

The Two Worlds.

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THE ROSTRUM.

SYNOPSIS OF AN ADDRESS

BY MR. SWINDLEHURST.

Delivered in the Brierfield Congregational School, Jan. 14, 1892.

[NOTE.—The report sent being very long, it has been necessarily condensed, though none of the sense of the arguments has been omitted.—ED. T.W.]

THE chair was taken at 7-30 by Mr. J. Dawson, of Brierfield, who, after a few brief remarks, introduced Mr. Swindlehurst.

Mr. Swindlehurst said: Mr. Chairman and friends, I think an apology will be due to you as to the manner of my remarks to-night. I thought, when I first received your secretary's letter, that it was an essay that was required, and not a lecture, but the time that intervened between my accepting the engagement and to-night was too short to allow of my writing an essay, so it will assume the form of part essay and part address. In coming before you to-night to plead the cause of modern Spiritualism, I feel that I need not regard myself as a stranger, nor do I come in the capacity of an antagonist to any school of thought. I stand before you as a brother, seeking knowledge and calling earnestly for light upon spiritual and moral truths. I take it that all assembled here are as earnestly desiring truth as I am. I think we are all agreed that there is a movement in the country called Spiritualism; also that Spiritualism is a living factor to-day in the social, religious, and scientific world. Spiritualism claims to be a religion with a scientific basis. What is this basis is the subject of our inquiry to-night. First, then, Spiritualism claims that man has both a physical and a spiritual nature, or, as St. Paul puts it, "There is a natural body and there is a spiritual body." We affirm that the spiritual survives the dissolution of the physical body, lives on in another state, and under given conditions these spiritual beings can communicate with those still upon earth. We use the terms, conditions, or laws with respect to the Spiritual phenomena, and mean the same as any scientist would when he speaks of the laws of nature governing the phenomena he investigates. And just as the basis of modern science is in the closely observed and classified physical phenomena, so the scientific basis of Spiritualism is established upon as carefully observed and classified phenomena. Also it may be true, as alleged by some opponents of Spiritualism, that we Spiritualists do not understand or know all the conditions governing the phenomena which form the basis of our movement, but whilst we admit this, we ask, do scientists understand all the conditions and laws which govern the phenomena they investigate? And again, we know that our Christian brethren do not understand all the laws or conditions governing their religion. As the scientists readily admit that they do not know what gravitation, matter, space, or life is, so the Christian does not know what God is, much less the phenomena alleged to have occurred in Biblical times, which form the foundation of his religion. In this respect, at least, we stand on equal ground, for if we Spiritualists be called upon to reject our phenomena, because we are ignorant of some of the conditions which govern them, then by

the same method of reasoning must the scientist or religionist abandon science and religion, because they do not understand the mysteries which surround their systems.

We are told of three alleged causes which form the basis of the Spiritual movement. First, conjuring, or wilful deception; second, Satan; third, spirits of the so-called dead. Let us review these briefly, and see which of them is the true basis. We will deal first with conjuring or legerdemain, and we ask, where is the proof that conjuring or legerdemain will account for such phenomena as have taken place with some of the well-known scientists of to-day. If there be truth in this, we ask those who affirm it to place the truth before us, and if we find that conjuring or legerdemain have been practised upon us, then I for one will abandon the position of a Spiritualist, and will gladly do what I can to cause others to abandon it also. But we want proof of this. It seems strange that the most pronounced conjurors of to-day have either accepted the phenomena themselves or will not meet a medium under the same test conditions to show that legerdemain does account for the phenomena.

[The lecturer here read the well-known letter to the Bishop of Liverpool from the late Mr. John Fowler, of the firm of Fowler Bros., Liverpool. This letter, so often quoted in the spiritual papers, offered to give £500 to any hospital or public charity if Stuart Cumberland could produce exactly the same phenomena as was produced in the presence of spirit mediums under *exactly the same conditions*. Mr. Fowler's letter concludes as follows]

"This challenge remains in force and applies to all exposers of Spiritualism by means of legerdemain."

In answer to the challenge Mr. Stuart Cumberland said: "I do not profess to expose all spiritual phenomena. I am only exposing the fraudulent or some of the phenomena."

I may mention other legerdemainists, of the firm of Maskelyne and Cook, who have been said to produce the same phenomena as the mediums. But, mark! never under the same conditions.

The fact is, that professed conjurors do not care to meet spirit mediums on the same ground, before an equal committee. Until this is done we claim that the theory that Spiritualism is all based on deception is not proven.

Secondly, we know there are those who accept the phenomena, and yet say they are demoniac, and all produced by Beelzebub and his demons.

Now, the Spiritualists are asked for proof of every position they take. We then have an equal right to ask for proof. I say to those who advance the theory that the phenomena are produced by Satan, before you can be believed, give some proof that Satan exists. We must have proof that he even exists before we can debate whether he produces this or that phenomenon. But it may be that after all we cannot find that any Satan does exist, if so, then it will be futile to debate that an individual produces a phenomenon when he is but a shadow and not a mere fact. They have first to prove that Satan exists, and next to prove that he has the power which is attributed to him. I say that we have no proof. Science has not revealed the personality of Satan; philosophy knows naught of Satan: Spiritualists know naught of Satan. Therefore, the Satanic theory has no basis for the movement called modern Spiritualism. When Satan comes forth, then, and not till then, ought men to assert that he produces phenomena.

Coming to the third theory, namely, that spirits perform the phenomena, this is the hypothesis of those who call themselves Spiritualists. When we say spirits, we mean men and women who once lived the earth life, as you or I.

live to-day, but who have passed on to the higher life, and still live under other conditions.

Is there any proof of this? If there is not, then the Spiritualists are just in the same position as those who say that Satan is the basis.

Can we prove then that spirits exist? We believe we can. We define spirits to mean this; spirits, angels, demons, and men, are terms often used interchangeably. Those who care to look at the Bible soon find that sometimes a being is called a man, a spirit, or an angel. We have a very remarkable authority from the Jews to bear out this, in Young's life of Philo Judeas. John Wesley admits good angels and bad angels, and he uses the term to mean exactly the same as spirits. It is important to understand this, that demons, spirits, angels, and men, mean the same thing.

Have we any proof that spirits live? We maintain that we have. The first proof is that there is intelligence behind the phenomena, and we know of no intelligence outside of man. The phenomena are there and intelligence governs them, and that intelligence being outside those who are in the circle of investigation, we can only attribute them to the spirits of departed people. If there were no intelligence then there would be no ground for asserting that spirits were behind the phenomena, but the intelligence does govern the phenomena wherever found.

I shall pass over much of Professor Crookes' researches, but he says: "It has already been shown that the phenomena are governed by intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium or of persons in the room? Without wishing to speak positively on this point I may say that whilst I have watched many spirits, I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence." Space does not allow me to give here all the arguments which may be advanced in support of this. Professor Crookes' investigations are remarkable, because he was a sceptic, a materialist, and had no religious bias. He admits an outside intelligence, and we do not know of any intelligence except human.

We do not know a horse, cat, or dog that can write its own name, or tell the locality it comes from. But man can, and all that we know is that men possess intelligence superior to animals.

We English people live by authority. If I were to ask you in this room, "Do you believe in evolution?" No doubt the majority would say yes! "Have you proved evolution?" Not one of you, I dare say. And yet you believe it. But on the authority of such men as Darwin. We ought then to give such men a little respect when they go still further.

I have here a work of three well-known German scientists, and the reason I produce it is to show that outside the working-men of the Spiritualists, we have the leading men of the day. [The lecturer here exhibited a *facsimile* of slate writing, written in six different languages, and added, "This proves the spirit theory and intelligence."]

Now we may be met with this assertion, "But some of your spirits are of a very low order. Some of them tell lies, and cannot even spell well." Some of the spirits are of a very low order; some do tell lies, and I admit it. Where do they come from but this earth? Who, then, is responsible for their lying propensities? To-night we are in Brierfield. Are all the men and women of Brierfield moral, all good, all generous? and shall we go out of Brierfield because we cannot have all good and all noble people? By no means. We admit that some of the spirits are untruthful, but at the same time we must say it is because they are the spirits of untruthful people.

We know of a Charles Peace, and a Whalley, whom some once thought were saints until they died. Now if these men are rogues on earth, are they to be transformed into angels by death?

The common-sense view is to look upon it as if the spirits were people who had gone to America. When people go there, some of them are very poor, in morals, and some of them cannot spell well. Are we to expect a letter from them, as if from angels, all at once? When they write home, do we expect a grammatical letter and fine strung sentences? If we received such an one, we should say, "He didn't write that; no, it is a forgery." Take this view to the spirit world. There they are emigrants from this world, and we test them according to the characteristics they had upon earth. They take with them the same peculiarities and characteristics they had here. They tell us so themselves. There are moral and educational facilities in the

spirit world, because man is progressive. Eternal progression means ever higher and higher; and whatever view we may have of angels, there is no monotonous routine all through eternity. Annihilation would be far preferable. We do admit that there are good and bad spirits, truthful men and women, and truthful spirits—spirits who have passed from earth and are now our guardians and friends, as they were when upon earth.

We have endeavoured to show that legerdemain does not answer as the basis of Spiritualism; that Satan is not proved, and that spirits are behind the phenomena—this we maintain, and we maintain it because they prove the fact of their identity. The spirit really is the mind, not the body. They live on with the same peculiarities that they had on earth (though they may alter themselves as time passes, just as they do on earth), but this is a means by which we recognize their identity.

There was a well-known scientist in America called the American Faraday—Professor Robert Hare. He was a confirmed materialist. Ultimately he was brought into contact with Spiritualists, and was asked did he understand anything of it. He said, "No, I have never investigated it." This great scientist commenced to investigate. He had lost a son, for whom he was building up his fortune, and he had also lost a sister. He never believed he should meet this boy again, but when he had spirit communications, the boy proved his identity, and ultimately the sister did the same. Then his argument was this—"I have proved that my boy lives, and I know that my sister lives. I have had ocular demonstration of it. They have proved it to me by circumstances known only to myself. If my boy and my sister live, then other men's boys and sisters live."

Thus if one spirit demonstrates itself to the world and proves its identity, we establish Spiritualism or communication between the two worlds; and if one spirit can communicate, why not another?

In the Bible, the angel which came to Peter is called both angel and spirit. There is a centurion named Cornelius. A spirit comes to him and tells him to send three men to Joppa. They go and find Peter on the housetop. The same spirit comes to Peter and says to him, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Peter said, "Of a truth I perceive that God is no respecter of persons."

We, too, perceive that God is no respecter of persons. His manifestations have taken place to-day, yesterday, and for ever. If he allowed spirits to communicate in olden times, they communicate to-day.

Take again the day of Pentecost. See the apostles filled with the Holy Ghost, and each man speaking as the spirit gave them utterance.

Why, the very foundation of all religious systems are communications between angels and mortals, spirits that have lived on earth and spirits that are yet on earth.

We know that God is no respecter of persons. "These signs and wonders shall fall on them that believe;" and we believe that God manifests to-day as he did in olden times.

Then we affirm this: That spirits are at the basis of the phenomena, though we may not know the laws governing them.

You do not understand the laws which govern the atmosphere. It is in this room to-night, but because you cannot understand the laws governing it, will you leave the room? Certainly not. Shall we, then, as Spiritualists, reject the phenomena because we do not understand all the laws of God and the spirit world, and the laws which govern them?

We plead that you will carefully consider the matter, and before you give a verdict, either for or against, you will do what the scientist did, and then give your own verdict. (Applause.)

SOMETHING RELIGIOUS.—Two Yankees yachting were in imminent danger of being wrecked. "Seth," said Peter, "say a prayer." "I can't," said Seth. "Then let us sing a hymn," suggested Peter. "Never could," replied Seth. "But Seth," said the other, "we are drowning men; we must do something religious. Let us make a collection." "Stop! stop!" cried the other; "I can think of a prayer—just hold on." Then folding his hands together, he murmured, "For what we are going to receive, the Lord make us truly thankful."

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER VI.

As soon as Aunt Marianne thought the moment had arrived for action, she invited Philip to inspect a large collection of dried marine plants which she had made or purchased in her numerous excursions by sea. She would like to have invited her brother to view them as well, and, in fact, hinted as much, but he had seen the greater part of them already, and did not respond to her implied invitation.

"Well, it doesn't matter much," she thought, "he will soon be deep in some discussion with Captain Derrick, and then the two young people will have it all to themselves."

So down the companion ladder descended poor Philip, to whom every step seemed as another dreadful plunge into the bottomless pit. Oh! the dreadful weariness of that animated description of the flora of the British coast, which, at other times, would have deeply interested him. Was there no end to those brown and draggled weeds? Then the old thought crossed his mind which the adventure of John Trefusis had suggested. Was he really at that moment in the cabin or on deck?—for if his thoughts were there, then the best part of him was there; and he only wished that his thought had eyes and ears and a voice. Then, while apparently deeply studying some appallingly uninteresting specimen, the memory of strange tales of clairvoyance flashed upon him, and still again of alleged apparitions of the living, which were able to convey messages vocally. Therefore he knew his spirit was on deck with Ina, and he wished that his consciousness were there too.

But at that moment a shadow fell upon the specimen in his hand, and, glancing quickly up, he saw that the faces of Ina and Arthur were visible from where he stood.

This, be it said, was a piece of sharp practice on the young lady's part.

Any reader, whose heart is not as dried as Aunt Marianne's specimens, must be quite aware that under the circumstances Ina was quite as much bored as the interesting young man in the cabin below her. A withered specimen of humanity, such as we have spoken of, would probably be shocked at her indelicacy in manœuvring to outflank the enemy, whose strategy had left her alone with her cousin—for, by this time, her father was discussing with Captain Derrick some knotty point about the stars.

This she knew, for she was listening to them instead of to her companion, though she, like Philip, managed to keep up a semblance of attention. Oh! withered one, consider this. Was young lady ever so afflicted before, or so torn by distractions? A handsome young man at her side, to whom she was pretending to listen; two old fogies over the way, who were more attractive to her than he was; an old lady down below who, with the best of intentions, was doing all she could to make her miserable, while all her sympathy and commiseration were aroused at the thought of the poor young man kept in durance vile on such a lovely day.

When a man or woman is thus in a sea of trouble, it is well known that anything, however trifling, which turns their thoughts into other channels, will often be able to direct their attention from their afflictions.

Thus, when one of Mother Carey's chickens was seen sitting on the waves, she watched it with absorbing interest rising and falling as they rolled by, and curtsying and nodding on the little wavelets which were carried along on the backs of the large waves.

As the yacht came nearer it did not rise in flight, but merely turned its head about in a sort of mild curiosity, as its big brother rushed by, tearing its way through the waves. Then it was swept round the stern; but as it was drawn by the eddy into the seething wake of the yacht, it took to the wing, as a protest against such a mean advantage being taken of its trustfulness.

All this she saw, because after calling her companion's attention to it, she had moved rapidly along the deck to see the last of it. Arthur followed, and when the manœuvre was over they were discovered by Philip leaning against the bulwarks beside the open skylight.

In this way the discords in Ina's surroundings partly passed away, and by an almost unconscious process she moved into a more satisfactory environment. Little did she in her innocence imagine that she was giving an illustration of one of the widest laws that govern Nature for the struggle

for existence of bird and beast and man, the unrest, the ceaseless quest, the unending motion in even the inanimate world, are all caused by the search for a more suitable environment. Thus with its forces crossing and recrossing, jarring and conflicting, does Nature move on to its true and final rest in the bosom of God.

But we have come a long way from our excursionists, and must return to them.

The vision above proved too much for the sorely tried Philip, and by a determined but polite effort he was in a few moments standing beside them, rejoicing as a glorified spirit just escaped from purgatorial fires.

Aunt Marianne followed him, cheerfully unconscious of the havoc that she had been working, but somewhat disappointed as she noted with a quick glance that Arthur was not as jubilant as a successful suitor should be. She saw that there was more work yet for her to do, and she braced herself to do it, rejoicing in the fray as every true woman should.

She had not long to wait, for they were nearing their destination, and shortly after cast anchor in a sheltered spot. Then, as the fisherman's boat was ready to hand they decided to borrow it without asking, instead of lowering their own boat, which was secured amidships. Therefore the boat which ran away with Markham was drawn up alongside, cushions arranged in it, and in a few minutes the whole party were on their way to the cave.

It is now necessary to digress. This is none of the narrator's seeking, but is forced upon him in this way. A short time ago, when these adventures were becoming known among those interested in the neighbourhood, the chronicler of these events was invited by his old friend Captain Handspike aboard his sloop, the "Rosy Polly." "Now, sir," said he, when pipes and grog had been produced, "I want to know where this cavern is that you are yarning about to the people. Man and boy I've sailed this here ocean for forty years, and blow my eyes if I know any such blue or green or yellow cave in *this* quarter. Therefore particulars of its latitude and longitude would much oblige yours truly, so as I can put it on my chart." Here he lugged out of a locker a roll of something which had once been a chart, but which was now in an advanced stage of decomposition. It was of many colours, here a smudge of tarry fingers, and there a broad groggy stain from past carouses, while in ruts across it were innumerable courses marked out with thumb nails, where his captain friends had argued with him about "great circle" sailing and the best routes to follow.

Certainly there was no cavern marked at the spot where it should have been, its entrance having only recently been laid bare by a great fall of rock.

But I, who narrate this, was equal to the occasion, for an old salt had given full particulars of how to get to it, and producing my note book I read, with the true nautical twang, the following directions: "As soon as you sight Cape Fly-away you must clap on all sail till you get it in line with the horizon, then put your helm hard a starboard and lash the wheel there, secure the main boom to the binnacle, go on your watch below, and with a fresh breeze you will be there in an hour."

The captain listened with amazement, then burst into a roar like that of a bull. This at first alarmed me, but on discovery that it was meant for hilarity, I assumed a severe air. But it was in vain. The captain rolled off his seat with shouts of laughter, so giving him a withering glance, which he did not see, I gathered up my documents, put on my new silk hat, crushed it against the top of the doorway of that miserable cabin, and so gained the deck and the shore.

Therefore, as we have now accurately fixed the locality of the cavern so that any tyro can reach it, we will proceed with our tale.

As the entrance to the cave was narrow, Markham had been stationed in the bow of the boat, armed with a boat-hook, and this he managed to wield with tolerable skill so as to keep the boat in the middle of the passage. Captain Derrick was left alone on board to look after necessary details connected with his vessel.

On this occasion at least, Aunt Marianne received a check, owing to the slowness of her ally. She had so managed matters that Arthur had handed his cousin into the boat, but just as he was in the act of stepping in he paused a moment to attend to some remark of the captain. In that moment he was lost, for Philip quietly stepped into his place and seated himself beside Ina.

Then if emotions were amenable to the law of gravitation, this boat was not properly balanced, for while Mr. Harding sat at the stern, on his right were Aunt Marianne and Arthur, each weighted with annoyance or ill-temper, while opposite them sat the demure looking couple whose thoughts were struggling joyfully upward to meet each other in the airy regions of imagination. Yet even thus the boat kept afloat, and soon they were stealing into the cool shadows of the cave with the fretted work of the rugged roof high above them.

Below them were the glassy waters, their smooth surface broken by the drip from the sailor's oars, and by the ripples from the bow, as the boat advanced slowly, rising and falling on the long swell which rolled in from the sea without. Below them they could see shoals of small fish swimming in the transparent water, and in the darker depths beneath, the jagged rocks to which the clear radiance of daylight never came.

Presently the roof got lower and the passage darker, though it still preserved its width. And now they could hear and feel the ceaseless dripping from the roof. Their torches were lit and hissed as the drops fell upon them. But they were too much absorbed to notice this particularly for they seemed to have got into Aladdin's jewelled cave. The crystalline stalactites which hung like icicles from the roof, glittered and flashed as they moved slowly under them, through that slow monotonous moisture that dropped from them. Then the jewelled walls and the sparkling roof were reflected in the waters, as they floated onwards between the beauty above and the beauty below.

But as soon as the first bewilderment of this strange subterranean treasure-house had passed off, details could be studied. Those strange inverted columns, which were suspended from the roof and which ended so abruptly at high water mark, were duplicated by the reflected columns below. Philip thought that had it not been for the restless waves cutting them short, those visionary lower columns would have been real ones, for the drippings from the stalactites above would have fallen on the stalagmites below, raising them gradually up to meet the others, until the column would have been one.

"How old were these columns, put together by a process of evaporation that seemed almost infinite in its slowness? What was the cave like when, in the immensity of the past, the first slow drop fell, to be followed through all the ages by the awful monotony of that rain in the underground darkness?" These and similar questions passed with more or less distinctness through the minds of all, and upon the little group rested a feeling of oppression, as through those ancient and marvellous corridors they glided on, here to-day and gone to-morrow.

But brighter thoughts came as the darkness began to clear away. Then, strange as it seemed, the deeper they penetrated the lighter the cave grew. Blackness paled into grey, and, extinguishing their torches, they made their way towards the light. And now the roof began to rise, until as they turned a sharp bend they found themselves in a spacious cavern.

As they entered, a tremendous din arose, and looking up, they saw innumerable sea fowl flapping their wide wings, with harsh screaming, overhead. Some with more boldness or curiosity than their fellows came near, and shot past on whirring wings.

"Let us see what effect this will have," said Arthur, producing the revolver with which Markham had already made acquaintance. "Don't, Arthur," said Ina catching at his arm, but he only laughed and pointed it upwards. Ina guessed what was coming, and pressed her hands quickly to her ears. She was just in time, for the report of the revolver was like the roar of heavy ordnance beside them. There was a crash as if the whole cave was falling in, and a resounding roar that shook the place, reverberating around and gradually lessening as thunder dies away.

The effect upon the noisy sea birds was remarkable. They fled towards the opening in the roof through which the light came, and their wings darkened the cavern as they rose in a dense cloud. Then, as the last belated echo from the innermost recess of the caves around murmured itself away into silence, the opening became light again, and all that was left of the vast multitude were a few grey feathers floating around the occupants of the boat.

Then silence descended around them—not the silence known on the earth above, where in the stillness can be

heard the rustling of trees, the low of far off cattle, the bark of the distant dog, and the million sounds of Nature that we call silence. All these were absent, but in their place was the low silvery sound of falling water, for, as the liquid floor gently rose and fell again, a million minute waterfalls seemed to spring from the solid rock, to be swallowed up by the next slow swell, which in its retreat was marked by the silvery tinkle of the little cataracts once more.

But this low music was hardly noted, for the sense of sight absorbed every faculty. Through the opening above came a broad shaft of sunlight which sunk deep down into the crystal waters below. Whether it was the blue sky above or the reflections from the blue waters beneath it were hard to tell, but the whole cave was lit up with marvellous tints of blue, and it was this which gave it its name. The walls were the palest of blue, flickering and moving as the waves moved below. The whole air seemed instinct with this tint, while the light shade at the edge of the water rapidly deepened to the clearest and deepest azure, like that of summer skies. The centre of the lake reflected the shadows of the roof above, which were abruptly broken in upon by the opening through which the blue skies appeared reflected. And still the floating down from the birds' feathers came sailing slowly around, tinted with the same all-pervading hue, while in silvery monotone came the alternations of silence and the tinkle of the falling waters. It was a beautiful dream, and one that never faded from the minds of the beholders.

The party landed on a broad ledge of rock, and proceeded to explore the farther recesses of the cavern. Mr. Harding addressed a remark to Philip on some scientific subject, and as the latter had just assisted Ina on to the rock, it was natural that the three of them should walk on, leaving Aunt Marianne to be assisted out of the boat by Arthur. This occupied some little time, and when they set out, neither of them were in the best of humours, and for much the same reason in the mind of each.

But the old lady quickly resigned herself to the inevitable, and taking Arthur's arm, walked on chatting to her silent companion, as they went in search of the group who had disappeared into one of the numerous caves around.

Failing in their search, they returned to the larger cave, and in entering it again passed Markham sitting on a narrow ledge, looking meditatively into the water. He rose to let them pass, and Aunt Marianne went first. But she seemed to have miscalculated her distance, for she tripped over Markham's foot, and her shoulder came in contact with his at the same moment. In an instant she had overbalanced herself. There was a short sharp cry, a loud splash, and in a moment she had disappeared beneath the waters. Arthur was on the point of springing in after her, when he heard a fierce whisper at his ear, "You fool; it means a hundred thousand pounds." He stopped and hesitated, then, as if to effect a compromise, he went down on his knees at the brink as if to seize her when she rose. But when she did rise she was out of his reach, and, throwing up her arms, she sank again.

But now there was a rush of feet, and the three others came upon the scene, for they had heard the cry and the splash, thanks to the reverberations which magnified every sound.

Philip came first, and, as he caught a glimpse of her grey hair floating wide, as she was sinking for the third time, he sprang in and seized her.

Well was it for him that the old lady was unconscious, for he was not a good swimmer, and had she seized him in her drowning agony, both would probably have been lost. As it was he got back to the side with his burden, and both were assisted out by Mr. Harding, who had thrust the half-hearted Arthur aside, for the latter on seeing his rival in the water made little attempt at rescue.

At last, after using every means of restoration, they were overjoyed at seeing her eyes open in a languid manner, and though they closed again for a short time, they knew that all danger was passed.

Then, assisted by Markham, who had kept in the background till now, they carried her to the boat, and, after making her as comfortable as they could, were soon on their way back to the yacht, which they reached without further mishap. Then after she was comfortably placed in the cabin they set sail for home.

(To be continued.)

A WISE AND PHILOSOPHIC SHAKER'S VIEW OF THE CAUSE AND CURE OF THE RUSSIAN FAMINE.

A DISMAL PICTURE OF THAT COUNTRY.

Is the Russian famine providential, or man-made? Evidently it is man-made; the logical result of the Church-and-State system that prevails in Europe, and has culminated in Russia.

The same result will be reached in other nations successively. The Greek church is a pile of superstitions; it is impracticable; it is neither law nor gospel; yet it dominates the State and pursues a regular system of religious persecution; on one hand towards the 5,000,000 of its Jewish subjects, who represent the law of Moses; on the other hand, towards millions of dissenters, like Mennonites and Moravians, who represent the gospel, being "witnesses" for the truths of primitive Christianity, as concentrated in the pentecostal church. Neither of these classes, nor any persons who do not join the Greek church, are allowed the rights and privileges of citizenship. Liberty of conscience does not exist in Russia. Those 5,000,000 Jews who had been allowed to form families, and to multiply for a long term of years, had established themselves in business, and were eminently self-supporting, having no paupers, and caring for their own sick and infirm, leaving society unburdened; and many of them had accumulated property in money and lands and were rich—this great class of useful, orderly citizens are suddenly confused and confounded by an imperial decree of banishment, as heretics to the church and rebels to the State. Thus being deprived of citizenship, they have no protection from either Church or State—are outlaws in person and property, and the ignorant, fanatical people rob, plunder, and despoil them of their food, clothing, and money, oftentimes inflicting personal abuse, and the government confiscates and takes possession of their land and revenues. The consequent sufferings from the induced starvation and nakedness, and the want of funds to travel, are horrible and undecipherable. They must leave Russia, but know not where to go. Thousands having raised enough to pay their passage to some foreign port are sent back by the same ship that took them, as being paupers; then they cannot go into Russia, and have no place on earth in which to live or die. Hitherto these 5,000,000 of Jews have been food-producers; now they are food consumers.

By what right does Russia pauperize this vast multitude of her best citizens by taking their property from them and then throwing them helpless and homeless upon other nations, to starve, or be by them fed and cared for? Is it not a just occasion for war—if there were any just and rational cause for national, wholesale murder?

When to these millions of Jews, who cannot get out of Russia in a day, are added the monarchy with its thousands of dependents—the nobility with their immense estates, their great retinues and revenues—the military officers, from the Czar down to corporals, who command some 6,000,000 of soldiers and sailors that poverty has compelled to enlist as a means of getting a living, all of whom are food-consumers, but produce nothing—is it any wonder that there is famine in Russia? Not only do the higher classes eat the bread of idleness, but they waste quite as much as they consume.

The above is only half the evidence that the Russian famine is man-made, and not providential at all, unless it be viewed as retributive justice: "The measure that ye meet to others shall be measured to you again." They are causes, in the State, creating a lack of food. Add to these the Greek church, with its omnipotent power over person and property, life and death, with its Siberian banishment and inquisition tortures upon convicts, who are often taken from aristocratic families; then, the priests by the thousand and tens of thousands, with their menials, who all eat the bread of idleness, having substituted land-monopoly for the land-distribution and the land-cultivation of the law of Moses (which removed poverty from the nation, and banished "the disease of the Egyptians"), so that the people of God did not need a spurious "holy coat" (there being dozens of them in the various churches) to cure their heathen diseases, and to be worshipped by two million of superstitious dupes, who bring their offerings to a clergy who are neither Jew nor Christian.

Reviewing these facts, is it any wonder that there is a famine in Russia, or any question that the Greek church is the cause of it? "They that will not work, neither shall they eat." Is not that a law which has been persistently

broken by all parties, and is not the penalty therefor being fulfilled in Russia as a nation? 5,000,000 of Jews and 32,000,000 of peasants are literally starving to death. Do not those who have food—which has been stolen from the peasants who produced it by their own labour—suffer almost as much as their defrauded Christian brothers and sisters, whom they see dying by inches around them?

THE REMEDY.

If "the sovereign people" of Russia would take to themselves their rightful power (as did the Americans) and expel the monarchy, nobles, and aristocracy, and the Greek church, with all its ecclesiastics, from the Czar, the head of the church, down to the doorkeepers and familiars, and proclaim freedom of person and press, and liberty of conscience to all human beings in Russia, then her wise men and women might meet, deliberate, and decide what practical means to use to establish a government that should command the union and consent of the governed—a system that should ensure the goodness, truth, and justice of the law of Moses (which is but a reflection of the law of nature) to those who choose to propagate, and all the blessings of primitive Pentecostal Christianity to those who, instead of marrying and being given in marriage, choose to live in Christ celibacy.

FREDERICK W. EVANS.

Shaker Colony, Mt. Lebanon.

A PARABLE.

SAID Jesus Christ, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.
Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great."
With carpets of gold the ground they spread
Wherever the Son of man should tread,
And in palace chambers lofty and rare
They lodged Him and served Him with kindly fare.
Great organs surged through arches dim
Their jubilant floods in praise of Him;
And in church, and palace, and judgment hall,
He saw His image high over all.
But still, wherever His steps they led,
The Lord in sorrow bent down his head,
And from under the heavy fountain-stones
The Son of Mary heard bitter groans.
And in church, and palace, and judgment hall,
He marked the great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.
"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?"
"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."
"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold Thine images, how they stand,
Sovereign and sole, through all our land.
"Our task is hard—with sword and flame
To hold Thine earth for ever the same,
And with sharp crooks of steel to keep
Still, as Thou leftest them, Thy sheep."
Then Christ sought out an artizan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly, want and sin.
These set He in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me!"

—James Russell Lowell.

Mr. H. C. Spurgeon, the widely known and popular Baptist preacher, has at last finished his remarkable career, and passed to the REALITIES of that life hereafter of which his baleful creed gave him such terrible and distorted visions. All who follow out the details of this remarkable man's life, must at least give him credit for profound sincerity, and wish him God speed in his new sphere of theological knowledge.

Good nature and evenness of temper will give you an easy companion for life; virtue and good sense an agreeable friend; love and constancy a good wife and husband.—Addison.

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"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

THE TWO WORLDS.

Editor :

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent to 73a, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, FEBRUARY 5, 1892.

A PLEA FOR SPIRIT MEDIUMS AND SPEAKERS.

BY EMMA HARDINGE BRITTEN.

I FIND once more—and I earnestly hope for the last time—the cry being raised against the payment of speakers for the spiritual rostrum, and mediums endowed with such gifts as may enable them to become instruments for the phenomena produced by spirits. In the first instance I propose to speak to the claim, now being so frequently set up, that the speakers on our spiritual rostrums should give their services "without fee or reward."

My first query is, why should they do this more, as spiritual rostrum speakers, than in any other direction of labour? Carefully reviewing the arguments (if such they can be called) of the writers upon this subject, I find no other plea advanced than that the ministry at the spiritual meetings being a good work, and a work beneficial to the age, etc., demands gratuitous service. In reply to this, I ask, is not the work of the doctor, the dentist, the nurse, the plumber, the digger, labourer—in a word, every profession and every form of work equally good, and equally necessary to the demands of the age, and why should all these be paid and the spirit medium and speaker be alone unpaid? In some cases the answer has been, "All these professions and employments are learned. The gift of spirit mediumship is gratuitous, and, therefore, does not come under the same category." All this I deny utterly. A late correspondent in this very paper asked what would the controlling spirits do by way of instructing mankind, either on the platform or in the séance room, *without* the human medium? I answer as he does, why just simply nothing. Very well, if that be so, what does the medium give? Why, time and service, and it is for these requisites that I demand payment for the medium, just as emphatically as I do for the professional worker or the operative. "Aye, but," replies my opponent, "professional workers and operatives have to learn their work and pay for the knowledge of how to work. Spirit mediums receive their gift from another world." Once more

I convict my opponents of a fallacy. In America, and most other countries except Great Britain, no spiritual speaker dare to mount the rostrum who is not sufficiently educated to speak good grammar, and furnish controlling spirits with a POLISHED AND SUITABLE INSTRUMENT, whilst no mediums, highly gifted, *can* devote themselves for a *portion* of their time to the routine of external hard material work, and give the balance of their time *successfully* to the control of the spirits.

Mediumship, to be of any avail, requires for speakers education, study, polish, and refinement. For the test medium, practice, seclusion from inharmonious influences, and devotion to the work which the spirits require. And it is because both these conditions are faithfully observed in America, and to a great extent in Australia and other countries, that millions of Spiritualists may be counted there to fifties here; that the platforms there are noble, instructive, and attended by thousands, whilst here they are supported in meagre proportions amongst working people, but very rarely by the educated or intelligent. It is for this reason that in America the earnest investigator can find test mediums, and obtain conviction of all the glorious and exalting truths of Spiritualism in every town, village, hamlet, or district, whilst here, if enquirers desire to find a medium they must fish up a poor, tired, worn out mill hand, operative, or drudge, generally employed in some mechanical work equally exhaustive of mental and bodily forces. There are in this country not a few narrow-minded untravelled egotists who have pleaded with me to exclude all foreign matter from *The Two Worlds*, especially of the all too prolific American cult, and devote the paper wholly to British manufacture.

To my responsive queries, "Where am I to get British Spiritualism from?" Echo answers "Where?" When strangers beseech me, as they do every day, to direct them to a good medium, I am fain to reply again with Echo, "Where?" When visitors from afar wish to hear our noble cause expounded in its true and grand philosophy, seeing that the grammatical and philosophic speakers in this country can be counted on our fingers, I am afraid to be reproached tomorrow for the recommendations I may make to visit the Sunday meetings of to-day. Why is this? There is plenty of medium power, plenty of talent, and plenty of earnest love for the noble cause of Spiritualism in this country, but the learned, the educated, and the refined are compelled to earn their living by their talents, and so the work of propagandism, and the exercise of spiritual gifts, has fallen generally to the lot of the humble artisan, the day labourer or toiler in some direction that leaves only a worn out frame and an exhausted body to perform the duty of Sunday service, instead of Sunday rest. The fact is—and it is a fact, that I know and insist upon—that the lack of spiritual propagandism in this country proceeds wholly from the lack of *properly*-qualified spiritual propagandists.

Why do I never have reports of the lectures given on the platform even by the best speakers we have? I answer, because the societies are either too poor to engage reporters, or not qualified to make such reports as would be fit to print. Why are the few and scanty reports of séances so inferior to those of other countries? Because the only truly successful séances are held in the seclusion of private houses, whilst the few mediums that are attainable at all are only about one quarter developed, and their powers for usefulness used up in labour for daily bread. I say nothing of the temptations to practise fraud amongst professional mediums. We may as well say we will not employ gold or silver currency because it can be simulated by coiners, we will not buy linen goods, because cotton may be palmed off upon us in its place. In a word, we may ignore the use of every article of commerce, because it may be, and often is, adulterated, as to reject the use of professional mediumship because it is open to simulation by impostors.

As to the Pharisaical cry of "Away with Popes, Bishops, Priests, and Priestcraft," &c., &c., I insist the cry should be, not against the functions or orderly use of priests and teachers, but against the abominable stuff by which popes, bishops, and priests have deluded the world. Let the cry be against false and injurious teaching, but not against teachers. Busy men and working women have neither time nor opportunity to become their own priests, and there is just as much need for good and well-qualified teachers to expound, exhort, and define the principles of true religion as to teach grammar, geography, music, or any of the arts and sciences. Besides, who are those that raise the loudest cry against the office of priests, and that without the smallest discrimina-

tion as to whether it is the priesthood of truth or falsehood, heaven or hell? Invariably I find it is those who are themselves living by their labour, their talents, and not unfrequently, *by their wits*.

Finally, then, where is the line to be drawn between the labour, talent, or wit, which are legitimate bread winners, and the gifts of mediumship, which require time, service, and the expenditure of the life-principle to practise?

On what ground or pretence can the most sanctimonious of Pharisees assert that one class of labour is too sacred to require pay, and consequently that every other class that is amenable to pay is profane? Away with such Phariseism, and in its place substitute the common-sense reason and true devotion to the noble cause of Spiritualism, which DETERMINES that it shall be properly promulgated, and that by well-qualified, well-developed, and well-educated teachers.

I have no fault to find with the societies or leaders of the cause in special places. They are, for the most part, working men and women, and in nearly every instance that I have met with throughout the country they conduct and sustain the meetings at much personal self-sacrifice, often giving time, service, and hospitality, which they can ill afford, and doing their best to supply their platforms with the best available means at command.

But see how all these solitary and expensive undertakings could be modified by combined effort, associative action, and judicious as well as national federation of means and resources.

What we most imperatively need is, good mediums with good honest characters, good healers, and good well-educated speakers—friends of the cause, ready to visit the sick, comfort the afflicted, and *live* the Spiritual life, both in precept and example. To pay and provide for these, a national federated missionary fund is needed, trusting to the public and collections to make up all deficiencies. To provide the proper instruments for this great work the first pre-requisite is a college, or school for the culture of mediumship—the training of mediums in moral and religious duties; of educated men and women to fill the rostrums, and well-developed mediums to conduct circles and aid investigators. The English Spiritual journals have little or nothing to record but the most meagre reports of lectures, and phenomena of past times, unless they gather up the records of Spiritualism from the foreign journals.

If the societies are not satisfied with this, let them pay and employ good speakers, who will soon recompense them or their outlay; let them also encourage and help to train good mediums, both for home and public service.

The power rests with you, friends; and never was the demand for true exalting common-sense religious teaching so great as at the present time; never was the requirement for phenomenal evidence of Spiritual existence so urgent as now.

Who will help to supply these demands? Who will aid in so noble a work?

If you fail now, *as you surely will if the present utterly unsatisfactory and slipshod methods of supplying the demands of the time are all that can be given*, you fail for the present and coming generations, and many and many a year will elapse before the noble religion and science of Spiritualism will rise beyond the Christmas ghost story, or tale of spectral haunting. To the Pharisees, who would willingly enough open the right hand to clutch whatever fish comes to their net, but close the left hand against every just demand that the workers in Spiritualism might make upon them, we have no more to say than the good Jesus has said to the same class, nearly 2,000 years ago. To the heads of societies who open their doors to invite in the stranger, I would most kindly say, remember that the unthinking sceptic will pay no heed to the noblest thoughts or grandest truths, if they are presented in unseemly fashion and ungrammatical language, whilst exhibitions of half developed mediumship, however pleasing to the few who are familiar with such scenes, disgust and offend the many who class them as indifferent fortune telling and profanation of religious exercises.

Far more in sorrow and warning then, than in the spirit of fault-finding, I cry, dear Spiritualist friends! awake to the fact that Spiritualism in its present phases will fade out faster than it came in—and the finest opportunity for vitalizing this all too irreligious age with the noblest religion, based on the grandest science that has ever yet been poured out upon the earth, will be lost to this generation for lack of the proper means to demonstrate it in the fulness of its Spiritual wealth.

THE THREE PREACHERS.

THERE are three preachers, ever preaching,
Each with eloquence and power;
One is old, with locks of white—
Skinny as an anchorite;
And he preaches every hour
With a shrill fanatic voice
And a bigot's fiery scorn;—
"Backward! ye presumptuous nations,
Many to misery are born,—
Born to drudge, and sweat, and suffer—
Born to labour and to pray,
Backward! ye presumptuous nations—
Back! be humble and obey!"

The second is a milder preacher—
Soft he talks as if he sung,
Sleek and slothful is his look,
And his words, as from a book,
Issue glibly from his tongue.
With an air of self-content,
High he lifts his fair white hands—
"Stand ye still, ye restless nations,
And be happy, all ye lands.
Earth was made by God our Father,
And to meddle is to mar;
Change is rash, and ever was so;
We are happy as we are."

Mightier is the other preacher,
Genius flashes from his eyes;
And the crowds who hear his voice
Give him, while their souls rejoice,
Throbbing bosoms for replies.
Awed, yet gladdened, well they listen,
While his stirring accents fall,
"Forward! ye deluded nations—
Progress is the law for all!
Forward! man was made for effort,
Tyranny has crushed him long,
Let us march from good to better,
And do battle with the wrong."

"Onward! while a wrong remaineth
To be conquered by the right,—
While oppression lifts a finger
To affront us, or to fright.
While an error clouds the reason,
Or a sorrow gnaws the heart,
Or a slave awaits his freedom—
Action is the true man's part."

"Onward! there are ills to conquer—
Ills that on yourselves you've brought,
Tyranny and pride oppress us,
Errors mar and cramp our thought;
Vice and misery curse and crawl—
Root them out, their day has passed,
Truth and goodness only live,
Evil was not made to last."

"Onward! and all earth shall aid us,
Ere our banner shall be furled"—
And the preaching of this preacher
Stirs the pulses of the world.—*Charles Mackay.*

BURYING ALIVE.—Before the French Academy of Science, the following instance was adduced against burying soon after death: Mdle. Emilie Constant had been twice pronounced dead, when only in a trance, but had recovered in time to prevent her being buried alive. A third trance came on, and in consequence of what had previously occurred, permission was obtained from the constitutional authorities for the body to remain above ground so long as decomposition should not take place. A week, ten days passed away—there was still no decomposition, but all the medical men declared she was dead, and at length she was laid in her coffin. Only a few minutes before the coffin was to be nailed down, and while the bell of the village was already tolling for the funeral, Madame Arnaud, aunt to the supposed dead girl, came to take a last farewell. She stooped to kiss the lips of her departed niece, and remained in that position for some time. The bystanders attempted to remove her lest her emotions should be injurious to her. She waved them away with her hands, and remained in that position, her lips upon those of her deceased niece, and breathing, as it turned out afterwards, the warm breath of life into her lungs. At length she exclaimed, "She lives," and then, rising from the body, she pointed out unequivocal signs of life. She then stated that as she was kissing her niece she fancied she felt her breath, and in a few minutes was convinced of the fact. The young girl who was supposed to be dead was taken out of the coffin and placed in a warm bed, and in the course of a few hours fully revived. She stated that during her trance she was fully sensible of all that was passing around her, and she even heard the death bell toll, but was utterly incapable of speech or sign to show that she was not dead.—*Revue Spirite.*

OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

To the Editor of "The Two Worlds."

DEAR MADAM,—I was your chairman at Daulby Hall on the occasion referred to by your correspondent, "La Grange," in his or her letter of the 22nd December, and must take exception to his or her account of what took place at the meeting. What happened was this (and I am sure you will bear testimony to the truth of your chairman's statement). At the proper time, the announcements prepared by the secretary of the society were given out, and, as usual, I drew attention to the bookstall, where the current literature of the movement could be purchased, and also a few copies of Mr. Stead's Christmas number of the *Review of Reviews* (the society, in their simplicity, believing they had the right to offer for sale what they chose). Your husband, who was one of the audience, with his usual lack of judgment and tact, immediately at the close of your splendid valedictory address, spoiled an otherwise perfect meeting by rising to "talk *Two Worlds'* shop," and in rather an offensive manner, which, fortunately, passed without any comment from either the chairman, yourself, or the audience.

I am in sympathy with "La Grange" in his or her regret that the Spiritual papers at 2d. and 1½d. are not better supported, for they are always readable and interesting.—Yours sincerely,

27, Cambridge St., Liverpool, Jan. 16, 1892. G. S. CHISWELL.

[NOTE BY ED. T. W.—The attention of the shareholders of *The Two Worlds* is called to the above letter, to note how Dr. Britten, chairman of their Board, has talked and announced "*Two Worlds'* shop" when those who should notice the literature of the movement fail in their duty to do so.]

To the Editor of "The Two Worlds."

DEAR MADAM,—The following has been written by a niece of mine, a girl of about 14 years of age. Her mother, to whom she was specially dear, passed on a Spiritualist in June, 1889, and seems to me to be the inspirer or director of it. She says the influence came over her suddenly to write something. She took a pen, sat down, and seemed to be guided to write it, as she has never attempted such a thing before. This I take to be a phase of mediumship. If you think it worth insertion in your valuable paper I should like to see it there, as it may stimulate her to further effort. She is naturally very diffident, reserved, and shy, and I think needs cultivation and development.—Yours fraternally,

H. WALTON.

St. Helier, Grange Road, Smethwick, January 3, 1892.

WHAT IS HEAVEN.

Oh, where is Heaven, how can I reach it,
And see all its glories above?
Is it a place of holy calm?
A place of joy and love?

As I listened the answer came:
"Oh, mortal, what dost thou see?"
And I thought I saw the lovely face
Of a spirit who dearly loved me.

It was my mother! I shall not forget
Her beautiful holy face;
Her countenance shone with a gentle smile,
Which seemed to illumine the place.

She spoke in accents pure and sweet,
And these were the words she said,
"My child, make this a heaven below,
You will ever by angels be led.

"This earth is your home in which you dwell
Till your work for the Father is done.
Make this for awhile your heaven," she said,
"Till your heaven above you've won."

Then with a smile she disappeared,
And though I was left alone,
I ne'er shall forget her holy smile,
And her sweet and gentle tone.

I rose with a cheerful heart and mind,
Determined to try and do;
And make this a heaven in which I dwelt,
And strive to be good and true.

And since that day I have known I was helped
By some loved one hidden from view;
And oft-times I feel a touch of love,
And a voice says, "Be good and true."

—Nellie Walton.

P.S.—I may add it is only within the last two years that the child has been under Spiritualistic teaching (i.e., what she has been able to acquire through attending one public Sunday evening service per week), having been entirely brought up in an ordinary Church of England Sunday school. Her mother was proselytized to Spiritualism only about twelve months before her passing away. I think this adds to the advance of ideas expressed in the lines.—H. W.

To the Editor of "The Two Worlds."

DEAR MADAM,—At the commencement of the year 1892, and with your able retrospective article of this week's issue of *The Two Worlds* before me, I am led into a maze of thought as to what lessons these reflections upon the past may have for us Spiritualists. I am afraid that we greatly lack that introspective view of ourselves personally, and, as a combination of worshippers, such as would help us to realize more fully the exalted invitation our spirit friends are constantly pressing us to accept of "Come up higher." We find in the ages that are past and gone positive evidence that the world of spirit has slowly but surely been drawing the world of humanity to a higher state of civilization and upliftment; and it is with this fact so plainly discernible to our vision that leads me, as an individual Spiritualist, to cast about me, and see if there are not some lessons in my past experience that my friends in spirit life would advise me in the present and future time to use as beacon-lights, to warn me from shoals of danger whereon I may make shipwreck of all I hold dear. May not societies, may not officials, may not our platform speakers, and may not our members generally, realize this introspection? and thereby cull many blessings and a far higher conception of the realization of the spirit invitation. "Come up higher," if only they be determined to live more truly in the bonds of unity, the strong doing their utmost to support the weak, the weak endeavouring to cultivate that fraternity with the spirit world which is an unfailing source of strength to the truly devout, and all being ready to make sacrifices for the good of their fellows, throwing off selfishness, greed, and personal aggrandizement, that has made shipwreck time and again of prospects that at one time seemed so bright and fair. And I would say, in all brotherly love, to those who aspire to teach the crowds who assemble at many of our meetings, that, to my mind, greater advance would be made in our work, a larger amount of sympathy would be realized by us, and the higher aspects of spirit knowledge be more and more exemplified in our membership, if our speakers would do less in making such sweeping and uncharitable accusations against the holders of orthodox beliefs and doctrines. I am aware that Spiritualism has suffered heavily, consequent upon the vicious statements that have been levelled at us in the past; but their doing wrong is no palliation for our offence and retaliation of the evil kind. I trow, are not the teachings of those spirits who for ages past have been singing "Peace upon earth and goodwill to men," an indication of the things that are to be? If we would consider the lessons of the past in the light of the prospective in relation to orthodoxy and its teachers, there is quite a new world before us. The new Christianity that we find making rapid headway in our midst contains not many of the blots upon its escutcheon that the more conservative school are still teaching. It holds that reason and man's private judgment should have a larger share in the formation of religious beliefs. And what are the consequences of this advance in religious tolerance during the present century? Extreme beliefs have had liberation accorded to them. The Quakers, the Unitarians, the Jews, the Roman Catholics, and even the Atheists, have derived large benefits from this progression. The most noted of these, the thoroughly unorthodox Unitarian, who stands on our own theological position (so far as there is a consensus of opinion), holds a splendid public record, having men holding positions from the Queen's Privy Council down to all offices of a public character by the hundreds. And what may not be our position as Spiritualists by the year 2000? Is it not possible for us so to educate our platform talent as that the educated enquiring mind may find the food provided for it—placed for its acceptance—in a more congenial form than is generally the case under our present condition of things.

By the united assistance of all true Spiritualists, the attainment of this object cannot be far distant. For what is more greatly to be desired than the dissemination of a knowledge of the fact of a future state of existence? And it cannot but be acknowledged that the purer the channel, the purer the water; and the higher the intelligence of the medium, the more highly developed will be the knowledge derived through them, and, consequently, be more convincing to this critical and scientific age. And let us not forget that, after all, a great deal (I might say, nearly all) depends upon our own individual lives. Are they worthy of imitation? Are they full of that divine fire which of old caused such Pentecostal feasts to be experienced by our forefathers? And, if we could for one moment realize how intensely desirous our spirit friends are to be brought to the knowledge of the friends and relatives still left on earth, our whole souls must leap to the thought of speeding our work in the most effective manner possible to us. In looking forward at what there may be in store for our cause, there is everything to give us hope and confidence. We may be much nearer than we think to the dawn of that Spiritualistic era that your noble assistant speaks of in his reference to the year 2000; but it impossible without organizing our forces and gathering together into one grand, harmonious element the disintegrated atoms that are now without that cohesiveness that alone can give a stern solidity and consequent strength to the whole. May the Divine aid be given us in such power and with such effect that every Spiritualist may be imbued this New Year with a much more enlarged desire to work for the consummation of that time when "Knowledge shall cover the earth as the waters cover the deep," and when spirit shall have lost its identity as a condition separate and apart from the material.—Yours in the bonds of fraternity,

WM. STANSFIELD.

3, Upper Mount Street, Warwick Road, Dewsbury.

TO CORRESPONDENTS.

A. W., J. R., ALEXIS, and EZRA.—We regret that we cannot print your remarks, however just. "The truth against the world," has been our life-long motto, and will so continue to the end; but there are times, seasons and PLACES for the promulgation of truths which might—if spoken or written in the wrong time or place—do more harm than good. The entire truth of what you enquire about WILL BE GIVEN, but in some other place than in these columns.—ED. T. W.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BIRMINGHAM. Oozells Street.—Thursday evening, members' circle at Broad Street Coffee House; a pleasant evening spent. Sunday evening, 31st, Mrs. Burton, inspirational medium. Subject, "Spiritual Light," which was treated in a very earnest manner. [We did not receive any report from you last week or it would have been published. Sorry it went astray.]

BIRMINGHAM. 7, West End Chambers, Broad Street Corner.—Major-General Phelps spoke on "The Modern Dance of Death." In years past the orthodox held that those who lacerated the body were most godlike. But how thankful we ought to be that we had grown out of that system of barbarism. But, he contended, it is known that vaccination is the cause of the heavy death-rate of the present, and that cancer was increased through vaccination. We thank General Phelps for his kindly help, and hope he will be with us again soon. Sunday next, Mrs. Groom.—L. G.

BLACKBURN.—Mr. Hepworth delivered eloquent addresses to good audiences on "The Utility of Spiritualism," and "On the Road to Heaven." The clear and concise manner of Mr. Hepworth's speaking gave great satisfaction to the whole audiences. It is to be hoped we shall have the pleasure of again hearing him at no distant date.—J. S.

BOLTON. Bridgeman Street Baths.—A good and profitable day with Mrs. F. Taylor. Her clairvoyance was very interesting to those who received tests. Good audiences. Sunday next, new hall.—T. T.

BOLTON. Old Spinners' Hall.—Mr. Wheeler, of Oldham, spoke on "Spiritualism and Christianity compared," and "Spiritualism, an Explanation and a Challenge." Both were able addresses and gave satisfaction apparently to all.—G. P.

BRADFORD. St. James'.—Afternoon, "Practical Spiritualism the Need of the Cause." A powerful appeal to Spiritualists to live up to the teachings of the spirit world (speaker, Mr. Parker). Evening, "Spiritualism, is it Lawful and Right as taught by the Book accepted by the Orthodox Churches as their Standard of Truth?" A clear and powerful discourse, showing that the testimony of the Bible is an exact counterpart of that given by mediums. Both discourses followed by good clairvoyance.

BRADFORD. 448, Manchester Road.—Morning: Circle, 34 present. Afternoon: Miss Walton spoke on "Religion is the Topic of the Day;" and evening, "What is Death?" Very good discourses, which were well appreciated by good audiences.

BRIGHOUSE.—We had the unanticipated pleasure of again listening to the inspirers of Mr. Robert White in the afternoon, on "Guardian Angels." The absurdity of many old and some modern notions thereon was forcibly illustrated. His lecture was homely, pointed, and telling. Evening subject: "Buddha and Christ." A very interesting and pleasing discourse. The rapt attention bore testimony to the eloquence displayed. Questions were invited after each lecture, and answered satisfactorily. Poems were given in a very telling manner. Moderate audiences.

BURNLEY. Hammerton Street.—Chairman's remarks. Mr. Tetlow was the medium. In the afternoon he gave his conversion and experience from Methodism to Spiritualism. In the evening questions from the audience, and he proved himself a worthy psychometrist after both lectures.—Henry Bailey, 49, Sandy Gate.

BURNLEY. Maden Fold.—Mrs. Johnstone's guides gave instructive addresses on "Work and be Saved," and questions from the audience, followed by successful clairvoyance.

BURNLEY. Robinson St.—Miss Jones spoke well to good audiences on "Our eyes shall see the King in His beauty, and view the land which is afar off," and subjects from the audiences, viz., "Evolution of Spirit," and "What is the Soul?" followed by good psychometry.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guide gave good clairvoyance and psychometry, easily recognized in most cases. Evening, a short address, with psychometry at close, very good.—J. W.

CLECKHEATON.—We had the pleasure of listening to the guides of Mr. Collins, on "The Tree," which was illustrated in a very able manner. We, like a tree, were spreading out branches in different directions. This tree also is God, and God is good—not a God of anger and vengeance. Not long ago Rev. C. Spurgeon said he believed in the atonement and eternal damnation. Methinks he put God lower than the beast of the field. Evening: "The Star of Progression." This star is ever shining. Would to God there were more like Martin Luther, who feared no man. Let truth be your motto, then the angel friends will gather round; and when you have finished here, you can say, like Voltaire, "Now for the grand secret."—F. T.

COLNE.—Mrs. Gregg, of Leeds, gave good lectures on "Crown of Great Glory" and "World Redeem Itself." Good clairvoyance after each lecture, nearly all recognized. Good audiences, especially at night, although many of our friends went to the Independent Chapel to hear the Rev. T. Lenord, on "Does Death End All?" He took for his text, "If a man die, shall he live again?" and affirmed that he shall, as death is the commencement of life.—J. W. C.

DARWEN.—We had our friend Mr. B. Plant in the evening. His controls dealt with one subject and three questions from the audience: "The Trial of Theology in the Court of Bankruptcy;" "What is Life?" "What is the Difference of Belief between Theosophists and Spiritualists?" and "What Relation was Jesus to God?" A good audience listened attentively, and the controls spoke in a very satisfactory manner. Clairvoyance at the close.—A. B.

FELLING.—Mr. J. Wilson, vice-president, spoke on "Spiritualism from Religious, Moral, and Scientific Standpoints," and gave general satisfaction.—J. D.

GATESHEAD. Team Valley Terrace, Askew Road, W.—Mr. Brown related experiences, and how he became a Spiritualist, which was very

interesting. A large attendance. Mr. Stevenson presided.—Thomas J. Middleton, fin. sec., 6, Osborne Place, Gateshead.

GATESHEAD. 79, Taylor Terrace.—Good meeting. Subject: "In my Father's House are many Mansions," ably dealt with by a guide of T. R. Penman. Clairvoyance by Wm. H. Peuman well received.—J. C.

GLASGOW.—11-30: Having no speaker fixed, our good friend Mr. Griffin, responding to our request, gave an inspirational address on "What is Truth?" setting forth in a forcible manner some excellent ideas, claiming that truth was everywhere. All the varied expressions of men and character were the outcome of the conditions that such people had set up for themselves, and the results were only natural. A lively discussion followed. 6-30: Mr. R. Harper read a paper on "The Dual Life of Man," drawing largely from his experience, which to those ignorant of the laws and operations of our psychical nature seemed ridiculous, but to those who had any knowledge of psychology were of immense interest.—T. W.

HECKMONDWICK. Blanket Hall Street.—Since the visit of Mr. Ward, with all his unreasonable squabble, our meetings have rapidly increased. We had splendid gatherings on Sunday last, and we feel sure much good has been the result. Afternoon: It was gratifying to see many parents to witness the proceedings of our Lyceum. Already we have added a few scholars, and anticipate others, after giving such satisfaction. Recitations by Misses Ellis, Styles, Flathers, Ogram, and Townend. Mr. Burdin also gave a reading. Evening: Mrs. Roberts and Mrs. Colbeck were expected, but were unable to attend. Mr. Hodgson gave an address in reply to Mr. Ward on "Why should Spiritualism be ridiculed and blasphemed when its truths have ever been in existence?" He claimed that Spiritualism rightly applied is a regenerating and reviving force, destined to work a complete revolution in the hearts of men in the forthcoming ages.

HEYWOOD.—A most successful day. In Mr. Walker's absence, through the great loss of his dear wife, Mr. Gibson, of Pendleton, kindly officiated, and right well did he do his part. The address in the afternoon was well delivered, Miss Bailey, of Blackburn, following with some remarkable clairvoyance, well recognized. Evening: A crowded audience to see and hear Miss Bailey, the interest being well sustained. Mr. Gibson gave the opening and closing invocations.

HUDDERSFIELD. St. Peter Street.—Splendid address from our esteemed friend Mr. E. W. Wallis to fair audiences. "Is there any forgiveness for sin," and "Spirit Revelings of the After Life," were powerfully and lucidly dwelt upon to the evident satisfaction and benefit of all.—J. B.

LANCASTER.—Jan. 24, Mr. Condon gave addresses. Clairvoyance by Miss Janet Bailey, nearly all recognized. Jan. 31, Mr. Geo. Newton's first visit. He gave great satisfaction by his straightforward practical addresses. Evening, "The want of the age, what is it, and where is it to be found?" Upliftment physically, morally, and spiritually, better conditions through unity, and personal culture. A thorough knowledge of Spiritualism, with an earnest endeavour to follow out its teachings, would be of inestimable benefit.—J. D.

LEEDS. Spiritual Institute, Cookridge Street.—Mrs. Russell spoke on "Experiences of Spirit Life," and "Humanity to Man." Afterwards clairvoyance. Very good attendance. I think that Mr. Ashcroft is stirring people up a bit. At the members' meeting, Jan. 25, the following were elected: President, Mr. Young; vice, Mr. J. W. Hanson and Mr. Newton; financial sec., Mr. Yarwood; cor. sec., Mr. F. Hepworth; treasurer, Mr. Wilkinson.

LEEDS. Psychological Hall.—An excellent day. Mrs. Beanland's guides spoke on "There is no Death," in good style, and gave great satisfaction. Clairvoyance, all recognized. Evening: "Spiritualism and Religion," followed with psychometry and clairvoyance to non-Spiritualists. Eleven given, ten instantly recognized.—C. L.

LEICESTER. Liberal Club.—Great satisfaction was expressed with Mr. Clark's lecture on "Lessons from the life of the late Dr. Manning." He referred to the fact that it was the 18th anniversary of the first public lecture on Spiritualism in Leicester. Though at times the frail bark seemed doomed to be wrecked and broken, we still look forward to a brighter future. An after meeting was conducted by Mr. Chaplin. The short address was full of sound advice and practical wisdom, appealing for a more united effort to make Spiritualism more progressive. Mr. Ashby gave 13 clairvoyant descriptions, 11 recognized.

LONDON. 311, Camberwell New Road, S.E. (near the Green).—A happy gathering of our anniversary and friends participated in the social enjoyments of our anniversary on Tuesday last. Despite the gaps in our ranks, caused by illness, we had an excellent evening's pleasure, songs, games, and dances being the order. Friends separated to come together again on February 9. After meeting expenses we were enabled to pay £1 6s. 1d. into the treasury. Last Sunday, Mr. W. E. Long contrasted the Old Testament records with the modern Spiritual manifestations, and answered some interesting questions.

LONDON. Clapham Junction, 16, Queen's Parade.—After a reading upon "Spirit Manifestations" and subsequent discussion, a circle was formed, and very fair manifestations were obtained.—G. D. W.

LONDON. Marylebone, 86, High Street.—Sunday evening: Mr. R. Donaldson delivered an address on "The True Nature of Spiritualism," treating the subject from a very broad point of view. Good audience.

LONDON. Peckham, 33, High Street.—The President read from *The Two Worlds* "A Model Organization," urging upon the members to remember the obligations of a true brotherhood. Modern Spiritualism had existed nearly half a century. The oft-repeated query of opponents was, "Where are your institutions, your schools for the orphans, and your homes for the aged?" None, and yet we number thousands. For the sake of the cause let us be up and doing. Evening: Messrs. Audy, Butcher, Dale, and Humphreys expounded upon "Spiritualism as a Religion" to a good audience. Many strangers expressed satisfaction.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road. Mr. Drake gave an excellent address upon "Spiritual Progress," solemnly charging all to be endeavoring to spread the knowledge of our glad tidings. Mrs. Ashton Bingham kindly rendered some of her original poems.

MACOLESFIELD.—Afternoon: Mr. Swinlehurst's lecture on "The Story of a Sacrifice" was an inspiring one. Evening: "The World's Desire" was treated in a manner quite consistent with Mr. Swinlehurst's reputation. We were pleased with our friend's first visit.—W. P.

MANCHESTER. Tipping Street. Mr. Rooke was our speaker, afternoon and evening. Questions were taken from the audience, and very ably dealt with. We are sorry to say we had small audiences.—E.

MANCHESTER. Collyhurst Road.—Miss Gartside's discourses on "The Dead, where are they?" and "Divine Revelation," were clearly and logically delivered to a crowded audience. Clairvoyance at both meetings.—J. T.

MANCHESTER. Edinboro' Hall.—Afternoon, Mr. Sutcliffe's guides gave a good address on "The Responsibilities of Man," followed by clairvoyant tests, fully recognized. Evening subject, "Spiritualism the Astounder," afterwards demonstrating this by good psychometry. Mr. Lamb conducted the after circle, which was very successful.—A. E. W.

NELSON. Bradley Fold.—Mr. Lomax discoursed upon "Adam and Eve," "The Age we live in," coupled with "The Divine Life." The subjects gave great satisfaction. Clairvoyance good. Large audiences.

NEWCASTLE-ON-TYNE.—Sunday, Jan. 31, and Monday evening, Mr. J. J. Morse delivered three discourses, which gave great satisfaction to large audiences, and which were full of grand thoughts.

NORTHAMPTON.—Mr. Veitch delivered grand discourses, which gave great satisfaction to good audiences. Speaking on "The Gospel of Spiritualism," he showed that with all the creeds and dogmas of the churches they could only take you to the grave, not one step further. It was only Spiritualism that could give the evidence of a future life, which is so much needed.

NOTTINGHAM. Masonic Hall.—Spiritual addresses from Mrs. Green on "Spirit Control" and "Immortality," each followed by a number of clairvoyant descriptions, nearly all of which were recognized. This is Mrs. Green's first visit, and it will certainly not be her last. Every one seemed pleased and enthusiastic, and she is likely to become a great favourite. The hearts of all the workers in this growing society were much cheered and encouraged to see the room crowded at night, not a chair being unoccupied. Friends, help us to keep up this warm feeling, and let us have larger audiences in the morning. Soiree at 7-30 p.m., Albert Hall, on Monday, Feb. 8.—J. F. H.

OLDHAM. Temple.—(Omitted last week.) Two infants were impressively named, William Chadderton, infant son of our organist, and Frank Thomlinson. May they live long to spread the cause of truth. New ideas were well treated by Mr. Victor Wyldes, also very satisfactory psychometry. At night our hall was crowded to listen to the eminent psychometrist on "Man the Spirit, God the Power." Specially remarkable and pleasing psychometric tests. Monday, "Psychometric Education." We are sorry we had no sceptics present, as they would have had such facts as would have removed their doubts.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mr. Wild, of Rochdale, officiated with great success. Sunday afternoon: Homely address by Mrs. Crossley on "Sympathy." Good clairvoyance. Evening, comforting address on "If a man die shall he live again?" in Mrs. Crossley's usual style. Very successful clairvoyance. Mrs. Crossley had the honour of naming a baby, giving as its Spiritual name Horatio. Very good audience.—V. T.

OPENSHAW. Granville Hall.—Mr. Mayoh gave eloquent addresses, comparing the grand truths of Spiritualism with the theological myths of the past. Both lectures gave much satisfaction.—W. P.

PARKGATE.—A good audience listened to Mr. George Featherstone and his guides. They had subjects given to them to discourse upon, "The affirmations of Nature," and "The soul of man—its rights and liberties after death," which were dealt with in a very intelligent manner.—J. C.

PENDLETON.—Splendid addresses from Miss Patefield's guides on "What shall the future be?" and "The religious aspects of Spiritualism." From Constantine downwards she traced the Church's nineteen centuries educating of evil spirits, contrasting them with Spiritualism and its nearly forty-four years of work. Very minute clairvoyant descriptions, eight out of ten given recognized.—J. M.

RAWTENSTALL.—Miss Walker's guides spoke well on "Spiritualism, the Redeemer of the World," and "The World of Spirits," followed by clairvoyance. Good audiences.—T. C.

SOUTH SHIELDS.—Jan. 26: Several mediums favoured us, and good work was done. Jan. 31: Mr. J. H. Lashbrooke's guides gave a stirring, soul-inspiring address on "The Hope of Spiritualism, and how it appears to me." Mr. J. G. Grey's guides gave an appropriate and impromptu poem.

SOWERBY BRIDGE.—Jan. 24: Mr. Ringrose was, as usual, very interesting. There was plenty of food for thought in his assertions respecting thoughts current and their effects on the human system, plentifully illustrated by instances coming under his own notice. "Thoughts are things," said he, "and should be put under the motto 'Union is strength.'" Jan. 31: First visit of Mr. Moorey. There was a full hall, and he made a most favourable impression on the people. His psychometry was striking and correct, also clairvoyance good, only one failing recognition. We shall be glad to hear Mr. Moorey again.

STOCKPORT.—Mr. Ormerod spoke on "The hand that made us is divine," a line from Addison's magnificent poem. The poet had in all ages played a nobler part than the warrior or the statesman. He had cheered man with his inspired writings, when weary with life's struggles and downcast with its failures, and had elevated him from his sordid surroundings. Mr. Ormerod has treated his subjects in a philosophical manner to the satisfaction of a fair audience.—T. E.

THORNHILL.—A pleasant day with Mr. Oliffe.

TYNE DOCK.—Jan. 24: Morning, Mr. J. Wilkinson gave a paper on "The Philosophy of Thought." A good discussion ensued. Evening, Mr. J. Rutherford gave a thoughtful lecture on the "The Truth-seeker is the only God-seeker." A good audience welcomed and thoroughly appreciated his remarks. Jan. 27: Mrs. Young gave clairvoyant descriptions to a large circle. Jan. 31: Morning, Mr. Graham gave a paper on "Language," followed by discussion. Evening: Mr. J. Clare comes back to us from London fired with zeal and energy, his spirit having been roused to the highest pitch after having seen the great struggle which is now going on for liberty of speech, which the present government is trying to deprive our fellow-men of.

WISBECH. Public Hall.—The guides of Mrs. Yeeles took for their subjects, "Jesus Wept—What for?" and "Is Life worth Living?" chosen by the audience. Clairvoyance followed, which was very good. All recognized. Mrs. Upcroft-Hill sang a solo very sweetly. A suitable

room has been obtained for a Lyceum, and if things are carried out favourably, we shall now be able to start one very shortly.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Usual programme gone through. Recitations by Master Albert Chamberlain and Miss Pawson; readings by Miss Cellia Pickersgill and Master George Chamberlain. Attendances very good.—J. Colbeck.

BLACKBURN.—Present 60 scholars, 10 officers; marching, calisthenics, and wand drill; exercises very creditably performed. Conductor, Mr. M. Brindle.—G. E. Harwood, sec.

EXETER.—Invocation by Mrs. Hellier. Reading, Miss Yardley. Marching and calisthenics gone through very creditably. Our Lyceum has made good progress since it was opened six weeks ago. The children seem to take great interest, and we get fresh arrivals nearly every Sunday. We hope to win a firm footing, as friends have done in other places. Mrs. Hellier still continues the Sunday services.—M. S.

LEEDS. Cookridge Street.—Good attendance; recitations by Misses G. Young, H. Ackroyd, and H. Bartholomew. A few remarks by conductor, Mr. Young, on "Nature."—F. F. W.

OLDHAM. Temple.—Good attendance. Capital session. Usual programme. Recitations by Louisa Calverley, Mary E. Halkyard, Maud Runacres, Masters Edward Calverley, Luther Mills, N. Spencer, Reading by C. Garforth. Song by A. Davenport.—J. T. Standish, sec.

OLDHAM. Bartlam Place.—Morning: Good attendance. Usual programme, conducted by Miss Halkyard. Recitations by John A. Tetlow and Frank Shaw. Good address by Mr. Savage on "Physiology." Afternoon: Recitations by Ada Ward, John A. Tetlow, and Arthur Ward. Moderate attendance.—M. F.

OPENSHAW.—Usual programme. Recitations by Miss M. H. Barlow, E. Savage, E. Taylor, and J. Orme. Very fair attendance. Would be very pleased to see old faces again.—W. H. O., sec.

PENDLETON. Cobden Street.—Morning: Opened by Mr. Brooks. Usual programme. Recitations by John Crompton, Alfred Winder, Esther Winder, Annie Winder, Margaret A. Moulding, Emily Clarke, Lily Clarke, and A. Hurst. Classes: Juniors taken by Miss A. Wood. Seniors discussed phrenology, led by Mr. Crompton, who closed. Afternoon: Opened by Mr. Crompton. Usual programme. Recitations by Earnest Wallis, Margaret A. Moulding, Annie Winder, Alfred Winder, and M. A. Hayles. Marching and exercises well done. Closed by Mr. Moulding. Present: 10 officers, 42 scholars, and a few friends.—E. B.

STOCKPORT.—A fairly successful session, conducted by Mr. Crane. A recitation by Gertie Phillips. Some practical remarks were made by Mr. Ormerod on the progress of the Lyceum movement, and the effect of its teaching on the home, the nation, and finally the world. Mr. Crane spoke on the same subject.—I. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR FEBRUARY, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY.** Temperance Hall.—7, Mrs. Crossley; 14, Mrs. Hoyle; 21, Mr. and Mrs. Clegg; 28, Mr. Boocock.
- BATLEY CARR.** Town St.—14, Mr. and Mrs. Clegg; 28, Mr. Armitage.
- BATLEY.** Wellington Street.—7, Mr. Lund; 14, Mr. Rowling; 21, Mrs. Wade; 28, Mrs. Jarvis.
- BEESTON.** Temperance Hall.—7, Mr. J. Kitson; 14, Mr. Lund; 21, Mrs. Jarvis.
- BINGLEY.** Wellington Street.—14, Mrs. Craven; 21, Mr. J. Kitson.
- BRADFORD.** Birk Street.—7, Mr. Armitage; 14, Mr. Boocock; 21, Mrs. J. Burchell; 28, Mrs. Beardshall.
- BRADFORD.** Little Horton Lane.—7, Mr. and Mrs. Hargreaves; 14, Mrs. J. Burchell (Service of Song); 21, Mr. A. Walker; 28, Mr. W. Hopwood.
- BRADFORD.** Otley Road.—7, Mr. A. Kitson (Lyceum Anniversary); 14, Mrs. Jarvis; 21, Mr. Hopwood; 28, Mr. Ashworth.
- CLECKHEATON.** Walker Street.—7, Mrs. Thornton; 14, Mrs. Clough; 21, Mr. Pawson; 28, Mr. and Mrs. Hargreaves.
- HALIFAX.** Winding Road.—7 and 8, Mrs. Beardshall; 14, Mrs. Berry; 21, Mr. Parker; 28, Mr. G. Newton.
- HECKMONDWIKE.** Thomas Street.—7, Miss Harrison; 14, Mrs. Russell; 21, Mr. J. Bloomfield.
- LEEDS.** Institute.—7, Mr. Parker; 14, Mr. Armitage; 21, Mrs. Gregg; 28, Mr. Campion.
- SHIPLEY.** Liberal Club.—7, Mr. Pawson; 14, Mr. A. Walker; 21, Mr. Peel; 28, Mr. Campion.
- WEST VALE.** Green Lane.—7, Mr. Hopwood; 14, Miss Thorpe; 21, Mr. Marchbank; 28, Mr. Postlethwaite.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Westgate, Bradford, on Sunday, Feb. 14, at 10-30 a.m.

- BACUP.**—7, Mr. W. Johnson; 14, Mrs. Stansfield; 21, Mr. John Moorey; 28, public circle.
- BLACKBURN.**—7, Mr. J. J. Morse; 14, Mr. Wild; 21, Mr. J. B. Tetlow; 28, Miss J. Bailey.
- BOLTON.** Bradford Street.—Will open the Spiritual Hall, Bradford Street, on February 7. Mediums, please note. 7 and 8, Mr. Victor Wyldes; 14, Mr. Kitson and Miss Bailey, opening of Lyceum at 9-30; 21, Mr. Smith; 28, Mrs. Johnstone.
- BRADFORD.** Bentley Yard.—7, Mr. Walker; 14, Mr. and Mrs. G. Galley; 21, Mrs. Russell; 28, Mr. Wainwright.
- BRADFORD.** Harker Street, Bowling.—7, Mr. Firth; 14, Mr. Whitehead; 21, Miss Illingworth; 28, Mrs. Boston. Wednesday as usual.
- BRADFORD.** 448, Manchester Road.—7, Mr. J. Collins; 14, Mrs. Whiteoak; 21, Mrs. Marshall; 28, Mr. and Mrs. Marshall.
- BRADFORD.** Walton Street.—7, Miss Patefield; 14, Mr. Hopwood; 21, Mrs. H. Taylor; 28, Mr. J. Pawson.
- BRIGHOUSE.** Oddfellows' Hall.—7, Miss Walton; 14, Mrs. H. Taylor; 21, open; 28, Mr. J. B. Tetlow.
- BURNLEY.** Robinson Street.—7, Mr. Milner; 14, Mrs. Wade; 21, Mr. J. Campion; 28, Mr. Victor Wyldes.
- BURSLEM.** Newcastle Street.—7, Open; 14, Miss Pimblott; 21, Mrs. Horrocks; 28, Open.

CHURWELL.—7, Open; 14, Mr. James Robinson; 21, Miss Tetley; 28, Mr. B. H. Bradbury.

COLNE.—7, Mr. Mayoh; 14, Mrs. Bailey; 21, Mrs. J. M. Smith; 28, Mrs. Russell.

COWMS.—7, Mr. Galley; 14, Mr. Newton; 21, Mr. Metcalfe; 28, Mrs. Berry.

HECKMONDWIKE. Blanket Hall Street.—7, Mrs. Jarvis; 14, third anniversary, Mr. Pawson; 21, Mr. and Mrs. Hargreaves; 28, Mrs. Bentley.

HUDDERSFIELD. St. Peter's Street.—7, Mr. Jas. Swindlehurst; 14, Mr. F. Hepworth; 21, Mr. Macdonald; 28, Miss Patefield.

HUDDERSFIELD. 3A, Station Street.—7, Mr. B. Plant; 14, Service of Song; 21, Mr. Rowling; 28, Miss Thorpe.—John Gee, sec., 17, Norman Road.

KEIGHLEY. Lyceum.—7, Mrs. Whittingham; 14, Mr. W. Galley; 21, Spanish Friend; 28, Mr. Parker.

LANCASTER.—7, Mrs. J. M. Smith; 14, Mr. Swindlehurst; 21, Mr. J. Pilkington; 28, Mr. D. Milner.

LEEDS. Psychological Hall.—7, Mrs. Farnsworth; 14, Mr. Metcalfe; 21, Mrs. Levitt; 28, Mrs. Wilkinson.

LIVERPOOL.—7 and 8, Mrs. Green; 14, Mr. E. W. Wallis; 21 and 22, Mr. J. J. Morse; 28, local.

LIVERPOOL. Debating Class.—3, "What Women can do," Miss Florence Morse; 10, "The Idea of God," Mr. B. Bishop; 17, "Sunday Schools versus Lyceums," Mr. E. J. Davies; 24, "The Unknown," Mrs. Mynsbrugge.

MANCHESTER.—7, Mr. J. Macdonald; 14, Mrs. Green; 21, Miss Walker; 28, Mr. Swindlehurst.

MANCHESTER. Collyhurst Road.—7, Mrs. Hyde; 14 and 15, Mrs. Smith; 21 and 22, Miss Jones, of Liverpool; 28, Mr. Carline.

MANCHESTER. Edinboro' Hall.—7, Mrs. Horrocks; 14, Dr. Blackburn; 21, Mrs. Mayoh; 28, Mrs. Hyde.

MIDDLESBROUGH. Spiritual Hall.—7, Mr. J. Eales; 14, Mr. G. Featherstone, of Rotherham; 15, variety entertainment.

MORLEY.—7, Mrs. Wrighton; 14, Mr. Long; 21, Mrs. Whiteoak; 28, Mr. Galley.—Mrs. Thewlis, cor. sec., Jackson Lane, Morley, near Leeds.

NOTTINGHAM. Masonic Hall.—7 and 8, Mrs. Craven; 14 and 15, Mr. J. C. McDonald; 21 and 22, Mr. W. V. Wyldes; 28 and 29, Mr. E. W. Wallis.

OLDHAM. Temple.—7, Lyceum anniversary; 14, Miss Walker; 21, Mr. E. W. Wallis; 28, Mrs. Hyde.

OLDHAM. Bartlam Place.—7, Mrs. J. A. Stansfield; 14 and 15, Mr. J. B. Tetlow; 21 and 22, Dr. J. Blackburn; 28, Mr. W. J. Mayoh.

PARKGATE.—7, Mr. E. W. Wallis; 14, Mr. W. C. Mason; 21, Mr. W. E. Inman; 28, Open.

PENDLETON.—7, Mr. J. B. Tetlow; 14, Mrs. Wallis; 21, Mr. W. Johnson; 28, Mrs. Gregg.

ROCHDALE. Penn Street.—7, Mr. Moorey; 14, Mrs. Shulver; 21, Mr. G. F. Manning; 28, Circles.

ROCHDALE. Regent Hall.—7, Service of Song—"Frozen to Death" (by special request); 14, Mr. W. J. Mayoh; 21, Mr. J. Armitage; 28, Mr. W. Rowling.

SLAITHWAITE. 8, Wood Street.—7, Mrs. F. Taylor; 14, Mrs. Midgley; 21, Mrs. Green; 28, Mr. Macdonald; Saturday, Feb. 6, grand tea at 4-30. Entertainment at 6-30, when a drama, "Temptation" will be given. Mr. Hepworth and Miss Meal. Tickets 1s. All friends are invited to rally round and help us in our financial difficulties.

SMETHWICK.—7, Mr. Wollison; 14, Mr. Anson; 21, Mr. Smyth; 28, Mrs. Groom. We thank you for your co-operation. Your assistance is valuable, and very much appreciated.—D. Findlay, hon. sec.

SOUTH SHIELDS.—7, Mr. J. G. Grey; 14, Mr. W. Westgarth; 21, Mr. Jos. Griffiths; 28, Mrs. Caldwell.

SOWERBY BRIDGE.—7, Presentation of Lyceum Banners, kindly given by Mrs. Hammarbom, of Newcastle. Special Session at 6-30; 14, Miss Gartside; 21, Mrs. Hoyle; 28, Mrs. J. M. Smith.

THORNHILL.—7, Mrs. Summersgill; 14, Mrs. France; 21, Mrs. Taylor; 28, Mr. Oliffe.

YEADON. Town Side.—7, Mr. and Mrs. Geo. Galley; 14, Messrs. Hilton and Craven; 21, Mrs. Whiteoak; 28, Open.—John W. Oliver, sec., Swaine Hill Crescent.

A GENTLEMAN residing in the neighbourhood of Taunton and Wellington, Somerset, would be glad to know some educated investigators whom he could meet occasionally, for the purpose of investigating the science of Spiritualism.—Address, F. W., *The Two Worlds* Office, 73A, Corporation Street, Manchester.

BLACKBURN. Freckleton Street.—Feb. 7, Mr. J. J. Morse. 2-30, "Earthly Spiritualism," 6-30, three subjects from audience.

BRADFORD. 1, Spicer Street, Little Horton.—Feb. 14, Service of Song, "Frozen to Death." All will be welcome.

BRADFORD. Walton Street.—Monday, Feb. 8, Mrs. Russell, by request, will again give diagnosis of disease, and prescriptions free. Clairvoyance and psychometry. Good meeting last Monday.

BURNLEY. Hammerton Street.—Monday, Feb. 8, 8 p.m., Mr. J. J. Morse, subject chosen by the audience.

BURNLEY. Maden Fold.—It is intended to open our new room in Guy Street, Gannow Top, on Saturday, Feb. 13, by a tea meeting and entertainment, tickets 9d. [Write Mr. H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, re manuals.]

BURNLEY. Robinson Street.—Public Tea on Saturday, Feb. 13, at 4-30.

CARDIFF.—Feb. 7: Mrs. Wallis. Morning, "Soul Science"; evening, "Real Life after Death." Monday: Answers to questions.

GATESHEAD. No. 1, Team Valley Terrace.—Coffee. Supper on Saturday, Feb. 13, at 7 p.m. 6d.

HALIFAX.—The Lyceum Grand Entertainment and Distribution of Prizes, on Saturday, February 6. Owing to the great success last year, the Fairy Spectacle, entitled "The Dissatisfied Fairy," will be repeated. Admission: Adults, 4d.; children, 2d.—F. A. M.

HANLEY. Psychological Hall, Marsh Street.—Feb. 14: Mr. J. J. Morse, at 2-30 and 6-30, also on Monday, 15, at 8 o'clock prompt; 28, Mrs. E. W. Wallis, at 2-30 and 6-30.

HECKMONDWIKE. Blanket Hall Street.—A Public Tea at 4-30 and

Entertainment at 7, on Saturday, Feb. 13, consisting of songs, recitations, and dialogues, given by members and friends of the Bank Foot Society, Bradford, who kindly give us their services. Tea and Entertainment: Adults, 6d.; children under 12, 4d. Entertainment only, 2d.

LEEDS SPIRITUAL INSTITUTE. Cookridge Street.—The committee have arranged for a "Social" to be held every Wednesday, at 8 o'clock. The amusements will consist of singing, games, dancing, &c. It is hoped the members will strive, by their presence and mutual effort, to make these "Socials" a big success. For members, their children, and lyceumists only.—F. H., cor. sec.

LONDON. 311, Camberwell New Road, S.E.—In aid of the piano fund, social gathering on Tuesday, Feb. 9, at 8-30. Tickets 6d.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. W. H. Blackman writes: "Permit me to inform you to the contrary, re closing or discontinuing of meetings held at the above address. The majority of old members intend carrying on their work as before. Reports will be sent as usual."

LONDON. Marylebone. 86, High Street.—Feb. 7, R. Wortley, Esq., "Consolatory messages of angel friends;" 14, Mr. J. Veitch will deliver an address; 21, Dr. F. R. Young, "Personal experiences as a Spiritualist."

LONDON SPIRITUALIST FEDERATION. Copenhagen Hall, 184, Copenhagen Street, N.—Feb. 7, "Exposition of Spiritualism," by various speakers.—A. F. Tindall, 4, Portland Terrace, Regent's Park, N.W.

MACCLESFIELD.—Feb. 7, at 11, debate opened by Miss Pimblott, "The Vices and Virtues of Christianity." 2-30 and 6-30, Mrs. Gregg, of Leeds, addresses and clairvoyance. Tuesday, Feb. 9, Federation meeting, addresses by Messrs. Boardman, Johnson, Tetlow, Mrs. Wallis, and Mr. E. W. Wallis; psychometry by Mr. Tetlow, and clairvoyance by Miss Janet Bailey, of Blackburn. To commence at 7-30.

MANCHESTER. Tipping Street.—Every Monday, at 8 p.m., a public circle will be held at Tipping Street, conducted by Mr. Wm. Lamb. Admission 2d. A public reception meeting will also be held at Tipping Street every Thursday, at 8 p.m., to which all enquirers into Spiritual phenomena are cordially invited. Collection to defray expenses of room only.—A. Eckersley, cor. sec., 102, Upper Brook Street.

OLDHAM. Temple.—Lyceum Anniversary, Sunday, Feb. 7, at 2-30. The children will go through a pleasing programme specially prepared for this session. At 6-30 a service of praise. We cordially invite all friends, and hope we shall have the Temple full to overflowing.—J. T. S.

OLDHAM. Temple.—Saturday, February 27, a public tea party. Particulars later.

PARKGATE.—Feb. 7, Mr. E. W. Wallis. 2-30, "Spirit Revelings of Life after Death." 6-30, "The Labour Problem in the Light of Spiritualism."

PENDLETON. Cobden Street.—The Lyceum intends holding a tea party and concert on Saturday, February 20. Admission: Lyceumists, under 12, 4d.; over 12, 6d.; friends, 9d. All are welcome.—J. J.

SOWERBY BRIDGE.—A grand Sale of Work, on Wednesday, Feb. 10, at 3 p.m., continued on Thursday, 11, and Saturday, 13. Fancy costumes. Entertainments, &c. Admission: Season tickets, 1s. 6d. (to be had of Mrs. Greenwood); first day, 1s., after six, 6d.; second day, 6d., after six, 3d.; Saturday, 3d. Secretary for sewing committee, Miss Thorp.

WESTHOUGHTON.—Feb. 7, at 2-30 and 6-30 p.m. Speaker, Mr. J. W. Boulton. Miss Bailey, of Blackburn, will give clairvoyance. Collections. Tea provided for visitors, 6d.—T. H. cor. sec.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

MR. J. MOOREY is spoken of as an earnest and promising medium.

MR. W. BUCKLEY is well spoken of as a rising speaker.

MR. CROMPTON, of the Pendleton Lyceum, is a very active and earnest worker, and has our best wishes. He deserves hearty support.

MISS WHEELDON is becoming a useful platform worker, and deserves encouragement.

MRS. GROOM has been ill, but we are happy to learn she is regaining health and strength.

ENQUIRER would like to join circle in Prestwich or Heaton Park. Address, S. Pask, 12, Hodge Lane, Prestwich.

BACK numbers containing the opening chapters of the prize story can be obtained. It was commenced in No. 216. Apply to Mr. Wallis, manager, 73A, Corporation Street, Manchester.

TO CORRESPONDENTS.—"A Spiritualist." Not of sufficient importance to refer to at this late date. J. C. Lambert, C. Levitt, B. Harris, Mrs. J. Green. No room; next week.

WANTED.—Copies of *The Two Worlds*, numbered 49, are wanted to complete the set. We shall be glad if our readers who have them to spare, will kindly forward us copies of this number.

BINDING VOLUME IV. OF "THE TWO WORLDS."—We are now prepared to receive the papers of our fourth volume to bind, and can supply any back numbers that may be required. The cost of binding will be 2s. 3d. per volume. Carriage extra.

THE BELFAST PSYCHOLOGICAL SOCIETY meets in the Crown Chambers' Hall, 15, Royal Avenue, Belfast, Ireland, every Sunday evening, at 7 o'clock. Mediums, physical or clairvoyant, who would like to pay us a visit, are invited to correspond with the secretary, Jas. Harrison, 5, Barrow Street, Belfast, Ireland.

ENQUIRER desires to know if the books, "The Unseen World," and "Accredited Ghost Stories" are still published or on sale? They are referred to and quoted from in Mrs. Crowe's "Night Side of Nature," but can they be obtained, and where? Address, W. F. S., Walserton Road, Westbourne Park, London, W. [Many thanks for stamps.]

THERE IS SOMETHING IN IT.—*The Methodist Times*, December 31, contains a brief notice of a booklet, by G. H. Pember, M.A., on "Theosophy." The writer declares that he is not prepared to accept Mr. Pember's conclusions, but is inclined to believe that "there does seem to be something at work besides human trickery and folly." Mr. Pember believes in demoniacal agency. Thus our opponents are compelled to admit the facts, but indulge in the old cry, "the devil." But a house divided against itself cannot stand.

NATIONAL FEDERATION. SPECIAL NOTICE.—All societies who have affiliated with the Federation, and have not paid any affiliation fees, will oblige by doing so *prior to March 31*. Any society not having affiliated, will oblige by doing so at once, so as to secure their vote for the coming Conference at Burnley in July next.—J. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

MR. WM. CROOKES has been consulted by Jews, so it is stated, as to whether a Jew would be transgressing the rules of his religion, which dictates that "no fire shall be kindled on the Sabbath," by switching on or off an electric glow lamp on the Sabbath day? Mr. Crookes contends that the sacredness of fire and flame in Eastern religions was always intimately connected with combustion, and decides that the glow of the electric lamp does not come within this description. Some Jews get Christians to light their fires for them, and so dodge the command, but science is going to aid them to circumvent Jehovah at last if the above statements are true.

A SPIRITUALISTS' DIRECTORY.—"I have often thought, Bro. Wallis, that it would be well if there could be a kind of directory of all Spiritualists scattered about. This might lie in some central place, wherever the recognized headquarters might happen to be, so that we might keep in touch with one another. We all know that even when there are organizations it takes an amount of courage to declare yourself openly a Spiritualist, but we can have very little conception of the real heroism needed for our friends in Lisburn and other places, to be loyal as they are to the truth."—DAVID ANDERSON.

NOTICE TO SPEAKERS.—Mr. E. Hartley writes: "One of the ablest and most successful speakers and clairvoyants we have in Bradford, Mr. Allan Moulson, is, I see, left out of your list." The list we published was supplied by Mr. Tetlow, hon. sec. of the National Federation. Some months ago we published in several issues a request by Mr. Tetlow that all mediums and speakers who desired to have their names and addresses placed on the roll should forward them to him. Hence those mediums who did not take the trouble to send the requisite particulars to Mr. Tetlow could not expect that he would publish them, and they have no ground of complaint against him. *Once more*, therefore, we ask all mediums who desire their names to be enrolled in the list to forward their names and addresses to Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton. Very good reports reach us of Mr. Moulson's work, and he has our best wishes. If he will send his address we will publish it.

MANCHESTER DEBATING SOCIETY.—Vegetarian Restaurant, Fountain Street. Jan. 26: Mr. Hughes being indisposed, Mr. Wheeler very kindly opened the discussion on "How can we best safeguard the interests of Truth." He said truth was the science of everything, and could only be defined by proof. Spiritualism being based on phenomena proved the truth of spirit-communion of all life and being. He thought that the truest preservation of truth was to convince those around us, and fully ventilate opinions. Use great care and foresight in the presentation of phenomena, and make it beyond doubt and cavil. Platform exposition should be given with eloquence and grammatical accuracy, accompanied by a steady burning enthusiasm. Avoid the realm of speculation, and look upon humanity as the best stereotype plates that never wear out, and in a clear, good, and exalting manner personally demonstrate its excellence, and thus make the movement as representative as possible. Mrs. Wallis, and Messrs. Rickard, Lowe, Worthington, and Wallis followed with short speeches, and Mr. Wheeler gave his reply. Feb. 9: Mr. Sam Standring (secretary of the National Secular Society) will open on "Why we are Secularists." Discussion invited.—Thos. Taylor.

BELPER.—Spiritualism here has been greatly assisted by the recent visits and performances of "The Rev. Showman," and instead of finding, as he affirmed, that he had closed their hall, and the Spiritualists of Belper had gone to a smaller habitation, I find them in the same snug little abode, as firm as ever, standing by their principles with even greater zeal and, as one observed, "determined not to throw away their guns." The staunch veteran who has so long and so nobly sustained the cause with brain and purse (Mr. A. Smedley) is still firm at his post, while his esteemed son (Mr. Urban Smedley) holds office as secretary, with the post of leader of the Lyceum. Mr. Bodell, who has been Lyceum conductor for five years, remains, with Messrs. White, T. Smedley, and Tebet. With the aid of a number of young, intelligent ladies, they carry on the noble work of instructing the young, whom we hope to see adorn the cause and promulgate its sacred principles in the days to be. Thus we see the failure of the tactics by which this reverend showman endeavours to beguile his unwary victims. The reverend gentleman who officiated as chairman, and followed suit by denouncing Spiritualism as a farce and a fraud, has since admitted that he was led astray, and that much of his (Ashcroft's) lecture was exaggerated. "Time proves the facts, and truth will come uppermost."—Thos. Timson, M.L.P.A., 201, Humberstone Road, Leicester.

SPIRITUALISM IN DEVONSHIRE.—At Salcombe, a Rev. E. T. Sanford has been giving an essay on "Spiritualism" to an improvement class. He wanted to know why Spiritualists did not have it investigated by experts. "Experts" in what? Spiritualists have become such, because they have investigated and have become "experts" thereby. Would he consult an "expert" on astronomy if he desired knowledge of geology, or an expert chemist for information on spiritual science? "The world would never be won over to it by trickery," he said. True, oh king! How then will he dispose of the fact that *millions* of people have been won over to it? Surely it is not "trickery" which has won the testimony of Professors Crookes, Wallace, Varley, Zoellner, and hosts of others. He uttered the cheap and ignorant sneer about darkness. Will he condemn his God because He is the creator of darkness, and because the Bible says "He dwells in darkness" and "makes darkness pavilions around about Him"? "It was all deception," he said. What a state of mind is that which *presumes* to assert as a matter of knowledge that millions of people are the dupes of deceivers? Some people say that Christianity is a huge deception, and might be uncharitable enough to say that he is so familiar with deceit that he cannot believe in the honesty of others; but we conclude he did not measure his words. He says, "God did sometimes send angels, but they came voluntarily [yet they were *sent*] and were not *called*, which was very different from the Spiritualists." Would you be surprised to learn, Mr. Sanford, that there are hosts of

Spiritualists who were *first* visited by the spirits, who did not *call* the spirits, did not want to have or heed them, but were compelled to admit their presence in spite of all unwillingness? It is abundantly clear that Mr. Sanford has been guilty of the folly, denounced by Solomon, of answering a matter before he has heard [investigated] it. Mr. Bowerman, Mrs. Hellier, and Mr. Stone related experiences, and received a fair hearing. Mr. Fairweather thought Mr. Sanford treated the subject too lightly. He thought there *were* spirits in it, but they were Evil. Now, is that fair, Mr. Fairweather? Men are in danger for calling their brethren "fools," but you go further, and denounce spirit people you really know nothing about as "evil." For aught you know, your own relatives and friends who have passed on to spirit life may desire to send you a message of love, but you shut the door in their face and call them evil. "Seek and ye shall find, *knock* and it shall be opened unto you." Two hundred people attended, and were courteously treated, the rev. essayist acting fairly and kindly. A public meeting was hastily summoned for the next night, when Mrs. Hellier lectured, and gave successful clairvoyance and psychometry. Mr. Stone, chairman.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—First Annual Report.—On behalf of the President (Mr. Robert Cooper) and the Committee, I am pleased to say the society is growing slowly, but surely, having members in New Zealand, Australia, America, Holland, and a fair number in England, thus linking those of a common faith in sympathy together. For the benefit of those who may desire to join, I may add that the society is supported by the voluntary contributions of its members, no one being refused admission to membership who cannot contribute. The principal objects being—1. To assist inquirers by correspondence or otherwise, by assisting in the formation of private circles for the development of mediumship, also giving lectures on Spiritualism in public halls. 2. To form a connecting link between Spiritualists in all parts of the world for the mutual interchange of thought, &c. 3. To supply the press with information on Spiritualism and answer press criticisms. 4. The distribution of Spiritualistic literature. 5. All members of the above society have absolute freedom with regard to their method of propaganda, only pledging themselves to assist in proving the truth of spirit communion. The thanks of the society to the Editor and Sub-Editor for contributions and kind wishes, and use of space is tendered.—Yours fraternally, J. Allen, hon. sec., the S.C.S., 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

A NOTEWORTHY INCIDENT.—Mr. W. Stansfield, of Warwick Road, Dewsbury, writes: "At an annual re-union of the visitants of The Princess Coffee Palace (the property of the Co-operative Society), and when supper had been partaken of, various toasts were honoured, and among them was that of 'Civil and Religious Liberty,' and, to my surprise, I was called upon to respond. I expressed myself as standing in a very peculiar position, representing the most unpopular phase of religious faith (from the orthodox standpoint) of any in our town, but held firmly to the principle of the toast, as under that principle I realized that freedom of religious worship which had been so great a boon to our forefathers who had fought so nobly to obtain it. When I considered the words of a leader in local, political, and educational work, when he had the hardihood to use the term 'fraud' in connection with a reference to my own particular faith, I almost felt that my Spiritualism was considered as outside the pale of civil and religious liberty. But I thanked God that I realized I was a participant in the privileges granted by those acts of toleration, and felt that I could extend my sympathy towards all those present (varying as they did from me in matters theological) who honestly realized their position to be the true one so far as their present knowledge went, and I only desired that the same feeling might be exhibited towards my own phase of religious faith, and it was my fervent hope that your future discussions might advance still further the principles inculcated in the toast of 'Civil and Religious Liberty.' At this meeting a great variety of political, educational, and religious thought was represented. Manufacturers, merchants, and business people of all classes, the Town Council, School Board, and the labouring men of the town, each well represented, made this a remarkable meeting to myself, being known to most of those present as an active Spiritualist. Mr. T. S. Parr, president of the Batley Co-operative Society, was chairman of the meeting, and the way in which my remarks were received by those present (many frequently applauding them, and especially when I decried the use of harsh terms towards those from whom we differed) gave me every encouragement to hope for brighter things in the future."

CHILDREN in this life are oftentimes cruelly neglected. Many never feel what a mother's love is, never know of rich natures or tender impulses, or anything which brightens and beautifies life, but we are certain, indeed, that for such the other realm offers many joys. That to make amends for the losses of life's knowledge, all children are truly tended and helped and taught, that not a little one is allowed to go astray.

IN MEMORIAM.

THE white angel of death has indeed been busy in ransacking many homes these last few months and taking away our loved ones; and now our dear brother Vincent Bird has also been called away. It recalls to my mind the deep debt of gratitude I owe to him. Strange, it was fifteen years to the day of his demise, the 25th of January, 1877, I visited his house by invitation, and there received sufficient proof of spirit life that decided my future life and action. I cannot forget how I sat, with paper and pencil in hand, to note down the letters spelt out, and the complete puzzle it looked at its completion; I had no idea it could be after formed into a sentence which proved itself to be "Run the race set before you, put on the whole armour of light. Then you will walk and not weary, run and not faint." After this second communication came: "Will you give your heart to God? I should like to have every one of you with me." This, with other things I witnessed that evening from so honest and trustworthy a source, I felt was a very different view of the matter to what I had been told as all coming from his Satanic Majesty, and my experience since has proved to me my opinion then was right. Beloved and respected by all; he has passed on to receive his reward.—W. T. R.

In ever loving memory of James Richard, third and dearly beloved son of James M. and Annie Smith, of 5, Colville Terrace, Beeston Hill, Leeds, who left earth life for the heavenly spheres on Jan. 26, 1891, in his 20th year.

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