11.

OLDHAM. Bartlam Place.—Feb. 11: Lyceum Open Session, at 2-30, and 6-30, Service of Song, "Nellie's Prayer and Billy's Rose," by oxy-hydrogen lantern. Reader, Mr. Standish. The Orchestral Band will be in attendance.

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?

ROYTON.—On Sunday, Feb. 11, circle in afternoon, service of song "Eva" at night. Saturday, Feb. 17, public tea (sandwich), concert, and ball. Tickets: Adults 1s., children 8d.

SLAITHWAITE Lyceum have great pleasure in announcing a grand tea party on Feb. 10, at 4-30. A grand entertainment at 7-30, consisting of action songs by the children, recitations, &c., and also a grand dialogue, "The Lost Umbrella." Admission 6d. Sunday, Feb. 11, a Service of Song in the afternoon, "An Angel in Disguise," by Mrs. M. H. Wallis, to commence at 2-30.

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.

YORKSHIRE UNION. Special Week-night Mission Meetings during February.—12, Monday, Mrs. Craven, Little Horton, Bradford; 13, Tuesday, Mrs. Berry, Otley Road, Bradford; 13, Tuesday, Mr. H. Long, Keighley; 14, Wednesday, Mrs. Berry, Psychological Temperance Hall, Bradford; 15, Thursday, Mr. Boocock, Milton Society, Bradford; 19, Monday, Mr. H. Long, Armley; 19, Monday, Mr. Rowling, Shipley; 20, Tuesday, Mrs. Craven, Bingley; 21, Wednesday, Mrs. W. Stansfield, Brighouse; 22, Thursday, Mr. W. Rowling, Yeadon; 26, Monday, Mr. H. Long, Batley. Will the workers in these societies kindly spur their neighbours and friends up to a special interest in these meetings. Next meeting of delegates and speakers in No. 1 Committee Room, Temperance Hall, Leeds Road, Bradford, Sunday, February 11, at 10-30. Business in connection with the week-night mission meetings, a recommendation from the Executive to hold a district mass tea meeting in some central hall in Bradford, followed by two or three public mission meetings, on consecutive nights, along with other important business is to be considered. The societary workers are earnestly appealed to to make the mission meetings as successful as possible by inviting neighbours and friends to them, and as far as possible giving literature away to strangers. *The Two Worlds* might receive an increased circulation if the officials would but push its sale a little more. Our mission work would receive an undoubted impetus if all our Spiritualist friends were induced to read more, and hand to their friends when having read. The executive are going into much expense in carrying on these mission meetings, and if any sympathiser cares to aid in the work, by donation or otherwise, I shall be pleased to receive their timely contribution.—Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury. (Batley, nearest Railway Station.)

PASSING EVENTS AND COMMENTS.

DON'T MISS READING Mr. Kitson's story, "After Many Days."

SEND IN YOUR PAPERS for binding at once please.

ROCK CRYSTAL for sale, size turkey's egg, very perfect, price £5.—"S," 9, Keith Gardens, Uxbridge Road, London, W.—[Advt.]

AN ORGAN for sale for £30; cost over £100. A bargain.—Address Mr. J. B. Tetlow, 142, Fitzwarren Street, Pendleton.—[Advt.]

TO SECRETARIES.—Look down our Sunday Services' Guide, and if you detect any errors please send word.

ONCE AGAIN we beg correspondents to write on one side of the paper only.

WE ARE VERY PLEASED to learn that Mrs. Green is now making fair progress towards restoration to health.

Mr. J. C. MACDONALD, we regret to learn, is quite unwell. We trust he will soon be all right again.

ANOTHER earnest Spiritualist has suffered loss in the departure of Mrs. Warhurst, of Lees, near Oldham, for spirit-life. We sympathise with Mr. Warhurst and his family in their bereavement.

HELP ONE ANOTHER.—Advertisers help us, and we trust our readers will help them when and where they can. See advertisements for anything you want.

THE ABLE AND CRITICAL article in our last issue headed "Christianity, Secularism, and Spiritualism," was written by Mr. Henry Llewellyn, of Burslem, who has our thanks. Unfortunately he did not put his name to the MS., and its absence was overlooked until too late.

Mrs. GREEN is slowly improving and is able to sit up for a few hours daily in her room, but is unable to walk properly, though she can walk a few steps with assistance. As far as we can see it will be two months before she can resume her engagements. She thanks her kind friends for their inquiries, and hopes to be able soon to answer them.

NOT ONLY have females got the franchise in New Zealand, but a lady has been appointed mayor of one of its seaport towns.

THE NEW STORY, "After Many Days," by our good friend Mr. Alfred Kitson, is arousing considerable interest. Lyceum members ought all to read it. Back numbers can be supplied if required.

THE STORMY WEATHER last Sunday night spoilt many meetings. If, as we used to be taught, "the Lord" directly supervises the weather, isn't it strange he lets the storms occur so frequently just when people want to go to church and chapel?

MR. W. B. HURST lectured on "Spiritualism," in the Primitive Methodist schoolroom, Bacup, on Jan. 30. He thinks it is the duty of Spiritualists not only to pay their subscriptions to the society, but to let other people know what they have ascertained regarding spirit existence.

BINDING VOL. VI.—A good number of friends have sent in their papers for binding, and we now have nearly sufficient for availing ourselves of the cheap rate, and shall be able to put them in hand as soon as we receive about half a dozen more bundles of papers or orders for Vol. VI.

PORTRAIT OF MR. J. LAMONT.—We have some excellent pictures of our G. O. M. They are done on special paper, and are almost equal in appearance to photographs. Every Spiritualist should place a portrait of our worthy brother, John Lamont, in his album. We can send one post free for 2d.

"I HAVE JUST finished the reading of Robertson's 'Rise and Progress of Modern Spiritualism,' and have been very greatly interested, surprised, and, I trust, profited by its perusal. What a boon and a blessing its perusal would be to many of those who are groping after the light in regard to the great problem of the life here and hereafter.—P. P."

THE REV. SHOWMAN is going to reside at Blackpool, to take charge of Shaw Road Chapel, South Shore, next August. He will shortly commence a series of attacks on Spiritualism. The local Spiritualists will, we trust, keep clear of him. This is a free country. Every one is free to express his opinions. Let him alone. He'll soon "give himself away."

WE ARE deeply grieved for our old friend, Mr. Harwood Robinson, of Sowerby Bridge, in his bereavement. Mrs. Robinson was a true-hearted, earnest Spiritualist. Mrs. Haworth, too, of Burnley, has sustained a severe blow, and our sympathies go out to both friends in this time of trial. May they realise the presence and comforting power of their dear ones.

CAMBERWELL.—Mr. F. Vaughan, of 7, Lyndhurst Grove, S.E., writes that he is desirous of bringing the philosophy of Spiritualism before his neighbours, and wishes to hold some meetings for the purpose in his own home, and would be glad to have the co-operation of friendly Spiritualists living in the vicinity. Will any of our readers write to him or give him a call?

A SILLY GIRL FRIGHTENED TO DEATH.—At Misterton, in Somersetshire, a girl of 17, named Bishop, died somewhat suddenly recently, and it came out at the inquest that she saw ghosts, or believed she did, and became hysterical. This was a case in which a knowledge of Spiritualism would have been of service. When people understand that spirits are human beings and perfectly natural, not supernatural, they will cease to be afraid of them.

ANOTHER WORKER GONE TO THE SPIRIT LAND.—We are sorry to have to record the death of Bro. Richard Haworth, on Saturday, Jan. 27th, 41 years of age. He has been a quiet earnest worker, was treasurer for the building fund, and has been a member of the committee almost from the commencement of the society. He will be missed physically, but, no doubt, he will be with us spiritually, working for the good of the cause and humanity.—W. Mason.

DEMISE OF THE EDITOR OF "LIGHT."—We were very much grieved to read in the last issue of *Light* of the unexpected death of Mr. W. Paice, M.A., who, since the decease of his friend, "M. A. (Oxon)," has edited our London contemporary with considerable ability. The acting editor says of him, "He was a good and conscientious co-worker, whose services in the cause of Spiritualism could ill be spared. We tender to the bereaved family our deepest sympathy." So also do we.

BLACKPOOL SPIRITUALISTS are getting more than their fair share of attention from the local press. The *Herald* man continues to make capital out of them, and by disparaging remarks holds them up to ridicule. From his point of view there may be some small justification, but his treatment of Spiritualism and the local Spiritualists cannot be called impartial or fair. He admitted that exceptional ability was displayed by Mrs. Butterfield when lecturing under control.

WE ARE GRATEFUL for the following encouraging letter: "Allow me to congratulate you on the remarkable progress you are making with *The Two Worlds*. The improvement is in leaps and bounds. I am sure it is a valuable aid to Spiritualists and inquirers into our grand principles—a revelation of truth and light. We are increasing its sale every week. In November we sold one dozen per week; this week our order is for three dozen. Hoping you will go on and prosper in your good work, and that we shall still greatly increase our sale of your noble aid to our grand cause.—I am, yours fraternally, JOHN SMITHSON."

MRS. FIRTH'S LIBRARY FOR SALE.—These books can now be seen at 73a, Corporation Street, Manchester. Modern American Spiritualism (Mrs. Britten), 7/6; Nineteenth Century Miracles (Mrs. Britten), 6/6; Hated (First Edition), all the plates, 6/-; Jesus of Nazareth (Clodd), 2/6; Old Truths in a New Light, by Countess of Caithness, 6/6; The Alpha, 3/-; Farmer's New Basis of Belief, cloth, large type, 3/-; Lilly's Astrology, by Zadkiel, 3/-; Gen. Booth's Darkest England, 3/6; Isis Unveiled (2 vols.), 30/-—Address, F., care of Editor, T. W.

MR. LAMONT's recent articles have given much pleasure to many readers, but a few protest against his Socialistic ideas. Now friends, consider. Thought-provoking articles are good. If we agreed with everything then we should learn nothing. Interchange of opinions is good. Besides, every endeavour to realise the brotherhood of man is worthy of our consideration. Spirits who come to us from "over there" are Socialists in the best sense of the word. Surely we can read or hear opinions that differ from our own and still cherish kindly feelings. We may learn something good even from those we cannot agree with.

DEBATING SECTION OF BIRMINGHAM SPIRITUALIST UNION.—Tuesday, Jan. 16 and 23, Mr. T. Hands, on "Twenty years' experience in Spiritualism," related remarkable incidents in physical, trance, and materialisation phenomena, obtained in the home circle, with that conscientious attention to detail and clearness of expression which marks the keen observer. In a forcible manner, the theories put forward to explain the phenomena were analysed and exploded serially in the light of evidence adduced. The scientific rationale of the spiritual hypothesis, which alone covers all the ground, was fully established and maintained. Keen interest was manifested each evening by crowded audiences.—J. H.

TO CORRESPONDENTS.—Alfred Keeley: Send MS. and we will look it over. Shall be happy to use if possible. J. Bowring Slowman: Yours duly received. Book posted. Many thanks for good wishes. Glad you think the paper improved. You should write Mr. J. B. Tetlow. "Edina" has kindly favoured us with some new and valuable articles which will commence almost immediately. L. M. Byles: Many thanks; will use as early as possible; probably next week. H. Llewellyn: Have heard of the book named, but have not troubled to read it. There is a fashion just now to extol the so-called "higher Spiritualism," which is purely speculative, at the expense of the phenomenal, which is in reality the foundation of the higher, which without it is "up in the clouds" of mysticism. But many people love mysteries. Psychologist and J. Kinlay, next week.

THE VEIL LIFTED.—The *Glasgow Herald* recently devoted considerable space to a somewhat satirical notice of Mr. Glendinning's little book on "Spirit Photography." The reviewer says, "Some may be disposed to think that if the photographs are genuine, which nobody whose opinion is worth anything will deny, they might be used quite as easily to support materialism as spiritualism. If in thought-reading aural influence can pass from one person to another, why should pictures formed by individuals not pass on to a camera and be photographed? In any case, to take these psychic entities thus reproduced as a conclusive demonstration of the truth of immortality will appear to most sensible people as rather hasty reasoning. Spiritualist photographers, moreover, seem to have entirely overlooked one important consideration. They have forgotten that all spooks may not be so serious as themselves, and they should always be prepared at least for freaks by departed humorists or spirits who while in life had a turn for practical jokes." This is unexpectedly fair for the *Glasgow Herald*; it indicates the growth of a better spirit towards our phenomena.

MR. W. H. ROBINSON has been interviewed by a representative of the *Nottingham Daily Express*. We reproduce as much as possible. "There are séances being held very largely in Lancashire, Yorkshire, Northumberland, and Durham amongst the mining populations. Manifestations take place in the form of rappings, materialisations, clairvoyance, psychology, and spirit healing. Mediums who receive these special gifts are assisted by their guardians. The philosophy is presented generally on Sundays from the platforms. In Newcastle-upon-Tyne the materialisation of spirit forms has been witnessed by thousands of persons. Scientific men from different places in Europe have visited Newcastle to observe the phenomena. I have attended meetings on the premises of the Newcastle Spiritual Evidence Society, and on some occasions I have seen from six to eight spirit forms walk round the circle. These forms have often been weighed. To secure strict test conditions I have seen the medium put into a hammock, locked up in a wire cage, sewn into a sack, and every conceivable test that could be devised has been adopted to secure isolation of the spirit from the medium, yet notwithstanding all these tests the forms have manifested to the satisfaction of the observers. I have introduced numbers of clergymen to these meetings who have witnessed the facts, much to their satisfaction. There are two factors necessary to constitute a good medium: (1) organic fitness; (2) preparation. Some are born mediums, some acquire mediumship; some by a rapid and others by a slow process. First the development of the will power; second, purification of physical conditions; third, isolation or retirement from the materialistic conditions of the world. You can only have the power in that way." "What am I to understand by retirement from the materialistic conditions of the world?" "Having a highly spiritual aim in life; abstinence from drink and tobacco; anything that can disfigure the body; living on vegetable matter to a large extent. There are large numbers of mediums in a partial state of development. The real public mediums that have the influence have been brought out through Providence. Their guides have detected that they have the organic fitness. Spirits have told us 'we were at the birth of the child.' The higher development of Spiritualism is clairvoyance and psychology, by which finer conditions in natural and spirit forms are manifested. There are scores of public mediums who have this power, and my own opinion is that as the science becomes thoroughly understood higher developments will succeed those in operation now, but I am not prepared to say exactly in what form these higher developments will take place, but we are promised so by the spirits. We hold that the dispensation is closing, that the millennium promised to the world is coming in the form of spirit; and the teachings of Spiritualism will supersede the teaching of Christianity in the dogmatic form. The popular Christian Church has not much sympathy with the real teachings of Jesus. The teaching of Spiritualism distinctly asserts a never ending progress of the spirit, both here and hereafter. In politics we are Radical; we are against capital punishment. We believe in the international affinity of nations, and, of course, are opposed to war. We believe in universal justice upon the basis of progress. Spirits mostly study man organically, and theology or dogma they will have nothing to do with. We look upon all Church systems as merely tentative and as helps. We believe in destiny."

IN MEMORIAM.

SOWERBY BRIDGE.—It is with the deepest and sincere regret we announce the passing on to the higher life of Mrs. Harwood Robinson, one of our most esteemed members and workers. Ever actively engaged in work connected with the Lyceum her absence will be much felt, especially by the choir, with whom she had worked almost since the place started, and during the last quarter had been musical director till overtaken by her illness. But what is our loss is her eternal gain, and we may rest assured that although absent in the body she will be ever present with us in the spirit.—G. H.