

# The Two Worlds.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## CONTENTS.

What Should Be the Attitude of Spiritualists with Regard to Capital Punishment? .....	169	Where Materialism Breaks Down	175
Norma—A Retrospect, Chapter IV.	171	The People's Letter Box .....	176
That Report .....	172	Platform Record .....	177
Justice Not Charity .....	174	Prospective Arrangements .....	179
		Passing Events and Comments ..	180

### WHAT SHOULD BE THE ATTITUDE OF SPIRITUALISTS WITH REGARD TO CAPITAL PUNISHMENT?

[A paper read by Mr. J. J. Morse, at the Spiritualists' Debating Society, held at the Vegetarian Restaurant, Manchester, on Tuesday evening, March 22nd, 1892.]

THIS subject is a serious one. Time-honoured standards of law and justice are involved. Conventional opinions in morals and religion will be questioned, and, more than all, the attitude of Spiritualists will be asked for? Necessarily, too, some consideration must be given to the ante-mortem circumstances that may be traced to murderers, and certainly we cannot ignore the post-mortem results accruing to murderers and murdered. I challenge no man's right to believe in capital punishment, if he will, but I claim an equal right to utter my dissent as reason and judgment dictate.

There has been a distinct evolution of the humane in our methods of punishment during the past two hundred years, notably so in the abolition of torture, as a prelude to, or concomitant with punishment, as witness the fact that in our day neither witnesses nor criminals are subjected to the "press," the "boot," the "thumbscrew," or other torture, to compel either evidence or confession. Prison management is more humane. Senseless labour is scarcely resorted to, and criminals are under wiser treatment now. Misdeeds are better classified, and the time is slowly coming when offences against the person will merit more condemnation than those against property; when possibly three or six months "hard" will not settle the account whenever a drunken brute dances a hornpipe upon his prostrate wife, nearly kicking her from out this world into the next.

Nevertheless, in a sort of shame-faced, half-hearted way we still retain our faith in the gallows. But when we hang a man—or half pull his head off, as the case may be—we are so much disgusted that it is all done out of sight, and officialdom strives to prevent our pressmen seeing whether the gruesome work has been done decently or not. Is not this privacy and secrecy eloquent of the idea that the better minds among us are getting disgusted at the brutal cry of the old Mosaic dispensation—blood for blood? I think it is.

Let me ask you to follow me through a brief historical review of this matter of capital punishment. In the celebrated "Commentaries" of Sir William Blackstone, published in 1764, it is stated there were 160 actions in the statute book which were felonies without benefit of clergy—*i.e.* capital offences.

Between the years 1775 and 1786 torture was totally abolished in Portugal, Sweden, Austria, and the German and Polish provinces, and happily was unused in this land, at least to any known extent, yet capital punishment was enforced at Rome, with great pomp, in England for the most trivial crimes, and its continuance was strenuously argued for, and insisted upon, by the great Christian apologist Dr. William Paley, and as late as 1810 the arguments of Paley actually prevented Parliament, and not for the first time either, from reducing the number of capital offences—or abolishing hanging altogether, for at this time the theft of a handkerchief, or of any article of the value of one shilling sterling, from the person, was punishable with death.

In 1777 a girl of fourteen lay in Newgate under sentence to be burned alive, for having some whitewashed

farthings in her possession, intending to pass them for sixpences. It was not until twenty-three years later that the law by which women were liable to be burnt for high or petit treason was abolished. But, even at this period, so prolific of gallows gala days, the consciences of earnest men were aroused; in 1770 Sir William Meredith moved for a committee of enquiry into the state of the criminal laws, and in 1772 the Commons agreed that it should no longer be capital to attempt the life of a privy councillor, or for officers or soldiers to desert, or for any one to belong to people calling themselves "Egyptians," but the House of Lords—as unprogressive then as now—refused to assent to these slight improvements. Meredith, Burke, and Fox, finding it useless to fight against such concentrated conservatism, gave up their struggle, and the gallows tree grew its accustomed fruit, until in 1783 fifty-one persons were publicly hung. In the following year ninety-seven were similarly disposed of, and not long after twenty persons were executed at one time. The philanthropist Howard assures us that 467 persons were executed during nine years in the county of Middlesex alone. But, down to 1837, there were actually thirty-seven capital offences upon our statute books, now there are but two—murder and treason. The decline of the capital penalty is briefly summarised thus: In 1832 it ceased to be capital to steal a horse or a sheep; in 1833, to break into a house; in 1834, to return prematurely from transportation; in 1835, to steal a letter or commit sacrilege; in 1837 the pillory was abolished, and in 1834 hanging in chains was done away with. But, though the light of humanity began to illumine our criminal procedure in this century, it is worth while to note, on the authority of Diodorus Siculus, that the death penalty was abolished in ancient Egypt by King Sabaco; while Gibbon informs us it was abolished by the Porcian law in the best periods of the Roman Republic, and in the time of the Roman Empire it was abrogated by Calo-Johannes, during his government between A.D. 1118-1143. In 1741, from the accession to the Russian throne of the Empress Elizabeth, Russia abolished capital punishment, while Finland, Tuscany, Portugal, Roumania, Belgium, and certain States in the American Republic have also abolished this particular form of penalty.

To what cause can we point, as accounting for the results named? To the advance of humanitarian ideas? Yes, truly. But there has been a cause, an inspiration for those ideas, and that cause was undoubtedly the publication in Milan, of a treatise entitled "Crimes and Punishments," by the Marquis Cesare Beccaria, in 1764, which treatise has been the foundation of all the arguments upon this subject from that day to this, for most homilies embody Beccaria's maxims, as expressed in his celebrated treatise, thus:—

"Laws should only be considered as a means of conducting man to the greatest happiness.

"It is incomparably better to prevent crimes than to punish them."

"All punishment is unjust that is unnecessary to the maintenance of public safety."

"In the ordinary state of society the death of a citizen is neither useful or necessary."

It is worthy of note that the Chinese penal code of 1647 is the nearest approach to Beccaria's conceptions that has yet been made. Leaving the philosophical marquis, let us note that one of the latest opponents of the barbarous death penalty is James Berry, "late executioner of England," who has executed over 180 persons, and yet he is reported in the London *Daily Telegraph*, of March 15, as considering "the policy of capital punishment a bad one." Thus the philan-

thropic Italian of 1764 finds his sentiments re-affirmed in the retired executioner of 1892, a parallelism quite unique in the progress of ethics, in their relation to the punishment for crime.

Of course every intelligent person recognises that murder is a most terrible thing. During the past summer a thrill of horror ran through the country over the Linthwaite and Liverpool murders, and now we are again startled by the ghastly tragedy just brought to light at Rainhill. But emotional denunciation of particular tragedies should not be permitted to obscure our sober judgment upon general principles. In two of these instances, and doubtless in a large majority of murder cases, drunkenness is the main inducing and predisposing cause. I do not admit it as an excuse; I merely say it is one of the explanations. Emotion may plead for *law*—I prefer *justice*.

The community suffers grievously from crime of all kinds. Public safety lies in the watchfulness of the agents of the law on the one hand, and the certainty and speediness of punishment on the other. Penalties that are either unenforced, or partially or spasmodically applied, lose their deterrent value, and excite in the wrong-doer but little fear. It is the increasing incertitude of the execution of the capital sentence that weakens the case in its favour. Juries dislike to convict in the capital sense. Home Secretaries are not all willing to sign warrants. Public opinion does not accept hanging—either with the indifference, or the brutality, of previous decades. The age is asking, "Can we do nothing better with our murderers than hang them?" In a sentence, the people are confronted with the question, in dealing with all crime: Shall we rely upon prevention, or punishment?

The strong point in favour of capital punishment, considered religiously, is, that the criminal, unless he repents prior to his hanging, is doomed to eternal misery afterwards. If, however, he repents, the "trap" becomes a doorway to heaven, and the dying creature is "jerked to Jesus," as some one rather crudely expressed it. But where is the proof of either statement? I do not know; do you? To the criminal, and to thousands besides who are not criminals, the fear of hell, and the dread of death, mainly arise from ignorance of what death is, and of what it leads to. Did men know the facts, some other deterrent than the death penalty must needs be introduced.

#### DOES HANGING PREVENT MURDER?

Let the following facts assist us in an answer. During the ten years 1879—1888 inclusive, 299 persons were convicted of "wilful murder" in England and Wales, out of 672 who were committed for trial on that charge; but, in the same time, 1,766 verdicts of "wilful murder" were returned by coroners' juries—nearly 200 murders a year, approximating to about one every day and a half. Does hanging prevent it? It scarcely seems so, does it? Why not? is our next question. Because, and most authorities agree upon it, the punishment is uncertain—for out of 299 condemned to death, as before stated, only 154 were actually hanged. Says Mr. William Tallack, of the Howard Association:—

If the punishment of death could be inflicted with as much certainty as prolonged imprisonment, then it might be more deterrent than the latter. But, as a matter of simple fact and experience, the world over, a number of circumstances, *special to this particular penalty*, conspire to render its infliction uncertain in a most extraordinary degree. Even in Great Britain, where, perhaps, the law is carried out with less uncertainty than elsewhere, only about 25 per cent of convictions result from committals for trial in capital cases; and then nearly half of these convictions are finally followed by commutations. In other countries, generally, a still smaller proportion of executions results. The official statistics prove this clearly and strikingly.

Whence comes this peculiar obstacle contributed by this one penalty to its own enforcement? From several sources. Partly because it is a *fatal* and *irreversible* punishment. Hence the highest degree of certainty in evidence is reasonably demanded by jurors and by public opinion, in murder cases, where, at the same time, there is usually *less* certainty of evidence procurable than with any other crime. For murders are generally committed in secret, and the only real witness, the victim, is destroyed in most instances. So that where the most direct testimony is needful, only indirect or circumstantial evidence is, in general, obtainable as to the simple matter of fact.

But let us turn to our own faith, and discover, if we can, an attitude upon this question that will not only be consistent with our feelings, but with our facts as well. Surely progressive Spiritualists are as keenly alive to the interests of this life as any other people in the community? The influence of the philosophy they exhibit has been on the side of progress and reform. Questioned as it may be by those not having our knowledge, we yet possess a fund of

statement concerning the life hereafter that, by its dissemination, has materially changed the tenour of clerical teaching and popular opinion, and that information, joined to our quickened perceptions as a body, impels us to deal with this question upon, it may be, unconventional lines but in accordance, nevertheless, with principles that are fundamental. I treat the information possessed by Spiritualists as real, and the testimony of murdered and murderer as being actually obtainable. The general testimony of spirits is that

#### THE MURDERED IS NO WAY BENEFITED

by the execution of the murderer, and after the first feelings of fright and anger on the part of the murderer have subsided the advantage of hanging seems positively *nil*. In the case of the murderer the real suffering does not commence in either world until the moral consciousness is sufficiently aroused to appreciate the nature of the offence. Indeed, in the clearer light of the next life it may sometimes happen that the murdered discover themselves more guiltworthy than their murderers!

The Spiritualist realises the fact that the man—the immortal spirit—must needs work through such environment as he possesses. He considers congenital inheritance, brain formation, and temperament as among the contributory causes in the formation of character, and also those other and subtler things—the magnetic influence, for evil as well as good, that we consciously or unconsciously exercise upon each other. The blood-letting instinct makes, according to circumstances, this man a butcher, that one a soldier, another a murderer. The two first we pay to do the killing we dislike—the last we kill ourselves, by deputy, of course.

The spirits insistently protest against our killing a man in cold blood, even though we do it legally, not merely because we virtually usurp the prerogative of the divine, but because we send men and women, freighted with hatred, horror, and spiritual disease, into the spirit world, and often cause them, as haunting earth-bound spirits, to re-act with disastrous consequence upon the world, from which, though summarily ejected, they have still the power to annoy and injure. For two hundred years and more the abolition of this brutal penalty has been agitated, now shall we as Spiritualists make no sign, or in a satisfied sentimentality say, "It is no concern of ours"?

Where then shall we stand? With those who uphold capital punishment? Yet these are advised, in the report of the Royal Commission of 1866, to limit the death penalty to "homicides of great enormity," and it was this commission that recommended private executions. Again, during the ten years 1879 to 1888, but 154 persons were executed, which was but half the number sentenced. Are the advocates ashamed of their cause? In France, during 1887, only six persons were executed; in Austria, four per cent; in Prussia, eight per cent; in the United States, less than four per cent of convicted murderers were executed; hence, even if we should side with those who support the penalty, we should find them more inclined to-day to mercy than vengeance. How different to that time in our island's history when the gallows were used with sevenfold greater frequency for the twenty-three years preceding 1771, than for a like period preceding the year 1871.

If we elect to stand with those who desire to see capital punishment abolished we shall be ranking with Russia for ordinary murder, and for all murders with Finland, Switzerland,\* Holland, Italy, and Portugal. We shall be with those who urge that crime is disease which needs curing; that murderers are the subjects of dementia and mania, to be restrained, trained, and, if and where possible, cured. With those who think that to hang a man is to put him to the worst use. Shall we unite with the advancing sentiment of the age, and instead of confessing that our resources are exhausted, take the murderer in hand as a piece of work that needs overhauling to repair the errors of its manufacture?

For our philosophy and its facts, for our faith in man's power to right our ills and wrongs, for the still further humanising of our penal methods, there is no doubt in my mind as to the attitude we should take, viz., earnest, intelligent, and persistent agitation for the abolition of the extreme penalty in all cases.

Granting that *some* mode of punishment must take the place of the capital sentence, the question arises as to what it shall be? I again quote, and in the main concurrently, from Mr.

\* [A murderer has been executed in Switzerland quite recently—the first since the death penalty was re-enacted.]

Tallack's leaflet "The Penalty of Death," in which he very fairly says:—

No system whatever can be free from some difficulty or disadvantage, but there is much experimental reason to conclude that the punishment for murder which will best promote convictions, by securing the greatest attainable certainty of infliction, and with decidedly advantageous influences on the penal discipline of the criminal, is TWENTY YEARS' IMPRISONMENT, in safe seclusion, though not in absolute solitude.

I am sanguine enough to believe that prevention is better than cure. Therefore, my opinion, for what it is worth, is that punishment, *per se*, will not eradicate the murder instinct half as rapidly, or in any degree as successfully, as will those efforts that tend to improve the physiological and physical conditions of human life.

HAVE THE RACE BORN RIGHT,

in the first instance, and right generation will destroy the need for regeneration. Education in this matter, and in the all-important matter of temperance in *all things*, and not only murderers, but all criminal and vicious folk, will, ultimately, be impossible. That, with our milder punishments, we are safer from murder is without doubt, for again Mr. Tallack says:—

Life and property were remarkably insecure in England when the gallows was most frequently used—in the Eighteenth Century. John Howard published a table of the executions, for murder only, at the Old Bailey, London, during the 23 years ending 1771. This shows that, in proportion to the population, there were then *sevenfold more* executions than in the corresponding period ending 1871. But in the Victorian era, life and property are immeasurably more secure than a century ago, when Londoners could not travel as far even as Hounslow, or Finchley, without having their lives in danger from highwaymen.

In those "old hanging days," a judge solemnly declared to a convicted horse-stealer, "You are to be hung, not merely for stealing a horse, but rather that other horses may not be stolen." Yet horse-stealing has long ceased to be punished capitally; and it has also almost disappeared as a crime in this country.

The infliction, or the non-infliction of punishment, is only one amongst many elements influencing offences. RELIGION, EDUCATION, and TEMPERANCE are incomparably *more* efficacious than penalties, necessary as the latter are, in their proper place and measure.

It is to general *preventive* and *detective* influences, together with the enforcement of some *practically certain* infliction, that communities must chiefly look for the repression of murder as of other crimes.

ABOLISH, NOT COMMUTE.

Will I sign petitions for commutation in the case of either sex, or women in particular, or urge Spiritualists to do so? I answer, No! I will sign any number of petitions for an alteration of the law itself; but, so long as it is law, enforce it, and if it is a bad law (as I think this law is), its very badness will cause a reaction and its amendment or repeal by orderly and lawful agitation will certainly come about. But for the credit of our civilisation, for the lustre of our morality, for the example Britain could set the world, and for the honour of humanity, which we Spiritualists, like our fellows, profess to love and honour, ought we not, as leaders in the van of all progressive thought, to record our solemn allegiance to the effort being made to abolish the brutal and brutalising tragedy enacted in our gaols, and which is, with all due deference to those who differ with me, a savage relic of a savage period, that in its hideousness "lags superfluous on the stage" of nineteenth century civilisation and progress? I say Yes, now and always, and trust that in the name of Spiritualism you will all say Yes as well.

## NORMA.—A RETROSPECT.

(Prize Story No. 2.)

BY ANNIE E. FITTON.

### CHAPTER IV.

WE were a lively little breakfast party on a certain morning in early spring, when the air felt fresh and cold with the peculiar clearness of a breezy March morning, and the room was perfumed with the delicate scent of violets, a vase of which graced the table.

Philip was in the wildest spirits at the prospect of some much hoped for entertainment, and his gay sallies and never ceasing jokes roused our grave father out of his abstraction, and drew from him an occasional retort, which only served to sharpen my lively brother's wit, and incite him to fresh outbursts. Mrs. Hope joined in occasionally with the quiet humour with which she generally entered into Philip's jokes, and I listened to the wordy combat and enjoyed the fun in the silence into which I usually relapsed when in my father's presence; it seemed as if I could not overcome the nervous shyness which past restraint had induced.

A maid entering the room with a telegram for Mrs. Hope checked the flow of wit and repartee, and drew our attention to the governess. I saw her face turn pale as she tore open the familiar looking message, and I knew she was thinking of her boy.

"Mrs. Hope is dangerously ill," she said, as her eyes took in the meaning of the words, handing the telegram to my father as she spoke.

"Ah! you will want to go to her at once?"

"Yes, if I can be spared—if it is not asking too much. My husband's mother is very dear to me," she added in a lower tone.

"Of course you must go; I will see about the trains. Reach me Bradshaw, Norma."

In a few brief minutes an early train had been fixed upon, and Mrs. Hope had left the room to prepare for her hasty departure.

With a heavy heart and a sense of grim foreboding I followed her, thinking, I must confess, more of coming separation than of the anxiety she must be suffering.

"Ah! you will help me, Norma. Do not look so miserable child, I shall come back, I hope."

"Shall you?" I replied mechanically, as I tried to follow her instructions, but I am afraid proving a very sorry help.

Her nimble fingers soon completed her preparations, and I was gathered into her arms with a loving pressure.

"Good bye, my darling; cheer up, I may find things better than we expect. I trust I may, and then I can return to tyrannise over you, Norma." Another kiss and she was gone, and it seemed as though the sunshine of my life had gone with her.

The following day I received a few hastily written lines from her; Mrs. Hope had caught a severe cold which had resulted in bronchitis, terminating finally in acute inflammation, and but little hope was entertained of her recovery.

So ran the letter. We heard nothing further until a few days later came news of her death, accompanied by the intimation that as soon as a few necessary arrangements could be completed the writer would again be with us.

Mrs. Hope returned looking graver and more subdued, as all must who have confronted the dark-robed angel. But to her death was robbed of half its terrors. The knowledge of a future life, and of the possibilities of communion with those who have entered it, which belief in Spiritualism affords, was to her a source of comfort and an unfailing stimulus, meeting the cravings which all feel who have been brought face to face with the mystery of the unseen.

"Dear Mrs. Hope, it is such a treat to have you back again!" I exclaimed, as soon as we were alone. "It seems ages since you left!"

"Foolish girl! you have to spare me in the holidays; how do you manage then?"

"In the summer you know we are from home most of the time, and in the winter—ah, I do not like it, but then I expect you to leave us, and that seems to make it easier. This time it was so dreadfully unexpected."

"Would it grieve you so much, then, if I left you altogether?"

"Oh yes! yes! you know it would! What do you mean, Mrs. Hope? Surely you are not thinking of that?"

The eyes so grave and sweet met mine fondly.

"I am thinking of it, dearest."

"Oh, no, no! it must not be. I cannot spare you, I will not," I cried passionately. "Ah! you are only teasing me, you do not mean it. You could not be so cruel, so unkind!"

"Listen to me, Norma darling; hear what I have to tell you, and then say whether you think I ought to stay. You know, dear, that up to the present Raymond has lived with his grandmother, and has had a happy home and loving care. That home and that care are his no longer. We are alone in the world now, Raymond and I." The low voice faltered a little, but after a pause resumed: "Mrs. Hope, my second mother—for such she has been to me—has left the whole of her income, with the exception of one or two bequests, to myself, and that income, though not a large one, is sufficient for my own wants, and for the completion of my son's education. I can make another home for Raymond, and the separation which has been so painful for both is no longer necessary. And now comes the question, can I leave Ray with strangers, and deny him the privilege of a mother's love and care when no necessity exists for so doing? I think, Norma, you will see that I cannot."

"Yes, I do see," but the thought of what the future without her would be rose before me, and, bowing my head upon her lap, I burst into a passion of tears.

"My poor Norma," she murmured, her hands stroking my hair; "it is harder than I thought, my darling—do not sob so."

"It is horribly selfish of me, I know," I said as I grew a little calmer. "I ought to be glad that you and Ray will be together again; and I am glad, only—"

"Only, you want me as well. I understand, dear. You must remember we shall see each other many times, I hope. I intend to settle in London on Ray's account. He is studying hard to take his medical degree, and some day, I think, will distinguish himself in the profession he has chosen; though, if he heard me, he would declare that was all my absurd partiality. He sent his love to you, and I was to tell you he is looking forward to seeing his mother's pupil, about whom he has speculated many times. I have tried to describe you, but the saucy boy tells me I am not a good portrait painter."

The weeks that followed slipped away with almost magical rapidity. I would have restrained them if it had been possible—would have laid a detaining hand on Time's dial-plate, but the sun marked off the hours with remorseless regularity.

I will not dwell upon our parting, it came only too soon.

My father made no attempt to replace Mrs. Hope; he decided that my education should be continued at a college some twenty miles from the city, which had been highly recommended to him; and there the four following years of my life were spent, happily and usefully, as I believe, with no break save the annual holidays, and no special events to call for comment. Briefly, then, I pass over this part of my story, and find myself at its close with my education, in society phrase, "finished"—but, as I too truly felt, scarcely yet begun. True, I had been taught to think, to love knowledge for its own sake, to feel that craving for more light on many subjects which, to some girls, are names suggestive but of weariness and intolerable boredom, but which possessed to me the charm of mystery, and, like an undiscovered country, beckoned me on to explore and to possess. And I meant to do both. I would use the brains with which God had endowed me, and apply the common-sense of which, I flatter myself, I had a fair share, to the better comprehension of some of the problems, social and intellectual, which had fixed my attention and roused my interest.

And if this should seem an unnatural ambition for a girl of eighteen to cherish, it must be remembered I was constitutionally thoughtful, and the sombreness and repression of my childhood had fostered a gravity and a sedateness which clung to me in spite of youth and happiness. For I was happy. Life seemed very beautiful to me at the time, and the future a thing of infinite possibilities. One source of thankfulness was the growth of a greater cordiality between my father and myself; the distance between us sensibly lessened, though our mutual reserve was still a barrier it was difficult to overstep. I loved him—ah, heaven knows how much! but I could not force my affection upon him—I could but wait until it was asked for.

During my absence from home I had maintained a regular correspondence with my former governess and staunch friend, Mrs. Hope, and as her home was in an adjoining suburb I looked forward to seeing her at frequent intervals. Her son was devoted to her; it was pleasant to see the affection the tall manly fellow lavished upon his mother, his thoughtful attentions and chivalrous respect. She was now reaping what she had sown, and the principles she had inculcated and herself lived out were bearing their natural fruit. Her influence over him possessed the delicacy as well as the stability which makes the relationship of mother and child one of the loveliest and most enduring—proof even against separation, for not death itself can annihilate it.

My father cordially welcomed my friend whenever she spent an evening with us. He appreciated her as she deserved, though their opinions on many important subjects were diametrically opposed. He was a Churchman and a Conservative, wedded to old beliefs, averse to change, and with a spice of obstinacy in his character which made him prejudiced against opinions which at all clashed with his own.

Mrs. Hope, as I have already hinted, was a woman who took the liberty of thinking for herself on religious and social questions, while, politically, her leanings were decidedly Radical. This to my father, who thought politics and women were antagonistic elements which Nature never intended to

mingle, was disconcerting enough, and it speaks much for the respect with which he regarded her that it survived the continually recurring shocks which his conversations with her seldom failed to impart. A strong-minded woman, in the sense in which that much-abused phrase is generally understood, was his aversion, but to this type of woman Mrs. Hope bore not the faintest resemblance. True, she could hold her own in an argument, but her voice never lost its gentle modulation. Her views might be startling, but her accents never, and as she was not without a quiet humour which pointed her remarks, and my father could appreciate a joke in spite of his reserve, the two harmonised better than might have been expected. And I was much relieved that it was so, for I had not outgrown my need for her counsel and sympathy, and should have sorely missed her visits had they been withdrawn.

(To be continued.)

## THAT REPORT.

BY J. R.

THE Dialectical Society's report on Spiritualism is now an old story. Years ago I read it with satisfaction, and was lately reminded of its existence and importance on picking up a copy in an old book shop. This report has had a considerable amount of influence on the present generation in regard to our truth. It was the first recognition of modern Spiritualism in this country. Think of it—a body of reputable scientific workers going to meddle with the superstitious, absurd, theory associated with the return of dead people, the silly trickery which every conjuror makes clear and plain, called "spirit rapping." Why, the great majority of the members of this same Dialectical Society had been engaged destroying the belief in ghosts, as a something which had no business to live in these sensible times. The age which has ushered in modern Spiritualism has most certainly no claim to be considered a superstitious one; the belief in the supernatural has less existence than at any time for centuries back; and yet the Dialectical Society, with its many honoured names, went the length of appointing a committee to investigate Spiritualism, more for the purpose of giving it its *quietus* than anything else. Some few members were murmuring about what wonderful things were done in the presence of D. D. Home, the medium, and these voices had to be stifled in some way, and so the Dialectical Society Council got a committee appointed, who were to investigate the matter and report, a triumph for the Spiritualists, no doubt, who felt they had some facts to be observed. The committee nominated by the Council comprised seven medical men, several barristers, solicitors, C.E.'s, men of letters, one D.D., and several well-known names, like Serjeant Cox, Alfred Russel Wallace, Charles Bradlaugh, &c. This committee divided into six sub-committees, who sat down to look at the subject without any professional medium, and ultimately drew together this record, called "The Dialectical Society's Report on Spiritualism." When the report and evidence were ready for presentation the Council had evidently got more than they had bargained for, for the committee's report, strange to say, was on the whole favourable to the claims of Spiritualism. Had it been condemnatory of the claims of Spiritualism no doubt sanction to publish it would have been readily granted, for was not Spiritualism one of the superstitions that scientific men like them were met to put down? The committee were thanked for the indefatigable way in which they had discharged their duties, but their request that the report be printed under the authority of the society was not acceded to. The committee, being thus left, published the book on their own responsibility. It is twenty years since this took place.

### ALL THE WORLD WONDERED

at the result that clear headed men had really seen some fact in Spiritualism. Ghosts, which it was thought had been killed outright, since the introduction of the steam engine, the electric telegraph, and particularly gas, had an existence after all. Why, some people, after reading the volume, begin to look at their New Testament, and see quite a number of things in a different light. Some honest sceptical minds said to themselves, "Perhaps these things called miracles may not be entirely manufactured by the interested priests, there may be a gleam of truth in them." The value of evidence presented in this report consisted in the facts, which I had better give you in their own words: "A large majority of the members of your committee have become actual witnesses to several phases of the phenomena without

the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit." Similar events to what they had got themselves were vouched for by fourteen witnesses, who testified to having seen hands or figures not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched and even grasped, and which they are therefore convinced were not the result of imposture or delusion. Five witnesses stated that they had been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were all visible. Five witnesses state that they have seen

#### RED HOT COALS

applied to the hands or heads of several persons without producing pain or scorching, and three witnesses state that they have had the same experiment made upon themselves with like immunity. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves, or to any person present, and which on subsequent inquiry was found to be correct. Six witnesses state that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days and even weeks before. These were certainly strange stories to print in those matter of fact days, which laughed at ghost stories as things only fit for Christmas numbers of periodicals, and it is not to be wondered if the Council of the Dialectical Society did not receive them in a friendly spirit, but the newspaper press made a fierce outcry, and the *Times* lost its head over it. The report itself to them was nothing more than a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it had ever been their misfortune to sit in judgment upon. The *Pall Mall Gazette* declared: "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as those described in the report." The *Morning Post* said: "The report which has been published is entirely worthless. Is it not time that this spirit worship ceased?" The *Saturday Review* hoped "The report would help to discredit a little further one of the most unequivocally degrading superstitions that have ever found currency among reasonable beings." The *Sporting Times*, that very spiritual and elevated organ, said: "If I had my way a few of the leading professional Spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks, it would do them good. They are a canting, deceitful, mischievous lot. Some of their dupes are contemptibly stupid and insane." I should say a few other journals spoke in a different strain. The *Spectator*, somewhat refined and gentlemanly, as it usually is, asked for further cautious investigation. The *Examiner* said it was a volume over which the Spiritualists would crow not a little. The gushing *Daily Telegraph* was wishy-washy, high falutin' as usual, and it is difficult to make out whether it was for or against, indulging in vague generalities, and words, words, which are its characteristics. The wisest and best words are to be found in a notice in the *Daily Standard*: "Some of the sub-committee it must be admitted put forward statements, which, if they could be universally accepted, would establish the broad fact on which Spiritualism is based. Perhaps the most common mistake made by people who have no strong belief in connection with this subject, is that of saying vaguely that they do not believe in Spiritualism, but that there may be something in it. If there is anything whatever in it beyond imposture and imbecility, there is

#### THE WHOLE OF ANOTHER WORLD IN IT."

Outside what proofs were got by these committees amongst themselves, there was submitted to them, as I have mentioned, a vast amount of very valuable evidence—valuable in the light of the names of the witnesses, and the marked clearness with which it was given. The sort of evidence which comes as a great surprise to some minds, who did not think such things had existence in the realm of solid fact. Lord Lindsay, now Earl of Crawford, was most pointed in his verbal and written testimony regarding the uncommon things he had seen in the presence of Mr. Home. The present Earl of Dunraven was another who had witnessed much of the strange phenomena, but considerably more valuable was the evidence of Wm. Howitt, Robert Chambers, Dr. Garth Wilkinson, Thos. Shorter, Edwin Arnold, and the famous electrician, Cromwell F. Varley, who departed to the

higher life lately. Most pronounced was the evidence of the latter, and nothing more strange has ever been recorded. He told how he had been a sceptic when the matter first came under his notice. How he began to mesmerise his wife, and how a wonderful cure was performed on her, the instructions for which were conveyed from her own mouth. Years after she was affected with a chest disease of a very aggravated kind, when her life was despaired of. I had better give you some of his statements in his own words. It would take up too much space were I to quote anything like all.

"I have used the word 'spirits,' well knowing that the world at large does not believe that we have any warranty for assuming that our friends are able to communicate with us after the dissolution of the material body. My authority for asserting that the spirits of kindred beings *do* visit us is: (1) I have on several occasions distinctly seen them. (2) On several occasions things known only to myself and to the deceased person purporting to communicate with me have been correctly stated, while the medium was unaware of any of the circumstances. (3) On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit, therefore this could not be a case of mere thought reading. (4) On some occasions I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. (5) The time and nature of coming events, unanticipated and unknown both to myself and the medium, have on more than one occasion been accurately made known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortal in the room had any knowledge of some of the facts they communicated, I see no reason to disbelieve them. Mrs. Varley very frequently sees and recognises spirits; especially is this the case when she is entranced."

All the cross-examination he underwent only brought out more clearly than ever the solid base on which his belief had been built up.

HE ASKS THE SPIRITS TO AID HIM.—Dr. Parker is reported to have said in his sermon referring to the death of the Duke of Clarence and Princess May's bereavement: "*By ways they knew not of the Prince might come to her listening and yearning heart with words she alone could hear and understand. Personally he often prayed to the dead. He asked them to come very near him and to help him to carry the load which was too much for his failing strength, and he knew in very deed that the prayer was never lost.*"

TALMAGE'S SCATHING CONDEMNATION OF CHURCH METHODS AND ADMISSION OF THE FAILURE OF CHRISTIANITY.—Preached Feb. 14, 1892.—"The Christian Church will have to change its tact, or it will run on the rocks of demolition. The world's population annually increases fifteen millions. No one pretends that half that number of people are converted to God. There are more than twice as many Buddhists as Protestants; more than twice as many Buddhists as Roman Catholics. Protestants, 135,000,000; Catholics, 195,000,000; Buddhists, 400,000,000. There are 175,000,000 Mohammedans, and 220,000,000 Brahmans. Meanwhile, many of the churches are only religious club-houses, where a few people go on Sunday morning, averaging one person to a pew or one person to a half dozen pews, and leaving the minister at night to sweat through a sermon, with here and there a lone traveller, unless, by a Sunday evening sacred concert, he can get out an audience of respectable size. The vast majority of the Church membership round the world put forth no direct effort for the salvation of men. . . . Come down out of the mountain of exclusiveness. Come down out of the mountain of pride. Come down out of the mountain of formalism. Come down out of the mountain of freezing indifference. Old Dr. Tyng once said to me, 'I am in favour of a change. I do not know what is the best way of doing things in the churches, but I know the way we are doing now is not the best way, or the world would be nearer its salvation than it seems to be.'—*Christian Herald*. [When will the world be compelled to acknowledge the truth of Spiritualism? How much of the above can we take to heart? Are we as zealous, earnest, and active as we might be? Are we afflicted with the dry-rot of "exclusiveness," "pride," "formalism," and "indifference"? Perhaps even a Talmage may teach us something.]

# THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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## JUSTICE NOT CHARITY.

THE world is stirring, the workers are breaking their chains, and feeling the throbbing of the spirit of the age. "Brotherhood." "Equality of opportunity." "Justice for all." "Heaven on earth." These are the phrases which more or less perfectly voice the aspirations of the hosts who are making preparations for the coming industrial, social and political revolution. The Eight Hours Bill is rejected to-day but it *will* be accepted. Shorter hours of toil, better conditions for labour, and higher remuneration all round there must be ere long. The "means of grace" must "grace" the homes and lives of the toilers, who must become possessed of "means" and learn how to use them. Health and increasing wealth are their birthright. Moral growth and the love of the natural and beautiful must come together. More leisure for thought, more strength for study, more occasion for rejoicing are needed to fill and round out the lives of our brothers and sisters, who are far too familiar with the dull, dun, drear, dark, and dreadful round of toil and misery.

Charity demoralises. With the best intent, people, called philanthropists, try to cope with the tide of misery by expedients such as soup-kitchens, slumming, social schemes, &c. These, however, do not touch the *causes* or stop the flow at the fountain-head, and only weaken the independence of the recipients of the "doles" presented to them. What is really needed is that some means shall be devised whereby every human being capable of working shall have opportunity to labour, and shall receive *the full value of his toil*, so that he cannot be sweated or exploited, and "he that will not work neither should he eat."

There is a great deal of cant talked about *Spiritual work*, as if work of one kind were sacred and another profane. To the Spiritualist *all days* are God's day, Sunday is no more sacred than Monday. As a *rest-day* from arduous toil it should be preserved, hence, rather than being asked to work for nothing, double pay for Sunday work should be given to those who are called upon to sacrifice their own rest-day, and submit to inconvenience and discomfort, to expend their time and energy for the pleasure and profit of those who employ them. Just cast your eyes over this letter from a correspondent:—

I write in reference to those speakers who are charging 7s. 6d. and 5s. I think they should be satisfied if they got a small allowance besides railway fare. They get it from the other side free; why cannot they give it more free? I know for a fact there are some societies that, if it were not for the members, would have to shut their places up. I think it is a shame that some speakers come for just their railway expenses and others take all the collection. I do not call such like Spiritualism, because they are not following the teaching, "help one another."—JAS. BURDIN.

There are several points worthy of note. "They get it from the other side free, why cannot they give it more free?" Inspiration may be given freely to the mediums, and through them to others. The pay is not for the spirit's service, but for the *time* and energy expended by the medium. Inspiration is not imparted without conditions, nor without preparation of mediums by development. There is always considerable strain upon the nerves, a large expenditure of vital force, often acute suffering, and consequent exhaustion. Nothing worth having can be had *free* and unconditional. Mediumship would attain far higher value, and mediums become increasingly useful, if they would co-operate more earnestly and intelligently with their spirit friends in the work of their own development by education and aspiration. As regards some speakers going

"for railway fares only," if they are willing and able to do so, by all means let them. They have the pleasant satisfaction of doing their best to help others. But there are two sides even to that. Why should all the "help others" be contributed by the mediums, and the *many* who receive benefits from the mediums fail to help in return? Societies generally would "have to shut their places up if it were not for the members." Does Mr. Burdin think that the speakers should *give* their time and service, and draw funds enough from the public to relieve members of all responsibility? "Help one another" is a good precept, but it means that mediums should be helped, and not be expected to do all the helping.

Here is another letter, from a lady, who writes forcibly and to the point in reply to a letter which appeared several weeks ago. She says:—

I was not a little surprised at seeing J. G. on "Should mediums be paid?" I think he is most unreasonable. How can he expect them to do justice to this great living truth without devoting time and energy of both brain and hand? J. G. says "Why should they have their fees?" Why should they not? If J. G. works a week he expects his wages, and rightly so. If J. G. will just read the simple figures of what the churches and chapels pay their ministers to preach the "hell-fire doctrine," I think he will not begrudge the poor pittance paid to our mediums to spread our great truths. In one year alone the orthodox church spent £800,000 on foreign missions in India, and the conversions recorded were about one native to every million inhabitants. Show me any of our speakers who can above live comfortably, after devoting a life to the cause. They go in for principle not pocket. Just to show how the clerics are paid, there was one follower of his meek Master, Rev. Alexander Henry Bridges, Rector of Bebington, Surrey, who departed this life, and left by will £342,000, and not a single half-penny to charity! Archbishop Thompson left by will £44,570; Archbishop Magee, £20,000; Bishop Goodwin, £18,977; Dean Plumtre, £46,947; Dean Elliot, £3,810; Dean Church, £32,021; Cardinal Newman, £3,575. These are the teachers who swear the love of souls has drawn them to the church.—Yours in the fight,

DORA SINGLETON MOSS.

There is a vast difference between *fair remuneration* for "services rendered" and the foolish extravagant piling up of incomes merely for the sake of acquiring wealth. Cardinal Manning died a poor man, having spent his money in efforts to help suffering humanity. We honour him for it. We sympathise to the full with struggling societies, and recognise the worth of the work of the members. But *many* can help *one*, and no medium we know is able to do more than pay 20s. in the pound, and live in tolerable comfort. None are affluent or able to do much towards providing for a "rainy day." We sometimes wonder why so much fuss is made about paying the worker, especially by those who are asking to have their own wages raised and hours of work shortened. If mediums were being paid at the rate of £1,200 per annum, as Dr. Pierson is to preach at Spurgeon's Tabernacle, there might be some grounds for the outcry. Fancy, £100 a month. Why, there is not a single speaker in this country in Spiritualism who receives, for lecturing alone, £100 a year.

No one complains to pay the school teacher a fair stipend (the majority are too poorly paid), why then object to the spiritual teacher being fairly paid? The value of the revelations of Spirit existence, made through mediums, cannot be estimated, or represented, by £ s. d. So far as we know there is not a single Spiritualist medium in this country who has not made sacrifices, and who would not have been in receipt of a better salary in ordinary business than they have received for rendering the priceless service to thousands of teaching them the truth about the other world and breaking the fetters of old theology. Let a veteran medium speak, viz., Mr. W. Wallace, the pioneer missionary medium. He says:—

Having had almost as much experience as any Spiritualist in England, I have arrived at a different conclusion from some people. I cannot understand the difference between receiving "presents" and taking "pay." For sixteen years my wife and I worked for the cause without pay, or a single present, never thinking a shilling would be of any consequence, but conditions changed with me, and for the last twenty-three years I have done the best I could. I think the first thing we should think of is, "How are we to live?" When we have made ourselves safe, then help others as far as possible. I see when Saul went to consult a medium about his father's asses, in the olden time, he would not go without the means to remunerate the medium. I would advise the discontented to get up a company to raise a sufficient fund to pay a man £500 a year to cry down all the mediums in the world; beginning with shut-eyed and ending with the inspirational. Then raise his stipend to £800 a year, and he would commence a crusade against Spiritualism altogether, and say that "there is no truth in it." But if you think it is necessary to tell other people what pleasure and instruction you have found in spirit communion, and counsel them how to acquire the same, and require the help of mediums, then pay them the best you can so that they may live like other honest people. Let

us hear no more about £500 a year for one and nothing for others. If a man can and will give his time and services free of all charge, many thanks to him. I greatly sympathise with the managers and leaders of the various societies through the land, and think they would do well to give the audience a choice of speakers when more than one are available, as they are requested to contribute to the funds to meet expenses.

It is amusing to hear the plea for "free Sunday work" put forward, when Saturday and Monday are spoken of as "working days," to be paid for at the rate of a guinea each! The assertion that Sunday work should be carried on upon the "Spiritual basis" of refusing to make a charge, but taking as a gift as much or more than would be given if a charge were made, strikes us as unspiritual in the extreme, and unsatisfactory to all parties. To the speaker it is unsatisfactory, because he must receive as *charity* the gift of the donor, whereas he has honestly worked for and earned it. If it falls short of his expectations or necessities, he is disappointed, and must beg for more. To the society it is unsatisfactory, for the committee does not know what is the extent of their financial responsibility, what will satisfy the speaker, or what to offer; and, instead of discharging their obligations on a mutually satisfactory basis, they are unable to feel sure that they are not still under an obligation to the "free speaker," who has probably drawn more than they would have paid to the so-called "professional."

A speaker reported to us recently that a society had actually forwarded a printed circular, announcing that speakers' fees would be reduced by *one-half*. What would the proposers of that arrangement think if, at the week end, their employers served them with a notice "In future your wages will be one-half of what we have previously paid to you"? Is this the way the aspirations for improvement, for brotherhood, for juster relations and loftier ideals is to work out? Is it to be a descent to the level of the lowest, rather than an *ascent* of *all* to better conditions? Are those who protest against the sweating of the capitalists going to put on the screw to the already underpaid mediums who serve them? Why should mediums be asked to give *double*? To give *time, energy, and service*, and give up their *just remuneration*?

Why should they not have an opportunity of gratifying their desire to be benevolent when they feel able and willing, and not be compelled to toil for inadequate recompense which is begrudged them, and be denied the pleasure of *voluntarily* giving as others do?

Our contention is that it is JUSTICE NOT CHARITY that is required all the world over by spiritual workers as well as others. Generous treatment begets generous return. Pay your speakers well or dispense with them, but do not cut down wages and join the exploiters. If they are not worthy of your confidence and support do not seek their aid; but, if you do engage them, and you know beforehand what the terms of agreement are, then let both sides fulfil their contract honestly and thoroughly without complaining. All days are sacred. All work which is justly performed is worship. Labour leads to dignity and independence when the labourer is able to feel that he is worthy and receives his just "recompense of reward." For heaven's sake let us all grow truly spiritually-minded enough to deal generously; help one another, and co-operate in the great reform which shall *uplift all and not degrade any*.

#### WHERE MATERIALISM BREAKS DOWN.

MRS. BESANT recently lectured to a large and attentive audience in the (Spiritualists') Central Hall, Walsall.

The Chairman (Councillor Dr. Sharp) confessed he was very fond of Mrs. Besant. He admired her good feelings and good actions to and for her fellow creatures. At a trying time, Mrs. Besant came forward, almost single-handed, to help the cause of the match-makers. She also stood up for freedom of speech in Trafalgar Square, when the London public were in danger of being overridden by the police.

Mrs. Besant said she once considered that the thought of man was confined in the brain, and that consciousness was the result of a particular nervous arrangement which, when it collapsed at death, would cause an end of consciousness. She regarded materialism as giving a splendid intellectual training; it was a fine school in which to learn the unselfishness of life and action. It taught a man to do what he could for his race, without looking for hope of reward beyond the grave. (Hear, hear.) She did not regard the

materialistic philosophy as morally or intellectually despicable, but simply as an *inadequate explanation of life and consciousness*. In her own study and outside, she had met with facts in nature utterly irreconcilable with materialism, which convinced her that

#### MIND WAS THE CONTROLLER OF MATTER,

not matter the parent of mind. She pointed out the certain priority of forces subtler than the more tangible forces of matter.

There was Mr. Herbert Spencer with his theory of the "Unknowable," there were theologians with their God, and the materialist with his forces of matter. It was not possible to know the nature of primary existence; they could only know it by its manifestations, and that was limited to a few details. None could limit the progress of evolution. There was the possibility of knowledge, and some power of comprehension not yet possessed. While therefore "unknown" is an understood word, "unknowable" may not be allowed. The order in the universe has not been evolved from dense matter to subtler forms, but from subtler and invisible to the visible and denser forms. Before organs there was that which was subtle, invisible, intangible, imponderable, out of which all the universe was to be builded up. The first sign of life was a speck of protoplasm, carrying on life functions, which eats and breathes all over, a mere speck of matter, all the functions of life being exercised individually without organs. The exercise of the function causes structural modification which ends in the organ. Structure did not precede function. Yet this is what is asserted with reference to consciousness and thought. Life could not be made the result of moving matter.

#### LIFE IS MUCH MORE THAN AN ATOM,

it is a primary force, and matter the garment in which it clothes itself, as it manifests in more and more complex and developed forms. There is a vast mass of evidence which shows the function of intellect apart from the action of brain. Two classes of facts are opposed to materialism, viz., those connected with hypnotism and with Spiritualism. These supplied two classes of phenomena that could be investigated. There were undoubtedly a number of reputable people giving their own experience, and no one had a right to deny the experience of another, of which they had absolutely no knowledge. She was not a Spiritualist. She accepted the facts, but did not accept the Spiritualists' explanation of their phenomena. After quoting largely from scientific men, such as Professor Crookes, who stood at the head of living scientific chemists, she said that all impartial investigators were driven to one of two positions. Either to assume that otherwise trustworthy people were liars in this particular, or that the things they alleged to have witnessed really did happen. In a fine passage Mrs. Besant claimed that no theory of the universe was complete that did not account for *all* phenomena. There had been fraud, but fraud was no argument against that which had certainly occurred. She dealt with Hypnotism, Mesmerism, Spiritualism, and of the conclusions to be drawn therefrom.

#### FACTS EXISTED WHICH WERE INDISPUTABLE,

which were not merely inexplicable by materialism, but were *directly opposed to the materialistic hypothesis*. The materialist said, with an infant's brain there was an infant mind; with a growing brain a growing mind; with a superior brain a superior mind; with a suffering or an injured brain a suffering and injured mind; with a decaying brain a decaying mind; therefore, with a brain destroyed and dead, a destroyed mind. But it was possible to get thought and consciousness apart from the brain and in opposition to brain conditions, and if this were admitted the materialistic assumption was broken. With almost perfect continuity and sequence of reasoning she described phenomena for which materialism has no explanation, and asserted that behind all phenomena there were forces but little understood. Interrogated as to her belief in a First Cause, she replied that she considered "life to be the only aspect of the Absolute at present possible to man." [The above report is condensed from the *Walsall Free Press*.]

ONLY THE BODY DIES.—Granny Morfew, who had lived at Ham, Surrey, nearly all her life, died at the age of 106 recently. She had been confined to her bed for a comparatively short time, and though she had shrunk to little more than a skeleton, she retained her mental faculties to the last.

## THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

### A SPEAKER COMMENDED.

Mr. S. W. Cash, of Birmingham, writes: "Kindly permit me to call the attention of secretaries to the fact that Mr. Owen, of 172, Watery Lane, Birmingham, is desirous of engagements. This gentleman has spoken at our meetings and has been much appreciated. He is a man of education and has considerable ability as a speaker. Our society are glad of him as a member, and have no doubt he will prove a useful addition to our ranks."

### A LIFEBOAT SUNDAY PROPOSED.

Dear Editor,—Kindly allow me a line or two in "Our Paper" for the purpose of proposing a scheme that would, I feel sure, be beneficial to a noble institution. I think we should be making a step in the right direction if the numerous Spiritualist societies could be persuaded to institute a Lifeboat Sunday once a year, the proceeds to be given to the Lifeboat Association. I think it a duty to provide generously for the widows and orphans of those who lose their lives in this heroic work; and that we should have more boats on the coasts of our sea-girt isle. Although but a working man, I cheerfully offer my humble service as a trance medium free, and will pay my own railway fare to any society within 15 miles of Blackburn who will do this. Let us show our orthodox friends that we can practise as well as preach the Gospel of Humanity, and they will follow our lead. CHAS. LAWTON.

### PROFESSOR TIMSON'S CLASS AT LEICESTER.

The object of this class, held at the Liberal Lecture Hall, Bishop Street, is to bring out speakers, either normal or mediumistic. The Professor gave a short and interesting address on mediumship, on spirits taking possession of a medium, and how persons of a mediumistic temperament could be developed by the aid of the spirit world. He intimated that he should call upon one of his class every Sunday morning, either normal or medium, to give his or her experiences, and to state what they have learned. The first to give his experience in the progress of phrenology was Mr. Moody, and it was gratifying to find that he held his hearers' close attention. There were thirty-five present, and Mr. Timson then formed them into three circles for development. It was pleasant to be there, for good influence was the result. I wish the Professor success in his undertaking. He is giving his services free for the benefit of the society. A VISITOR.

### UNLUCKY MONTHS.

Dear Sir,—When any one talks about "lucky" and "unlucky" the idea of superstition is at once suggested. With superstition I have nothing to do, but I should like to find out whether it be true that most, if not all, persons have one month in particular in which they have eventfully troublesome experiences. Some years ago I was told through a medium with whom I was constantly in the habit of sitting that the end of March and October were my unfortunate months. This caused me to look backwards, and I found that some of my most remarkable and unfortunate events had occurred in the month of March, but I cannot say much about October. It is remarkable, however, that as sure as the end of March comes round year by year, something troublesome is certain to transpire. I once took a business on the last day of March, which proved a ruinous speculation, and now that March has come round again it has brought its usual contribution of what is not pleasant. Whether these experiences can be settled as antecedent and consequent according to some law with which I am unacquainted, or whether they are merely fortuitous I cannot say, but if any of your readers have had similar experiences, I should be glad to hear something about them, and more particularly so if they have any knowledge of a scientific character.—Yours, &c., PETER LEE.  
Rochdale.

### AS OTHERS SEE US.

Dear Sir,—During my investigation into the phenomena of Modern Spiritualism I have attended many lectures, and read a great deal of Spiritualistic literature. I have been struck with the great animosity which I have seen manifested towards the Bible and Christianity in Spiritualistic circles, and can better understand now why Christians are opposed to Spiritualism. It seems to me a great pity that Spiritualists should be so bitter in their criticisms, and so unreasonable, sweeping, and unjust, as they only sow dissension and discord, where there might be, with a little more consideration, a much kindlier feeling engendered. So far as I can see, there seems to be no *real* reason why Christians and Spiritualists should not work, at least partly, together. Both believe in spirit as a basis of life and consciousness; both believe in immortality, and in the necessity for a good life here in order to secure happiness hereafter. I really think that if Spiritualists were a little less arrogant and bigoted in their attitude towards Christianity, much good would result. But they seem to take every opportunity to disparage it, not waiting to be attacked, but voluntarily introducing into their lectures condemnatory observations, which are frequently more noticeable for their violence than their justice. After all, what is there *good* in Spiritualism which is not included in the teachings of Christianity, or which has not been *lived out* by Christian men and women—nay, even suffered and died for most cheerfully by them? From Jesus himself right down to the present, men and women have been persecuted and suffered martyrdom for teaching, and insisting upon principles which the Spiritualist of to-day would have us believe are the exclusive property of *his* philosophy. I know that Spiritualism has rancorous opponents among Christians (so-called), but I know also that it has many friends and sympathisers amongst the truest followers of Christ. I can quite understand, too, that very often when a Spiritualist is giving utterance to sweeping condemnations of Christianity he really

means "Churchianity," but every one does not see it in that light, and many who would, under more conciliatory treatment, develop into friends, are frightened away, whilst the confessed opponent has fresh material ready to his hand to enable him to carry on his opposition, and so the gulf is *unnecessarily* widened. I hope you will accept these remarks in the spirit in which they are offered, viz., in the interest of all that is *good* in both Christianity and Spiritualism. I am not definitely connected with either body. I am an "inquirer" in the true sense of the word, and I think if you could find room for these remarks from an unbiassed and independent critic in your paper, it might, by opening up a friendly discussion upon the subject, lead to a better understanding, and so do much good. In case you should print the above, and any person should wish to discuss the question with me, either by private correspondence or through your columns, perhaps it will be only fair for me to state a little more definitely my position. I am a Spiritualist, but not in the sense that you are. I do not believe—because I have as yet been unable to get any evidence—that our departed friends can and do return to communicate with those left behind, but I am quite open to conviction upon the subject, and should only be *too pleased* to get sufficient evidence to enable me to believe it, for whereas I now only believe I am a spirit, and immortal, then I should *know* it. At present I can only say, in the words of that great thinker, Thomas Carlyle, "Truth, though the heavens crush me for following her. No falsehood, though a whole Celestial Lubberland were the price of Apostacy."—Believe me to be, dear sir, yours most respectfully, WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

[We expect the above letter will call forth some interesting correspondence, and hope friends will be as brief as possible in discussing the principles. Mr. Woods has our thanks for his letter.]

### EXCLUDING CHRISTIANS.

"I have lived long enough to witness the consummation of a subtle revolution. Mr. Spurgeon told the plain truth about it when he described the 'down grade.' At this moment, Calvinism is practically dead; and the Evangelicalism of my young days is dead. Phrases survive, but the doctrines are seldom there; and what amuses me is to see Unitarians excluded by men who have quietly moved on to the old Unitarian encampment. The educated 'Evangelical' of to-day (barring a few phrases, used partly sentimentally and partly adroitly) no more believes in the good old-fashioned Trinity, the good old-fashioned doctrine of the Atonement, and the good old-fashioned doctrines of the inspiration of the Bible and the damnation of the unbeliever, than you do. Mr. Spurgeon was right. These new men are practically Unitarians, and they know it. That is what amuses me when they shut out Unitarians, and go on calling themselves 'Evangelicals.' And when, in addition, I am told that Unitarians are 'pathetically hungry' for their 'recognition,' and cherish 'bitter sorrow' because recognition is refused, you must really not grudge me my quiet enjoyment. I feel a genuine sorrow for men who are in a very difficult position; and, so far from wailing at their doors that I may be taken in, I feel deeply moved to call upon these halting sons to march on, and come with us to the Father who, so it seems to me, has set us to be, not their weeping suppliants, but their willing guides." J. PAGE HOPPS in the *Inquirer*.—[We too sympathise with them, and call upon them to learn the truths of Spiritualism, and march with us to the victory of the Religion of the Spirit.]

### A SINGULAR MIDNIGHT ADVENTURE.

In the autumn of 1849 I was at home with my father at Kirkby Stephen, Westmorland, having been bought off after three years soldiering in the Carabineers, then in Portobello Barracks, Dublin. My father and step-mother went to Appleby, ten miles, returning about midnight with a borrowed horse and cart. After unyoking the horse my father directed me to go home with it. The night was very dark, the road lonely and by the River Eden, where an embankment was dangerous, leading to the corn mill where the owner of the horse lived. I saw through a hole in the door that the owner was up with a light, probably waiting the return of the horse. I called to him that I had come with the horse; he said, "Let it go, it will find the way to the stable," I then said, "Good night." I amused myself thinking of the talk of a white sheet that often had been seen by the side of the river. I knew the place indicated, and decided to test it if I saw it. I had not far to go before I saw the same thing, and flattering myself as to bravery (many events of daring passing through my brain at lightning speed), I decided to put it to the test, and thus prove a hero in that which had frightened many a one before me. I felt in the dark for a stone and found one to suit my hand. Proud of my stone throwing, I let go, and felt certain I had hit the mark, when a portion of about a foot square separated from the object, and appeared to me as a ball of fire, the other part remaining white. The ball of fire came gliding across the river towards me. My bravery suddenly left me and I glided towards home, it following me down the river until I lost sight of it when I arrived at the first cottage. I did not feel safe until I reached the middle of the town. I had often been in the habit of going through the churchyard but on this occasion I chose the main street. I don't remember even trying to whistle to keep my courage up. On reaching home my appearance startled my father and step-mother. I felt *white*, and they saw it, and expressed surprise at my daring. I was 26 years old, and thought I knew better than to be afraid, my hair carried my cap all the way home. I often reason in this way, had the whole white patch turned into a ball of fire I might have said it was an optical delusion. Some of your readers may enlighten me on the subject. Thanking you for past courtesy.—Yours faithfully,  
THOS. HUTCHINSON.

17, Bull Head Lane, Northampton.

THE CIRCULATION of *The Two Worlds* is steadily rising. The friends of the movement all over the country have our thanks for their efforts on our behalf. The editor of *The Freethinker* says: "Mr. Fish got a Chester newsagent to sell the paper and guaranteed a dozen copies. That newsagent now sells three dozen weekly. Reader, why not take *your* part in getting newsagents to give the *Freethinker* a chance? We want no favour, but simply justice." To which we say ditto for *The Two Worlds*.

## PLATFORM RECORD.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special. We disclaim responsibility for the statements made by our correspondents.

ASHTON-UNDER-LYNE. 44, North Street.—We had Mrs. Horrocks, whose subject in the afternoon was "Psychometry," and was very entertaining, and in the evening, "The Pioneers of the Past." Psychometry. All went away satisfied. Moderate attendance.—G. C.

BOLTON. Bradford Street.—We were favoured with addresses by Mrs. Hyde, full of love, kindness, and good advice. Our meetings well attended. Monday night: Federation meeting. Mr. Wallis spoke on "The evidences of man's continued existence." He very ably dealt with the scientific arguments, and became eloquent when dealing with the Scriptures. Mr. Tetlow followed with some severe criticism on Ashcroft, which was much appreciated. He afterwards gave psychometry. Altogether we had a good meeting, and much good must have been done.

BOLTON. 3, Knowsley Street.—Mr. R. A. Brown, of Manchester, gave eloquent discourses. In the evening he spoke on "The Utility of Spiritualism," demonstrating it in a philosophical manner. He is an able expounder of the principles of Spiritualism, and has no doubt set his audience thinking, being nearly all strangers. Questions were invited at the close.—John B. Borland, sec.

BONNYRIGG. 13, Durham Bank.—Mr. Jennings spoke on "Sin." He dwelt particularly on slander (of which we have an epidemic at present). He said Spiritualists, as a rule, were used as a target for ignorant and malicious persons to hurl their shafts at; but thank God that their pure hearts made them invulnerable to such littleness.—J. G.

BRADFORD. Bentley Yard.—Afternoon: After a short address by Mrs. Jarvis, we had spirit surroundings, given by Mr. Bellfield, and the naming of an infant by the guides of Mrs. Galley. This is important, the training of young children, and speaks well for the future of our cause. Evening subject, "Spiritualism," showing how it consists of love to all, and how we ought to live according to Nature's laws. The addresses were well received.—Z. S. [Note the new address, 73a, Corporation Street]

BRADFORD. 448, Manchester Road.—Morning: Circle; 35 present. A very harmonious meeting. Mrs. Russell spoke on "Children on the Spirit Shore," and "What is the need of the present age?" Two splendid discourses, followed by excellent clairvoyance and psychometry, to good audiences. [Send to 73a, Corporation Street.]

BRADFORD. Norton Gate.—On Saturday, April 2, a grand substantial tea was provided by the lady members, everything being in excellent style. A very pleasant and social entertainment followed. Songs by Mrs. Ackroyd, Misses Hopwood, Lindley, Wilson, Hirst, and Messrs. Harley, Betts, Eaton, and W. Verity. Dialogue by Master Netherwood and Miss Slingsby. Recitations by Mrs. Hobson, Misses Slingsby, Carr, and Capstick. Vote of thanks to friends by Mr. Hartley, seconded by Mr. Benn. A very good audience. April 3, Anniversary. Mrs. Mercer gave effective discourses, and Mrs. Fleming gave psychometry and clairvoyance.—G. Thornton, sec., 33, Norton Gate.—[Please write on one side of the paper only.]

BRADFORD. St. James's.—Mr. Parker delivered good practical discourses on "Spiritualism, is it a Destroyer or a Builder?" and "I will pour out My spirit upon all the people." Each followed by very successful clairvoyance. We have commenced to hold a week night service every Wednesday at 7-30. Speaker next Wednesday, Mr. Bloomfield, who will devote the whole evening to clairvoyance and psychometry.—E. H.

BURNLEY. Hammerton Street.—Our platform was filled by Mr. Tetlow, who spoke on "Our critics" and "Spiritualism defined and defended." Both subjects were very well treated, not to the satisfaction of Ashcroft's party, for they could not all behave themselves. Our room was crowded, thanks to Bro. Ashcroft for advertising us. I will just give a line or two that is in my mind now, because I know that Mr. Ashcroft will read it. It is as follows: Mr. Ashcroft is very sorry about me and I am very sorry about him. He is praying to God that I may be brought back to his mode of thought, and I am praying to the same God that he and others may be brought to my form of thinking. Which prayer is going to be answered first, his or mine? I see evidences of mine being answered, as our cause is progressing, and if Mr. Ashcroft wants his cause to progress he had better let Spiritualism alone and look after it. If I were to go up and down preaching about the frauds of Christianity my Lyceum would go down, but that will not do. I must be about my Father's business and do my duty as a man and do right because it is right to do it. I thank God and the angels that even I was led into the road I am now travelling. I love the cause of Spiritualism. It is good and true I know, It gives a joy and blessing to many a heart of woe, It has made my home of sadness a glad and bright abode, And they who embrace it are nearer brought to God.—W. Mason, chairman.

BURNLEY. Guy Street, Gannow Top.—Miss Gartside's guides gave two discourses on "Practical Thought," and "Faith, Hope, and Charity," followed by clairvoyance.

BURNLEY. 102, Padiham Road.—A good day. Our local mediums gave short addresses. Clairvoyance and tests, some of which were most convincing. I hope friends will continue to show their appreciation of the workers by rallying round them in the cause of truth.—J. W.

CARDIFF. Psychological Hall.—Mr. F. B. Chadwick, anticipating the approaching fast and feast days of Eastertide, gave an interesting paper, entitled, "Christ is Risen," in which he pointed out the fallacy entertained by so many in regarding this period as being chronologically connected with the death and resurrection of Jesus; its true significance being of much more antique date; and as symbolising the death of winter, the birth of spring, the resurrection of the sun to its full power and influence, and the consequent re-vivification of all nature.—E. A.

COLNE.—Mr. Peter Lee, of Rochdale, gave two very able lectures afternoon and evening on subjects from the audience. Very satisfactory.—J. N.

FELLING. Hall of Progress.—Our esteemed friend Mr. R. Grice spoke on "The Mission of Spiritualism." After dealing with it very

ably he invited questions, which he answered to the satisfaction of a good audience. On Good Friday, April 15, we shall have a tea at 5 p.m., and a concert; adults, 9d., children, half price. We hope friends in the district will honour us with their presence.—J. D.

GATESHEAD. 1, Team Valley Terrace.—Mr. Hall, of Gateshead, gave a very instructive lecture on "Spiritualism, the Religion of the Future." His guides gave several instances of how Spiritualism would be the future religion, giving great satisfaction to a good audience.

GATESHEAD. 79, Taylor Terrace.—Wednesday: A good company. Mr. Thos. R. Penman's controls spoke on "The Last Day." Discussion followed. On Sunday he spoke on "Spiritualism: Does it Degrade or Elevate Humanity?" showing that Christians have done everything possible to stamp out Spiritualism, and say that spirits who control are only low, and yet the spirits teach Love. Christians teach the "communion of saints," and yet they say it is wrong for Spiritualists to have communion with the departed. Good clairvoyance by Mr. Wm. H. Penman.

HALIFAX. Winding Road.—We had a grand intellectual treat from Mr. Johnson, who chose for his theme the words of an uncrowned monarch, "The world is my country, to do good is my religion." It would be folly to attempt to describe the way in which the subject was dealt with, every word being listened to with rapt attention. Subjects from the audience were dealt with in the evening.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Beardshall was unable to be with us through indisposition. The afternoon was converted into a social gathering, much benefit being derived. Evening: We secured Mrs. Roberts (of Batley) and Miss Parker. The guides of the former lady gave a short address on "Heaven," being a higher condition which we all can make for ourselves; advising each to live pure, noble, and holy lives, and closed with psychometry. Miss Parker gave clairvoyance, her little guide closing with a poem.—W. H.

HOLLINWOOD.—We had the pleasure of hearing Mrs. Howarth, of Oldham; Mr. Ormrod having placed his house at the disposal of the public. A good number attends these meetings. A nice room is in preparation, and it is hoped there will shortly be a good society. Mrs. Howarth's subject was: "Shall we meet beyond the river?" She showed that we should not meet to sing songs and bow before a great white throne, but should meet and know each other in labours of love towards mankind. Her arguments were sound and logical, and full of encouragement. Mrs. Howarth's control, Daisy, gave 23 descriptions, 19 fully and clearly recognised; in 4 cases gave correct names; in 3 others correct cause of death; also describing some peculiar marks in the features in the persons when in earth life. Mr. Hopwood, the chairman, an old veteran, said he never listened to clearer and more convincing proofs of spirit presence. Speakers who have open dates would greatly oblige and help this society by communicating with Mr. Ormrod, Factory Fold, Hollinwood. The small committee are very anxious to push on the cause of truth, and they deserve help.

LEICESTER. Bishop Street.—Our esteemed friend, Mr. Clark, spoke on "Children, beware of Idols," urging that we should not make idols in our cause. He explained the nature of mediumship, clairvoyance, and the divining rod, and claimed that inspiration is the same to-day as ever. Prof. Timson's class: Our second session commenced with an increase of membership, 37 attended. Mr. Timson gave a short address on the "History of Chiromancy, Ancient and Modern," illustrated by sketches of the hand and lines thereof, and also quoted in support from Scripture, and Chinese, Japanese, Indian, and Egyptian writers. Groups: For first group (physical), second (psychological), and third (spiritual) phenomena. Several members of each group gave their experiences. Mr. William Allen had been suffering for several months under an allopathic doctor, he failed to improve, but after a short sitting of the class, under the direction of Mr. Timson, he has regained health, and expressed his gratitude. Others testified to the development of Spiritualists.

LEICESTER. High Street.—Afternoon at 3. Evening, 6-30: Mr. Allsford gave an excellent address upon "A Day Dream of Spiritualism" to an attentive audience. Our after-meetings are good, and our week-night meetings are well attended. Our friend Mrs. Richards on April 10.

LONDON. Barking Road. 23, Trinity Street.—We were favoured with a visit from Miss Buck, whose clairaudience is very remarkable. Her control gave an excellent address, encouraging us in our efforts, showing the good we were doing, not only here, but by our example uplifting those in the lower spheres of spirit life. A member of our circle who recently passed over also manifested, and earnestly spoke of the glorious truth which she now realised more fully than ever. Mr. Downing was also present, and described many friends in the spirit. We congratulate these two mediums on the good work they so freely and nobly do.—W. J. S.

LONDON. 311, Camberwell New Road.—On Thursday Mr. W. E. Long gave an interesting address on "The Advent of Modern Spiritualism," which was followed by an enjoyable social meeting. Sunday evening: Mr. A. L. Ward gave a good address on "The Two Revelations," which was followed by some close questions. Sunday next, a floral service to commemorate the birth to the spirit of Willie Long. Addresses will be given by several speakers.—W. G. Coote, asst. sec.

LONDON. Clapham Junction, 16, Queen's Parade.—Our absentee friends certainly missed a treat. Mr. Drake gave us "Three chapters of his life," tracing his evolution from Methodism through Materialism into Spiritualism.—G. D. W.

LONDON. King's Cross, 184, Copenhagen Hall.—We had the pleasure of hearing Mrs. Bingham give some of her original readings and poems, after which the lady gave some clairvoyant descriptions. Mr. Watmore and Mr. Rodger addressed the meeting, and a very pleasant evening was spent.

LONDON. Marylebone, 86, High Street.—Mrs. Stanley gave a good inspirational address, directing her remarks to the emancipation of woman from the many unjust and unnatural limitations to which she has been subjected in the past.

LONDON. Peckham, Winchester Hall.—Evening: Mr. Veitch gave a well thought out address on "Trance." A good meeting; many strangers listened with apparent interest to the sound arguments set forth. Afternoon: On the Rye. It was pleasing to see again the old faces. The bright and warm sunshine had a beneficent effect; there

was a general shaking of hands between friend and opponent. There seemed an air of anticipation. The query put was, Will there be a meeting? There was one, and a splendid meeting too. If we are suffering from lethargy, inquirers, critics, &c., seem eager for more "light." Surely it is the duty of every true Spiritualist, even at the sacrifice of a little personal pleasure, to attend meeting-places and prove to strangers that we live and are in earnest.—Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mr. Wyatt gave an interesting reading upon "Universal Order." Mr. Ware's guides discoursed upon "Spirit and Matter," answering a number of questions. Mr. May gave excellent clairvoyance.

MACCLESFIELD.—The first choir anniversary services were a great success. Accompanied by a string band the choir sang some beautiful tunes, chiefly from "The Spiritual Songster." Misses Dickens and Bamford sang two solos each, and a duet was also rendered by Misses Dickens and Gregory. Recitals were given by Miss Bertha Taylor, and in the evening by Miss Taylor. Much credit is due to all the choir for their endeavours to please, which were fully realised. Miss Pimblott spoke well in the afternoon, and Miss Janet Bailey's clairvoyance was as usual most striking and successful. In the evening, to a crowded audience, Miss Pimblott spoke on "The Word of God, where written and how to read it," showing that one book could not possibly contain the absolute Word of God, and asserting that Nature itself was the largest and best book in which to read His word. Miss Janet Bailey again gave clairvoyant descriptions, in several cases the full names of the spirits being given, which left no doubt as to the reality of the manifestations. The audience at night was the largest we have ever had, the room being quite full.—Cor.

MANCHESTER. Tipping Street.—Afternoon: Mrs. Frank Taylor gave a really grand discourse on the "Coming of Angels." Sorry to see so few there. Evening, "Future Development to Earth Bound Spirits, Progression at different Stages." Although suffering from a severe cold she managed to keep the large audience spellbound for about forty minutes. Anthem, "I will lift up mine eyes." To speakers: The address of the corresponding secretary is P. Smith, 3, Needwood Street, Rochdale Road.

MANCHESTER. Collyhurst Road.—Mr. Pilkington was unable to attend through sickness. Afternoon, circle. Evening, Mr. Crutchley spoke on "The Philosophy of Spiritualism," followed by Mr. Haggitt. Very good time.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Wednesday, March 30: Our social tea party and soirée was an immense success, chiefly due to the Manchester City Temperance Brass Band, to whom we tender our sincere thanks also to the entertainers and our treasurer Mr. Winson, who so ably catered for it. Sunday afternoon, Mr. H. Rowley explained "How and why I became a Spiritualist?" and related some very pathetic incidents. Evening, he showed some of the failings existing in the Spiritualistic cause by the lack of unity, fervour, or liberality of its followers. After the evening service we held our quarterly business meeting, which showed satisfactory results, with further augmentation probable.—J. G. M.

NELSON. Bradley Fold.—Mr. Buckley discoursed upon, "Man, What is he?" and "Ethics of Spiritualism." Both subjects ably dealt with. Psychometry good, audience moderate, but attentive.

NOTTINGHAM. Masonic Hall.—First visit of Mr. Shaw, of Sheffield. Questions from the audience answered at both services, followed by very good clairvoyance, all descriptions being recognised. A lady and her husband being at the evening service, for the first time, were particularly impressed with a description of the lady's characteristics, which was minutely correct; and, in giving such descriptions, the medium's eyes scarcely ever rested upon the person, apparently relying upon "impressions" or "waves of thought." The description of a spirit, also given to the lady, was identified with much pleasure before the meeting was over. Good attendance in the morning, and the hall full at night. Musical service next Sunday night.—J. F. H.

NORTHAMPTON.—Mr. Ashby, of Leicester, paid us another visit. A most enjoyable and successful day. Clairvoyance very good, about 20 out of 25 being recognised. The collections were handed over to the building fund.

NOTTINGHAM. Morley Hall.—Morning circle. Short address by Mrs. Barnes's control. Evening meeting, a lengthy discourse by the same speaker to a good audience on the "Goodness of God." Members' monthly meeting after the service.—T. J. [Another correction. The name of Mr. Ashworth was given last week in mistake for Mrs. Ashworth.]

OLDHAM. Temple.—March 27: Afternoon, a public circle was a great success. Mrs. Bastow gave the devotional part, Mrs. Howarth some splendid clairvoyance, and Mr. Cameron some very good tests. Omitted from last week's report.—C. T.

OLDHAM. Bartlam Place.—Ladies' day. The platform looked quite attractive, the ladies being dressed in white caps and shawls. Afternoon: Mrs. Drinkwater ably presided. A short address by Mrs. Hellier, followed by a very ably-rendered duet by Mrs. Partington and Miss Fitton. Evening: Mrs. Hellier gave her experience. A well-sung duet by Mr. and Mrs. Barker. Mrs. Diggle in the chair. Clairvoyance and psychometry. Good audiences. Monday evening: Mrs. Hellier devoted the evening to psychometry with success.—V. Tuke.

OPENSHAW. Granville Hall.—Mr. Victor Wyldes was with us for the first time, and gave entire satisfaction. His lectures on "Test Mediumship," and "Ghostland and its Inhabitants," were very highly appreciated, and his psychometry was pronounced to be of such a character as had never before been witnessed in Openshaw. Very large audiences attended, and we hope the labour has not been in vain. His next visit in October is looked forward to with pleasure.—W. P.

PENDLETON.—It was pleasant to hear the guides of our esteemed friend Mrs. Green discourse on "Is Spiritualism a True Religion?" It had robbed death of its sting, it teaches men and women to be good, and brings them into closer contact with God and the spirit world. Evening: "The Ministry of Angels." So-called death is not the end of life. Ministering angels are your loved ones. When you pass on, what you have been and done will be the test of fitness. The wisest men have been recipients from the angel world. Twenty-five clairvoyant descriptions, in many instances names as well, all recognised.—J. M.

RAWTENSTALL.—Mr. J. W. Sutcliffe's guides spoke on "Spiritualism

and its critics." Evening, "The debateable world," giving satisfaction. Good psychometry after each discourse. That the speaker has gained the sympathy of the friends is evident by the audience. A grand bazaar and sale of work in the Co-operative Hall on Good Friday and Saturday, in aid of the building fund. All friends are invited to help us.—T. Cook.

ROCHDALE. Penn Street.—Another red letter day with the guides of Mr. G. F. Manning, who spoke well on "Faith, Hope, and Charity," and "Is Spiritualism Witchcraft?" and held the people for an hour and a half. Clairvoyant descriptions at each service. All recognised.

ROYTON.—We were disappointed through the severe illness of Mr. Verity, but fortunately secured two mediums from Rochdale, Mrs. Bamforth and Mr. T. Wild, assisted by one of our own clairvoyants, Miss Wade. Mrs. Bamforth offered invocations and Mr. Wild's guides made a short address and gave fourteen clairvoyant descriptions, all recognised, giving their full names and places of abode, also cause of deaths.—David H. Greaves, 51, Royton Lane.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday: Usual meeting, Mr. Gommerson gave his experience why and how he became a Spiritualist. Afterwards Mr. Griffith's guides spoke. A very pleasant evening. April 3rd: Mr. Griffith's guides gave an address. Very much appreciated. After meeting very enjoyable. Election of officers, Mr. Lynn, chairman; Mr. Nicholas, treasurer; Mr. Kirton, financial sec; Mr. Griffiths, cor. sec.

STOCKPORT. April 2.—Our social meeting was a success. About 80 sat down to an excellent tea, which was creditable to the ladies and gentlemen who arranged. The operetta was well got up. The music was sparkling, there was a nice blending of comedy and melodrama. The dresses were pretty and in good taste, and some of the costumes were draped in a chaste and artistic fashion. The performers all displayed much vocal and histrionic talent, and the following took part: Misses S. J. Cox, J. Rowbottom, S. Kenyon, E. Kenyon, M. Longson, B. Ratcliffe, G. Phillips, N. Jones, Masters G. Coppen, R. Stone, and T. and A. Boulton. Dr. and Mrs. Gallagher, and Mrs. Hyde, of Manchester, were with us, and enjoyed the performance. April 3, Mr. Ormerod gave beautiful and philosophical discourses, which were attentively listened to.—T. E.

WISBECH. Public Hall.—Mrs. Yeeles' guides took for their subject from the audience, "Life and Death," followed by clairvoyant delineations, mostly recognised. The following officers were elected for the ensuing year: President, Mr. Weaver; vice-president, Mr. Ward; treasurer, Mr. W. Hill; financial sec., Mr. H. Cobley; cor. sec., Mr. W. Hill, jun.; door keepers, Mr. Pearmain and Mr. Woods. Organist, Miss F. Weaver. Committee: Mr. See, Mr. Youngman, Mr. Tomlinson, Mr. Smith. Ladies' committee: Mrs. Weaver, Mrs. Yeeles, Mrs. Johnson, Mrs. Hill, jun., Mrs. Wood, and Mrs. Jex. On Good Friday a tea and concert. Mr. Wright, of Bradford, will be present and on Sunday, April 17.—W. Hill, jun., cor. sec.

RECEIVED LATE.—Blackburn: Mr. Hepworth delivered trance addresses, which were, as usual, full of vigour, earnestness and instruction. His visits are always looked forward to by studious and thinking minds here.—Cleckheaton: Mrs. Thornton's guides spoke on "The Spheres in Spirit Land." Mrs. Jackson's guides spoke on "Knock and it shall be opened." Both were thoughtful and helpful addresses. April 10, Mrs. Hellier, of Exeter, speaker; she will also name a child.—Leeds: Psychological Hall. Being again disappointed through illness, a local medium, Mrs. Wilkinson, spoke on "The Revelations of God in Nature," to a fair audience, evidently satisfied; also clairvoyant descriptions, few, but good.—London: 23, Devonshire Road, Forest Hill, S.E. March 31, the social was well attended and very successful, ladies and gentlemen receiving quite an ovation for their several renderings. Piano solos by Miss Chapman and a gentleman friend of Mr. Bertram; recitations by Miss Preys, Mrs. Bunn, and Mr. Bunn; songs by Mrs. Bliss, Miss Chapman, Miss Ham, Miss Bertram, Mrs. Vaughan, Mr. Stone, and other friends. Sunday, pleasant evening with Mr. Dale, who discoursed on "False Positions" taken by all denominations, Spiritualists included.—Newcastle-on Tyne: Mrs. Craven, of Leeds, discoursed on "Truth," and answered questions; also on Monday evening, which gave great satisfaction.—Sowerby Bridge: A good audience met Mrs. Crossley, who was successful in clairvoyance, and her address was full of common-sense ideas of religion. Sunday next, special service in memoriam of Mr. W. Whitehead.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 63 scholars, 8 officers. The morning was devoted to lessons. Discussion class: subject, "Magic." The girls' classes were led by Miss Murray and Mr. Coppock. The boys for the first time used the Indian clubs in the open air. Mr. T. Tyrrell conducted, and closed with invocation.—G. E. Harwood, sec.

BOLTON. Bradford Street.—We started with 23, but week by week have added fresh names, and now number 40. We are slowly mastering marching and calisthenics, and have formed classes in geology and physiology. Botany is to follow. Many young friends have rendered good services in recitation and song. On the 26th ult. a goodly number met at the Chadwick Museum to listen to an address on the early rocks and the life organisms they contained, afterwards enjoying a social evening together. In short, we are a happy Lyceum, and mean to be one of the best and most useful.—James Knight.

HECKMONDWIKE. Blanket Hall Street.—A good attendance. Invocation by Mr. Ogram. Marching and calisthenics led by R. Hodgson and S. A. Whitehead. A dialogue by a few scholars. Recitation by Miss M. L. Ellis. We regret that one of our officers (Mr. J. Firth) is leaving for America. He has been an earnest worker, and we wish him every success. 36 scholars, 6 officers, 5 visitors.—W. H.

HEYWOOD. Moss Field.—Invocation by Mr. Rigby, of Bolton Lyceum; recitations by Mary Duckworth, M. A. Frost, Martha Stott, Jesse Ashton, and G. E. Royds; song, Ethel Kenyon; marching and calisthenics well gone through; an excellent address by Mr. W. H. Duckworth; present, 25 scholars 7 officers. We commence at 10 a.m. A picnic on Good Friday to Carr Wood. We hope as many will go as can.—W. H. Frost.

LEICESTER. Bishop Street.—Conductor, Mr. Allin. Usual programme gone through; present: 20 scholars; recitations by three children; marching well done, conducted by Mr. James Moody.

**MANCHESTER.** Tipping Street.—The best sessions for over two months, as we went through the marching and calisthenics. Present: 6 officers, 24 scholars, 3 visitors; conducted by Mr. Pearson; marching led by J. Simkins and J. Jones; calisthenics led by Miss Jane Hyde. A chapter from "Spiritualism for the Young" on Natural and Spiritual bodies was well explained by the reader.—J. J.

**MANCHESTER.** Collyhurst Road.—Moderate attendance. Recitations by Misses A. Pollock and J. Warburton, and Masters D. Haggitt and B. Whitehead. Usual course gone through admirably. Mr. J. Parkinson, leader of calisthenics, groups, &c.—G. H.

**OLDHAM.** Temple.—Open Session. At 2-30, a fair muster of friends and visitors. An ordinary session, which gave the public an opportunity of judging the merits of the Lyceum system. Conducted by C. Garforth, Miss Eaton, and N. Spencer. Recitations were contributed by Louisa Calverly, Mary A. Gould, Olive Berry, Mary Broadbent, Mary E. Heggarty, S. L. Sutcliffe, and Lily Sankey, and Masters E. Calverley, W. Berry, and L. Mills; reading by J. T. Standish. Marching and calisthenics done well, the hand-bells are a great aid to the calisthenics. At 6-30, a service of song entitled "Little Minnie" (much enjoyed by a large audience), was a thorough success, conducted by Mr. Davenport. Mr. C. Thorpe gave the connective readings, and everyone seemed to put their heart in the work.—J. T. S.

**OPENSHAW.** Granville Hall, George Street.—At 2-15 invocation by Miss A. Lee. Recitations by M. Wiltshire, G. Wiltshire, A. Johnson, and Opy Walker recited "Nelly's Bird." Marching and calisthenics. Fair attendance.—W. H. O., sec.

**PENDLETON.** Cobden Street.—Morning: Opened by Mr. Crompton. Usual programme, then followed a very interesting conversation on the best way to improve the Lyceum. Closed by Mr. Crompton. Afternoon: Opened by Mr. Crompton, and the following officers were elected: Conductor, Mr. Moulding; assistant conductor, Mr. E. Barnes; secretary, Mr. J. Jackson; assistant secretary, Mr. J. Brown; treasurer, Mr. W. Brooks; senior guard, Mr. Crompton; junior guard, Miss Daniels; musical directors, Miss Grimes and Mr. J. Broom; librarian, Mr. J. Jackson; auditors, Mr. W. H. Evans and Miss M. J. Moulding. Closed by Mr. Crompton.

**SOWERBY BRIDGE.**—Conductors, Miss Sutcliffe and Mr. C. Rowson. Open Session. Recitations by Willie Wilson, Dora Rushworth, Lucy Count, Mabel Greenwood, and Emma Jackson. All well rendered. A pleasant feature of the afternoon session was the presentation of a banner to the Rose group by Mrs. Greenwood, on which is painted a cluster of wild roses to represent the group. The little girls showed their admiration of the pretty gift, and we hope it will prove an incentive to them to strive to become useful members of the Lyceum. A cordial vote of thanks was passed to Mrs. Greenwood. Mrs. Bottomley made a few remarks upon Lyceum work, which were well received. Attendance fair.—M. T.

**STOCKPORT.**—Usual programme. Marching and calisthenics conducted by Mr. Halsall, and led by Miss Cox. Solos by Miss Longson and Master T. Boulton. Mr. Ormerod spoke some words of encouragement and advice.—T. E.

## PROSPECTIVE ARRANGEMENTS.

**ACCRINGTON.**—10, Mr. Swindlehurst; 17, Miss Walker; 24, Mrs. France.

**ARMLEY.** Temperance Hall.—April 11, Entertainment by Mr. F. Hepworth and his pupils for the benefit of the Armley society. Friends, rally round. Admission 4d. and 2d.—R. P.

**BOLTON.** Bradford Street.—Lyceum tea party, April 16, 4-30; and on Easter Monday tea and social, tickets 6d., all welcome.—J. K.

**BRADFORD.** Little Horton. 1, Spicer Street.—Annual tea and entertainment at 4-30 on Easter Monday. Admission, adults 9d.; children 4d.

**BRADFORD.** Walton Street, Hall Lane.—Monday, April 11, at 7-45 prompt, Mrs. Beardshall, clairvoyance, psychometry, and delineations of character. Mrs. Russell will also give medical prescriptions. A treat for spiritual seekers.—T. R.

**BURNLEY.** Hammerton Street.—10, Mr. E. W. Wallis; 17 and 24, open.

**BURNLEY.** Guy Street.—Good Friday: A meat tea, tickets 1s.

**COLNE.**—Good Friday: A public tea and entertainment in the Cloth Hall. Tickets for adults 9d.; children under 12, 6d. All welcome.—J. N.

**GATESHEAD.** 1, Team Valley Terrace, Askew Road West, near Redheugh Colliery (Teams).—A Public Tea on Good Friday, April 15, at 4-30. Tickets 9d., from the Secretary, Thomas J. Middleton, 6; Osborne Place, Bensham, or of members.

**HALIFAX.** Winding Road.—Preliminary announcement. A grand bazaar and sale of work on Good Friday, April 15, at 2 p.m., opened by Mr. and Mrs. Goldsbrough, of Bradford, and on Saturday by Mr. J. Armitage, of Batley, to be continued on Easter Monday and Tuesday. High class entertainments will be given in the rooms adjoining. A refreshment stall will be provided. Admission: season tickets, 1s. 6d.; Good Friday, all day, 1s.; Saturday, all day, 6d.; Easter Monday, 2 until 6, 6d., after 6 p.m., 3d.; Easter Tuesday, open at 6 p.m., 3d.

**HANLEY.**—At Mr. Sankey's, Grove House, Birches Head, April 24, Mrs. Wallis; May 15 and 16, Mr. Victor Wyldes. A circle will be held each alternate Sunday, commencing next Sunday, April 10th, at 6-30.

**HECKMONDWIKE.** Thomas Street.—Annual tea, on Easter Monday, at 4-30 p.m. After tea, a costume choir and minstrel performance, by Lyceum members and amateurs of the society. Songs, recitations, jokes, and conundrums, with the assistance of Mr. Boocock, of Bingley. Old friends and new are welcome. Tea and entertainment, 9d.; children, half-price. Entertainment only, 3d. and 1d.—F. Hansen, sec.

**HECKMONDWIKE.** Blanket Hall Street.—A ham tea on Saturday, April 16th, at 4-30. After tea an entertainment. Songs, recitations, and dialogues by the Lyceum scholars and friends. Tickets for tea and entertainment, 9d. each; children, 6d. For the benefit of our organist, Mr. T. R. Ogram.

**HUDDERSFIELD.** 3A, Station Street.—A meat tea and miscellaneous concert on Saturday, April 16. Tickets for tea and entertainment: Adults, 9d.; children, 5d.; entertainment only, 3d. Anniversary services on Easter Sunday. Speaker, Miss Thorpe. A cordial invitation to strangers and friends.—John Gee, sec.

**HUDDERSFIELD.** Victoria Hall.—Easter Monday, April 18, the Spiritualists will produce a serio-comic drama, in two acts, "The Chimney Corner," and a farcical comedy, "My Neighbour's Wife" (the special scenery by Mr. Ramsden). To commence at 7-30. Tickets 1s., 6d., and 3d.

**LEICESTER.** Bishop Street.—April 10. Professor Timson's class. 10-45: Experiments in mesmerism, and development circles. 6-30: Professor Timson, "Where is heaven?" A public tea and entertainment on Easter Tuesday in the lecture hall. Tickets, 9d.—T. M.

**LIVERPOOL.**—On Saturday evening, May 7th, the officers, leaders, and children of the Liverpool Children's Progressive Lyceum No. 1 will give a reception to the Delegates of the Spiritualists' Lyceum Union. A Juvenile Cantata, "Red Riding Hood's Rescue," will be rendered by the children, and a Humorous Dialogue, "Our House of Commons: Debate on the Anti-Tobacco Bill," will be given by 12 boys of the Lyceum. Delegates likely to be present will kindly notify the secretary, E. J. Davies, 218, London Road.

**LIVERPOOL.**—Quarterly tea party on Good Friday. Tea at 5-30. Tickets, 1s.—J. Russell.

**LONDON.** King's Cross, 184, Copenhagen Street, London, N.—April 17 and 24: 10-45 a.m., a private séance will be held on each date in the above hall. Medium, Mr. Horatio Hunt. Intending sitters will please apply for tickets, 1s. each, to the secretary, Mr. T. Reynolds, by post or at the meetings, as the number is limited to ten sitters at each séance. April 17, at 6-45, Mr. H. Hunt will lecture on "The Limits of Human Responsibility." Admission free. April 24, séance, 10-45 a.m. At 5 p.m., reception and tea party. Tickets 6d. We hope members will make this meeting a success. At 7 p.m. Mr. H. Hunt will lecture on "Different orders of Ghosts." Admission free.

**LONDON.** 311, Camberwell New Road.—Good Friday, April 15, social soirée in aid of the piano fund, 7-30. A happy evening (with light refreshments) for 6d.—W. E. L.

**LONDON.** Mile End, 218, Jubilee Street.—Miss Marsh will give a course of séances every Sunday, at 7 p.m., until further notice.

**LONDON.** Marylebone. 86, High Street.—Good Friday: Tea meeting at 5. Brief addresses, music, &c., at 7. Tickets, 9d. 8th May. Florence Marryat. Further particulars.—C. H.

**MACCLESFIELD.**—April 10, Mr. J. B. Tetlow; 17, Mr. Swindlehurst; 24, Mr. E. W. Wallis. April 20 (Easter Wednesday): Entertainment at 7-30. Solos, recitals, &c., including three comic character songs by Mr. F. Hepworth, of Leeds; also an instrumental band will play several selections, concluding with a laughable farce, "Bill-stickers, Beware," in which Messrs. Hepworth, Challinor, and Pimblott, and Mrs. C. Challinor will take part. Tickets, 6d.

Mrs. HELLIER's appointment at Birk Street, Leeds Road, Bradford, will be April 17 and 18, instead of 3 and 4 as announced.—M. M.

Mr. P. SMITH, of the Manchester Society, is arranging to give a Concert for the benefit of the widow and children of Mr. E. Kelly, on Wednesday, May 4. Particulars next week.

Mr. G. A. WRIGHT, of 5, Paisley Street, Clayton Lane, Bradford, is going to Wisbech, and would be glad to hear from Cambridge Spiritualists as to a visit to that city.

Mr. J. SWINDLEHURST has a few open dates for this year, owing to a society failing to keep its engagements.—Address, 25, Hammond Street, Preston.

Mr. J. HOPCROFT writes: I am booked for Oldham on the 17th of April, and Burnley on April 24th, and having open dates from 14th to 24th shall be pleased to arrange for a few séances in private homes. All letters hereon to be sent to the care of Mr. E. W. Wallis, Editor.

**NEWCASTLE-ON-TYNE.**—April 17 and 18, Mr. E. W. Wallis will lecture. Subjects next week.

**NORTH SHIELDS.**—Annual tea and dramatic entertainment on Good Friday, April 15.

**NOTICE OF REMOVAL.**—The private address of Mr. and Mrs. E. W. Wallis in future will be 12, Grosvenor Square, Lower Broughton, Manchester.

**NOTTINGHAM.** Morley Hall.—Tea party on Easter Monday at 5 p.m. Adults 9d., children 6d., after tea, admission 4d.

**NOTTINGHAM.** Masonic Hall.—April 10: Circle in morning, musical service at night; 17: Mr. F. Hepworth; 18: Tea party at 5, tickets 1s., after seven 6d., dancing, comic songs, harp and violin; 24: Mr. J. C. Macdonald.

**OPENSHAW.** Granville Hall.—10, Mr. R. White; 17, Miss Pimblott; 24, Mr. W. Johnson. Meetings every Wednesday at 8 until further notice.—W. P.

**SLAITHWAITE.**—A Sale of Work, on Easter Monday, in the Meeting-room, Laithe Lane, in aid of clearing the debt. Opening at 2 p.m. All friends are invited to help us.

**SUNDERLAND.** Centre House, Silksworth Row.—Anniversary Celebration, April 15: Public tea, at 5; Report meeting, at 7; Social, at 8. Tickets, Tea and Social, 1s. April 17, 6-30 p.m., Mr. J. H. Lashbrooke. Special music by choir and orchestra.

**WANTED** mediums that will come down to Radcliffe, near Manchester, for about 2s. 6d. and expenses, to send in their open dates. We should be glad if a few noted mediums could oblige to help a poor society.—Address, D. H. Southwell, 38, Gresham Place, Radcliffe.

**WHITWORTH.**—17, Mrs. Horrocks; 24 public circle.

**YEADON.**—17, Mrs. Beanland; 24, Mrs. Wade. Monday, 11, at 7-30, Mr. Metcalfe. Clairvoyance and psychometry.—J. W. O.

**WANTED** to exchange for any occult books Vol. IV, unbound, of the *Two Worlds*; "Curious Life of P. B. Randolph," paper cover; "A Taemar Sewing Machine," cost 10s. 6d. What offers?—Address, A. L., Henbury, Bristol. (Advt.)

**GOD IN THE STREETS OF LONDON.**—A discourse by John Page Hopps, at a quarter to seven on Sunday evening, April 10, at the Free Christian Church, Clarence Road, Kentish Town Road, in connection with *Our Father's Church*. A special welcome is offered to those who feel the need of something more rational, spiritual, and modern than the conventional Christianity of the sects. The church is close to Kentish Town Road, and to Camden Town and Kentish Town stations. Trams and omnibuses from many parts of London pass quite near. All seats free. Books containing the hymns to be sung will be provided. Voluntary offerings at the doors, to cover expenses and to help on the work of *Our Father's Church*.—[Advt.]

## PASSING EVENTS AND COMMENTS.

**SPECIAL NOTICE.**—No Reports next week owing to the Easter holidays.

THE Spiritualists are handing over 19s. to the local charities, being the balance left in connection with Mr. Swindlehurst's lecture at Oswaldtwistle.—*The Weekly Advertiser*.

THE TOWN RINGS WITH SPIRITUALISM, says Mr. Nutter, the hon. sec. to the Burnley Society. We must keep it ringing till the Conference. *The Burnley Express* instructed its readers how to form circles. Good business.

ARE THESE CIVILISED PEOPLE?—A French officer has just invented a rifle so contrived as to project at seventy metres a powerful spray of vitriol. It is to be used only against savages, on whose naked bodies the corroding liquid would tell with fearful effect.

WILL YOU DO IT?—"If you like the way we have got up this paper will you reward us by handing it to some one who does not know it?" *Pearson's Weekly* has the above request, and we take the liberty to apply it to *The Two Worlds*.

THE SPIRITUAL SONGSTER, recently published by Mr. H. A. Kersey, is selling well, and meets with much appreciation. Messrs. Colby and Rich, of Boston, U.S.A., have undertaken the American agency, and have ordered a large number, which shows that they expect it will be widely taken up over there.

WHERE IGNORANCE IS BLISS 'TWERE FOLLY TO BE WISE.—"The forty-fourth anniversary of modern Spiritualism seems to have passed over without recognition from British Spiritualists."—*Medium and Daybreak*.—Surely the writer of the above must have been playing ostrich?

HE HAS THE SUPPORT OF HIS CHURCH.—Rev. B. Winfield (Vicar), Ashcroft's chairman at Burnley, admitted that the United Free Methodist Church had arranged with Ashcroft so that he might devote one half his time to the crusade against Spiritualists. Organised opposition on the Christian side requires organised defence on ours.

A BOLTON correspondent writes: "If Spiritualism is to make progress publicly we shall have to exhibit more sound philosophy on our platforms. Those who have only eyes to see, let them see, but those who have brains to think, let them think." One by one societies are recognising the need for a higher standard of platform work for thoughtful, clear, capable, and educational teaching.

NO PERSONALITIES.—*The Two Worlds* advocates principles and combats false teaching, but now, as heretofore, cannot be made a vehicle for personal attacks. A correspondent writes describing a visit to the home of a Mr. Taylor, in Northampton, and expresses adverse opinions respecting the meetings held there, but is far too personal for us to publish his letter, although we believe it is written with the best intentions.

WE ARE PLEASED to announce that Mr. John Lamont has safely arrived in Australia, and on landing at Melbourne was in excellent health and spirits. He had gained in weight during the voyage, though at one part of the time he was very ill and scarcely expected to recover. He is en route for San Francisco on the homeward trip, and will reach England in about two months' time. A cordial welcome awaits him, and thousands will be glad at this brief intimation of his progress to restored health and activity in our cause.

MRS. BRITTON'S new monthly, *The Unseen Universe*, bears the familiar motto, "God Understands." The articles are varied, instructive, and valuable. Historical Spiritualism; Prophets, Seers, and Mediums; The Spiritual Situation in England; an instalment of Extracts from the Second Volume of *Ghostland*; together with the first chapter of a serial, "The Mystery of No. 9, Stanhope Street," form the staple items of the first number. *Spiritism* is defined in the "Introductory" as being "the methods of communion between mortals and spirits—the science of religion; *Spiritualism*, the practice of religion.

MR. BEVAN HARRIS writes: "Of late I have been much engaged; my dear wife, after suffering with cancer for six months, has left me to mourn her loss. This makes three deaths in fifteen months. Oh, what a blessing is Spiritualism to me under these trying circumstances." [You have our heartfelt sympathy, brother. It must be a consolation to you to know they are often near, and will be waiting on the other side to receive you by-and-bye.] Brother Harris cannot rest—he is ready for work again, and commences the outdoor mission on the Quay Side, at 10-45 a.m., next Sunday, April 10.

REMOVALS. SPEAKERS' ADDRESSES.—To oblige secretaries and speakers alike, we shall be happy to print, WITHOUT CHARGE, in our next issue, the names and addresses of all platform workers which are sent (on a post card will suffice) to be in our possession ON MONDAY, April 11. We shall only insert those sent, and shall not have space at liberty for them the next week. Any of our friends who desire to add descriptions of their gifts, such as clairvoyant, psychometrist, &c., can do so by enclosing 6d. for every eight words in addition to their name and address.

COMPARISONS ARE ODIOUS.—Mrs. Besant has been lecturing at Loughboro', and stated that she placed Christ on the same level as Buddha, Confucius, and one or two others. Rev. Julian said in reply that the fact of Buddha and other teachers laying down the same precepts as those of Christ, showed that one God was working through the minds of all. Christ's religion differed from Buddhism, in that it acknowledged a God, and had a place for prayer, the cry of human nature to its God. The incomplete religion of Buddha had no god, and therefore no prayer. The result had been that to satisfy the craving for some god to whom they could pray the Buddhists had deified Buddha, and had gone beyond all other creeds in their zeal and prayer by the invention of praying machines. Buddhism showed its imperfection also in what it taught about the duties of life. It held out a selfish object as its goal, viz., the ultimate blessedness of self, and not the lofty ideal of Christianity, the joy of helping others. Another imperfection of Buddhism was that it was not adapted to the poor, the unintellectual, or even the industrious. It required too much time for meditation. Buddhism was also incomplete, in being adapted only to the people of a limited area. In these points, and in many others in which Buddhism was deficient, Christianity was complete. [What about the selfish object as the goal of Christianity? viz., "Save your soul," "Believe and win a throne."]

LONGTON FRIENDS have removed to a hall twice the size of their old one. It is situated in the centre of the borough, and it is to be hoped large audiences will be secured. Mrs. Groom is expected April 17.

SENT TO PRISON BY THE PARSON.—Dr. Allinson, who refused to pay the Church rates in Marylebone, London, was sent to Holloway jail for a month, but a friend paid the rate and costs and he was turned out. That is one way in which the Church sweats the people, and yet we are told it is self-supporting. Dr. Allinson in prison would be a strong argument for disestablishment, which is bound to come soon.

GAME, PRIVILEGE, MURDER, AND LEGAL MURDER.—A fight between poachers and keepers results in the killing of two of the latter and the hanging of the former. A paper says: "Here are two men killed in a fight, two men hanged, four women widowed, four families orphaned, and one man condemned to 'shameful slavery' for twenty years, lest the pleasures of the rich should be diminished, and the prospects of sport be impaired." This is a terse indictment of the game laws; but whether these laws are to blame or not, what advantage is it to society that these two men should have been hanged?

WILL MEET YOU IN HEAVEN was the promise recently made by a man named David—who robbed and murdered two elderly women—when on the scaffold. He thanked God he had been pardoned, and embraced the priests, warned the spectators against bad company, recommending them to cling to religion, and then had his head chopped off. Is it any wonder that people are beginning to think Heaven is likely to be an undesirable residence when so many imbeciles, children, toadies, place-seekers, and murderers are supposed to go there? If the said David had been pardoned by God, and was fit to go to glory, why not have kept him here and made him do some good in this world?

GRATEFUL ACKNOWLEDGMENTS.—Mr. W. Stansfield, of Warwick Road, Batley Carr, near Dewsbury, writes: "Kindly allow me to offer my heartiest acknowledgments on behalf of my wife and self for the love and sympathy exhibited by so many of our Spiritualist friends, including yourself, during the serious illness of my wife, an illness that has seriously jeopardised her earthly life. Our friends may rely on our appreciation of their timely friendship, a friendliness such as I, with my 30 years' experience of public life as teacher, member, lay preacher, and official in religious and temperance work, have never before realised. In this trial Spiritualism to my mind has vindicated its highest teachings in its practical application to every-day life, and the golden rule been evidenced to the very letter—'As ye would that men should do unto you, do ye even so unto them.'"

TO CORRESPONDENTS.—W. H. Terry, Melbourne: Yours duly received and papers sent off as requested.—A. J. Richards, Burnley: It is absolutely impossible for us to undertake to debate with any one at present. We have no time to spare from our editorial duties. We would not discuss with Rev. Ashcroft under any circumstances. He does not argue, he merely asserts.—Albert A. Elder: All testimony from the spirit-land is to the effect that advancement is possible to all. Each one enters upon his spirit pilgrimage identically the same in his moral and spiritual nature as when here, and is as free and as happy as he is fit to be. Earnest effort is needed there as here. Repentance, restitution, and compensation are educational processes which prepare for more enlightened and advanced conditions. Hence every spirit in making efforts to help and bless others is receiving assistance at the same time as well as being benefited by his unselfish service to the needy.—J. B. Slowman, Toowoomba, Australia: 7s. 8d. to end of 1892 was correct. Yours enclosing 17s. 4d. duly received, will give you credit for full amount. We are slowly but steadily forging ahead. The cheapened postage ought to secure for us numerous readers in Australia.—W. W., Melbourne: Yours received with thanks; 10s. safe. Will procure books, and forward as soon as possible. Have forwarded your enclosure to Mrs. Britten.—J. T. Dawson, T. Timson, J. Rawlinson, Burnley, Subscriber, next week.—The Lonsdale Minstrel: We cannot publish your communication until we have seen the pamphlet.—W. H. Grant. Glad to hear from you. Will soon find you some work. Hearty remembrances to all friends.

NOTTINGHAM. Masonic Hall Society.—It is gratifying to see our cause supported and defended in the noble manner our friends are doing in the above society, in many instances in a self-sacrificing way. Although there is not so much antipathy manifested toward Spiritualism in Nottingham, nevertheless it is very difficult to arouse public attention, and no doubt a visit from the "General of Exponents," Rev. Ashcroft, might be a stimulus to inquiry, and prove of equal value to Notts as has been manifest to Leicester and other towns. Messrs. T. F. Hewes, T. Smith, Campion, Constantine, and a number of veterans still hold up the banner of truth, and are earnestly struggling to keep the cause before public notice by engaging the best of our propagandists and freely advertising at a considerable sacrifice.—T. Timson, 201, Humberstone Road, Leicester. [We cordially endorse Mr. Timson's eulogy, and wish the efforts of the "faithful few" were more generously and widely supported.]

### IN MEMORIAM.

TRANSPLANTED.—Sacred to the memory of our beloved son, Ernest Theodore, who, after preparation by angel ministrants during some months of great suffering, was found ready to pass on to the higher side of life, February 25th, 1892, at the age of seven years.

Our precious boy has taken flight  
To realms which know not "day and night,"  
For where he's gone 'tis ever bright,  
And radiant with celestial light.  
He takes with him the wish to see  
When we shall "also ready be,"  
And hopes his brother dear and we  
Shall live with him eternally;  
In goodness, truth, and purity,  
Peace, happiness, and sympathy,  
Love, holiness, and harmony:  
From error, doubt, and perfidy,  
All suffering, grief, and misery,  
Tears, selfishness, and sin set free.

ARTHUR A. READ,  
M. ANNIE D. READ.