

# The Two Worlds.

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## GOD IN THE STREETS OF LONDON.

(Spoken in London, to inquirers, and to members and friends of OUR FATHER'S CHURCH, on April 10th, 1892, by the REV. J. P. HOPPS.) Reprinted from "The Coming Day," for May. By permission.

THE mere fact that the subject for this evening has appeared to some to be over-familiar and even a little irreverent, is of itself evidence that we keenly need it. God and the angels have got too far off, and one of our urgent needs is a resolute attempt to make God and the angels real to us. If they are not in London, they are nowhere. Then our dreamy faith is only a sentimental illusion. Our far-off anticipation is only a pretty mirage. "Where is God?" asks a modern prophet. "He is where a man needs something; He is where a man is ignorant, and needs teaching; He is where a man is wounded, and needs to be bound up; He is where a man is depraved and degraded, and needs to be lifted up towards heaven. God is anywhere there is human need; He is anywhere where you can help your fellow-men." Here or nowhere. Now or never. That is the plain truth about God; and we must face it if Religion and the Church are to survive.

The thought of God is enormously old. We cannot go back far enough, to detect the place or time of its birth. And there have been countless ways of representing Him. The Ideal is never long the same. Despot, Lover, Ogre, Shepherd, Man of War, Jehovah, Father. He has been all in turns; and even now, to multitudes in Christian England, He is either the merciless tormentor of His failures or the oriental despot seated on His "great white throne."

These pictures of God have all been, and are, emanations from the brain of man, not revelations direct from God. In Himself, God never can be known. He is the great inference. All we can say is—He must be. Him we can never know. The nearest we can get to a spiritual definition of God is that He is the inmost of everything, the best in everything, the mysterious almighty, uplifting and progressive element everywhere. Therefore in London—aye! in Hell.

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" asked the old Hebrew poet. "If I ascend up into Heaven, Thou art there; if I make my bed in Hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

I know what many would like to say, in reply to my great claim, "God in the streets of London." "How can it be," they would say, "if God is just or powerful or good?" And I admit there is much that makes it hard to believe in a present God—especially in London, where the misery, the struggle, the heart-break, and the sin are simply awful. But we need to tread carefully here, where, indeed, "things are not what they seem"—as I have said in my study of the question, entitled, "What would the atheist or agnostic have?"

It is certainly a fact that misery exists only in reference to habits of body and states of mind; that what is misery to one would be tolerable to another, or even luxury to a third; and that, therefore, an enormous proportion of the apparent misery of the world is either not misery at all, or is misery of a very different kind from that which we take it to be. A refined woman, if unaccustomed to the sight, might look with horror on any one of a hundred streets or lanes of a great town, and might be frightened to see how much earth could be made like hell. And, truly, it is pitiable enough; but as regards misery, she would utterly miscalculate. Those dirty, dingy little houses are havens of refuge to hundreds; the food they eat is what they are used to, and like best—when they can get enough of it; the smells are not noticeable, except by a few; and as for that reeking den, called a public house, it probably gives as much enjoyment as does her husband's club. It is sad enough, even so; but, as regards misery, her impression needs an enormous rectification. She might go home, with tears in her eyes, and a thrill of thankfulness in her heart, to look on her children there. But her sum would be all wrong; her multiplication and subtraction alike inaccurate. The terrace children seem to have all the multiplication, and the poor little gutter-children all the subtraction; but, so far as real conscious pleasure goes, it may be rather the other way; for, after all, still confining our attention to mere animal enjoyment, it is very doubtful whether the nurseries of the world have given more pleasure than the streets. Nature—shall we say God?—is very good to her gutter-children. She teaches them to get out of the way of horses, where ours would infallibly be run over; she gives them, by instinct, to know the way home, so that they may have the joy of following the band a mile, where our children can hardly be trusted to leave the gate. She helps them to get strange joys out of a bit of string, a few chips, and some shells; while, with endless story-books and costly contrivances for giving delight, we often fail to keep ours "good." She makes them thrive on thick pieces of bread, when they can get it, while ours need the doctor on four meals a day. So with the men and women who are fathers and mothers of these children. Troubles enough they have, it is true, but not in the way we imagine. True they live in dreary lanes, with polluted air and narrow rooms and endless noises. Many of them have no Sunday clothes, and they live from hand to mouth, and lay by nothing for an evil day. But all this is commonplace to them. "Familiarity" breeds more than "contempt." They get many pleasures, too, in their way—cheap enough, and not ideally admirable, but producing in them the same thrills, and ministering to the same feelings as those known in the so-called "higher circles."

I once saw this vividly illustrated in this very London. I had just handed in to a London paper an article on the shady side of this Babylon and the misery it contained. Coming from the office, I turned into the Strand, and, almost immediately, saw four boys, as dirty and ragged as any I ever saw, just passing under a narrow entry to a dismal court which seemed to contain some wretched-looking houses. It made one shudder even to glance at it, but these boys were dancing and singing under that entry as my own four boys never did in the fields. As though an angel flashed light upon the scene, I saw God there, in His wonderful adjustments, and visibly perceived how true it is that misery is relative to experience and use.

But there is something deeper. Much of this life of struggle is purely educational and creative. We must make a great effort to get rid of the delusion that the object of life is to be comfortable. The object of life is to live, and to live more and more intensely. The human animal is not a finished article. He is not created; he is being created, and, as The Ideal says, "the instruments of his creation are struggle and possession, sorrow and joy, death and life." Yes, God in the streets of London as they are, hammering us into shape, ensuring the emergence at last, not of a gallery of automata, but of a race of conscious and competent human beings—and the kind of London that it is necessary for the process—and God could no more secure the end without the means than He could make two and two count five.

We doubt God in the presence of the world's struggle and misery: but struggle and misery are inevitable, if the human problem is to be worked out—if, in fact, the human personality is to be created. It is by means of the struggle

that we come to distinguish, to learn, to find the right roads and know why they are right, to be keenly conscious of the differences between right and wrong, to know what pathos is, and sympathy, and hope. Yes! it is the world's struggle and misery that have developed and still develop the human race: and this could have been accomplished in no other way.

I know that still a pathetic problem remains—that there is a dark and sorrowful borderland of what seems to be sheer misery—that a tragic host of these struggling men and women are baffled and beaten, and come to no repayment of advancement here—who have only striven and borne burdens, and who, bowed and broken, have gone down unblest to “dusky death.” In the mighty wine-press of human life they may somehow have yielded their few drops of precious wine to the race, but they themselves seem to be cast out as refuse on the void. Even so, and if that be all, before the tremendous whole we might bow the head and say, It is well. But that is not our answer. Our answer is that this poor experiment of life is not the whole—that it is only one stage in a boundless career, and that for them it will be well that they should pass out of great tribulation into the all-revealing world beyond.

But, taking the great account as it stands for the life that now is, it is enough to see the tendency of the tremendous process: and I say the tendency is towards the production of a keener, stronger, and more self-reliant race, hammered into tenacity and shape by the very struggles of this sorrow-breeding life. See what fine characters emerge from it? It was a sensitive woman who said:—

All glory, too,  
To that transmuting power which brings  
Such sweetness from such bitter things.  
Press the grape, the sweet wine flows;  
Break the ground, the harvest grows;  
Crush the shell, the kernel shews.  
As with nature, so with man;  
Such God's universal plan  
Ever since the race began.

Look what has come from the dockers' miseries! Apart from the knowledge and wisdom and education of the men, is there much to choose between John Morley and John Burns as types of character? or between Lord Rosebery and Tom Mann? And see how these struggling men, once fighting one another for a job, are learning the laws of union and the virtue of comradeship and co-operation! Is not God here, before our very eyes, still creating man, and breathing into him the breath of life, that he may become a living soul?

But now, as to the God who is amongst us. As with the misery of London so with its goodness; we may as easily underrate the one as we overrate the other. The whirl and struggle and push of life hide whole continents of genuine human goodness. Go into the homes of the poor in Bethnal Green, in Shadwell, in Shoreditch, and really know the people. Misery enough, no doubt, brutality enough, drunkenness enough, ignorance enough, no doubt; but rivulets of love and kindness, too; good, brave, hard-working fathers coming home to the little shelter as to a blessed haven: poor tired women, patient with the children, pressing the baby to the breast, content to be at home: good lads and girls coming in from school or work, and quietly glad to be together. Yes, God in the streets, and even amongst the roughs, who can take a pride in a dog or in their pigeons, and would knock you down if you hurt a child;—who hate injustice, stick to their mates, fight for their union, and love even a lord if he will only be brotherly and sympathetic. I declare I have seen and heard more of God in London, sitting by the side of a cabman, or an omnibus driver, than I ever saw or heard in Westminster Abbey or St. Paul's. Only know what stops to pull out, and what keys to touch, and you may get the rarest revelations of human simplicity and affection in the streets. The poor cabman wants to overcharge you because he is overcharged, because he is haunted all day by the spectre of not making a shilling beyond the heavy mount he has to pay at night for his horse and cab. He is irritable because so many people are inconsiderate and suspicious and mean. Hundreds of these men are good patient creatures who are heroically fighting the battle of life against cruel odds. Look and listen, and you may find God in the streets of London in most unlikely places—sometimes more manifest up there by the side of the numbed driver, who, if you let him, will talk about his “missis” and his boy, than in the gorgeous church, listening to a discourse on the

power of the priesthood or the “conditions of acceptance with God.” If we believed in goodness more, we should find it more: and if we believed more in God we should be more likely to see Him in the streets: He is, as I said, the inmost of everything, the best of everything, the uplifting and progressive element everywhere; and we may find Him in every human heart. We talk of revelations from God, but He is most truly revealed in the inner self; for it is His life which comes to vision and sense and sympathy in us, since in Him we live and move and have our being: and He lives and moves and has His being in us.

In that great thought we may find the truth which will bring the agnostic home. We are losing God because He has been placed too far away. That is why the world clings to Christ, the God-man. The God beyond him seems so distant, dim, and unapproachable. But bring Him from “the great white throne” to London—from the clouds of adoring angels to the crowds of struggling men—find Him within the little world of your own conscious being, and God will be restored. “That in you which thinks, that in you which loves, that in you which makes the hard duty easy, that in a man which makes it luxury to die that the right may live inviolate—that is the moral nature of things enstructured in you! To see this is to make the great recognition of ‘God.’”

And that God is working night and day, not only in the golden streets of the New Jerusalem above, but in the sordid streets of our Babylon below. He works through the thousands of devoted souls who do His will—

The passing of whose gracious feet  
Blesses the pavement of the street:

who in uncounted ways, go on His errands of mercy, of whom Jesus would say, “Behold my brother, and sister, and mother.” He works through the merciful agencies for sheltering the sick, and educating the children of the poor, and providing havens for the insane. He works through the innumerable centres from which radiate sympathy, consolation, and hope—the missions for the poor, the humble religious homes, unreckoned by the world, but dear to multitudes who live in the shadows. He works through the trade unions for protecting the helpless many against the mighty few, and fosters the spirit of comradeship and sympathy and loyalty and unity thereby. He works through the poor men of St. George's in the East, and Bethnal Green, and Whitechapel, commanding the County Council to make London a wholesomer and more righteous place to live in. He works through that sinister sign of the times, the Socialism that looks like anarchy: for beneath the crude theories, the impossible demands, the cynical or brutal temper of some kinds of Socialism, there runs a divine impatience against the masterfulness of the rich, the tyranny of the successful, the dangerous absorbing power of employers of labour, the ugly working out in modern times of the old law of Nature that “to him that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath”—a ghastly suggestion, too often realised, of sucking labour's orange, and casting the peel away, against which God protests by the mouth of his servant, Socialist; though His final message will come in other ways, and as a “still small voice;” for “the secret of the Lord is with them that revere Him.”

Yes, He is answering the old-time prayer, “Thy kingdom come, thy will be done on earth as it is done in heaven.” The will is being done, the kingdom is coming, and often in unexpected ways. Rebels advance it as well as poets, and the people who “strike” and look ugly, as well as the people who set good examples and look beautiful. In very deed “the day of the Lord is at hand.” Paul spoke of “Christ in us, the hope of glory,” and that rightly understood is true; but let us add, *God* in us, the hope of glory—the mighty, urgent, unresting, uplifting Power in us, the hope and the prophecy of ever advancing and glorious life.

At Antwerp, lately, among the wondrous pictures there that delighted my eyes, I saw one that keenly touched my heart. It was the picture of a dead Christ, scarred and bleeding, and near by stood a child-angel, the symbol of love, gently wiping the bloody spear. In that dead Christ I saw, not dead, but scarred and bleeding humanity, by whose side love ever stands, wiping the spear that wounds us. I saw the meaning of past heart-break and agony. I saw that, all through the ages, humanity has only been suffering in the hard school-house of experience, that it might find its

perfected life. I saw that love made the hard lesson imperative—that love watched over the battle-field and kept the spear. I saw that our Christ of humanity—like that dear brother Christ of Jerusalem—shall be made perfect by suffering; and, by the path of agony, reach the shining goal.

I blest that picture with my tears, and came back to London and saw—and see—it all. Our Christ wounded and bleeding; now crying, "If it be possible, let this cup pass from me;" and now, "My God, my God, why hast thou forsaken me?" But love stands by, and love will win; and we shall one day see that only so could there come the true creation of man—that only so could there emerge from the creative process a being wise to understand, strong to bear, competent to achieve the conquest and the use of all the forces of the world; and then, in its separate and happy life, rich with all the experience of the life that now is, to pass on to the great promotion beyond.

## NORMA.—A RETROSPECT.

(Prize Story No. 2.)

BY ANNIE E. FITTON.

### CHAPTER IX.

I returned to the house prepared to make the best explanation I could of the hurried change in my plans.

My announcement was met with a storm of question and protest, which I could only meet by reiterating—"I must go, Catherine. Dear Mrs. Mayne, do not oppose me. Something is wrong at home, seriously wrong, and I should never forgive myself if I delayed even a day. I am more sorry than I can express. To rush off in this manner seems so discourteous after all your kindness."

"My dear, we don't look upon it in that light. We are sorry to lose you, for what after all may be a false alarm—a mere fancy of yours, Norma. Could you not wire home first?"

I thought of the subtle, intangible telegraphy which had already been at work, and unshaken in my resolve, I carried my point.

In an hour I was away, accompanied to the little country station by my friend, who, though puzzled and disappointed by what she called my wilfulness, yet sympathised with my anxiety, and made me promise to let her know how I found things, and hoping my worst fears would prove unfounded—"In which case I shall think you have been enticed away by the fairies. There are such creatures on our Devonshire moors, you know."

The train was moving off, and in another few minutes I had left the tiny station, my friend waving a final farewell upon its platform.

I shall never forget the torture of that journey. I was consumed by a feverish impatience, which made every minute seem ten.

Arrived at the terminus, I telegraphed to Raymond an intimation of my unexpected return, and transferring myself and belongings to a cab, I was soon on the last stage of that miserable journey.

And now that I was within measurable distance of home, I dreaded, as much as I had before longed, to arrive there.

What trouble was before me; in what unhappy entanglement should I find my brother? Not the faintest doubt crossed my mind of the truth of the communication I had received. I *knew* that I had been hurried on no fool's errand, and it was with trembling fingers and a sinking heart that I pulled the bell and waited the opening of the door.

Unheeding the exclamation of surprise with which the maid greeted me, I turned to her with the question—"Is any one at home, Alice?"

"Mr. Philip came in a little time since. The master has not come."

"Do you know where my brother is?"

"In his room, I believe, Miss Beresford. I heard him go straight up stairs as he came in."

"See to the luggage, Alice, and pay the driver;" and giving her my purse, I hurried up stairs to Philip's room.

Knocking gently at the door, and getting no reply, I turned the handle and entered.

A writing table stood at the foot of the bed, at which Philip was sitting, his arms folded upon it, and his head sunk upon them.

He looked up as I entered, and his face, haggard and drawn, was the picture of despair.

Closing the door I hurried to him.

"Philip, darling, what is it? Am I in time?"

"In time for what? What has brought you, Norma?"

"My mother has sent me. She told me you were in trouble and I hurried home. Dearest, don't look like that. What can I do for you?"

"You do, little one?" he said, with the same hopeless look. "Why nothing—nothing."

A slight movement of his arm disclosed that which sent a cold shiver through me.

"Philip! not this! Surely you never meant this!"

"Why not? It's the easiest way out of the difficulty."

"The most cowardly, you mean. Oh, my brother!"

And then the long strain I had been enduring, culminating in this, broke down the composure I had striven hard to maintain; and, sinking on my knees, I sobbed with a violence I had no power to restrain.

It was for this then I had been urged to return—to save from an act of self-destruction the brother whom I would have died to aid. "Oh, my darling, thank God, I am not too late!"

I think the passionate emotion which possessed me alarmed Philip, for he threw his arm round me, and drawing me to him, tried to soothe and calm me.

"Norma, dearest! do not cry so. I never thought of you caring so. I am a selfish brute—thinking only of myself, of my own trouble. But do not fear; I promise you I will not touch the hateful thing. Norma, do you hear me?"

I heard, and tried to quiet myself, but my feelings had got the upper hand, and it was some time before I was sufficiently calm to listen to Philip's story, volunteered by him, and told with a scathing self-scorn and absence of all excuse, which went a long way towards proving his repentance.

It was an oft-recurring history, dating some years back, and originating in a gradually acquired love of gambling, which, encouraged by foolish companions and by an ill-fated success, developed from a mere pastime to while away an idle hour into a fatal habit, whose chains strengthened as they wound closer round their victim, and my poor brother's easy, pleasure-loving temperament offering no resistance, the unnatural excitement of play became a necessity to him.

Associating with a set of men faster and more seasoned to such nightly indulgence than himself, of whom Mr. Sheldon was one, a gradual depreciation of tone and character followed.

His earlier successes were succeeded by a more fluctuating fortune, drifting eventually into a run of ill luck, as he phrased it, which speedily landed him in difficulties from which there seemed no outlet save in the feverish hope of redeeming his losses by another turn in Dame Fortune's wheel. But that individual is proverbially erratic in the bestowal of her favours, as poor Philip found to his cost, and his debts of honour—Heaven save the mark!—had far outrun his exchequer. Mr. Sheldon was his chief creditor, and for a time an apparently indulgent one. But only for a time. His reminders became more frequent than pleasant, and more curt than civil.

And then, assuming the rôle of tempter, he mingled his threats of exposure with carefully worded insinuations at the ease with which Philip could if he chose relieve himself of his embarrassments and clear off old scores, and that by a plan so simple as almost to suggest itself. Merely a little arrangement by which a certain sum got transferred from the cash box of the firm for whom Philip was cashier into his own hands, to be repaid of course at the earliest opportunity. Aghast at the base suggestion, Philip indignantly refused to relieve himself from his embarrassments by means so dishonourable, but familiarity with evil is apt to lessen the horror it should inspire, and by degrees, as the subtle suggestion was again and again repeated, it lodged in his mind at last and effected its vile purpose. The transfer was made, and my poor brother—God forgive him—sank to the level of a felon.

The deed done, remorse, stinging and humiliating, followed. Lowered in his own esteem, at the mercy of his false friend, and in daily fear of detection, life became a slow torture. What the particular crisis was which led him to the brink of self-destruction I had yet to learn.

"And have you repaid anything towards the money you borrowed?" and as I use the evasive word a wave of crimson colours my face, and I feel that I too share in his humiliation.

"A few paltry pounds, nothing more. Fool that I was to dream of such a thing as restoration, when every time I play leaves me deeper in the mire."

"Surely, Philip, you will give it up *now*."

"I will. I solemnly swear that never again will I touch a card for money. Sheldon may do his worst. He threatens to expose me unless I agree to his infernal conditions, which I would not consent to do were it in my power, which it is not."

"And what is the condition?" I ask.

"Oh, don't *you* ask me that, Norma. It is like himself—base, base as hell. You warned me against him, and I laughed at you, like the poor fool I was. Time has proved you right. I have no words strong enough to express the contempt I feel for my own folly. I can never respect myself again, never hold my head up as an honest man again. I have disgraced myself, and you, and my father, and the sooner detection comes the better, for come it must, and then—God help us all!"

And with a groan of despair that went to my heart his head sank upon his arms, and heavy sobs convulsed him. It was more than I could bear.

"Philip, dearest, listen to me. There is one course open to you, the only honourable one that I can see. Philip, are you listening?" He motioned assent and I went on. "Go to the senior partner, make a full confession, tell him everything. Offer restitution; if he will give you time you can refund every penny you appropriated, and if he insists upon immediate payment father will provide the money. Paid he must be, and better do it openly than with a secrecy that is in itself degrading. I know it will be horribly painful to make such a confession, but, darling, that is part of the penalty which the wrong entails, and how much better to bear it voluntarily than submit to it when enforced. I can think of no better plan to restore your self-respect, right the wrong done, and at the same time lessen Mr. Sheldon's power to injure you."

"Nor can I," exclaimed Philip, raising his head, "Heaven bless you for the thought, Norma. Mr. Drayton shall be told to-morrow. Not another day will I endure this torturing remorse and fear of exposure. Why did I not think of it? I was too cowardly, I suppose, for such a straightforward course to suggest itself," and an expression of self-contempt curled his lips as he spoke.

"What was that you said about being *sent* here to-day, Norma?"

I told him of our mother's visit, and of the urgent words which I lost no time in obeying, and, as he listened, his eye fell upon the revolver, and then met mine with an unspoken thought I had no difficulty in reading.

"It looks as though there were something in Spiritualism after all."

"Philip, there is! Believe me, the unseen is as real as the seen. One dovetails into the other, as it were, and death is but the 'thoroughfare' which leads from the world of matter to that of spirit. Return *is* possible, love *is* eternal. Oh! Philip, my darling, shall we not so live as to surround ourselves with the pure and the good rather than with their opposites?"

"You do that already, Norma," he said, kissing me gravely and tenderly.

And then I left him and went to my room, for I was feeling terribly exhausted, but conscious at the same time of a great wave of thankfulness, that through the dark cloud of my brother's weakness and folly there gleamed dimly the promise of a light which I trusted would even yet illuminate his future.

(To be continued.)

PRINCIPLES.—Spiritualists, as the term is now used, proclaim the fact of the continuity of consciousness, the reality of spirit intercourse, and are practically unanimous in affirming as their principles—"The Fatherhood of God, the Brotherhood of Man, the Immortality of the Soul, Personal Responsibility, Compensation and Retribution Hereafter for all the good or evil deeds done here." Eternal progress open to every human soul that wills to tread the path of eternal good. Inspiration a perennial stream open to all who desire to receive its baptismal waters; communion with "ministering spirits" (the cloud of witnesses and guardian angels) a present-day fact which the "pure in heart" may practise, and receive spiritual guidance and comfort thereby.

## HOW AND WHY I BECAME A SPIRITUALIST.

BY ARCANUS.

As you ask for a reply to this question, I hereby comply with your request. As I like to begin at the beginning, I shall commence with the first quarter of the present century, when I made my entrance on this sublunary sphere. My parents were strictly orthodox, according to the doctrines of the Established Church, in which faith they endeavoured to educate me; but I had the perverse idea that I had some right to make use of my own reasoning powers, such as they might be, and this perversity has remained with me until the present day. I, therefore, can never remember the time when I could accept and believe all the dogmas taught by that Church. This has, I think, proved very beneficial to me, as it has enabled me to follow the poet's advice, and—

Seek for truth where'er 'tis found—

Among your friends, among your foes,  
On Christian or on heathen ground.

The flower's divine where'er it grows;

Neglect the prickles, and assume the rose.

In my search for truth I have attended the religious services of all the various sects within my reach, so far as to get a somewhat comprehensive knowledge of their particular tenets, and have read of many, whose personal teachings I have not been able to take advantage of. All this has greatly smoothed my way, and cleared it of many of the thorns and brambles which might have obstructed my path to Spiritualism. The thorns and brambles of orthodoxy are very difficult things to uproot and remove from the path of those who have been for many years surrounded with them.

Being a truth-seeker, I commenced the study of phrenology in the days of George Combe, and mesmerism in those of Dr. Elliotson and the *Zoist*; then phreno-mesmerism, including clairvoyance; and they seemed to me each to prove the foundation proof of the other. At this time phrenology and mesmerism were as much scorned, derided, and abused, by those who think that what *they* do not comprehend others cannot, as Spiritualism is by too many at the present day.

After the lapse of several years I was induced to study the works of Emanuel Swedenborg, whose religious views I thought greatly in advance of any that I had hitherto met with; but I could not put implicit faith in his spiritualistic experiences, although I had no doubt that he firmly believed in them himself, and only related what he thought to be quite true.

All the foregoing I regard as merely preparatory to what was to follow. My first advance along the *direct* road to Spiritualism happened in this wise. Upwards of twenty years ago I lent a friend some of Swedenborg's works, and he in return posted to me occasionally odd numbers of *The Spiritual Magazine*, and *The Medium and Daybreak*. These I read with much interest, especially as they were greatly confirmatory of Swedenborg's assertions as to his seership. From *The Medium and Daybreak* I learned that séances were held on certain evenings at Mr. Burns's, 15, Southampton Row; and as I like, as far as possible, to follow the advice of the Apostle—to "prove all things, and hold fast that which is good"—I resolved, in company with a friend, to attend one of these séances. On this occasion we heard a trance address by a then—and now—celebrated medium. We both listened attentively, and came away with the impression that we had heard nothing beyond what might have been given by any competent lecturer—not that I wish to infer that the misapprehension was not more on our part than owing to any deficiency on the part of the speaker. However, the effect produced was the same. I did not think it fair or right in any respect to come to a definite conclusion as to the truth or falsity of Spiritualism from one experiment. My friend was of a different opinion, for I never could induce him to attend another séance, either there or elsewhere, and he set it all down as humbug.

After this I attended several other séances at Mr. Burns's institution, and read all the periodicals and books which I could get on the subject, both *pro* and *con*, and the more I read, saw, heard, felt, and thought, the more convinced I became that the facts and phenomena of Spiritualism, so far from being a delusion or a fraud, are as verifiable as any other facts in nature, and not any more miraculous, however much they may be beyond our comprehension as to their *modus operandi*. What if they are to us somewhat mysterious? Are we to reject them as non-existent on that account? What is there that in the absolute is not a mystery? Is not life itself a mystery? Yet we do not, because

we cannot, solve all the mysteries of life, deny our own existence. As Descartes said, "*Cogito, ergo sum.*"

If those who deny the facts and philosophy of Spiritualism, thinking that if true it ought to explain all mysteries, would examine themselves a little more closely, they would discover how little they really do *know*, and dimly perceive how much there is yet which they will have to discover during the ages of eternity, which would be a much more profitable occupation for them than the eternal psalm singing, playing on golden harps, and waving of palm-branches, which so many look forward to as the *summum bonum* of happiness in that heaven which they hope to gain, not through their own merit or righteousness, but the righteousness and sufferings of a substitute. Can one imagine anything more monotonous as the occupation of a reasonable being? And how completely contrary to what could be desired by an infinite and omniscient God, who, one would think, would be thoroughly disgusted with beings who could conceive no better idea of Him than that such an employment of faculties which He had given them for higher purposes would be pleasing to Him, and be the greatest reward which He could bestow.

But to return to my own progress. At the house of the friend first mentioned, we had many proofs of spirit-return through table rappings and tiltings, only myself and his own family being present on some of these occasions, and I am as sure as I can be of anything that they were none of them wilful deceivers. I have also witnessed most of the Spiritual phenomena both in my own house and in that of my son, both with and without the presence of a professional medium. I have from time to time, in sundry places, witnessed all recorded kinds of Spiritual phenomena, with the exception of plants, flowers, and other material objects being brought into closed rooms, and levitation and elongation of the human body.

But with all these marvels I am not content. They are useful as an introduction to and confirmation of something which is to my mind much more satisfactory, and that is the philosophy of Spiritualism, a comprehensive knowledge of which would include that of all sciences and all true religion, and they would no longer appear antagonistic to each other. I do not expect to find a thorough, true, and perfect Spiritualist during my sojourn on this mundane sphere. The making of such an one must be the work of progress and development during untold ages, and the endeavour to become such will form much of our work in the after-life. Yet it would be well if many of us began that work a little more earnestly in this life, and did not rest quite so contentedly in the position of being merely phenomena hunters, without studying or caring for the philosophy which these phenomena so forcibly teach if we would but learn.

In order to aid those who may read this in their researches after truth, permit to mention some books which have led to my acceptance and study of Spiritual Philosophy. These are—"Footfalls on the Boundary of Another World," "The Debateable Land," "The Identity of Primitive Christianity and Modern Spiritualism," "Startling Facts in Modern Spiritualism," "Holy Truth," "Researches in the Phenomena of Spiritualism," "Scientific Basis of Spiritualism," "Seers of the Ages," "The Clock Struck One," "The Use of Spiritualism," by S. C. Hall; "Other World Order," by W. White; "History of the Supernatural," by William Howitt.

Any man who has read the foregoing works, and witnessed such phenomena as I have seen, and can then remain an opponent of Spiritualism, would remind me of the following lines:—

Most learned don, I know you by these tokens:  
What you can feel not, that can no one feel;  
What comprehend not, no one comprehend;  
What you can't reckon, is of no account;  
What you can't weigh, can no existence have;  
What you've not coined, that must be counterfeit.

"A MAN'S 'RELIGION' consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of, and has no need of effort for believing. His religion, whatever it may be, is a discerned fact, and coherent system of discerned facts to him; he stands fronting the worlds and the eternities upon it; to *doubt* of it is not permissible at all! He must verify or expel his doubts, convert them into certainty of Yes or No; or they will be the death of his religion."—*Carlyle*.

## MORE CHURCH INTOLERANCE.

A correspondent forwards us some letters published in the *Luton News* which show that the spirit of priestcraft still exists. A member of the church choir took part in a service of song at the Baptist Chapel, Parkgate, and was therefore dismissed from the choir by the vicar, who subsequently sent the following letter to Mrs. Beck:—

Markyate Vicarage, Dunstable, April 26th, 1892.

DEAR MRS. BECK,—I have heard to-day that your husband has joined the singers in the Wesleyan Chapel, and that you have taken a seat with the intention of joining that congregation. I should be failing in my duty as priest of this parish if I did not set before you the consequences of your actions. You and your husband have been for some years communicants in full church membership. All this time you have either believed in your holy religion or you have not believed. If you have never had faith in the bread of life; if you have never felt in your hearts what you have said with your lips—"From all heresy and schism, Good Lord deliver us"—I can only say, may God forgive you for your hypocrisy. If, on the other hand, you have been sincere, as I hope and trust you were, you cannot be aware of the sin you are committing in cutting yourselves off from the body of Christ, the church He came on earth to found, and which He has purchased with His precious blood. I am not bigotted against Dissenters who have been brought up as such and who have never been members of our Holy Mother Church, but I believe, and wish emphatically to tell you, that people who leave her Communion are committing a great sin. A personal grievance, such as your husband thinks he has against me, ought not to weigh for one moment against our soul's welfare, and if any personal feeling against me interferes with your comfort in worshipping at your parish church, there are other churches at no great distance where you might attend and still retain your church privileges.—I am, dear Mrs. Beck, yours very faithfully,

A. T. MITTON.

This letter is an object lesson illustrative of the theological poison which exists in Christianity. Many persons will blame that Vicar. Dissenters will condemn him. Now we do neither. He is, in our opinion, *consistent* and logical. If Christianity is, as is claimed, a Divine Revelation, and Salvation was purchased by the Blood, then, believing as he honestly does believe, that the Church was founded by Jesus and is the body of Christ, he can consistently do no other. Dissenters may declaim against his priestly arrogance, but *they are* equally as *exclusive* against Spiritualists and Freethinkers. They claim to be saved and shut us unbelievers out. The very *essence* and *soul* of their system is their claim that Christ is the door—meaning Jesus. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." If they are to be consistent Scriptural Christians they must not, cannot, dare not, tolerate heresy and schism. The whole incident shows how false to fact, to nature, to spirit, to God, and truth are the claims of Christianity.

ENCOURAGE AND CULTIVATE ENTHUSIASM.—We are, I believe, passing through a period of cynicism, which is and will be exceedingly unfavourable to enthusiasm. Loyalty to principle will be called obstinacy, love for a cause will be sneered at as fanaticism, public spirit will be described as love of notoriety, unselfishness will be disbelieved in, and everybody will be basely suspected of serving his own private turn. It is a descent—a decline of enthusiasm to be watched with alarm. A nation without enthusiasm is on the high-road to decay—it has the dry rot at the foundations. A church without enthusiasm will soon be without faith and hope and charity. Politics without enthusiasm will presently become a conflict of prejudices or a mere clever game of factions. The man of enthusiasm believes in something, attempts something, hopes for something, risks something, and by him, in the long run and on the whole, the work of the world is done. Now discretion is, to him, what the ballast is to the ship or the guide-post to the traveller. But it is a dangerous ally, and is apt to sink where it ought to balance or direct. Hence the need of sound wisdom to save discretion from itself: for real wisdom can justify one's enthusiasm, and countenance even some of its sublime audacities. But the discreet men have, as a rule, been the seemingly wise but the really shallow men. They are discreet because they kill their souls with calculation—because they wait for the verdict before they form a judgment—because they never make the mistake of standing alone or of being on the wrong side. But do these men move the world or leave their mark on their time? How can they? They have put out the fire in their souls, they have ceased to dream and have become fatally wide-awake; and their wisdom becomes cunning, and their discretion becomes a marketable commodity. They may succeed in making money and passing an easy life; but, to them, the world is little more than a curiously contrived eating-house and dormitory.—*John Page Hopps*, in "*The Coming Day*."

# THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, MAY 13, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

## SPECIAL NOTICE.

In our advertising columns on the last page will be found an advertisement to which we would draw the attention of our readers, and urge upon them the pleasant duty of co-operating with us in a worthy endeavour to make some poor sufferer happy, to cheer some weary heart and lighten the burden of some bereaved one.

At the holiday season of Whitsuntide a few pence expended on additional papers will never be missed, but, if judiciously distributed, "our paper" with its *special* features of sympathetic and explanatory Spiritualism could be made instrumental in adding to the happiness of thousands. Will you help us to distribute our FOURTH MISSIONARY NUMBER? If so, read our advertisement and act upon its suggestions.

## WHAT IS A MEDIUM?

[Our offer of a prize of a half-crown book for the best definition in answer to the above question called forth quite a number of interesting replies. The answer by Mr. W. Walker, of North Shields, was unanimously decided to be the best. The second best response was given by Mr. Burrell, of Nottingham.]

MEDIUMSHIP is varied in character and equally diverse in results. To give *one* definition that shall include *all* its phases, and thus explain clearly what is meant by the word "medium," is a somewhat difficult task. A study of the subject will, I think, confirm the definition appended.

It is an admitted fact by scientific students of Spiritualism that the phenomena associated with it are produced by the utilisation of what is known as "psychic force" (see the testimony of Professors Zollner, Hare, and Mapes; also Messrs. Wm. Crookes, Alfred Russel Wallace, and Cromwell Varley). This force is possessed in varying degrees by every individual, and, therefore, strictly speaking, all persons are mediumistic, but the nature and variety of the phenomena capable of being produced through them are primarily determined by the amount of this latent force they inherently possess.

A "medium" then may be defined as one who, by virtue of his *organic* constitution, is *largely* endowed with this "psychic force" already averted to, and who is able, especially under such conditions as are presented in séances, to attract still more of this power, just as a magnet has the quality of attracting to it all smaller magnetic bodies. The power thus gathered becomes centred in the medium, who, for the time being, becomes as a battery for the storage of power, capable of being utilised by the disembodied controlling intelligences for the production of the phenomena.

The varied phases of mediumship and phenomena are all the result of this *one* force, just as motion, heat, and light are all exhibitions of the *one* "molecular energy" under differing conditions.

From this definition it will be seen that mediums do *not* possess any preter-human qualities; that mediumship is not a *gift* of the spirits dependent on moral purity or intellectual ability, but is a strictly natural possession due entirely to a peculiar *organic* fitness, and, as such, mediums and mediumship range into line along with the other facts of Spiritualism as being in perfect harmony with all the laws of nature

WM. WALKER.

103, Stephenson Street, North Shields.

MR. BEECHER said somewhere that the only true independence of man was habitual dependence upon God. Col. Ingersoll said somewhere that an honest man could fool a rogue every time. I say somewhere (and that's right here) that if you trust principle, and never try to supplement it by your own "foxiness," you can't go astray, for in principle you have invariably a divinity of certainty.—*Twentieth Century*.

## THE ANNUAL CONFERENCE OF THE CHILDREN'S PROGRESSIVE LYCEUM UNION.

ON Saturday, May 7, the officers and members of the Liverpool Lyceum No. 1 gave a reception to the delegates and friends assembled at Daulby Hall. On the curtains being withdrawn, the officers and children were seen grouped upon the platform, holding their banners. Mr. Stretton, the conductor of the marching, gave, in the name of the Lyceum, a hearty welcome to the visitors, and the leaders "saluted" with their banners the numerous friends assembled. The juvenile cantata, "Red Riding Hood," was performed exceedingly well, the familiar story being represented in four scenes, which were all gone through heartily and happily. The scenery was well painted and very well managed. "The Wolf" was so realistically made up, especially his head, that a few of the little ones in the hall were somewhat frightened. Maggie Love made an ideal "Red Riding Hood"; Alma Chiswell, as "Mother," looked and played her part well; Frank Chiswell, as "Hugh" (the woodman) who killed the "Wolf" and rescued "Red Riding Hood," won general praise (but oh! that axe!) "Robin," by Ernie Keeling, was satisfactorily represented; "Rose" (the Queen of the Flowers) by Maggie Sandham, was a pretty part in which she did well; and Walter Malin deserved great praise for his representation of "The Wolf." The semi-choruses of "Buttercups," "Blue Bells" and "Roses," and full chorus of "Merry Children" left nothing to be desired; the singing was really good, and the children entered into their parts with zest and intelligence. All were dressed in appropriate costumes, and some of the little dots were simply delightful. Mrs. S. S. Chiswell, musical director, must have had a large amount of work and anxiety, and was sincerely and heartily thanked for her efforts, which had been crowned with such signal success. A humorous dialogue, "Our Boys' Parliament, debate on 'The Anti-Tobacco Bill,'" was very well performed. The lads spoke clearly, emphasised the points, and all did well. Frank Chiswell, Chris. Nevatt, Robt. Owen, Walter Malin, Harry Keeling, J. Butler, Reggie Stretton, Stanley Chiswell, Ernie Keeling, David Dobb, Tom Russell, and Harry Catlow, were the performers. A hearty vote of thanks was passed to all participants in the evening's entertainment.

On Sunday morning there was a good attendance of delegates and friends, viz.: Messrs. T. Archer and J. Kitson, Batley Carr; H. U. Smedley, Belper; R. Bullen, J. Quigley, and A. Holt, Blackburn; J. Foulds, Burnley (Hammerton Street); J. Brown, Nelson; J. Jessop and J. Baume, Halifax; S. S. Chiswell and E. J. Davis, Liverpool; S. Hayes and W. Pimblott, Macclesfield; J. Jones, Manchester; H. A. Kersey (president) and Mrs. J. Hammarbom, Newcastle-on-Tyne; Chas. Garforth and J. T. Standish, Oldham (Temple); E. Coupe, Rawtenstall; F. Cock, Slaithwaite; J. Sutcliffe (treasurer) and T. Thorpe, Sowerby Bridge; W. Johnson, and Mr. J. J. Morse, (editor of the *Lyceum Banner*). Among the visitors were Mr. Marchbank (secretary of the Yorkshire Federation); Mr. J. Pemberton, Warrington; Mr. and Mrs. Raynor, Oldham; and Mr. Ridehalgh, Batley. After the hymn, and invocation by Mr. E. W. Wallis, Mr. Kersey opened the proceedings by referring to the singularly happy conferences which had already been held. He hoped harmony and good feeling would prevail, and felt sure good results would ensue. The united Burnley societies again invited the Union to hold the conference at Burnley next year. The secretary's report was satisfactory, showing that there are "60 Lyceums as against 61 last year; 5 new ones have been opened during the year and 6 closed—only for a time, let us hope. Ten Lyceums have joined the Union, making 34 who are thus united, and as the objects and good results of the Union become better known, and the necessity for united action becomes more fully felt, we have every confidence our ranks will be gradually increased, until we present one united and solid front to the world at large. Let us do our several duties nobly and manfully, and ever remember, *the workers win.*"

As far as the returns of membership are concerned they are practically valueless, as the forms have not been satisfactorily filled in. The average attendance of officers and members is estimated to be above 2,000 each Sunday. A well-deserved tribute is paid to the memory of Mr. and Mrs. Hitchcock, founders of the Nottingham Lyceum over twenty years ago. The secretary had assisted several Lyceums during the year, and we trust he will be kept busy opening or re-opening others. The balance-sheet showed a balance of

£8 6s. 0d. in hand. As regards the Prize Story "Seymour," by the late A. D. Wilson, it was decided to offer them for sale at 1d. each, or 25 copies for 1s. 6d., 50 for 3s., 100 for 6s., carriage extra.\* It is hoped that Lyceums will purchase quantities at this greatly reduced price, and give them away if they cannot sell them. A good sale of Manuals was reported by Mr. Kersey, who promised to have them more strongly bound in future editions. As regards the *Spiritual Songster*, Mr. Kersey explained that the actual cost of production of these books amounted to £200; at present nearly 500 had been sold. Hearty thanks were accorded to Miss Kersey for her arduous labours, and to Mr. Kersey for his generosity in publishing the work, at his own expense, for the benefit of the Lyceum movement. Mr. Kersey explained that when he was recouped from the sales of the *Songster* for his outlay, he wished to hand over the book (and stereoplates) to the Union for the benefit of the Lyceum movement. It was decided that the Union should co-operate with the National Federation respecting the publication of a Universal Hymn-book, in the manner suggested in the notice of motion to be proposed by Mr. Wallis.

Messrs Kersey (president), Kitson (secretary), Sutcliffe (treasurer) were all re-elected to the offices they have so admirably filled in the past. Messrs. Johnson and Chiswell were appointed auditors. Burnley was accepted as the place, second Sunday in May as the date for the next Conference, and the evening meeting is to be devoted to free volunteer speakers who shall be invited to speak.

Saturday night receptions were to be left to the society inviting the Union; every one appreciated the example set by Liverpool friends. "Open Council" is in future to include resolutions submitted according to notice, and all business arising in the Conference.

On Mr. Smedley's motion:—

That this Conference recommends the importance of teaching in Lyceums the principles of total abstinence from all intoxicants and tobacco; and to have this question discussed occasionally in group lessons or short discussions; and where it can be done, to work a Band of Hope in connection with the Lyceum—

a very interesting discussion took place, and the resolution was passed unanimously. It was resolved that the Conference should pay Mr. J. J. Morse £3 10s. 0d. for work done for the Union, through the *Lyceum Banner*, to recoup him for his outlay in publishing the advertisements, official list, and reports of the Lyceum Conference, etc.

A guarantee fund (for publishing purposes) of £100, to extend over two years, payments to be made quarterly according to promise, was decided upon, and a publishing committee, viz., Messrs. Smedley, Chiswell, and Marchbank (the President and Secretary of the Union to be *ex officio* members) to raise funds and publish such works as the Conference considers desirable, was appointed.

The whole proceedings were harmonious, and a very good spirit prevailed. The Liverpool friends made the most admirable arrangements. Every one was cared for; the physical wants of the friends were excellently well catered for. The collections during the day amounted to £4 15s.

A large and appreciative audience assembled at night to hear the address by Mr. E. W. Wallis's inspirers on "Why?" which was considered appropriate and stirring.

We trust the results of the Conference will be a larger measure of interest and activity and successful service in this important work for humanity.

NOT CHRISTIANS AT ALL.—Christian optimists who have lately exulted over the progress of Christianity in Japan will be shocked at the suggestion made by the Rev. S. A. Barnett in one of the monthly reviews. He broadly hints that many of these Japanese are not Christians at all; that, in point of fact, they only accept Christ in the same sense in which M. Rénan accepts him. Everyone who has read the "Vie de Jésus" will remember the unbounded words of praise which the great French sceptic uses in regard to Christ and his teachings. According to Mr. Barnett, the Christianity of Christian Japanese does not amount to much more. He says: "They need Moses and the prophets lest they become *Christian Atheists*, followers, indeed, of Christ as a man and a teacher, but without the knowledge of God, whose image Christ is."

\* Address, Mr. W. Johnson, Mottram Road, Hyde, near Manchester.

## THE NEED FOR FRESH INVESTIGATION OF SPIRITUALISM.

*Abstract of an Address delivered at the Annual Meeting of the London Spiritualist Federation, held at the Athenæum Hall, 73, Tottenham Court Road, London, on 1st May, by Percy Smyth, a member of the Council:—*

THE object of this annual meeting is to discuss the matter of a re-investigation and development of the phenomena of Spiritualism, which have been sadly neglected. One has to look back some twenty years to the time that was most prolific in experimental investigation for any real proof outside one's own private and personal experience. It has been laid to our charge that we are now mere "phenomena hunters," but *without our phenomena*, as Spiritualists, what are we? It is evident we *must* seek to develop phenomena and find what they mean, and learn how to scientifically correlate our facts. The old methods of investigation often led to grave abuses, and it is with regret that we notice that some few promiscuous circles are still held in total darkness. "Whatever doth make manifest is Light," and it behoves us to discourage circles such as these. Spiritualists agree, that the most perfect way of investigation is amongst one's personal friends and surroundings, where all are unanimous in closing the door to fraud, and only desire a patient and level headed investigation.

We must do what we can to afford facilities for inquiry into, and patient observation of the phenomena by reasonable and rational methods.

The president of the Spiritualist Alliance in 1885, when promulgating his ideas for an International Confederation of Spiritualists, urges us to "ensure, if we can, tender, delicate, and careful treatment of our mediums, as instruments, the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant, who desires only to air his ignorance and not to diminish his stock by acquiring knowledge; to the prejudiced who only cherishes his prejudices; to the mere wonder hunter who has no higher motive than a shallow curiosity to know what this new thing may be." Our circles must be properly graduated and duly controlled, and accurate minutes kept by a recorder of all proceedings. The Federation aims to *study* Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths, to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character, and, as the American Spiritualist Association has said: "Surely the positive, practical knowledge of the continuous, organised, and individual life of man in an advanced sphere of being, is *not* beyond scientific demonstration—it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious estate in our present condition."

Science (falsely so called, in this connection) has done its best to burke the facts, to explain away their true significance, to banish them to the area of superstition. Let us shame science by dealing with them scientifically! And we hope it is to this end that the research fund will be directed. We anticipate many willing to join us, through sympathy with our objects, and by seeing the necessity of carrying on the work I have indicated. We may expect, as a result, the encouragement of exact methods of research, the due regulation of admission to circles that the elements will be more harmonious, and better matter for our Spiritualistic Press derived from a larger area of experience more exactly tabulated. How interesting and valuable are the records of private séances, from notes taken at the time of each sitting, now appearing in *Light*.

Mr. Alfred Russel Wallace, in his letter to Mrs. Besant, shows how a true Spiritualist should stick by his guns, and seek only to learn more about, and show how humanity can be benefited through a right interpretation of our facts.

What we in England stand in special need of just now is constructive work. It is one thing to denounce wrong-doing, it is quite a different thing to replace that wrong with right. It is one thing to point out errors in other people, it is a nobler thing to prove by our behaviour that *we* can avoid those errors and set an example of true manhood or womanhood.—*Tom Mann*.

## THE PEOPLE'S LETTER BOX.

## HE WANTS TO KNOW.

SIR,—Being an investigator of Spiritualism, and wishing to find truth, will you kindly enlighten me as to why controls of mediums speak on public platforms to intelligent audience on subjects of which they know little or nothing? For instance, I heard on Sunday, April 24, at Bradford Street room, one of whom I was given to understand was a good medium, viz., Miss Walker, who said in the course of her address that David interpreted the writing on the wall at Belshazzar's feast, also that Christ when in the garden of Gethsemane said, "Father, forgive them, for they know not what they do." There were also very grave errors of pronunciation, as "wimming" for women, &c.—Yours respectfully,

HENRY GARRETT.

6, Glynn Street, Bolton.

## SUNDAY SERVICES.

DEAR SIR,—Apropos of the subject now being discussed in your paper, "As others see us," I have just received a letter from a friend in whom I have aroused an interest in Spiritualism—an interest which has been considerably increased by addresses from Mrs. Green, Mr. Wallis, and Mr. Macdonald. At a recent meeting, however, the medium so shocked his sense of propriety by speaking of Jesus in a flippant and joking manner, and there was such a lack of anything approaching reverence, or even order, among the audience that had it been his first visit he says it would have been his *last*. He says that during the address some women sitting near him were laughing, giggling, and talking aloud the whole time, till at last he himself reminded them they were in a place of worship. Surely the chairmen of many of our meetings might considerably improve the *tone* of the services by stopping levity and open disrespect displayed by people who care nothing about Spiritualism, who are only there out of curiosity, and look upon it all as a kind of entertainment. If Spiritualists will but respect themselves, and preserve a certain amount of dignity in their services, they will find outsiders respecting us more, conscious that we are not to be trifled with. It is my desire to see Spiritualism more elevated and respected which has prompted me to write thus.—Yours sincerely,

Nottingham.

JAMES F. HEWES.

## THE PRICE OF BOOKS?

DEAR SIR,—In announcing Prize Competition in *The Two Worlds*, you say you offer prizes of books in order to encourage your readers to purchase and peruse works on Spiritualism and kindred subjects. This I know is your kindly intention, but it is not the way in which authors advertise their books in the various Spiritualistic papers. Take, as a sample, viz., "Eulis," and five others, under one advertisement; the six books amount to £2 19s. 6d. I wonder how the author thinks the poor Spiritualist can pay 10s. 6d. for a volume. I should think in a place with as many Spiritualists as Middlesbrough there are not three persons who would afford themselves a 10s. 6d. volume. If the price was 3s. 6d. instead of 10s. 6d., thirty persons would buy for one who can afford to buy now; and it astonishes me how authors can be so wanting in the knowledge of trade and commerce as not to know that it is the big sale which pays, and not the high price and small sale. If you, Mr. Editor, will bring this to the notice of various authors and publishers, it may be the means of promoting a great increase of sale of valuable literature, and be of great benefit to us whose pockets are not overcrowded with money, but whose thirst for knowledge is great.

Middlesbrough.

JOSEPH CARTER.

[One of the very best, most thoughtful, and reliable books ever issued from the Spiritual press, viz., "The Scientific Basis of Spiritualism," by Epes Sargent, was republished in this country by Mr. J. J. Morse, at the popular price of 4s. 6d., post free, but the sale did *not* recompense him for his outlay.]

## WHAT IS CLAIRVOYANCE?

DEAR SIR,—I am pleased to see one person, Mr. J. E. Hewes, ask for an explanation of the wonderful phenomena of clairvoyance. In my thirty-nine years' experience I was never once asked *how* the spirits produced the varied manifestations so often witnessed—but the cry has been, How can we obtain greater wonders? Before we can understand spirit phenomena we must be able to realise that time and space are as nothing to spirits. The next thing to learn is that man is a living battery, receiving and giving off an imponderable fluid called the od, or odyllic force. It is usually invisible when it has passed through some organism. It is of such a quality that it can be used by the spirits. It is then frequently seen as a halo surrounding the medium. The giving off of this force constitutes a person a medium. The spirits possess a similar force, and the blending of these constitutes the power whereby spirits produce the different phenomena. All manifestations are governed by attraction and repulsion. When these powers are equal, then the spirits are able to produce more perfect manifestations. Should the medium be a clairvoyant, what the spirit could see the medium would describe—the past, present, and the future, mixed up together. This is because time is nothing to the spirit. When the *rapport* between the spirit and a medium is good the spirit may see what some person may be doing a hundred miles away or on the other side of the world. Very likely the medium will relate it as if occurring in their midst. If the manifestation should be a materialisation, and the medium's power predominate, then most likely the spirit would appear in the character of the medium. Should the spiritpower predominate, the spirit would appear in its true character. Should the spirit be a true and intellectual friend, he will cause the medium to speak sense and give good advice. All manifestations are under the same law. About one person in eight can be used as a medium for some manifestation.

W. WALLACE.

## THE DAY DAWNING.

DEAR SIR—For over twelve months I have taken your paper and, though not a Spiritualist, I have for years attended the services of no other religious body. I read your article in No. 233, "What of the Night?" etc., with mingled feelings of pain and pleasure, pain because of the saddening picture you painted, and pride and pleasure that the organ of the only religious body with which I am in any way associated, has had the courage to proclaim the truth. The present infernal system of individualistic competition is indeed fast destroying the best and

purest elements of society, and our only hope lies, not in the quackery of politicians, but in the fraternal co-operation of all workers for the emancipation of their class. You ask "When will the morning dawn?" Hurrah! It *has* dawned, and ere long the glorious sun of freedom will burst through the dark clouds of ignorance and selfishness, bathing God's earth in the splendour of universal peace and plenty. On Sunday, May 1, the great festival of labour (millions of earnest men and women, the great wealth producers of the nations) proclaimed in trumpet tones the realization of the poet's dream—the solidarity of labour, the brotherhood of man. Spiritualists claim to be the pioneers of thought. It is time they justified their claim by unequivocal word and act. They who ought to lead in this great social movement are being anticipated by other religious bodies. Let us hope your article will be an awakener. Here in Barrow the social question is ably treated at intervals on your platforms, but where were you on labour day, Mr. P. or Mr. H.? There was no labour discourse. I have passed your article along among many friends, who up to now have regarded you with hostile gaze. The touch of fellowfeeling has softened them, and they are now more kindly disposed. Many have confessed their shame at expressions which have previously fallen from them anent the Spiritualists, and, indeed, I believe your able and eloquent article has made many friends.—With best wishes, I am, fraternally yours,

EN AVANT.

Barrow-in-Furness, May 2, 1892.

## SHELVING STRANGERS.

Mr. J. Morgan Smith, of 89, Northcote Road, London, S.W., writes to say he heard Mr. Veitch discourse on psychometry recently, and at the close of his address "a gentleman hurried forward from the back of the room holding a plate as far from him as possible, which contained something which he explained somebody was anxious should be psychometrised. Having laid this object on the table, he went on collecting others in the vicinity, calling out 'Ladies first!' And so it was: Ladies first—and last. For before Mr. Veitch had used his gifts on all the objects, he had exhausted the time, and the rest of us had to be satisfied with what the others had received. I am a Spiritualist; so, as it happened, I was not disappointed; but I might have been a new investigator, and should then very much have regretted the time and money I had spent in making that journey, and judging from what appeared to be the partiality to known visitants, should have doubted the genuineness of the séance. It is manly to be courteous to ladies, but if the fairer sex are alone to be participants of heavenly favours at public meetings, would it not be better to announce it, so that those of the sterner sex, who, like myself, feel ourselves in need of a little guidance from the brighter world, shall not be too disappointed by continual rebuffs? Surely, if we are to make converts, strangers should be allowed a chance to be a sharer in the distribution of spirit ministrations. This seeming partiality was the cause of a gentleman, of whom I happen to be a client, all but prosecuting one of the gentlemen well known on the platform. Not that he was ignorant of Spiritualism, for that Prince of Mediums, D. D. Home, had been, when alive, a constant visitor at the house of his aunt. But he thought he noticed that strangers seemed to be purposely avoided, so decided what he then saw was a sham, and came away determined to go again the following week and put the "law at their heels" as he said. He has not done this I know; possibly his kinder nature stayed him. But this incident shows how a stranger may think, if he is made to feel that he is but an outsider; and it is only in the interests of the great cause which I in common with all Spiritualists have at heart that I have written this letter."

## CIRCLE-HOLDING IN LIVERPOOL.

DEAR SIR,—On Tuesday, January 26, we commenced a "beginners' circle," for those who wished to investigate Spiritualism. Between twenty and thirty persons attended. About a dozen sat down to a large, round table, but there were no movements until all but four took off their hands. There was then a slight movement.

The following Tuesday nearly the same number attended, but after sitting upwards of an hour everyone seemed much discouraged, as no movements occurred. A gentleman became entranced, and said, "You are all strangers, and have brought strange spirits with you, who do not understand how to communicate; but persevere, and you will be rewarded by being convinced of immortality."

The next Tuesday another circle was formed, in another room, called the astrological circle, joined by many who had attended the two previous ones, and we were left with only two, who sat awhile without result. We began to use the planchette, and got a few communications. A lady—a "table" medium—came to the circle, and movements soon began. We had good results.

The circle, which commenced at eight o'clock, again increased in numbers. Then Mrs. Russell and I began another circle, for children only, on the same evening, at half-past six, to end at eight. The children had nice communications from their little brothers and sisters, and some from their departed parents, which were very affecting and suitable. Some have been made to write, and no sooner does one little girl place her hand on the table than it oscillates about the room. We allow her to sit with the adults at their circle, as she helps to get manifestations, and large tables move more quickly when she is present.

We have opened another circle on the Sunday evenings, after the service, and all are invited and admitted. There seems to be a great outpouring of the spirit. There are five tables in one room, all filled with earnest investigators. The first night the circle was opened about forty attended; the second Sunday evening about fifty, and a great many had to go away, they could not get into the place even to stand. Everyone seemed most attentive to their table, and communications were coming through all the tables at the same time.

We have already our reward. It is joyous to see the multitude coming to the light, and taking of the "water of life freely." We are increasing the number of tables, and hope to have the public hall filled with moving tables, that all may come who ever will. Let us not be afraid of table movements. We have not learned the "alpha" yet; though some may think they have, and who knows when the "omega" will be reached? I may send a more detailed account of what has been received from the other side of life at another time. Wishing you and all the other spiritual editors health and happiness in their arduous work of leading mankind to spiritual light, yours sincerely,

10, Dunkeld Street, Liverpool.

JOHN CHAPMAN.

## AS OTHERS SEE US.

DEAR SIR,—The discussion of the present question should be productive of good, and bring about a little more tolerance among Spiritualists. We deplore the bigotry of orthodox and other beliefs, and should therefore be the first to extend the charity that we feel should also come to us. One need not necessarily submit to Christian impositions, or abate their reasonable aversion thereto. The Spiritualist may, and does, feel that he has a royal knowledge, and sees with a new intuition the gates of the life which others but vaguely glimpse. It must be remembered that many people have an intellectual development which is decidedly materialistic, through which they can cognize nothing in the world of spirit. They are, in the face of this reasoning, decidedly honest in their opinions, and crave the same liberty of thought as we do. Let us listen and reason away their objections if we can; if not, we can at least feel we have done unto others as we would be done by. We must be aggressive, but at the same time tolerant. Our leaven in time will surely leaven the whole.—A. F. C., Canterbury.

DEAR SIR,—I have carefully re-read Mr. Walter Woods' first letter on this subject, also my reply and his letter replying to mine, and I find I have not "misunderstood" him. His first letter consists of a general denunciation of Spiritualists in their manner of dealing with orthodox Christians, and it was entirely on account of his universal condemnation that I joined issue with him. Let us look at the terms and phrases in which his thoughts are clothed, for this is all that we have to guide us in determining what is meant. "It seems to me a pity that Spiritualists should be so bitter in their criticisms." If this is not applied to *all* Spiritualists I fear I am ignorant of the meaning of terms. Again, "I really think that if Spiritualists were a little less arrogant and bigoted;" and further, "But they seem to take every opportunity to disparage it"—Christianity. I submit that in all these quotations an idea of generality or universality prevails, and from long experience I know that while there may be some exponents of Spiritualism who mercilessly attack the errors of orthodox Christians and other sorts of Christians, there are others who deal with the subject after a more tender fashion. Practical experience has taught me, in dealing with Christianity, to put myself on sure ground by dealing only with *orthodox Christianity*, because, in so doing, the mind can deal logically with the matter, inasmuch that orthodox Christianity consists of a definite belief, expressed in definite statements. When a man draws a line between "Christianity" and "Churchianity" I don't know with what I am dealing till the position has been clearly defined. If "Churchianity" be denied, the individual so denying may define to himself any dogma which his mind may draw from so-called Christian bases, hence all the sects of so-called Christians. Mr. Woods distinctly states that he is a Spiritualist, and in the face of this he says, "I don't believe that the spirit of man returns to this state of existence after it has gone from it." This is very vague, and therefore cannot be definitely dealt with. But if Mr. Woods means that he does not believe that spirits, who have inhabited bodies like our own, can hold communion with us in our present "state of existence," then he is not a *modern Spiritualist*; because a KNOWLEDGE of spirit return, established by unquestionable evidence, constitutes the difference between him and every other so-called Spiritualist. Spiritualism, in the sense in which a modern Spiritualist uses that term, means the religion of the spirit according to the law of the spirit, as against the "I believe" of men's crude notions of religion, as drawn from men's conceptions expressed in holy or religious books. Spiritualism is founded on fact and law—the law of the spirit and the facts of spirit phenomena; and standing on this foundation it is ready to attack and invulnerable when attacked. This being the case it neither gives nor takes quarter, and leaves the enemy to be conquered or capitulate. I have not time to split hairs on matters of mere belief. The question with me is a matter of evidence, and that evidence to have reference to that which is demonstrable, according to the natural law of the spirit. To me it is a waste of time to argue about the matter on any other lines. Let each man have his cherished belief, however absurd it may be, but he has no right to be offended when I attempt to expose the enormities associated with his peculiar BELIEF. Mr. Woods says he has "frequently defended Spiritualism against the attacks of orthodox Christians." The life of EVERY Spiritualist is one continuous defence against the attacks of orthodox Christians; and we are implored by Mr. Woods to take it mildly and to have mercy on *their* tender skins when dealing with *their* Christianity. Well, as I understand Spiritualism, it is practical, and as a Spiritualist I shall so treat it. It is a rational religion, and rationality is the Spiritualist's guide. Considerations of feelings should be mutual; no man has a right to expect his feelings to be considered when he is regardless of the feelings of others. If Christians look for respect from Spiritualists, let them make their heaven big enough to hold us; if they WILL patronise and encourage the abuse of the Rev. Showmen, they must take the consequences. In my reference to men serving "God and Mammon," I did not intend to be personal to Mr. Woods, and all I meant was that he cannot be a Spiritualist and not a Spiritualist, and that as soon as the evidence has come to him, sufficient to establish the truth, he must either stand for or against it.—Yours faithfully,

Rochdale.

PETER LEE.

[This correspondence has gone about far enough, but, if continued, brief letters will oblige.]

## PLATFORM RECORD.

ACONINGTON. 26, China Street.—Mr. Minshull's guides gave excellent addresses to large audiences, crowded at night, on "Nearer to Thee," and "Let those who are without sin cast the first stone." They pointed out that every reform and new denomination had been scoffed and persecuted as Spiritualism was to-day, but if each one would follow out spiritual teaching, they would find no room to cast stones. Miss Bailey gave wonderful clairvoyance, all being fully recognised with but one exception.—J. H.

ARMLEY. Temperance Hall.—We regret we were disappointed of Mr. and Mrs. Hargreaves by sickness. Afternoon, Mr. Seeking gave a

short address, clairvoyance, and character reading. Evening, Mr. J. H. Barroughclough gave an address on "Christ and Prayer," in trenchant style, Mr. Seeking following with fairly good clairvoyance.—W. McL.

ASHTON-UNDER-LYNE. Hall of Progress. 44, North Street.—Mr. Taylor had very good meetings. His subject was "What is Spiritualism and what are its teachings?" Its teachings were very much approved of, and the clairvoyance was very good. Every one was well satisfied.—G. C.

BIRMINGHAM. 7, West End Chambers, Broad Street Corner.—Mr. Smythe spoke on "Spiritualism, its scientific law and spiritual basis." The speaker claimed that all matter was ruled by law, that all spirit was governed by law. Prophecy that mediumship would eventually be classified, when it should be properly used and understood as any other science. A most admirable and spiritual discourse.—L. C.

BRADFORD. 448, Manchester Road.—Morning, circle, 54 present. Afternoon: Miss Firth's guides spoke well on "Speak gently." Evening: "The lost sheep, or, the Father Friend." Miss Firth's first public appearance, and we hope to have her again before long. She has a good delivery and can easily be understood. We wish her every success. Over-crowded audiences. Clairvoyance very good. Our entertainment for our sick friend was a success and realised £1 14s. 9½d., and he begs to thank all those who helped in the cause.—J. A.

BRADFORD. St. James's.—Mr. William Galley gave a good practical discourse to a small audience on "The Philosophy of Spiritualism," and at night on "Where are the so-called dead?" A most powerful exposure of the fallacies and inconsistencies of theological teaching regarding future spiritual existence. A memorial discourse on the passing away of a little child belonging to Mrs. Davis, a good and tried Bradford medium.

BRIGHOUSE. Oddfellows' Hall.—We had the pleasure of hearing the inspirers of our friend Mr. Hepworth on "Spiritualist Teachings to Man," and "The Best Religion," which were handled in a most satisfactory manner. Clairvoyance after each address. Our friend Mr. Kilburn volunteered to take the chair in the absence of our worthy president Mr. Halstead, and we tender him our best thanks for so ably filling the position. We intend having a waggonette trip to Morley, on Whit-Tuesday. Adults 1s. 9d. Particulars next week.

BURNLEY. Robinson Street.—Our speaker, Mr. Wyldes, drew together good audiences. A number of secularists attended. Afternoon: subject, "Secularism and Spiritualism, their Mutual Aims." Questions allowed. Evening, a tremendous fight with the fiend of Fanaticism, and a glorious victory for religious liberty.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke nicely on "Home Religion," and "God moves in a mysterious way," and were well received. Clairvoyance very correct.—J. W.

CLECKHEATON. Walker Street, Northgate.—A pleasant day with Mr. Dransfield, of Bradford, who devoted most of the services to clairvoyance, which was very successful.—W. H. Nuttall.

DARWEN.—Saturday, May 7, at the request of the Darwen friends, I spent a most enjoyable evening with the Lyceumists. The entertainment was entitled a "Juvenile Operetta," and the attractive costumes of the performers, their spontaneity and grace of action, their thorough abandonment to pleasure in the performance, conveyed the impression, not only of their having been well trained, but of the happy cheerfulness attendant on such training. The president, Mr. Sudell, must have taken special pains in preparing them for this, and must have felt amply repaid by the happy tone pervading all, and by the warm appreciation of the audience. The generally expressed sentiment regarding its excellence was well merited, and I can only say that of the many entertainments of its kind which I have witnessed during the last five years it stands unsurpassed.—J. A. Stansfield, 13, Shaw Street, Oldham.

FOLESHILL.—Mr. W. H. Grant was again kind enough to speak for us on a subject from the audience, "Voices from the Unseen," in a manner worthy of praise, showing how the voices of Nature, the perfume of the flowers, and the voices of our loved ones though unseen are speaking to us daily. Good audience.—O. W.

GATESHEAD-ON-TYNE. 1, Team Valley Terrace.—On Saturday we gave a free tea to Lyceum scholars. Forty-two children sat down, and then the officers and leaders. A concert was given by the children, who rendered their pieces very ably. A vote was given to all who had entertained us so well.—R. H. On Sunday, Mr. Wilson, of High Heworth, delivered a splendid address to an interested audience. He felt very harmonious by the influence around him, and hoped it would continue.—M. M., cor. sec.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—Wednesday: Mr. Jos. Hall spoke on "Slavery in Spirit-life," showing how people carried with them into spirit-life all their follies and failings, thus continuing slaves to their own ideas for some time in the life beyond. Sunday evening, one of Mr. Thos. R. Penman's controls spoke on "Strikes: their cause and effects." Mr. W. H. Penman gave some good clairvoyant tests, all recognised.—G. C.

HOKMONDWIKE. Blanket Hall Street.—Mrs. Wrighton, on "Spiritualism, a truth to the world." The knowledge which humanity had received proved that Spiritualism was doing good to the world, and each one that partakes of its blessings tested its reality. Evening: "Does the spirit live after the so-called death?" Spirits prove their existence by phenomena which demonstrate that they can return.—W. H.

HEYWOOD.—Mr. Palmer, of Rawtenstall, delivered two very able discourses, the subject matter being well thought out and delivered. Afternoon subject, "Mind the Paint," showing how even good Spiritualists neglect the meetings if the sun happens to shine with a little more power than usual, forgetting for the time that they have a duty to perform to society as well as to themselves. Acting on this plan will make life more enjoyable and of greater service to humanity.

HOLLINWOOD.—Mrs. Howorth's guides gave an interesting discourse on "Spiritualism and its teachings," listened to with great attention, showing that persons were responsible for all their actions, and that themselves only could make reparation for the evil they might do. She also gave seventeen clairvoyant descriptions, sixteen easily recognised, which we think very creditable. We intend to open our new room in two weeks, and shall deem it a great favour if mediums having open dates (for expenses) will communicate with us.—P. J. Ormerod, 21, Factory Fold

LEICESTER. Bishop Street.—Mr. Pinkney spoke on the "Mystery of Evil." There is no real evil in death. No man can love evil as he loves good, if in a sane state of mind. The whole subject was treated in a philosophical manner. Prof. Timson's class: Short remarks on "Palmistry and Phrenology." Aply illustrated by delineation of physiological, mental, moral, and mediumistic capacity of Mrs. Smith, by Mr. James Moody, his first public manipulation, Mrs. Smith confirming same with incidents of her life, very satisfactory. Prof. Timson gave a delineation of psychological and psychometrical conditions of another member, Mrs. Sheperd, also a reading of her hand. She related facts proving the truthfulness of same. Prayer by Mr. Moody's guides. Enjoyable morning.—J. M.

LEICESTER. 67½, High Street.—"In my Father's house there are many mansions." Mrs. Richard's guides drove home some forcible truths. The mansions are many, the occupant of each being the builder. Builders, are we not (during our earthly sojourn), of the soul's future abode? How vitally important, then, must be our responsibility. How absolutely requisite it is that we should build on a sure foundation. Let us examine well into the nature of our past lives, and make all necessary alterations. An after-meeting closed a profitable evening.—J. H. A.

LONDON. 311, Camberwell New Road, S.E.—On Thursday last the debate between Mr. W. Long (affirmative) and Mr. Morrison (negative), on "Does the Bible confirm Spiritualism?" was concluded. This debate has brought together good audiences, and those who have listened to the respective sides of the question have a great deal of mental food to digest. Our opponent was more armed with arguments than in the week previous, and he endeavoured to show that "familiar spirits" were condemned by the Biblical records; therefore, Modern Spiritualism was placed under the same category. These arguments were ably answered by Mr. Long, and inquirers gained a good knowledge of the teachings of Spiritualism concerning the Bible. On Sunday Mrs. Stanley gave an intellectual and spiritual address on Charity, showing the good and great advantage of developing the spiritual faculties of mankind.—W. G. Coote, assistant sec.

LONDON. Clapham Junction, 132, St. John's Hill.—Mrs. Ashton Bingham opened the Wandsworth Spiritual Hall, 132, St. John's Hill, Clapham Junction, on Wednesday, May 4, with a short speech asking God's blessing on her work. Mrs. Whitaker, Mr. Donaldson, and many other friends were present. Several talented artistes gave their services, and Master Sam Ryan sang in good voice and style. Miss Lydia Davis, R.A.M., presided at the piano. An enjoyable evening. On Sunday a séance was held. After a short prayer and address, four friends sat to the table, and Mrs. Bingham gave clairvoyance which was recognised. In a short time the table moved and was controlled by dear ones, and then it fairly danced. Mr. T.'s guides spoke, though they had not done so for some years, giving Mrs. Bingham advice, and telling her she would be very successful in developing mediums. Mr. T. was under control when a key was heard to be put in the keyhole, and heavy footsteps coming through the hall and down the stairs. As no one entered the room, and the dogs began barking, three of the sitters explored the house but could not see anyone. On returning to the table, the rappings were heard, and the door was violently shaken.

LONDON SPIRITUALIST FEDERATION. Open Air Work. Hyde Park, near Marble Arch.—Sunday afternoon, the first meetings here. Mr. Percy Smyth gave an address upon "Spiritualism as a Bond of Love," which was listened to with interest. Mr. A. M. Rodger discoursed upon "The Facts of Spirit Communion," and claimed that the so-called miracles of the Old and New Testaments could be and were repeated in this day. Questions were answered, and an opponent alleged that the manifestations were due to self-delusion. Evidences were brought by Messrs. Smyth and Rodger that precluded such arguments; an interesting discussion ensued, and we held our ground upon all points raised. We had a very large number of listeners, and many stayed behind to know full particulars of Miss Florence Marryat's lectures. We were surprised that no Spiritualists came to give us their sympathy. Next Sunday at 8-30, Mr. Percy Smyth and Mr. Emms.—Percy Smyth, 123, Lancaster Road, Notting Hill, W.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday last: Mr. Dale, of Stockwell, discoursed upon "The selfishness of Spiritualists," describing how ill we serve those who come to us other than our own. Sunday: Mr. Butcher dealt most ably with our duties, showing how even by a little thought we may presently avoid much that vexes, and make for ourselves better and brighter homes here and hereafter.—Avez.

LONDON. King's Cross. 184, Copenhagen Street.—Mr. Horatio Hunt lectured to a full meeting, and gave clairvoyance and psychometry. There is room for more sitters at the séance on May 15, at 10-45. Admission, 1s. Medium, Mr. Horatio Hunt.

LONDON. Marylebone, 86, High Street.—We had a good lecture from Miss Florence Marryat, and a crowded audience.—C. H.

LONDON. Peckham. Winchester Hall.—Morning: Mr. Burnard opened the discussion. Evening: Mr. Humphreys related his experience in Spiritualism—how he had agreed with a sister to return, if it were possible, and communicate. His sister passed over first. Soon after, at a circle, he received evidence of her presence, and he found that he possessed the gift of clairvoyance, and saw and communed with her.—Audy.

LONDON. Shepherd's Bush. 14, Orchard Road.—Tuesday, May 4, Mrs. Mason's séance well attended. Good clairvoyance, recognised. Sunday, the guides of our friend Mrs. Whitaker gave a lengthy and most beautiful address to a crowded audience, quoting Scripture to prove the truth of spirit return.—J. H. B.

LONDON. Open Air, Victoria Park.—Messrs. Emms and Smyth spoke to a fair audience. Next Sunday at 11, Messrs. Emms and Drake. Helpers solicited. Will friends who have old literature send it to my address? I will pay carriage.—R. Harris, jun., 10, Burgoyne Road, Roman Road, Old Ford.

MANCHESTER. Tipping Street.—Wednesday, May 4, a concert was given in aid of the widow and children of the late E. Kelly, by our esteemed organist and choir. The programme was carried out most efficiently by the singers. A piano duet was cleverly rendered by the Misses Newton, of Heaton Chapel, pupils of Mr. Smith (encored). Humorous songs by Mr. McGinn; Messrs. A. Smith and Baldwin gave

two fine duets. A most enjoyable evening. A good audience. A vote of thanks was passed to all who had so generously given their services. Sunday, Mr. J. B. Tetlow, in his usual masterly eloquence, disposed of four questions sent up. Evening, ten questions sent up were answered in that practical way that will supply food for reflection to a very large audience. Mr. Tetlow is a noble medium.—P. S.

MANCHESTER. Collyhurst Road.—Miss Jones, of Liverpool, discoursed on "We have fought the good fight and have kept the faith," and "A light to the path of mortals as well as to the path of the immortals." Each address was followed by psychometry, all recognised. Saturday, May 14, Tea Party and Social Gathering at 5-30. Members and Lyceumists 4d.; Friends 8d.

MANCHESTER. Edinbro' Hall.—Mr. Rooke's controls gave a very interesting lecture on "The Sower's Triumph," closing with an impromptu poem, which was well received. Passed away on the 5th, Harry, infant son of George and Lily Leigh, aged 8 months. Spiritual name "Steadfast."—H. Hart.

MIDDLESBROUGH. Spiritual Hall.—Afternoon: An interesting circle. Night, the control of Mr. Linton, a local medium, dealt with the subject of "Investigation." Fair audiences. May 22, Mrs. Green, of Heywood.—W. I.

NELSON. Bradley Fold.—Mrs. Hyde discoursed upon "Hasten the day of Jubilee," when Spiritualism would be embraced by all people. Evening: "Is Man progressive, or will he progress hereafter?" Both subjects rendered with much sympathy. Clairvoyance good; audiences moderate, and well pleased.—J. W.

NORTHAMPTON.—Mr. Ashby, of Leicester, paid us another visit, delivering short addresses, and being again successful with his clairvoyance. I reported last week that we had secured a new hall, but the committee have since decided to stay where we are until Christmas, which is a great disappointment to some of the members.—Cor.

NOTTINGHAM. Masonic Hall.—First visit from Mr. Campion, of Leeds. Address at night, on "How, through the Rev. T. Ashcroft, he became a Spiritualist, and why he remains one," proved very interesting to a large audience. Meeting in the morning was rather novel and animated. Mr. Campion is decidedly of a practical turn of mind.—J. F. H.

NOTTINGHAM. Morley Hall.—Evening meeting well attended. A good discourse through Mrs. Barnes on "The Nature of Love." Harmonious conditions, but no music. Our organ is nearly paid for. I suppose we shall have to buy an organist next, if we don't get a volunteer. Here is an opportunity.—J. W. B.

OLDHAM. Temple.—Thursday, May 5, attendance fair. Good clairvoyance by "Daisy," Mrs. Howorth's control. Sunday, Mr. Moorey's first visit was much appreciated by fair audiences. Afternoon: subject, "How and Why I became a Spiritualist." Evening, "Spiritualism" was the subject, backed up by facts produced by his psychometry and clairvoyance. We hope it will not be Mr. Moorey's last visit. He is a promising medium.—W. A. M.

OLDHAM. Bartlam Place.—Thursday, circle. Mr. Wild as usual attracted a large audience, over 100 being present. One peculiar feature in Mr. Wild's clairvoyance is that all the spirits described are strangers to those present. Sunday, Mr. J. W. Sutcliffe gave intelligent addresses on "Spiritualism; curse or blessing?" and "Our Spirit Homes, how are we building them?" To poor audiences, unfortunately. Excellent psychometry.—V. Luke. [It has been reported to us that Mr. Wild does not describe the appearance of the person whose name he gives out, and that at a certain meeting recently held 90 per cent of the names and other particulars which he *did* relate had been published in the obituary columns of the local paper. These statements have been corroborated by others, and are borne out by the above report, that he describes "strangers" whose relatives are not present. We make no charge, but we know that there is a great deal of dissatisfaction.]

OPENSHAW. Granville Hall.—Mrs. Wallis lectured in the morning on "Man's inequalities." Evening: "Man's search for knowledge and power of growth." The lectures were exceedingly instructive and interesting, followed by fairly successful clairvoyance. It is a source of regret that the public are ignorant of the fact that so much can be learned at a Spiritualists' meeting. Next Sunday Mr. Rooke will, no doubt, give us much to think about. We hope friends will rally around.—W. P.

PENDLETON. Hall of Progress.—Miss Walker's guides discoursed on "Mediumship, and its power to elevate humanity," showing man is a three-fold being, and has a mission on earth, and should develop and use his mediumship for the good of humanity. Evening: "What advantage has Spiritualism over Christianity?" We should investigate Spiritualism, adopt its doctrines, arouse thinking minds, and unite with the great reformers of our day. Moderate audiences, good clairvoyant tests at each meeting, giving full name in one or two cases.—J. Moulding, sec., 15, Eimeo Street.

ROCHDALE. Penn Street.—A good day with Dinah Ashton, of Heywood, who pleased the people well with her clairvoyant delineations. The room was well filled at night. The truth of spirit return is taking a hold on the minds of the people here.

ROYTON.—An enjoyable day with Mr. Hesketh, of Manchester. His guides can use his organism remarkably well, seeing he is bordering on seventy. Some inquiring friends wanted to have a circle, so the committee supplied their demand. Mr. Price, of Rochdale, conducted it. Good results obtained.—D. H. G.

SOUTH SHIELDS. 21, Stevenson Street, Westow.—May 4: Usual meeting. Sunday: Mr. William Davison's guides gave a stirring address on "The arisen ones, who are they?" Dealt with in a very interesting and instructive manner. After meeting was conducted by Mr. Davison, and an enjoyable half hour spent.—D. P.

SOUTH SHIELDS. 16, Cambridge Street.—May 3: Good attendance. May 8th, after a few appropriate remarks from our worthy chairman, Mrs. Caldwell's guides gave good clairvoyant delineations, followed by a very successful after meeting.—J. G.

SOWERBY BRIDGE.—Mrs. Smith, of Leeds, spoke eloquently on "The Spring Time," her discourse being one grand invocation in beautiful language. Life's seasons were illustrated by the seasons of the year, and the beauty and order seen in all Nature's works was shown. A most interesting ceremony followed, naming a baby—Hilda Marion—flowers were used as emblems of the good wishes of the con-

trolling power, and the spirit name "Daphne" was given, symbolical of sympathy, purity, beauty and innocence. Mrs. Kaye, Mrs. Smith's daughter and mother to the baby, gave a solo. Her singing was superb; the audience was naturally drawn into the chorus. Clairvoyance was especially good, some instances being remarkable. Mr. Bottomly, vice-president, made a creditable chairman; we hope to see him in the same position when opportunity occurs.—J. G.

STOCKPORT.—Mr. Mayoh gave well reasoned out addresses, dealing with spirit communion, re-incarnation, and the message of peace brought by Spiritualism, which was said to be the panacea for the deplorable social condition of our country. The question of spirit existence and control was fully gone into, and a high standard of spirituality advocated. Mr. Hopcroft spoke of the cleanliness and purity of living necessary to ensure lofty influences, and related convincing incidents in the development and exercise of his mediumship. A good day.

WISBECH. Public Hall.—We held an open meeting, so as to bring out our own local powers. These open meetings are the means of doing a great deal of good in bringing forward the members who would not come publicly. Mr. Cobby read one of J. Colville's lectures, and Misses Smith and Pearmain spoke on the benefits Spiritualism had been to them. Mrs. Yeeles closed with clairvoyant delineations.

RECEIVED LATE.—Huddersfield, Brook Street: May 1, Mr. Ringrose gave excellent addresses to fairly numerous audiences. May 8: Miss Patefield gave much satisfaction by her earnest addresses and excellent clairvoyance, eight out of nine descriptions recognised. Good audiences.—J. B. Bradford, West Bowling: Mr. Hilton gave able discourses on "What shall I do to be saved?" and "Is life worth living?" Mrs. Kipling gave good clairvoyance.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Miss Pawson. Usual programme creditably performed. Recitation by Miss N. Hart, and readings by Mr. Webster and G. and A. Chamberlain. Calisthenics led by Mr. G. Pawson. Liberty Group discussed "The Divinity of Christ." Attendances very good.—J. Colbeck, sec.

BURNLEY. Hammerton Street.—The fifth anniversary has been a grand success. It has far exceeded all previous years. Mrs. Green was our speaker, appearing on our platform three times with a greeting of love, and extended her sympathy to all. Even our friend who works against us came in for a share too. The children and the choir did their part well, and so did the congregation in responding to our appeal for a good collection, which was £13 4s. 3d. As soon as it was announced the children struck up "All hail the day of Jubilee," and sang it with heart and soul. We tender our thanks to all friends who helped to make the day a success.—W. Mason, conductor.

BURNLEY. Robinson Street.—Very pleasant session. Conductor, Mr. Walton. Invocation by Mrs. Marshall. Chain recitations and marching followed. Calisthenics were led by Miss Taylor. The Liberty Group formed a circle, and had fair results. Closed by Mrs. Marshall. Attendance, 48.—John Dent, sec.

GATESHEAD-ON-TYNE.—Usual programme. Recitations by J. Field and Margaret Philips. Reading by M. Murton was well rendered. Present: 48 scholars, 11 officers, and 4 visitors, being an increase of 12 members. The chain recitations were well said. A pleasant afternoon.—R. H.

HACKMONDWIKE. Blanket Hall Street.—Invocation by our worthy president, Mr. Ogram. Usual programme creditably performed. Present: 45 scholars, 2 visitors. We mean to press on till we gain victory.

MANCHESTER. Tipping Street.—Very fair session, conducted by Mr. T. Jones. Present: 38, including 5 officers. Recitations by W. Taylor, E. Maslin, E. Bradbury, and G. Maslin. Recitations for open sessions on Sunday, June 12, were rehearsed. Marching led by Miss E. A. Hyde.

OLDHAM. Bartlam Place.—Morning: Conductor, Miss Halkyard. Recitations by Frank Shaw, John A. Tetlow, and Miss Clegg. Mr. Wheeler gave an instructive lesson on "Phrenology." Afternoon: Good attendance. Recitations by James and John A. Tetlow.

OPENSHAW. Granville Hall, George Street.—Invocation by Mr. Boardman. Recitations by M. Garbett, J. Orme, A. Johnson, and A. Wallis. Chain recitations, marching, and calisthenics very good. Good attendance.—W. O.

PENDLETON. Cobden Street.—Morning: Mr. T. Crompton opened. Usual programme. Recitations by Esther and Annie Winder. Hymns were practised for the Whit Sunday procession. Closed by Mr. Moulding. Afternoon: Good attendance. Opened by Mr. Moulding. Recitations by Alfred and Annie Winder. The marching was better to-day than it has been for some time. I hope the improvement will continue.—J. J.

STOCKPORT.—In place of the usual indoor session we had a delightful ramble to Bramall Park. Physical exercise in abundance with fresh air enabled us to reach our homes bodily and spiritually benefited. A Spiritual song or two stirred up the feathered choristers, who joined in our chorus of praise and adoration to the All Wise and Good.—T. E.

### PROSPECTIVE ARRANGEMENTS.

BATLEY.—Saturday, May 21, tea and entertainment given by the Liberty group. The proceeds to give the children a free treat to some park on Whit-Monday. Tickets for tea and entertainment, 6d. and 3d. Entertainment only, 2d. and 1d. Old friends and new, help the children.—J. Colbeck, sec.

BATLEY CARR.—Members of the mothers' meeting will provide a tea on Saturday, May 21. All friends will be welcome. Tickets, 6d. Proceeds for the building fund. Come and help.—Mrs. W. Stansfield.

BRADFORD. Walton Street Hall Lane.—On Saturday, May 28, a grand concert and entertainment of songs, glees, and recitations, entitled, "The Ten Steps—five to virtue, five to vice." There will be about thirty performers, including twelve children. One of the grandest treats in Bradford, mirthfully, morally, and intellectually.

COWMS, LEPTON.—May 15; Mr. James Swindlehurst at 2-30, "Spiritualism in relation to Materialism and Christianity." 6-0, "The coming social revolution." Tea provided at four. Collection.

HALIFAX. Winding Road.—Anniversary services, May 15, 10 a.m. Speaker, Mr. Ringrose. Special hymns, accompanied by the Lyceum string band. At 2-30, speaker, Mr. Robert White. Subject, "Theism versus Atheism. God and Spiritualism." At 6-0: Subject, "Spiritualism and the Religion of the Future." Monday, at 7-30 p.m.: subject, "Physiognomy and Spiritualism," with experiments after the lecture in reading character. Silver collections are expected.—F. A. M.

HACKMONDWIKE. Blanket Hall Street.—Lyceum third anniversary, Sunday, June 19. Addresses by Mr. Wm. Galley, of Bradford. Afternoon, 2-30; Evening, 6-30. Hymns will be sung by the teachers and scholars. Collections.

HUDDERSFIELD, Brook Street.—15, Mr. E. W. Wallis; 22, Mr. Sam Featherstone; 29, Mr. Postlethwaite.

LEICESTER. Bishop Street.—May 15, Mr. Ashby; 22, Mr. Wicks; 29, Mr. Pinkney.

LIVERPOOL. Daulby Hall.—Sunday, May 15, Mr. J. J. Morse. Subjects: 11 a.m., "Man, as Animal, Thinker, and Spirit;" 6-30 p.m., "Is Spiritualism good enough to live by?" Also same place on Monday, at 8 p.m.—A. Brown.

LONDON. 311, Camberwell New Road, S.E.—A tea meeting, Sunday, May 29, at 5 o'clock. Tickets, 6d. Usual service afterwards. Several mediums and speakers will attend.

LONDON. King's Cross.—May 22, at 6-45, Arif Effendi, editor of *East and West*, will lecture in Eastern costume upon "The Religions of the East." Admission free.

LONDON. Marylebone, 86, High Street.—May 22, Miss Rowan Vincent, "Facts and Faiths from a Spiritualist Standpoint." 29, Mr. J. Watmore. Mr. H. Hunt, lecture and séances in June. See future announcements.

LONDON.—Open air work for next Sunday: Victoria Park, at 11, Messrs. Emms and Drake; Finsbury Park at 11-30, Messrs. Jones and King; Hyde Park at 3-30, Messrs. Smyth and Emms.

LONDON. Stratford Society, Workmans' Hall, West Ham Lane, E.—Saturday, May 14, at 7-30 p.m., Mr. J. Veitch will lecture on "Psychometry," with delineations, also instruction how to develop this gift. Admission free; collection in aid of library fund. The half-yearly meeting of members, to receive secretary's report and elect committee, will be held on Sunday, May 15, at 8-30 p.m. All members are requested to attend.—J. A.

LONDON.—May 15: Mr. G. A. Wright. Subjects: "The Philosophy of Prayer." Night, questions from the audience. Psychometry to follow. Monday, "How to read character." Experiments after.

MANCHESTER. Collyhurst. The quarterly Ham Tea Party on May 14. Members 4d. Friends 8d.

Mrs. J. A. STANSFIELD's address is 13, Shaw Street, Oldham.

MR. J. BROOK, of Westborough, Dew-bury, is seriously ill, and desires to make it known through *The Two Worlds* that he has cancelled all dates until he is better.

MR. G. A. WRIGHT lectures at Ashington June 5 and 12, and having June 19 at liberty, any society in the north having that date vacant is requested to write. He has a few week-nights open and will be glad to visit any place where mission work is needed.—5, Paisley Street, Clayton Lane, Bradford.

MR. F. HEPPORTH is at liberty on June 5th and July 17th. Any society requiring his services on either of these dates, please write at once to 151, Camp Road, Leeds.

OPENSHAW. Granville Hall.—The committee decide to hold a public reception circle on Sundays at 10-30 instead of the usual service. The engaged speaker for each Sunday will be present. All are welcome. Next Sunday Mr. Rooke will be with us.

ROYTON Society desire to communicate with mediums with open dates on reasonable terms.—Address, David H. Greaves, secretary, 204, Middleton Road, Royton.

THE SUNDAY evening séances given by Miss Marsh, at 218, Jubilee Street, Mile End, E, will be discontinued until further notice.

WAKEFIELD.—Mr. Victor Wyldes will lecture in the Music Saloon on Sunday, May 29, at 2-30 and 6 p.m., and on Monday May 30, at 7-30. Psychometry will be given. Tickets at the door, 6d. and 3d. Mr. Pawson, of Batley, will preside.

YEADON.—Mr. Metcalf will hold three open air meetings on Sunday, May 15, near the Town Hall, at 11, 2-30, and 6. Should it be wet the meeting will be held in the Townside Spiritual Church.

### PASSING EVENTS AND COMMENTS.

THE HALIFAX NONCONFORMIST Ministers are trying to unite in union, and pull down walls that separate them.

THAT TEST SÉANCE at Glasgow. We shall next week review the report published in the *Burnley Express* of the reporter's impression of what he saw at David Duguid's séance.

WAKEFIELD.—Mr. J. Oliffe writes that an attempt is to be made to draw Spiritualists together and form a society here. We wish every success to the workers. (See Prospectives.)

MRS. HARPER, of Glasgow, is about to give a course of lectures to women only at Bannockburn Hall, 36, Main Street, on May 16, 18, 23, 25, on "Psychology of Motherhood," and other subjects of the greatest importance to ladies and to posterity, at 7-30.

TO CORRESPONDENTS.—Wyn Wilton, Melbourne: Books sent off; questions were forwarded weeks ago.—E. Christian: "Astrology and Spiritualism" next week.—J. W. Coles: Many thanks. A. V. Bliss: The gentleman in question desires that we should not publish anything more about him. The message was interesting, and should be helpful to those who received it.

ARCANUS writes: "Since 1872 I have regularly taken all the English Spiritualistic periodicals—through newsagents—in order to give them greater publicity. These I lend to those whom I can induce to read them, on condition that they are returned so that I may preserve them for binding. When I find anything particularly interesting in any of them I order a few extra copies, and post them to friends who I know are not regular readers thereof." Would that many more Spiritualists did the same.

MR. BALFOUR, it is stated, is deeply interested in the investigation of Spiritualism, in conjunction with Mr. Stead. He is said to be even more interested in the subject than he is in politics.

**JEHOVAH'S CHARACTER.**—A correspondent kindly sends us the following correction of a quotation in the article published last week. *Two Worlds*: "And God dealt well with the midwives because they lied." Bible text, verse 20, Ex. I., "Therefore God dealt well with the midwives." The *therefore* has relation to the fact that they had lied; the quotation marks should have been placed after "midwives."

**BURNLEY PAPERS** are full of Spiritualism. A special report is given of a séance with David Duguid in the *Express*. Mr. Wyldes has a long and useful letter in the *Gazette*, and other correspondence is keeping the subject to the fore. The *Colne and Nelson Times* reports a sermon at considerable length, which is more fair than is usually the case when ministers unburden themselves on Spiritualism.

"**THE POPE'S SOCIALISM**" is the title of a penny pamphlet by 'Nunquam,' editor of *The Clarion*, which, while criticising the Pope's encyclical, presents the thoughts of Socialists on the grave problems of the times. "Nunquam" fearlessly exposes the fallacies and inconsistencies of the arguments of the Pope, and in his own inimitable style condemns the present *lack of system* which leads to so much misery, and advocates the establishment of a truly humane social system, which will lead to more moral, just, and religious conditions of life. Any one who desires to know what Socialism aims to perform and what Socialism is cannot do better than read this valuable little tract.

MR. J. W. MAHONY, the well-known Spiritualist and lecturer, is putting up as a labour candidate for West Birmingham, in opposition to Mr. J. Chamberlain. He says: "I bind myself to the following platform, viz., (1) The abolition of free imports until Foreign nations receive British goods on a reasonable scale of tariff, and a trades' union with our colonies. (2) A full Home Rule Bill for Ireland, consistent with the supremacy of the British Parliament. (3) An eight hours' day, optional for all trades. (4) The land for the people; a sound measure of allotments reform under the control of village councils. (5) One man one vote. (6) Payment of members. (7) A free breakfast table. These are the main reforms before the country, but on all matters affecting the real interests of the workers, who are the backbone of the nation, I will (if returned) pledge myself to give the utmost attention and support."

**RECEPTION TO MR. G. SPRIGGS OF MELBOURNE, AUSTRALIA.**—Previous to leaving this country, and while he resided at Cardiff, Mr. G. Spriggs was one of the most remarkable mediums for materialisation. Since he settled in Melbourne, he has been most successful as a medical clairvoyant. From first to last, he has been wholly reliable and above reproach. On account of his personal worth as a man and as a medium, and also as a representative of our brethren at the antipodes, it is deemed highly expedient to honour him in the manner suggested. He is accompanied by Mr. W. D. C. Denovan, town clerk of Bendigo, one of the oldest Spiritualists in the Colonies. The Portman Rooms have been secured for Monday, May 30. At 8 p.m. the proceedings will open with a high-class concert. Thomas Everitt, Esq., will preside at the reception, and it is hoped that Miss Florence Marryat will present the address. At ten o'clock the ball room will be thrown open. Tickets 5s., 2s. 6d., and 1s.—**BESSIE RUSSELL DAVIES**, Sunnyside, Ledrington Road, Upper Norwood, S.E., GHO. D. WYNDOE, 21c, Victoria Dwellings, Battersea Park Road, S. W., honorary secretaries; J. BURNS, assistant, 15, Southampton Row, W.C.

**THE RELIGIO-LIBERAL TRACTS.**—Mr. R. Cooper sends us the following letter, which contains a thoroughly good suggestion (see advt.): "7, Blossom Street, Ancoats, May 2, 1892. Dear Sir,—Please send me a packet of 100 leaflets for distribution, as per your advertisement in *The Two Worlds*. As a member of Tipping Street meeting, I suggest that you appeal through an advertisement in *The Two Worlds* for all societies to order a certain number of varied tracts for free distribution to strangers who attend our meetings. The address of meeting-place and one or two local spiritualists could be put at bottom, where enquirers could call or send for further investigation. Mission-rooms of the "blood and fire" class do this; surely the great truth of spirit-life should be equally made public. As a rule strangers hear the address, and may purchase a paper on leaving, but generally leave without a word from members or a single line of print to guide them or help them, and perhaps don't come again for some time. A leaflet given away at the doors would help them and make the cause known. The majority of so-called spiritualists are too conservative; they lack the orthodox enthusiasm. Your opinion would oblige.—H. MAJOR."

**MINING ROYALTIES.**—Mr. J. Clare addressed a meeting at Felling at which a resolution was carried with acclamation protesting against wayleaves and royalties, and pledging those present to work for their abolition. Mr. Clare proposed that wherever a candidate came who would not vote for the abolition of royalties and wayleaves, let them turn him out. The matter did not affect the miners alone; consumers like himself had to pay for it in the price of coal. Poverty was as intense and as acute as ever it was. The Radical party would say, "It is a very important matter, and will receive careful attention"; whilst the Conservative party would, no doubt, "consider it later on," or when "they got to their study." They had no right to send men to Parliament unless they acted according to their (the electors) wishes. Great principles had been neglected which affected their best interests. Would such men as Lord Londonderry, Lord Lonsdale, or the Duke of Marlborough, interfere? No! If there was one thing more than another which could effect a settlement it was combination throughout the country. There were miners in Lancashire who worked 64 hours a week, and that for wages little over twenty shillings. Were coals cheaper, gas would become cheaper, and the cost of railway travelling and of freights would be lessened. On one hand a young fellow in the prime of life after working in the mines became decrepit, and on the other hand Lord Lonsdale indulged in all kinds of luxury on the Continent. There were miserable specimens of humanity in the form of landowners in Ireland who after they had got their land worked increased the rent. (Shame.) If the miners worked in that cause it would have some effect. Combination was better than coercion. If a point of law arose between the miners and the landowners, he doubted whether three-quarters of the landowners could produce their credentials. The Established Church was

nothing more than a recognised medium for obtaining a high percentage, and they (the Church) had put their claws upon royalties. The *London Star* showed that Durham University received last year from the county of Durham £220,000 from royalties and £6,000 from the lead industry. Royalty rents abroad were in the hands of the State, and this lessened the taxation of the people. Labour representation was wanted, and it was the coming question. He asked them to support it.

**SHORTER DISCOURSES.**—"There is no use in talking an audience to death," said a good friend of the cause. "Forty minutes is quite long enough for any audience to sit to listen. It is a mistake to surfeit the hearers. Let them go away *wanting more*, rather than weary."

**THE LOCAL PREACHERS' FEDERATION IN BRADFORD** lately considered such questions as "Is a belief in the atonement, as we Methodists understand it, necessary to salvation?" "Was the putting to death of Christ essential to an atonement?" "How would the conceivable belief in and acceptance of Christ by the Jews have affected this?" "Must we presume that their wisdom, godliness, and belief would have frustrated God's plan of salvation?" "Have one-half of the converted any idea of the atonement?" "Is the substitutionary death of Christ mentioned in Peter's first sermon?" In the opinion of the enquirer, the sacrificial aspect does not seem to be shown therein. "Though intelligent, when converted he had no idea of atonement, sacrifice, or substitution, or for years after." The fact that such questions are to be discussed is an important sign of the times. Formerly persons who dared to question anything pertaining to orthodoxy were regarded with suspicion.—*The Cornubian*.

**THE Modern Church** quotes the following description of a modern anthem:—"Off went the nimble soprano with the very laudable though startling announcement 'I will wash.' Straightway the alto, not to be outdone, declared that she would wash. And the tenor, finding it to be the thing, warbled forth that he would wash. Then the deep-chested basso, as though calling up his fortitude for the plunge, bellowed forth the stern resolve that he also would wash. Next a short interlude on the organ, strongly suggestive of escaping steam or the splash of the waves, after which the choir individually and collectively asserted the firm, unshaken resolve that they would wash. At last they solved the problem by stating that they proposed to 'Wash their hands in innocency.'"

**SPECIAL NOTICE.** Parkgate.—The Committee of this society have received three months' notice to give up our meeting room, the same having been sold, and will become the property of a Primitive Methodist. We have to give up possession at the end of June, and are unable to get another place *anywhere* in Parkgate in which to hold our meetings. We have applied for the Temperance Hall, also for the Board Schools, but failed in both cases. This just suits the Christians, it is the very thing they have been wanting. Now is the time we must either *build* a place of our own, or let Spiritualism in this district sink altogether. We have made a good start at home with the building fund, and if friends will only help us, we shall have a building of our own before the end of 1892. All who wish to subscribe towards this object should send their subscriptions to Mr. J. Clarke, 34, Victoria Road, Parkgate, Rotherham. Donations from outside our own district will be published in *The Two Worlds* every month. [We trust that our Parkgate friends will receive support and encouragement. They deserve assistance, are worthy workers, and have struggled along for years under very discouraging circumstances, and this attempt to render them "homeless" deserves to be frustrated.]

**HE GOT HIS EYES OPEN BEFORE HE DIED.**—Mr. Hodgson, of 32, Thornton Ville, Cleckheaton, sends us an account of how an old man, nearly 82 years of age, who had been clerk of White Chapel for upwards of sixty years, a well-known and popular man—who had always been opposed to Spiritualism, and called it "all bosh"—finally became convinced of its truth, as, before he passed away (which happened on April 29), he had many visions. He declared that he saw two of his daughters, who entered into spirit-life last summer. They frequently visited him, and he affirmed that he could speak with them. One of them assured him that he should not be left alone until they took him with them. He said on one occasion that a beautiful carriage had been brought for him, and numbers of his friends and relatives were present to assist and welcome him. Whether these were really visions of spirit presence or not it is interesting to note that he, who had been a determined opponent, firmly believed that he was visited by spirits, and his passage into the immortal world was brightened thereby. About two months since when my sister, who resides at Bury, came to see him, he told her that four women stood at his bed foot, and when he asked them who they were and what they wanted he said they went away. He was well known. He published a book called "Index of Time," and another called "Time's Telescope." He also was acquainted with astrology and astronomy.

MR. FRANK PODMORE enters upon a defence of phantasms in the "National Review," and records a number of instances in which people have supposed they have been interviewed by phantasmal forms, some representing living and others dead persons. One story is given to the following effect:—A gentleman working in his office one afternoon, thought he would like to see a young lady who lived at some distance. "I did not, of course (says this Mubatic gentleman), know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I caught her at the moment she was lightly sleeping in her chair—a condition which seems to be particularly favourable to receiving and externalising telepathic messages." The young lady recognised the vision. A census was instituted by the late Mr. Edmund Gurney with a view to ascertaining the relative frequency of hallucinations among normal persons, and answers were received from about 5,700 persons. From this census it would appear that of hallucinations taking the form of a recognised living human figure, about one in sixty is coincident with the death of the person seen.—*Newcastle Evening Chronicle*, April 1, 1892.

#### IN MEMORIAM.

We regret to announce the passing on to spirit-life of Mr. Thomas Dewsbury, the well-known Spiritualist, on May 4. He was the first to introduce Spiritualism into Burslem, over twenty years ago. His mortal remains were interred at the Borough Cemetery, on May 7. Aged 75 years.