

The Two Worlds.

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SPIRITUALISM A REVELATION.

BY JAMES B. TETLOW.

The title of my paper is a little unfortunate. I confess it has too many precedents to give it the air of originality, or the sweetness of youth. "Revelation, pooh! Why, the world for measureless time has gone mad over revelations, and have they not all proved false and unreliable, from Buddha to Joseph Smith? To talk of a new one in this latter half of the nineteenth century is sheer madness." Don't be in a hurry. Look at the matter fairly, and see if an old word may not have a new significance. The dictionary definition is: Revelation—"The act of revealing or making known." Just look at that, it beats the Rosicrucians. Revelation is always young, it cannot get old. The same sun shines each day and all the year round, but you never get the same rays twice. Thus every day we get the sun and every night the stars, but daily and nightly, do they not bring us fresh revealings? To the open soul Nature is hourly a new revelation, unless we close the avenues of inspiration. The world from untold years has had its flashes from God. Men have deemed fit to pen into books what their eyes have seen, and left the record for other ages to read. To the sightless never a ray of truth is revealed. Darkness, and ever darkness. Around the word "revelation" there has grown a rubbish heap. We have thought that to receive revelation, a God must speak, *verbally*, and in *our language*. Because we have neither seen nor heard "the word" we have deemed a revelation impossible. Friends, let us get rid of cant. Books have ceased to be sacred. Nothing is too sacred now for honest inquiry. We want to know why? The age is sceptical. Scepticism is good, but it is not the best. The highest hours of a man are when trust and truth lead him forward. Scepticism knows no road, and growls at any who dare say they have found one. Scepticism is a brake, an iceberg, a wet day, a cold morning, a sickly friend; a black cloud on a summer's day, a sharp word from a friend; yet scepticism is useful, it stops us from running away from ourselves, and prevents our being lost in the wood, but it stops growth. Where scepticism dwells love never finds a home. Contentment went out at the window when scepticism came in at the door. Scepticism! move on, please; we want to know, and whilst you are here we cannot learn.

What has all this to do with Spiritualism? We shall see by-and-by, at present we are seeking a revelation.

BOOKS NOT SACRED, BUT USEFUL.

Let us open our eyes. We said books were not sacred; they are not, but are often useful. They are the landmarks of a nation's life. The finger-posts to the city of knowledge, the beacon-light to the storm-tossed sailor. They are the old man of experience ready to teach the young man of impulse. We have closed our "sacred" books and opened our books of science, those records of God to hungry men. When a man requires God he will not find him in a book. Some men have found Him in strange places, and by strange means. Remember, revelation is "the act of making known"—the consciousness of a FACT. The more we know of facts the more revelations come to us. What a revelation is the sunlight to a child, the ocean to a landsman, the woods, hills, dales, and waters to the city arab, and the rap

upon a table to a soul hungry for truth—yes, to a soul hungry for truth. The richest foods are poor temptations to the full stomach. "As the hart panteth after the water" is the beauteous simile of the Psalmist, but its beauty lies in the thirstiness of the hart. A world full of revelations is valueless to the soul that is content. Let us not forget this. The internal condition must ever be the opposite of the external, or no action takes place. We must *need*, or help is no use. The Biblical statement is true—"Though one rose from the dead ye would not believe." The Spiritualist has received a revelation, but he cannot reveal it to another. He can only say, "My brother, I have heard sounds, seen sights, and been conscious of facts that are revelations to me. If thou art desirous I can point out a way by which it is possible thou mayest receive also; but I cannot say, though thou shouldst obtain what I have received, that unto thee a revelation shall be made known. Remember, the eagle can pierce the sky and gaze at the sun, yet the same light would blind the eyes of a man. The constitution of our minds is not similar. We see not through the same experiences. Our body, mind, education, and general conditions of being are diverse, and facts do not impress all alike. All we can do is to tell thee what we have obtained, and if thou art on our line of consciousness, we doubt not thou wilt see with the same ray of light, and our thoughts shall be one. This is all we can do. The fact and thee must do the rest."

The force of a revelation lies in its newness. Facts are ever new to him who sees them for the first time. Columbus sailed the seas and found the West Indies. Amerigo Vespucci sailed west and found new land, but it was old land and had been found before. Nevertheless, the way had been lost, and our thanks are none the less due to those men who re-opened to us the gates of the West.

When we look over the fields of science many recent discoveries are but revealings of long lost facts. Modern Spiritualism comes to us in this sense, it is

A RENEWAL OF AN OLD REVELATION.

Its truths are old ones reburnished. But we must not ignore it on that account. If its revelations are new to us they have all the force of originality. The alphabet is ancient, but to every child it is a revelation. The principles of mechanics come to us from afar, yet every new machine reveals them afresh, and so through all forms of life and thought. The principles that make worlds are found in a drop of water on any hedgerow.

Facts are Nature's revelations. Nature has boundless stores waiting for whosoever will to find them. Some people have a fad that no one but scientific men, trained according to the schools, are able to discover facts, to receive revelations. If these people only knew how little the world really owes to scientists, and how much to the non-schoolmen, they would be surprised. Had the world been governed by the great ones (?) much of man's progress would not have been made. What do the world's records say? Where is the scientific list that would contain the names of Priestley, Morse, Arkwright, Hargreaves, Crompton, and Stephenson when they first made known the facts that modelled a world and changed its thoughts? In what rank of society were Homer, Shakspeare, Burns and others when they penned their deathless thoughts? The world's greatest men and women have ever been they who walked lowly. The scientific "hub" have mostly been in the shade. Facts are for everybody. No one has a monopoly of judgment and sight.

Our scientific friends are sometimes at fault. Humphrey Davy pooh-poohed the idea of lighting London streets with

gas! The scientific report in regard to gold in California was "not to be found," yet the unscientific digger dug it up. With regard to the facts of Modern Spiritualism, some scientists pooh-pooh them, and report, not to be found—yet the lowly workers have the run of the mine.

DOCTORS DIFFER.

In a lecture delivered in Hulme Town Hall, Dec. 8th, 1871, Dr. Carpenter said: "I have had to come to the conclusion that whenever I have been permitted to employ such tests as I should employ in any scientific investigation, there was either intentional deception on the part of interested persons, or else self-deception on the part of persons who were very sober-minded and rational upon all ordinary affairs of life." How delightfully simple is this explanation. Deceiver and deceived! Hear another scientific gentleman: "In the face of this overwhelming mass of evidence, what are we to think of the sense or the logic of those who tell us we are all deceived?" (A. R. Wallace.) It seems the doctors are not agreed.

Dr. Carpenter, in the lecture I have quoted, said: "Take the case of table-turning. . . . Spiritualism, in some degree, arose out of table-turning." Doctor, you are deceived again. You must have been troubled with an attack of "unconscious cerebration," and "reflex nervous action," or you would never have written that sentence. Here we have the scientist trotting out his hobby, lecturing on delusions, whilst he is deluding himself and others with his own ignorance. Spiritualism sprang out of the constitution of man, and came to meet the hungerings and thirstings of his being. It was, like many other benefactors to humanity, apparently an accidental discovery. If Kepler had not discovered his three laws; and Euclid had not laid down the principles of geometry, and evolved his theorems; and Newton had not studied the laws of falling bodies, then apples might have continued to fall ere Newton had joined sidereal gravity and falling apples, and so given the world the knowledge of the principles of gravity. Spiritualism came because facts had paved the way. It came because the spirits meant it should come. It is here because the world needs it. It was more than the frolic of a child that led to the expression, "Now, Mr. Splitfoot, do as I do," which opened wide the portals of death. Spiritualism is an inherent fact of human life. Its forces are the forces of humanity and nature. Its principles are the laws of life, and whosoever would learn its truths must learn of man. To man then we turn.

Anton Mesmer revealed to the world the fact that man had a nerve fluid which he could project from himself to control others, and that a fluid of a similar character existed in mineral substances. The similarity of animal magnetism and universal magnetism was very clearly proved by a series of experiments by Baron Reichenbach. The French scientists recognised it in their report in 1831. Professor Crookes, in his investigations with Home and others, also demonstrated the existence of this force, which is the agent employed by the spirits in producing the phenomena of Spiritualism. Twenty years ago, when Crookes desired to read the results of his labours before the Royal Society he was refused, showing that our

SCIENTISTS WERE PREJUDICED AND IGNORANT.

Are they so now? not altogether! Is it not commonly recognised that telepathy is true? and if true, how comes it that my thought can, by direction of will, travel to another person if there is no fluidic connection between us? Spiritualism has revealed facts which scientists, under another name, are striving to absorb into their system of thought, but do not acknowledge whence they came. If "thought transference" were impossible many of the phenomena of Spiritualism could not occur, but we know it is possible. Stone walls cannot resist it; all nature is open to its incursions. We ought, therefore, to make our deductions. Given a stone wall and two skulls, with two brains; given that thought will travel through the wall from skull to skull; given that two thinkers exist: given only one skull and no stone wall but a spirit operator, is there less of a miracle to be performed in the transmission of thought in one case than in the other? If so, then surely the last one is the lesser. Then, in the name of common sense, what is there absurd in the supposition that spirits can influence men to think and act? The performance of an act that the scientists of to-day recognise as a factor of Nature must be counted as a revelation and as a truth not to be gainsaid.

The phenomena of Spiritualism are many and varied, demanding the exercise of a variety of gifts. Let us cite

them—clairvoyance, clairaudience, trance-speaking, inspiration, impersonation, then branching off into many forms of physical power and physico-mental—table-tipping, rapping, moving of objects, materialisations, slate-writing, photography, and psychometry, &c. These powers are all revelations, new facts not recognised prior to Modern Spiritualism.

IT IS TOO LATE TO SAY THEY ARE NOT TRUE.

A. R. Wallace says: "It is in the midst of this nineteenth century world of thought, a world which is highly grossly materialistic or pantheistic, or idealistic, that Modern Spiritualism has fallen, like a thunderbolt from a clear sky, emphatically demonstrating the action of mind without any material brain, and the exertion of force without any material body, and that by means of a vast amount of constantly-recurring facts, which have forced themselves upon all classes—men of science, men of religion, men of business. It is in the most materialistic epoch of the world's history, in the midst of a society which prides itself on discarding all superstition, and basing its belief on the solid foundation of physical science, that this *new* and *unwelcome* visitor has intruded itself, and maintained a vigorous existence for more than forty years—has made its way into every civilized country in the world, has an extensive literature, a large number of papers, and hundreds of organised societies; counts its converts by millions in all kinds of society, among the crowned heads and aristocracy, and those who occupy the highest ranks in science, literature, and philosophy, as well as among the masses, while in hosts of individual cases it *has done what no religion* has been able to do—convince the sceptic and the agnostic and the hardfaced materialist of the reality of a spiritual world and a future life." Is it needful for me to quote more? Need I make further assertions? A system of facts that can do what one of England's most gifted scientists affirms it has done is a system worthy of all recognition, and no person who associates therewith need feel ashamed at the child of their adoption.

Spiritualism concerns itself with more than mere scientific facts. It has built a philosophy and a religion. The Spiritualist has been happy to learn that his friends are not dead—that the music of love has not been stilled for ever by the silent invisible visitor, but he has also desired to learn somewhat of the relationships of life and the condition beyond. He has not only found that death does *not* end all, but that the laws of life are continuous. A new philosophy has been revealed.

HEAVEN AND HELL.

Once he was taught that he was an immortal creature, destined to endless bliss or woe, dependent upon his faith or faithlessness in the Christian's creed. That Heaven was a gift not meritoriously obtained. Hell was a place of sulphur and flames, the habitation of fiends, and the eternal abiding place of the lost. But he learned in his intercommunication with the spirits that they knew of no heaven of golden streets and jasper walls, with fountain, throne, harps, and songs, all as a reward of faith. They *did* know of a heaven where souls were "at one" with each other—where love found expression in deed. Where all human faculties could find employment, and where life was a flowing stream and not a fossilized form. They knew of a hell, not of sulphurous flames, the home of endless pain and tortured souls, but the state of remorse, of fiery memory, and hungering sense of unrequited wrong. Man had been told of an impassable gulf between the two worlds. That death was a sealed lock, that no power of pain or pity could ever break. Once over the stream, Charon's boat ne'er brought him back. Unalterable as the laws of the Medes and Persians was his state. When, however, he heard from the spirits, they assured him his state was not fixed, that evolution was a law of spirit as of matter. That as he had, by good desires evolved into deeds, attained a better condition of life upon the earth, so the same law found its force and power in the land of spirits. Deeds are the measure of God's power, whether in time's loom or eternity's garment.

Spiritualism is a revelation. It has given man knowledge of a new force which cannot be measured by the limited application that it has up to the present received. By its agency, articles of various degrees of weight have been moved, time and space have been largely annihilated, and by its use channels of intelligent communication have been opened up between the Two Worlds. In the application of this force new combinations of matter have taken place, revealing that man's present knowledge of chemical energy is childish compared to the ultimate possibilities to be

realised. Through its agency man has learned of undreamed powers, such as clairvoyance, clairaudience, and psychometry, and the varied forms of medial power, in the exercise of which he has availed himself of a force which has enabled him to make a mightier discovery than that of Columbus—a world within a world, a world over a world. Here is Spiritualism's mightiest revelation, a solution to the many problems and hungerings of human hearts and heads, demonstrating that

DEATH IS ONLY AN INCIDENT IN LIFE,

an open portal through which man the spirit walks to a wider and possibly fairer world, where his faculties of mind and sympathy can realise higher and surer growth, where the dreams of this life find their fruition, and where his brightest hopes have their source and attainment. This knowledge is a consolation, surpassing all previous theories and speculations. Torturing fears have fled, and joys have come instead. Our theological friends have spoken of hope, of the probability of re-united families. What is hope to knowledge—to certainty? Hope is a beauteous flower, a divine intuition; without it man would be a frail creature. With it he is led from despair to success. Buoyed up with its influence mountains melt beneath his touch, and oceans vanish before his sight. Hope is man's beacon light through a world of toils and troubles, woes, and disappointments—a morning starry prophecy of the coming day. Hope, in the presence of knowledge, is a frail empty casket; a foggy morn before a rising sun. Hope is a will-o'-the-wisp, ever beckoning forward—leading, we know not where—stirring our souls to new effort, but torturing us with anticipations unattained; but knowledge is the revealing angel, who makes manifest, and gives us power. Hope is the lone star at midnight, but knowledge is the noonday sun. Knowledge then is what we desire, and in the revelations of Spiritualism we find it. Here our hopes are swallowed up in certainty. Our fears are dead in joy. Death, the terror of the past, has donned the garment of life. For ever his sword has fallen; his ghastly features have become clothed with beauty: the king of fears has become an angel of liberty. Mighty is the transformation, glorious the freedom. "Happy is the man that findeth wisdom, and he that getteth understanding."

SPIRIT IDENTITY.—STRIKING PROOFS.

DURING our early investigations of Spiritualism we had many startling proofs of the nearness to us of relatives and friends who had passed away, but one of the most convincing tests was given by a spirit of whom we had not the slightest knowledge prior to his introduction to us from the spirit side of life. It very often happens that the best tests come unexpected and unsought for, and it was so in this case. Seated at supper one evening in my house, my sister and her husband (who was the medium), along with my wife and I, being the only persons present, as we were finishing our meal the medium was suddenly controlled by the spirit of an elderly man, who gave full name, also name and number of street and house in which he had lived, occupation, length of time since he had passed away (13 years), and other particulars. It may be stated that we were all, including the medium, very sceptical at that time, so we determined to make inquiries in the district in which he claimed to have lived, concerning the truth of the statements given, with the result that they were verified in every particular. The same spirit controlled very often afterwards.

On another occasion the same medium, who had been controlled by my father many times previous to this occurrence, saw him clairvoyantly, and heard him clairaudiently give a message in German (my father being able to speak that language fluently). The medium got pencil and paper to write the message down, but could not do so on account of being unable to spell the words (knowing nothing of the language). He then saw the message written in the air, and from that he copied it. To test the matter, a copy was sent to two separate gentlemen familiar with the language, without giving the source from whence it had come, with the request to translate the message, which they did, both the translations being substantially the same.

These and other similar facts obtained in my own family circle convinced me and the other witnesses of the reality of Spiritualism, and my only reason for placing them on record is that they may encourage others in their search for truth.

N. L. N.

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

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

CHAPTER XI.

WHEN we last saw Arthur he had gone out for a meditative row. He had, however, mechanically guided his boat towards the place where he was to meet Markham. The tide was at the full, and when he reached the entrance to the inner bay there was a perfect calm, where once he had seen such a terrible exhibition of the power of the winds and waves. With a few gentle strokes of the oars he glided in. He could see beneath the glassy surface the pointed rocks, but with their rugged edges softened by the refractions of the water. On each side of him the cliffs rose sheer for a hundred feet, with the shadow and sunlight playing over the roughened surfaces. Far overhead he caught sight of a seagull sitting on a projecting ledge, and pluming its grey wings in the sunshine. Everything seemed to speak of calm and rest, and the stormy passions that had been raging within him felt the influence of the place, and folded their wings also.

As he passed into the inner bay and saw the Manor House above him, a scowl returned to mar his handsome features, but with a few more strokes of the oar his boat shot under the shelter of the overhanging cliff, and he saw it no more.

Then he thought of returning, before the channel became impassable, but he recollected that he had to meet Markham at this place in a couple of hours, and that if he went away now he would have to make a long detour on foot to reach it again, for he did not choose to pass near the inhospitable house above.

So he made up his mind to stay. He then moved his boat to the shore, and attracted by the strange fascination of that wonderful passage, he climbed over the rocks and sat down to watch the turn of the tide. He took a leaf out of his pocket book, and tearing it into pieces threw it in and watched. There was not a breath of wind, and the fragments lay motionless. After a time they seemed to have moved, then he was sure of it, and a few minutes after they had moved away from him. Then slight ripples appeared, and the dimples on the surface soon became small eddies, which spun round the corners of the rocks. Soon the drift of the current became more marked, and flecks of foam began to indicate the places where the rocks were hidden below. These began to show above the surface, and as the tide raced out more and more swiftly, the murmur of rippling waters increased to a low dull roar, which rose with an ever increasing swell, as the rapids gathered strength and thundered through the pass.

It was never known precisely why the two men entered the boat at all. In view, however, of what seemed to be the continual mysterious interferences with their plots, it was conjectured that when they met, they may have been disturbed by some sound for which they could not account, and, suspecting listeners, have got into the boat and pushed out from the shore. They would thus have a clear outlook all round, and as the overhanging cliff hid them from the view of any one in the house above, they could not have obtained more perfect seclusion.

But they had forgotten the drift of the ebbing tide, which had imperceptibly drawn the boat into a position whence it could be seen from the terrace above. From that standpoint Mr. Harding and Philip saw it slowly gliding along with the tide, while the two men in it were so absorbed in their conversation that they were taking no note of its movements.

Suddenly Mr. Harding grasped Philip's arm, and with white set face exclaimed, "Do you see where it is going?" Philip saw and shouted, and then both shouted again. But the projecting cliff turned aside the sound, and the noise of the breakers would in any case have drowned it. The two took no note of the call even if they heard it, while their boat still crept nearer and nearer to destruction.

Mr. Harding and Philip jumped over the balustrade, and, going to the edge of the cliff, shouted again. This time they were heard, and the men looked up, as if wondering what it meant, while their boat crept still nearer. Then it gave a lurch, and they saw their danger, but it was too late. Seizing their oars, they strove hard to draw it away from that spot that so fatally attracted it, but, toil as they might, they could not stop its deadly drift.

Markham was the first to realise this, and, throwing off his coat, he plunged into the water, hoping to save himself by swimming. Arthur sat still, as if spellbound, and to the amazement of the spectators he was not alone.

In the stern sat another, but how she got there neither could say. A motionless figure in red and black, she seemed to paralyse her companion, who sat gazing at her.

And still the boat sped on to its doom, but now rocking violently from side to side, as if it would shake off its burden so as to speed the faster. A sea-gull swooped down, but its harsh cry was lost in the roar of the rapids. Then, with one last lurch, the boat and its two occupants, if two there were, was swept with incredible speed into the jaws of death, and the spectators saw it no more.

It might have been fancy, but the listeners thought they could hear a wild, despairing cry rise above the noise of the breakers, followed by a crash, as of the rending of wood upon the rocks.

Then they shook off the fear which had paralyzed them, and hurried down to the shore and along the rocks. But nothing was to be seen or heard except the rush and roar of the torrent, which seemed to call aloud for fresh victims.

They climbed over the rocks and along the sides of the cliff in the faint hope that Arthur might have been caught upon one of the jagged peaks. But there was nothing there—nothing but the rocks and the raging water, while the sea-bird still wheeled screaming overhead.

They turned from that scene of grandeur and desolation, and slowly retraced their steps. Stooping down, Philip picked up a dark object, which proved to be Arthur's pocket-book, which he had carelessly placed in his pocket about an hour before, and which had fallen out unnoticed.

In after days, when they came to examine it more minutely, they found disjointed words and sentences jotted down, as if at random. But, though unintelligible to strangers, by them it was partially understood, and from it they got such information as emphatically proves the strict accuracy of this tale. This any one can judge for themselves by a comparison of the two.

Markham's body was never found, and some even went so far as to affirm that he had been seen afterwards in another part of the country. Whether this was true or not was never known with certainty.

But about Arthur's fate there was no doubt. Three days afterwards his body was washed ashore a few miles down the coast. It bore no traces of injury. The auburn curls still clustered about that pale brow and calm handsome face, as he lay as if asleep in the cottage to which they had borne him.

Philip stood beside Ina and her father as they gazed sorrowfully upon him.

"It is well with him," said Mr. Harding, softly. "He has been removed from a world whose temptations were too strong for his imperfections. When progress ceases to be possible to any one here, God alters their surroundings so that they may still move upward. The laws of physical force draw no distinction between error and crime, and mete out the same punishment to both, but the laws of mind are higher than those. In this world or the next, only if we cling to evil do we suffer, for wilful wrong-doing and punishment are inseparable; but ignorance is guided, and the truth-seeker finds the light. Therefore he too, by struggle and stress, will rise to heights we know not of."

Arthur was buried in the little churchyard that overlooks the red roofs of the village and the quiet bay. A rose tree leaned over the grave, and in summer scattered its scented petals over the green mound. The red leaves of autumn clustered about it, and the drifting snows seemed to be whiter there than elsewhere.

But the deeply-veiled woman who often bent over the grave knew that he was not there at all. At the warm breath of the spirit the cold materialism of her orthodoxy had vanished. She now knew that her handsome and knightly Arthur had left for ever his earthly imperfections, and that now he was nearer to her ideal. And beside him stood another Arthur in eternal youth, and his outward beauty was but the expression of the beauty within.

And through the new revelation of the unseen world that had come to her, ran all that was beautiful and true in her old faith. She admitted that she might have overvalued both her Arthurs, but she knew that the passionate love which she bore to them would draw them nearer to her in spirit.

Now she herself was nearing the half-open gates. What was wrong with her no one knew. The doctor said it was

the shock she had received, or some deeper grief. But when he looked at the calm smiling face, with its clear steady eyes, he was uncertain again. His medical knowledge had not enabled him to fathom the depth of a gaze that looked into eternity, nor could he understand the calm gladness of a smile that was welcoming the King of Terrors himself.

Then, when the flowers of spring were blossoming, and the earth was breaking into renewed life, the old lady passed over a shining bridge of sunshine to the courts above. No more wrinkled and faded, for all that was gone. No more weariness and pain and breaking of hearts there, for in all the bloom of a glorious womanhood she stood among the angels.

And those angels were her friends—the friends of early youth lost long ago, but who had been near her all the time, watching over her, and helping her on. They had kept her true to a noble ideal which she thought was embodied in her first love, but which they knew was shining upon her from infinite depths far away beyond him. She had fancied that beauty lay in the crystal lens of the telescope, while they knew it lay in the blazing stars beyond.

And now she could see all this as well as they, and like them, she also stood waiting for the friends of her riper years. As the wind plays upon the sounding-strings of the harp, so she breathed into their souls wisdom and experience, that came to them in ways that they did not know.

(To be concluded.)

THE SPIRITUAL CONSEQUENCES OF FALSE FAITH.

To show the reader—especially the theological one—the condition in spirit life (for at least a time) of those who have gone to their long home deeply imbued with the idea that the "Holy Bible" was the all-in-all which was to save them in the eternal world, we here narrate one of many of our experiences with unique characters in spirit life, the evidence being given through our then medium, Mrs. J. H. Conant.

It was on a Sunday evening that we visited the medium's home, in company with her physician, Dr. Pike, when an apparently old lady, by her voice and gestures, controlled. After looking at him intently for a while, she said:

"Aint this Dr. Pike?"

"Yes," he replied.

"Well, I am surprised. Did not you practise medicine in Taunton some years ago?"

"Yes."

"Well, I thought you were the man. You were our family physician, I remember."

"What is your name?" queried the doctor.

The name was duly given, when he said:

"I knew you well. You were a very pious woman, if my memory serves me."

"Yes, I was, doctor, and I am just as pious now. But what troubles me the most is I have not yet seen Jesus. Don't you think, doctor, he was the only begotten Son of God?"

"No," was the laconic response.

"Why, Dr. Pike, I am astonished! This is rank blasphemy!"

"Oh, no, dear madam; he was simply a good man, and taught many great truths, as he was a medium—as is the lady you are in control of at this time."

"Well, I declare! But, doctor, one thing more I want to say that is strongly on my mind, and that is, ever since I have been an inhabitant of the spirit world—as you know, I was very pious—I have been carrying the old family Bible strapped on my back, or one just like it, I don't know which; and I have it with me now. But it is getting to be too heavy, almost more than I can bear."

"Why don't you lay it aside, then?" we remarked.

"Oh! I can't. I would be lost if I did."

"No you wouldn't," said the doctor. "Drop it at once, right here, and you will soon see how much better you feel."

"Well, I don't know but I will. Something tells me that I had better do so."

And the old lady left, thanking us for allowing her to come *en rapport* with our medium.

Some months afterward she returned, saying she was happy in mind, and brought us her blessing for opening her eyes to the true condition of the soul in the spirit land.—*Luther Colby, Editor "Banner of Light."*

SOUND SENSE.

WHY SHOULD WE DIE YOUNG?

BY F. A. ATKINS.

It is not always those "whom the gods love" who die young, it is more often those who have practically committed suicide by means of carelessness, ignorance, and folly. When a young man dies of consumption people wonder at the mysterious workings of Providence. But a little care and common-sense would probably have saved him. Typhoid fever kills a promising youth, and there are pious remarks about "all things working together for good." What intolerable hypocrisy this is! The really practical Christian will not babble about the inscrutable decrees of Providence, he will see that the drains are put right. A "mysterious Providence" has been made to bear the responsibility of thousands of deaths, which have been due to nothing else but the criminal carelessness of man.

I think young men should have some little ambition about their physical condition. They should not be satisfied with feeling only "middling" or "pretty fit." They ought to be able to revel in vigour of body and buoyancy of spirits. By regular exercise, by proper diet, and by carefully avoiding colds, they should try to acquire a higher perfection of bodily health. I don't suggest to any man that he should be "coddled," and doctored, and pestered with unnecessary medicine, but he should take reasonable care of his health. All I suggest is vigilance, care, and thought. It is dangerously easy to lose your health. You burn gas all day long in the office, the atmosphere is poisoned, the air is thoroughly bad, and you naturally catch cold. You go to a crowded church, the windows are all closed to keep out the fog or damp, the place is unbearably hot and stuffy, and then you pass out into the cold night air, and the result is a chill which takes weeks to throw off.

A HEALTHY BODY NECESSARY TO SPIRITUAL LIFE.

The question of health is not one to be lightly ignored. It affects our business, our thoughts, our temper, and even our religion. We may as well take care of our bodies, for they are houses in which we shall probably abide for many a long year, and they will be pleasanter to dwell in if they are strong, healthy, and well-built, than if we allow them to become mere ramshackle, tumble-down affairs, always requiring to be patched up, and yet never much better for all the careful repairing. A healthy body is of immense assistance to the development of a robust spiritual life. Indeed, an American preacher has gone so far as to declare that a strong stomach is next in influence to a clean heart. Where one man is crippled by hereditary or inevitable weakness, hundreds are disabled merely by careless and unhealthy habits. Some of us have thought that we were doing the world a service by sitting up writing and thinking into the small hours of the morning, and we have had to pay the penalty, like all other fools who break nature's wise and beneficent laws, and then expect that she will overlook the offence and forget to take her righteous revenge. A great deal of the morbid pietism which afflicts our churches to-day is simply the result of biliousness and indigestion. An hour's exercise in the gymnasium will sometimes do a man more genuine good than an hour's sermon from a feeble pulpiteer.

When Mr. Gladstone and Lord Tennyson were at a great public dinner, it was noticed that while the ex-Premier enjoyed his food with a keen relish, and laughed and chatted and told anecdotes with all his wonderful brilliance and animation, Tennyson was silent and sad and looked horribly bored with the whole affair. Now, our Poet Laureate is a little the younger man of the two, and has done far less work. But Mr. Gladstone has made a wise and careful study of health. He has taken plenty of vigorous muscular exercise. No one has ever found him gouty, or mopish, or disagreeable. He is sound in mind, strong in body, kindly in disposition, boundless in energy, and he sets a splendid example to every white-faced, knock-kneed, and narrow-chested young man who is ignoring the claims of the body, and forgetting the need which exists for physical exercise and recreation—a need which is nowhere so pressing as in the artificial and enervating life of a great city.

EXERCISE, TEMPERANCE, SLEEP, AND CHEERFULNESS.

What, then, are some of the great necessities of health? I will mention four. First of all, as I have already pointed out, we must have exercise. The omnibus strike which took place some time ago did an immense amount of good, because it suddenly revealed to a large number of lazy people

the delightful exhilaration of a long walk. Business men who had been in the habit of taking their twopenny ride down to the City every morning were compelled to walk, and the result was in every way beneficial. It was seen in more robust health, a keener appetite, and the acquirement of a new and costless pleasure. Secondly, you must have temperance if you don't want to die young. I once asked Sir Edward Baines, when in his 90th year, what advice he would give to young men to enable them to attain a healthy old age. He replied that his experience confirmed the old conclusion that temperate habits, regular hours, and moderation in all things were the best means of preserving health and laying the foundations of a happy old age. He warmly recommended, from over fifty years' experience, entire abstinence from the use of intoxicating liquors. Von Moltke also declared that his rugged old age was due to temperance in all things and plenty of open air exercise. Thirdly, I think careful attention should be given to sleep. A young man wrote to me some time ago to say that, having made up his mind to succeed in life, he had begun to rise every morning at five o'clock in order to study languages. He also said—and I did not feel inclined to swoon with surprise—that he felt very ill and would like to know whether this was due to early rising. Now, I am not a doctor, but I felt no hesitation in telling my correspondent that he was probably committing suicide by a gradual but certain process. I have read pretty tales about great men who could do with three or four hours' sleep, but then we are not great men, we are only ordinary mortals, and if we are to be healthful and strong, we require at least seven or eight hours of good, restful sleep. If you want to get up at five go to bed at nine, and make up your mind that all the self-righteous boasting of people who do without sleep, and all the exquisite tales of noble heroes who only slumbered twenty hours a week, shall never lead you to depart from an exceedingly wholesome and necessary rule. If we all got more sleep the lunatic asylums would not be so full as they are.

And, in conclusion, I think that the general health is often promoted by a cheerful society. Look at 2 Cor. vii. 5, 6, 13, and you will notice that, when Paul was "troubled on every side," when his "flesh had no rest," he was comforted "by the coming of Titus." What does it mean? Simply this, that Paul was jaded and exhausted, out of sorts, and run down. And then Titus came, and they had a frank, pleasant, homely chat, and the grand old veteran felt all the better; his heart was happier, his spirits brighter, and his health became stronger by means of the unfailing tonic of a little cheerful society. It is often so. Friendship is a wonderful sweetener of human life when it is pure and generous and heroic.—*Christian World*.

THE RESURRECTION.—We believe as Christians in the resurrection of the body; we do not, of course, hold the crude ignorant notion that the mere material particles will be resuscitated, which may long ago have been blown about the desert, or in the magic circles of Nature may have passed through a thousand other frames. We know that our glorified, our spiritual body, should be under conditions wholly different from the material, and that God shall fashion anew this body of our humiliation that it may be conformed to the body of His glory. I am not the judge, nor are you, nor man's feebleness; I am not called upon, nor are you, to dogmatise. The curtain hangs there dark as midnight, if thin as a spider's web. No mortal hand has lifted one fold of that curtain; *no whisper of mortal tongue has ever thrilled from behind it*. "Are there," you ask, "in the great forest of God no barren trees, no trees whose fruit is of rottenness and whose blossom goeth up as the dust, no trees over which hangs the menace, 'Cut it down?'" Certainly there are, and certainly, as long as sin and worthlessness continue, anguish will continue; and certainly, so long as any soul remains alienated from God, so long it is condemned to that outer darkness which is alienation from God and where there is the weeping and gnashing of teeth. I have never held out to corrupt, guilty, mean, and brutal souls any unwarranted promise of universal beatitude. Yet neither is it any duty of mine to menace them with obscene threats and a bodily hell and slaughter-house of endless vivisection. And though we do not dare to dogmatise, yet we may at least dare to hope for some infinite remedy.—*Archdeacon Farrar*.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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E. W. WALLIS.

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A GRAND DEMONSTRATION OF SPIRITUALISTS

IN CELEBRATION OF THE

FORTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM,

WILL BE HELD ON

SATURDAY, MARCH 19TH, 1892,

IN THE

Co-operative Large Hall, Downing Street, Manchester.

A TEA PARTY AT 4-30,

FOLLOWED BY A

CONVERSAZIONE AT 7 P.M.

SOLOS, SPEECHES, AND SOCIABILITY.

The following Mediums and Speakers are expected to be present:—

Misses JONES and WALKER. Mesdames BAILEY, CRAVEN, GREEN, SMITH, and WALLIS. Messrs. J. ARMITAGE, H. B. BOARDMAN, W. JOHNSON, J. C. MACDONALD, J. J. MORSE (Editor of the *Lyceum Banner*), ROOKE, J. SWINDLEHURST, J. B. TETLOW, W. WALKER, E. W. WALLIS, W. H. WHEELER, R. WHITE, G. WRIGHT, W. V. WYLDERS.

Chairman - - - S. S. CHISWELL, Esq.

Admission by Ticket only for Tea and Conversazione, 1s.

Tickets can be had at the various Societies, or at *The Two Worlds* Office, 73A, Corporation Street, Manchester. Arrangements are being made for some first-class singing. Short Speeches (brief, bright, and brotherly), will be interspersed with Solos. A Happy Evening is expected, and will be ensured if everyone is determined to be happy and enjoy the proceedings. Children under 12 half price.

A NEGLECTED DUTY.

THE Spiritualists of this district are about to perform an act of duty which has been overlooked far too long—viz., the celebration of the anniversary of the advent of the greatest religious movement of modern times. Spiritualism alone can give evidence of man's continued conscious personal existence. It has flashed its revealing light into the dark places of the earth and banished the spectres of fear. It has decked the tombs with garlands of triumph and made golden with glory the path of progress into life supreme. It has brought back our loved and lost, has wiped our weeping eyes, and planted the *Banner of Light*, on which is inscribed the inspiring word IMMORTALITY, at the head of our army. It has re-united *The Two Worlds* with its rainbow arch of beauty, where the two humanities meet with gladsome greetings. Its *Religio Philosophy* of life has shown the *Better Way* of

BROTHERHOOD, FREEDOM, AND PROGRESS,

and made us all into *Progressive Thinkers*. Like an electric *Light* its brilliancy has well nigh dazzled us while it filled us with delight. Its *Mediums*, the prophets of the New Dispensation, are the heralds of the *Daybreak* of a happier age when the sweet *Carrier Dove* of angel ministry will lead us into the *Golden Way* of harmony and good-will. Why then should we not rejoice? Why not celebrate with glad hearts and smiling faces and happy thought of kindly cheer the return of the auspicious day when the spirits knocked at our doors and we let them in? Let the old bad dead past bury its dead. Let all strife and bitterness cease. Let us, as brothers and sisters, unite in fraternal good-will and sympathy and spend a *happy evening* in honour of the time when the doors were flung open, and the angels came trooping in to bring us cheer and comfort.

THE REASON WHY.

A CORRESPONDENT desires that we should explain "why Spiritualists so frequently and vigorously oppose orthodoxy, and reject the Bible as an authority."

Spiritualists have mainly been educated in their youth on Christian lines. They have been trained to accept and profess the main tenets of the Christian faith, and have with pain and struggle broken from their bondage. They now deal with facts, recognise the beauty of universal principles, worship the good, and bow to the authority of Truth.

The effects of false teaching in youth are felt with disastrous results in after years. The consequences of false theological beliefs on earth are equally painful to spirit-people in their de-carnate conditions of existence.

Thousands of spirits have communicated with their mortal friends, and deplored the darkness of their spiritual state; have denounced the false hopes and misleading doctrines they were taught to rely upon while upon earth. Their experiences in the other world have been vividly portrayed. Keen disappointment and bitter suffering are the lot of those who have depended upon the "saving blood." Theologic slavery and spiritual infatuation on earth imprison the soul in the life hereafter, becloud the vision, and hide the realities of that land of light. Millions of spirits await "the Judgment Day," and look forward to "the Resurrection of the Body," and anticipate "the coming of the Lord," expecting to be caught up with him into ineffable glory in the perfect heaven of rest and enjoyment. Blindly, trustfully believing these things on earth, they have gone to the other world spiritual prisoners led captive by wrong ideas; their dominant thoughts and expectations blind them to the facts, and their prejudices and fears, lest they be led astray, hold them in the way of error. They have waited long in the hope of Glory, and are *still* waiting.

The awakening is sometimes rough. Frequently it is a long time in coming, but *come it must* to all sooner or later, and a bitter experience it will prove. Better, therefore, that the theologic blinkers be removed *here*. Better that the bars be broken *now*. Better that the "Truth" be made known before death. It is hard to break away from the cherished beliefs of a lifetime! It is hard that one half, or more, of one's time should be spent in learning what it takes the other half of one's time to unlearn, with pangs of regret. Yet it has to be done by those who have trusted to the broken reed of orthodox and dogmatic theology. Far better that one should pluck up these cherished but false ideas by the roots before entering into the other world, than go there a captive, to be bound by them and ensphered in the narrow cell of superstitious belief in a never-to-be-realised salvation by faith, and tortured for ages by a terrible fear of hell.

When Mr. Stead was in Manchester recently, he addressed an assembly of theological students of various denominations. A young girl (Miss Janet Bailey, the only lady present) would have been invited to exercise her clairvoyant powers had she found conditions favourable. During Mr. Stead's address she tried to ascertain the probabilities of success in the exercise of her "open vision." She saw a large number of spirits congregated together, and requested her "guides" to ask them to take their places beside their friends. But none of the spirits present seemed to understand what was expected of them, or they were unwilling or unable to comply, for they remained stationary, and her "guide" informed her that they "could not" do as she wished. Knowledge gives power "over there" as here, and this little incident, artlessly related by Miss Bailey, indicated the law which has been frequently explained before, that the effect of preconceptions on the spirit people is to limit their liberties. Thus the spirits attracted to these theological students were in ignorance of the fact of spirit communication and would, no doubt, have denied the possibility or the lawfulness of such intercourse, and could Mr. Stead have proclaimed the reality of such communion to those young men, and could Miss Bailey have had favourable conditions and given successful evidences of spirit presence, they would have let light into the darkness and preached to the spirits in prison on earth and also in the spheres.

It is for this reason that we are opposed to the erroneous teachings and beliefs of orthodoxy. When an Archdeacon Farrar declares that no whisper of mortal tongue has ever thrilled from behind the curtain of death, he is a "blind" leader of the "blind." We know otherwise.

When we are asked to accept the exclusive teaching of a bygone inspiration and deny present illuminations we refuse to give our assent to any such claim.

When we are asked to believe in one Divine Incarnation, and reject the ever-recurring Divine Incarnation in mankind, we decline to commit ourselves to such a fatuous dogma.

When we are asked to credit a *record* of spiritual experiences as Divine, Authoritative, and Final; and are instructed to discredit our own Spiritual experiences and discard the records of living witnesses to the reality of Spiritual Guidance, we can only refuse to bow the knee to the Idol which men have set up, and prefer to be "led by the Spirit" into knowledge of truth. We prefer to drink at the *fountain* rather than from man-made buckets which have been filled from the stream.

We decline therefore to be bound by other men's thoughts.

We refuse to worship at the shrines they have set up.

We reject their boasted infallible and authoritative revelations.

We oppose their false doctrines because we know from the living spirits themselves—who "speak what they know, and testify to what they have seen"—that to accredit the claims of orthodoxy and bow to its fetish is to voluntarily surrender one's spiritual birthright of liberty, to manacle the mind, and to blight one's prospects of spiritual progress, power, and usefulness both here and hereafter.

The facts revealed by spirit communications must speak more loudly and be more authoritative than the suppositions of men like Archdeacon Farrar, who denies that any light from beyond the tomb has ever been vouchsafed to mankind. We only wish that he and all our Christian friends could *know* the truth, and be made free thereby.

THE SPIRITUALIST NATIONAL FEDERATION.

IMPORTANT ANNOUNCEMENTS.

As there are a number of misapprehensions abroad in reference to the purposes and aims of the Federation, I would be pleased to offer one or two explanations. It has more than once been stated and written to me that the Federation is formed for the benefit of certain speakers. So far it is true that the work has been done by a few VOLUNTARY workers WITHOUT pay, but the time is now come when these voluntary workers are desirous of comradeship, when more volunteers at the same rate of payment as those now at work are required. The Executive specially request for voluntary workers from all quarters. The work of the Executive is broadening; societies are beginning to feel its value, and as its work is better known societies will more and more perceive the necessity of the Federation. Those who are willing to help will therefore oblige by writing me at once. Our common foe is busy; for long he has had an open field, and but scant opposition. The time is ripe when we must don our armour and go boldly on to battle. Courage, friends, courage. Let us have your help.

The Federation is based upon unity, freedom, and brotherly helpfulness. Its strength will not lie in individualism, but in associated labour and thought. He who has an eye to the signs of the times must see that united efforts for the amelioration of the masses is the key of the situation. If Spiritualism be, as we claim it is, a reformatory and radical movement, then we cannot ignore this important drift of modern thought and action, and must recognise it in our midst. The Federation then is organised for the purpose of united effort for common good to help where needed, break up soil wherever there is a probability of successful work, and cement the workers together for the common good of all, and not for the *isolation* and *idolisation* of any one—all and each to be servants to one another. Whosoever then is needing our help and assistance, please make your case known to me, and it shall have our earliest and best attention.

Time is gliding by, and we shall have before long the expiration of the time when fees of affiliation or association can be paid so as to secure a vote at the next Conference. All fees should be paid on or before the 31st March. Those few societies who have affiliated and not sent their fee should do so at once; also, those societies who intend to join us for next Conference, first Sunday in July, at Burnley, should be up and doing. Now is the accepted time. Remember, in unity there is strength. Two men or two societies working together for a common end are far more powerful when united in effort than when separated, though labouring for

one aim. This is to be seen if it is only lifting a stone; then how much more when trying to lift humanity out of spiritual darkness into light. Individual associates, we want you also; come over and help us.

All societies and associates who have any motion to lay before Conference would do well to take time by the forelock, and get the matter into shape. Now is your time. Also to prove whether the organisation is for a few. Look round amongst your members, and see who is most fit to represent you, not only at Conference but on the Executive. The Executive and officers are elective—you have the power—therefore choose wisely and well who shall help you to do the most and best work for the good of each and all.

JAMES B. TETLOW, Hon. Sec.

140, Fitzwarren Street, Pendleton.

JOSEPH MAZZINI'S FAITH IN IMMORTALITY.

AN UNPUBLISHED LETTER.

[The following letter is in the possession of the Rev. F. E. Millson, of Halifax, to whose kindness I am indebted for a copy of it, with an account of the circumstances under which it was written. It is an ample expression of Mazzini's faith in immortality, and as such cannot but be interesting to those who are seeking to develop the religion of the labour movement. True faith is not dogmatic belief, but grows in our hearts with the growth of our own moral experiences and victories. Such a faith was Mazzini's; and this is why he could say, "I do not believe in any existing religion," and yet be such a profoundly religious man—one of the noblest of God's prophets. An Englishman who knew Mazzini intimately said that he could discover no fault in him; and the tender solicitude which runs through this simple letter will help us to understand something of the singular beauty of his character. Yet by so many in the world he tried to save he was regarded as a bloodthirsty revolutionist consumed with vanity. So we still stone the Prophets.—Editor of *The Labour Prophet*.]

During Mazzini's residence in London he met, at the house of a friend, a Yorkshireman—an old member of the Radical party, and a Socialist of the school of Robert Owen—in whose conversation he was much interested.

A few weeks after this meeting, Mazzini was told that the man in whom he had been so much interested was in great trouble, having lost by death his only son. Mazzini was much moved by this, and going quietly away from the circle of his friends to another room, he came out after a while with this letter, requesting that it might be sent. After Mazzini's death, the recipient, who was not well off at the time, was visited in his shop by a wealthy man, who sought to purchase the letter from him. The shopkeeper replied, "Sir, if you were to cover my counter with sovereigns you should not have it."

"My dear Sir,—Although we saw one another only once, there was still something springing from the heart in our shaking of hands, which I have never forgotten; and now that you are plunged deep in grief, I remember it again, and feel as if I wanted to shake hands again and to tell you 'I do grieve with you. Be strong in soul.'

DEATH IS A SACRED THING,

and ought to be felt as such. Keep sorrowful for the one you lose; but let not your sorrow be the dry, barren, atheistic sorrow of those who cannot look beyond this earth. It would be a degradation of both yours and his own soul.'

"I do not know what you believe or disbelieve in. I do not believe in any existing religion, and cannot, therefore, be suspected of blindly following some tradition or educational influences. But I have been thinking, deeply as I was capable of, all my life, about our law of life. I had been looking for it through the history of mankind, and within my own conscience, and I have reached a conviction, never more to be shaken, that there is no such thing as death; that life cannot be without being for ever; that

INDEFINITE PROGRESSION IS THE LAW OF LIFE;

that every capability, every thought, every aspiration given to me *must* have its practical development; that we have ideas, thoughts, aspirations, which go far beyond the possibilities of our terrestrial life; that the very fact of our having them, and of our being unable to trace them to our senses, is a proof that they come to us from beyond earth, and may be realised out of it; that nothing except *forms* of being perish here down; and that to think that we

die, because our form dies, is the same thing as to think that the *worker* is dead because his *implements* have been wearing out.

"Since that belief came to me, tested likewise by intellect and heart, by mind and love,

I HAVE LOST ALL—

a sister excepted—that was dear to me in my own country. I grieved, and grieve still; but never despairingly. I felt the sacredness of Death. I felt new duties of love arising before me. I felt that I was never to forget the dear lost ones; that I was to grow truer, more loving towards others, more active in fulfilling my duties, for their sake and mine. I felt that they would grieve if I did not do so. I felt that my doing so would probably hasten the moment in which we would meet again, and fulfil the pledge contained in true, earnest, terrestrial love.

BEFORE EVERY GRAVE I TRIED TO IMPROVE.

I kept faithful to the departed, and therefore sadder and sadder at their leaving me one after the other, but firm and faithful to the feeling that my love is not a mere sensation, but a higher and holier thing, the budding of the flower, and a promise and a pledge that it will bloom out elsewhere, just as the flower has its roots under the soil and expands above.

"I wish that the same feeling was in you. I cannot pretend to awaken it within you if it is not there, although

A NOBLE TRADITION OF THE MOST POWERFUL SOULS

on earth has proclaimed it as I do. But let my having ventured to express it now to you prove, at least, that I have never lost the recollection of our meeting, and that I deeply sympathise with you and your wife in your loss and sorrow.—Ever faithfully yours, "JOSEPH MAZZINI."

IS HE A MEDIUM?

DR. PARKER is reported by an interviewer, as follows: "I can hardly put into words sufficiently delicate what I now wish to say to you. I must trust to your interpretation of my motive, rather than to the accuracy of my words. I feel more and more, when preaching, that I have next to nothing to do with the holy exercise. When I stand up to preach I hardly ever know the sentence I am going to utter. The subject itself I endeavour to know well. I mark out two or three main lines of exposition. As for words or sentences, I am not only the speaker, I am also one of the audience. I could honestly tell you at the end of the discourse that I have enjoyed it, and that I have profited by it as much as if it had been spoken by another man. Under such circumstances I take no credit whatever for the sermon. I feel Christ's words have been true for me, 'In that hour it shall be given you what ye shall speak.' I never think of it as my own. Many a time when I look into the published volumes of my sermons, I am absolutely certain that I never uttered what is there printed. I know how I thus expose myself to cynical remarks, which I feel sometimes very deeply. I do not fear them, however, nor am I influenced by them. This is the only answer I can give to your very plain question. This is a brief note, as it were, out of what to me is a very deep and sacred experience."—*Great Thoughts*.

PROTESTANTS.—Spiritualists are "Protestants." They claim the fullest liberty to follow the injunction: "Prove all things, and hold fast that which is good." They claim the right to be led by the "Light that lighteth every man have cometh into the world." They claim the liberty to obey the injunctions, "Seek, and ye shall find; knock, and it shall be open unto you; ask, and ye shall receive." They believe the All-Father "is no respecter of persons," that he is more ready to grant than we are to desire; and that the hungry-hearted, the doubt-afflicted, the sorrow-stricken and bereaved will not ask for bread and receive a stone. The heart-broken cries, "Where are the dead?" "If a man die, shall he live again?" have received responses in all ages, among all the peoples of the earth, and *will* receive reply now, if we give the conditions. Why not? The thing God doeth, He doeth for ever. That which *has* been, *will* be. Who are we that we should set up our puny judgment and call "common or unclean" that which may, for aught we know, be the thing chosen by God to confound the wise-in-their-own-conceit and prejudice?

THE PEOPLE'S LETTER BOX.

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

IN A PRIVATE LETTER (from which we take the liberty of quoting), Mr. A. F. Tindall writes: "Believe me, I am a sincere Spiritualist. All I want is for Spiritualists to get out of their narrow groovism, to hear all sides, to acknowledge there is truth mixed with falsehood in all sections. Make your paper *free* and impartial. If Spiritualism is to take way with the educated it must be *broad*; it cannot be a finality, but a progressive revelation. We have held, in spite of all narrow bigotry, the finest series of public meetings at the Athenæum held for many years."

THE ASHCROFT EPIDEMIC.—Mr. J. Evans, of 178, Burnley Road, Accrington, writes: "We have got it! got it very bad—or, rather we shall have it next week, Ashcroftenza! The microbe is floating about in the shape of posters and handbills; and several clergymen seem to have had a very severe attack of it already, as they have been under the treatment of the specialist for this form of disease. The same old tale, the same old jaundiced-looking bills, and the same hoary-headed old falsehoods and misrepresentations are printed in the same old, very old, manner. Any one knows a circus bill when he sees it; but the said bill generally carries something new and startling, something calculated to make one's hair stand straight, should he go to witness it. But with respect to our advertising agent the same cannot be said. There's nothing new. Seriously, we shall have to consider the advisability of employing some one else shortly. But half a loaf's better than no Ashcroft. The generality of the people of Oswaldtwistle are perhaps unaware that there is such a movement as Spiritualism among them. They are about to be informed of it. Let us hope that they won't forget it."

HELP THE WORKERS.—In reading the reports of Spiritual Societies, and communications from Spiritualists in *The Two Worlds*, I often think of the lack of energy and zeal that is displayed by a large number of Spiritualists. Meetings are attended by a great many just as a matter of course as pastime, the real and fundamental principles, which should direct the steps of every true Spiritualist, being almost forgotten. There seems to be a great demand for a constant round of phenomenal manifestations, and this drowns the more serious admonitions of conscience, and the voices of those higher spirits, whose whole energies are centralized in the one great purpose of raising humanity to a higher spiritual level. I think that among Spiritualists there should be an unceasing desire to promulgate the truth; and after they have passed through the phenomenal stages, to set to work, each in his or her sphere, to teach others that which they themselves know. A quiet, determined persistency in attending meetings, and supporting them to help the organs of the movement, would give Spiritualism a solid basis. Instead of this, the work of societies and the movement is left for a comparatively few zealous workers to do as best they may; and it often happens that when the *workers* have done their utmost, the *shirkers* tell them that *they* could have done better. I am pleased to find that the Federation is succeeding.—Yours fraternally, W. J. LEEDER.

ANSWERS TO QUESTIONS.

Kindly explain the difference between "Hypnotism and Mesmerism."—*Answer*: The theory of Mesmerism is that a fluid, or aura, is emitted by the operator, and through its aid he is able to transmit "will power" and thought to the patient or subject, who thus becomes impregnated with the aforesaid aura. The contention of the Hypnotist is that no such "fluid" or "aura" exists, and that all the phenomena alleged to be produced by its aid are the results of suggestion operating upon the mind of the subject, who thus mesmerises "himself." In the opinion of the writer, each contention has a basis of truth—the fluid is a fact, and self-mesmerisation is possible.

I understand you accept God as a universal Power that works within all, and yet all the mediums (or controls) that I have heard pray, do so as if to a Personal God, thus—"him," "thee," "thou," or "he." In which way have we to accept the so-called God?—A TRUTH SEEKER.—*Answer*: The term God is far too loosely used. Certainly it involves a question that none seem to have satisfactorily solved—mortals or spirits. It may acceptably represent the inscrutable power immanent in all, and expressed in all things. That "controls" use the personal pronouns is simply due to their own understanding, not necessarily having been extended since entering spirit life. The questioner, by discovering the good within himself, his fellows, and his surroundings, will obtain a better understanding of God than philosophical folios or religious polemics can ever afford him. [The above answers have been kindly supplied by Mr. J. J. Morse.]

Is it a wise policy of clairvoyant mediums to give tests in a public assembly only or mostly to people who are known to be well acquainted with the medium, and what can outsiders and investigators only think of it?—DOLO.—*Answer*: So far as our experience goes clairvoyants most frequently give descriptions to strangers. We should think it unwise for mediums to describe spirits in a public assembly exclusively to his or her friends in the audience, but we do not see why outsiders should put the worst construction upon it if they do! Why should the persons known to a clairvoyant be debarred from having their spirit friends described because some strangers may carp and sneer? Spiritualists, as a rule, are most willing to give way in favour of visitors.

INQUIRER.—There is no royal road to development of writing mediumship. "Planchette," "Ouija," and other instruments have been successfully employed, but we are of opinion that the *first* requisite is the mediumistic temperament, the *second* is the presence of some spirit *anxious* to communicate, and the *third* receptivity on the part of the medium. If you can get twenty minutes' quiet, and sit down with a pencil in your hand and sheets of paper before you, and write what you feel *impelled* to put down, you may develop *impressional writing* that way. If you place your hands upon a table you may be shaken and be compelled to take a pencil in hand and obtain *automatic writings*—that is, your hand and arm may be moved without your own volition, and you may not know what has been indited until you read it over afterwards. Live simply, temperately, naturally—that is best. If at all nervous or excitable do not sit alone.

PLATFORM RECORD.

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

BIRMINGHAM. 7, West End Chambers, Broad Street Corner.—Subject: "Matter and Spirit, or the Immortal Powers of Man." Scientists have within their grasp a mighty truth, viz., the component parts of Oxygen and Hydrogen needed to maintain a healthful body. Scientists admit motion and force, but not spirit. The control besought them to study the spirit, and the good would soon be apparent. Mrs. Besant had good reasons for leaving the Materialists, as she could now delve deeper into the modes and conditions of life. Grand and inspiring poems were given on "Repentance" and "Faith." Spirit descriptions to inquirers, all recognised but one. Monday, social gathering; songs, recitations, and games.—L. G.

BIRMINGHAM.—Thursday: Members' circle, Broad Street Coffee House. Sunday, Oozells Street, 6-30: Mr. John H. Owen spoke on "Immortality" very sensibly. Fairly good and appreciative audience. Wishes were expressed that he would come again. A vote of thanks was passed. A profitable and pleasant evening.

BLACKBURN.—Mr. E. W. Wallis answered five questions bearing on Spiritualism and kindred subjects in a clear and highly satisfactory manner. The evening address on "Why we are opposed to Christian Orthodoxy" was given with great vigour and earnestness, which met with an enthusiastic reception from the great majority of the audience.

BONNYRIGG. 13, Durham Bank, N.B. — Mr. Jennings spoke on "Faith without Works." He maintained the interest of his audience by the force of his remarks. Every one was highly pleased. Our healers are doing grand work, may God bless their efforts.—J. G.

BOLTON. Bradford Street.—Feb. 28: Mrs. Johnstone's clairvoyance was mostly recognised. One or two remarkable cases. Monday, a very good lantern exhibition by the superintendent of the Provident Clothing Club. We hope to be favoured again soon. March 6, we formed a circle, short addresses by Messrs. Knight, Hampson, and Schofield. At night, an excellent address from Mrs. Stansfield, followed by clairvoyance; one description, that of a policeman, his manner of walk, and the way he said, "This is he I want you to speak to," was at once recognised, being the recipient's father. A full hall. Monday, Mr. Wallis, chairman, gave excellent advice. Mr. Tetlow's subject, "The Churches' need of Spiritualism," was treated in his well-known style, and must have done our Christian friends good. Psychometry followed. We heartily thank these champions of the cause for their kindness in helping us in our new hall.—J. K.

BRADFORD. 448, Manchester Road.—Morning: Circle, 36 present. Afternoon: Mrs. Russell spoke on "Spirit's Mission," and "The Spirit Return." Two good discourses, followed by excellent clairvoyance. Crowded audiences greatly satisfied.—J. A.

BRADFORD. St. James's.—Mr. J. Williamson gave good discourses, followed by very successful psychometry and clairvoyance.—E. H.

BRADFORD. West Bowling. Boyton Street, off St. Stephen's Road.—Good day with Mrs. G. Marshall. Afternoon, she referred to the up-hill work, and urged members to unite and persevere. Evening, a practical address, exhorting non-Spiritualists to investigate for themselves. On Saturday, March 19, a ham tea at 4-30. Tickets 9d., children 6d.—B. W.

BRIGHOUSE. Oddfellows' Hall.—Mrs. Lee favoured us in Mrs. Berry's absence, and her guides spoke clearly and logically on "What are earth bound spirits?" Very striking clairvoyance. She gave the names. Evening, "Spirit Life" was listened to with rapt attention by a large audience. Many were satisfied Spiritualism is not a farce and a fraud, as the rev. showman declares. He is doing good work for us. On Shrove Tuesday our coffee supper in Nettleton's Yard was a success, and very well attended. We were sadly disappointed not having a musician among us, but we hope it will not happen again. We were very sorry some went away disappointed, but be of good cheer, and all will be well.—J. T.

BURNLEY. 102, Padiham Road.—Our local mediums did fairly well, short addresses following each other very nicely. Evening, Mr. Davies gave a good and satisfactory discourse on "Was Jesus the only son of God?" Good clairvoyance and psychometry.—J. W.

BURNLEY. Guy Street, Gannow Top.—Mr. Price's controls spoke on "Spiritualism of the Present," and "Theology," giving past and present ideas regarding creation. March 13, Mr. Alfred Kitson, lyceum at 10.

BURNLEY. Hammerton Street.—The "Reasons for the faith that is in us" formed the basis of Mrs. Wallis's remarks in the afternoon, and questions were answered in the evening. The day's work was brought to a close by a large and very good public circle.—R. V.

BURNLEY. Robinson Street.—Afternoon: Thin attendance. Evening, very good. Mrs. Bailey discoursed on "Progress here and hereafter." Clairvoyance also very good.

CLECKHEATON.—Shrove Tuesday: About sixty persons sat down to a splendid tea, afterwards the scholars gave a few recitations, and Mr. Hargreaves gave them a short address. Mrs. Hargreaves gave some good clairvoyance. Sunday: A good day. Mrs. Thornton's guide gave her experience while on earth. Evening, the control referred to the sad calamity which occurred here recently, showing the difference between the ideas of Spiritualists and orthodox people. Excellent clairvoyance.—W. H. Nuttall.

GATESHEAD. Team Valley Terrace, Askew Road West.—Mr. Grice, of South Shields, gave some interesting reasons for his being a Spiritualist. There was a good attendance. An "after-meeting" was very satisfactory, Mr. Chas. Alger, of Wardley (personating medium), gave the people some very good tests. All recognised at once. The medium is a total stranger to nearly all of us.—Thos. J. Middleton, sec.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A good company on Wednesday. W. H. Penman's guide spoke ably on "Are our prayers of any use to undeveloped spirits?" and gave good clairvoyant tests to strangers. Sunday: A very large company listened appreciatively to Thos. R. Penman's control on "If a man die shall he live again?" Good clairvoyance by W. H. Penman.—G. Cothill.

HALIFAX. Winding Road.—On Sunday last we had a visit from our esteemed friend, Mrs. Yarwood, and if the attendance is any criterion of the popularity of this lady, she must have been highly elated at meeting such a large concourse of visitors. We spent one of the pleasantest days that have fallen to our lot.

HACKMONDWIKE. Blanket Hall Street.—A good day. Mrs. Whiteoak's guides spoke appropriately on the late disaster at Cleckheaton, "In the midst of life we are in death," showing that although suddenly taken from this life the spirit is born in a new sphere. Evening subject, "Are your signals all right?" The three signals should be our guide in life, viz., white, green, and red. We should spread our cause, steer heavenward and do our duty, and thus be ready for the life hereafter. Clairvoyance very satisfactory. We were glad to see a local gentleman, who has been a staunch Atheist, but seems willing to receive light. When told of the illiterate condition of Mrs. Whiteoak, he was doubtful of its truth, but proof was given him by her. [By some unaccountable error Mrs. Capstick's name was inserted instead of Miss Calverley's last week.] On Saturday night, Mr. Brook, of Westboro', near Dewsbury, an inspirational speaker and clairvoyant, paid his first visit, and great satisfaction was given. One test in particular was wonderful, and is worthy of mention. The party was a non-Spiritualist, but he said he was compelled to believe the facts. We thank Mr. Brook for his services.—J. H. H.

LEEDS. Psychological Hall.—Once again the old adage, that a prophet hath no honour at home, was disproved, the hall being crowded to excess to hear our local medium, Mrs. Beanland. Addresses fairly good, when we make allowance that the medium is not scholarly. We trust commentators and fault-finders will, at least, be charitable, as she does not assume to be a grammarian—not a moving library. We must, at least, not magnify the faults and lose sight of the better qualifications, viz., her penetrating psychometrical readings—medically, prophetically, and premonitionally—which stand out prominently in her phases of mediumship, proving a great blessing to many. To one and all I would say, go thou and do likewise, or better, if possible, as the largest room I know of, as yet, is the room for improvement. I have seen men and women who are upright, but none—no, not one, perfect. Clairvoyance very good. People thought our room was about to close, but it's *vice versa*. We mean business, rather open two than close one. Am sorry to learn of one already closed in Beeston, and hope it will soon be open again.

LIVERPOOL. Bishop Street.—Professor Timson's class, at 2-30, increased to 30 members. After Mr. Timson's address on "Ancient and Modern Methods of Spirit Communication," several experiments were successfully conducted, many giving experiences in the varied phases of "magnetic and psychological" development; some were decidedly interesting. After the experiments, a young girl of fifteen became entranced, and gave most satisfactory evidence of return of our departed friend, and late leader in the Lyceum, Miss Cridland. Sunday next, at 10-45 a.m., experiments in magnetism.

LONDON. 311, Camberwell New Road.—Thursday: Mr. W. E. Long explained, to a good audience, "How spirits control mediums." Much appreciated. Sunday: Mr. Coote, on "The Utility of Spiritualism," pointed out the good it is possible to achieve, and concluded with fairly successful descriptions.

LONDON. Clapham Junction, 16, Queen's Parade.—I gave as a paper my 14 years' experience in Spiritualistic phenomena. Afterwards several ladies and gentlemen related their experience. A very pleasant evening. Sunday next, Mr. Mackenzie, phrenological address. Come and hear him.—G. D. W.

LONDON. King's Cross, 184, Copenhagen Street.—An inspirational sermon, "The handwriting on the wall," was read by Dr. Young, of Finsbury Park. The same was delivered in his church at New Swindon, November, 1876, then taken down by one of the congregation in shorthand. Great interest was shown.

LONDON. Peckham, Winchester Hall.—Evening, a somewhat orthodox discourse by Mr. J. W. Clarke on "Divine Breath," based on the 38th chapter of Ezekiel. The chairman remarked that we in no way restricted speakers, we held that men should be free to speak their mind without fear. There were things stated that could be accepted. God, he said, ordained that man should be linked with Him. The powers which were once possessed in full have been restricted because they were abused. In this age there was a knowledge of this divine breath descending; you must prepare yourself to receive the in-breathing by which alone the race will be uplifted. On Wednesday Mr. Veitch gave some good tests. Collection was handed privately to one in need.—J. T. A.

LONDON. 14, Orchard Road, Shepherd's Bush, W. — Crowded meeting, many strangers. Mr. Wyatt read a Spiritual poem. Mr. Francis gave an excellent address on "The Bible and Ancient Spiritualism," quoting scripture to prove spirit communion.

LONDON. 23, Devonshire Road, Forest Hill.—A very pleasant evening with Mr. Dales, who discoursed upon planetary influence as the cause of family differences in character. Much valuable information afforded thought for the ensuing week. Thursday, March 3, we held our social, fair attendance; and great enjoyment.—F. V.

LONDON. Marylebone, 86, High Street, W.—Evening: Miss Rowan Vincent on "Practical Spiritualism." It is impossible to compress into a limited space the many useful and thoroughly practical remarks of the lecturer. Referring to the propagation of Spiritualism, she strongly urged Spiritualists to stand firm to facts, to avoid exaggeration, and to apply the teachings to every day life.—L. H.

LONGTON. 44, Church Street.—Miss Pimblott's guides took for subjects "The so-called Fall of Man," and "so-called Christianity," and "Spiritualism." The subjects were treated in an eloquent and efficient manner that carried conviction to the hearers.—H. S.

MANCHESTER. Tipping Street.—Mrs. Shulver, of Burnley, was our speaker, but we regret to say she was not successful enough to get in favour with the majority of the audience. We think our friend would do well to develop a little more as a speaker, and in giving public, psychometric and clairvoyant delineations, to leave unsaid, personal matters which are only fit for the private circle.—A. S.

MANCHESTER. Edinbro' Hall.—Mr. Buckley gave excellent addresses on "Man, what is he?" and "The ethics of Spiritualism." Successful circle at close of service. Quarterly tea meeting and soirée on Wed.

nesday, March 30. Tickets for tea and dance 1s., from secretary or members.—A. E. W.

MANCHESTER. Collyhurst Road.—Mr. Haggitt spoke on "God, the Light of the Universe," and "Man, a lighthouse within himself;" readings on "Temperance," and "The Soul of Man." March 13: Mr. R. A. Brown. The collections will be devoted to the benefit of the widow of Mr. E. Kelly.—J. T.

MIDDLESBROUGH. Spiritual Hall.—Mr. Wm. Rowling, of Bradford, made a good impression amongst us on Sunday, with two thoroughgoing Spiritual lectures, "The Secret of the Power of Spiritualism," and "Orthodoxy at the Bar of Reason." A spirited onslaught on the Pagan relics of superstition, as still cherished by the churches, was well received by good audiences.—W. I., cor. sec.

NELSON. Bradley Fold.—Mrs. Best was again very successful in her delineations, almost every one recognised. Large audiences well satisfied.—J. W.

NORTHAMPTON.—Mr. Clark, of Leicester, again visited us, and gave stirring addresses on "The Plain Truth about the Bible," and "Theology and Spiritualism Contrasted," which gave every satisfaction to good audiences.

NOTTINGHAM. Very encouraging evening meeting, over 80 present. Mrs. Barnes' guide spoke well on "Spiritual Evolution contrasted with Instantaneous Conversion," desiring to show how closely the two came together. When the Spiritualist awakened to the higher call of the spiritual life, from that moment he changed the standard by which his life's actions were measured, and the *really* converted man (not simply under a temporary religious sensational impulse), from the time his course was arrested, struck off on another road, and sought to follow his exemplar. The pernicious effect of the unnatural process of deathbed repentances were pointed out, and the more acceptable teachings of progress through effort, and every seed bearing its own fruit, were powerfully set forth. The church meeting followed, and showed a satisfactory condition. Mr. Nichols, an old acquaintance, was over from Manchester, and delighted us with some exquisite music from his fairy bells. The harmony gave conditions, and our invisible friends were not slow to demonstrate their presence and power. A most enjoyable evening. Easter Monday party at the Morley Hall. Tickets 9d., after tea 4d.—J. W. B.

OLDHAM. Bartlam Place.—Thursday's circle conducted by Mr. and Mrs. Pearson with fair success. Good attendance. Sunday: Through Miss Patefield's unaccountable absence we had recourse to local talent. Good congregation at night.—V. T.

OPENSHAW. Granville Hall.—Feb. 28: Mr. F. Hepworth discoursed on "Spirit Communion," and "The Mission of Spiritualism." His logical assertions and capital style were much appreciated by fair audiences. March 6: Mrs. J. M. Smith's first visit made a good impression. Intelligent answers to questions and remarkably good clairvoyance. We look with pleasure for another visit ere long. Very good audiences. Our Wednesday night meetings so far have been a success. Miss Jones (Liverpool), and Mr. John Moorey have kindly come to our assistance, and have been very successful in giving clairvoyance and psychometry.—W. P.

PARKGATE.—Mr. S. Featherstone gave a reading from one of Mr. Stead's books, followed by a good interesting and instructive address by Mr. Schofield, of Mexbro'. Sorry our Mexbro' friends were disappointed, as they came to Parkgate thinking to hear Mrs. Wallis. She will not be here until the 20th. We are glad to learn there is a prospect of a new society in Mexbro' before long, and hope its members will stand firmly together and make it a success.—J. Clarke.

PENDLETON.—On Sunday afternoon and night Mr. Macdonald answered questions from the audience, distinctly showing that our philosophy is far superior to all others, for when other source failed to demonstrate immortality, Spiritualism proved it with indubitable facts. I must say the eight subjects were handled in a masterly manner.—J. Moulding, sec.

RAWTENSTALL.—Mr. Tetlow's guides spoke on "The cause of disease," and "Spiritualism, the need of the Churches." Psychometry at the close of each discourse, warning some of danger that seemed very close. After the invocation he explained the objects of the National Federation. Good audiences.—T. C.

SOUTH SHIELDS. 16, Cambridge Street.—March 1: Our usual meeting. Good work was done by Mrs. Caldwell's guides. Sunday, after a few remarks from our chairman, the guides of Mr. Griffiths spoke on "Brotherly Love," followed by very successful clairvoyance. Our president Mr. Lynn, wishes the Spiritualists of South Shields to know that our meetings will be carried on as usual, and all are welcome. All correspondence in connection with our society to be addressed to Mr. J. Griffiths, cor. sec, 16, Cambridge Street.

SOUTH SHIELDS.—We held our usual meeting at the house of Mr. Pascoe, who kindly lent us the room until we can better our position. A very enjoyable evening was spent, in which several local mediums took part, and gave short addresses and successful clairvoyant tests, which quite exceeded our expectations.—D. P.

SOWERBY BRIDGE.—February 28: Mrs. J. M. Smith spoke very energetically on "Bradlaugh and Spurgeon," chosen by the audience. Her address was good, and pleased her hearers well. Clairvoyance also good. March 6: Mrs. Wade spoke to a good audience and was liked, the discourse being considered good.

STOCKPORT.—Mr. Mayoh dealt with "Spiritual Reform," and went deeply into the ancient history of Greece, Rome, China, and other countries, to illustrate how those nations who sought to conquer by the sword had fallen into decay, while the moral philosophy, taught by men like Socrates, Confucius, and Buddha, was still a power in the world. There was a germ of truth in all religious systems, but their adherents erred in imagining they possessed it all. His evening address was excellent, and the invocations were elevating.—T. E.

TYNE DOCK.—Wednesday, February 24, successful clairvoyance by Mr. Berkshire. Sunday, 28th, Mr. Westgarth discoursed to a good audience. Wednesday, March 2, Mrs. Caldwell gave clairvoyant descriptions. Sunday, March 6, Mr. J. Rutherford gave a thoughtful address on "The existence of God."

WALSALL.—We had the pleasure of hearing Mr. Hepworth for the first time, whose address in the evening was on "The road to Heaven." His guides spoke in a practical way of man being his own saviour, and

contrasted the Christians' heaven with the Spiritualists', urging all to live the life and work out their own salvation or heaven. Unfortunately we had only a poor audience, still we trust to meet him again, and show a little more interest and enthusiasm worthy of so pure and noble a cause. March 13, Dr. E. C. Anderson, of Birmingham, "Employment of Angels." A hearty welcome.—F. G. H.

WIBSEY.—Mr. Whitehead's guides spoke on "Christ Works," and "The Lord's Prayer." Both subjects were well handled. Friends, rally round.—A. S.

WISBECH. Public Hall.—Mr. Ward gave a very interesting address to a large and interested audience. Clairvoyance very good, several tests being given. Miss Florence Weaver sang a solo, "Angels ever bright and fair," very nicely.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Brook. Usual programme gone through. Recitations by Master G. Chamberlain, Misses Pawson and N. Hart. Readings by Miss Pickersgill and Mr. Webster. Liberty group discussed "What becomes of the Spirit of Uncivilized Beings or Cannibals," also "Do the insane progress after death?" Attendances moderate.—J. C.

BLACKBURN.—Present: 75 scholars, 9 officers. Morning devoted to lesson. Teachers, Messrs. Minshul, Coppock, R. Bullen (conductor), and J. Quigby. Mr. Minshul closed with invocation.

BURNLEY. Hammerton Street.—Our monthly gathering was equal to expectation. The recitations and calisthenics were gone through in splendid style. Miss Barlow sang a solo, the children taking up the chorus. All was much enjoyed by the visitors. Our Lyceum is in a prosperous condition, as our young men are bringing essays. Mr. J. Nuttall gave one last Sunday on "Socialism," which was well thrashed out. Our assistant conductor, Mr. Bailey, closed.

HECKMONDWICK. Blanket Hall.—Usual programme. Moderate attendance. Glad to report an increase of three scholars to the list. Prayer by Mr. Ogram.

HEYWOOD. Moss Field.—Conductor, Mr. W. H. Duckworth. Recitations by Miss M. A. Frost, M. Stott, G. Green, and Mr. C. Stott. Calisthenics smartly led by Miss M. A. Frost. Marching well done. A fair attendance. Invocation by Miss L. Stott.—W. H. F.

LEICESTER.—A good gathering. Mr. W. Allen, conductor, addressed the children concerning true religion and hypocrisy. Lyceum at 2-30, adults invited.

MANCHESTER. Collyhurst Road.—Moderate attendance. Invocation by Miss McCredie. Recitations by Misses Lottie Whitehead, Annie Pollock, Emily Pollock, and Masters Dicky Haggitt, Bertie Whitehead, and Harold Hayes. Usual course gone through.

OPENSHAW.—Invocations by conductor, Mr. H. B. Boardman. Recitations by Miss P. Hulme, E. Savage, M. H. Barlow, E. Lewis, and others. Usual programme well done. We held our Lyceum party a week ago. A very pleasant evening was spent, with songs, recitations, and amusements for children.—G. H.

STOCKPORT.—Ordinary programme fairly gone through. In the conductor's absence the writer took charge. Mr. Halsall and the singing class are hard at work on an elaborate entertainment for the next quarterly party. Masters T. and A. Bolton and Miss McLeod took the chain recitations, and good reading practice gone through by the whole Lyceum.—T. E.

PROSPECTIVE ARRANGEMENTS.

BIGHOUSS.—March 19, a public tea and entertainment in the Oddfellows' Hall. Admission to tea and entertainment, adults 9d., children under twelve, 6d.; entertainment 6d., children, 3d. The entertainment will consist of songs, recitations, and two sketches entitled "Uncle Bill, or the Unwelcome Relation and Bouncem John." A dialogue by the children, "When I'm a man." All welcome.

BURSLEM. Newcastle Street.—March 13: Miss Jones, clairvoyant and psychometrist, at 2-45 and at 6-30. Collections.

CARDIFF. Psychological Hall. Queen's Street Arcade.—March 13, Mr. J. J. Morse, at 11, "Death, its Philosophy." At 6-30, "A Search for the Soul." Monday, at 8, replies to questions. Tuesday, Lesser Park Hall—At 8, Mr. J. J. Morse. Subject, "An Answer to Mrs. Besant."

CHURWELL.—20, Mr. Oliffe; 27, Mrs. Hargreaves.

INVESTIGATORS welcome at Mrs. Ashton Bingham's séance at 17, Maiden Lane, Covent Garden, W.C., every Thursday at 8. Mrs. Mason, medium.

LANCASTER.—Speakers and others are requested to note that Mr. Geo. Jeffreys, 25, Garnett Street, Dry Dock, succeeds me as corresponding secretary to the Lancaster society.—James Downham. [Your note cost us 1d.]

LEICESTER. Bishop Street.—March 13, Professor Timson, M.L.P.A. Subject, "Body, Soul, and Spirit."

LONDON. 311, Camberwell New Road.—On Sunday, March 20, at 7 p.m., a service of song, entitled "Ministering Spirits," will be given by the lyceum. Friends earnestly invited.—W. T. C., con.

LONDON. Marylebone. 86, High Street.—Mrs. C. Spring will hold a séance every Thursday during March, at 8 p.m.

MANCHESTER. Debating Society, Vegetarian Restaurant, 5, Fountain Street.—Debate, March 15, Mr. E. W. Wallis, "Mind and Matter;" 22, Mr. Morse, "What Position should Spiritualists take on Capital Punishment?"

NEWCASTLE-ON-TYNE.—A Sale of Work, on March 14 and 15, provided by the ladies of the Spiritual Evidence Society, will be opened by Mrs. J. A. Green, of Heywood, at 2 p.m., for the benefit of the society's funds. Admission: first day, adults, 6d.; children, 3d. Second day, adults, 3d.; children, 1d. Trusting that all friends will rally round us and make it a great success. Contributions towards same either in the shape of money or goods, which will be thankfully acknowledged: Mrs. Hammarbom, 155, Northumberland Street, Newcastle; Mrs. Moore, Northbourne Street Newcastle; Mrs. Ellison, 14, Alexandra Terrace, Gateshead.

NOTTINGHAM. Albert Hall, S. Lodge Room.—Professor Timson, at 8, on Saturday, March 19, Palmistry, Phrenology, and Psychometry, with experiments. Admission, 6d. and 3d. Sunday, March 20, at

Masonic Hall. 10-45, "Bible and Spiritualism." 6-30, "Evolution of Spirits." Collections.

NOTTINGHAM.—Wholesale Agent.—Mr. Barnham, of Alferton Road, has undertaken the agency for *The Two Worlds*.

OPENSHAW. Granville Hall.—March 13, Mr. E. W. Wallis at 10-30, "Spiritual Reform." 6-30, "After Death, What?" We expect a crowded house. Speakers willing to assist us in making our week-night meetings a success will oblige by corresponding with Mr. W. Pierce, 36, Neden Street, Openshaw, cor. sec.

PARKGATE.—March 20: Mr. Wallis at 2-30, "Children in Spirit Life." 6-30, "Tendencies of Modern Thought."

PROFESSOR TIMSON will visit London from April 16 to 19, and will be pleased to communicate with societies for services.—Address: 201, Humberstone Road, Leicester.

ROCHDALE.—Mr. T. POSTLETHWAITE, 45, Albert Street, has a number of vacant dates for 1892. He says: "I see there are many societies without speakers."

SALFORD. Woodbine Street, Cross Lane.—Bible Christian Church School. Men's Class. Discussion on March 13, at 2 p.m., opened by Mr. E. W. Wallis. "Spirit Revelations regarding Life after Death."

SHEFFIELD.—Second annual conversazione and ball in the Cutlers' Hall, Monday, March 13. Experiments in mesmerism, psychometry, and clairvoyance. Refreshments for sale. Songs, recitations, and games. Open at 7-30. Dancing at 9. Tickets, 2s.; double, 3s. 6d.

WANTED, to adopt an orphan girl, about 14 years of age. A good home, and will be brought up to a business. A Spiritualist preferred.—Apply to Dr. Blackburn, N.Y., 17, Horton Street, Halifax. [Advt.]

YEADON. Town Hall Schoolroom.—Tea and entertainment March 12, tickets 9d. and 6d. Entertainment by Bankfoot friends. Songs, recitations, readings, and two dialogues. A hearty invitation to all.

PASSING EVENTS AND COMMENTS.

SOME REALLY FIRST-CLASS SINGING may be expected at the anniversary demonstration at Manchester. A number of friends have promised to give solos. We hope to be enabled to give their names next week.

WISBECH.—We regret to learn that Miss Ada Weaver is retiring from her post as Cor. Sec., which she has so ably filled, but hope she will still be able to do something for Spiritualism in her new sphere.

FEDERATION MEETINGS will shortly be arranged at Ashton, Slaithwaite, Macclesfield, Accrington, and Bolton. Societies desiring assistance should write to Mr. Tetlow.

READ MR. TETLOW'S announcements re The National Federation, and then come and join us. Give us your sympathy, support, and financial assistance, and we will "make things hum."

WHY DIE YOUNG, INDEED? Dr. Peebles says we ought to "live a century, and grow old gracefully." It is our duty to live as long and as usefully as we are able.

PHYSICAL RESURRECTION has gone overboard from the Christian ship. Archdeacon Farrar has thrown it to the critical whales. When will he admit spirit-communion?

MAZZINI was a true Spiritual thinker, and we are pleased to place his testimony before our readers, and at the same time draw attention to Mr. J. Trevor's *Labour Prophet*, truly a sign of the times.

DR. PARKER'S experiences are similar to those of Henry Ward Beecher, and identical with those of "Inspirational speakers" under spirit influence, though he would doubtless scorn to be called "a medium."

"NORMA: A RETROSPECT" is the title of the second prize story. It is written by Miss Annie E. Fitton, and the first chapter will appear next week. It is a contrast to the first prize story, but will be all the more attractive for that reason. Every one should read it.

A GENTLEMAN residing in accessible distance of Taunton and Wellington, Somerset, and of Exeter, is desirous of making the acquaintance of a few educated Spiritualists with whom he could meet for investigation.—F. W., 73A, Corporation Street, Manchester.

TO CORRESPONDENTS.—James Clare: Yours very welcome. Next week.—L. Coley: Verses received. Sorry they are not up to our standard.—J. H. Owen, T. Hutchinson.—Many thanks. Too late for this issue, next week.

HEARTY THANKS. Burnley. Hammerton Street Lyceum.—I wish to tender my thanks to Mr. John Ainsworth for his visit on Sunday, also for his generous gift of three volumes of books to the library.—W. Mason, sec. to the book stall, and conductor.

THE DEBATE LAST TUESDAY between Messrs. Fletcher and Higginbotham, on the relative value of ancient and modern civilizations was most instructive, and about the most interesting of all. We have secured the papers by both gentlemen, and shall print them at as early a date as possible.

BOLTON friends have secured a very serviceable hall in Bradford Street. It has been used as a Presbyterian Church, a Salvation Army barracks, and as a laundry. Hence some little time will be required to get it Spiritualised, and so obtain good conditions. Ashcroft is to visit the town shortly, and local friends are all alive.

SUCCESSFUL CLAIRVOYANCE.—On the occasion referred to in our leader, "The Reason Why," at a private circle subsequently held, Miss Bailey was successful in describing a spirit lady, and also gave her name, to one of the gentlemen present, a professor, who stated that the description was exactly that of his mother, whose age and name were as stated by Miss Bailey.

MR. TETLOW'S interesting paper, which fills the post of honour in this issue, was read at the Manchester Debating Society recently. Only two more meetings will be held this season. Mr. E. W. Wallis will open on "Mind and Matter," Tuesday, the 15th, and Mr. J. J. Morse, the following week, will give a paper on "Capital Punishment." We hope to have large audiences. See Prospectives.

TALMAGE'S NEW TABERNACLE has been ordered by the Court to be sold to satisfy the claims against it. His congregation of millionaires do not seem willing to pay for the building. What will Talmage do now, poor thing? How about his pulpit, which was to be made of the slab from Mars Hill? When over here lecturing, Talmage's stock subject was "Big Blunders." How well he illustrates his own subject!

"SAFE IN THE ARMS OF JESUS" was being sung lately by the Gibson family, seated around the kitchen fire, at Newcastle-on-Tyne, when the boiler of the cooking range burst, killing one child, a girl of 12, and seriously injuring the mother and baby. They were not very "safe," apparently.

A GOOD EXAMPLE.—"I have been getting *The Two Worlds* from a wholesale newsagent, but the committee desire to have them direct from the publishers in future. We are trying to get each member to take a paper, and then we shall want more." Thanks, friends. Another thousand or two more copies sold every week would enable us to pay all expenses. Who will aid us?

MR. GRIMSHAW (late of Burnley), now of Lawrence, Mass., U.S.A., writes that his visit to the States has been a success. He has been a regular speaker since last October at Lawrence, and intends to travel round and see more of the country before he returns. He welcomes the weekly visit of *The Two Worlds* most heartily, and wishes it every success.

IS IT CHARITABLE AND TRUE?—A reader of *The Two Worlds* writes: "Just a line to let you know the sort of stuff the Rev. Bentley preaches; he is the minister at the Wesleyan Chapel, Luton. He told his hearers last night, 'That if men like Voltaire, Tom Paine, and Charles Bradlaugh were to get into Heaven, they would turn it into Hell, and give Jesus Christ three months' notice to quit.'"

SCATTER THE SEED.—Send to Mr. Robert Cooper, the veteran Spiritualist, of 14, Cornfield Road, Eastbourne, for a packet of specimens of his famous Religio-Liberal Tracts. They are just the kind to prepare people's minds for the Spiritual philosophy. No. 7, "Christianity and Spiritualism Irreconcilable," by W. E. Coleman, is a very clear and forcible statement of the difference between the two. Send 3d. for a sample packet. [See Advt.]

A SPEAKER COMMENDED.—Mr. W. H. Robinson, of Newcastle, writes: "Kindly allow me to recommend Spiritual Societies to engage Mr. James St. Clare as a high-class exponent of our advanced teachings. He wishes to be kept at work as a 'free speaker.' His lectures, carefully prepared, embrace the scientific and philosophical aspects of our movement. In personality he is exceeding amiable, and cannot fail to please. His address is Northburne Street, Newcastle-on-Tyne."

A BURNLEY CORRESPONDENT writes: "We have here an apology in the two local papers for slander against one of our most respected advocates of Spiritualism. The slanderer being a Christian and consequently a believer and advocate of prayer for forgiveness and remission of sins, the query is, was the Great Forgiver unwilling to give absolution in this case, or is this one of the forms of sin whereby appeal by supplication is not entertained?" [We have not received the apology or would publish it.]

A MEDIUM WANTED!—A correspondent writes: "A number of earnest inquirers into Spiritualism, in Leicester, together with others who are *bond fide* Spiritualists, have decided, if possible, to have a séance for materialization, in order that they may be more fully assured of the truths of the same. For this reason we have decided to ask you if you will kindly favour us with the name and address of the *most suitable medium* for this purpose." [We do not know whom to recommend, can any of our readers assist us?]

NATIONAL FEDERATION PROPAGANDA WORK.—Mr. F. Hepworth writes: "The proposed meeting at Armley on Wednesday, the 16th, is being enthusiastically taken up, and with combined effort in labour during the next few days, we expect to get a good congregation. Besides yourself, upon whom the Armley friends are relying, there will be present, Mr. J. Armitage, Mr. Bradbury, Mrs. Craven, and Mrs. Gregg, clairvoyant. We anticipate a big success, and hope at this meeting, by a just exposition of our aims and philosophy, to turn the tide of public opinion in Armley, which at present is manifestly bitter against Spiritualism. I have just returned from Walkall, where I have been very well received; I believe I have given great satisfaction."

MATERIALISATION.—On Sunday night at the home circle of one of our members, where about twelve of us meet regularly, we had a satisfactory manifestation of the above phenomena. The medium is a member of our society, and has sat for some time, the course of his development being followed by the usual signs. Last night two fully formed female figures draped in white came in front of the curtain used in place of a cabinet—Lotty, a little fair English girl, the daughter of the control, and Daisy, a little Indian, the control of one of the ladies present. They were distinctly seen by all. There are no strict conditions. Mr. Rowling, our speaker for the day, was present. Other names if necessary.—William Innes, 9, Balder Street, Middlesbrough. March 7, 1892.

"THE CHRISTIAN COMMONWEALTH" for March 3 contains a letter on Spiritualism, by Mr. John Allen, of the Corresponding Society, in reply to this assertion: "That Spiritualism is pure imposture and not from God. Spiritualists, also being enemies of truth and Christianity, really encourage materialism, atheism, and immorality. And without a single exception inquiry has shown all spiritual manifestations to be trickery and their agents arrant knaves." The man who wrote that evidently broke the ninth commandment, for he bears false witness. He cannot possibly know that Spiritualism is *pure* imposture. It is the foe to materialism and atheism. Immorality is denounced and not encouraged. His closing assertion is as UNTRUE as it is sweeping. What has he to say to that?

GHOST STORIES are the fashion. The *Globe* prints one about some phenomena, of the usual type of hauntings, said to be occurring at Oxford University. Several undergraduates heard knockings and a noise as of a stick falling down stairs. Another night, about a quarter-past twelve, the watchers on the staircase were startled by a sudden clatter on the stairs just below them. Mr. Ackerley lit a candle, and searching, found a small flint stone, which could not have fallen from the ceiling, this being of plaster, and it was impossible for anyone to throw it from the quad. This was followed by several thuds in the vestry or the unoccupied room below it. Just then, Mr. Ackerley's candle burning low he placed it on the floor, and went to Mr. Colthurst's door for another. Both Mr. Nicholson and Mr. Colthurst had heard the bumping sounds, and came out of the room on to the staircase. While the four gentlemen were standing together they heard footsteps on the stairs, and rushed back into Mr. Colthurst's room, whence they

listened with breathless suspense. They heard the steps come up the stairs, pause about the top, then return about half-way, and stop. Somewhat recovering from their fright, the quartette emerged from the room, but there was no one to be seen, and the candle which had been left burning outside was blown out. After this there was a succession of noises of falling stones, of which they picked up five, and a piece of the plaster from the ceiling fell down with a crash. The vestry door, which had been fastened open with a catch, came to with a bang, having a spring, and there were other sounds on the stairs, although the watchers were unable to find any more stones. At last it was decided to call another witness, and Mr. Hainsselin was fetched from another part of the hall, and also heard the noises. Finally the party separated without discovering the cause of the strange phenomena.

PRESENTATION.—On Thursday, Feb. 24, there was presented to the Newcastle-on-Tyne Spiritual Evidence Society by our esteemed friends Mr. and Mrs. J. B. Mellon, who have lately gone to Australia, through Mrs. Hammarbom, a photograph of materialised form and medium (Cissy and Mrs. Mellon) taken by Mr. J. S. Smith, of Edinburgh, at his studio on September 3, 1890, at 3 p.m., in full daylight, exposure three seconds. Present, Mr. and Mrs. Smith, Dr. Bowie, and the medium, who was not entranced, and who is seen in the act of pulling the cord which opened and closed the curtains in response to the signal raps of her spirit friends. This picture is a bromide enlargement, from the artistic studio of Messrs. E. Sawyer and Sons, Haymarket, Newcastle-on-Tyne, and is from the original negative. We take this opportunity of tendering our sincere thanks to our dear friends Mr. and Mrs. Mellon for their kindness, and our very best wishes for their welfare, and trust that Mr. Mellon will soon be restored to health. We are particularly thankful for this picture, as it will help to keep alive in our midst the remembrance of the splendid qualities of Mrs. Mellon's mediumship, and is evidence which cannot be denied.—R. E.

SOUTH AUSTRALIAN legislators have decreed in favour of Sunday closing of public-houses. It is to be hoped shebeening will not increase as a result.

GREATER WORKS.—The editor of the *Christian Commonwealth* challenges Mr. Allen, thus—"What are the works which Spiritualists have done that are as great or greater than those performed by Christ?" Spiritualists have not done the works; if they had, then the charge of imposture would lie. It is the *spirits* who do the works *through* the mediums. Spiritualists are the witnesses. Jesus is reported to have disavowed the doing of the works. Before any such comparison can be made the editor must prove his claims, that great works were performed by Christ. He begs the question by taking for granted that the *traditions* of the synoptics are accurate records of historical events. Is he prepared to permit the reversal of his own contention, viz., "The phenomena alleged to be associated with Spiritualism are either susceptible of scientific explanation, or are simply sleight of hand performances?" How does this look: "The phenomena alleged to be associated with Christ [we use the term in the same sense as our opponent] are either susceptible of scientific explanation, or are simply sleight of hand performances," or the statements are not accurate reports of actual occurrences. *How like you your own sauce, Mr. Editor?*

He further proposes to give £100 to Spiritualists "if they can fully establish their claims to the performance of a single miracle such as they pretend to work." A Daniel come to judgment, indeed! The conditions are "to be in harmony with the laws upon which testimony is usually received in our law courts." Will the law courts receive the testimony he relies upon for his faith in the miraculous? Not they. If we had it, we would cheerfully stake £100 to his £100 that we would establish our case in a law court sooner than he could satisfy either a scientific body, or a court of law, of the genuineness of the greater works he attributes to Christ. Our witnesses are alive, and the phenomena are continually occurring.

HEAL THE SICK.—Having been a sufferer for a number of years, and spent betwixt one and two hundred pounds to no purpose, I was recommended by a doctor to undergo an operation in the infirmary, which I did, without receiving any benefit. I had begun to despair, when, acting on a friend's advice, I tried Miss Parker, of 334, Bowling Old Lane. She is a very good healing medium, and in a few months I was able to get about my work, for which I tender her my heartfelt thanks, and hope it may induce others not to give up in despair.—(Signed) Mrs. C. Harrison, Bradford.

HEALING by the guides of our esteemed sister and local medium, Mrs. Beanland, of No. 74, Stoney Rock Lane. A lady (whose name I am not at liberty to divulge, owing to business connections), being under treatment of an eminent local physician for many weeks, and all to no purpose—gradually getting worse, called upon Mrs. Beanland to see if anything could be done for her by angelic disembodied physicians, who took the case in hand, effecting a permanent cure to the astonishment of all concerned in one month, and, out of a heartfelt of gratitude, desires this making widely known for the sake of suffering humanity. Witness, by interview with the lady, John Thomas Dawson, Leeds.

A PARALYSED CHILD CURED.—Mr. J. Edmonds, of 50, Derwent Street, Newport Road, Middlesbrough, writes under date March 2, 1892: "Please allow me to express my gratitude for the benefit my little boy has received by massage treatment through Mrs. Forrester, a medium residing in Middlesbrough. In May, 1891, my wife and I called upon a friend, and met Mrs. Forrester for the first time. She described, in detail, our little boy of two and a half years of age, who had been paralysed from birth down the right side, not having the least knowledge of using either arm or leg, and the eye was crossed. In fact, he looked quite an object of pity. The doctor told us the child would never be able to walk unless he should gain strength enough to use a crutch. Mrs. Forrester stated that if we would allow her to take him in hand, she thought he could be made to walk. We did not know anything about Spiritualism, but decided to give the medium a trial, believing that if she did no good she could not well do much harm. Thanks to the medium and her spirit guides, a truly *marvellous change has been made*. For the child, although now only just turned three years of age can *talk*, and *use his arm*, and the eye is almost straight. He seems to be improving every day. We can honestly say we attribute the improvement entirely to the efforts put forth by Mrs. Forrester and her guides, and we thank them from our hearts most sincerely."

VERIFICATION.—Mr. T. Crowther, of 28, Oldham Street, Blackburn, writes: "In the report from Bolton I see that you ask, 'Who recognised the Chinese language?' I do not think any one at Bolton did, but it has been recognised at other times by six different men as a Chinese trading language."

CHALLENGES.—(1) "I hereby challenge the Rev. T. Ashcroft to one, two, or more nights' public debate upon the charges which he affirms to be true against Spiritualism and Spiritualists, viz.: 'Spiritualism is untrue and lying'; 'Spiritualism is unscientific'; 'Spiritualism is immoral, and its relation to Christian believers.' The proceeds to go to any public charity the audience may decide upon." (2) "A challenge to Ashcroft and his Rev. Chairmen. Dare they accept it? As the Rev. Thomas Ashcroft publicly asserts that Spiritualism is immoral, and that Spiritualists have no moral standard or discipline, I hereby challenge the Rev. Ashcroft, Rev. T. E. S. Catterns, or the Rev. W. Hothersall, or any other rev. preacher in Oswaldtwistle, to publicly debate and prove whether there are more Spiritualists or CHRISTIAN PREACHERS of Christ's gospel brought before the magistrates or judges of our Law Courts, and fined or imprisoned for crimes against social order, public morality, and the laws of the land in this Christian England of ours. JAMES SWINDLEHURST, Preston, March 3rd, 1892."

EFFORTS TO HELP IN THE HOUR OF NEED.—One of our old London friends is trying to obtain assistance for Mr. Wilson, of 103, Caledonian Road, King's Cross, who is in danger of being turned out of his home. Mr. Wilson, in bygone years, was a well-known figure at Spiritualist meetings, and many persons have been freely helped by him. It is painful to think that in his old age he should be in want. About £10 would help him through his difficulties. We have sent our mite for the sake of auld lang syne.

Mrs. KELLY, of Manchester, has been left in distressful circumstances. Her husband's death, the very day after her confinement, and her illness, together with the necessities of her large family of eight small children, make a claim upon the sympathies of local friends. A collection was made at the Manchester debate a fortnight ago, at the suggestion of Mr. Crutchley, and 17s. 6d. has been collected for her at Mr. Wallis's séances. The gentleman who is interesting himself in Mr. Wilson's behalf has also kindly sent 5s. for her. Other assistance is needed. Next Sunday's collections at Collyhurst are for her benefit. We will receive and forward donations for either or both of these sufferers.

"THE LABOUR PROPHET" is the title of an excellent penny monthly published by Mr. John Trevor, in connection with the Labour Church movement. No. 1, January, contained a splendid portrait of Mr. Tom Mann; No. 2, February, has an equally excellent presentment of the features of Mr. Michael Davitt. The editor's claim is that "the labour movement is a religious movement." Every one who is interested in labour should read this excellent paper. It is printed by Mr. John Heywood, Manchester.

A CORRESPONDENCE is going on in *The Star*, a Bolton paper. An anonymous *Truthseeker* takes up the cudgels against the local Spiritualists in a somewhat cross-grained fashion. He admits the truth of psychometry, but denies that spirits have anything to do with it. They may or they may not, very much depends upon the circumstances, but very little is gained by such "cross" words as: "My opponent and his friends on the platform think they know something, but it is precious little." Of course *Truthseeker* is qualified to put them all to rights—He knows. This is how he displays his knowledge, "*Man* is made up of *microbes and bacteria*, the body is made up of *nothing else*." Has he seen them? We are not on speaking terms with those gentlemen. *Truthseeker* speaks of his "opponent"; but as he and the Spiritualists are all truthseekers there should be no opposition. Dogmatic self-assertion however is sure to breed dissension. A kindlier spirit would lead to truth.

IN MEMORIAM.

TYNE DOCK.—We are sorry to announce the death of the youngest child and only daughter of Mr. and Mrs. Humfress, on the 3rd inst., after a brief illness. Messrs. J. Wilkinson and G. Forrester conducted the burial, and gave appropriate addresses to a good number who had assembled to witness the last service we can render to those changing this life for a better. We can in this case truly re-echo the words of the poet:—

A light from our household is gone,
A voice that we loved is stilled,
A place is vacant at our hearth,
Which never can be filled.

We loved her, ah, no tongue can tell
How much we loved her and how well;
God loved her, too, and thought it best
To take her to His heavenly rest.

OPENSHAW.—It is with regret we announce the passing to spirit-life of an earnest and noble worker from our midst—Thomas Bailey, of Elliot Street, Bradford, Feb. 29, aged 62. The interment took place at the Bradford Cemetery, Mr. R. A. Brown officiating. For upwards of 20 years he had been a willing and hard worker in the ranks of Spiritualism. It was in his house the first public meeting of Spiritualists in Openshaw was held. His loss we mourn.—W. P.

It is with the deepest sorrow I record the passing on of our friend and brother, Fred Birstow, of Leeds, whose spirit left the body on Feb. 25. But a few days before he was a healthy, robust man. He fell a victim to the terrible epidemic—influenza, and subsequently bronchopneumonia. His sufferings were brief but severe. He was a quiet but untiring worker in our society, and a thorough Spiritualist. It may be truly said of him—"None knew him but to love him, none named him but to praise." His mortal remains were interred at Burmantofts Cemetery, on Feb. 29, when Mr. J. Armitage conducted a most impressive service. About 120 friends assembled to pay their last tribute of respect to the earthly form of our brother. There may be those who will ask: "Is it well with his soul?" In answer I would say, if the expression of justice, kindness, and love constitute a passport to heaven, then may we rest assured our brother enjoys the felicity of that condition of happiness for which we all eternally hope. A widow and two children mourn his mortal absence, but realise his spiritual presence. He was but 36 years of age.—F. H.

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