

# The Two Worlds.

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## THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

### THE ROCHESTER KNOCKINGS.

IN Hydesville, New York, John D. Fox, a respectable farmer, lived with his family. From about the middle of December, 1847, to the last of March, 1848, frequent knockings, rappings, and noises were heard in the house. Neither he nor any of his family, though they often sought for the cause, could discover it. On the night of March 31, his two children, Kate and Margaret Fox, the one aged nine and the other twelve, heard the raps apparently near their bed. Kate attempted to imitate the knocks by snapping her fingers. To her surprise the same number of raps responded from an invisible source. She clapped with her hands six times; six raps responded. Further experiments were made and the family repeated them. Strangers hearing of the wonder also came and experimented. Some people said that spirits made these raps; others that concealed mechanism effected them. The story of a murder was told by these raps. People don't like themselves or their families to be under suspicion of any kind, so Farmer Fox was glad to remove elsewhere, but the sounds followed the children. Wherever they went the raps followed; scientific men were forced to listen; religious people came to find out the imposture or oust the devil; but all of no account, an avenue had been opened which would not be shut up. When much had been written on the subject a public meeting was held at the Corinthian Hall, Rochester, in November, 1849, which continued for three evenings, for the purpose of investigating what had got to be called the Rochester rappings. These children faced an adverse public, careful to see that no fraud was possible, who appointed a committee of the most respectable citizens, but the raps were heard, responding to all kinds of questions that were put. The girls' hands and feet were held, still the noises continued as distinctly as ever. The committee all agreed, and reported the fact of the sounds and their inability to discover the means by which they were done. So certain were the press that the whole thing would be exploded that an article was in type ready for publication, but which had to be suppressed. The second night another committee reported in like manner, and the third night a committee of ladies took the girls into a room, disrobed them, and satisfied themselves there was nothing to produce the sounds, clothed them in garments of their own selection, and caused them to stand on sacks of feathers on a table with their dresses tied tightly above their ankles, but immediately the raps were heard on the table, floor, and walls. This meeting drew public attention to the mysterious noises, and accounts of the investigation were published all over the country and got copied into foreign journals. All this is no ancient story, but can still be fully confirmed by living men and women. "From small beginnings are great events." The grain of mustard seed an almost invisible thing to-day—to-morrow a great tree providing lodgings for the fowls of the air. The whole was so humble and unlooked for, as to excite disbelief in this fact alone. Soon circles for investigation were established in every corner of America, and it was found that the phenomena took place quite independent of the Fox sisters. At first the saintly Theodore Parker said in his pulpit, "If anyone talks to me of ghosts I will say to him, 'Get thee behind me Satan,'" but before six years had passed he had written down in his private journal what his keen and impartial observation had brought him. In his private journal of the year 1856. Theodore Parker, an impartial and keen observer of the signs of the times, wrote: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman empire, or in 856 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout

democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a *punctum stans*, but a *punctum fluens*. 4. It admits all the truths of morality and religion in all the world's sects." And as the years rolled on, by his contact with those who were Spiritualists, close friends of his own, he was able to say braver words than these. But to get back to the first workings of the movement.

Some of the ablest men in America were soon attracted to the subject, and the facts converted them. The clearest evidences of spirit return were got again. Very many minds were waiting for the consolation, but hundreds were deadlily opposed to it and had to succumb. Clever people had to yield to the logic of facts. Soon there were hundreds of mediums and thousands of believers. Professor Hare, a noted chemist, bravely told what he had seen; and renounced his materialism. Those who had followed the development of Andrew Jackson Davis saw at once the fulfilment of his prophecies and the corroboration of his teachings. Scarcely a man of note but gave attention to the subject. Some spoke out bravely, others were silent, but the movement grew with great rapidity. It was the realisation of many ideals. Lloyd Garrison was brave enough to say that he had carefully inquired into the spiritual phenomena and found them genuine and could no longer doubt a future life, or the possibility of spirit relation and communion with us in the mortal form. But one man specially soon made his presence felt in the movement, one of the noblest figures that any country has produced. I refer to Judge Edmonds, who was as much martyred as any religious reformer of past times. No doubt the subject was laughed at by many because the journals were inclined to insert only that which would amuse their readers, and those who had serious communications did not at all times feel called upon to court the sneers and scoffs of the world. Judge Edmonds, like many others, did not enter on his investigations with any views in favour of the subject, rather the reverse. He thought it must be an imposture, and that it would be his duty to put it down. When first invited to witness the Fox girls in January, 1851, he complied more with the idea of wiling away a tedious hour than with the idea of getting conviction as to the life after death. When he came away he determined to investigate the matter more fully. If it were a deception or a delusion he was confident from his training that he could detect it. He was a Supreme Court Judge and a man of considerable fame. He knew well what he would draw upon himself by speaking out—that truth is ever born with many a bitter pang and most to him who gave it birth.

For about four months he devoted two evenings a week to investigating, keeping careful records of all he witnessed, and from time to time comparing them to detect inconsistencies and contradictions. He went from place to place seeing different mediums, where he was entirely unknown, sometimes with inveterate unbelievers and more frequently with believers; in fact, he sought by all means in his power to sift the matter to the bottom. He was all this time an unbeliever; and he tried the patience of many by his scepticism, his captiousness, and obdurate refusal to yield his belief. At last the most convincing evidence came, so that he could not withhold his faith. He wrote a long article which he shrunk from publishing. It was no easy task, to peril at one fell swoop all that, during a life of half a century, he had been struggling to obtain—namely, the good opinion of his fellow men. His reputation was the breath of his nostrils, and he could not but pause before he jeopardised it. After a year's hesitancy, however, he spoke out, and then what a hue and cry was raised. He was at once assailed with general ridicule, and was called upon to resign his office as a judge. For over a year he was roundly abused, but he was buoyed up by the conviction, that by his self-sacrifice he might assist his fellow men in goodness and knowledge both in this world and that which is to come. After his acceptance of Spiritualism he became

a medium himself. He had the experience, common to myself amongst many others, of being touched by spirit hands, and rappings followed him. It was said—and the assertion was uncontradicted—that his decisions were largely influenced by the intercourse he had with the spirits of the dead. He often said that, while delivering an opinion from the bench, he plainly saw the forms of his advisers around him. He went to Central America in 1852, and the circle of which he was a member were kept advised of the events of his voyage, simultaneously with their occurrence, and afterwards he verified the accuracy of the reports by comparison with his diary. His daughter was also influenced to speak in foreign tongues; there being the best of evidence that, though she had only something of a boarding school French, she had been known to speak in nine or ten different tongues for an hour at a time with the fluency of a native. Frequently foreigners conversed with their spirit friends through her in their own languages. All this seems hard to credit, but those who believe the Acts of the Apostles should have no difficulty in accepting it. Dr. Peebles, whom many of us know so well, personally and through his books, had related to him the following by Judge Edmonds, regarding his Quaker friend, the well-known New York philanthropist, Isaac T. Hopper. The judge said: "I was with Mr. Hopper a good deal before he died. One evening I had left his residence about four o'clock. He was exceedingly feeble, but I thought he might survive several days, perhaps weeks. It was our regular séance evening, and at eight o'clock we met to hold a circle. My daughter's hand was soon influenced, writing this, '*I am in the spirit world.—J. T. H.*' 'Who is that?' inquired a gentleman present. 'It is the initials,' replied the judge, 'of Isaac T. Hopper. But it cannot be possible, as I left his house a few hours since, thinking he might survive several days or weeks.'" The judge, throwing on his cloak, hastened to his Quaker friend's residence, when there lay the corpse and the friends standing by weeping. Returning and reforming the circle the same hand was controlled to write. "I am in the spirit world, and I now understand what the apostle meant, 'We shall not all sleep, we shall all be changed in a moment, in the twinkling of an eye.' I have not slept—I have not been unconscious for a moment, but I have been changed—changing my mortal for my spiritual body—earth for heaven. I am happy beyond expression." In his books on Spiritualism, jointly written with his friend Dr. Dexter, he gives examples of Mr. Hopper's writing, and also of that done through a medium, and one can see the greatest similarity. Very many messages are given in these volumes, reported to be from Lord Bacon, Swedenborg, &c. He also contributed a series of papers, dealing with Spiritualism, to the *New York Tribune* on the various forms of mediumship, which are of a very valuable kind. Through the writings of Davis and Edmonds the new doctrines spread over the world to England and France, Germany and Russia.

The noble and fearless avowal of an unpopular belief by a man of blameless reputation and unbiassed judgment was surely a march forward from the first raps. He stood before a critical public, and shrank not during the course of a long and blameless life. Men in all ranks of society and in all parts of the world wrote to or visited him, and to all he devoted time and consideration, feeling as he did that this spiritual knowledge was the pearl of great price. To him it was an amazing revelation, the gift of God to a materialistic age, and he treasured it in his heart of hearts all the time. Within a very few years it had become a great power in America, test mediums were established all over the country, and conviction brought to thousands. Through scornful trials it passed, but it gained a place in the affection of some of the best men and women, men like the sainted President Lincoln. Nothing was able to shake its power or weaken in any way its influence. It has had already a marvellous effect in breaking through superstition and building up a fabric of a bright and lofty character, in which the absolute goodness of God finds the fullest expression and progress beyond the grave the completest testimony. America has indeed furnished volumes of testimony to the great fact, in all kind of ways. How much must it have grown in the estimation of noble people when a man like Lincoln met with mediums, and took their advice on matters of policy in those stirring times. When slavery, the disgrace of American civilization, was finally abolished, it is claimed that the Emancipation proclamation, which struck the shackles from four millions, was issued in compliance with the persistent efforts of spirits, and after his death Mrs. Lincoln visited the spirit photo-

graphic medium, Mumler, *incognito*, to whom she was perfectly unknown, wearing a thick veil, which was not removed till seated before the camera. Upon the photograph, which I have seen, appeared distinct and accurate likenesses of her son who had died in the White House, and her husband, whose hands rest upon her shoulders, and his strong characteristic face is clearly shown in a position differing from that in any portraits which have ever been published. Such testimony as this in one realm, supported by all forms of mediumship, makes one cease to wonder that on the lives of the people it makes great changes, settling on a sound basis that there is no death.

(To be continued.)

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

IN THREE PARTS.

### PART II.—THE ARTIST'S STORY.

DURING the winter which followed our visit to Ireland, Jack and I were both fairly successful in the pursuit of our art. Jack got a berth on one of the illustrated papers that kept him busy, and paid him well. Drawing was his strong point, and his vigorous studies in black and white had gained him quite a reputation in Paris, where we had been students together.

My forte was colouring; warm, soft, bright colouring was my delight, and I confess that it was my dream to be able to visit the South of France and Italy, and to draw my inspirations from the sunny brightness of those lovely countries, so rich in scenery and romance.

When, therefore, Jack and I found ourselves with quite a nice little surplus, over and above our requirements for our daily expenses, we resolved that our holiday trip should extend through the South of France and Italy, and, if possible, we would try to see Rome itself.

Jack arranged to send the results of his wanderings to his paper, in the shape of "Holiday Rambles," while I intended to work up some subjects for the next Academy and other exhibitions, so that we should not find our trip altogether unprofitable.

Jack and I had "chummed" together for nearly five years now. We met in Paris as fellow-pupils in the atelier of the celebrated painter, M. —, and had felt drawn together from the first day. Jack was three years my junior, and was the son of a London barrister in good practice. His father made him a liberal allowance, and as he was a bright, genial, talkative young man, with plenty of animal spirits, a keen sense of fun, and a great enthusiasm for his art, he was a general favourite at the studio. He had fair hair, bright blue eyes, a handsome face, and a tall well-proportioned figure, and was, indeed, a fair specimen of the athletic sport-loving youth of Great Britain. This present life was so full of enjoyment to him that he felt little interest in the idea of any other, and he treated all stories of the supernatural as wild fables, quite beneath the notice of any man in his senses. How, then, we came to be such friends is a mystery to me, for we were in most characteristics as opposite as the poles, and yet the friendship between us was real and deep. Our appearance was as different as our characters and fortunes. He was rich and prosperous, while I had struggled from my earliest years with poverty and all the petty worries poverty brings.

My father, an officer in the East India Company's service, had been killed in the Cabul massacre, leaving my poor mother with me as her only child. There had been a runaway match, and my father had possessed almost nothing of his own to leave us, so we had to live on the very slender widow's pension which my mother received, and it was constant struggle to make ends meet.

When I was ten years old my poor mother died, and was taken charge of by my paternal grandfather, who sent me to a large grammar school in the south of England, where I spent most of my holidays, only paying a formal visit to my grandfather once a year. When I grew up he obtained a situation for me in a merchant's office at a salary of £80 a year, and then told me that now I was started in life and need expect no further aid from him. My father, he said, had married in opposition to his wishes, and he did not consider that the son of such a marriage had any claim. With myself he had no fault to find, and if I liked to pay him a visit at any time he would be pleased to see me and

hear how I was getting on, but I need not look for any further help from him, nor think he would leave me anything in his will. He had a large family of sons and daughters and their children to provide for, and it was "to the children of those who had been dutiful to him that he intended to leave his money."

There was not much love lost between my grandfather and myself, and I need hardly say that I did not trouble him often with my visits.

I remained in that office four years—long, weary years they—and then my longing for art and an artist's life grew so strong that I resolved to give up my situation and devote myself to painting.

This was the last straw to my grandfather. He wrote me a most indignant letter when he learned from his friend, the merchant, what I had done, and told me that henceforth he washed his hands of me and my concerns for ever—a proceeding that did not afflict me much I am bound to say.

Then began for me a long struggle with poverty. I had saved some money, though not much, from my £80 a year, during the years of my office drudgery, and had contrived also to attend a night class for students at the studio of a very good painter near Fitzroy Square, and at the end of my four years I got the offer (through one of my fellow-students) of an appointment as drawing-master to a young ladies' school at Bayswater. This appointment, though small, was something certain, and after a time I secured work, drawing designs for illustrations in one of the "penny dreadfuls." In this way I continued to live and, after a time, to save a little. As soon as I felt I could risk it I went to Paris to study, and again I was fortunate enough to find work in illustrating cheap books and papers, &c. Thus I was able to earn a living and, at the same time, continue my studies under good masters; but it was terribly hard work, I confess. Here Jack and I first met. I don't think I am very sociable by nature, and it was Jack who made the first advances, and his frank, cordial disposition did the rest. He had a charm for me that none of the other students possessed, and before we had worked together a fortnight at the atelier we had become quite intimate friends.

I don't suppose any one before or since ever knew so much of my private history as Jack did in the first month, and I soon found myself making him the hero in all my pictures and dreams.

He was very tall and big and fair. I am only between five feet six or seven inches, and am dark and sallow. Nature has given me health and strength, and I am athletic and active, but I must admit I am not handsome, and I have no claims to that charm of manner which so often takes the place of good looks, a charm moreover which Jack possessed in a high degree. Jack was easy tempered, rather careless, and ready to forgive or forget anything; indeed, I sometimes thought he *forgot* too easily, while I am somewhat passionate and find it hard to either forgive or forget a slight or an injury, and I can neither love nor hate in a quiet fashion.

I am also fond of the mysterious, the unknown, and all forms of so-called superstition in all countries have a great charm for me, and even at that time I had an intense desire to enquire into occult subjects, had I possessed the necessary time and money. What then was the attraction between us I cannot tell. I know as little as a man of science or a chemist knows what causes the attraction between certain chemicals or metals; I only know the attraction existed, and that it seemed equally strong on both sides.

For three years we studied together in Paris, and then Jack's father died suddenly. It was found that far from being as rich as was supposed he had been living up to his income, and beyond some furniture and about £4,000, he had left nothing. Jack had two sisters, both well married and settled in the country, and when the furniture, &c., came to be valued the share of each did not amount to very much. Jack resolved, therefore, to return to London and start making money on his own account, and I, of course, his faithful shadow, returned with him. We took lodgings together and shared a studio in the next street, and there for two years patiently worked our way towards fame and fortune, and had so far succeeded that we now felt able to treat ourselves to quite an extensive trip abroad during our holidays.

We travelled first to Paris, and had a look round there, and then went by easy stages to Lyons and Marseilles, then crossed into Italy, and made our way to the picturesque old city of Genoa, where we intended to remain a short time, as it afforded so many fine opportunities for sketching, and there was so much that was interesting to see.

We had spent three delightful days exploring this most quaint of cities without making a single sketch—there was so much to sketch we did not know where to begin. It was the evening of the third day. We were on our way back to the hotel after a walk through one of the lovely suburbs of Genoa, and were passing the church of the Annunciata, when the approach of a procession of the confraternity, who were engaged in performing their pious offices for the dead, caused us to turn into the church to escape the crowd in the narrow street, and once inside, the beauty of the building made us wander round, examining the paintings, sculpture, &c. I was standing near the high altar, in front of one of the fine windows, trying to read the Latin inscription under it, when Jack attracted my attention by touching my arm and whispering, "Look, Dick! did you ever see a prettier girl than that? She is just the model I want for my new picture. How I wish she would keep still while I try to sketch her."

I looked round and saw the object of his admiration, who was contemplating the altar with much attention, glancing occasionally at a guide book she held in her hand, and was evidently a stranger like ourselves. Standing there with the light from the windows falling on her, the dim, mysterious arches of the church fading away in the growing darkness, and framing her slight figure with their dark background, she made a charming picture—a picture that I have often seen in my dreams since; a picture that rises now as I write, and I see again the cool, dim church, with its sprinkling of worshippers dotted about like dark specks, the gorgeous altar with its rows of flickering candles, and the fair, slight figure of the girl standing before it, and ourselves, whose lives that fair girl was to influence so wonderfully, watching her, all of us unconscious of the part each was to play in the destiny of the other.

She was about middle height, rather slight, with golden brown hair, small features, and a fair, delicate complexion. She had a small, well-shaped head, and that graceful, well-proportioned figure that made Jack notice her. A pretty girl, truly, and yet I had seen many quite as pretty, and none of them had cost me a second thought. Why, then, did my heart give such a sudden start at the sight of this stranger? What was the reason that my blood rushed through my veins, and that I felt a wild impulse to follow her and find out who she was and where she lived? I know not. I only know that it was so, and that I who had laughed hitherto at others in love as weak fools, had now unconsciously to myself fallen suddenly and violently in love with this girl whom I now saw for the first time. What is that mysterious affinity which makes us often turn to a complete stranger as to an old friend, which, more wonderful still, can waken the master passion of our souls at the sight of one whose very name even is unknown? Is it the foreknowledge of a life that is yet before us where we shall be all in all to each other, and in which all those longings and aspirations that are as yet but shadows shall be realised? Is it the recognition that has come to twin souls that now at last meet and long for reunion? In this life, alas! their hope is too often disappointed, but for those who have thus met and thus loved on earth there is, there must be, reunion in that other and higher life beyond the grave and gate of death. As I now looked at this fair stranger I was only conscious of an anxiety to learn who she was. The reason I was so anxious I did not even guess, and had any one told me that I had fallen in love I should have been most indignant.

I suppose some instinct must have made her conscious that we were watching her (the same feeling no doubt that makes two people in the street turn to look after each other), for she turned round, and catching us both in the act of staring and Jack trying to make a sketch of her, she blushed deeply, and in her hurry to go away she dropped her parasol. I stepped forward quickly to pick it up, saying as I handed it to her, "Pardon us for staring at you, but you were so absorbed, and you made such a pretty picture in this old church that we could not resist watching you." The girl blushed again, and bowing slightly, took her parasol and hurried from the church. Somehow, my interest in the building had gone too, and I longed to follow her, but I felt that to do so would be almost an insult, and not for worlds would I have done that.

How I hoped we should meet again! How I looked at every figure like hers as we explored the old town during the next few days. Alas! I never saw her, and began to fear that she had left Genoa, and that we should not meet again, when chance or destiny brought us once more together, and this time made us known to each other.

REV. DR. PARKER, MR. STEAD, AND  
SPIRITUALISM.

AN open letter to Mr. Stead by Dr. Parker was published in the *Morning Post* for December 31. We have not space to reproduce it, but quote certain portions which, we think, deserve criticism. After thanking Mr. Stead for drawing his attention to the spiritual communications published in the Christmas Number of the *Review*, he says he is glad to accept Mr. Stead's statement "without the faintest shadow of reserve as to its literal accuracy, because you have given me evidence which makes scepticism impossible."

"I am not so much interested in communications from friends, relatives, old colleagues, and others as you seem to be. I acknowledge that were such communication possible, it would be the most fascinating and absorbing occupation to trace it out in its minutest detail, and to publish it to the world as something almost equivalent to a Gospel."

After this admission, one is hardly prepared for the following contradictory statements:—

"I cannot but feel, however, that all the endeavours which are made to realise the spiritual world are endeavours which cannot end in themselves, with any real advantage to anybody. What does it amount to that a man has had a message from his uncle or aunt?"

He proceeds to contradict his statement that, even if true, it "amounts to nothing unless we can carry the matter very much further," by saying—

"For myself, I have no difficulty in believing that all séances, all inquiries of the kind you indicate, all earnest endeavours to test the reality of the spiritual, represent so much groping after God himself. 'God is a Spirit.'"

He thinks the deepest interest in true Spiritualism would be manifested by people engaging, might and main, in an inquiry concerning God, and proceeds—

"Why be anxious to talk to the servant when we can get access to the Master himself? Why talk to the sentry at the door when we can advance into the very presence-chamber of the Monarch?"

Of all the fruitless inquiries the one suggested by Dr. Parker is the worst. Men, in the name of God, and without the faintest shadow of proof, have uttered some of the insanest rubbish and performed some of the most inhuman deeds which blot the pages of history. Nowadays, when men claim to be in direct communion with God, and to act conformably to His commands, we call them false prophets or incarcerate them in lunatic asylums.

Will Mr. Parker explain why we should decline to talk to the "servant" who is our sister or parent or child? Why should we scorn the "sentry" who is our brother, father, or friend? Why should we force ourselves into the presence of the Monarch, and how shall we be sure we are in communion with Him?

Our friends may and can identify themselves to our satisfaction, but will Dr. Parker tell us how we may be certain that we are holding direct intercourse with God? [We ask the question reverently.] We do not scorn to call in the aid of the doctor when we or our friends are sick, but Dr. Parker's logic would necessitate that we should pass by the physician and go to God! Then, surely we can go to God without the aid of Rev. Dr. Parker as minister or medium?

Dr. Parker tells Mr. Stead—

"The letter which you were enabled to write by some kind of spiritual influence, is not for a moment to be compared in living interest, nor for the highest purposes, as equal to what we find written in the Bible."

Not of "living interest" to Dr. Parker, perhaps, as he did not write it, but when a husband or beloved child dies then the mourner who receives from a third party (who knows nothing of the antecedent circumstances) a letter, written mediumistically, which contains internal evidence that the mind which inspired it is the one mourned as dead and lost; when, indeed, the letter breathes the messages of love and comfort, and gives assurances of undying affection, then it is full of living interest such as the Bible can never possess for the bereaved soul who is thus comforted with glad tidings from beyond the tomb.

Let us illustrate. Three coalminers are entombed in the bowels of the earth. They have light, air, water, but no food; day succeeds day; they are starving to death; one of their number produces a Bible and commences to read to his comrades, expecting them to take living interest. They, however, tell him to keep silent, and presently that awful stillness is disturbed by a dull, muffled sound. The miners hold their breath and listen intently; they fear they were deceived. No. There it is again. Thud, thud, thud. The tears are dashed from their eyes. They shout and hear

\* The italics are ours.

responsive voices. They seize their picks, hope gives them energy, and they hew at the coal, and by-and-by a hole is made, they meet their friends and are rescued from their dark night of despair, and stand free in the sunlight. The spirit phenomena are equivalent to that, hence their living interest. To those who receive the welcome tidings from the departed, they are the present day revelations of immortality, and supply the hunger of their hearts, which the Bible fails to do.

Dr. Parker's next claim, that the Bible, so far as it is inspired [How far is that, Doctor?] is a collection of books, letters, exhortations, and criticisms direct from God, is masterly for its sublime audacity in the face of facts and modern research and exegesis. He asks, "Why be adding postscripts?" to the Bible, and yet proceeds to declare his belief "That men may now receive direct messages from God. From my point of view, inspiration neither began with the Sacred Canon, nor closed with it. It is the very life of God in the Universe. It is the voice of God to the human soul."

If "inspiration is the voice of God to the human soul," and neither began nor closed with the Sacred Canon, and men now receive direct messages from God, what are they but postscripts—i.e., additions to the olden time messages direct from God?

Oh, Doctor Parker, you are sorely contradictory! You speak of spirit messages "as inane and pointless," but your own letter to Mr. Stead cannot be better described than by the use of those classical terms.

You say, "We do not want a new Bible, but a new reading of the old Bible." Possibly, you, perhaps, know best. True, the old readings have led people to believe a great many false and impossible things about God, Man, Hell, and the Devil. It is time some sort of a change was effected, but why pour the new wine into the old bottles? You say you "find in every day's events a new chapter of Divine Providence" and find "the spiritual element at work in all daily history," and you have "no difficulty in regarding daily events as God's daily Bible published in the world," and you very graciously affirm that you "do not shut up God within the covers of the Bible," which is very kind and considerate of you! But what, may we ask, do your words mean if they do not imply that God is writing a new Bible now, is always writing His Bible? Yet you presume to tell God that we do not want a new Bible, the old one is good enough with a new reading [by Dr. Parker?], although you "do not shut God up in the Bible."

Dr. Parker goes on—

"Is there not a possibility of turning a great idea to mean and unworthy uses? Are there not Spiritualists who make a living by their mediumship? Personally, I do not see any objection even to this use of a great spiritual faculty."

Then why do you raise the objection if you see no objection? Are there not preachers who make a living by their priestly assumptions of mediatorship and spiritual guidance to their flocks?

Dr. Parker declares—

"Because a great inspiration can be abused it does not follow that a great inspiration is impossible. We ought not to confine our attention to incidental degradations; we should look rather at the high possibilities of the case."

And then he almost immediately proceeds to deal with Spiritualism as, he says, it should not be dealt with, viz., to draw attention to the performances of Irving Bishop and Stuart Cumberland, neither of whom professed to be Spiritualists! What logic, consistency, and argument.

Echoing the sentiments which Spiritualists have expressed millions of times, the Doctor writes—

"When inspiration, so-called, ends in nothing but amazement or amusement it is not Divine inspiration; when it ends in high-mindedness, in sympathy, and in loving service to others, it is an inspiration which has come immediately from God." "When God acts directly and vitally, and inspiringly upon the human soul, that great action comes out in a pure, noble, and beneficent light. Thus we come to the real test of the efficacy of such inspiration."

Very well. Let us accept the test, and Dr. Parker shall supply the evidence that, with right-minded and earnest Spiritualists, Spiritualism fulfils the conditions, and therefore to those who seek for truth in Spiritualism earnestly and honestly it is a Divine inspiration.

"I have met with several Spiritualists, and have been struck by their personal earnestness. One or two of the godliest men I have ever known were simply infatuated by Spiritualism. Other men have been sober-minded, earnest, simple, and straightforward in all their supposed realisations of the highest forces."

"I thank you," Dr. Parker writes to Mr. Stead, "for what you have done in this matter of Spiritualism; but I venture

to submit to you that all you have done is but alphabetic and elementary, and that it ought to be no surprise to you or to any one else that communication between the worlds is possible."

However alphabetic and elementary Mr. Stead's work has been, it was necessary owing to the ignorance of Christians, to whom it does come as a "surprise" to be assured of the possibility of spirit communion in spite of Dr. Parker's oracular utterances. Christians and parsons have been the most strenuous opponents of the idea of the possibility of communion between the two worlds, and have hurled the Bible, figuratively speaking, at the heads of Spiritualists continually, and yet Dr. Parker declares, what Spiritualists have all along maintained, "the Bible has been teaching this during all the centuries of its existence." He goes on to declare that "it is not a truth outside the Church, but inside the Church, and upon the very centre of the altar of the Church."

Aye, there's the rub. Denied, scorned, and condemned, the truth of spirit communion is now to be adopted, adapted, and incorporated. The rejected stone is to become the very centre of the Church's altar. But if it is placed there it will certainly break down that altar and transform the Church.

One quotation more and we have done.

"The Church ought not to look upon Spiritualism when the processes are honestly conducted with any but a friendly eye, because the Church well knows that every step in that direction means advancement towards the sublime fact that 'God is a Spirit,' and that He is willing to communicate every day with the spirits of those who wait upon Him in faith and love."

Will the Christians accept Dr. Parker's dictum? Will preachers apologise and the churches repent? Will they one and all look upon us with favourable eyes? Yes, if we will accept their creedal and churchianic pattern of Spiritualism; but a thousand times No, if we cling to our rational and progressive Spiritualism, which is based upon the fact of man's spiritual nature, which finds the word of God recorded in the constitution of man and the principles which govern the universe—which discovers the Christ in every soul, and follows the light which lighteth every man. Mankind must enter into self-possession by individually cultivating and employing the graces and gifts of the spirit, and then we shall all be able to "live more thoroughly the Divine life," and become living chapters in the Bible of the age.

### SYMPATHY.

By Dictator.

Whosoever walks a furlong without sympathy walks to his own funeral drest in his shroud.—WALT. WHITMAN.

Ask the merchant in what consists the hope of the future, and he will suggest in the exploiting of new markets, and the increase of commerce, in the clank of hammers, and the buzz of machinery. Interrogate the schoolmaster, and he will reply in education and the refinement of manners, in the dictionary, and the use of pocket-handkerchiefs. Turn to the man of science, and he will tell you it lies in a more extended acquaintance with and mastery over the forces of nature, in electricity and dynamite. Question the clergyman, and he declares it rests in the increase of churches and the means of grace, in windy sermons, and blatant prayers.

Now, though each of these suggestions may find a place in that golden future, towards which all eyes are anxiously turned, nevertheless we fail to realise in what respect any one, or all combined, warrant us in regarding it or them with expectant hope.

Take the case of commerce. For the last hundred years or more it has held the brain and sinew of this noble land of ours in its iron grasp, and what has it accomplished? On every hand appear the tokens of its ruthless sway. Here, where once a crystal brook sang through the night and day, now runs an open sewer, and these cinder heaps and black vomiting chimneys are reared where formerly a fruitful plain yearly brought forth a myriad spears of golden grain to swing and rustle in the gladsome breeze. In the city, purely a product of commerce, we discover a few mansions and a vast assemblage of hovels, a sprinkling of well-clad men and women and an ever-increasing crowd clothed in rags. If then we may judge by these results, commerce holds out no hope for the future.

Turn we then to the schoolmaster, and we find his efforts have only succeeded in accentuating the difference between class and class. The man who eats his peas with a knife

and lives in "an 'ouse" is, it is clear, at least society says so, only fit to clean the boots of his fork and k-using fellow.

And what of science? Here, again, we are met by the same dismal failure. We find its discoveries have but resulted in making the conditions of life more unendurable to the vast majority. It has taken the blithe-hearted labourer from his field and penned him in the sweater's den. It has turned the skilled artizan, whose soul poured into his work as naturally as the sap mounted to the growing fruit, into a mere machine minder—a debilitated, joyless wreck.

Of the church we can only say it has sung its hymns and prayed its prayers for eighteen hundred years, and men still continue to hoard, and thieves break through and steal.

Examine, then, these various sources of hope attentively as we may we shall discover that one and all, if uninfluenced by no new spring of action, must continue in the future, as in the past, but a very partial blessing. Where, then, shall we turn? Fortunately the object of our quest is close to hand, for the ground on which men may most safely and wisely base their anticipations is fully revealed within each human breast—it is nothing other than sympathy. The one great discriminating fact of the present day is the rapid growth and spread of this feeling. The indications of its presence may be discerned on every hand. Hospitals and charitable institutions of all descriptions are springing into existence throughout the land, and philanthropic schemes and temporary alleviations form an important branch of municipal and parliamentary legislation. Even the poor criminal, formerly considered a fitting object of sport both in the stocks and on the gallows, has now more kindly attention devoted to him than was extended to the victims of misfortune in the days gone by.

Here, then, are indisputable manifestations of the presence of a wonder-working power, and who, when considering what it has already accomplished, and knowing to what efforts of self-denial it is capable of prompting, will take upon himself to indicate a possible limit to its sphere of action? Limit it knows none, for its source lies in the bosom of infinity itself.

Hitherto men have been so completely under the influence of their selfish and animal impulses as to have scarce exhibited any trace of this heaven-born passion; but a stage in evolution has at length been reached when its promptings have become so irresistible that they can no longer be denied, and so day by day it extends its area of influence. Whilst blinded by ignorance and passion it has seemed to man that his main, nay his sole, concern was confined to the limits of his own particular body, but centuries of growth and pain are rapidly disabusing him of this error; and so, one by one, the kindly impulses are beginning to assert themselves, as yet but faintly forming a sort of twilight in our night of selfish gloom, but gathering strength in the lapse of years they will one day fill this world of ours with the light of love.

Now, strange though it may seem, society is as much an organism as the individual forms of its members, and injury experienced in any part of the corporate body must inevitably make itself evident throughout the whole structure, and this fact alone must, in the long run, ensure the overthrow of all selfishness and wrong.

Let Dives bury himself howsoever he may behind his palace walls, he cannot escape the knowledge that Lazarus is still without the gate; for so intimate is the association, so vital the connection between man and man that, despite the sounds of revelry, despite the intoxications of sense, ever and anon there shall rise before his vision a picture of the forlorn face and emaciated form crouching on his threshold. Escape he cannot. It shall follow him to his chamber, and haunt his dreams by night, until joy shall leave his life, and the very face of Nature seem in accord with the sorrows of his brother. But when at last, urged by sympathy, he shall cast aside his regal trappings, and, venturing forth, take his brother by the hand, saying, "Arise, for I too am a man, and such as thou art I would be rather than dwell as now aloof and alone," then shall a great peace, passing all understanding, fill his mind and soul, for God is one though His forms be many.

BURIED IN A TRANCE.—A case is just reported from France of a young man of twenty, who was struck down with typhoid fever, and thought to be dead on Sunday, the 18th December. The vault not being ready, the coffin was deposited in another on Tuesday, and afterwards removed into the church. At midnight on Wednesday the watcher thought he heard a noise proceed from the coffin. The lid was shortly after removed, and the young man was found to be alive, and is now making rapid strides towards recovery.

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### THE SPIRITUAL OUTLOOK.

ONCE more we have passed a milestone on our journey in Time, and for us there is no going back. 1893 has struck on Time's great bell, and we start upon another phase of our career with hope and vigour. We expect to meet difficulties, to be compelled to combat antagonists, and are nothing daunted at the prospect. "Whoever knew the truth to be worsted in open conflict?"

Spiritualism is still before the world; like Banquo's ghost it "will not down." Killed, confined, buried over and over again, according to its foes, it rises renewed and strengthened and marches on to victory. It is insistent, persistent, and has come to stay. The year opens well for spiritual progress. Reform is in the air. Psychical matters are popular. Books, magazines, and papers publish with avidity what a few years ago would have been cast aside. What vast strides since the *Cornhill Magazine* was nearly ruined because Thackeray dared to publish accounts of Spiritualistic séances and boldly vouched for the good faith of the recorder! Compare that with the fact that Spiritualism finds a prominent place in the most popular Christmas publication last year.

The Psychical Science Congress at the World's Fair, Chicago, should still further stimulate inquiry, and lead to rapid increase in the number of Spiritualists. Theosophy has done its worst against Spiritualism and Spiritualists, and the facts will win in spite of dogmatic and speculative theories.

The world is marching on, the serried ranks of the army of progress are moving with resistless force, and the watchwords of the hour are Sympathy, Brotherhood, and Love. Spiritualists of all people have the greatest reason for rejoicing and for anxiety. There is an old adage that "prosperity spoils far more than adversity," and hence the danger ahead for our movement.

We make bold to affirm that the battle is really won. The fact of "the continued conscious existence of human beings" is practically accepted by the more intelligent of the rising generation. The fact that spirit men and women are able to telegraph to their earth friends more or less perfectly and frequently is also established beyond gainsaying.

#### THE GHOSTS HAVE TRIUMPHED.

Of that there is "no manner of doubt," despite the antagonism of greybeards, self-interested parsons, and the few materialists who refuse to "admit the spirits" and decline to witness the phenomena. When Harvey discovered the circulation of the blood, the doctors who opposed him were mainly over forty years of age and had to die out, and the rising generation accepted the facts. So with Spiritualism, the old prejudices are dying with the opponents, and the prophets of the new age are adopting the ideas of the spirit's persistent being and higher powers as naturally as men at one time accepted the old theology.

#### THE DANGER AHEAD

is the tendency to trim, to minimise the differences; the endeavour to stand well with the powers that be; to hook on the car of spiritual progress to the Christian coach and seek to make them run together. There is a growing tendency to seek the patronage of the churches, and a disposition on the

part of preachers to dally with and "take up" Spiritualism, much in the same manner as medical men have adopted mesmerism after disguising it under the name of Hypnotism.

The psychical researchers, who studiously ruled out the spirits, badgered sensitives, invented terms and theories, and ignored, if they did not deride, all the efforts of those honourable men and women who, after careful investigation, accepted the evidence of spirit action—even these people, who purposely put on blinkers to avoid seeing the truth, are hesitatingly, but none the less certainly, admitting the fact that

#### SPIRIT COMMUNION IS TRUE.

Theologians are waking up to the consciousness that they have been making fools of themselves in opposing the claims for spirit guidance. They begin to realise that they have been grossly materialistic, and have been, so to speak, committing intellectual suicide in deriding the phenomena which alone certify that the belief in immortality is based upon reasonable and scientific grounds. Many of them begin to see that the world is passing through a

#### GREAT SPIRITUAL REFORMATION;

that old things are passing away; that a time of reconstruction of the bases and claims of theology has been reached; that a new evangel is being heard in the land, and some of them think they can pour the new wine of spiritual enlightenment into the old bottles of Christianity, and translate the new language of the spirit in the old terms of their dogmatic theology. Rev. Haws admits that Spiritualism in some form or another must be an integral portion of the reconstructed faith of the coming religion. Mr. Stead, having felt the pulse of the people and recognised that the world is waking up to admit the angels, seeks to incorporate the recognition of the facts of spirit existence and communion into his Church of God on earth, whose gospel and worship shall be Love and Labour for human good without distinction of sect or creed. Rev. John Page Hopps, brave and faithful as he has been for many years, speaks out even more frankly and earnestly of the ministry of the unseen, the inspirations from the departed, and adds the claim of spirit presence as a plank in the platform of his endeavour to realise his ideal of our Father's church on earth.

Shall we have

#### CHRISTIAN SPIRITUALISM

the same as we have *Christian* temperance, &c.? Are we prepared to admit the possibility of such adaptation and adoption?

Dr. Joseph Parker, of the City Temple, London, is a smart man, who every now and then puts himself in evidence and secures free advertisement. He is shrewd and far-seeing, and is evidently determined to profit, as far as can be, by the great strides Spiritualism has made, and therefore preaches the gospel of Spiritualism according to Parker. He would rescue Spiritualism from the unholy and frivolous uses to which it has been put by some fanatical and even vicious persons. He would seek intercourse and inspiration *from God direct*, and while theatrically declaring his bitter repentance of past neglect and sin, presumes to know all about Spiritualism, and to be a fit receptacle for God's immediate favour, that he may become a medium for messages concerning *business, politics, &c.* After this mediums will all hide their diminished heads, *of course.*

On Christmas Day he declared his belief that "the time would come when mental action alone would be sufficient medium for communication between individuals however distant" [he has evidently been reading Stead's Christmas number, and does not desire to be outdistanced] "while communion with the other world would *one day be a demonstrable fact.*" Oh, blind Dr. Parker. The fact has been demonstrated millions of times during the past fifty years! "He maintained that *the Church must adapt its religion* and its action to the changing order of things," a sentiment with which we cordially agree. It is "the Churches" which must come down from their pedestal of assumed piety, not Spiritualism which must crave for their recognition.

#### SPIRITUALISM PURE AND SIMPLE,

free and unfettered, must be our watchword. Spiritualism has compelled conviction, and has already done much to curb the rampant intolerance and bigotry of old Orthodoxy, and to teach materialistic Science to look *all round* in search of truth, and we will not purchase favour at the price of liberty from either.

Man is a spirit now and always, immortal by nature,

progressive in his destiny. Religion is natural to man and is made manifest in Love, Goodness, and Wisdom. Religion and Christianity are not synonymous. The graces of "Faith, Hope, and Love," are not Christian, they are Human. Temperance is not Christian, never was or can be. The Mussulman is more sober and chaste than the average Christian. "Religion," says Canon Wilson, of Rochdale, "did not begin with the Jews; its roots must be looked for in far remoter ages." Its roots must be looked for in the human soul, and its branches have been put forth in all ages. Man's religious aspirations are natural expressions of his spiritual desires and powers. All altars, creeds, churches, and systems of worship embody the ideas and emotions of men about religion. Theologies are man's inventions, his endeavours to express his thoughts, and as humanity grows in spiritual grace, knowledge, and power, so will thoughts change, forms die out, theologies fade, and more enlightened and spiritual modes of manifestation of man's consciousness of the divine will supplant them.

#### SPIRITUALISTS, THE DUTY OF THE HOUR

which devolves upon us is to show the more excellent way. As Rev. J. P. Hopps has eloquently said: "Instead of the fall of man, we believe in the progressive rise of man. Instead of an eternal hell, we believe in eternal justice, wisdom, mercy, and the possibility of endless advance for all, in evolution and development beyond the grave. Instead of salvation by the atoning sacrifice of Christ, we believe in salvation by education, by the orderly progress of the spirit-self in harmony with our heavenly Father's gracious laws, hereafter as well as here. Instead of arbitrary election to life or death, we believe in gradual uplifting for all. And we know that in the near future we shall be abundantly justified."

#### HAS A DEAD BODY EVER BEEN RAISED TO LIFE?

SOME weeks ago I saw in your valuable columns an article on the above subject from the pen of my friend, the Rev. C. Ware. Perhaps a few facts which have come under my own notice will be interesting to your readers, and help to throw some light on the subject.

When quite a youth, or a child I may say of four or five years of age, say sixty-five or more years ago, I distinctly remember hearing my father and others talking about a most extraordinary occurrence which had taken place, near Devonport, of a lady of title being buried, alive as it proved, with a quantity of jewellery on her. The sexton doubtless thought he could make a better use of her jewels than she could in her coffin; so one night he went to the vault where she lay, with a lantern, and proceeded to unburden her of her jewels, but he found a ring on her finger very difficult to remove, so had to use a knife in order to effect his purpose, when the lady awoke and sat up in her coffin. The sexton fled for dear life, leaving his lantern behind him in his fright and anxiety to escape. After the lady had made herself acquainted with her condition she got up, took the lantern, and walked home in the middle of the night. When she arrived the house was quiet, and all the household in bed. After ringing the bell vigorously, a servant appeared at the window, demanding who was there at that time of the night. On learning that it was her ladyship, the servant disappeared in terror, believing it was her ladyship's ghost come back, which naturally caused a general alarm, bringing the gentleman on the scene, who, after a great deal of to do, admitted her ladyship, and found it was not her ghost but her own dear self, in her own material body. This is only in passing.

My first experience was some years ago, while on a visit to Penzance, in Cornwall. I entered a shop for some light refreshments, and while there a gentleman came in for something. After he had left, the lady behind the counter asked me if I knew him. I said "No, I did not." She then said that man lay a fortnight in his coffin to be buried, but the doctor's attention being called to examine some peculiar condition of his body, they ordered that he should not be buried for a while. After lying there for a fortnight he awoke up, recovered from the disease he was supposed to have died of, and this was the very man who had just left the shop.

No. 2 case is more marvellous still. Not many years ago, while travelling on the Cornwall railway, a fellow traveller, who appeared to be a farmer, going to Plymouth market, sat next but one to me, and opposite to him sat a lady with a baby on her lap. Some one made some remark

about the baby, when this man said, "I never see a baby without thinking how marvellous it is that I am here at all." This was said in a very serious, solemn manner. I said in reply, "Why, sir, what do you mean?" He then said: "My mother lay in her coffin to be buried three months before I was born." This reply only excited my curiosity the more, and I asked him to explain what he meant, thinking he had some riddle he wished me to unravel, when he said: "My mother was laid out in her coffin for burial, and the day appointed for the funeral; but the old woman (as he called her) who often attended and dressed dead people for burial, said to the family, 'I would not bury her yet, because there is something very peculiar about the appearance of the body I have never witnessed before; the hands and limbs are not at all stiff, or even so cold as corpses are generally, but there is no sign of life that I can discover, nor is there any sign of decomposition,' accompanied by an earnest entreaty to put off the funeral for a week. This they did, but finding no change in the body they appointed another day for the funeral to take place, but the old woman became more earnest in her entreaties not to bury her, as there was not even then any sign of decomposition of the body. Thus she prevailed the second time. At the end of the third week there was still no change in the appearance, or sign of life in the body, so the family again appointed another day for the funeral. The old woman pleaded yet again for further delay, but this time to no purpose—they would wait no longer. Finding her entreaty was of no further avail, she went to the coffin and thrust a needle into the body, when the woman opened her eyes and sat up in the coffin, quite recovered from her illness, and was thus restored to her family. Three months after I was born. My mother lived for years after, and had other sons and daughters." I have given this in detail as it was stated to me and others in the carriage.

My third case is a most painful one. It even now makes me feel a chill run through my whole body.

About twenty years ago when living in Bury St. Edmunds, I called on a gentleman who was D.D. of the I.O.G.T. and a Wesleyan local preacher, who told me of this case. He said he was well acquainted with a brother local preacher at Ipswich, who came home from his appointment one Sunday night, had his supper and went to bed in his usual health, but in the morning was found dead in his bed and pronounced dead by the doctor. Being a stout man in full habit of body he was buried quickly, but a day or two after some one passing through the churchyard heard knocking coming from this new grave. They gave an alarm, got assistance, and dug up the coffin, but on opening it they found the man had turned himself round on his stomach, and was quite dead, doubtless from suffocation. Now, in the light of those cases, what can be said of the three cases recorded in the New Testament as being resurrected to life from the dead? When read critically and without prejudice, the narrative of Jairus' daughter plainly says she was not dead but sleeping.

The widow's son was being buried it is true, but was he dead or asleep? It appears that Jesus walked over twenty miles through the night and got just in time to meet the funeral cortege, stopped it, and using natural means of awakening him, thus restored him to his mother. There is no apparent reason why Jesus went there but for the very purpose of preventing this man from being buried alive, and no doubt it was the result of clairvoyance. Then we have the case of Lazarus. If he was really dead then Jesus told an untruth, for he said, according to the narrative, "his sickness was not unto death." After saying so he appears to have left that place for several days. When he said to his disciples that he must go and awaken Lazarus out of his sleep, his disciples said, "Lord, if he sleep he shall do well," when Jesus replied and said plainly that Lazarus was dead. Is not this a plain interpolation? It reads so to me. If not, then the popular theologian can take which horn of the dilemma he pleases—either that Jesus told a lie, or that Lazarus was dead, which I cannot believe because of the very natural means used to awaken him—i.e., calling to him in a loud voice; therefore he was not dead nor stinking, as his sister had supposed, but was simply buried alive in a trance. C. T. P.

NOW READY.—After some unfortunate delay the story, "Spirit Guided," is now ready, in stiff paper covers, price 1/-, post free. It needs no recommendation to the readers of *The Two Worlds*, and we trust they will make use of it as a little missionary for introducing Spiritualism in a pleasant form to their friends and acquaintances. Our object in writing it has been to serve the cause, and we trust we shall receive generous support, as we have to expend a considerable sum of money in this reproduction.

## VOICES FROM THE PEOPLE.

THE SMITHS, 1893.

It is curious that two of the thus named of the human family should attempt, individually or in concert, to block the way of the great wave of spiritual thought now flooding the world, but I instinctively remember the old woman, who, mop in hand, said to the Atlantic, "Come no further." Periodical spiritual literature is not yet to be had on the bookstalls of the Strand monopolist, but there is a way of making them leap on the tables (as we have read the books of sacred history did when "bishops prayed.") The god of the magnificent Strand offices is surely *£ s. d.*, but he is like the devil, only a subordinate deity, and is amenable to the law of supply and demand, and can, therefore, be forced into a surrender. Let every Spiritualist "whenever he takes his rides abroad," ask at these sale stalls for one, any, or all of our periodical literature, and not "grow weary" in (this) "well-doing." If persistently carried out, I venture (though not a prophet) to predict such an increased circulation as would be a surprise to all of us. A few words for Frank S.— I referred to him aforesaid when the Rye Tabernacle was building, having spied cut into the stonework, "One Baptism." Before this Mr. Smith had preached in Peckham Hall, adjoining the residence of a gentleman whom I often visit. It seemed then as if he were doing good by the flock who went to hear him. Now, with increased publicity in an attractive building, he finds it necessary to fall foul of some of the most innocent people in the world of the crimes he alleges, and who (if he only knew it) demonstrates the truth which presumably he teaches, viz., human immortality. He would destroy these "innocents," and thus cut off the "Christ that is to be." Alas for him and this final effort to popularize himself, his dogmas and finances, by vilification of others certainly as good as his party and a good deal more enlightened. I say no more on his mean, slanderous, false abuse, as I think he is pretty well screwed down by you and others; but if he is only in trance and does revive, and still declines a newspaper debate, preferring a fight *vis à vis*, I will find a gentleman (not far from the Rye) who will be delighted to meet him. As to his nominee authorities, G. H. Pember (how long has he been Rev. ?), Mr. Veitch will remember an interview with him in the hall before-named after one of his lectures. When "heckled," he shuffled, winced, and made his escape, like the Frank of the Smiths. "Earth's Earliest Ages" presented to me years ago by a devoted creed-bound relative aiming at my re-conversion, only confirmed me in my "down-grade" inclination. Pember's book should be read by Spiritualists. He does not attempt to deny the phenomena, but ventures his own absurd theory to account for them, that he may keep in touch with dying orthodoxy I suppose. Perhaps Mr. Pember would now undertake a debate on Spiritualism (before declined), and if Rev. F. Smith could grant his tabernacle for this purpose, truth would be evolved. The gentleman I before referred to would not be particular in debating either with a layman or parson on Spiritualism as a religion, science, or philosophy.

BEVAN HARRIS.

Newcastle-on-Tyne.

## "SMALL GAME" AND SPIRITUALISTIC TEACHING.

DEAR SIR,—Kindly excuse a stranger's intermeddling, but the Rev. Frank Smith's (Oh, that he were as *frank* as his name) abominable charges against the cause of Spiritualism compel me to state that having from my earliest years been indoctrinated with the strictest orthodoxy, and having, nearly four years ago (very suddenly) lost my dear wife, a friend at Reading kindly introduced Spiritualism to my notice. Since then I have regularly read *The Two Worlds*, and occasionally *Light* and *The Medium*. The first thing that struck me on reading them was the high-toned morality which they inculcated, and the absolute purity of life and conduct constantly insisted upon therein, and that Spiritualism was based upon a natural law, whose working was most felicitously expressed by no less a personage than the Apostle Paul, viz., "Whatsoever a man soweth that shall he also reap," &c.—Respectfully and fraternally yours,

JOSEPH MOSDELL.

Mortimer, Berks, Jan. 1, 1893.

## SPIRITUALISM AND CHRISTIANITY INCOMPATIBLE.

DEAR SIR,—Referring to "Sunlit's" letter, I should like to state my reasons for urging the incompatibility of Spiritualism and Christianity, as he truly says "there are others who are constantly trying to reconcile them;" and also because, as you aptly put it, it would be "Christianity first, and Spiritualism nowhere." I do not know whether it is necessary to reconcile Spiritualism with the religions he enumerates, but if "Sunlit" thinks so, I have no objection. At present I am only dealing with Christianity, as I know more about that than those he names. The last paragraph in his letter I entirely agree with, and trust that in the fulness of time it will be brought about; but we cannot have a solid basis of truth to commence with, to get at which necessarily entails clearing away a great deal of false sentiment. The great difficulty appears to be that so-called Christian Spiritualists fail to understand what Christianity really is. It cannot be too often repeated that Christianity means the doctrines professed by Christians, which comprise a belief in Christ being the Son of God, or rather God the Son, incarnated through a Virgin, whose mission was to save mankind from eternal torment hereafter, through belief in him as Christ the Lord. Reference to "The Creed, the Burial, Marriage, and thanksgiving after childbirth services," fully confirm this. Spiritualism flatly contradicts the whole theory of man's future as maintained by Christianity, and consequently creates a gulf which cannot be bridged. The beautiful philosophy contained in the Sermon on the Mount, attributed to Jesus, was in all probability never given by him, as there exists no record outside the New Testament (which was compiled too long after his time to be reliable) that they originated from him only. On the other hand, there exists so much evidence that these teachings were ages old, long before he came on earth, that the only inference is they were known to those who were responsible for the creation of the Christian creed, and were, by them, placed to the credit of Jesus of Nazareth. The history of Jesus and Christina are far too similar to leave much room for doubt that one was simply a copy of the other. If there were, it would be only too eagerly dealt with by the clergy, instead of being left severely alone. There seems to be a wave of combativeness to

Christianity just now, from many quarters. Its pretensions are being closely examined, its origin disclosed to the light of day, and its past cruelties rising in evidence against it. We are now beginning to understand what manner of man was Thomas Paine, and to appreciate his immense work on behalf of man's emancipation from theological thralldom. The newspapers are taking him up. M. Conway's "Life of Paine" is creating great interest, which will do much for Spiritualism, as Ingersoll is now doing in the United States, by his inexhaustible attacks on the theological God and his prophets. Your own journal seems just now devoted to the same subject, by tracing step by step the origin of all religions. The quotation from the "Principles of Nature" points to the same condition, and modern thought is tending towards the same end. There is a necessity for all this. I have no doubt they are all responding to the impressions from the spirit-world. Our societies will have to discontinue trying to pour new wine into old bottles, or they will find themselves effaced by others who will fearlessly teach the truth in these matters. It is an easy transition from Christianity to Freethought, from Freethought to Spiritualism. Only from demonstrable proof can a man become a Spiritualist. Then, however, the rational teachings it unfolds are eagerly accepted as the long-sought revelations which open our minds a little to the wondrous plan of life. I believe this year will see a marvellous stirring in the Spiritualistic world, and we shall all have to be up and doing. Trusting that you may have a prosperous new year.—I remain, &c.

238, Southampton Street,

W. H. EDWARDS.

Camberwell, Jan. 1, 1893.

## THE WORK OF MR. RICHARD GROOM.

DEAR SIR,—Permit me to acknowledge and briefly set on record the long and persistent labours of one of the most devoted men who ever joined the ranks of Spiritualism, viz., Mr. Richard Groom (whose passing to the higher life has been notified). He was one of the early pioneers who helped to launch our good ship upon the waters of publicity, and for 15 or 20 years stood firm by the helm and faced with an unflinching manliness the fierce and turbulent opposition of its adversaries. A Spiritualist of the toughest fibre, a plodding assiduous worker, he would do anything rather than it should remain undone, and considered it a privilege so to do. Spiritualism to him was the all-absorbing theme he distinctly felt it his mission to spread it broadcast; and never relaxed his efforts until his health failed and his constitution broke down. Mr. Groom witnessed the formation and dissolution of many societies, and stood by the movement in all its vicissitudes; he saw societies flourish with the influx of members with whom Spiritualism was but a "seven days wonder;" and when the enthusiasm evaporated and the numbers dwindled down, friend Groom would be still at his post to do the work and pay the bills. He was a zealous supporter of Mr. R. Harper's open-air work in Birmingham, and distributed literature to crowds in the street and sold it at the lecture hall. He was always ready to give a reading, take the chair, or make a speech, nor did he forget to keep a keen eye on the collection plate. Though not a man of polished manners or fine scholastic attainments he had a firm and penetrating grasp of Spiritualism and exerted a beneficial influence in keeping its rational and humanitarian aspect to the front, and was equally astute in holding at bay the encroachments of Christian Spiritualism and the personal hobbies of fanatics. With an open, honest fidelity to the revelations of truth he worked on year after year as a humble servant to a noble cause, and would often make grateful acknowledgments that he was its eternal debtor for the good and uplifting influence it had upon his naturally melancholy spirit; where there would otherwise have been despair and doubt there was happiness and hope. The labours, too, of his wife in the cause he loved so well, and the successful exercise of her mediumship, was a source of great comfort and gratification. In consequence of his long and severe illness her work has been somewhat restricted of late. As there are improvements to be made in the life and work of all men, so there are lessons to be learnt. Let us then remember our brethren for the good they have done.

Birmingham.

A. J. SMYTH.

[We are grateful to Mr. Smyth for the above just meed of praise. We had intended writing something of the sort ourselves, feeling that it ought to be done. We knew and esteemed Brother Groom for many years, and cordially add our tribute of respect, and desire to express our sincere sympathy with Mrs. Groom.]

## PHYSICAL PHENOMENA AT SHEFFIELD.

DEAR SIR,—Having occasion to spend a few days in Sheffield I stopped at Mr. Hardy's, in Pond Street, and he accompanied me to the Spiritualist Rooms to hear a lecture by the control of a young man who resides at Parkgate. The young man is uneducated. A paper was read from Mr. Celestine Edwards, of the Christian Evidence Society, condemning Spiritualism, to which the medium's controls very ably replied. At night a few ladies and gentlemen, with myself, formed a circle to get some tangible facts. The sitters were myself (Thomas Dabbs), Professor Dudley, Dr. Barnes, Mr. Padley, Mr. Currey, Mr. Hardy (his son being the physical medium), Miss Waite, Mrs. Hardy, and Mrs. Dudley. To get further proof Mr. Hardy, sen., was seated on a form at the back of a circle, imprisoned by two gentlemen who held his hands the whole of the time—there was no possible chance of his moving. We had the medium's hands firmly grasped by Professor Dudley on one side and Miss Waite on the other. We had not sat long before the controls spoke and asked us to take notice of the notes of the piano which was played for some length of time, both soft and loud. Also the strings of a banjo were continually played until the bridge gave way; then they used the tambourine, and placed chairs bottom upwards hanging on the sitter's chair. Mrs. Hardy saw clairvoyantly a spirit, named "Peter," and her own son Willie.

Now, sir, if this is not a proof of spirit identity I know nothing about spirit manifestations. I have had many years careful investigation by myself travelling about the United Kingdom, and have seen some most wonderful things when there has not been a soul in my room but myself and spirit friends. Mr. Edwards should make himself acquainted with the truth; he would then have authority to speak. I write you this that local friends may know what is going on in their midst.—Yours truly,

THOMAS DABBS.

35, Sewerby Street, Moss Side, Manchester.

## A STRANGE EXPERIENCE.

DEAR SIR,—I see some one asks you for a story of a haunted house, so I will tell you of a spirit manifestation that took place in my childhood, and will give you the particulars as nearly as I can recall them. It is over sixty years ago. I am a native of Boroughbridge, Yorkshire. My father was a member of the Primitive Methodist church (Ranters). Boroughbridge is in Ripon circuit. My father was a local preacher and class-leader. Our house was the headquarters of the preachers in our village. Near Ripon was a village called Azerley. I think two brothers lived there, named James and Thomas Mann; one of them had a Mr. Clarkson, a blind man, boarding with him, who had property enough to support himself. After he died he troubled Mr. Mann a great deal, and it got noised about in the neighbourhood. Mr. Mann must have been both clairvoyant and clairaudient, but his wife could see nothing. The spirit pulled the clothes off the bed. One Wednesday, when Mr. Mann was going home from Ripon market, walking behind his cart, Mr. Clarkson walked beside him. He spoke to the spirit, and wanted to know why he troubled him. The spirit replied that he ought to have spoken before, and I think said that the trouble was that Mr. C.'s property had not been disposed of as he wanted it. Mr. Mann was to meet him in a certain field the following Saturday night. Mr. Mann asked if he might bring his brother with him. He might, but not into the same field. I think Mr. Mann did not enter into many particulars, or I have forgotten them. I remember that he asked the spirit if he was happy. His reply was, "Lost, lost for ever." I recollect that father was a subscriber to the "Primitive Methodist Magazine," and that was where I read the account, and heard it talked about by the preachers. I cannot give you the year, but it must have been between 1826 and 1830. If you can get one of the old magazines as above it will give you a strong point on spirit manifestation. I have been a Spiritualist for forty years. Glad to see that my old county is doing so well with Spiritualism. Am pleased with *The Two Worlds*, and circulate it among my friends here.—Wishing you every success, I am yours,

AN OLD YORKSHIREMAN.

Villa Ridge, Puleski Co., Ill., U.S.A.

## CHRIST THE SUN.

DEAR SIR,—I have been much interested by the extract on "Christ the Sun," from the lecture by Hugh Junor Brown. I think this is just the sort of knowledge required to dispel for ever the erroneous opinions commonly held regarding the Bible and Jesus. Any person who cares to study a little astronomy can easily trace the relationship of the Twelve Apostles to the twelve signs of the Zodiac; and Jesus to a personification of the sun. The Twelve Apostles would be represented as follows: (1) Simon, called Peter, Aquarius; (2) Andrew, his brother, Aries; (3) James, the son of Zebedee, Leo; (4) John, his brother, Virgo; (5) Philip, Sagittarius; (6) Bartholomew, Scorpio; (7) Thomas, Capricorn; (8) Matthew, Taurus; (9) James, son of Alphaeus, Libra; (10) Thaddeus, Gemini; (11) Simon the Canaanæan, Cancer; (12) Judas Iscariot, Pisces. The twelve tribes of Israel are likewise an allegorical picture of the twelve Zodiacal constellations, and also the twelve gates of the temple as seen by John (Revelation xxi.) and the twelve foundations of the same. Then, in the "prophecy" of Jesus, relating to the end of the world, it is easy to trace the allegorical representation of the decline of the power of the sun in the winter months, and the ultimate triumph of the Sun—or Jesus—over the powers of evil and darkness, or the cold, dark, dreary, winter months. "And then shall they see the Son of Man coming on the clouds of heaven with power and glory;" which means, that when the winter months are passing away the sun gains more power, and heralds the coming of the summer. The Bible is incomprehensible, except as an astronomical allegory; look at it from that standpoint, and it becomes ablaze with a grand truth—the representation of the march of the Sun through the twelve signs of the Zodiac. The drama of the so-called life of Jesus is repeated every year. The Sun has been personified as Jesus; the twelve constellations of the Zodiac as his apostles, and every motion of these celestial bodies have been terrestrialised, then put together in the form of a narrative, handed down to us to believe *literally*. One gets little thanks for talking plainly on these matters—even from a great many Spiritualists—people reverence and believe in the *old*, simply because it is *old*, and they have been *told it is true*. The strangest part of the matter is, that so many readily believe the assumed "miracles" of 2000 years ago, and yet ignore the simple facts of Spiritualistic phenomena *to-day*. Every progressive Spiritualist should get at the rationale of the old beliefs, and a calm, clear, unbiassed reasoning will soon convince them that neither a personal Jesus nor Apostles ever existed. I know it seems difficult for some to exclude from their thoughts associations and personages which early religious and mistaken training has brought them acquainted with, but the effort ought to be made, and once the mind is free, a state of calmness and satisfaction is the result. Men saturate their brains with old and musty creeds, they chain themselves to the past, they hang their faith on the unproved statements of creed-ridden priests, only to cloud the mind, and prevent the inflow of the ever present truth. The soul says, "upward and onward"—to progress is to change every moment, to leave for ever behind us the dust of the past. To fix our thoughts and ideas is but to stand still. The soul abhors fetters, even in thought. In our quiet and dispassionate moments we feel our infinity; to believe in limitation is to crush the highest powers of our being. Why, then, bow the knee, and sacrifice our dignity to ancient myths and allegory? Is there not enough truth to-day? and will not the next day show us more than we can comprehend? We shall only be happy as long as we *anticipate* and *hope*. Every moment we *realise* something, and that moment adds to the past; the next brings something fresh and unexpected. Thus, infinite expectation and infinite realisation bring infinite happiness, and the river of God's eternal love flows on for ever and ever.—Yours truly,

74, Cobourg Street, Plymouth.

W. J. LEEDER.

## PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—Mr. B. Plant gave very good lectures: "The flowers of humanity" and "Is man a spiritual being?" Mr. Plant spoke normally for the first time in Ashton. Clairvoyant delineations; many recognised.

ATTERCLIFFE.—A grand day with our local medium, Mr. G. J. Johnson. "Death" and subjects from the audience were ably dealt with. Psychometric readings were well appreciated.—J. G., cor. sec.

BACUP.—Mr. W. Nuttall, of Rochdale. Afternoon: "Is Spiritualism Divine?" was spoken on by the controls. Rev. Dr. Parker's recent allusions met with pertinent criticism. Several present remarked that the discourse had been deep, and had opened out wide fields for future study and contemplation. At night, "An hour's communion with the so-called dead" afforded a pleasing theme for consideration, and was followed by two spirit controls, showing variety in regard to their conditions on awakening in spirit life.

BEIGHTON.—Dec. 18: A grand time. Mr. W. C. Mason's controls delivered an address in masterly style. Psychometry fully recognised.

BIRMINGHAM. Oozells Street.—Dec. 25: Inspirational address by Mr. Knibb and good psychometry. This being our friend's first attempt at psychometry in public we compliment him upon his success. Jan. 1: An address by Mrs. Manton, and good clairvoyance. Questions were also dealt with from the audience in a manner evidently appreciated by all. Jan. 22: Mr. Victor Wyldes. The committee desire to thank all friends who have assisted them during 1892, and trust they will continue their kindly aid.

BLACKBURN. Freckleton Street.—Afternoon: Mr. Tyrrell named a baby. Mr. J. T. Ward gave good practical advice. Mr. Taylor spoke on "Is there any evil, and, if so, whence comes it?" Five clairvoyant descriptions by Miss Eleanor Booth (nine years of age), three recognised. Evening: Messrs. Wolstenholme and Coupe related experiences in Spiritualism. Mr. Taylor spoke on "What do we gain by being Spiritualists?" Miss Booth again gave seven descriptions, six recognised, and seemed to create much surprise amongst strangers. Good audience, considering it was the first Sunday for a long time we have advertised the platform to be occupied entirely by locals.—J. T.

BLACKBURN. Off Northgate.—Jan. 1: We opened this hall to-day with good circle and harmonious conditions. Afternoon: Our local mediums gave their services, Mr. C. Lawton giving a grand address on "Excelsior." Miss Janet Bailey gave good clairvoyance. Evening: Mr. Lawton gave an instructive and impressive address on "Who and what is God?" Followed by successful clairvoyance by Miss Janet Bailey. Our Chairman (Mr. Coppock) gave an introductory address befitting the occasion at the commencement of each service. Good audiences. The committee desire to thank all for the practical sympathy extended, which has made these opening services a thorough success.—S.

BRADFORD. Boynton St.—Mrs. Whiteoak having so far recovered from her severe illness was able to fulfil her duties again. Afternoon: She wished us a prosperous New Year, and hoped we should be loving and harmonious. Evening subject: "Spiritualism and its Teachings." Good clairvoyance, which gave every satisfaction. We hope Mrs. Whiteoak will now be able to continue her labours.

BRADFORD. Norton Gate.—Mrs. Mercer's guides spoke on "Samuel's Mediumistic Experiences," and urged her hearers to develop their spiritual gifts. [If you must use a postcard, please don't crowd so much upon it. We cannot spare time to re-write your reports.]

BRIGHOUSE. Martin St.—Mr. J. Lund discoursed ably on "The Past and the Present," and related his experiences in Spiritualism for the last forty years, which was thoroughly enjoyed. Clairvoyance and psychometry given in a most remarkable manner, mostly recognised. The local paper gives a good report of the annual tea and entertainment of the Spiritualists' Society, on Dec. 24. About 150 persons sat down, and there was a crowd at the entertainment, and a pleasant evening was spent. On Monday, the 26th, "the first Christmas tree and sale of work promoted by the Society was opened by Mrs. George Bentley, there being a large assembly at the opening ceremony, over which Mrs. J. Waterhouse presided. The stalls, which were well stocked with useful, plain, fancy and ornamental articles, were in charge of the following: Drapery stall, Mesdames Beverley and Parkin; fancy goods stall, Mesdames Crossley and Sharpe; fancy drapery stall, Mesdames Halstead and Smith; refreshment stall, Mesdames Waterhouse and Kilburn; galvanic battery, Mr. J. Shillitoe; Christmas tree, Mesdames G. Bentley and W. Brooke; fairy pool, the Misses Bentley. The accessory attraction was an exhibition of natural history curiosities under the charge of Mr. Dan Robinson, which contained a large and varied collection of birds, reptiles, &c. The dialogue, 'Sarah Riddle's Tea Party,' was repeated at intervals, and several songs and recitations were given. The sale was continued on Tuesday, and has realised upwards of £20."

BURNLEY. Guy Street, Gannow Top.—Miss Cotterill discoursed on "The Angel Messengers to Mankind," and "Experiences of Life in the Slums of London as a Salvation Captain." Satisfactory psychometry.

BURNLEY. Robinson Street.—Mr. Campion gave good addresses on "Are we on the right track?" and "Is Religion a Failure?" containing many pithy and stimulating remarks, interspersed with some interesting experiences of the speaker.

BURNLEY. 102, Padiham Road.—Mrs. Bennett's guide gave short addresses in a very plain, straightforward manner, much appreciated. With a little further development she promises to become a very useful medium. Evening: Mr. Proctor gave his experience how he became a Spiritualist, after 40 years of Orthodoxy as a class leader. Sunday next: Mr. Davis.—James Wilkinson.

FELLING. Hall of Progress.—Christmas Day: Mr. J. Clare paid a high tribute to the man Jesus, and also to the Christ principle, the combined love, harmony, and peace of mind, that cement all mankind. He very ably reviewed the year's work, in which he has played a prominent part; he has given 133 lectures, written upwards of 100 essays to different periodicals, and has 13 lectures down for 1893. Secretaries of societies

"THE KEY" for January contains, as usual, some interesting matter, and is, we are glad to learn, making great headway. Mr. D. Younger is contributing a series of useful articles on medical herbs, one of which has been reprinted in *The Globe*.

in the Yorkshire district would do well to secure his services. I believe he will travel to any part where he can reach his home so as to resume work on Monday mornings, for his railway fare and accommodation. Address, 69, Northbourn Street, Newcastle-on-Tyne. Dec. 26: The annual tea and concert was a good success. A capital tea provided by Mrs. Hall, and a good programme well performed. Jan. 1: Mr. J. G. Grey gave a sterling lecture on "The Latent Powers in Man," entreating every one to try and develop them. He was awarded a hearty vote of thanks.—J. D.

**GATESHEAD.** Team Valley Terrace.—Mr. Stevenson gave a splendid address. Mr. Weightman, chairman. Dec. 26: Our annual tea, concert, and dance was a great success; every one worked very hard. Many thanks to all.—M. M.

**GATESHEAD.** 10, Shipcote Terrace.—A splendid meeting. Mr. Wilson's guides spoke on "A Review of Reviews." Subject highly appreciated.

**HALIFAX.**—Mr. J. C. Macdonald (who missed his train in the afternoon, Mr. Raisbeck making an excellent substitute) dealt with four subjects in a very masterly manner, to the satisfaction of all. Monday, a grand free tea was given to draw our members together for the half-yearly meeting and election of officers. President, Mr. J. Neil; vice-presidents, Messrs. B. Downsbrough, W. Baume, S. Binns; treasurer, Mr. A. Bailey; financial secretary, Mr. J. Holroyde; committee, Messrs. Hudson, Laycock, Longbottom, J. Marshall, G. N. Lee, T. Sutcliffe, Butler, M. Greenwood, Mesdames Marshall, Laycock, Sutcliffe, Rowley, Longbottom, Greenwood, Dunn, and Crowther; hall cleaner and caretaker, Mrs. Newton; librarian, Mr. M. Greenwood; organist and choir-master, Mr. J. Brier; corresponding secretary, Mr. F. A. Moore, 23, Colin Street, Halifax. Last sick committee was re-elected. The balance-sheet was read, showing the society to be in a very healthy condition.

**HACKMONDRIE.** Blanket Hall Street.—Mrs. France gave two interesting addresses on Sunday, to fair audiences.

**HEYWOOD.**—Wednesday: Mrs. Best led the circle with great success, the descriptions being well recognised. Sunday: The year was well commenced by Mr. Tetlow, "Looking Backwards," being a retrospect of the commencement of Spiritualism, its trials and triumphs up to the present. Evening: "Looking Forward," showing the prospects and aspirations of spiritualistic thought, what can be obtained by a united effort for the great cause of freedom. Psychometry.

**HUDDERSFIELD.** Brook Street.—Dec. 18: Mrs. Green gave much satisfaction to crowded audiences. Clairvoyance very good. Dec. 25: Mr. Tetlow had very good meetings; conditions excellent; good results. Dec. 26 and 27: very successful social parties for adults and Lyceumists respectively. Sunday, Jan. 1: Mr. George Featherstone has spoken well to moderate audiences.—J. B.

**LEICESTER.** 201, Humberstone Road.—Annual banquet and entertainment, Thursday, December 29th, when a full gathering joined in a very happy social. A long and varied programme was very ably performed, and the evening's enjoyment concluded with a humorous sketch. Mr. William Allen was duly awarded (after examination) the certificate of the institute, and Miss Anna Ley, of Bristol, has received the "diploma" of same. We begin the new year with renewed energy and aspiration.

**LEICESTER.** 67½, High Street.—The controls of Mrs. Richards spoke from "Quench not the Spirit," &c. They begged us all to be up and doing, especially young mediums, so as to spread more knowledge among the children of earth. Good after meeting.

**LONDON.** 311, Camberwell New Road, S.E.—Watch night séance. Many were brought together to realise the nearness of our beloved spirit friends. All expressed their determination to make the coming year one of true spiritual development. Sunday evening, a memorial service for our departed friend, Mrs. Watkins. Mr. Wyndoe gave a pathetic reading on "Immortality." Mr. Long spoke as to the definite knowledge of the spirit existence of our risen sister, claiming death to be a birth into the spiritual realms.—N. G. Coots, hon. sec.

**LONDON.** Marylebone, 86, High Street.—Mr. C. Hunt spoke of the "Certainty of spirit communion through trance-mediumship." In order to secure this great boon it must have been tested and proven that the medium, the principal controls, and the sitters are honest and truthful spirits and persons. The speaker gave an account of many relatives, friends, and some strangers who had given messages—varied, messages of love and tenderness—referring to old times and places, to incidents, some of them never to be forgotten, and of life and progress in the summer land, &c. Old workers, including Mr. Cogman, Dr. J. Burns, Mrs. MacDougall Gregory, Mr. and Mrs. Hearn (mediums), Mr. Ashman, Mr. Cowper, &c., &c. "Where is thy victory, O grave!" Let us thank God for this revelation of continued conscious life.—C. H.

**LONDON.** Peckham, Winchester Hall, 33, High Street.—Morning: An interesting discussion was opened by Dr. Bass on the "Solar system." Evening: Mr. Butcher's control kindly spoke, referring mainly to the work of the society during the past year, and gave encouragement to continue our efforts to bring the truth of Spiritualism before the people. I have another letter inserted in both the *South London Mail* and *South London Press* in reply to Frank M. Smith's slander on Spiritualists.—J. T. Audy.

**LONDON.** 14, Orchard Road, Shepherd's Bush.—In the absence of our appointed speaker, Mrs. Mason kindly gave a special séance, her guides giving test proofs of the truth of the spirit return. Several spirits, relatives of the sitters being recognised.

**LONDON.** Walthamstow, Clarendon Road.—Several controls from the spirit land spoke through Mr. Brailey, on "Charity" and "Truth." A year's retrospect, by the medium's father, giving an account of his first communications, and by one of his guides "From Glory to Glory." Several solos were also rendered.

**MANCHESTER.** Tipping Street.—Mrs. J. A. Stansfield's controls gave a very appropriate discourse on "Ring out the Old, Ring in the New." Our public circle will be held every Thursday instead of Monday, at 8 p.m. Conductor, Mr. Wm. Lamb.—R. D. L.

**MANCHESTER.** Palmerston Street, Moss Side.—Our first annual Christmas tea-party of Spiritualists and Lyceum members was in every way a success. An entertainment was given and games were thoroughly enjoyed by the children. Jan. 1: Mr. Sutcliffe gave a fine address on "Spiritualists' Mission to Mankind." [Psychometry gave great satisfaction.—J. B. L.

**NELSON.** Bradley Fold.—Mr. Pilkington's controls gave excellent and instructive discourses on "The Chemistry of an Atom" and "The Chemistry of the Soul," etc., and "Do Spirits Return?"—D. H. B.

**NEWCASTLE-ON-TYNE.**—Jan. 1. Mr. J. J. Morse, the eloquent trance lecturer, gave two addresses as follows; morning, "Christ and Chronos;" evening, "Through Fire to Freedom." Both were delivered in his usual first-class style, and gave great satisfaction.

**NORMANTON.**—Dec. 26: Sixty persons sat down to a good substantial tea, all free. A few strangers were so delighted with the tea and entertainment that they voluntarily left silver, some 1s. some 2s., to the amount of 13s. Is not this a sign of progress? Free giving followed free receiving. We determined to begin the new year well and try home talent. Members in the afternoon each gave their experience in Spiritualism, for mutual benefit. Evening: Mrs. Baker, a member, kindly, for the first time, gave a very nice trance address. We are progressing favourably. Mrs. Backhouse took the chair, and gave a brief address on St. Paul's advice to Timothy, "For God hath not given us the spirit of fear, but of power and love and of a sound mind." All were satisfied.—Chas. Illingworth.

**NORTHAMPTON.**—The last two Sundays our meetings have been conducted by local friends. Attendances rather below the average, owing to Christmas holidays and the very severe weather.

**OLDHAM.** Bartlam Place.—Circle, Dec. 29. Mr. B. Plant gave very successful clairvoyance to a moderate audience.—Cor.

**OPPENSHAW.** Granville Hall.—At the members' meeting on December 18, a proposal to close the society was made, but was not carried. All the officers gave up their offices, with the exception of the secretary, but this did not daunt us. As we were determined to carry on the work, we elected new officers, and shall be very pleased to see old and new faces. On New Year's Day our esteemed friend Mr. R. A. Brown spoke ably on "The work of Spiritualism and the duty of Spiritualists," which I should think would be taken home by some who were in the hall. Speakers willing to come for expenses only to help us out of this difficulty, will oblige by corresponding with T. H. Lewis, 540, Gorton Lane, Gorton, Manchester.

**PLYMOUTH.**—Dec. 25: The services were marked with earnestness. The evening meeting was filled with the spirit of love. Seven persons spoke, all under spirit influence. Mr. Guist, a dear brother (clairvoyant), testified to the presence of many angel forms participating in our meeting. May the truth be glorified.—A. P.

**RAWTENSTALL.**—Mrs. Robinson was absent through illness. Afternoon, we held a circle. A reading was given, and a spirit friend gave a short, pleasant address through one of our young mediums. Evening, Mr. Palmer gave an admirable address to a fairly large audience, who were well pleased.

**ROCHDALE.** Penn Street.—Miss Jones, of Liverpool, took our anniversary services, and gave good address. Her psychometry was very successful. We are looking forward for still better times. It is two years since this room was opened. Truth must live.

**ROCHDALE.** Regent Hall.—Public circles afternoon and evening, conducted by Mrs. Worwick. Moderate attendance.—J. B.

**ROYTON.**—Dec. 31: Members' tea party. The following officers elected for 1893: President, Mr. W. Chisnall; vice-president, Mr. W. H. Taylor; financial secretary, Mr. T. Calvery; corresponding sec., Mr. James Ogden; treasurer, Mr. R. Chadwick. Committee, all male members over 18 years of age. Jan. 1: Mrs. Griffin spoke on "Spiritualism and Orthodoxy" and "The importance of love." Clairvoyance followed. A young and promising medium; with a little more experience will be good. Mediums, please note change of secretary—Mr. James Ogden, 3, Rochdale Road, Royton.

**SOWERBY BRIDGE.**—Pleasant and instructive meetings lately. Speakers: Mrs. Green, Miss Patefield, and Mrs. J. A. Stansfield. Sunday afternoon Miss Thorpe named two children, viz. Jessie Sutcliffe and Marion Greenwood—the first being Mr. Jos. Sutcliffe's grandchild, the other the writer's child. The spiritual name of the first was "Purity," and to the second "Sunbeam." The advice to parents, as regards instruction and their responsibility, was especially good. Evening: Mr. Ringrose being ill, Mr. H. Crossley, of Elland, was present, and being invited took the platform. It is to be regretted that he expressed his doubts as regards spirit return and manifestation. We scarcely think he acted wisely in expressing himself thusly, when, at the same time, he was controlled by a spirit and gave clairvoyant descriptions.

**STOCKPORT.**—Mr. Lomax related experiences how he became satisfied of spirit existence and communion. Night: "The Angels' Message of Peace on Earth," &c., was the subject of a good discourse. Remarkable clairvoyance. Fair meetings.—T. E.

**WAKEFIELD.**—Dec. 18: Mr. Metcalf gave us his experience, and showed how he became a medium. Remarkable tests of clairvoyance were highly appreciated. Jan. 1: Mrs. Herbert Holt, of Bowling, did remarkably well, considering it was her first public effort. Clairvoyant descriptions all recognised but two. We earnestly wish she may be able to benefit humanity.—Cor.

**WIBSEY.** Hardy Street.—A good day with Mr. Hilton. The discourse by his guide on "Spiritualism, what does it teach?" was exceedingly good. On Sunday next, Jan. 8, Miss Calverley at 2-30 and 6. Wednesday, 7-45, Mr. Hilton.—P. B.

**WIBSECH.**—Mr. D. Ward gave an excellent discourse on "Has any man seen God at any time?" He definitely denied that man had seen God and proved his statement by scripture. We may see God in His works, even in the blade of grass. Clairvoyant delineations, mostly recognised.—Wm. Hill, junr., sec., 31, Albert Street.

#### THE CHILDREN'S PROGRESSIVE LYCEUM.

**LEICESTER.**—Prizes were awarded for conduct and attendance by Professor Timson in forms of written charts of character, talents, health, &c., to Miss Edith Smith, Masters Fred Smith and Alf White for conduct, and to Miss Lydia Lakin and Master Charles Lakin for attendance and punctuality. We trust there will be a revival of interest and an earnest endeavour to make Leicester the Lyceum Centre for the Midland Counties. It is a pity societies do not take more interest in the Lyceums, seeing that from them our future societies will be largely supported.

**MANCHESTER.** Moss Side.—Moderate attendance, 2 visitors. Marching and calisthenics well done. Recitations by Misses McCellan,

Valentine, Furness, and Leicester Morgan. Mr. J. B. Longstaff conducted.—J. B. L.

OLDHAM. Bartlam Place.—Dec. 31: A goodly number of Lyceumists and friends sat down to a good tea, afterwards games and dancing. Sunday, Miss Venables discoursed on "Peace on Earth and Goodwill Towards Men," and "The Evolution of Man," followed by successful clairvoyance. Officers elected for the present six months: President, Mr. Butterworth; vice-presidents, Messrs. Britland and Savage; corresponding secretary, Mr. Barker; financial secretary, Mr. Shaw; treasurer, Mr. Hill; reporting secretary, Miss Tute; Lyceum conductor, Mr. W. H. Wheeler; assistant conductors, Mr. A. E. Linley and Miss Tute; librarian, Master A. Wainwright.—A. E. L.

PENDLETON.—A short discussion. Recitations by Annie and Esther Winder and Esther Rimmer. Mr. Crompton conducted.—B. C. W.

ROCHDALE. Regent Hall.—Miss Bertha Rothwell ably conducted in new calisthenics. The Sea group (males) held a lively and interesting discussion on various subjects, the principle being, "If a man gets drunk is his spirit drunk also?" Chairman, Mr. E. Stott.—J. B.

STOCKPORT.—Dec. 26: An excellent entertainment. Our good friend Mrs. Hyde, of Manchester, sent a large box of toys, which were distributed from a tree to every child present without distinction. Many thanks to our sister for this and other acts of kindness. Jan. 1; officers elected: Conductor, Mr. T. Edwards; guardian, Miss S. Kenyon, assistant guardians, Miss Rowbotham and Master Shaw; musical director, Mr. W. Axon; captain of guards, Mr. R. Stone; guards, Messrs. W. Shaw, T. Boulton, and G. Copping; secretary, Mr. Thos. Halsall.

### PROSPECTIVE ARRANGEMENTS.

ASHTON.—15, Mr. Rooke; 22, Madam Henry; 29, Mr. Moorey.

HUDDERSFIELD. Brook St.—8, Miss Patefield; 15, Mr. Ringrose; 22, Mrs. Stansfield; 29, Mr. Newton.

KEIGHLEY. Temple.—15, Mr. E. W. Wallis; 22, Mr. W. Johnson; 29, Mr. V. Wyldes.

LONDON. Manor Park, Essex. 14, Berkeley Terrace, White Post Lane. 11 a.m., Students' Meeting, last Sunday in month; 7 p.m., Reception for Inquirers; Fridays, 7 p.m., Spiritualists only, for the study of mediumship.

LONDON. Manor Park, 1, Winifred Road.—First Sunday in month, 7 p.m., Reception for Inquirers; Tuesdays, 7-30 p.m., Inquirers Meeting.

LONDON. Marylebone. 88, High St.—15, Mr. H. J. Bowen, Trance Address; 22, Mr. C. Petersilea, "The Fallacy of Re-incarnation, and 'How I Became a Spiritualist';" 29, Mr. Anderson, from America. Thursday, 26, Mr. Horatio Hunt will give an entertainment, "Nero." Tickets 6d.

MANCHESTER. Palmerston Street, Moss Side.—15, Mrs. Lund; 22, Mr. Mayoh; 29, Mrs. Lamb.

OLDHAM. Bartlam Place.—15, Mr. W. Buckley; 24, Lyceum open session, Service of Song at night, "Spirit Guided;" 29, Mrs. Crossley.

ROCHDALE. Penn Street.—15, Circles; 22, open; 29, Mr. G. F. Manning.

ROYTON.—15, Mr. G. F. Manning; 22, Mrs. Crossley; 29, Mr. Plant.

SLAITHWAITE.—15, Mrs. France; 22, Miss Gartside; 29, Mrs. Summersgill.

SOEWBY BRIDGE.—15, Mr. R. A. Brown; 22, Mr. Moorey; 29, Mrs. Whiteoak.

WHITWORTH.—15, Miss Cotterill; 22, Mr. Manning; 29, Circle.

BLACKBURN (off Northgate).—Jan. 8: Mr. G. A. Wright. Mediums having vacant dates please communicate with the undersigned, giving terms.—T. Sheppard, Jubilee Street, Blackburn.

BURNLEY. Hammerton Street.—Jan. 8: Mr. E. W. Wallis, at 2-30, "Does God Inspire Men to-day? Dr. Parker criticised." At 6-30, subjects from the audience.

GLASGOW.—Hall, 4, Carlton Place.—Jan. 8: Mr. J. J. Morse, of London, 11-30 a.m., "Spiritualism—a present day light on old time problems;" 6-30 p.m., "Man the maker of the world."

LIVERPOOL.—Daulby Hall Debating and Literary Society concluded their first quarter of the third session on Wednesday, 28 ult., with a social. The second quarter commences Wednesday, January 11, at 8 p.m. Lecture by Mr. Lawrenson on "Phrenology a science." These evenings afford an excellent opportunity to ladies and gentlemen, who are respectfully invited to attend, to give their ideas on various subjects. 18, paper by Mr. Turner on "Thoughts on Bellamy's 'Looking Backward.'" 25, Mr. Sandham. Paper, "Re-incarnation."

LONDON. Federation Hall, Edgware Road.—Jan. 8, at 7 p.m. T. Shorter, Esq., on "Early Spiritual Phenomena." We are forming a new circle on Saturday evenings. Those wishing to join address me at the hall. We invite all Spiritualists to attend a conference on Sunday, Jan. 15, to consider a philanthropic scheme to assist mediums and the poorer Spiritualists. This is a work which the Federation wish to commence, and they ask for the advice and assistance of all friends. Any who cannot attend the meeting please write to me at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. 38, Eastbourne Terrace, Town Road, Lower Edmonton. Meeting by Mr. Walker on Sunday, Jan. 8, for the benefit of Mr. Wallace, the pioneer medium. All friends invited.—R. H.

LONDON. Marylebone. 86, High St.—Mr. C. Petersilea, the great inspiration pianist, will give a series of grand concerts on Tuesdays, 3, 10, and 17 Jan. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d. Commence at 8. Anniversary tea and social, 31st, at 5 p.m. Concert at 7. Tickets 9d. Jan. 8: Rev. Rowland Young.

LONDON. Walthamstow.—Mr. Petersilea will give a series of entertainments on January 12, 19, 26, and Feb. 2 and 9. Admission by programme, 6d. [Wrong dates were given last week.]

LONDON.—New Year's Ball, 1893. A dance has been arranged to take place on Monday, January 23, at the Portman Rooms, Baker St., W. The No. 2 suite of rooms has already been taken, and Mr. Austen's full quadrille band specially engaged. There will be a grand opportunity for those who delight in a good dance to trip it merrily. Refresh-

ments will be provided. Tickets, now ready, price fixed at 5s., and as they are limited, early application is necessary, to be obtained of any of the following lady members of the committee: Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower Place, W.C.; Mrs. Russell Davies, Sunnyside, Ledrington Road, Upper Norwood, S.E.; Mr. B. D. Godfrey, Office of *Light*, 2, Duke Street, W.C.; and of Mr. Alfred J. Sutton, hon. sec., Woburn House, Upper Woburn Place, W.C.

LONDON. Stratford.—Mr. James Burns will give his celebrated Lantern Lecture, at Workman's Hall, West Ham Lane, Stratford, E., on Saturday, Jan. 21, at 7-30 p.m. Reserved seats, 1s.; unreserved, 6d.; which may be obtained from the following committee: Mr. and Mrs. Spruce, 28, Trinity Street, Barking Road, E.; Mr. Atkinson, 26, Edward Street, Barking Road, E.; Mr. Deason, 83, Chobham Road, Stratford; Mr. and Mrs. Rainbow, 1, Winifred Road, Manor Park, E.; and from Mr. James Burns, 15, Southampton Row, W.C., who will kindly give his services free. Any profit on the lecture will be given to the Spiritual Institution Fund.—J. Rainbow, Hon. Sec.

LONDON. 58, Tavistock Crescent, Westbourne Park, W.—Mrs. Mason will give a séance every Saturday at 8 p.m. Investigators welcome.—J. H. B., hon. sec.

MACCLESFIELD.—Jan. 8: Addresses by Mrs. Rushton, and clairvoyance by Miss Lily Pickup, of Blackburn, at 2-30 and 6-30. 16th, at 6-30, Service of Song, "An Angel in Disguise," by Mrs. Wallis.

MANCHESTER.—Reception Séances by Mr. and Mrs. Wallis on Fridays, at 8 prompt, 12, Grosvenor Square, Lower Broughton.

MR. F. W. READ will deliver a course of eight lectures on "Ancient Egypt: its Language, Literature, History, and Religion," on Tuesdays, at 8 p.m., in the South Place Institute, Finsbury, London, E.C. First lecture, Jan. 10—admission free. Lime-light illustrations. Tickets for the course of eight lectures, 4s.; single lectures, 1s.

MR. H. TOWNS will commence a series of sittings, Saturday evenings, at 113, Lisson Grove, Marylebone, 7-30 for 8, on January 7.

OLDHAM. Bartlam Place.—Cor. sec. Thomas M. Barker, 3, Caroline Street. Spiritualists' Hall, Bartlam Place.

OLDHAM. Temple.—Jan. 8: P.S.A. at 3. Miss C. Vera Browne (soprano) and Mr. Pugh will sing two solos each, and Mr. A. Pollitt will give two solos on the auto-harp.

ROCHDALE. Penn Street.—Speakers, please note that G. Manning, 202, Bury Road, is the Penn Street Society's cor. sec.

ROCHDALE. Regent Hall.—15, Mr. W. J. Marsh; 22, Mrs. C. Best; 29, Mrs. J. Stansfield. Saturday, Jan. 7, Annual Tea, at 4-30 (meat tea). Tickets 9d., children 6d. Tickets after tea 4d.

SECRETARIES please note that E. G. Birch has removed to Clare Street, Luzley Brook, Royton.

SLAITHWAITE.—Saturday, Jan. 14, an entertainment in the Labour Hall, at 7 p.m., when a drama, "Somebody Else," will be given. Songs, recitations, etc. Admission, 9d., 6d., and 3d. All are invited.—John Meal, cor. sec.

"THERE IS NO DEATH," by Florence Marryat. Post free, 3s. 9d.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cazneau Road, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.

THIS IS TO CERTIFY that I, Edward Watson, have resigned my office as secretary for the Guy Street Spiritual Hall, Burnley.

"WHEREWITHAL WE SHALL BE CLOTHED."—Contrary to the scriptural injunction about "taking no thought" on this matter, we, in this cold climate and these civilised days, are *compelled* to take very serious thought and "cut our coat according to our cloth," and whoever can enable us to clothe our bodies and those of our children at reasonable rates—especially without sweating the workers, for none are cheap which are obtained at the cost of others' woe—is our benefactor. From all we can learn Mr. J. W. Gott is an earnest, enterprising man, who aims to deal honestly and fairly all round. We have seen samples of the goods he offers, and can confidently recommend them to our readers. See his advt., and give him a trial. We shall be much surprised if you are not satisfied.

THE CONSTANT COMMUNION OF KINDRED SPIRITS IN AND BETWEEN THE UNSEEN AND THE SEEN.—Nothing is truer of the senses than that they are illusory. They accustom us to a certain narrow range, and tell us nothing of their extreme limitations, but rather suggest the reverse, as though they revealed all there is to see and feel and hear. Paul said that the things which are seen are temporal, while the things which are not seen are eternal. We might as truly say that the things which are seen are on the shores, while the things which are not seen are on the oceans and continents of the universe. God and the angels are the greatest of all realities, and only the limits of the senses and the poverty of the earth-developed spirit prevent us knowing how completely right that ancient Christian was who said, "We are compassed about with a great cloud of witnesses." The faith and hope of Our Father's Church culminate in the glorious confidence that what we call "death" is only promotion to a higher form of life, and that wise teachers and loving saviours will provide for the needs of every wayfarer who passes beyond the veil.—J. Page Hopps.

WHAT DO YOU THINK OF THIS?—One Edwin Bath, of Halstead, Kent, started out some years ago to grow fruit, which he did with success, to the great benefit of himself and the neighbourhood. In due course his fourteen years' lease ran out, and then the landlord, seeing that he had prospered, wanted a share, and calmly told Mr. Bath that he could only continue on the land by paying three times the previous rent. Very naturally the tenant said "No," and asked for compensation for thirty acres of raspberries which he had planted. This was refused in the usual way, and the tenant very properly set to work to cut down the canes and grub up the roots. Meanwhile the land had been re-let, and the new tenants found it worth while to pay £275 to Mr. Bath to stop the work of destruction. In other words, the landlord wanted to appropriate £1,000 worth of property, and of this £275 worth was saved, not by him, but by the tenants who are willing to submit to his treble rent. Who shall say that the British farmer shall grow fruit if treble rent is to be the secret of his success?—*Pearson's Society News*.

## PASSING EVENTS AND COMMENTS.

OWING to the pressure on our columns we have been compelled to withhold the reports which were sent in a fortnight ago, and also those which came last week.

**DODGERY.**—"I cannot but say that Dr. Parker's letter to Mr. Stead is very dodgy. Many loopholes to make good his escape should be cornered by critics."—J. HAINBOW.

**DR. PARKER ON SPIRITUALISM.**—We wrote our leader on the Spiritual outlook on December 8. As will be seen, Dr. Parker's letter, published on the 31st, confirms our forecast.

**THE "WAKEFIELD EXPRESS"** contains two letters on Spiritualism, one a lengthy one by Mr. Mr. A. Kitson. Both are calculated to set the readers thinking, and should do good.

**WILL HE PAY!**—Mrs. Backhouse, of Normanton, in the local *Free Press*, asks that Mr. Ashcroft should pay the £10 he promised to the Normanton charities, if he could prove him guilty of a false statement.

**MANCHESTER LYCUM.**—Mr. T. Jones writes that there must be some misunderstanding *re* the musical directorship, as Mr. A. Brown was appointed when Miss Fearnley retired.

**"THE MILLION"** has found a man who can produce bogus spirit photographs, and is happy. Well, the publication of these articles will set people talking and give Spiritualists an opportunity to explain the facts.

I LIKE *The Two Worlds* better, if possible, every week. You are on the right track. Keep it going. I rejoice to know your health is improved, and that you are yourself once again. May you continue so during the current year and longer.—With kind remembrances, J. SWINDLEHURST.

**MR. CARLYLE PETERSILEA'S** musical performances are spoken of in the warmest terms of commendation. His piano playing is indeed masterly, and had he been brought before the public at the concert hall in the usual way, would have created a sensation. We trust large audiences will greet him wherever he goes. We shall print a communication from him on "Re-incarnation."

**THE "PHRENOLOGICAL MAGAZINE,"** published by Mr. L. N. Fowler, 7, Imperial Arcade, Ludgate Circus, London, is a splendid magazine, always instructive and full of suggestive matter. It is up-to-date in all matters bearing upon Phrenology and self-culture, and should be read by all students of human nature, therefore, all Spiritualists ought to take this useful monthly.

ONE OF the best indicators of the growing tendency towards rational religion is Rev. J. P. Hopps' monthly, "The Coming Day," price 3d. It is a bright, hopeful, helpful, sympathetic magazine, fully in touch with the progressive spiritual thoughts of the times. Everything Mr. Hopps says or writes is sure to be charged with the peculiar soul-life which makes his utterances so human and sweet.

**MR. J. SWINDLEHURST** has, we regret to learn, been laid up with bronchitis, and for nearly three weeks has been confined to the house. He had to disappoint Bradford and Belper friends, but expects to be at Blackburn next Sunday. The weather lately has been enough to try the strongest, especially when travelling about and speaking in heated rooms. Mrs. Swindlehurst has been ill, too, but we rejoice that she also is improving in health. We trust they will both keep well now.

**AN ANGEL IN DISGUISE.** Written and arranged by Mrs. M. H. Wallis, Manchester: E. W. Wallis, 73a, Corporation Street.—This is a service of song of more than ordinary merit. The vocal portions are taken from the "Spiritual Songster," and considerable care and taste have been displayed in their selection. The "reading parts" are much above the average of such productions. Altogether, "An Angel in Disguise" ought to take a high place in this form of entertainment.—*The Clarion*.

**RE LADY SOMERSET'S PUBS.**—Mr. T. F. Smedley kindly forwards us an explanation by Lady Somerset to the effect that ten years ago, when she inherited her father's property, there were licensed houses on the estates, eight of which she has closed, and will do the same with others as the leases fall in. She has never granted a lease to a licensed house, and does not intend to do so; indeed, she refused considerable sums of money for those she has closed. We are glad to receive and publish this explanation. We thought there was an error somewhere.

**LIVERPOOL.—SEASONABLE BENEVOLENCE.**—On Monday, January 2, Mr. R. Brooks, proprietor of the Belmont Hotel, Haughton Street, gave a dinner to some of the deserving poor. It was served in the billiard room to relays of fifty at a time, and the kind wishes expressed by the recipients were both heartfelt and profuse. Mr. Brooks is an old Spiritualist, and has often assisted the movement by person and purse. Mrs. Brooks ably assisted her husband in his praiseworthy efforts to assist the poor and needy.

"A SPIRIT FRIEND told me 2½ years ago that we should hear from our pulpits, our press, and from the most unexpected sources the grand truths of Spiritualism, and I can truthfully inform you that among the 600 intelligent men who I am working with in only one branch of the G.P.O., the letter by Dr. P. has created a greater sensation and more sympathy to us seven or eight Spiritualists and our cause than we have ever known. Mr. Allen and myself have done our best to sow the seed of 'Heresy,' and this has come to back us up." What about Pastor Smith now!—J. R.

**MR. W. WALLACE,** the pioneer medium, gratefully acknowledges additional help from the following friends: F. A. M., Cardiff, 2/6; Mr. Harris, 2/-; Mrs. Hopkins, 2/6. It is a month since our old pioneer met with his accident, and we are happy to say he is now able to leave his bed for an hour daily, but it will be some few weeks before he will be able to get out.—H. W. Hutchinson, 70, High Street, Islington, London. [Mr. Percy Smyth draws our attention to a misprint last week; the amount contributed by the South London Society was 16/-, not 15/-; the total was correct.]

I CANNOT MAKE LIGHT of the suggestion that inspiration is a present-day fact. I believe that men may now receive direct messages from God. From my point of view, inspiration neither began with the Sacred Canon, nor closed with it. It is the very life of God in the Universe. It is the voice of God to the human soul. We can test it by ascertaining how far it introduces the element of moral discipline into the education of man. In the absence of such discipline, penetrat-

ing, searching, and inclusive, so-called inspiration will be mere enthusiasm or frenzy, worth nothing in itself, and incapable of doing anything in the best interests of society. Discipline is the test of Revelation.—*Dr. Parker*.

**MR. J. J. AND MISS MORSE** have eclipsed all their former effort in the *Lyceum Banner* for January—a special New Year's number, which is accompanied by a supplement in the shape of a photo of the editor in chief, on tinted paper. It is a speaking likeness of Bro. Morse. A large sheet almanac for 1893 is also given with the *Banner*, which is graced with a photo picture of Miss Morse (an excellent portrait) and wood engravings of A. J. Davis and Messrs. Kersey, Kitson, and Sutcliffe. The mottoes, &c., which are given for each day of the year, form a record of facts and events of interest to Spiritualists, together with pithy sentences of proverbial and sententious wisdom. The *Banner* itself, apart from the supplements, contains matter of more than usual interest, and a double number of copies ought to be sold.

**A MOVE AT BLACKPOOL.**—I am pleased to inform you that a few of the Spiritualists of Blackpool have had a meeting and decided to form themselves into a Society. There are already about 20 members, and they have appointed a working committee to see about the getting of a suitable room. The Committee have not been able to meet with one yet, and in the meantime it has been decided to hold the meetings in the homes of the friends, who have offered their rooms on the Sunday evenings till one can be found. Mrs. Butterfield has kindly offered to give us the first address, which will take place in her house, 23, Bank Street, on Sunday, January 8, 1893, at 6-30. We shall be glad to see any friends of the cause present that evening. Collections will be made at the close of all services to form a reserve fund, so that we may be able to take a room as soon as one turns up suitable.—L. F.

**CIRCUMSTANCES ALTER CASES.**—Dr. Slade was only temporarily unwell, and has quitted the hospital or asylum to which he retired. A short time ago a sensational paragraph was telegraphed from America and greedily published by papers in this country, referring to Dr. Slade as though he were hopelessly insane, but not one of these purveyors of "news" has seen fit to publish the fact that he is better. A poet named Watson was recently found wandering about the streets and declaring that he was a re-incarnated ancient personage. He was incarcerated for a short time in an asylum, and the greatest sympathy was expressed for him. We wish to ask, Why this difference in the treatment of two individuals whose cases are practically identical? Why should one receive sympathy and the other scorn? Is it because the latter happens to be a medium? Any of these reporters would have been glad to do almost anything to witness Slade's mediumistic phenomena in his palmy days. Now times are changed!

**SÉANCE AT CARDIFF.**—Dec. 13: A distinct advance was made at Mr. Miles' circle this evening. The painful death of a young relation of two of the sitters, which took place the same afternoon, and the absence through illness of another sitter, somewhat interfered with the magnetic emanations, but in spite of this there was much to please and encourage. The luminous full length appearance was visible several times for several seconds at a time. One of the guides of the medium informed us that not only the drapery but the hands and arms and part of the body were materialised, also that the figure (purporting to be Mr. Miles' daughter) had spoken audibly, but, as we were singing at the time, it was not heard by us. After this—the medium being still in the cabinet—a faint spirit light was seen moving rapidly before the curtain; the musical instruments, which were lying on a table in a corner of the room outside the cabinet, were freely handled, carried about the room, knocked on the table and ceiling, and on the knees of the sitters, while there were several utterances made in the direct voice.—E. A.

**DR. PARKER'S VIEWS** are not so clear and precise as might be wished. He appears to believe in Spiritualism, for he says that he accepts Mr. Stead's statement, because that erratic and imaginative, but decidedly business-like gentleman, has given him evidence which makes scepticism impossible. He likewise appears not to believe in it; for he adds that it would be most interesting and fascinating to trace out in minutest detail instances of communication from dead relatives, friends, and others, were such communication possible. The reservation is cautious, but surely inconsistent. For the most part Dr. Parker's letter is taken up with the questions of inspiration and spiritualism with a small "s"—a very different thing from Spiritualism with a big "S." This is much to be regretted, for it means that the popular preacher has dodged his subject. Man wants to peer "behind the veil." The question is "Has he ever peered successfully?" Dr. Parker has not told us boldly what he thinks on that point. To say that Mr. Stead ought not to be surprised that communication between the worlds is possible, because the Bible has been teaching it during all the centuries of its existence, is a very proper remark. But between what is possible and what is, there is a considerable difference.—*The Morning*.

**TO CORRESPONDENTS.**—W. N.: You are in error. The word "pleasure" was not used as synonymous with "amusement," but to indicate the pleasure which comes from the consciousness of having tried to do good—to leave the world better for having lived. It would be more noble to believe the best, and not put the worst construction you can on the words used. We appreciate to the full the valuable services of all the earnest people who are really doing the work, but have little respect for those who hold aloof and find fault.—Percy Smyth: We were not aware that we cut out what you deemed most important. We have no sympathy with "creeds," but surely we must have some definite principles! You will not find people very ready to grow enthusiastic or earnest over wonders. The religious element in man must be stimulated and exercised to lead to altruistic action. Unity cannot be gained by unnecessary and harsh criticism of the efforts of comrades in the army of progress. Sympathy, conciliation, and concession, without sacrifice of principle, and enthusiasm for an ideal can alone unite in permanent work for human good. Many thanks for good wishes, which we cordially reciprocate.—Mr. Gould, Walsall; J. Macdonald, Worsley; Madam Henry: Thanks, friends. Will use next week if possible.—A. Ward, Northampton: Will enquire and let you know.—Jas. Swindlehurst: Will use yours next week. Trust you will soon regain your wonted vigour. Newspaper cuttings, &c., are always welcome.