

# The Two Worlds.

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## JESUS—GOD, MAN, OR MYTH.

By PETER LEE.

THE greatest barrier to a rational enquiry is deeply rooted prejudice, and where this is founded in religious ideas it becomes at once the strongest and most dangerous. History amply proves this in the hateful persecutions and martyrdoms which the best men and women have endured after running counter to what are called orthodox doctrines or opinions. But apart from mere prejudice, very limited knowledge, more particularly when associated with personal vanity and conceit, is often a guarantee for the acceptance of those false bases, which in ignorant minds get credence for truth by reason of their antiquity. In these respects rational men, who dare to follow evidences to the conclusions to which they inevitably lead, must be prepared at all times for the deadliest opposition from those who know least and think little about the matter under consideration. Fully conscious of all this we enter fearlessly into the enquiry whether the fundamental bases of the Christian's faith can be sustained upon facts and a rational and scientific method of dealing with them.

The first and most important matter that we have to consider is the universe itself, and who can grasp this infinite reality? We reel in the plenitude of thought required to comprehend our own planetary system—nay, the sun itself, with its vast bulk and heat, its distance from us and the speed at which we revolve around him day by day; how he has driven us like a mighty charioteer in one unerring course through eons of time; sense pales away, and we stagger in such a mighty contemplation. But when the sensitised plate from the photographer's camera tells us unmistakably of millions upon millions of suns rolling rhythmically in space, we ask where is the beginning and where the end?

Could he whose rules the rapid comet bind,  
Describe or fix one movement of his mind?  
Who saw its fires here rise, and there descend,  
Explain his own beginning or his end?  
Go, wondrous creature, mount where science guides,  
Go, measure earth, weigh air, and state the tides;  
Instruct the planets in what orbs to run,  
Correct old time, and regulate the sun;  
Go, soar with Plato to th' empyreal sphere,  
To the first good, first perfect, and first fair;  
Go, teach eternal wisdom how to rule—  
Then drop into thyself and be a fool.\*

Beginning there never was, end there never will be—all is being. The proof of this lies not in metaphysical disquisitions, but in the hard facts of physical science, which declares every atom of the universe to be in motion and that it cannot be otherwise. This being so it follows as a natural sequence that there is not a central point of stillness whence we could begin to measure. There being no centre there can be no circumference, therefore there is neither beginning nor end. At any given point it as far north as south, as far east as west; all is one, infinite and uncreated, indestructible.

In the face of this stupendous reality the Christian cosmogony accepts the puny idea of an anthropomorphic cause which created all that we can comprehend through our senses: this little earth of ours, with the fishes in the sea, the beasts on dry land, the birds of the air with all their varied forms and plumage, the herbs of the field and trees of the forest with their fruits, the flowers in tiny forms and great with their colours and tints of exquisite beauty, the sun and moon and "the stars also." *The stars also!* How we shudder in the revelations of astronomy at the unspeakable ignorance of him who first wrote the account of creation, and how we deplore the meagre intelligence of those who now believe it. What misery, what wretchedness, what awful wickedness has followed in the train of ignorance which this crude conception of the natural order of things displays. Still, there are those who, notwithstanding the revelations of science, which declare that, throughout the whole realm of nature, order and law prevail, will persist in believing theories which are incompatible with the natural

order of things; too dull to perceive, too lazy to reflect, too timid to move from the beaten track, they become a barrier to human progression.

In this way the anthropomorphic God idea still finds its millions of believers. Bishops, priests, and deacons, who should know better, still teach the idea of a personal God in his triune aspects—God the Father, God the Son, and God the Holy Ghost—yet not three Gods but one God. We will not enter fully into the theological issues involved in the acceptance of this belief; but we will discuss what must be naturally associated with the affirmations that the wrath of God was kindled against His children by reason of the sin of our so-called first parents, and that to appease His wrath, God the Son must come down to earth, be incarnated in a virgin through the carnality of God the Holy Ghost, suffer and be crucified, that all men believing this incongruous story should on repentance of their sins be entitled to the enjoyment of eternal bliss, while every rational being denying such a possibility should pass at death into a condition of eternal misery and torment. Let us examine these premises. Are there three persons who make up the source of all being? If there be, what is the proof? Nothing but the assertion in the books where it is found. Is it conceivable, in view of what has been stated in regard to the creation, that there is some place outside the universe in which these three Gods dwelt prior to the creation, and that they are there now? We say it is not, except by those most ignorant of natural law, and whose minds are swayed by extravagant imagination. If this is not possible, and we affirm there is no evidence to substantiate it, then the whole Christian cosmogony falls to pieces. That a virgin could bear a son is a natural impossibility. That a ghost, holy or otherwise, could be a father, is a natural impossibility. If there were no God the Son, there could be no incarnation of the Son of God; therefore the story of the man Christ Jesus resolves itself into a myth, and the crucifixion and the resurrection become the wildest fabrications.

If we turn to the miracles, said to have been wrought by the incarnated Son of God, the man Jesus, we are again confronted with two very important considerations. First, the impossibility of miracle, having regard to the known laws of Nature; and secondly, with the great similarity of much that is associated with them to other mythologies.

There are very few Christians, indeed, who know that, besides the authorised version of the New Testament, there is an "Apocryphal New Testament," made up of books which were held to be canonical by the Church during the first 400 years of the Christian era. These books unquestionably allude to the same Jesus who is referred to in the authorised version, as well as many other New Testament characters. As we read these books side by side we see a remarkable instance of evolution in regard to religious ideas. It is clear there came a time when the priests were outrun in mental perception by the laity. Intelligence had come up to a point when the priests could no longer trade upon the credulity of their followers, and it became necessary to expunge that which sooner or later the people would cease to believe; or which, perhaps, they had already ceased to accept. Be this as it may, these books display an amount of puerility which beggars description. And yet we reflect that this mythical nonsense once upon a time passed for truth among its believers, whether its teachers believed it or not. Nay more, we are face to face with the fact that the authorised version of the New Testament is but the siftings of an old-time mythology, in which we still find its old fables undisguised. For the benefit of the reader we reproduce a few of the things that Jesus did, as recorded in these old accounts. In chap. iv. of "I. Infancy," v. 15-16, it is written:—

And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry on a post, the boy possessed with the devil took down one of them, and put it upon his head. And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents.

\* Pope's "Essay on Man," Ep. II. 35-39, 19-24, and 29-30.



In chapter vii. of the same book we have an account of a young man being turned into a mule by some giddy and jealous women, who had bewitched him without the knowledge of his two sisters. A girl who had been cured of leprosy by sprinkling herself with water in which Jesus had been washed, told the sisters of the young man what had happened to her, and we are told:—

21. As soon as the women had heard the girl's discourse they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her they went.

22. And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family, no one elder than us; no father or brother to go in and out before us;

23. But this mule, which you see, was our brother, which some women by witchcraft have brought into this condition which you see; we therefore entreat you to compassionate us.

24. Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule.

25. And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him again to have the shape of a man and a rational creature, as he had formerly.

26. This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity.

The first six verses of chap. xv. tell their own story:—

1. And when the Lord Jesus was seven years of age, he was on a certain day with other boys, his companions, about the same age,

2. Who, when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures.

3. Each boasting of his work, and endeavouring to excel the rest.

4. Then the Lord Jesus said to the boys, I will command these figures which I have made to walk.

5. And immediately they moved; and when he commanded them to return, they returned.

6. He had also made figures of birds and sparrows, which, when he commanded to fly, did fly; and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink.

Among other miracles he alters his father's "bad carpentry"; cures a "boy poisoned by a serpent." The boy is taken to the lurking place of the serpent; it is made to "suck out all the poison" and it "immediately burst asunder and died."

He "gathers spilt water"; "kills a playfellow"; and, "the schoolmaster going to whip him his hand withers and he dies: "Disputes miraculously with the doctors in the Temple, on law, on astronomy, on physics, and metaphysics. Is worshipped by a philosopher, and fetched home by his mother."

In "II. Infancy" we have a sad revelation. At chap. 2 it says, verse 7 and following:—

7. Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder.

8. At which Jesus being angry said to him, Thou shalt go no further.

9. And he fell down dead.

We are told a little further on that the parents of the dead boy went to Joseph, the father of Jesus, and—

Complained, saying, You are not fit to live with us, in our city having such a boy as that. Either teach him that he bless and curse not, or else depart hence with him, for he kills our children.

The narrative goes on to show that Joseph reproveth Jesus, at which he became somewhat impudent, and "Joseph arose and plucked him by the ear," or, speaking after our plain fashion, he pulled his ears, "at which the boy was angry, and said to him, Be easy; for if they seek for us they shall not find us; thou hast done very imprudently. Dost thou not know that I am thine? Trouble me no more."

These samples of what is recorded of Jesus in the "Apocryphal New Testament" are only a very small proportion of what is told about him, and some of the things would not be allowed to appear in the refined journals of the present day.

If we read the miracles in the authorised version of the New Testament side by side with the above, we shall find they are all of a piece, and it is the self-same Jesus in both instances who is the accredited author.

We affirm, therefore, there is no more warranty for the actual personage of Jesus than there is for Hercules and his miraculous labours, or for Jupiter or Phaeton, and the horses and chariot of the sun. The manner of the birth of Jesus makes him at once an impossible personage, and the mythological analogies between him and other mythological deities are so complete that we are forced to the conclusion that he is neither God, nor man, but myth.

With the spiritual utterances ascribed to Jesus in the New Testament we are not concerned. Spirituality has never been and never will be limited to any particular person. Exalted utterances are to be found among the

writings of wise and good men of all ages, of all climes and nations. We protest, therefore, against the limitation of the human mind within the narrow creeds and dogmas, drawn by an ignorant and bigoted priesthood from so-called holy and inspired books. Inspiration is common to every soul that aspires to what is true and pure, and noble and good. Aspiration is the property of every soul in search of God, and in proportion as our aspirations are, so will our inspirations be. We shall become wiser, more tolerant, more charitable, less selfish, and more willing to recognise among mankind a human brotherhood. We shall become more conscious of life's duties and responsibilities; our lives will be brighter, happier, and more useful. Instead of grasping life's shadows in material wealth and power, we shall take hold of its immortal verities in acts of kindness rendered one to another from motives of disinterestedness; we shall know no good, but the good we do or the good done to us; and the best work shall be the holiest prayer. Our veneration shall be excited in the presence of human beneficence, our adorations shall go out to the God of nature, that inscrutable source of all plenitude, surpassing man's finite conceptions; we will rejoice in an emancipation from priestcraft, kingcraft, and the tyranny of wealth, and revel in that freedom, which shall make it possible to live according to the highest dictates of a mind impelled in the direction of justice, honesty, and truth.

#### A NOTABLE FORTHCOMING EVENT.

[We cordially endorse the sentiments expressed by Mr. Morse in the following letter, having had long and kindly relations with both gentlemen, whom we most highly esteem for their fidelity and integrity.]

DEAR SIR AND BROTHER,—In a recent communication from the Corresponding Secretary of the Keighley Spiritualist Society, Mr. Albert Barnes, there was stated a certain proposed action which, it appears to me, deserved more extended announcement than could be obtained by private correspondence. To such end, then, let me solicit the aid of "the people's paper," as, in my opinion, the subject is a people's question.

To properly introduce the matter a brief historical retrospect may not be out of place. The facts show the Keighley Society to be about the oldest, if not actually the oldest, Spiritualist Society in England—our cause taking root in the town in or about the year 1851, through the agency of our ascended brother, David Richmond, of Darlington, who first introduced circle-holding in this quaint little borough, if not in England also. In 1852 the Keighley Spiritualist Society was formed. Housed in various edifices its existence has been preserved unbroken, and it has found a permanent resting-place in the neat and comfortable building provided by the generosity of the late David Weatherhead, a liberal minded and greatly respected local tradesman. Among the earliest mediums who came before the world were Messrs. Shackleton and Wright, who did yeoman service, literally "without money and without price," in their day and generation. Their labours were abundantly supplemented by the enthusiastic and self-denying work of many warm-hearted souls who, like the two pioneer mediums, have mostly passed to the life beyond. But two of these earlier workers of note still remain, and Mr. Barnes' letter was to inform me that his society propose to render honour and some fitting acknowledgment to them for their long-continuance in well-doing, for it is meet that such veterans should receive in their declining years some proof that they have not toiled in vain.

The first of these two good souls is Mr. Timothy Judson, who was one of the first to join, and who has been and still is a member and an active and earnest worker in the society. For forty-two years he has battled and worked for our cause, and has never wearied. Such a record of faithful service is one to admire, and those who make it deserve our grateful thanks.

The other of these twain is Mr. Joseph Clapham, whose frankness, honesty, and earnestness for the truth mark him out as one of nature's noblemen. When this gentleman gave his support to Spiritualism and became identified therewith, it cost something, alike in worldly rewards and personal repute, and there is no doubt, in the minds of those who know the facts, that Mr. Clapham's unswerving adherence to his convictions has entailed very considerable painful consequences as a result.

Therefore, says my good correspondent, "the society and the Spiritualists of the town have decided to mark our appreciation of the life and services of these two worthy men by presenting to each of them his portrait done in oils, hand-



somely framed, and with the portraits is also to be presented an illuminated address on vellum, duly framed, setting forth the respect and esteem these gentlemen are held in by all who know them. The event is to be made the occasion of a grand celebration and reunion of Spiritualists and our workers, on a date to be hereafter announced. The celebration will in all probability be held in Mr. Weatherhead's large and commodious auction mart in the town, and it is confidently hoped that a large representative and enthusiastic gathering will assemble."

While, of course, the presentation is purely a local effort, yet the importance of it is truly a matter of general interest. Our pioneer worthies are rapidly diminishing in numbers, and soon they will all be gone hence. Therefore the more reason for honouring and recognising the few who remain to us. An assembly such as is proposed, being free from any party bias, affords an excellent opportunity for a large gathering from all parts of Yorkshire and Lancashire, to say nothing of other counties. And, surely, as it is under the auspices of what may be called our mother society, we should all make an effort to respond to the parental invitation! As we all respect our parents, may I suggest that, as far as possible, we infuse a national element into the event and claim the honour of having, with Keighley, some of the cost of these pictures and addresses? It is, of course, purely a personal matter for each to decide for himself, but should any one be desirous of sending a contribution, though not asked for or begged for, it will be cheerfully accepted for the purpose, either by Mr. E. W. Wallis, 73A, Corporation Street, Manchester; Mr. John Pickles, president of the society, 14, Heys Gardens, South Street, or Miss Greenwood, treasurer, Emily Street, or Mr. Albert Barnes, secretary, 2, Queen Street—all of Keighley; or by the undersigned.

For twenty years or more the writer of these lines has known Mr. Judson as an earnest and faithful worker for our cause. For the same time he has known Mr. Joseph Clapham, in whose house he has frequently been a guest. Faithful friends and true-hearted he has ever found them. Therefore, personally, the writer most cordially agrees with the steps proposed in honour of these two pioneers, and assures all concerned that it is an event that, when carried out, will reflect credit alike on our noble cause and all concerned.

J. J. MORSE.

Florence House, 26, Osnaburgh St., Euston Rd., London.

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

BY ALFRED KITSON.

### CHAPTER XV.

WHEN Mr. Henderson tendered his resignation as a teacher and member of the Wesleyan body, it caused great excitement and discussion. Had a bomb been suddenly dropped and exploded in their midst it could not have caused more sensation. What was the world coming to, a number of them asked, when such a promising member could send in his resignation, and assign as his reason for so doing that he could no longer subscribe to their tenets, and that they were no longer binding on his conscience? A few scornfully remarked that Mr. Henderson had been fascinated by the charms of Miss White, and obsessed with some lying spirit, and another ventured to add that it would have been a blessing if she had died instead of her father, as it would have saved Mr. Henderson from being deluded and induced to leave the Church, and imperil his soul. Thus the uncharitable outpouring of opinions went on, until his friends, those few bosom companions he had had, could stand it no longer, and said, with a firm voice: "You may depend on it, friends, that Mr. Henderson's reason for taking the course he has done, which has caused a few of us much pain and grief, for we cannot but regret the loss we thus sustain to our ranks, are valid ones in his opinion, an opinion that has been arrived at against his inclinations, for we know his one hope, his one prayer, was to disprove the facts and teachings of Spiritualism, and to that end he sought and obtained the scholarly assistance of our late lamented minister."

These remarks were approved by nearly all, seeing which the speaker continued: "I beg leave to move that the resignation be accepted, and that our secretary write him expressing the deep regret that is felt in general at the step he has taken, and ask him to reconsider the matter, and that we shall be pleased to welcome him back to our fellowship." This was eventually agreed to, thanks to the calm judgment of those who knew Mr. Henderson best.

The new minister who had come to fill the late Rev. J.

M. Dale's place was possessed of more liberal views, and had a more tolerant spirit than his predecessor, which saved the society much friction and uncharitableness.

When Mr. T. C. Ward, the head of the firm at which Mr. Henderson was employed as clerk, heard of the resignation, he was greatly surprised, and sought an explanation at once, for which purpose Mr. Henderson was summoned into the inner private office. He had noticed that his employer had worn a troubled look ever since the death of Mr. White, as if he were in some way connected therewith, and felt in part guilty of being the cause. He had often wondered if their late minister had anything to do with it, knowing what he did of that individual's repentance and efforts to undo the evil he had done. His employer commenced at once with the remark, "I understand, James, that you have lately tendered your resignation of membership at our place of worship. Is it true?"

"Yes, sir, it is," he answered, firmly.

"And pray what is the cause of you taking such a step, has any one offended you in any way?"

"No, sir, I cannot say that, for I have always been treated with respect."

"Then what is your reason?"

"Well, sir, the reason is that I am unable any longer to subscribe to its tenets, and I decline to appear something I am not."

"You surprise me. Your words are an enigma to me. Pray be more explicit," he said, testily.

"To make the matter plain, sir, I have been investigating Spiritualism in the hope of being able to expose it. To that end, I sought the assistance of our late minister, Mr. Dale."

"Yes, so I understand, but what of it? Surely you have not become connected with that craze, have you?"

"Such is the case, sir."

"And do you mean to tell me, James, that you are convinced it is true? I thought you were better read in your Bible than that, and had the assistance of our beloved and venerable minister, too," he added, in evident surprise.

"To your first question I must answer, yes. To your second, I found that all my study and knowledge of the Bible, assisted as I was, availed nothing when brought into contact with the learning and research of the advocates of Spiritualism. I had several interviews with one of them, during which we discussed the question from a Biblical standpoint; I was defeated in each instance, and when I submitted my notes to our minister he was surprised and amazed at the amount of learning and research they displayed."

"That is news, indeed. Our minister amazed and surprised," he soliloquised, "and he was reckoned one of our ablest and best read men in the circuit." Then, turning to Mr. Henderson, he asked, "Have you those notes with you, James?"

"Yes, sir, I believe I have," he answered, and proceeded to extract his note book from the inner breast pocket of his coat.

"Will you allow me to look at them?" Mr. Ward further asked, extending his hand, whereupon Mr. Henderson offered the book to him, indicating the page.

After examining it critically for some time, he exclaimed, "Umph! I did not give them credit for any such ability and talent as is shown here. Why, they give quite a new rendering to those Biblical objections."

"Yes, sir, that is so, and Mr. Dale was unable to correct them, so that the objections fall to the ground, as I found to my discomfiture."

"And what proofs have you had of the genuineness of the manifestations?" he next inquired.

"I have evidences of spirit identity innumerable," Mr. Henderson answered.

"I suppose you will have had the spirit of your pastor up?" Mr. Ward remarked, sarcastically.

"Yes, sir, I have," he answered, in no way abashed by his master's tone of voice and the ridicule it implied.

"Ho! and pray what did he tell you?" he asked, in the same tone.

"I would rather not answer that question, sir, if it is all the same to you."

"I insist, and if you refuse me you will incur my displeasure," said Mr. Ward, sternly.

"I am afraid, sir, that I shall only offend you if I accede to your request," he pleaded.

"Then dismiss such fears from your mind, and tell me without any reserve, I command."

"Well, sir, if I must tell you, he was much troubled over



some injury he had done, or been the cause of having had done to Mr. White, for which he pleaded to be forgiven."

"Indeed, and what kind of injury?" Mr. Ward asked, a little nervously.

"The injury he referred to was a plot he had concocted to effect Mr. White's dismissal from work, and ruin his reputation as a skilful and competent foreman," he answered, eyeing his employer's features as he did so, and not failing to notice the change of colour and the nervous twitchings of the hands.

"What more?"

"Mr. White said he blamed his late employer and not the minister. But Mr. Dale persisted in taking the blame on himself, by saying that you only gave your assent after his repeated solicitations and representations that the interests of the church demanded it."

"And did you believe all this?" Mr. Ward asked.

"I was neither able to prove nor disprove the statement," he answered evasively; "it is best known to yourself, sir."

"Did Mr. White pardon him then?"

"Yes, sir, but it was only after a severe struggle, because he felt it very hard to be crushed into his grave, and the guilty one to seek pardon for such a deed without being able to make any restitution, or even have the confession made public, and so clear his name."

"What do you mean, James, by saying he was crushed into his grave?"

"He never looked up, sir, after the treatment he received, and Mr. Sharpe's denying his indebtedness to him. It was the general opinion that it so preyed on his mind that it was the cause of his death. In other words, sir, it broke his heart."

These words fell with terrible weight upon Mr. Ward's ears, and they made him wince, though he strove to maintain a calm, self-contained demeanour.

"And supposing the phenomena are true, could you not still remain a member of our church?" he asked, in order to turn the subject into a more agreeable channel.

"No, sir, I could not, the teachings are so opposed to each other, and I must believe the testimony of those who have proved the great secret for themselves," was the reply.

"Well, you may return to your desk, James," said Mr. Ward, as he toyed with the seal affixed to his massive gold Albert. "I merely wanted to ascertain whether the report was true or not. I must say, James, that I gave you credit for a larger stock of common sense than you appear to have displayed in this case," he added, scornfully, to hide the emotion within his breast.

(To be concluded next week.)

## THE REFORMATION: CHRISTIAN AND SPIRITUAL.

By L. M. BYLES.

### INTRODUCTORY.

It is my intention to examine under the above head (A) the Christian Reformation, the conditions that demanded it, its pioneers and soldiers, its aims and results; and (B) the Spiritual Reformation, the conditions that demanded, and demand, it, its pioneers and soldiers, its aims and results up to date, with a brief survey of its possible future.

Information as to the pioneers and soldiers will be thankfully received from those able to impart it, for the biographies of our veterans are not, as they should be, accessible to all (address, L. M. Byles, Stoke-on-Trent).

### PART A., SECTION I.—THE CONDITIONS THAT DEMANDED THE CHRISTIAN REFORMATION.

In order to understand the position of the Christian sect in 1517 (the date, roughly, at which Luther may be said to have become an opponent of Rome) we must look over the intervening centuries since the commencement of our era.

The Christian faith had spread into every province of the Roman Empire. The Pagan hostility kept it much as it was at the start, but the conversion of the Emperor Constantine in the fourth century raised it to the position of a State religion, and then it began to decay. For though it presented the appearance of unity for a thousand years, division was in it from the first. The conglomeration of races, languages, and nations acknowledging the Christian faith was too varied in its nature, too diverse in its aims to pull along peaceably under an ecclesiastical system so complicated and precise as that of Rome. The first break was between Rome and Constantinople. The rival Popes stormed and raved at one another, and finally, in 1054, excommunicated each other, and "nobody seemed a penny

the worse," but the breach was made, the power of the Church was shaken, the united were become divided.

The Greek Church, as that of Constantinople is called, has dragged on a listless existence to this day; but error has crystallised around it, no reform has touched its margin. It is the Dead Sea of modern religious thought and action.

The Roman Church, although it has exhibited much activity during the last 900 years, has lost the prestige and power possessed by it in 1500.

In the year 800 the Pope became, by favour of Pepin and Charlemagne, temporal as well as spiritual head of Italy, from which position he was only ejected in the present century.

The Christian religion, as presented in its purest condition in the New Testament (though even then full of errors), has been ever since subject to corrupting influences. The system of priestcraft and monasticism was introduced into it by slow degrees. The doctrine of the Church is much the same as at first, the reason being that the three creeds are unchanged. Of those creeds the Nicene falsely asserted the Deity of the Son of God, the Apostles' kept alive the historical faith, and the Athanasian—the most barbarous of all—asserted a *trinity in unity* and a *unity in trinity*, without explaining the paradox.

The polity of the Church was, however, much changed, for, from the government of travelling apostles and evangelists, it had passed into the hands of a Pope, a score or so of cardinals, a few hundred bishops, and a host of minor satellites, many of whom never visited or cared in any way for the districts for which they were held responsible by the Church. All these now claimed the supernatural power of making the body of Jesus at the communion table, and Romanists still believe their priests to be possessed of this power. They were forbidden to marry, and, if we are rightly informed, many practised flagrant crimes instead. Fast and feast days were introduced without number. The obnoxious system of monastic life issued from Egypt in the third century and quickly took root in Catholic Europe. The monasteries, at first the seats of learning and of art, whose inmates laboured hard for the bread that perisheth, soon became the hotbeds of vice, the nurseries of sin, the scenes of debauchery of all kinds. And we notice that this change took place contemporaneously with the acquirement of wealth and land by the religious orders. The Pope was held to be infallible, and so was the General Council, but as Pope and Council did not always hold the same views, opinions became divided as to the supreme head. Worse still, an elaborate penitential system was introduced; formed, apparently, to crush the people and place power in the hands of the priests. The most prominent features of this were confession, penance, and absolution; as if man could forgive sin!

The Church service had altered most of all. An elaborate ceremonial was performed by priests in gorgeous apparel at stated hours, conducted in an unknown language, so that, with the exception of the sermon, the priests might have gabbled the latest monastic scandal, or have discoursed on the inattention of the people, while, apparently, reciting the prayers with a grave religious air. The masses were taught to pray to pictures and images, and to believe in the magic power of a bishop's tread or a cardinal's touch.

At the same time much was introduced of a spiritual nature, as the veneration of relics, whose psychometric influence must be great, the invocation of saints, and ecclesiastical miracles (so-called). This was, of course, all in accordance with Spiritualism, and if the people had been taught to invoke the saints (spirits) and keep relics, much good might have been done. But the priests were too crafty, the bishops too cunning, and the whole gigantic Romanist machine was moved to suppress undue tampering with priestly offices.

These additions to the original Christian faith were defended by saying that "the Church itself is a divine teacher, as infallible as the Bible," which is probably true, but is certainly not in accordance with Christian Doctrine. From these sources came the notion of a purgatory after death, from which souls could be released by the priest, if you paid him enough. The defence for this was unique and original, clever in its way, but very Roman. They said that the saints had done more good works in their life than were necessary for their own salvation and that the balance was at the gift of the Church, though why not of their legal heirs and descendants, and why such balance could not be left by will or bequeathed at pleasure by the departed saint was



not explained. Probably, because the saints were usually created so after death; they were rogues, fools, knaves, or even worse when alive, but time makes all men respectable. The remissions from purgatory, called indulgences, were also granted to men about to commit a wrong act, and were at times hawked round the Continent as we now see oranges and "hokey-pokey."

The result of this corruption of the Church of course affected the lives and characters of the priests and monks. From earnest, God-fearing, unselfish, kindhearted men they became grasping, greedy, unprincipled devils—if I may use so strong a term—who cared nothing for God, for religion, for humanity, so long as they themselves had plenty to eat, to drink, and be merry withal. They grew fat, lazy, idle vagabonds; and though the monasteries were good in so far as they befriended the poor, they did more—and possibly were good in this—to spread the revolt against Rome, to fan into flame the tiny sparks started by Huss, Tauler, and Luther, than any other abuse, any other privilege, any other feature of the Church could have done though it had blown till it burst.

This then was the state of the Church when the Reformation started; we shall see later in what respect it resembles that of the Church to-day, or at least of 50 years ago.

(To be continued.)

### INTERESTING INCIDENTS OF INSPIRED WORKERS.

MR. JOSEPH SKIPSEY, SEER AND POET.

By W. H. ROBINSON.

THE Newcastle poet, Akenside, son of a butcher penned a fine conception of the essence of poetic beauty in the following lines:—"Mind, mind alone, bear witness, earth and heaven, the living fountain in itself contains, of beauteous and sublime. Here hand in hand sit paramount the Graces. Here enthroned celestial Venus with divinest airs, invites the soul to never fading joys." How fittingly these touching ideals represent the spiritual trend of Mr. Skipsey's aspirations. In introducing to the readers of *The Two Worlds* the honoured name of this seer-singer, I am face to face with a huge difficulty. It is almost impossible to picture this philosopher and poet so that readers may comprehend him in his universal characteristics. He is essentially a cosmopolite in ideal—a natural poet and clairvoyant. He is related in his attractions to all forms and fancies of thought, impinging upon the spiritual.

While travelling through Northumberland in the early months of 1875, I first met Mr. Skipsey at Ashington, where he then superintended the night work at this large and model colliery. I was introduced by the Brothers Smith, who perhaps were the earliest pioneer mediums in that portion of the county. These gentlemen, with their families, since removed to Kentucky, U.S.A., had a young daughter—a remarkable test medium—and I believe our friend was the recipient of many tests and information on Spiritualism from this young lady's guides. Some day, should Mr. Skipsey secure time, he may give to the world some remarkable cases, in which previsions governed largely through this girl medium.

Mr. Skipsey gave me a real Northumberland welcome, and on several occasions I stayed some days with him, and was awarded access to his well-furnished and select library, and even permitted to descend the mine, and during these times marked the respectful sympathy and constant urbanity yielded to him by the workmen under his charge, who were much grieved when he vacated his position, feeling in the removal of this good man they had lost a friend and mentor. His references during our conversations to the mighty *literati*, past and present, spiritual and secular, were to me both educative and entertaining, the originality of his remarks always striking me as being most valuable, but his occult knowledge in all its varied branches, was then to me of the richest interest, and especially his fine clairvoyance, subjective and objective—in which remarkable tests were leading characteristics. I have been in Mr. Skipsey's presence when some poor suffering spirit, anxious to confess his life's errors, has manifested, and the medium's sensitive and perturbed organism has been moved to a deluge of sympathetic tears. Many of the communications thus received were too sacred for the world's ear. One special trait of this seer's mediumship related to enquiries on both sides of family origins and settlements. Such involved a larger portion of the medium's time than could be spared,

and had to be discontinued. Mr. Skipsey's portrait and a sketch of his life appeared about this time in the *Newcastle Critic*, owned by Mr. Edmund Proctor, a son of the late owner of the celebrated ghost centre at Willington Mill. This sketch was contributed by myself, and some of the attested visions were then stated, and I believe created much interest. The following cases of clairvoyance were published in the *Spiritualist* newspaper, under the dates stated, which your modern readers may like to peruse.

Mr. Skipsey's account of his experiences as a seer, published in 1876, in *The Spiritualist*, was as follows:—

On the 27th of last month (November), while on a visit to Mr. G. Smith, of Delaval, there came before me the apparition of a young man, between twenty and thirty years of age, with light hair, dark eyes, a nose somewhat straight and well up from the cheeks, a finely curved mouth, with a beard, but no whiskers, a thinnish, not sharply-cut, face, an open countenance, and characterised (especially in his eyes) by an expression of a high order of intelligence. The dress he had on consisted of a large checked grey cloth coat, and light trousers and vest, and in his hand there was what I at first thought was a small tin can, but which a second glance showed was a safety lamp, but a safety lamp unlike those in use in our northern coal-fields, at least in those of Northumberland and Durham. It had a glass tube up the inside of the gauze, and was larger and more unwieldy than the lamp in use in these districts. There was sufficient to attract my attention to this apparition, even if I had not observed what ere I had well taken cognisance of the particulars just given—I did, that the archetype had had the misfortune to have his forehead driven in, and that an ugly gash extended across one side, from which the blood oozed and streamed down his face, giving the appearance of another gash at one side of the mouth. I will not say that there was not a cut at one corner of the mouth, but the blood oozing from the other wounds and settling there was in itself sufficient to give that appearance, without the existence of any actual wound. I described what I saw to the company present, and the apparition was identified by John (brother to George) Smith as that of a comrade, whose name, though no kinsman, was also John Smith. He was a young man who had been an official in Oaks Colliery, and who had lost his life while in search of the bodies of the men who had perished by the awful explosion which, a few years ago, as is well known, took place there. The two John Smiths had borne a striking resemblance to each other, and the John who is yet in the flesh spoke in high terms of the intelligence and humanity of his sometime departed comrade.

#### THE SPIRIT OF A WESLEYAN MINISTER IDENTIFIED.

I will here transcribe from my note-book a paragraph which will possess a special interest for our Parkinsville friends:—"After a controversy upon the truthfulness of clairvoyance, which had been elicited by the reading of a paper of my own at the late conference of Spiritualists at Choppington (Nov. 27, 1875), a person named Richard Ramsay, a back or sub-overman at Parkinsville Colliery, in the county of Durham, arose under the influence of a control who calls himself Christopher Ritson, and stated that he (Mr. Ramsay) had been forced thither that day, in order that he might, through Mr. Skipsey, have the personal appearance of his controlling spirit while on earth, described. Three gentlemen had accompanied him, viz., Mr. Laidlaw (a brother sub-overman from the same place as himself), and Messrs. J. Batey and J. Wilson, from Ouston and Fatfield respectively; these had known C. Ritson when he was yet in the flesh, and were able to say whether the clairvoyant's description was correct or not. The entranced medium directed my attention to an apparition before me, and requested me to say what I saw. I then, in the presence of the assembly, proceeded to describe the complexion, the manner of wearing the hair, the beard, the form of the features and the dress of a person I had never known or heard of, except that while on earth he had been a Wesleyan minister. I, however, did not see him in his conventional costume, but as he usually appeared in the domestic circle; instead of a white cravat, he had a common tie on his neck, and instead of a Bible he had a bass violin in his hand, and he stood in the act of playing this violin, after my description was given. Another peculiarity which I noted, and of which of course I had not previously known anything, was that during life he had had the misfortune to have an injury done to one of his eyes. Every particular thus noticed was identified, and the parties went away delighted with the conviction that Mr. Ramsay's control was none other than the person he pretended to be, viz., their old Christopher Ritson.



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FRIDAY, APRIL 13, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

## NEWS, NOTES, AND COMMENTS.

"HOW MEN LIVE AND WORK IN THE SPIRITUAL WORLD" is the title of a very interesting discourse, recently delivered in Hanley, by Mr. J. J. Morse, of which we have received a capital report. It will appear in our next issue.

SPECIAL TO CHAIRMEN OF SUNDAY SERVICES.—The articles commenced this week, under the heading of "Devotional Spiritualism," supply the want of reading lessons. Kindly recommend *The Two Worlds* to your audiences. People should take it regularly; never miss a number.

"DEATH THE GATE OF LIFE."—We shall commence to publish in our next issue a series of very interesting articles, from a friend resident in Yorkshire, under the title of "Death, the Gate of Life," chiefly by automatic writing through his own hand, and communications from his friends through the organism of a medium. The chapters are as follows: "(I.) Who are the Angels? (II.) Pre-conceived Notions of Spirit Life; (III.) The Spirit Birth; (IV.) Spirit Re-union; (V.) My Spirit Home; (VI.) My Spirit Guide; (VII.) Spirit Return; (VIII.) Conscious Life after Death; (IX.) The Spiritual Body; (X.) Spiritual Spheres; (XI.) Employment in Heaven; (XII.) Spirits in Prison; (XIII.) Retribution."

"THIS ONE THING IS CLEAR, that to regard the calamities and discords of society as irremediable, to resignedly suppose that it is useless, if not impious, to attempt to alter them, is to imitate the attitude of those who, in the Middle Ages, would refrain from diverting a torrent or checking a conflagration, and who, in much later days, prefer prayer to sanitation as a precaution against pestilence, who decline lightning conductors as 'impious and heretical,' and who would regard with suspicion any attempt to improve a climate or control the weather (whenever that becomes possible); as if the whole process of civilisation had not been a struggle with archaic forces, a gradual utilisation of the beneficent and a gradual elimination of the hurtful. It is ungrateful to forget that if our ancestors, conscious and unconscious, human and brute, had not thus struggled and energised to improve the ruggedness of nature, and to better their lot among the titanic forces at work upon this still partly hostile but on the whole friendly little planet, we of these later days, whether unemployed or overworked, would not now be here at all."—Prof. Oliver Lodge, in "*Liverpool Pulpit*."

DANGER AHEAD FOR HEALERS.—The *Standard* reports that a "hypnotist" named Gottfried Jost has been sent to prison for 16 months for practising the healing art. Forty or fifty people consulted him daily. He made no charge, but people voluntarily paid him about 4s. for each consultation. Jealousy seems to have been at the bottom of the prosecution, and, judging from the account given, Jost appears to have been a trance-medium, with exceptional healing powers and ability to diagnose disease. A large number of reputable people gave emphatic testimony to the good he had done, and the cures accomplished through his instrumentality, but he has paid the penalty of falling into the hands of a tribunal who know nothing of psychology or Spiritualism. Several materialistic professors who have had some experience with hypnotism, but evidently adverse to Spiritualism, were the principal witnesses against Jost. In this country, and in America also, medical men of the orthodox schools are endeavouring to obtain legal powers to make it impossible for healers, mediums, herbalists, and others to do good. Although nominally Christians, if Jesus came to-day and healed the sick, they would prosecute him as a quack and send him to prison.

How DOES HE KNOW THIS IS TRUE, or is he drawing upon his imagination?—"Christ never condescended to men; He was always at home among them. None so uninteresting or repulsive, but His love for them saved Him from any gesture or accent of shame and repugnance. If one might distinguish the pity which is hateful to men from the sorrow and sympathy which is omnipotent with them, Christ manifested the latter qualities at their divinest. The dominant, overmastering, irresistible love of men quivered in every syllable He spoke, glowed in His tender regard, shone in every gentle and gracious deed. The poor, the sinful, the rich, the powerful, the high caste, the low caste, felt in their better moments that here was One who was their Friend, to whom they could unburden their hearts, and with whom they would never be oppressed by the feeling of His distance from them in character and attainments; but who would take the lowliest and the simplest into a near companionship with Himself."—Mr. S. C. Horne, M.A., *Christian World Pulpit*, Feb. 21. [One would imagine that Mr. Horne was personally acquainted with Jesus, and that he spoke from bosom friendship. This sort of praise is foolish, and fills one with pity. Mr. Horne has no real knowledge of the man, and probably, were Jesus to come now and denounce the orthodox "hypocrites" of this day, Mr. Horne would look upon him as a heretic and a blasphemer. Truly, distance lends enchantment to the view.]

REV. R. F. HORTON is a popular preacher in London, but he made a mistake lately. Preaching on "The Christian Creed," he called upon his hearers, in rather a theatrical manner, to stand up and recite after him, portions of "The Apostle's Creed," so-called. No doubt many people disagreed with him, but few would care to become conspicuous by refusing to stand. Among other things Mr. Horton said that a poor old woman recently had a vision before she passed away; one of the members of his church visited her, and seeing

That she was in a doze, sat down to wait. And presently a smile played over the worn face of the sick woman, a smile which became quite radiant, and then with a start she awoke, and she said, "Was I dreaming?" "You seemed asleep," was the answer, "And you smiled." "Ah!" she said, "I saw Jesus and the River as clear as crystal. Oh! it was so beautiful! beautiful!"

Christian opponents of Spiritualism chuckle over the "credulity of the poor foolish Spiritualists," but their credulity is not such as to cause them to accept this story. The old woman may have seen—probably did see *some one*, but that she saw *Jesus* is unproved. How would she know him? By what process did she identify him? If he is God "born of our flesh and not of our spirit" as Mr. Horton claims, it could hardly have been Jesus whom she saw, and the resurrection and return of the God-man ("God's only son" Mr. Horton calls him) is no surety of our resurrection: no evidence that we, who are not God-men, shall survive death. If Jesus, however, is a man and returns to poor old women and others, how will those Christians who say "no spirit ever returned from the other world" reconcile Mr. Horton's testimony with their materialistic assertions?

## THE TEACHINGS OF NATURE.

[A copy of a letter addressed to a friend, by John Lamont.]

My dear friend,—As I rambled to-day in the woods in this charming locality (Cromford, Derbyshire,) and watched the sun-light gleaming on fern and bud and tree and stream, I heard a voice say in soft and gentle accents, "This is your Mother Nature, don't you love her? How graceful her ever varying form! As through earth and sky, by hill and vale, by sun and shade, by rock and rill, by running brook and shady nook, by tree and bush and flowers, by lowing kine and bleating sheep and gamboling lambs, by singing birds and humming bees, by ten thousand appeals she tries to reach your inner being. Don't you feel that Mother Nature is a companion fit for your Father God? That he has given his children a lively prolific teacher, with large and loving heart, who teaches her children in her own home school. And her arms, how gentle, and tender her touch." If we listen to her voice she will lead us into "paths of peace." This morning, as I stood by an old oak tree, looking at the dew-covered moss, a voice said: "Take a tuft in your hand, and read your fortune in it." I did so. And the voice said: "As the old part of the moss decays, it gives birth to the new. How bright and green it looks, how soft and flossy it feels. How the dewdrops sparkle on it. There is a living spirit in it which will not let it die, but keeps reviving it year by year. So also is it with *man*—God's higher offspring.



The old body gives birth to the new. So is the resurrection of the living spirit out of the old body. Clothed upon with a fairer, a more glorious form, through which to express itself." And so the tuft of moss became my book of morning prayers by which I learnt a lesson. And I take a leaf out of it and send it to you. Is it not beautiful? It has no naughty words in it, like some of our prayer and hymn books. The love of God is perfect, changing the soul—aye, and it does change it too, by divine processes which will leave the work complete. I forbear saying anything about other agencies which I see and feel at work in this development of the human spirit, as my letter would be too long. But when again I hear the voice, I may tell you some of its utterances.—Yours faithfully, JOHN LAMONT.

## DEVOTIONAL SPIRITUALISM.

BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.  
No. I.

The thinkers and seers of all the ages have been laid under contribution in this series, which first appeared in the *Religio-Philosophical Journal*; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a scholar whose wide research and great attainments fit him for the task, and entitle his labours to the highest consideration. It is to be understood that in publishing what appears under the above head we do not thereby necessarily endorse it all.

## INVOCATION.

Giver of all good, into thy hands we commend ourselves, our kindred, our friends, our country. We invoke thy spiritual gifts for the sick, the needy, the distressed, the suffering; for all who are in danger by land or sea; for the tempted and for the sinful. Through the force of thy patient love, help all to retrieve their errors, their failures, their sins, and to find that in conformity to thy holy law is the only true welfare, the only true peace. We thank thee for life—for this mortal life, and for those abounding proofs of our immortality which the earnest seeker, rising superior to failure, can find, sooner or later, and which proclaim to us that our heaven must have its foretaste even here, in a pure heart and a holy will, if we would at once enter upon a heaven hereafter. Sustain us by thy love; in the hour of joyful life, in the hour of swift-coming death, let us equally feel that thy arm doth encompass us.

"Ye would not seek me, if ye had not found me," saith the seer, speaking as for thee. Such is the encouragement thou sendest us in our highest moods. Confirm it now by thy grace, and make thyself a real presence to all who look to thee in childlike reverence and humility. To thee, the Infinite Mind, the Infinite Consciousness, we would lift our thoughts. We will call thee God, and in that word we would ascribe to thee all that we can conceive of a good father's providence or of a good mother's tenderness. Oh, for a lively faith that shall open our souls more fully to thy grace, and bring our inmost natures into harmony with thine own! Give us that faith, O Love Supreme! Amen.

## LESSON.

God and immortality. These must be the factors in every religion worthy of the name, or suited to the harmoniously developed nature of man. Spiritualism leads us directly to the one, the reason and the heart must supply the other; nay, must help to corroborate both, for each is the justification of the other.

"Why trouble ye us with your God?" ask some of the philosophers of our day; "we know not whether there be a God, or any other light than that which streams from yonder all-vivifying sun. One thing we have resolved, and that is to bow down before no phantom—to reverence no illusion—to seek and to hold fast to truth alone."

Well, if that be your spirit, O philosophers; if in singleness of heart ye are seeking truth for the truth's sake; if no pride of intellect mingles with your resolve—then is God with you even while you would ignore and disclaim him. You are not far from the highest spiritual influences. In due time he will open your eyes. For whatever light guides and makes possible your earnest and honest search after truth now and here, is the light that lighteth every man that cometh into the world—the light that streams down from the eternal Fountain of light and life; from the binding power of the Great Cause of cosmic unity, which we call God.

Reason, wayward and over-confident, or sincere and thoughtful, may doubt and even ignore the existence of God; but reason becomes unreason when it would dogmatically assert and teach the hypothesis of atheism. Must

not the heart be also heard? You talk of its illusions; but fallible though it be, may it not be as prescient of truth as the cold, analytic reason can be?

Is the sentiment of indignation at injustice and wrong any the less true because it is a sentiment? Is the love that shrinks not from self-sacrifice less in harmony with the eternal verities because it is an impulse and not a calculation? Believe it not.

And the heart speaks; the heart proclaims God, and the immortal life, and a reunion with our beloved. It recoils from that ghastly sense of universal death, which comes from the momentary imagination of a Godless universe. Sensibility and taste, the elements of poetic feeling, are therefore of inestimable value in religious education; for they help us to look on God and immortality, not as desirable probabilities, but as facts.

Starve these noble instincts, kill them out—when it is done, you are still face to face with the problems of existence. In ceasing to believe in a God you have made no progress in explaining the mysteries of the universe. In rejecting the theistic hypothesis, you have only returned to the standpoint of absolute uncertainty and blank perplexity.

But this is not all. Nature, by common consent, is full of what at least looks like the operation of mind. The way in which the phenomena fall into order at the bidding of our organising thought, seems to show that the universe stands in some definite relation to an Intelligence not wholly unlike our own.

The apparent exceptions to this rule are what Theism fails to account for; but *it is the rule itself* which becomes the difficulty of Atheism. A universe in which there lives and acts no higher mind than that of man, is a far deeper enigma than any which the religion of Spiritualism fails to solve. It is not merely an enigma, but, to the enlightened reflection, an assumption full of difficulties, if not arrogant and unphilosophical. What! Would you have an old Spiritualist suppose that in all these worlds upon worlds—many of them of nobler structure than this puny planet of ours—in all these ethereal tracts of space—no higher mind than that of our earth-men exists? Do you tell me that in the nature of things there can be no one supreme Mind that can comprehend the Universe, and to which this stupendous complex is a very simple thing? Analysed, the conceit is the deification of matter; and to this all the facts of Spiritualism are opposed.

Before one can assert with sincerity that the world is without a God, one must first have become thoroughly conversant, not merely with our little planet, but with the entire universe. He must know every force in the universe; for should but one escape him, that very one might be God. He must be able to count up with certainty all the causes of existence; for were there one that he did not know, that one might be God. He must be in absolute possession of all the elements of truth which form the whole body of our knowledge; for else the one factor that he did not possess might be just the very truth that there is a God. Thus Atheism, much more than Theism, depends on faith; that is, on assumptions which cannot be proved.

## RECITATION.

Man is a miracle, begotten and conceived,  
A miracle, he lives, is born, and nursed,  
A miracle, he grows, and sees, and feels,  
A miracle, he thinks, and what he thinks,  
A miracle, he stands, miracles envolving,  
Miracles precede and follow all his steps:  
So gradually, unconsciously, to them  
Is he inured, they seem quite natural:  
And yet this thing, thus miracle-envolved,  
Would doubt of God, because a miracle.

He is above the universe of things,  
He is below the universe of things;  
Beyond the universe, yet not excluded;  
Within the universe, yet not included;  
Above all things, ruling them for the best,  
Below all things, since on him all things rest;  
Outside, for from his arm nothing can fall,  
Inside—the fullness filling all in all.

Workman of God! O, lose not heart,  
But learn what God is like;  
And in the darkest battle-field  
Thou shalt know where to strike.  
O, blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible!  
Know right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty—  
To falter would be sin.



## BENEDICTION.

May the benediction of God's own messengers of truth be upon us at this hour, and save us from all errors and all wrong! Be with all those who seek thee, O God; and most of all with those who seek thee not. Give them beauty for ashes, and verdure for desolation. Bless our beloved; comfort the afflicted; and shed thy grace and peace into our hearts, so that our heaven may commence for us even here. Amen.

## CORRESPONDENCE.

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

## NOTTINGHAM OUT-DOOR WORK.

DEAR SIR,—I knew our friend, Bevan Harris, would be "early on the field" after my letter in last week's issue, but I have no intention of continuing the argument, because I know I should never convince him of the "error of his ways," and, at present, I see no reason to alter the position I took. The reason for my appearance by the side of the champion of open-air speaking was this: finding that he still intended to hold the meeting, in spite of my attempt to dissuade him, I determined to do what I could to make it a success, believing that it is a very bad policy, that of falling into the background and holding aloof, because one's advice on a mere matter of policy is rejected. I don't believe in that half-hearted kind of conduct. If all who were not in sympathy with Mr. Harris's policy had stayed away it would have made his meeting less successful than it was. I gave him my support also because I like him—I like his enthusiasm and earnestness—and because he is, though old in years, young in spirit!

J. FRASER HEWES.

## RE THE NATIONAL FEDERATION.

DEAR SIR,—At a meeting on the 30th of March, of our local circuit, embracing Sowerby Bridge, Halifax, Brighouse, and West Vale Societies, several subjects were discussed in relation to the National Spiritualist Federation. Among the topics discussed was the revision of the rule with regard to the voting power of associates being equal with that of most societies, which was considered as placing too much power in single individuals. Another subject was the tabulating of mediums in two distinct columns, denoting how many are connected with societies, and how many are not members of any society, as it was thought there ought to be some recognition between societies forming the Federation and its staff of Mediums. Another was the short period remaining during the conference for open discussion of the several topics on the agenda sheet. Could we not arrange to have our Conference on some general holiday (say the Bank Holiday in August) when we could arrange for a two days conference and have it at some important centre where the railway companies organise cheap trips from the Saturday till Monday or Wednesday? Hoping it may lead societies to discuss the subject.—Yours truly,

F. C. INGHAM.

## A REMARKABLE MATERIALISING SEANCE.

DEAR SIR,—After much solicitation Mrs. Davidson, of South Shields, was prevailed upon to visit us, and gave during the week four highly successful sances at the house of Mr. F. H. Bostock, 158, Alfreton Road. Thirty spirit forms came from the cabinet, all being recognised. My own grandfather and grandmother materialised and spoke, saying to my wife, "Be a good child," at the same time patting her on the shoulder and myself on the hand. The little black guide, and also another little spirit who was full of vivacity, caused much amusement by her playfulness. Next came the tall, beautiful form of Miss Brearley, who passed on 43 years ago, sister of one of the sitters. She came out into the circle, and kissed her brother and sister. On Thursday night one of the gentlemen sitters, sceptically inclined, saw come from the cabinet the form of his wife, who had passed on seven months ago, and whom he fondly loved. The spirit, finding that she had not power to leave the cabinet so as to reach her husband, dematerialised and went into the middle of the circle, and began to re-materialise there. The gentleman recognised his wife, and in his excitement lost control of himself and clutched at the form, when she exclaimed, "Don't touch me, Charley!" and immediately vanished. This so startled the gentleman that he fell back into his chair, exclaiming, "My God, it is true, it is she, my wife!" This was most serious for the medium, who swayed and rocked in her chair groaning. The Indian guide of Mr. Davidson also showed himself, pinching Mrs. Merton and my wife. He afterwards kissed audibly both ladies. He then rustled his fingers through a paper ornament, and threw it across the room. Miss Florence Marryat honoured our circle on the Friday night with her presence, when three of her daughters materialised—Gertie, Florence, and Eva, the last form, Eva, had never materialised before. She died some years ago during childbirth, and she brought her little spirit baby in her arms upon her emerging from the cabinet. Her mother (Miss F. Marryat) was so overcome with emotion that she wept, the spirit form laying her mother's head on her breast, the sobs were distinctly audible both of the spirit and Miss Marryat. Mrs. Davidson is certainly a most remarkable medium, and as a memento of her visit to Nottingham the Masonic Hall Society are presenting her with Miss Florence Marryat's book, "There is no Death," with the autograph of the authoress.

F. H. BOSTOCK.

158, Alfreton Road, Nottingham.

WILL CORRESPONDENTS who have not been attended to please excuse delay! The spirit is willing but the flesh is weary. Those who desire answers by post must please enclose a stamped envelope for reply. We must, however, request friends to kindly give us a rest. We have "run down" and find it hard work, almost more than we can manage, to get through our usual duties.

## LONDON NEWS AND NOTES.

LONDON OCCULT SOCIETY.—The proposed meeting for the re-organisation of the London Occult Society has been definitely fixed for Sunday, May 5, in a central hall. Particulars next week. We hope to see a large gathering of all interested in occult research. I shall then deliver a lecture, entitled "Twenty Years' Study of Occultism," and several prominent speakers will address the meeting. All wishing for tickets, or to join the society, apply by letter to the secretary, F. W. Read, Esq., 15, Lanark Villas, Maida Vale.—A. F. Tindall, A.T.C.L., President.

A LARGE AUDIENCE assembled at the St. Andrew's Hall, Newman Street, on Sunday last, to hear an address by Mrs. Emma Hardinge Britten, in celebration of the 46th anniversary of Modern Spiritualism. Mr. E. Dawson Rogers, chairman, in some appropriate introductory remarks defined Spiritualism as a belief in the possibility of persons on this plane of life holding intercourse with those who had passed beyond the veil. Spiritualism, by the logic of its facts, had won over to a belief in its phenomena the best of the scientists, but it still remained necessary to convert a body of men who, it might be supposed, stood in no need of conversion—the clergy. They of all men should have welcomed the new revelation; on the contrary, they had been its bitterest opponents. They had said that even if it were true, it was of the devil, an assertion which argued a curious acquaintance, if not with the satanic potentate, at least with his habits and methods. After a solo "Cloister Voices," sympathetically sung by Miss Alice Everitt, Mrs. Hardinge Britten delivered her address. Commencing with an eloquent introduction, in which an impressive allusion was made to the Anniversary which they were met to celebrate, the lecturer passed in review the careers of some of the "John the Baptists" of the new dispensation, Swedenborg, Mesmer, and Andrew Jackson Davis. Dealing with the question what new thing has Spiritualism taught? it was shown what a revolution had been made in the current ideas of the limitations of the human faculties. Preconceived notions of the sciences of acoustics, optics, motor power, and physiology had been overturned by the spirit-rap, clairvoyance, the levitation of material objects by invisible means, and the facts of materialisation. Touching reference was made to the sufferings of the pioneers of Spiritualism, including the Fox family, and a fervent and powerful peroration concluded an address that was distinguished alike by vigour, intensity, pathos, and dramatic eloquence.—D. G.

CAMBERWELL NEW ROAD. The Surrey Masonic Hall.—"What do the spirits teach us?" was dealt with by some of the students of the mission. Sunday evening: Mr. R. Boddington explained what Spiritualism is. Mr. Davy dealt with the glorious fact that knowledge of Spiritualism banishes the fear of death, as it is clearly proved to be but the open portal to life and that more abundantly. Mr. Beal showed that the tie that binds the spiritual man to the physical man is magnetic, and said that if instead of attempting to investigate other matter man would study man many of the difficulties in the understanding of spiritual things would be removed. Mr. H. Boddington spoke on "The retribution for wrongs committed," and said that many persons thought Spiritualists rejected the idea of hell, but it was not so, what Spiritualists did reject was the belief in a God-made hell where man was to be eternally doomed unless forsooth he accepted a vicarious atonement for the wrongs he perpetrated. Mr. Long closed by enforcing the practical outcome of some of the truths that had been spoken to. April 15: At 6-30 p.m., an In Memoriam Floral Service for our risen sister, Mrs. Edwards, who passed from earth on Saturday, April 7. Friends are requested to send gifts of flowers, white if possible, to the hall by 6 p.m. on that date.—C. M. Payne, hon. sec.

FOREST HILL. 23, Devonshire Road.—Glorious evening with Mrs. Bliss, whose controls spoke upon the advance made by Spiritualism since the tiny raps at Hydesville, and beautifully described how, by living up to the teachings of the higher spirit, we could even taste the spiritual while on the earth. They touched upon our individual development and our mediumistic gifts, showing how they were best developed by being careful to "try the spirits" before trusting ourselves to their guidance, but not to despise the poor spirits who are down in the mire of ignorance and wickedness, but pray for them and try to lift them up. The clairvoyant descriptions were grand, being clear and decided, given free from hesitation and questioning, and were in all cases recognised without any trouble or doubt. Such clairvoyance carries with it the sense of truthfulness, which is pleasing to the true earnest Spiritualist. Would to God we had a few more mediums like Mrs. Bliss, Spiritualism would soon be upon a firmer basis. Two more ladies required for our Saturday evening circle.—Apply to sec., 7, Lyndhurst Grove, Camberwell, London, S.E.

KING'S CROSS. 2, Bemerton Street.—Evening: Mr. A. M. Rodger gave a sketch on "The Rise and Progress of Modern Spiritualism." Several strangers put questions, and declared their desire for further information. A meeting will be held on the 22nd inst. to arrange programme for open air work, all interested invited. Those who cannot attend please send letter to above address, signifying their desire to help, that the burden may not fall on two or three.—Cor.

PADDINGTON. 227, Shirland Road, W.—A circle of friends met on Sunday evening, by invitation, at a sance held by Mr. Goddard. Every precaution being taken for the protection of the medium made conditions so favourable that at times, by the aid of large luminous cards made intensely brilliant by the magnesium light, spirit forms, medium, and sitters could be seen at once. Some sitters were invited to approach close to the curtain behind which Mr. Goddard sat, and at other times the form of "George" came right out away from the medium. Many messages of love were given in the direct voice to several friends. The following friends are ready to substantiate this statement:—Mrs. Treadwell, Mrs. Frost, Mrs. A. Hunt, Mrs. Eveleigh, Mrs. Tubb, Mrs. West, Mrs. Cavalier, Mr. Carter, Mr. Cavalier, Mr. Eveleigh, Mr. T. C. West.—T. C. W.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Full meeting. Numerous strangers. Mrs. Mason's controls addressed us upon "Spiritual Gifts," urging upon parents the importance of developing their children for the great work. Descriptions of spirit friends nearly all recognised.



STRATFORD.—Mr. J. Veitch, on "Some points in Spiritualism," claimed we possessed facts, not ideas. History, creeds, and dogmas were only interesting to illustrate the development of the human race. All great teachers and reformers are saviours. Individual responsibility, the necessity of a new school of medicine, heredity, education in the understanding of natural laws, prayer, absurd ideas of a physical resurrection, altruism, evil, capital punishment, free will, reform in the criminal and lunacy laws, the necessity of prayers for the dead, mediumship, and many other demonstrated truths that spirit communion teaches, were ably dealt with and enthusiastically appreciated by the audience. Next Sunday we commemorate the 46th anniversary of Modern Spiritualism. Several speakers will relate their experiences, including Mr. A. Glendinning, Editor of "The Veil Lifted," interspersed with music and singing. All friends are earnestly requested to help to make this service a success. The collection will be devoted to the foundation of our building fund. Cards and collecting books will shortly be ready. Mrs. Bliss will (D.V.) occupy our platform on April 22.—J. R.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—"Spiritualists and their duty," was discoursed upon by W. Ronald Brailey's guide. He pointed out the necessity of combination and organisation in all efforts put forward for the pulling down of error and building up of truth, unity being strength. Clairvoyance gave great satisfaction.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—April 15, Mr. J. B. Tetlow; 22, Mr. G. Featherstone; 29, Mr. J. C. Macdonald.

ARDWICK. Tipping Street.—Mr. Mayoh gave good addresses. The evening discourse on "Is Spiritualism in Harmony with God's Laws?" was much appreciated by a fair audience. A quartette by the choir, entitled "Beautiful Hills," well rendered. Lyceum: Attendance very good. Marching, etc., conducted by Miss S. Pitton very ably. Half-yearly meeting, the balance-sheet showing a very favourable position. Officers elected: Conductor, Miss S. Pitton; assistant conductors, Mr. W. W. Hyde and Miss E. Maslin; secretary, Mr. G. Leigh; treasurer, Mr. W. Maslin; guardian of group, Mr. J. Sims; librarian, Mr. W. Taylor; musical director, Miss M. Brown; assistant director, Mr. Simkins; captain of guards, J. H. Hyde; guards, W. Taylor and J. Hyde. A vote of thanks was given to our late conductor, Mr. J. Jones, for his ever-pleasing work in our Lyceum.

COLLYHURST.—Pleased to listen to the controls of Mr. Postlethwaite. Questions from the audience were ably dealt with, and "Other World Order" was well treated. Psychometry. Attendance good. Members' circle as usual at 8-30.—H. P.

ECCLES AND PATRICKROFT.—A society has been formed, and a room taken for meetings. Mr. Wm. Rowling, 20, Worsley Road, Patrickroft, will be glad of any assistance from speakers having open dates.

HULME. Junction.—Thursday, Public circle. Miss Goodall at the organ. Mr. Lamb offered an invocation, and gave very satisfactory clairvoyance and psychometry, fair attendance. Sunday, public circle, conducted by Mr. W. Lamb, large attendance and genial influence. Mr. Hesketh, invocation; Mr. Liddiard, Miss Smith, and Mrs. Hesketh gave clairvoyance, also several other mediums took part. Monday, Madame Henry gave a short address and successful clairvoyance and psychometry; Miss Goodall, organist. Mrs. Wallis next Monday.—Lyceum at 10-30 and 2-30, attendance good; recitations by Emily Bradbury, L. McClellan, E. Furniss, and L. Furniss; marching and calisthenics fair. Miss D. Furniss, organist.

OPENSHAW. Granville Hall.—Morning: Mrs. Dixon offered invocation and gave grand clairvoyance and psychometry, convincing many. Afternoon: Lyceum, about 100 present, visitors from Tipping Street and other places. Evening, Mrs. Dixon's guides gave a grand address on "The work of the Spiritualist," and afterwards gave two perfect cases of psychometry.

OPENSHAW. Labour Hall, South Street.—A splendid circle. Some for the first time, and have promised to come again; if they come in the right spirit they will have something to think about. Mr. Weaver gave an interesting address on "Spirit evolution." Mr. Crompton gave good psychometry and clairvoyance, so did a friend.

PENDLETON.—April 29: First Lyceum Anniversary. Afternoon, open session. Evening, calisthenics, chain recitations, musical readings, short speeches by the conductor. Come and hear what we teach the children.—Sec.

PENDLETON. Cobden Street.—Mrs. Wallis's afternoon subject, "Progressive Spiritualism," brought forth a capital discourse. Evening: Questions from the audience answered in a very clear and convincing manner. Good clairvoyance.

PENDLETON. Lyceum.—The Collyhurst Lyceum will give a concert, consisting of tableaux vivants, songs, etc., on Saturday, April 21st, at 7-30, in the Progressive Hall, Cobden Street, for the benefit of the above Lyceum.—Sec.

SALFORD.—Mrs. Brooks' splendid discourse, "Spiritualism—its true aims and purposes," was listened to with rapt attention. Very successful clairvoyance. Public circle afterwards, upwards of seventy being present, which shows a great increase.—A. Bracegirdle, sec., 9, Park Place, Cross Lane.

MANCHESTER DISTRICT UNION OF SPIRITUALIST SOCIETIES.—Plan for April. Manchester (Tipping Street): Wednesdays—18, Madame Henry; 25, Miss Cotterill. Pendleton (Cobden Street): Thursdays—12, Mr. B. Plant; 19, Messrs. Paddock and Liddiard; 26, Mrs. Williams. Salford (Chapel Street): Wednesdays—11, Mr. O. Pearson; 18, Mr. R. Cable; 25, Messrs. Paddock and Liddiard. Hulme (Junction): Mondays—16, Mrs. M. H. Wallis; 23, Mrs. Hulme; 30, Mr. J. B. Tetlow. Collyhurst: Thursdays—12, Mr. Lamb; 19, Mr. J. B. Tetlow; 26, Mrs. M. H. Wallis.—James B. Tetlow, sec., 142, Fitzwarren Street, Pendleton.

"THE DEFENDER NO. 1" is the title of a broadsheet being freely distributed in Macclesfield, containing a clever reply by Mrs. Rushton to the attack on the Spiritualists by the Rev. W. Laycock, M.A. It should do much good.

## 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.—5, Mrs. Johnstone's guides gave good addresses and marvellous clairvoyance. 8, Mrs. Marshall's guides gave good addresses and clairvoyant and psychometrical tests, nearly all acknowledged.—J. C., sec.

ACCRINGTON. 26, China Street.—A grand day. Mr. Swindlehurst, of Preston, answered questions in an intelligent manner, and at night spoke on "The Divine Rights of Man." Those who did not hear him missed a treat. Saturday, April 21, Social at 7. Proceeds to new building fund. Tickets, 6d.

ACCRINGTON. The Temple, St. James's Street.—A good day with Mrs. France's controls, who spoke well on "Spirit Return: Is it a fact?" and "Death in the light of Modern Spiritualism." Clairvoyance very good.

ARMLEY. Lyceum.—Attendance very good. Calisthenics and marching improving immensely. Recitations by Master Wm. Dodgson, Misses E. Barracough and Ethel Dodgson. Friends heartily invited. Conductor, Mr. Wm. Wilkinson.

BARNOLDSWICK.—Mrs. Emmett, of Burnley, lectured on "Spirit Homes," and "The Conditions of Spiritual Life." Psychometry very fair.

BEDWORTH.—March 25: Evening, Mrs. Richards, of Leicester, gave an eloquent address. Very successful clairvoyance and psychometry. Easter Monday: A large number of friends enjoyed an excellent tea, and in the evening the room was crowded. April 8: Mr. J. Ashby gave good trance addresses, evening, at the Public Hall, King Street, on "What are the benefits of Spiritualism over Christianity?" to a crowded audience. Clairvoyance all recognised, one or two cases especially being worthy of note.—A. B.

BIRMINGHAM. Oozells Street.—April 1: Mr. W. Oakes's controls discoursed very acceptably, as testified by frequent outbreaks of applause, upon "What is the good of Spiritualism!" Very successful psychometric experiments gave undoubted evidence to strangers. 8: The following written questions from the audience, viz., "How I can improve my position?" "How can I without a previous knowledge investigate Spiritualism?" "Can you demonstrate the existence of a God?" evoked from the controls of Mr. Wyldes some of the soundest reasoning and most logical conclusions it has ever been our pleasure to listen to. So interested was the audience that by vote they requested him to proceed with the last question for twenty minutes beyond our usual time. Mr. Wyldes is now in specially good condition, and his controls are of a high order. No society with open dates should fail to engage Mr. Wyldes if he has any open dates for disposal.—A. K.

BIRMINGHAM. Smethwick, 43, Hume Street.—March 18: Mr. Aldridge, of Wolverhampton, gave an address on "Some of the teachings of Spiritualism," in a logical and forcible manner. 25: Mr. A. Pruden's control on "Was Christ God?" was listened to attentively. April 1: Mr. B. Hodgson spoke on "Retrospection." Although but a young investigator, he speaks very forcibly and logically. 8: Mrs. Knibb's controls spoke upon "Life and Love" very effectively, all being much appreciated.—Apollo.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Midgley gave very able addresses on "Concerning spiritual gifts" and "Who is thy neighbour?" Clairvoyant descriptions were also very good.—W. H.

BLACKPOOL. Alpine Hall.—Mrs. Horrocks' good addresses were listened to with evident satisfaction. Excellent clairvoyance. Mrs. Butterfield next Sunday.

BRADFORD. 448, Manchester Road.—Mr. Todd spoke ably on one of the hymns sung, and "It is well with the lad." Good audiences, many unable to gain admission. Mrs. Webster gave very successful clairvoyance and psychometry.—J. A.

BURNLEY. Hammerton Street.—Mrs. Gregg, of Leeds, speaker. Subject at night, "Whosoever will may come." Audiences thin, the weather being very fine.—W. Mason.

BURNLEY. Robinson Street.—Owing to a sudden illness in the family Mrs. Craven was unable to be with us. The afternoon meeting was abandoned, but Mrs. Harrison was persuaded to take the platform at night. The guides gave an address on "Is life worth living?" to a moderate audience. Successful clairvoyance.

BURNLEY. Guy Street.—Mrs. Best gave 61 clairvoyant delineations, 50 were recognised.

BURNLEY. 102, Padiham Road.—Grand day with the guides of our developing mediums who, we are pleased to say, are becoming most earnest, showing the comforts and blessings Spiritualism brings to those who have been convinced of its reality. Clairvoyance at close, many recognised.—J. W.

BURY.—Wednesday, 4: Mrs. Hulme ably officiated. Sunday: Discourses by Mrs. Rennie, of Oldham, were followed by good tests in clairvoyance and psychometry, all recognised. Wednesday, 18: Circle. Mrs. Robinson, leader. 22: Afternoon and evening, Mrs. Best. We hope for good times.

CARDIFF.—8: Service conducted by Mr. C. H. Helps, who gave an excellent address upon "God."—E. A.

COLNS. Cloth Hall.—8: Mr. W. Johnson, of Hyde, discoursed on "Death and after, from a Spiritualist's standpoint," and in the evening he dealt with six subjects from the audience in a clever manner.—J. A. B.

DARWEN.—Mr. E. A. Verity, of Oldham, lectured on "Burial versus Cremation; how it affects the Christian and Spiritualist," and "How the Rev. Thomas Ashcroft obeys Christ's command that ye love one another." Both subjects were treated in a most able manner. The evening lecture called forth the applause of a crowded audience. A lively discussion followed, which was greatly enjoyed.

DEWSBURY.—March 29: Mrs. Bealand gave very wonderful clairvoyance. April 1: Mrs. Hunt's guides gave good addresses. "Be ye also ready" gave a good groundwork for appropriate remarks on the sudden passing to a higher sphere of our Sister Hallas. Good clairvoyance, almost all recognised. 5: Mrs. Russell gave a grand treat



with her higher powers of clairvoyant vision. 8: Mr. F. Wood, whose sincere and eloquent efforts are always welcome.—J. S.

HALIFAX.—Sunday, good audiences to hear our friend, Mr. F. Hepworth, who spoke admirably on "The Mourner's Consolation" with touching effect, reference being made to the passing on of our co-worker Mr. William Greenwood, also the infant son of Mr. and Mrs. Scott, who was recently plucked from its parent stem to blossom in a brighter sphere. Evening, "What has Spiritualism done?" was dealt with in a most masterly and intelligent manner.—F. A. M.

HANLEY. Grove House, Birches Head.—Mr. Jas. McCluskie gave a fair address on "Spiritualism in the Bible." A poor audience. We cannot get people to support us except for the cream of speakers.

HEYWOOD. William Street.—Our friend, Miss Walker, delivered very good addresses on "The Glory of Death" and "What comes after Death." Good clairvoyance to very interested audiences.—J. F.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Bell gave invocation, also an address on the "Facts of Spiritualism," in an able manner. Miss Meldrom sang a solo, "Ministry of Angels," in an expressive style. Mr. Wilkinson gave a reading on "Spiritual Philosophy," and a few interesting remarks thereon, to a good audience.—W. R. H.

HYDE.—Mr. Ormerod, in place of Mrs. Stair, who was ill, delivered addresses in a very pleasing manner to good audiences.

LEEDS. Progressive Hall.—April 1, a good day. Mr. H. Crossley's guides gave great satisfaction to good and intelligent audiences. 2, Miss Hunter gave good satisfaction to a good audience. 5, disappointed by our speaker, Mrs. Taylor, of Batley, lectured on "Death" and "How to Live," in a remarkable way, followed at each service, also on Monday night, with very successful psychometry. This lady has a few open dates.—Mrs. Taylor, 5, Wilkinson Buildings, Cross Bank, Batley.

LEICESTER. Crafton Street.—Evening: Miss Wesley's guides on "God's love to man," gave the best we have heard through the medium. Good after-meeting. Mr. Sainsbury's guides gave successful clairvoyance.

LEIGH.—Professor Riding, of Daubhill, Bolton, spoke ably regarding the orthodox ministry. The smiling faces full of sympathy, and the "hear, hear," I shall not forget. We expect to hear him again before long.—S. D.

LIVERPOOL. Daulby Hall.—In the morning "Man, the everlasting problem," was dealt with by Mr. E. W. Wallis in a masterly manner, and in the evening "An exposition of Spiritualism by a spirit" interested a large audience. It seems to us in Liverpool that every time Mr. Wallis visits us his addresses get more interesting. Sunday next, Mr. J. J. Morse, morning and evening, and we anticipate the usual intellectual treat his visits afford us, especially as he is following so closely on the heels of Miss Marryat.—T. Thompson, hon. sec.

LIVERSEDGE. Well Fold, Little Town.—Mrs. Black's guides gave very good addresses. Clairvoyance and psychometry to a crowded hall.—T. T. Horner, sec.

MACCLESFIELD.—Much pleasure and satisfaction was given by Mr. W. H. Wheeler with his lecture "Socrates as Spiritualist and Reformer," to which much thought and study had evidently been given. We have been this week inundating the vicar of Hurdfield's parish with leaflets, being a reply lecture by Mrs. Rushton to his criticisms, and hope much good to result therefrom.

NELSON. Bradley Fold.—Very good and instructive discourses by Mrs. Berry's control, on "Scatter Seeds of Kindness" and "Is the return of spirit possible?" A few clairvoyant descriptions to good audiences.—D. H. Buller.

NEWCASTLE-ON-TYNE.—Mr. W. H. Robinson gave a very eloquent and spirited address on "How are the sick healed by spirit mediums and spirit healers?" which was listened to with rapt attention by a large audience. He read a collection of testimonials from people who had benefited by spirit healing, giving names and addresses in every case except one. We also had a most successful séance after-meeting, at which Mr. Robinson presided. He and other friends gave some very good clairvoyant descriptions.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides, subject, "The World of Spirits—Old things have passed away, all things are now new."

NEWPORT (MON.) Portland St.—Trance address by Mr. Hodson's guides on "Prayer." A good audience seemed spellbound with the beautiful way in which the "Lord's Prayer" was simplified, and the meaning of each sentence explained. Clairvoyant descriptions remarkable, all recognised.—T. Watson, treasurer.

NORMANTON.—A good day. Mrs. Bealand's guides spoke very thoughtfully on "The variations in nature and man's individuality," and "Who and what God do ye worship?" well received by a crowded audience. Psychometry very good. If the Rev. Thomas Ashcroft reads our weekly reports, I am sure he must feel disgusted with his special efforts to kill us, for we are more alive than ever.—E. B.

NORTHAMPTON.—Local friends again conducted our meetings; fair audiences, very earnest. Controls through Mrs. Walker, who spoke from "Find the truth and sell it not."

OLDHAM. Bartlam Place.—Lyceum: moderate attendance, chain recitations fair; calisthenics led by M. Worthington. Senior group: Discussion upon an interesting paper by Mr. Standish. Recitations: Miss J. Goulding, Master Tetlow.

ORSETT. The Green.—Mrs. Roberts gave good addresses on "Love one another," and "Working out our own salvation."

PRESTON. Lawson Street Hall.—2:30: Mr. Pearson gave a short address; Mr. Banks related some experiences of materialisation and spirit identity; Mr. Sargent made a few remarks and did pretty well with clairvoyance. At 6:30 Mr. Ogle delivered a spirited address on "The facts of Spiritualism." Mr. Woods gave an equally able address on "Man's responsibility." Last, but by no means least, Mr. Norris rendered a beautiful poem with much power and pathos. A very successful day.—F. Ribchester, cor. sec.

RAWTENSTALL.—Miss Cotterill gave eloquent discourses, especially in the evening, on "Humanity's True Redemption." Psychometry followed. Large audience at night. Circle on Thursday, at 7:30, as usual.

ROCHDALE. Regent Hall.—Mr. W. H. Taylor, of Royton, gave discourses and impromptu poems, subjects chosen by the audience; delivered truly with poetic inspiration. Mr. Taylor's clairvoyance was exceptionally successful. Lyceum: Marching and calisthenics as

usual. The Sea groups (males) again took extemporaneous speaking, dealing principally with "Punctuality a Necessity," and "Spiritualism v. Christianity." Many of the members took part.

ROCHDALE. Penn Street.—Saturday, March 31: Members' quarterly meeting. Our society is in a good position. Officers elected: President, Mr. John Wright; vice-president, Mr. R. Ridley; treasurer, Mr. R. Hardman; financial secretary, Mr. W. Travis; corresponding secretary, Mr. A. Smith; auditors, Mr. R. Ridley and Mr. S. Fletcher; committeeman, Mr. G. Riley. April 8: Successful public circles; about a dozen local mediums were present. A stranger, who had never been in Rochdale before, but had started out for a walk, and had been brought to our room, gave good psychometry, acknowledged to be correct.

ROCHDALE. Water Street.—April 3, Mr. Young gave eighteen psychometrical delineations, 8 public circles conducted by Mrs. Goodhew and Mr. Thomson.—W. F., sec.

ROYTON.—A pleasant day. Madame Henry's guides discoursed to very appreciative audiences on "Thy will, my God, be done," and "The Good Samaritan," in a very acceptable manner. Very successful clairvoyance.

SOWERBY BRIDGE.—8, Mrs. Lamb on "The Unseen World," gave a vivid description of what it is supposed to be, and what it is in reality. Excellent psychometric tests. Much enjoyed by a moderate audience. Mrs. Lamb's first visit, but we hope not the last.—G. H.

STOCKPORT.—Miss Gartside, to an intelligent meeting, beautifully expounded the sublime truths realised by those who understand the laws of soul unfoldment by the acquisition of spiritual knowledge. Night: "Search and ye shall find." A philosophical discourse of high order, proving the Divine Father had not planted a desire for knowledge in the souls of his children without rewarding their search for it with success. Biblical texts often express spiritual truths to which orthodox friends are blind. Clairvoyant descriptions in good taste.—T. E.

WAKEFIELD. Barstow Square.—April 1: Mrs. Mercer's guide discoursed eloquently and lucidly on "Faith, Hope, and Charity," and "The Resurrection." Clairvoyance excellent and very impressive. Mrs. Mercer always draws a large audience. 2: Anniversary tea. All present were highly satisfied with the arrangements made both for tea and entertainment. 4: Mrs. Connell being ill, one of our members (Mr. Foote) conducted the service, with satisfaction to the audience and credit to himself. 8: Mr. Brook, of Dewsbury, to full audience, gave every satisfaction with addresses, clairvoyance, and psychometry.

WALSALL.—Our esteemed friend and co-worker, Mrs. Groom, gave a most telling address to a large audience, on "The life beyond the grave," which was much appreciated. Most remarkable clairvoyance, all recognised but two. Mrs. Gregg next Sunday, at 11 and 6:30; April 22, at 11 and 6:30, Mrs. E. H. Britten.

WISBECH. Public Hall.—In the absence of Mr. Ward Mr. Weaver discoursed on "Spiritualism." The fine weather affects our audience a great deal.—J. W. Smith, cor. sec.

WOLVERHAMPTON.—Wednesday, April 4: Miss Florence Marryat gave her lecture to a few intellectual people, and from remarks I hear, it is causing "a town's talk." I thank most heartily those noble Birmingham friends who came to the rescue, and so ably and efficiently acted as stewards. More power to their efforts for good. These lectures must produce much good, and break down the prejudice which is so great a hindrance to Spiritual work. On Sunday we held our séance, when Mr. Wollison's controls spoke in reference to the "Saviours of Humanity." He gave good clairvoyance, which was fully recognised. Those who are interested in the search for truth, and not phenomena hunters, are gladly welcomed to investigate for themselves. True Spiritualists are always welcome.—G. E. Aldridge.

YEADON.—We have concluded a week's mission, which we believe to be exceptional among Spiritualists. Mr. King, as our missionary, cannot be too highly praised for the able manner in which he placed Spiritualism before the public and advocated its principles. April 1: Afternoon, inspiration; evening, "Dreams, or Jacob's Vision." 3: Questions by a local preacher. Mr. King held his ground and gained a victory. 4: "Danger Signals," was for the young people. 5: Questions upon inspiration and trance dealt with, to the satisfaction of all. Friday: Spiritual delineation of character, and clairvoyance very satisfactory.—J. M. G.

RECEIVED LATE.—Bradford, Temperance Hall: Good meetings, many anxious enquirers. Mr. Hilton gave good addresses.—Sheffield: Mrs. Summersgill named the son of Mr. and Mrs. Shelton, and daughter of Mr. and Mrs. Woodhouse in a pleasing manner, giving the spiritual names of "Victor" and "Lily." Good address and psychometry.—Ashton: Mr. B. Plant gave good addresses and clairvoyance.

## PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. St. James's Street.—Saturday, April 21: Potato-pie supper, at 6:30. We shall be glad to see old friends and new. Tickets, 6d.; Social, 3d.

ARMLEY.—Friends, we shall have a Lyceum tea at 4:30, and an entertainment at 7, on Saturday, April 28th, for the benefit of the children's trip to Morley on Whit-Monday. Tickets, 6d.; children 4d.; entertainment, 2d. Friends, rally round us.

COLNE.—Speakers, please note, John A. Bean, 33, Hall Street, is cor. secretary on and after this date. 15, Mrs. Craven; 22, Mr. P. Lee, 29, Mr. Rowling.

BACUP SOCIETY have had to return to their old rooms in Princess Street, the landlord's lease of the Victoria Hall having lapsed. Friends, please note.

BLACKBURN. Northgate.—Saturday, April 14, a grand potato pie supper at 6 p.m. Admission 6d. A cordial welcome to everyone.

BRADFORD. Otley Road. Lyceum.—Saturday, April 21: Annual Tea at 4:30, and entertainment by the scholars. A hearty welcome to all. Tickets 9d., children half-price. We very much need help. Any small present from those who can spare, will be gladly received by Mr. Snaith or Mr. Stead at the rooms.—John Jackson, sec., 390, Harewood Street.

DARWEN.—15, Mr. B. Plant; 22, Mrs. J. A. Stansfield; 29, Open. GLASGOW. Lesser Waterloo Rooms.—April 15, Miss Marryat; 22, Mr. J. J. Morse, of London, 6:30 p.m.



**HALIFAX.**—Sunday, 29th, special anniversary services. At 10-30, speaker, Mrs. Hoyle, of Halifax. At 2-30, in the Mechanics Hall, Mr. J. Swindlehurst, on "Spiritualism: a plea for the young"; at 6 p.m., "The story of a sacrifice." Monday, at 7-30, in the Church, Winding Road, "Social Spiritualism: Give us this day our daily bread." Collections at the door on entering at each service.—F. A. M.

**HALIFAX.**—Anniversary Services in the Mechanics' Hall, Sunday, April 29, at 2-30 and 6 p.m. Speaker, Mr. J. Swindlehurst.

**HANLEY.** Grove House, Birches Head.—April 22, Mr. H. Llewellyn.

**HULL.**—April 18, Miss Florence Marryat, at the Royal Institution.

22, Local. 29, Mrs. Midgely.

**HYDE.**—April 17, meeting room, Simpson Street, near railway station, at 7-30 p.m., John Lamont, Esq., of Liverpool. Subject, "Spiritualism and its phenomena, what I know and what I have seen." Admission by ticket, 2d.

**KEIGHLEY.** Eastwood, Temple.—April 15, special anniversary services, Mr. E. W. Wallis, speaker. Morning, "Has, or is, man a soul?" Afternoon: "The day after death." Evening: "The coming great social and spiritual revolution." Friends, rally round, and let us have a real missionary revival time. 22, Mrs. Gregg; 29, Miss Pickles.

**LANCASHIRE LYCEUM DEMONSTRATION.**—The route and catering committee will meet at Royton, on Saturday, April 14, at 3-30. Meet at the chapel.—W. Chisnall.

**LANCASHIRE LYCEUM DEMONSTRATION.**—The last meeting of delegates, Spiritual Temple, Heywood, Saturday, April 28. Tea at 4-30 p.m., meeting after. A concert will be given by members of the Lyceum. Admission: Adults, 2d.; children, 1d. Delegates who will attend please notify, on or before Wednesday, April 25, J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester. P.S.—Remember the fine for non-attendance.

**LEICESTER.** Phrenological and Psychological Institute.—Saturday, April 14: In consequence of the great success of the banquet, it has been requested and arranged to repeat the entertainment and have a tea, when Madame and Professor Timson, assisted by members of the Institute, will give examinations, &c., and be pleased to receive old friends and new. Tickets 1s., tea at 5 prompt.—George Cooper, sec.

**LIVERPOOL.** Dauby Hall.—April 15, Mr. J. J. Morse, of London. 11 a.m., "Miracles in the light of Spiritual Law"; 6-30 p.m., "Spirits as Social Reformers."

**LIVERSEDGE.** Well Fold, Little Town.—Saturday, April 14, public tea at 4-30, in commemoration of opening the new rooms. Meeting at 7; Mrs. Smith, of Birstal, medium. Friends, rally round.—T. L. H.

**NEWCASTLE-ON-TYNE.**—Mr. J. A. Gray, of South Shields, April 15, at 6-30 p.m., "Spiritualism the Light of the World." Mr. Hepworth, April 29.

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

**NOTICE.—MEDIUMS AND SPEAKERS** who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

**PRESTWICH, WHITEFIELD, AND RADCLIFFE.**—A local Spiritualist would be glad to assist in promoting a society in either of these districts, or in joining a circle.—Address, H., c/o Editor, T. W.

**ROCHDALE.** Penn Street.—Saturday, April 21: Mr. J. Young, of Royton, has kindly consented to give an evening on behalf of the choir fund, at 6-30. He will devote his time till 8 p.m. to psychometry. Songs, recitations, glees, and games will follow by the members and friends of the choir. Tickets, 4d.

**ROCHDALE.** Regent Hall.—15: Mr. W. H. Wheeler, of Oldham; 22, Lyceum anniversary, Mr. J. Armitage, of Batley. Special hymns. Teas provided for friends.

**THE STOCKPORT SECRETARY** wants Mr. Walter Buckley's address.—Write Thos. Edwards, 16, Stopford Street.

#### WANTED, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

**A YOUNG LADY** (Dressmaker) would like situation as Sewing Maid, and would be willing to assist in light house work: small salary, in comfortable home.—Address, E. Jones, 22, Caroline Street, Newport (Mon.). [Advt.]

**YOUNG LADY** (26) wishes situation as useful maid to elderly lady or mother's help. Thoroughly domesticated. Good sewer and knitter. Good references. Apply, No. 40, care of Editor, office of *Two Worlds*.

**WANTED,** a strong Servant, age 18 to 20, for housework. Apply at once to Mrs. J. J. Morse, Florence House, 26, Osaburgh Street, London, N.W.

**SITUATION WANTED** as Housemaid. Age, 25 years.—Address, L. W., care of Editor, *Two Worlds*.

**A LADY** is anxious to join private circle, within easy distance of West Kensington Station. A sincere inquirer after truth.

**FOR SALE,** a rich organ-tone Harmonium, with 4½ sets of reeds, suitable for any society. Any person can come and try it with pleasure. Price £12; it is honestly worth £20.—Wm. Galley, 3, Serpentine Road, Cleckheaton.

#### FLORENCE MARRYAT'S TOUR.

**NORTH SHIELDS.**—Miss Marryat will lecture on her personal experiences in psychic phenomena, in the Albion Assembly Rooms, Norfolk Street, on Monday, April 16, at 8 p.m. Chairman, Maurice Moore, Esq., of Sunderland. Tickets, reserved seats, 2s.; second seats, 1s.; gallery 6d.; may be obtained from Mr. W. Walker, 103, Stevenson Street, North Shields, or Mr. W. H. Robinson, Book Market, Newcastle.

**MISS MARRYAT'S "THERE IS NO DEATH."** 2s.—This suggestive book offered in quantities to Spiritual Societies at 1s. 3d. Owing to enormous sales present issue exhausted. Order received, filled when ready. Send Post Order to W. H. Robinson, Book Market, Newcastle-on-Tyne. P.S.—"The Veil Lifted; or, Spirit Photography," post free 2s. [Advt.]

## PASSING EVENTS AND COMMENTS.

**MISS MARRYAT** had a successful meeting at Sheffield. Good report in local papers.

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

**THE Express and Star,** Wolverhampton, gave nearly a column report of Miss Marryat's lecture, and also a long and interesting interview with that lady.

**VOL. VI. BOUND.**—We have now a stock of bound volumes of *The Two Worlds* which we shall be pleased to supply post free for 6s. 6d. Friends who sent in numbers for binding can now have their volumes on application. Instructions as to forwarding will much oblige.

"**MR. KITSON'S STORY**," "After Many Days," ought to be printed in pamphlet form, and spread far and wide, for I am sure no better missionary tract could be found for the cause of Spiritualism.—W. C. [Does any one else approve of this proposal?]

**TO HIM THAT BATH SHALL BE GIVEN.**—His Royal Highness the Duke of York has been pleased to accept a copy of Welford's "History of Newcastle-on-Tyne," presented to him by Messrs. W. H. Robinson and Sons, Book Market, Newcastle.

**MRS. HARDINGE BRITTEN** had a good meeting on Sunday evening at St. Andrew's Hall, Newman Street, Oxford Street, W. It is the same hall where the first Spiritual Sunday services were held in London, March 15, 1857. More than 400 people paid for their seats that evening.

**MRS. GREEN** has now gone to stay a few weeks with friends, the doctor having ordered complete change of air and scene. She is still very weak and unable to walk without assistance. She will be glad if friends will address her as usual to 83, Hind Hill Street, Heywood. She takes this opportunity of thanking all who have cheered and helped her with their kindly sympathy during her long illness.

**REV. H. VIAN WILLIAMS**, of North Shields, has been lecturing on "Do the Scriptures encourage a belief in the return and ministry of departed spirits?—the alleged evidence for their return and against" to large audiences. Next Sunday the nature and characteristics of the spirit ministry and communications of the Bible will be dealt with. Mr. Williams seems a fair-minded man.

**BURNLEY.** Hammerton Street Society issues a balance sheet, which shows an income during fifteen months of £130 11s. 6d., and a balance in hand of 2s. 3½d. Capital account, including building fund, shows two shares in the hall building £110, and amount in bank and held by treasurer £60 2s. 3½d.—£170 2s. 3½d. This does not look like Spiritualism dying out in Burnley.

**THE American Psychical Review** is the best quarterly published dealing with psychical science, and the present issue is replete with valuable matter of a practical, suggestive, and philosophical character. This journal is admirably adapted to meet the needs of students and enquirers. Price \$3 per annum. Address T. E. Allen, Room 19, Pierce Building, Copley Square, Boston.

**OCCULTISM** in some form or other seems to be spreading, judging from the publications in its behalf. Mr. J. M. Wade issues a monthly named *Occultism*, from Dorchester, Mass., for one dollar per annum, and Mr. H. A. Copley, of Canning Town, London, E., sends us the lively *Mystical World*; while Mr. Alan Montgomery sends out his *Key* every month. Since all secure support, they no doubt meet a felt want.

"**THE LIVER**," published in Liverpool, reproduced from our columns Mr. Lamont's graphic recital of his dear wife's return to him after her decease. The same paper contained a report of a lecture by Mr. J. W. Mahoney, who has reached Liverpool in his walking and lecturing tour, from Land's End to John o' Groats, on behalf of Fair play for British Trade.

**MR. D. YOUNGER**, maker of the valuable Alofas Remedies, and publisher of *The Magnetic and Botanic Journal*, a useful little penny monthly magazine, is righteously indignant over the tyrannical attempts of the medical craft to crush out all practitioners outside their trades union. Every one interested in Healing, Medical Botany, etc., should read this little journal.

"**THE SALT DELUSION**" is the title of a thoughtful article in the April *Herald of Health*, price 2d., post free 2½d., which those who recommend the use of salt as an article of diet should study. The writer, J. B. Coppock, F.C.S., says he looks forward to the time when hygienic science will erase salt from the list of necessities which has polluted our tastes and poisoned our bodies for generations. Address Editor, 4, Albany Terrace (opposite Portland Road Station), London, N.W.

**SPECIAL NOTICE TO SPEAKERS.**—We shall publish a list of names and addresses of speakers and mediums in an early issue. Those who have removed since November last, should send their new address at once. Mediums wishing to state the nature of their gifts, can do so by sending six penny stamps for every eight additional words, or part thereof—name and address free. Immediate attention to this will enable us to print a correct list.

**FROM DUNEDIN,** Otago, New Zealand, we receive a letter, written by Mr. J. Beeson, hon. sec. of the local Psychological Society, stating that Mr. Charles Bradlaugh controlled a medium on Feb. 11 and gave a fine discourse, during which he spoke in eulogistic terms of Mrs. Besant and Mr. Foote. We have heard of Mr. Bradlaugh's having spoken through several mediums in these islands, but evidence of identity must be forthcoming to satisfy his old co-workers, and, indeed, to convince Spiritualists. Bro. Beeson does not inform us if such evidence was afforded to him and his friends.

**TO CORRESPONDENTS.**—R. L. Grice: Many thanks for your kind and sympathetic letter. We hope to rest a bit soon. The early part of the year is always a time of strain and worry.—W. R. H.: The pith of the thing is in the P. S. The same dodge is practised everywhere that he goes, but it isn't worth while advertising him by public notice.—Liberty and Arcanus: Next week; too late for this issue.—*Sine Dubio*: Forebodings are practically inexplicable except on the ground that "Coming events cast their shadows before," or that spirits who know impress sensitives.—Mind and Matter: None of the theories you mention cover the whole ground of the facts.



THE AUSTRALIAN *Argus* gave the following notice of an interesting marriage: "England—Broderick. On 24th inst., by license, Charles Harry England, formerly of Heaton Norris, Stockport, to Olivera Lida, youngest daughter of the late F. N. Broderick, of Ryde, Isle of Wight, England." Mr. C. H. England was the founder of the Spiritualist Temperance Society in Stockport, and was its secretary until he left the country last Christmas. The late F. N. Broderick was a much respected pioneer worker for Spiritualism. He printed and circulated a great deal of spiritual literature at a time when our cause was not as popular as it is now. The young couple have our best wishes.

MISS FLORENCE MARRYAT at Walsall, April 5. E. J. Shannon, Esq., Chairman, opened with a few well chosen and impartial remarks. He thought all were indebted to her for the splendid services she had rendered in providing such instructive literature for the people. He preferred to offer no criticism on her lecture. He was neither a theologian nor a philosopher, and if he was anything of a Spiritualist it was only in the belief that the veil which separates the unseen and eternal from the seen and temporal was a very thin one. They all admired Miss Florence Marryat for the fearlessness, patience, and perseverance with which she had investigated the subject. The large audience gave Miss Marryat a very warm reception on rising. Her address was most telling, and delivered in such a fine manner, we have no doubt of the great good which must follow. Three local papers gave good reports, and there is a spirit of inquiry among the more intelligent of the people, who "had no idea that Spiritualism was as grand as Miss Marryat had revealed it to be." A vote of thanks was moved by our worthy Mayor, seconded by our friend Mr. J. Venables, and supported by Mr. Aldridge, of Wolverhampton, and Mr. Hewes, of Nottingham.

FLORENCE MARRYAT at BIRMINGHAM.—The little band of earnest workers spared no efforts to make as widely known as possible, either personally or by advertisement, that the illustrious authoress was expected, and the manner in which friends disposed of tickets was very gratifying. Truly it was a sight to make glad the heart of many a tried worker to see the large gathering of faces, some expectant, some curious, and some certainly on mischief bent, for our handbills contained an extract from "There is No Death," which detailed an experience of a spirit form building itself gradually up from thin air; and many and strange were the comments thereon, some doubtless thinking they would see something similar, with perhaps a dash of red fire thrown in. Judge of the dismay to such inclinations when Miss Marryat simply pinned them down to common everyday facts, and by a long line of Biblical analogies proved the Spiritualistic case to the very hilt. She seemed to hold the audience in complete control from beginning to end, and in some of the fierce denunciations of the methods of Churchianity one instinctively felt sorry for the feelings of helplessness that would surely smite the breasts of many of the clerics who were present, and upon whom the cap specially fitted. I need not say a widespread enquiry has been stimulated, and that in the early future some of the seed sown will, we trust, have found root in good ground and bear a goodly harvest.—A. Knibb.

A SHORT time ago Blackburn people were treated to what was termed an exposure and explanation of Spiritualism, neither of which hypothesis, however, it is only fair to state, was conclusively borne out. Last night they were favoured with a definition and defence of the Spiritualistic faith, at the hands of Mr. E. W. Wallis, who, although we cannot agree with much that he propounded, showed an evident desire to discuss the question in a fair, open manner, which certainly stood out in strong relief to the attitude adopted by the rev. gentleman who first introduced the subject to public attention, and which it cannot be gainsaid, fully merited the rebuke which the Rev. F. Hibbert administered when he observed that he had no sympathy whatever with the advocacy of people who were prepared to snatch applause from an audience merely by appeals to the gallery, and to certainly what were not the highest instincts of their fellow-beings. Rev. F. Hibbert has shown little regard for the proprieties as viewed from the standpoint of the average churchgoer, and last night his broad-mindedness and liberality prompted him to return the compliment he paid the Rev. T. Ashcroft when he took the chair at one of his lectures, presiding over the gathering dedicated to the defence of Spiritualism. Few were prepared to see him adopt the course—which, he explained, was due to his desire to hear both sides of the question in his search after truth—but fewer still, we venture to think, in the present state of public opinion, to hear him give utterance to the opinion that people were gradually growing to see that the old, crude, materialistic beliefs which used to be advocated did not, and could not, explain the great mysteries and meaning of our human life; that there was something beyond and above that which was material, and that—while not desirous of expressing any views on what were termed Spiritualistic phenomena—it was only reasonable and rational to expect that communication between this and the other world was possible.—*Lancashire Evening Express*, April 4.

YORKSHIRE "UNION."—Sunday last these spiritual workers had their quarterly red-letter day, the Conference (movable) being held at Shipley. Delegates, speakers, and honorary members met at 10-30 a.m., in the Spiritualists' comfortable room, Mr. J. Parker presiding. The minutes were approved, and the Secretary read a condensed statement as to the results of the recent week-night mission meetings and the series of meetings held at the Temperance Hall, Bradford, showing a considerable financial loss upon both these undertakings, and among the various suggestions as to meeting the deficit. Several societies decided to place their rooms at the disposal of the executive. A trip at Whitsuntide was mentioned, but this was allowed to drop for the present. On the motion and support of Messrs. Collins (Bradford), Gomersall (Shipley), Sutcliffe (Halifax), Stansfield (Batley), and Pickles (Keighley), the following were placed upon the list of speakers: Mr. Hilton, of Bradford; Mr. Grattan, of Halifax; and Mrs. Mercer, of Bradford. Mr. Whitehead, of Bradford, then moved: "That this 'Union' become affiliated with the National Federation," and added that, as union was strength, our organisation would become stronger by virtue of this unity. This was seconded by Mr. W. Stansfield, of Batley, but, upon the motion being put, was lost. (It may be mentioned that the Executive of the Union, Messrs. Craven, president, Stansfield, secretary, Parker, vice-president, and Messrs. Rowling and Whitehead, auditors, have declared in favour of the affiliation.) The plan for May was then

gone through, and Mr. Stansfield gave notice of alteration of Rule 2. The selection of place of annual meeting was left to the May monthly meeting, and there was not time to consider the summer open-air services. In the afternoon Mr. Shepherd, president of the Shipley Society, was chairman. Mr. Stansfield introduced the subject, "How best to develop the power of mediumship lying dormant in our congregations." Addresses were given upon this and kindred subjects by Messrs. Armitage, Pickles, Wood, Snaith, and C. King. In the evening Mr. J. Whitehead, of Bradford, took the chair. Earnest and exhortive addresses were delivered by Messrs. Pickles, of Keighley; F. Wood, of Bingley; Armitage, of Batley Carr; A. Marshall, of Bradford; and W. Stansfield, of Batley. Heartily singing characterised the day's proceedings, under the able conductorship of Mr. H. Long, of Shipley, Mr. W. Stansfield presiding at the harmonium. The day was fitly closed with an inspiring prayer by the guides of Mr. Collins, of Bradford. Heartily thanks to our Shipley friends for their cordial reception.—W. Stansfield, sec., Bromley Street, Hanging Heaton, Dewsbury, to whom all communications or suggestions as to Union work in Yorkshire may be addressed.

FLORENCE MARRYAT IN NOTTINGHAM.—On Friday I had the pleasure of travelling with Miss Marryat from Walsall, where she had, the night before, been enthusiastically received by a very intelligent audience. After tea we proceeded to the house of Mr. and Mrs. Bostock, where Mrs. Davidson, of South Shields, was holding a materialisation séance. Although the conditions were very unfavourable some four or five spirit forms appeared, one of whom—a favourite daughter of Miss Marryat's—advanced to her mother, carrying an infant in her arms. She then returned to the cabinet and came out without her child. It is seven years since this daughter, Eva, passed on, and this was the first time she had been able to manifest to her mother, and, as might have been expected, the meeting was very affecting on both sides. On Saturday, about 600 gave Miss Marryat a hearty reception as she ascended the platform of the large Mechanics' Hall. Dr. Appleby Stephenson introduced the speaker with a few sensible and appropriate remarks. Miss Marryat gave very few of her experiences, but dealt with the subject in a way intended to appeal specially to Christians. As they make the Bible their authority she took the Bible to prove that Spiritualism and every phase of mediumship is not only justifiable, but that Jesus, himself, who was the greatest medium that ever lived, said that greater things should be done by those who came after him. It was no use looking to the Church for such things. "Fancy," she said, "the Pope or the Archbishop of Canterbury putting red-hot coals on their heads without suffering for it," such as she had seen done by mediums. She was repeatedly applauded, and, when at last she resumed her seat, it was amid enthusiastic and long-continued applause. Mr. Hewes proposed and Mr. Bostock seconded a vote of thanks to chairman and speaker. Miss Marryat is 5ft. 6in. in height, erect in carriage, imposing in appearance, and has a most expressive face and voice. She can, in turn, move to tears, arouse the indignation and the laughter of her audience, not one of whom would guess that the present one is the first lecturing tour that she has undertaken. A long time before I wrote her on the subject a medium told her that she would make such a tour, and that it would be the beginning of an active life in that direction, which I most sincerely hope will be fulfilled. Miss Marryat comes of a most distinguished family for many generations past. Her grandfather—Capt. Marryat's father—was an M.P., who took a leading part in the anti-slavery movement. She, herself, is one of eight women in this country who have a coat of arms in their own right, and four of the others are her sisters! On Sunday morning about 170 came to the Masonic Hall to hear our illustrious friend—the writer, by the way, of sixty-three books. At night about 300 squeezed into the hall, and were delighted with the interesting experiences, and the pleasing, affable manner in which she related them—experiences which would be quickly bought up if published. The chairman gave very appropriate readings, and many remarked upon the beauty of the prayers offered by Mr. Stubbs. Mr. Smith sang "King David's Lament" in his best style, and was ably accompanied by Mr. Stevens on the organ; and thus came to a close a most enjoyable visit, and one which will ever be remembered.—J. Fraser Hewes.

#### IN MEMORIAM.

In loving memory of "Sonny" (James Wilfrid Flanagan), who passed to the Summerland, April 10, 1890.—Nurse Flanagan.

"The truth has made us free."

WE REGRET to announce that our youngest son, Edward Pogson, was called to his heavenly home on Sunday, April 1. His body was interred at Arnsley Cemetery, April 4, by Mrs. Craven, accompanied by Mrs. Gregg, of Leeds, who kindly consented to my request.—W. Pogson.

On March 27, at New Bedford, U.S.A., the wife of J. W. Owen, late of Hyde, England, passed on to the higher life after about 14 days' illness. Many friends in Hyde and Manchester will be deeply grieved to learn of Mr. Owen's loss, and extend heartfelt sympathy to him in his hour of trouble. Mrs. Owen was an earnest and consistent Spiritualist, and Mr. Owen was one of the first Directors of *The Two Worlds* Company.

Passed to the higher life, Jane Hallas, the beloved wife of John Hallas, of Trinity Buildings, Dewsbury, on March 27, 1894, aged 38 years. Her "form" was interred at Thornhill Parish Church, March 29. She was the first lady who volunteered to be a member of the Dewsbury Society, and was an earnest worker. We feel that our natural loss will have been her spiritual gain, and we feel her presence spiritually. She has left a husband and three children, who heartily thank friends who attended the funeral.

It is with the greatest possible feelings of regret that we record the passing into spirit life, of Mr. William Greenwood, of Pellon Lane, Halifax, at the ripe age of 64. He passed away a staunch believer in our glorious cause, having first been convinced of its truths twenty-five years ago. He has been the means of spreading its facts to many, but, health failing two years ago, he has suffered much since, and therefore was unable to take an active part. His remains were put back to mother earth in the King Cross Cemetery, and after the minister had concluded, Mrs. Crowsley spoke grand words of comfort to the widow, those present joining in singing. Mr. F. Hepworth delivered a special discourse on Sunday, on "The mourner's consolation," many being moved to tears during its delivery.