

# The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## WHY SPIRITUALISM IS OPPOSED AND WHY IT GROWS.

BY JAMES ROBERTSON.

SPIRITUALISM has not, somehow, the knack of pleasing the two extremes—the orthodox Christian and the materialistic scientist. I am not attaching blame so much as setting down what seems to me a fact. When Edwin, the Anglo-Saxon king, who flourished in the year 626, was deliberating with his nobles as to whether the Christian missionaries should be received or not, one of the nobles said, "If this new faith can give us more certainty regarding the future life it deserves to be received," but though hundreds and thousands have been testifying for years that they know of a certainty that their dead have returned to them, and brought back from the realm beyond messages of joy that have gladdened their hearts, destroyed all doubts, and smoothed the earth-pilgrimage, still the church has no ears for the knowledge. "Shut out the light; keep it away. It is not set down in the institutes of John Calvin, and the Bible says Antichrist was to come in these later days. We will not look at the matter in case it may not be of God, but the work of his great rival." The modern church will appoint no committee or presbytery to investigate modern Spiritualism, for modern Spiritualism is not friendly to churches, and is likely some day to remove them and bring in a republic of righteousness—a democracy of justice which can never find a home in ecclesiasticism.

John Stirling, heroic and religious, said, in the company of his friend Thomas Carlyle, once, "I could plunge into the bottom of hell if I were sure of finding the devil there and getting him strangled." Would the churches only strangle the devil they would strangle themselves. Kill the devil, and perhaps the people would not divide their affections, but love the Lord only. Put Spiritualism into romance or poetry and people like it well enough. Around the fireside tales are told of spirits being seen, of warnings being given in dreams. Strange things are related about people showing themselves at the time of death, etc.; every person has listened to some such narratives. Tell some Highland people, attached to the Free Church it may be, who know something of second sight, that all this thing is only Spiritualism, and they run away from the investigation, fearing the devil might have his hand in it. And, perhaps, the denial of the Trinity comes up. They clasp their Bibles with a firmer grasp, and cry, "Jesus only." Again, quite a host of people say, "I really believe the dead people look down upon us, and in some way take an interest in our welfare." A Spiritualist is apt at such times to think, "Why, here is a good field for me to plant my positive knowledge of a spirit world, and proof palpable of such interest being shown," but they don't want the fact, they are contented to let it rest, and will call you a fool for believing such nonsense as that spirits really come. They say, with Milton, "Millions of spirits walk the earth," but for any sake don't seek to prove it to them. Longfellow is a fine poet; it is true, the sentiment about the departed ones taking an interest in our welfare, and coming back, taking the vacant chair in our midst, but only let it rest in poetry and not in sober fact. If you say, "Why, this poetry of Tennyson or Longfellow is

simply the teachings of modern Spiritualism," it at once assumes a nasty appearance—"Away, we will have none of it." Our best friends are being continually put away from us, and so Spiritualists, when they seek to show that the actual fact is as fine as the poem, are called weak-minded and antichristian. This is one class. There is another type, viz., the scientific thinker, who has made up his mind that Spiritualism is incapable of being proved. They don't say so in actual words—nay, at times they say they are open to conviction—but it is difficult to take any other meaning out of their treatment of the subject than that all those who believe in such things are a set of asses. Professor Huxley, for instance, wrote two letters to the Dialectical Society committee, which have become pretty famous—letters that are much unlike the brave words he says at other times—words that betoken a breadth of toleration which is truly admirable; but only name Spiritualism, and prejudice very marked is shown by him; it seems to bring to the front the spirit of some narrow and intolerant ancestor, proving, no doubt, in one way the doctrine of evolution. "In the first place," he says, writing to the secretary, who had invited him to investigate, "I have no time for such an enquiry, which would involve much trouble and much annoyance. In the second place, I take no interest in the subject. Supposing the phenomena to be genuine, they do not interest me. The only good that I can see in a demonstration of the truth of Spiritualism is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a medium hired at a guinea a séance." This sounds smart, but it is really begging the question. With all my respect for the man, I must say it is not written in a sincere vein. It is the old story, a repetition of the style in which every new truth has been received—"I know of a certainty there is nothing to be learned, and, therefore, to these fools may say anything." Though a man like Huxley would lose a certain amount of prestige through being conquered by the fact, still I don't for a moment believe it is fear of being considered weak that keeps him back. It is the lack of power to see there is a truth here; the faculty of seeing, which has been so clearly manifested by him in other realms, is here blinded in some manner, at which future ages will wonder.

Take the average clear-headed and critical man of the world, who has grown out of reverence for creeds and churches—he may be theistic or materialistic—tell him about this thing called Spiritualism, which makes certain, you say, the truth of another life—that is, a rational one of progressive growth, and in that world, to use Tennyson's words, "The dead can look me through and through," and that therefore false appearances in any shape are vain. Tell him you have learnt this by patient observance, by careful weighing-up of certain phenomena presented to you, that all your faculties have been utilised in the matter, that opposing theories have been read, that you know all about "expectant attention," "unconscious cerebration," "unconscious muscular action," but that these things don't affect your belief, don't meet the facts; you give him in detail certain facts which you have tested, and you ask him what he would have made out of them had the same been presented to his view. Tell him what others have had in the way of experiences similar to yours, and how does he receive it? Whatever credit he may give you for being clear-headed on other matters, at this point he must draw the line, and so he says to himself, "A return of the old superstition which free thought had dissipated," the old indentations showing themselves on the slate after it has been cleaned. To him what you have said is impossible, and therefore your senses are at fault. We weigh up all things from our own experience, and foolishly

think the experience of others cannot be far removed from our own. Your friend, to whom you have been speaking, thinks he has a weak link to show you in your experiments, but you clear that point up and don't leave a loophole of escape. Still he is certain to feel, if not to say, "You must have been befooled in some way." Nearly every person who has gone to the examination of this subject has started with the idea that all those before them who had investigated were weak and credulous, and that they have *superior* powers, and can therefore detect the weak part of the business. Had only the superior intelligence which they claim (we are all egotists at this point) been brought to the task, the matter would have been otherwise—in fact, Spiritualism would have been exploded as so much humbug. These people investigate in their turn, receive the new ideas, accept what is taught, and fall into the ranks of the fools they had thought others were. They are the weak and credulous to the next attacking party, and so the work of propagandism goes on. The sceptic of to-day blames the Spiritualist for being easily duped, he in his turn gets blamed in the same fashion once he declares himself a Spiritualist. No man was more certain that Spiritualism was a fraud than the well-known Judge Edmonds, of America. How patiently he laboured for months, how he checked and rechecked all his experiments; there is not a better specimen of a careful observer to be found in the ranks of any science than Judge Edmonds. To read his record he seems foolishly perverse in his refusal to accept evidence, yet by slow stages all his prejudices had to give way. All doubts were satisfied. The phenomena, of which he had doubted the reality of its existence in others, came to his own person, and he had the courage to proclaim himself a Spiritualist. True, it brought him social martyrdom; the outcry that was got up about his Spiritualism made him throw up his seat on the bench. Labours like his were no common contribution to the wealth of the world.

Professor Hare started equally determined to expose and put an end to the vulgar pretensions of Spiritualism, but he caught something that made him patiently labour in the field—a severe struggle for a materialistic mind like his to yield and say there was a spiritual sphere of being, but the facts were too many, and so he fell back among the fools. No doubt he suffered in reputation, but in doing so displayed a heroism of which we find too few examples. Some people cannot understand this kind of heroism, this fidelity to conscience and to truth which Judge Edmunds and Professor Hare showed in America and Alfred Russel Wallace and William Crookes no less in this country.

Huxley, the bright and sparkling, the penetrating, loved darling of science, would he only give time and fair and patient study to the subject, would reach the position of the men I have named; but even he would get no credit for fidelity to conscience. By his compeers he would be relegated to the companionship of the other weak folks. They would write magazine articles showing how he had been taken in. Some religious souls will cry out, "Only let me be sure of the immortality of the soul—give me evidence that it is true—and I can face anything in the shape of sorrow, disappointment, sickness, and death." The world all the time has been crying out, wishful to solve the problem of continuous life. Few will take upon themselves to say, like Huxley, the question is of no moment. A careful, scientific observer, accustomed to sift evidence, takes for granted that all mediums talk twaddle. With his deep-rooted prejudice he has no time to listen to the wisdom that has come from many inspired mediums, has no time to look at the writings of the uneducated Andrew Jackson Davis, whose writings one of the loftiest religious geniuses of the age has called the greatest marvel in literature. One of the foremost men of the age, Huxley, shuts his eyes to all this evidence—evidence at his hand—because he has settled for ever the question in his own mind. There are some words by John Page Hopps, from a sermon, "Waiting upon God," which express to the full my thoughts on the position of Professor Huxley, with reference to Spiritualism:—

The man of science at his best and in his truest mood and fitting attitude is nothing but a patient waiter at the feet of Nature. He is the little child, of whom Jesus spoke when he said, "Except ye become as little children, ye shall not enter into the kingdom of heaven." He only introduces a hypothesis tentatively, to account for the facts he has accumulated. He only elaborates a theory in order to cover the solid ground over which he has gone, and to indicate whither the path appears to lead. If he does more than this—if he becomes dogmatic and scornful, if he is forgetful to entertain strange ideas, if he talks about the impossible, and attempts to get up an orthodoxy of the

laboratory, as others set up an orthodoxy of the pulpit—he, in so far, comes down from the watch-tower of science—he abnegates his sacred calling, and becomes a bigot, pope, or priest, the only difference between him and the bigot, pope, or priest of the church being that his apparatus consists of bottles and retorts instead of catechisms and creeds. Such popes and bigots of science there have been, and such there may be again; for, in the past, men of science have shown that they are as fallible and as liable to the weaknesses of poor humanity as the men of theology. They have persecuted one another, they have scoffed at one another, and they also have talked of heresy; but, as in theology, so in science—the right and the true have ever tended upward, and so, by waiting, the strength of the seekers after truth has been renewed, while the true shone out like a star to settle the differences of parties and to end the passions of men. This should teach us, in science, to be patient and receptive, and to pronounce nothing impossible or unclear.

Little by little men learned to navigate the seas. Bit by bit men worked their way to the coalfields, and found out the use of them. By minute inquiries, patient watching, and delicate experiments, again and again repeated, the sun has yielded up its secret. By the waiting of centuries, and by the picking up of the alphabet and the language with amazing patience, the great stone book has been read. By observations, wonderfully prolonged and unspeakably delicate, the eye can trace and the hand can describe the architecture of the so-called "everlasting hills." By stages infinitely little, the hand of the biologist has penetrated into some of the inner folds of the veil, unknown before. Now, mark this. The men who work best in these fields of inquiry impress you with their patience, their wonderful love of detail, their minute distinguishings between things that differ, their reverence for a hard-earned fact. If any one of them ever betrays any other characteristic—if he scoffs at the unfamiliar, or laughs at anything as impossible, or talks about the unknowable—we perceive at once that this is a weakness and not a strength—a frailty of the man and not a feature of his science—for they that wait renew their strength, and all the strength that science has it has as the result of waiting upon fact and Nature.

(To be concluded.)

#### MR. C. WATTS ON "SPIRITUALISM."

YESTERDAY, in the Lovaine Hall, Newcastle, Mr. Charles Watts, Freethought lecturer, delivered three addresses. In the morning his subject was "Materialism and Spiritualism tested by reason." He summed up the Materialist position under the following six heads.—(1) That man is a combination of what was termed matter; (2) that this matter was the only known existence; (3) that thought depended on the brain and its surroundings for its manifestation; (4) that mind and thought are not entities, but properties or qualities of a material organisation; (5) that intelligence is the result of material organisation; (6) that there is no evidence of mind, thought, or intelligence apart from the natural, which is the material. He was not going to try to tell them how matter produced intelligence, but that mind was a quality of matter not apart from the latter, but of it, he held proved. It was said that mind controlled matter, but the fact was that matter, as in diseases, frequently controlled mind. Matter controlled, regulated, and sometimes almost annihilated mind; therefore under those conditions matter was superior to mind. (Applause.) He objected to Spiritualism because it was not a known property of matter. If Spiritualism existed, it was a foreign and a dangerous element, because if a spirit could operate when it liked the scientific fact of the stability of natural law was destroyed. Spiritualism was either governed by natural law or acted in defiance of that law. If the first, it was material; if the other, it was not known, and therefore non-existent. Spiritualism was also of no utility. (Hear, hear.) He was a Materialist, because if there were a spirit world, and when they had played their part in this and had departed they entered into a higher sphere, then the more progressive they were here the higher would be their sphere hereafter. (Applause.) Discussion was invited, and the lecturer, replying to Mr. Robinson, of the Newcastle Spiritualist Society, said reason was not sufficient to know everything, but he contended that all that was possible to be known could be known better by reason allied with experience than by anything else. It was not for him to demonstrate that Spiritualism did not exist, but it was for those who believed in it to prove it. He affirmed nothing beyond what he knew. Mr. Bevan Harris, a Spiritualist, also took part in the discussion, and Mr. Robinson, speaking from the platform, said Spiritualism had revealed many useful things. There were persons in this city to whom he had revealed by clairvoyance things which took place six months afterwards. The exact position of the planet Neptune at this date was located by the medium in America six months before the location was known at Oxford or Cambridge. The Emperor of Russia made the serfs free on the advice of a celebrated medium, and Abraham Lincoln



was ordered by a medium to sign the abolition of slavery. Sometimes mediums had been the exponents of human ameliorations. The duality of matter and spirit was the difficulty with Materialists. Could Mr. Watts prove how he got intelligence out of matter? Mr. Watts never saw electricity, yet to-day it was doing the work of the world. Mr. Watts, in reply, said they could have no genius, nor any manifestations of spirituality, apart from the brain, therefore it was not fair to call that mental force Spiritualism. He called it material force, which belonged to the material organisation. There was a good deal known about electricity—when the Spiritualists could show him as much about Spiritualism he would believe in it. Mr. Robinson's subjective experience, adjudged by the example he had given, was of no use to him (Mr. Watts), because it could not be transferred to him. Clairvoyance and Spiritualism did not mean the same thing. He was not sure but that clairvoyance could be explained upon Materialistic grounds. If mediums had influenced the Czar of Russia and Abraham Lincoln in the way stated, it was a pity that the mediums did not exercise their beneficent influence more systematically. (Applause.)—*Newcastle Leader*, August 1.

[In reference to the above, it seems to us there are several points in Mr. Watts's position which beg the whole question. Thus, is it definitely ascertained that man is *only* "a combination of what is termed matter"? Is there no "force"? Is "matter the *only* known existence"? If so what is it that perceives, thinks, and knows that matter exists? Is matter self-conscious? Is it true that thought depends *entirely* on "brain and its surroundings for its manifestations"? Has there *never* been intelligence displayed apart from brain? As in the case, for instance, of messages spelt out through the agency of a table, without mortal contact, or in cases of direct writing? Is it *certain* that "mind and thought are but properties or qualities," and that "intelligence is merely a *result*" "of a material organisation"? He acted wisely when he declared he was not going to tell "how matter *produced* intelligence." Can matter *produce* what it does not contain? If it produces intelligence must it not *be* intelligent? Mr. Watts assumes too much. The matter is, to say the least of it, open to argument, and opinions are greatly divided. That there is *no* evidence of mind, thought, or intelligence, apart from the natural or material, assumes that Mr. Watts is acquainted with *all* evidence, and clearly he is not. The fact that matter affects the manifestation of mind is not disputed, but it is equally certain that mind is the controlling power, generally speaking, for mind is required to *know* that matter exists—all knowledge is a state of consciousness in the thinker; man's intelligence interprets his perceptions, it is not his perceptions which interpret his intelligence. A more puerile objection we never read than the following. "If Spiritualism existed it was a foreign and dangerous element, because if a spirit could operate when it liked the scientific fact of the stability of natural law was destroyed." If spirits exist they are a part of the economy of the universe, not foreign to it. Spirits can operate "when they like" only when they possess knowledge and acquire power to do so, and within the domain of law. Is not "the stability of natural law" invaded every time the embodied spirit employs his knowledge to modify its restrictions in any given direction? There are laws of matter and laws of mind. One law may be suspended in its operation by the employment of another. The forces of mind direct the forces of matter. Spirits can and do employ the forces of their plane of being to affect the minds of men and under favourable conditions to produce phenomenal effects. As to the utility of Spiritualism, it would be of service to Mr. Watts if it only showed him the inadequacy of his Materialism to account for and cover the ground of the phenomena of intelligence and the purpose of existence. He said it was not for him to demonstrate that Spiritualism did not exist. "He affirmed nothing beyond what he knew." When the Spiritualists should show him as much about Spiritualism as was known about electricity he would believe in it. As a Freethinker whose motto is "I seek for truth," it is Mr. Watts' duty, when so many capable, scientific, and intelligent people, who have been guided by "reason and experience," affirm the reality of spirit-phenomena, to make himself acquainted with the testimony and investigate, in an impartial spirit, the phenomena. Assertions will not do duty for experience, and to say that the subjective experiences of others are of no use to him because they cannot be transferred is an evasion and not a fair mode of dealing. Did he "affirm *nothing* beyond what he knew"? Examine his six positions as reported above. Does he *know* that matter is the *only known existence*, and that intelligence is a result or quality of matter? Even as a result, is intelligence material? What is matter? the seen, the tangible, the *inert*? Has he seen, felt, and measured intelligence? Even admitting that Spiritualism is "not a known property of matter" the same objection has been brought against every fresh discovery, and Mr. Watts arrays himself among the bigots who oppose new truth because it is not already "known." It is not the business of the Spiritualist to show Mr. Watts anything, it is his business to find the truth for himself, and not to foolishly oppose those who know more than he does about those matters in respect to which he confesses and exhibits his ignorance.]

WITH the knowledge which comes to Spiritualists from the spirit world, there also come duties and grave responsibilities which must be met. If Modern Spiritualism cannot make the world better, then it had best be relegated to the place from whence it came. But it can; and does work for righteousness, in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used.

## SPIRIT GUIDED; or, RE-UNITED BY THE DEAD.

BY WALTER EDWARDS.

CHAPTER III.  
MARY'S STORY CONTINUED.

"Died from the visitation of God," was the verdict recently passed upon the body of a woman who was killed by lightning in Manchester.

THE terrible storm which passed over the church with such disastrous effect, killing the vicar and several others, and seriously injuring a large number of the worshippers, left its effects upon me for a long time. When I regained consciousness that fearful morning, I was surrounded by sympathetic friends who were doing their utmost to restore animation to my distressed frame. It was found that I had sustained no injury save some bruises and the shock to my nervous system, but Mark had not fared so well.

But for a large beam, which had fallen in such a way as to support the huge blocks of masonry, and prevented their tumbling to the ground, he must have been killed. Had he remained in his seat he would inevitably have been crushed to death, but, as it was, the few paces he had taken—when I dragged him after me—saved his life, for he was found well-nigh smothered by the dust in a small space protected by the beam, one end of which rested upon the side of an old-fashioned pew, on which the stones were supported.

It was a work of great difficulty and anxiety to remove the obstructions and rescue Mark from his perilous position; and when he was restored to me our grateful hearts made light of the mishap which had somewhat seriously injured him, although fortunately no bones were broken. It might have been so much worse that we were relieved and grateful when at length we were enabled to leave the church.

But the physical effects were as nothing compared to the results which followed that calamity in its influence upon my thought-life. From that time onward an indescribable feeling of dread and dissatisfaction came over me when I passed the church. I could never bring myself to enter it again, for the poor dead face of the preacher was always before my eyes, and I could not put away the thought, which, while it seemed impious, yet recurred to my mind with irresistible force, "Why did God kill him?"

I had always been taught to think that God directly governed the weather, for did we not pray to him for rain and sunshine? and He, in my estimation, was always keeping watch and ward over His people. We were, I believed, in the hollow of His hand to do with us "as seemed good to Him," and I firmly believed that His judgments overtook the wicked, whom He would "slay in his wrath" because they forgot Him, and that His providential and protecting care was as an everlasting and sustaining arm around about all who truly loved and worshipped Him. Had we not been assured "not a sparrow falleth" without His knowledge, and "even the hairs of our head" are numbered by Him? Believing these sayings to be true, I could not understand why the innocent child—the only one of her mother, who was a widow—and the good, gentle, kindly old man, whose gracious and simple trust and truthfulness had won so many hearts, not to speak of the others, should be thus visited by "the stroke of God," while others escaped who were by no means exemplary Christians. I put the thought away from me as blasphemous, but the doubt had fallen like a stone in a pool, disturbing the placid surface, and moving the whole body of my faith from centre to circumference.

The summer that year was a strange one—hot sunshine alternated with heavy rains. The air was frequently so oppressively close that we sighed for a change; even the east wind would have been welcome, but it seldom came.

One evening, about a month later than the black Sunday already referred to, following one of those unhealthy humid days, when the very atmosphere seemed charged with a depressing force which made one feel miserable, it began to rain about six o'clock. Oh how it rained! steadily, pitilessly, ceaselessly. At first a few drops came splashing down, making large circles on the stones where they struck. Then they became more frequent, finally they descended as if *hurled* from the clouds. Not a breath of wind stirred, and hour after hour the rain continued, nor did the clouds lighten. Night set in, and the monotony of that steady never-flagging downpour became well-nigh unbearable. It continued to beat, beat, until my nerves were all tingling, and I felt I must scream for relief.

It seemed a mad thing to do, but, in my restlessness, an energy was aroused within me, and I was literally *driven*

to put on my thickest shoes and a waterproof, and taking a stout old umbrella, I set off to walk down the excitement which had taken possession of me. Leaving the old couple, who had befriended me, dozing by the fireside before retiring to rest, I walked along the path through the fields until I came to the river, which was now a majestic torrent. How it rushed and roared as it madly tore along, now down in the depths, here hurling itself in an unbroken sheet over the rocks, there spreading beyond its bounds into the fields. At length I reached the bridge, or where the bridge *should* have been, and found it had been swept away.

While watching the flood as it rolled past me, I was seized by an irresistible influence which caused me to turn around and hurry away as fast as I could go in the opposite direction to my home, up the hill. I ran on panting for breath and tired with my exertions, yet I could not stay. It was as if I were running a race, but *why* I knew not. On and on I went until a dull roar broke upon my ears above the sound of the falling rain. For a moment I stood rooted to the spot, and then casting aside my umbrella, I screamed aloud with terror, and ran for my life. It was as if a sudden flash of light had shown me the cause of that dreadful sound. The dam of the reservoir, up on the hills, had broken. I knew what that meant, and tore up the road as fast as my feet would carry me, until I fell prostrate on a high grass-covered bank beneath a tree, and after a time regained my breath.

How long I lay thus I know not; it seemed an age until the clouds parted, the rain ceased, and the moon shone brightly out and revealed such a scene as I trust I may never witness again.

The valley looked like a tempestuous sea. Water everywhere, rising rapidly, rolling past in great waves bearing on their bosom *débris* of all kinds. It was grand but awful!

Still the water rose, and a new fear assailed me, not for myself, but for those I had left behind when I hurried out into the storm; and, turning, I scrambled through the hedge, stumbling over the rough ground of the fields beyond, and ran on, finding my way by the light of the moon along the hill-side towards the little cottage which had sheltered me so long, and where my new-found happiness had come to gladden my life.

At length I reached an eminence where I could survey the spot, and a cry of horror involuntarily escaped me as I looked, for there stood the house surrounded by those remorseless waters which even now were level with the bedroom windows, whereat I could see, but could not aid, those two poor old souls whose lives had been spent so peacefully in that secluded spot.

Even while I gazed, shudderingly, but fascinated by the awful sight, unable to close my eyes, clasping my hands in fierce agony, repressing the inclination to cry aloud, I saw that homestead sway, totter, and slowly bend under the force of the waters as they rose around it, and then collapse, carrying with it to certain death the helpless inmates whose poor white upturned faces gleamed strangely as they went down beneath the flood. "O God!" I cried, and sank upon my knees, burying my face in my hands, as I sobbed in anguish.

Then came a new terror which filled me with dread forebodings. What if Mark had gone to bed before the flood burst forth? His home, I feared, was in the track of the waters, and would almost certainly share the fate of the cottage, and once again I started in mad haste, this time *down* the valley, running at the top of my speed, too much agitated to realise that I could do nothing, that if my fears were verified all would be already over. I hurried breathlessly on, until I was stopped by a kindly farmer who led me, wet, tired, and trembling with fear, into his kitchen, there to wait the coming of the morning, whose advent I both longed for and dreaded. Oh, that dreadful night! How long it was. The moon went down behind the hills at last, and just as the rays died out tired nature could bear no more, and I fell asleep.

(*To be continued. Commenced in No. 246. Back Numbers can be had.*)

WE want no religious sect, but we do want such co-operative effort as shall conserve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilise the science and philosophy of Spiritualism as solvents with which to separate truth from error, and point the way to one universal brotherhood, whose motto shall be: "Do all for others!"—*Religio-Philosophical Journal.*

## A MIRACLE IN MAGNETISM.

[Specially translated for *The Banner of Light* from *Annali Dello Spiritismo*, of Turin.]

FOR the truthfulness of this account of an extraordinary cure of paralysis of the throat by magnetic treatment, Sr. Niceforo Filalete, editor of the journal from which we quote it, after a careful examination of the facts, personally vouches.

The gentleman upon whom this cure was wrought is Sr. Beniamino Chesi, professor of music in the Imperial Conservatory at St. Petersburg. He says:—

"A severe attack of apoplexy left me paralysed in the right eye, the left arm, and the throat. I was just able to speak, however; but it was impossible for me to swallow anything, and death from starvation appeared to be inevitable. No one of the prominent physicians who attended me could give me any relief. All of them predicted a fatal result of my malady, and that in a very short time.

"The news of my distress spread rapidly among my countrymen, who hastened to me, and, by turns relieving one another, faithfully kept watch at my bedside.

"On Saturday, the 25th of November, toward midnight, I received a call from one of my countrymen—a man of venerable appearance, Giuseppe Tani—whom, until this time, I had known only by name.

"After the others had gone, and only those remained who were to watch with me during the night, Sr. Tani seated himself by the side of my bed, and, looking upon me with great earnestness and sympathy, said to me, 'Do you know, Sr. Chesi, why I have come to see you? I have heard of your cruel suffering, and that the doctors have exhausted all the resources of their art, but without success, to relieve you. Well, then, I have come to cure you, if such be God's will.'

"This statement greatly astonished me, and I asked him with what remedy he expected to cure me. 'Wait,' said he, 'and do not interrupt me.' Saying this, he began to make passes with his hands over the parts of my body which were paralysed, and especially over my throat. After this had continued for a little while, he ceased his passes, and asked me, 'How do you feel now?' 'A little better,' I replied; 'but a raging thirst is consuming me—my throat is so dry that it seems as if it were on fire. Oh! if I could swallow, even if it were but one drop only of water.'

"At this, Sr. Tani, offering to me a cup half filled with water, which he had previously magnetized, said, 'Drink this.' 'How can I drink?' I said. 'It is impossible for me to swallow anything whatever. Do you wish to suffocate me?' 'Have no fear, my friend,' said he, extending the cup to me a second time. 'God will sustain you. Make the effort to drink, and I will try to help you.'

"Impressed by his earnest and confident manner, I took the cup, and carried it anxiously to my lips. He placed his hands around my neck, and gently pressed and rubbed it, while I drank with the greatest caution, fearing that I should strangle myself. To my unspeakable astonishment and joy I felt the water going down my throat without pain or obstruction. I drained that cup and then another, and, as I could swallow the precious liquid without difficulty, I felt that I was saved.

"My saviour then said to me, 'You are positively cured. Would you not like to eat something?' To my reply, 'Oh! if I only could,' he responded by causing some tea and biscuit to be brought, and, soaking the bread, I ate freely. I could no longer doubt. The paralysis of the throat was gone, and, more than this, the state of my arm and eye had during the time greatly improved.

"On the following morning, Sunday, the physicians came to hold a consultation about my case, but were confounded by my restoration to health. Learning from me the facts, they had honour enough to acknowledge that my cure was due entirely to the method adopted by Sr. Tani."

Sr. Chesi desires that the widest publicity should be given to this statement. First, because of the incorrect accounts of his case which have appeared in some of the papers; secondly, to bear witness to the value of this treatment in cases such as his; and, lastly, to make an open acknowledgment of the service which Sr. Tani rendered, he who for thirty years has been a benefactor of suffering humanity.

New ideas, how true soever, are seldom respectable, in the worldly sense of the term. Like self-made men, they win their way to distinction—as it is best they should—but slowly, by their own merits.—*Robert Dale Owen.*



THE POLITICAL ECONOMY OF THE SERMON  
ON THE MOUNT.

BY THE REV. CHARLES W. STUBBS, M.A.

[We cut the following extracts from the July issue of *The Liverpool Pulpit*. We have not room for the whole sermon.]

"Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again. . . . Love your enemies and do them good, and lend, hoping for nothing again; and ye shall be sons of the Most High."—*Luke vi. 30, 35.*

WHAT do you think of this as a motto for life? "*Live as well as you dare!*"

It is one of Sidney Smith's twelve recipes for low spirits. Live as well as you dare! What do you think of it? Has it too cynical a flavour? Put it then in this way.

How good a man dare you be? Dare you be a Christian, for example, in the nineteenth century? Dare you introduce the principles of the "Sermon on the Mount" into the management of your Liverpool business?

I do not know whether you have often read through Christ's Sermon with that object in view. In Church, of course, you have often heard it read as a "Second Lesson." But that is quite a different thing, for I am very much afraid that with a good many people the only thing they do take quite literally, about the reading of it in Church, are the words, "Here *endeth* the Second Lesson."

But now, take Christ's words in this sermon and put them, if you can, into direct touch with your everyday business life. To say the least, do you not think that the Political Economy of the Sermon on the Mount and the Economies of To-day furnish a very striking contrast? For example, let me put some of the maxims of the Preacher on the Mount and the precepts of Political Economy side by side. How do they sound?

Christ says—

Love your enemies.  
Resist not evil.Thou shalt love thy neighbour  
as thyself.Blessed are the peacemakers.  
Blessed are the meek, for  
they shall inherit the  
earth.

Give to him that asketh thee.

Lend, hoping for nothing  
again.Forgive men their debts.  
Lay not up treasure on  
earth.Be merciful and give good  
measure, pressed down  
and running over.I will give unto this last even  
as unto thee:Ye cannot serve God and  
mammon.

Political Economy says—

Undersell your friends.  
Strike, lest ye be struck or  
locked out.Every man for himself; and  
the Devil take the hind-  
most*Laissez faire, laissez passer.*  
Property in land is for the  
most part the result of  
State grants for military  
service.Indiscriminate charity is a  
frightful evil.Interest is the legitimate  
remuneration of capital;  
its rate varies with the  
value of the security.Put the bailiffs in the house.  
Capital is the result of  
saving, and is a prime  
requisite of production.It is impossible to interfere  
with the law of supply  
and demand.I will give unto this last the  
very least wage that the  
haggle of the market  
makes possible.Buy in the cheapest market  
and sell in the dearest,  
and you may drive to  
church with an easy  
conscience and a carriage  
and pair.

And so on, and so on.

I need not, I am sure, draw out the contrast further. There are those who say that Christ was right and that we are wrong; that we are Christians only to our own shame and to our Master's dishonour; that whether it is possible or not to place society on a strict basis of Christian principle we cannot say, for that very few have ever really tried; that discussion as to the feasibility of a Christian socialistic state in which Christ's five great commandments—Be not angry—Do not commit adultery—Take no oaths—Resist not evil—Make no war—were obeyed, must for the present at least be merely conjectural and speculative, for very few have ever attempted to put them into practice; and that those who have, like St. Francis of Assisi, or

Laurence Oliphant, or the Moravians, or the Poor Men of Lyons, or the American Shakers have generally been laughed down by the rest of Christendom, as either foolish fanatics or mad. That notwithstanding this there are clear signs in our own day that the prevailing system of Individualism, based as it is on the general theory that human interests are best promoted by each man attending to his own, is breaking down. That public opinion is beginning to see that the enormities of private selfishness must be controlled by a multitude of public enactments, is beginning to doubt whether after all unlimited competition is not tending to competitive anarchy, is beginning to realise that our modern industrialism, while it creates wealth is fatal to man, and is therefore adverse to order, to security, to freedom, to true moral development. That it is obvious that the present industrial order, in concentrating, as it daily tends to do, the economic functions of the country into the hands of a comparatively few mammoth capitalists, is only making the ultimate displacement easier, and the assumption of final control for the common social good more complete; that, in fact, we are rapidly coming to the time when no longer the political economy of John Stuart Mill and Richard Cobden, but the economic ethics of John Ruskin in his "Unto this last," or of William Morris in his "News from Nowhere," is beginning to be discussed, when no longer the social philosophy of Jeremy Bentham or Herbert Spencer, but of Laurence Oliphant, and General Gordon, and the author of "Looking Backward," is beginning to be considered, when no longer the philanthropical finance of the Charity Organisation Society but the humanitarian enthusiasms of Count Tolstoi, and General Booth and "Nunquam" are beginning to be debated, when, in a word, no longer the Christianity of the last eighteen centuries, but the Religion of Christ is going to be tried.

## A SONG FOR TO-DAY.

COME raise we here this song of to-day;  
Sing of keen war with the devil's throngs  
Of envy and hate and the myriad wrongs  
That blacken the earth with their dense array;  
Tell of the cause of the poor who sink,  
Crushed grapes in the press, while rich men drink  
And barter the trodden wine, and pray.  
Tell of the women and men grown grey  
With lonely labour and scant delight,  
Of tears that fall in the bitter night,  
Of hopes that wane as the years decay,  
Till hearts are ashes that once were fire,  
And the full-sailed vision of youth's desire,  
A sunken wreck ere the close of day.  
Tell of the children that swarm and die  
In loathsome dens where despair is king,  
The blackened buds of a frosty spring  
That wither sunless. Remote they lie  
From love that should nurture each quickening sense,  
While vice and hunger and pestilence  
Breast-poisoned nurses the babes drain dry.  
Tell of the sword that is sharp to slay,  
Raise loud the note of unwearied strife;  
Beyond the tangle and toil waits life,  
And bids us hasten to her away.  
Tell of the death that is mammon's dower,  
Of darkness dashed from its height of power  
As out of the cloud-coil breaks the day.  
Tell of the doom that shall smite away  
The crown of gain from the spoiler's head—  
From the cruel thief of the poor man's bread,  
And the law that blesses the theft for pay;  
Of love set free from the curse of gold;  
Of youth renewed for a world grown old,  
With kings and robbers and men of prey.  
Of the joy of the living, of man made one,  
Of growing knowledge, through ages stored,  
Made free to all men, scattered abroad—  
Wide and free as the light of the sun;  
While the world's soul, loosened from night at last,  
Sweeps, strong winged, out of the woeful past  
To the undreamed joy that shall yet be won.  
—*Fred Henderson, in "By the Sea and other Poems."*

WITHIN you are the higher voices, drowning the voice of the tempter; without you is the Christ; and before you have moved a multitude whom no man can number, clad in white robes and beckoning you forward. Be comforted when you remember that you are not alone; take your place in the great caravan of the ages, and feel that you are one with those that are toiling and those whose toil is done, until across the desert sands the morning breaks, and the bright city and home of God shines out.—*Rev. R. H. Haweis.*

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, AUGUST 12, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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## MATTERS OF INTEREST REGARDING MEDIUMSHIP, CLAIRVOYANCE, PSYCHOMETRY, WRITING, FORETELLING, AND DREAMS.

LAST week I referred to the letters which had reached me of late, but could only deal with a few of them, hence I must occupy space this week more especially to *answer questions*.

A YOUNG MEDIUM asks for the method or rules generally adopted in the development of clairvoyance, as he cannot attend circles and is obliged to sit alone. Another correspondent asks for the address of a *good* clairvoyant or crystal seer, as he wants his future told, but I must send the address of a "reliable medium." Still another asks if I can *guarantee* that the answers obtained through the "Logograph" or "Ouija" will be correct? Can I assure him that it will "work at all"?

Among the manifold duties which fall to my lot it is impossible for me to fully answer all querists. Might I suggest that the courteous secretary of the Spiritualists' Corresponding Society, Mr. J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex, will no doubt be pleased to assist inquirers by putting them into communication with some experienced members of that society.

Clairvoyance can be induced or developed by a variety of methods, always provided the sitter is naturally gifted in that direction. Some persons are normally "lucid," others have "had their eyes opened" while under "mesmeric" influence. Many have been thrown into the trance state, and have had their powers of "vision" aroused by spirit influence. Some investigators have sat alone, with closed eyes, in a semi-darkened room, mentally desiring that spirits would "show themselves." One lady I knew did this, and was requested to sit with her back to the light, to cover her head with silk, and *wait*. She sat many times and well-nigh despaired of success, but finally felt "the power," and became a good "clear-seer."

Another method is to sit down as described above and concentrate one's thoughts upon a given object, and endeavour to "visualise" it, to bring it before the mind's eye in all details, until by this means the spirit-self becomes active, and develops ability to see on the "astral plane" as it is called. Some people have succeeded with "glass eggs," in imitation of crystals. Others have filled a clean, cut-glass tumbler with water, placed it upon a black cloth and shielded it from all reflections, and steadily gazed into it.

Almost any method which secures concentration, introspection, and lifts the individual out of self and away from the memory-sphere and consciousness of outer surroundings, has the desired effect. Some people have sought the aid of narcotics, stimulants, and other artificial means to excite the activity of the spirit senses, but all such methods are to be deprecated.

The development of psychometric sensitiveness will often lead to the desired result of clairvoyant perception. In fact, clairvoyance, clairaudience, psychometry, healing, impressions, and ecstasis, are all possibilities inherent in the spiritual constitution of embodied man, are more or less active and capable of development by exercise in every human being, and may be classed under the general head of intuition or spirit perception.

A good method of culture of psychometric powers is as follows. When you receive a letter from a person whose character is unknown, take it in your hand, or place it to your forehead, close your eyes, and try to render yourself, by abstraction, oblivious to all else but the letter. Endeavour to "sense" (feel) the individual's thought and purpose who indited the epistle. After a time you will probably have brought before your mind's eye, so to speak, the appearance of a certain person; describe that appearance; state, if you feel any impression to do so, what are his feelings as they appear to affect you. Perhaps you will experience sensations of pain, anxiety, grief, or joy; you may have a feeling of foreboding, a sense of darkness, gloom, or brilliancy. Never

mind *what*, state your feelings as well as you are able. It does not matter if you make mistakes, you are almost sure to blunder at first, but if you are at all sensitive you will soon learn to distinguish and measure your impressions, and will probably begin to "see." Only experience can teach you, and only experiment after experiment can lead you to success.

Now, as to "telling the future," and a "reliable" clairvoyant, I do not feel at all favourably impressed with the disposition which would convert clairvoyant mediumship into "fortune-telling." If spirits can give spontaneous advice at a time of need, and that advice seems sensible, then a person is justified in following it. But those who would put "the spirits," or "normal clairvoyants" in the position to dictate and decide for them the course they should adopt, are always in great danger of being misled, and are voluntarily surrendering the highest power they possess, viz., the right of private judgment and the duty to live their own life.

Some years ago I was informed by a medium that a change would take place within a year which would necessitate a removal. My reply was, "All right, if it comes I will admit the accuracy of your prediction," and it passed from my mind. Events transpired which led up to the change predicted, but the fact that I had been informed of what *would* happen made no difference to my course of action and did not affect the result.

My spirit friends have always assured me, "It is your duty to think, decide, and act for yourself; we will not trespass upon your independence or injure your individuality. When *you* have done your best and are in need of advice, we will *suggest* to you what we think the best course to adopt, but do not be swayed by our advice unless it commends itself to your judgment." In this way I have been helped, counselled and guided. It is sufficient for me to do the duty of the hour. I take "short views." The future can take care of itself. Yet the course of my life has been materially affected by the influence of spirit people, and the principal incidents of my career have been led up to in a manner which I neither foresaw nor determined.

The "reliability" of mediums is a very difficult matter to deal with. It is not possible to affirm of any medium that he or she will succeed in every instance and with all sitters. No medium can *control* results. They would not *be* mediums if they could. Just think of the varied motives and emotions of persons who consult them. Think, too, of the "conditions" which clients, who visit public clairvoyants, give. Some are ambitious, some are distressed and anxious. One would harness the angels to his cart to make a fortune for him. Another wishes for evidence of the presence of a loved child, a pure-minded and *spirituelle* character, unused to rough ways and rude surroundings. Probably the next visitor has been imbibing freely, and has a private opinion that all mediums are humbugs and is prepared to catch them tripping. Still another wants something "marvellous." "A remarkable," "extraordinary," or "sensational" test is meat and drink, but, "that medium is no good, he gave me nothing," "she is a failure, couldn't rely on a word she said," etc.

Mediums may be perfectly honest and *yet fail* to give satisfaction.

When shall we have mediumship lifted above the merely personal, sensational, wonder-mongering sphere, and more fully employed to give comfort to the sorrowing, messages of hope to the sad, spiritual aid to the weak and sceptical, and counsels of love and wisdom to the pilgrims of earth?

Sensitive and refined mediums are often cruelly hurt by coming into contact with harsh, sarcastic, ungenerous, and exacting people, who would have their full "pound of flesh," so to speak, in their selfish desire to get their own ends served, no matter how much suffering may be entailed upon the mediums thereby.

Of course, there are mediums and mediums. Some who are more developed, more sensitive, more successful than others. But a "reliable" (so-called) medium may fail with one sitter and succeed with the next. An ordinarily "unreliable" medium may be able to give what the *reliable* one failed to state, and yet may be unsuccessful in, say eight cases out of ten, which all goes to show that "one never knows till afterwards." You must experiment, give good conditions, take what you get, and make the best of it. Judge for yourself as to its worth.

My space is well nigh exhausted and I have left a number of letters untouched. It is wonderful what a lot there is to be said about mediumship.



Now, as regards "Planchette," "Ouija," and "Logograph." My opinion is that any one who has the gift of writing mediumship will do equally as well, and in time far better, if they will put a blank sheet of paper before them, hold a pencil in their hand and wait—either for "automatic" or impressional writing. The "force" required to move any of the machines referred to must be such as is employed in "physical phenomena." Any medium, in whose presence tables move or raps occur, will be most likely to succeed with the above-named "boards."

I cannot "guarantee" that they will move with every one who experiments with them, neither can I promise that intelligent results will be immediately secured. The probability is that the movements will be erratic at first. We do not know the extent or limits of the powers spirits possess, or their ability to use them. Possibly they are often in the dark, and have to learn by repeated efforts. Investigators and old Spiritualists too are apt to grow impatient, and feel disappointed and disgusted if they are not speedily rewarded with startling and successful manifestations. Confusion is often caused in this way, and then, because conflicting or unsatisfactory answers are given, many people jump to the conclusion, "Oh, they are lying, evil spirits," and will have nothing more to do with "the devil's work." I often think that the patience, good nature, and temper of spirit people must be severely tried when they are dealing with "the children of earth." Oftentimes we act like the veriest babies. Sometimes I could laugh at the foolish antics and sayings of people who talk as if they knew all about it, and seem to think that "spirits" are a small edition of the Almighty, and "ought" to be able to do this, that, and the other to the order of these high and mighty folk who have deigned to condescend to look into this Spiritualism, and after a half-hour's perfunctory playing with it have settled the whole question to their supreme satisfaction. Heigho! Mediumship is as puzzling as genius. Spirits are as human as ourselves, and it is amusing to notice how frequently they act and speak in direct contrariety to what people think they "should" do and "ought" to say. Yet if the other world is peopled with "all sorts and conditions" of folk who are just "going on living," there will be some queer characters over there. Don't you think so? and "you cannot be too careful" who you invite to tea, can you?

I think that is enough this week. Oh, talking of dreams. I remember on one occasion, it was towards morning, I had been awake and dozed off again, and whether it was a dream or a real "trip" on "the astral plane" I can never decide to my own satisfaction; but anyway, I felt myself gliding through the air, just as though I were seated in a comfortable armchair with my legs lazily stretched in a horizontal position. I was in the country; a road opened before me. Immediately in front it dropped gradually down into a valley, and then rose again somewhat abruptly. Trees grew on either side, and a large number of people appeared to be standing about or leisurely passing along.

I glided pleasantly down the road at about three or four feet above the level, and a more delightful sensation I cannot imagine. I feared I should not be able to ascend, but in due course I found I mounted the incline with perfect ease. Up and down that road I passed a number of times; called to some of the people, "This beats bicycling," but they did not appear to notice me. I cannot describe the satisfaction and pleasure I experienced; and if locomotion "over there" is anything like that, there is a real good time in store for us, that's certain.

Those other questions will have to "bide a wee."

What do you think of this from Mr. Stead? He says: "The constructive development of the telepathic hypothesis is going on at such a rate as to involve a much greater draft upon the credulity of man than the ordinary Spiritists' hypothesis." That is the point exactly. The Psychical Researchers are stretching their theories to *breaking point*. Apparently *any* theory which excludes spirit people will serve. It is a long lane that has *no* turn. They will be *compelled* to admit "the spirits" if they keep on, in spite of all their intolerant opposition.

THERE are half a dozen men or so who carry in their brains the *ovarian eggs* of the next generation's or century's civilisation. These eggs are not ready to be laid in the form of books as yet; some of them are hardly ready to be put into the form of talk.—*Oliver Wendell Holmes.*

## AS OTHERS SEE US.

A WRITER in the *Halifax Free Press* has been "sauntering among the sects," and reports a visit to the Spiritualists' meeting. We reproduce a few extracts from his article. We trust it is not correct that "laughing and talking" were carried on during prayer, and are of opinion that "The Dutchman" episode was entirely out of place. Such manifestations only tend to bring ridicule upon our movement, and give the enemy occasion to blaspheme. Surely our Sunday services should be more truly spiritual, instructive, and educational. Mr. Newton's address appears to have been of a high standard, and it is a great pity it was marred by such a pitiable descent to inconsequential triviality, bordering on buffoonery, as is here reported, which to our thinking, instead of occasioning "merriment," should have caused deep regret. Spiritualism is a religious and reformatory movement, and on one day in seven, *at least*, it seems to us our thoughts should be directed to higher and holier themes, and the aspirational and spiritual nature be fed with more exalted and elevating teachings. There is no need for artificial "solemnity," but the line should be drawn *somewhere*, and we are of opinion that the time has come for improved methods of spiritual teaching.

"The tone of the meeting reminded me of a Salvation Army assembly; everybody seemed at home and at ease. Those present were mostly women. An inharmonious harmonium groaned out some 'music,' which might be 'spiritual,' but was not very spirited. It would appear *à priori* that people who were expecting shortly to communicate, or to witness communication, with beings of another sphere, would be unusually solemn; but such was not the case, the whole thing seeming rather to be treated as a capital joke. Especially did this appear so when, during 'prayer,' many of the people on the platform and on the floor were to be seen laughing and talking to each other with considerable freedom. The meeting opened with a hymn, during the singing of which Mr. Newton rose and fixed his eyes on something just above and in front of him, after the manner of one about to be hypnotised. Immediately on the conclusion of the hymn, he very suddenly dropped his head, and then, in a deep, heavy, and somewhat unpleasant tone of voice, prayed for 'sperretooal' benefits. When he sat down he made a few mesmeric passes on his forehead, and wiped the sweat from his face. 'The origin, progress, and destiny of man' is rather a wide and comprehensive subject, but such was the title of Mr. Newton's (normal) address. After complimenting the Halifax Society on the promising aspect of its affairs, he hoped he should be able to make this usually dry subject interesting. There were two theories respecting the origin of man; *i.e.*, the Old Testament theory of a special creation from dust 6,000 years ago, and the Darwinian theory of evolution through incalculable ages. The best illustration of the latter theory was the following story of a servant girl, which would serve to set forth the principle in a humorous way:—

I was taking off my bonnet  
One afternoon at three,  
When an insect jumped upon it  
As proved to be a Flea.

I took it to the grate  
A-through the bars to stick it,  
I had not long to wait  
Ere it altered to a Cricket.

Sez I, 'Why sure my senses  
Are getting in a fog';  
When to drown it I commences,  
But it altered to a Frog.

Here my flesh began to creep,  
An' I feels a little funky,  
For the Frog it took a leap  
An' transformed into a Monkey

Then I opened wide my eyes,  
Its features for to scan,  
And beheld with some surprise  
That the Monkey was a Man!

Here I screamed out with affright,  
And I fell upon the floor,  
Just as missus with a light  
Came inside the kitchen door.

Sez she, 'Sarah, you've been drinking,'  
Sez I, 'No, ma'am; excuse me,  
I've only been a-thinking,  
As what it seemed to me,

But as sure as I'm a sinner  
The party what you see  
A'goin' out of that window  
Has dewloped from a Flea.'

The speaker went off into much learned disquisition anent 'mundane ages,' 'geological epochs,' years and miles innumerable, incalculable, and inconceivable—which doesn't promise very readable matter. He finished off his address with an eloquent appeal to all to fulfil their destiny nobly well by fighting bravely and hopefully the battle of humanity. The chairman was about to announce the closing hymn, when Mr. Newton, who had just sat down, began to jump and start as if convulsed. Then staggering to his feet with closed eyes he mimicked the tones of a Dutchman trying to talk English. The alleged Dutchman addressed the 'Tshairman, leddies, an' shendlemen' and said that when he took hold of this 'inshtument' (meaning Mr. Newton) it was not merely to make a speech, but to show the difference between 'conthroul' and natural speaking. He would tell them something he remembered in the earth-life. 'Der was wunst some Dütshmen was build a house to God to worship in, you know, like you worships in dhis house; and dhey was hold a council' to decide whether to put a lightning conductor on or not. But one Dutchman said, 'We haf been too great expense to pild dhis house; if God will tundher on His own house and knock it down, let Him tundher on it.' So they didn't have a 'tundhering' machine on the house, and God didn't 'tundher' on it after all. Somebody near me whispered 'What a tundhering lie!' This Dutch performance was evidently very amusing, much merriment being manifested by those on the platform as well as in the hall, and the laughter which greeted the Dutchman's 'tundher' once or twice rendered the 'tundher' itself inaudible. How convivial and jolly a thing it is to mingle with the dead!

## THE PEOPLE'S LETTER BOX.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

### THE FAKIRS AND THEIR DOINGS.

DEAR SIR,—In your number for July 22, I read a bit about Fakirs and their wonderful performances. I am really surprised at a Spiritualist asking the question, "From whence comes the power?" If our Ahmedabad friend is a developed medium, and used his clairvoyant sight, he might have followed the fakirs in their performance to some extent. I should like one question answering, "From whence do the English materialized mediums gain their power?" If they gather their strength from the spirit world, why should not our Eastern brethren do the same? There is one thing I should like to acquaint our English friend with, and that is this—that the fakirs are nurtured and trained for the work from infancy; they are complete vegetarians and do not have as many meals as the English, and so their whole nature becomes sensitive; they do not live in towns, but for a certain time live in the woods or jungles of the country where the atmosphere is very clear, and thus by fasting, prayer, and self-denial they acquire admission to the inner brotherhood as they call it. With regard to their feats they are not only confined to the male sex. At times you will find women who do some very wonderful tricks. I can remember an old woman setting a mango seed, and in five minutes she plucked fruit off the tree and offered it to us. Although very young myself, I did not ask the question "Whence came the power?" but thought the same God existed that gave power to His children from age to age. It is man's prejudice, and not God's power that is at fault. Excuse me for writing.

A VOICE FROM THE EAST.

[All communications intended to be printed should be written on one side of the paper only.]

### IS A CHURCH OF THE SPIRIT NEEDED?

DEAR SIR,—I have been thinking seriously for the last few weeks about the present position of the public propagation of Spiritualism in London to-day compared with the position it occupied some years ago, as pointed out by Mr. W. Wallace in his letter published in *The Two Worlds* some weeks since. On consideration, I think the suggestion that we should form a church, like other people, a good one. For the last forty years we have been building up our facts. The desire for organisation shows clearly that Spiritualism, as a public work, is in a state of transition, and the need of a new departure is manifest. If our facts were put together their array would far outnumber those of any other sect—in fact, all the sects put together. Are we to go on on the same lines? If we desire to make progress, so that Spiritualism shall become a power in the land for good, it must be as a religious organisation. London, with its five millions of inhabitants, is in reality a province and not a city. What are we doing? Let the directory of *The Two Worlds* tell the tale. Let a start be made of a Spiritual Church, based on the fatherhood of God and the brotherhood of man, with an acknowledgment of open communication between the two worlds, natural and spiritual. Let us have lady district visitors, tract distributors, &c., visiting and ministering to the poor and needy in the locality; and let the brotherhood of man become a living reality in our midst, and we should see good results. In the next decade we should have at least fifty of such churches in London. We should then be looked upon with respect, and not as a few fanatics with a crank. The provinces would follow, and Spiritualism would become what we all desire, a power in the land for good. Hundreds, nay thousands, are thirsting for the consolation which Spiritualism alone can give. Let us be up and doing.—With kind regards, yours fraternally,

T. S. SWATRIDGE.

88, Fortess Road, Kentish Town, London, N.W., August 2, 1892.

## THE STATE OF THE SOCIETY.

DEAR SIR,—In your leader of July 29 you show very clearly that there is a want of harmony amongst Spiritualists. It seems as if in process of time Spiritualism will split up into sects, which might be a great misfortune to the cause. To an enquirer this is very noticeable and very discouraging; yet if it is the true state of the society, it is right it should be discussed and the solution of the difficulty found. As you say, every organised society must have officers, without whom progress is impossible—also, possibly, paid as well as unpaid workers. In the article signed E. W. Wallis, a very forcible illustration is given to show that the worker should be paid. An equally strong discourse might be written on the text so often quoted—"Freely ye have received, freely give." May not both sides of the question be true and equally require attention? The best work is rarely fully paid for, it being all done from love, and to love means to give. At the same time spiritual gifts are not the exclusive property of any class of society, so that when any have the gifts, who yet are not rich in this world's goods, surely it is for the benefit of all that their case be considered. Would it not be possible to allow that, though spiritual gifts should as a rule be free, yet each case may be judged on its own merits? If the services of a speaker are required at some place away from his home, it is surely not wise to let the good work be hindered for want of means? At the same time, in the case of those who require a fee, however small, are they not somewhat in danger of losing their independence? They feel they must please, and "be to the satisfaction of the audience," when, perhaps, if they were quite faithful, they would be pointing out errors which have such a tendency to creep in and grow, one hardly knows how. All progressive movements must of necessity have some divergence of opinion, but, if love governs all—that charity which thinketh no evil—time will sift the chaff from the wheat, both in the case of opinions and people, and tend to solve many of the present difficult problems. The Society of Friends has a motto on their periodical which it would be well if all societies could put in practice. It is: "In essentials unity; in non-essentials liberty; in all things charity." The beautiful allegory in your holiday number, "The Temple of Truth," is a good illustration of the divergence of opinion being covered by charity. I sometimes think it is not intended we should all have the same religious belief, but simply that the essential one—a belief in God the Father of all—should be the foundation, and that a variety of beliefs are permitted to be built on that foundation, in order that charity should grow and extend to all. The three little pilgrims in "The Temple of Truth" could not each get the same view of the temple, neither was it possible for each to take the same road. The human mind seems too narrow to embrace all truth—each takes its own limited point of view—while in times past, and even now, the majority are apt to think they have the whole. If charity could always be made one of the essential virtues, the divergence of opinion would be less painful to sensitive minds, for all who seek will, in God's good time, find and eventually arrive at "The Temple of Truth."

Ilfracombe, 1st August, 1892.

A.

## THE POSITION OF MEDIUMS.

DEAR SIR,—I am very glad you have replied to J. S. in the true manly fashion contained in No. 246 of *The Two Worlds*. I have known you in connection with the work to which you have been called by higher intelligences ever since you ventured out upon the public platform, and can well remember the straits to which you were frequently put in order to make both ends meet and to look everybody in the face as an honest man. To do this you had to supplement the small fee for Sunday platform work by selling tea, books, &c., which, when all told, would not be very much, these difficulties being brought about by obedience to the call of duty. Had you consulted your own comfort and worldly wants you could, with your splendid abilities as a business man, have risen to a position of trust, which would have resulted in the receipt of a salary far greater than what you now can possibly make in advocating an unpopular cause. In the course of his remarks J. S. states: "What a pity that such an exalted service should be so degraded as to put a value of £ s. d. upon it." I have no doubt you and all other co-workers would be quite willing to sacrifice time and ability, and labour for the love of the cause, as you have always done in the past, if such as J. S. would undertake to pay for your worldly requirements, seeing there are no ravens nowadays to supply the physical wants of the servants of heaven. I did hope that this subject of payment for faithful work done was at last settled by the Burnley Conference. The touching remarks upon this subject by Brother Morse were such as ought to put to shame the statements of J. S. The true standard of nobility is contained in the golden rule, and if put into practice J. S. will not object to the statement that "the labourer is worthy of his hire."—Yours truly,

RICHARD FITTON.

Cheetham, July 31, 1892.

DEAR SIR,—I am delighted with your "holiday" number. I sincerely trust your graphic and pathetic letter on "paid speakers" will do much to eradicate the mean and unworthy spirit exhibited by many whom I can scarcely think have the smallest spark in their natures of that "common brotherliness" which we are all professedly labouring to establish.—Yours fraternally,

E. ADAMS.

DEAR SIR,—A few years ago I went to a medium in France for a consultation about a lady who was then very ill, to know if she would get better. The fee was 20 francs—16s. I there and then asked madame where her power came from, how it was, and so on, and as she was a very honest person she told me: "You have the power to earn money with your arms and hands—that is your gift—my gift is clairvoyance, but I am not able to do manual work." I did not know anything about Spiritualism at that time, but always thought well of the lady.—L.

\* [Should not those who "receive" from others, mediums or not, "give freely" in return? Why should mediums be expected to do all the giving? If they give time and vital force, and surrender themselves to spirits to be used for the benefit of others, those who "receive" are equally morally responsible to freely give such as mediums require to enable them to continue the work.—E. W. W.]



DEAR SIR,—Allow me as one who has watched the incoming tide to express my sense of pleasure at the advance which has become manifested in the management of the "people's penny spiritual paper." Carping critics may blame, not paid speakers alone, but prove by their adverse criticisms the truth of the saying that "Many people can pull down a castle who of themselves are incapable of building a pigsty."—Yours,  
OWD JONATHAN.

DEAR SIR,—I am highly pleased at your nobly outspoken remarks anent paid mediums in last week's issue, and trust that the spirit breathed through your words may have due effect in softening the harsh severities to which you and others engaged in the public exposition of Spiritualism are and have been so much subjected. If our local workers in the various districts were as liberal in pocket, and as self-denying as their orthodox friends are, there would not be a tithe of the grumbling that exists at the present time at the payment of those qualified to teach our glorious and immortal faiths, facts, and principles. Go on in your noble work, you know for whom you labour, and whatever men may say as to your motives or designs, they cannot make the good work in which you are spending your life and energies one whit the less valuable to those who gladly listen to the message you have for them, and in the delivery of which you realize the help and assistance of those glorious and immortal beings, who, like yourself, are instruments of the Great Father of light and love.—Believe me, fraternally yours,  
WM. STANSFIELD.

[It was with extreme reluctance and diffidence that I appended the comments to the letter by "J. S." referred to above. I do not believe in putting personal matters to the front, and have avoided them as far as possible. The statements were wrung from me solely as an illustration of the experiences and position of mediums, because I know that the majority have passed through the same bitter schooling, and also because I am aware that many Spiritualists do not know these things, do not understand the struggles and sufferings which "sensitives" undergo. It is not for myself I speak, had it been merely a personal matter I should have remained silent as formerly. Now, friends, let the matter drop. Both sides have been heard. If we *must* differ in thoughts, feelings, and methods, let not these differences lessen friendship. I count "J. S." among my friends, and would not willingly say a word to wound his feelings. Let us all strive to do our duty according to our lights. The world is wide, there is room enough for all to work. If you cannot travel with me, or see eye to eye with me, I say "Go on and God bless you. Work in *your* way, I will work in the way that seems right to me." Do not let us impeach each other's *motives* even if we cannot work in the same harness. There are many roads and but *one* goal. There is too much work to do for us to quarrel among ourselves.—E. W. WALLIS.]

## PLATFORM RECORD.

ARMLEY. Temperance Hall.—Mrs. Stansfield's guides gave good discourses and clairvoyant descriptions.—W. Mc.L.

BIRMINGHAM. Bristol Street Board Schools.—Inspirational address by Mr. Knibb. A subject from the audience was also dealt with. Clairvoyance by Mrs. Marston. Meeting well attended, and an interested and appreciative one.

BOLTON. Bradford Street.—Madam Henry gave two addresses, followed by good clairvoyance. The general expressions were "How have you liked her?" The answer, "It has been grand, and we must have her again." Madam Henry will be respectfully asked to fill some of our open dates.—W. B.

BRADFORD. 448, Manchester Road.—Morning: Circle, 35 present. Afternoon: Owing to the sickness of Mrs. Rushton, we had Mrs. Stratan, who spoke on "An experience in earth life." Evening: Subject, "Thy will be done." Clairvoyance moderate. This is the first time she has occupied a public platform, and she did it admirably.

BRADFORD. Norton Gate.—Afternoon: Flower service. Mrs. Mercer's guides took for the lesson "The Lily, Rose, and Camellia," and gave a very good discourse, speaking of the privilege of being able to appreciate the beauty and fragrance of such flowers, also to know that what we see here is only a preparation for the summerland if we will only follow in the way of right; by working hard on earth we shall reap the blessing much brighter on the other side. Evening: Subject, "A New Heaven and New Earth," very well handled by Mrs. Mercer and her guides. All spent a pleasant and enjoyable day. Speakers, write for open dates.—E. H.

BRADFORD. St. James's, Lower Ernest Street.—A good day with Mrs. Ingham and her guides, who gave two powerful discourses on "The necessity of a pure life in this world as a condition of happiness here and hereafter," and "The cultivation of brotherly and sisterly love as a necessity to our success as a society." Followed by a few successful clairvoyant tests, readily recognised.

BRADFORD. West Bowling.—A pleasant day with Mr. A. Walker, of Cleckheaton, who gave two lectures. Clairvoyance very good. Mr. Walker gave satisfaction, and we hope to have him again before long.—W. C.

BRIGHOUSE. Oddfellows' Hall.—We were favoured with the presence of Mrs. France, whose inspirers spoke, afternoon, on "Man a responsible being;" evening, "Spiritualism—Shall it benefit our fellow man?" giving some good spiritual food and consolation, also some of their experiences in the spirit land; urging all to live a harmonious life now, and bright spiritual conditions will be theirs in the life to come. The address was freighted with good things, and eloquently given. Clairvoyance after each address. Moderate audiences. Members and friends are urged to be present, and support this noble work, and not let the fine weather draw them away.—J. S.

BURNLEY. Guy Street, Gannow Top.—Afternoon: The guides of Mr. H. Golding gave an interesting discourse on "Spiritualism, the need of the Age." Evening, subject from the audience, "The Waste and Burdens of Life." Very well treated, giving satisfaction. Psychometry very good.

BURNLEY. Robinson Street.—Afternoon: The inspirers of Miss Craven gave a short but eloquent address on "Speak gently." Evening, subject, "Is Spiritualism True?" Very successful psychometry at each service, every incident being recognised.—W. H.

FOLESHILL.—Evening meeting at Edgwick. Mr. W. H. Grant, under spiritual influence, delivered an address upon "Prayer." Other speakers followed, a very profitable evening being spent. On Monday the circle was held as usual.—J. C.

FELLING. Hall of Progress.—July 30: We held our second anniversary tea. Mrs. Sanderson and Mrs. Hogins, assisted by Miss Johnston, Mrs. Stansfield, Mrs. Armstrong, Mrs. W. Hall, senr., and others, prepared the good things that we partook of. Upwards of 100 sat down. After tea, an entertainment was given, when the following ladies and gentlemen ably took part, Mrs. Stansfield, Mrs. Walton, Messrs. Gold and Wilkinson (duet on violin), Miss Berkshire, Miss Forrester, Mr. Berkshire and daughter. Recitations by Miss Bella Sanderson, Miss Corbridge, Miss Hall, and Mr. Baldock, &c. Mr. Weightman, president of the Team Valley Society, gave an able address on "Federation." Hearty votes of thanks awarded to all that took part. We are deeply indebted to the Tyne Dock members for their kind assistance. Dancing was kept up with great spirit till nearly 11 p.m. All seemed highly satisfied. 31, Mr. Clare and others took part in the afternoon service Evening, Mr. Forrester and Mrs. R. Peters. All very highly appreciated. 7, Mr. Henry, of Tyne Dock, was with us. Mr. Wilson our vice-president, named a child of Mr. Cairns. Mr. Henry gave a short address on "Baptism," and some good clairvoyant delineations.

GATESHEAD. Team Valley Terrace.—July 31: Mr. Weightman, under control, gave a splendid address on "Spiritualism." Mrs. Middlinton presided, and we spent a very pleasant evening. Mr. C. Alder, a personating medium, gave some splendid tests at the after meeting.—M. M.

GLASGOW. 3, Carlton Place.—Mr. E. W. Wallis paid us a visit to inaugurate the winter session. Morning subject, "Man, the interpreter." Evening, answers to questions. We had good audiences at both services, who enjoyed hearing Mr. Wallis.—T. W., secretary.

HALIFAX.—The choir had a grand outing on Bank Holiday to Bolton Woods; the day being gloriously fine, every one seemed to have thoroughly enjoyed themselves. They wish to thank all those who subscribed towards the trip, the surplus having been given to the new organ fund, for, according to the local press, we are not able to produce "spirited" music on the instrument we now possess, therefore we are endeavouring to complete this fund so that the new organ can be purchased. Sunday, Mrs. Midgley gave two discourses, to good audiences. Many strangers present, some of whom purchased *The Two Worlds*, and promised to come again.—F. A. M.

HECKMONDWICK. Blanket Hall Street.—Mrs. Fleming took up the time with clairvoyance and psychometry at both services, giving every satisfaction.—W. H.

HAYWOOD.—A very successful day with the guides of Mrs. Hyde. The address well received. Clairvoyant descriptions remarkably good.

HOLLINWOOD.—Mrs. Howorth's controls chose for discourse "Where are our dead?" an address that was really beautiful, interesting, and instructive. Eleven clairvoyant descriptions were given, all recognised. Also a scene, very minutely described, instantly recognised by a stranger to Spiritualism.

KEIGHLEY.—The camp meetings, in connection with the Assembly Rooms Spiritualists, held in a field kindly lent for the occasion by W. Sellus, Esq., were opened by Mr. Emmot Waterhouse, chairman of the society, who made a few pithy remarks and then introduced the speakers, Messrs. F. Hepworth, Williamson, and Foulds, and Miss Walton, who in turn addressed a good audience upon the "Views held by Spiritualists generally," "Its Relation to Christianity," "The Work of the Movement," &c. In the afternoon the weather was all that could be desired, but at night, owing to its unfavourableness, the meeting was held in the Assembly Rooms, which were crowded, the meeting lasting till after eight o'clock. It having been a decided success, the same speakers addressed the evening's audience. The Lyceum Spiritualists' closed their rooms in consideration of the society. Hymn sheets were provided. Collections were made to defray expenses.

LEEDS. Progressive Hall, 16, Castle Street.—Afternoon: The guides of our esteemed sister, Mrs. Beanland, spoke on "Spiritual Progression." Evening: "O, Death, where is thy sting? O grave, where is thy victory?" which would undoubtedly fasten many truths in the minds of the hearers. Psychometry at the close of each address.

LONDON. 311, Camberwell New Road, S.E.—We are glad to report progress, being enabled to pay our way. Our numbers increase, the attendance of earnest inquirers is large; we are holding some soul-stirring assemblies, and slowly but surely fitting ourselves for the spiritual mission entrusted to us, the result of harmony and unity of purpose. If to proclaim Spiritualism *alone* and to leave Theosophy, Re-incarnation, Buddhism, &c., to their own devotees is orthodoxy, then we are of the orthodox of which a London correspondent laments the increase. But we strive for "Holy Communion," which I regret to say some of our more Materialistic friends cannot at present appreciate. We invite Spiritualists in sympathy with the above to a tent on Sunday evening next. Mr. W. E. Long, chairman.

LONDON. 23, Devonshire Road, Forest Hill.—4th: Mrs. Bliss, who gave a special benefit séance, had a splendid attendance, and was as usual eminently successful. An enjoyable and instructive evening was spent. This lady will repeat her kind services on Thursday, the 18th inst., at 8. Seekers for light upon the voluminous science of truth are cordially invited, and all friends who are assured and also anxious to advance so great a cause welcomed. 7th: Mrs. Bliss and Mrs. Wilmot took the platform, the latter giving a highly satisfactory address on "Spiritual Gifts." Clairvoyance concluded the service. There was a good attendance. N.B. The committee will be very glad to hear from any mediums who will kindly give their services for their expenses.

LONDON.—Field Day. The open-air field day, combined with the annual outing of the Metropolitan Spiritualists, took place at Epping Forest, last Sunday. After a quiet ramble in the forest, and a genial conversation upon various topics, a harmonious number sat down to tea at Riggs, after which the open-air meeting was held. Messrs. Brooks, A. M. Rodger, Brunker, Darby, Wallace, Emms, and J. Burns gave addresses based on a spiritual union of harmony, with a desire to advance the cause of Spiritualism pure and simple, in the best possible manner. For some years past this desire has been occupying the



attention of all workers in London, in some phase or another, but through the egotism of the few, and the lack of confidence of the many, nothing practical has been done. The ideas ventilated at this meeting again plainly showed that Spiritualists are still unable to comprehend the necessity of "a long pull, a strong pull, and a pull *altogether*," for until it is comprehended the desired end will be as far off as ever. Spiritualists were present from various parts, amongst whom were Dr. Mack, a Syrian, and others.—Percy Smyth.

LONDON. 86, High Street, Marylebone.—Mr. J. J. Morse, after several years' absence from the metropolis, lectured here this evening, and we all hope he may soon be with us again, and elsewhere in London. Old and new friends welcomed him heartily, and once again wished him God-speed in his great work in Spiritualism. We were also pleased to Mrs. and Miss Morse looking well and happy. But what can I report of the lecture? Only this—that it was worthy of being heard in any church or hall in England. My poor words would only mar the great theme on which he discoursed so eloquently. "Human Destiny, Spiritually Considered," full of deep, earnest, and philosophical thought, argumentative and spiritual.—C. I. Hunt.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Mason delivered an address on "The way to spread the truth of Spiritualism." Mr. J. H. Bangs gave his experiences of various creeds, from his connection with the secular body in 1862 to his being convinced of the fact of spirit return five years since. Our friend, Mr. Norton, gave clairvoyance, mostly recognised.—J. H. B., sec.

LONDON. Peckham Society of Spiritualists, Winchester Hall.—We had a very good audience. A reading was given from Persian Scriptures, followed by an inspirational address. Subject, "In all God's universe there is no such thing as failure."—J. T. Audy.

MANCHESTER. Edinboro' Hall, Moss Side.—Our Sunday services were attended by a very select audience. Mrs. Hesketh's clairvoyance and discourse much appreciated. August 12: Will hold a special circle and séance for the public at 3d. each to help expenses. Mediums, Madame Henry and Mrs. Hesketh. Our hall having now a very pleasant appearance, being re-beautified, we invite special attendance.—W. H.

MANCHESTER. Palmerston Street School Room, Moss Side.—Evening: Mr. Pilkington gave a capital address on "Whence came God? What is He like? Where does He exist? What relation has Spiritualism to Him?" giving food for reflection to those whose privilege it was to listen. The circles on Monday and Wednesday were well attended.—J. B. L.

MANCHESTER. Tipping Street.—We had Mr. Swindlehurst. Afternoon: Five questions sent up, disposed of in his usual masterly way. Evening: A grand treat from the unreliable story of Samson, the fox hunter. His handling was something to be remembered. Anthem, "I will lift up mine eyes."—P. S.

MIDDLESBROUGH. Spiritual Hall.—Mrs. J. A. Stansfield, of Oldham, has occupied our platform for the last two Sundays with great success, all the services being well attended, much more than we expected considering the fine weather, but Mrs. Stansfield is a great favourite in our borough, and makes new friends every visit. May she long be able to come amongst us and spread the truth.—W. J.

NEWCASTLE-UPON-TYNE.—Open-air work. Splendid weather. Large gathering at Tyneside; welcome opposition, resulting in such earnest enquiry "whether these things were so?" That was most gratifying. Brother J. Stevenson, who had just returned from the "land of cakes," did yeoman service, being "full of the spirit"; his words were with "demonstration and power" concerning the reality—not only of this world, but "the world to come," silencing antagonists and giving food to hungry souls. An orthodox Christian stranger walked home with the writer, confessing to intense interest in our movement from what he heard at the Quay Side; many others, by their behaviour, manifested silently what this man was impelled to voice. If others, disengaged from pressing duties, sanctioned only by their presence, efforts like these and that Mr. G. A. Wright so eloquently urges in last numbers *Two Worlds*, what splendid results might be achieved in a few short months. Mr. J. Stevenson and the writer were only in evidence to-day, and Mr. Wright tells us "nearly all great agitations have been greatly advanced by open-air advocacy." I see no reason why Spiritualism should be an exception. With Church and Armyism on one side, and Secularism on the other, both earnestly (outside) publishing their creeds or no creeds—is the noblest, grandest of all truths, having in hand *proofs of immortality*, still to be relegated to holes, corners, back streets, and attics? Friends, let it not be. Until (and after) we can present an attractive building as others, "every house being built by some man—He, who built all things, being God," let us continue our work under the broad canopy of His blue heaven.—B. H.

NORTHAMPTON.—July 24 and 31: Local friends occupied the platform. Aug. 7: Mr. Ashby, of Leicester, paid us another visit, again giving satisfaction to good audiences.

NORMANTON. Spiritual Tabernacle, Queen Street.—We are progressing well here, many enquire "What is Spiritualism?" Afternoon: Mr. Pawson explained this great spiritual question, and gave a brief history of his life and experiences before and after he became a Spiritualist. Evening: Subjects, "Heaven" and "The Resurrection," chosen by the audience, ably treated. Mr. Backhouse presided in a very able manner. We thank him heartily. Psychometry very good, the people being astounded by the marvellous tests given by Mr. Pawson, whom we hope we may again have with us before long. Will mediums, who will come for expenses, please address C. Illingworth, Wakefield Road, Normanton; or W. Hartill?

NOTTINGHAM. Masonic Hall.—August 1: A most enjoyable day. Appreciative and enthusiastic audiences greeted Mrs. Green at both services, the one at night being very well attended. The addresses were bright and short, only lasting 20 or 25 minutes. The subjects chosen by Mrs. Green's inspirers were not known even to herself until just before delivery. Clairvoyance at both meetings remarkably good; one or two descriptions were remembered after service, making 14 out of 16 recognised. Some were very convincing as tests; one lady receiving the grateful thanks of one she had befriended in earth life. Miss Carson's and Mr. Smith's voices blended very sweetly in the song "What are the wild waves saying?" Thanks to the hearty kindness of many friends, the hall was decorated with a splendid assortment of

beautiful flowers and plants, adding greatly to the undoubted success of the day. I believe most present could say, "it was good to be there." August 2: Party at Attenboro' a great success. About 75 sat down to a liberally provided tea, after which, games and races were indulged in by the active ones, while the more enquiring received plenty to set them thinking from kind Mrs. Green, who has a well-deserved reputation in the practice of palmistry. The weather, very threatening at first, cleared up about 3, much to our relief. Two or three parties "improved the shining hour" on the return passage by holding séances of their own in corners of the boat. Sincere thanks are due to the ladies who so admirably catered for the party.—August 7: First visit of Miss Walker. Subjects, "True Worship," and "God's Beauties in Nature," were spoken upon in a manner which seemed pleasing to the majority of the audience. Miss Walker has a good style of delivery, and with care will, I believe, make a very good speaker. Her clairvoyance in one instance was very striking. A group of spirits belonging to one family were all recognised by a lady in the hall. Solo by Mr. Smith much appreciated.—J. F. H.

NOTTINGHAM. Morley Hall.—August 7: Meetings to-day were thinly attended, owing to the weather, we suppose. Mr. Barnes's controls spoke well on "Ezekiel's Vision." They pointed out the parallel which the message of Spiritualism bore to the "roll" which the prophet was commanded to "eat." It was often "sweet in the mouth" while it was still new; but the bitterness of persecution drove many back. They urged earnestness of soul—unity of purpose—and the search for things divine and holy. Our kindest wishes go with the wife and family of our late organist, Mr. Clayton, who are going this week to join him at Long Island, N. Y., and thus add further to our long list of friends over the water. Our organ is now paid for.

OLDHAM. Spiritual Temple.—The guides of Mr. Brown, Manchester, gave us a real spiritual treat from "The Knowledge of Spiritualism is an essential necessity for the salvation of Humanity." Our public circle on Thursday evenings, conducted by Mrs. Howarth, is well attended and much appreciated.—J. P.

OLDHAM. Bartlam Place.—4th: Public circle conducted by Mrs. Rennie, of Oldham. 7th: Mr. Mayoh, trance speaker, of Bolton, gave addresses on subjects chosen by the audience. The subjects were made very interesting, and treated in an able and eloquent manner.

OPENSHAW. Granville Hall.—2 and 6-30 p.m.: Open session. I am very pleased to say that our Lyceumists continue to improve. Marching and calisthenics, recitations, part song, and duet, very good, especially the solos by little Polly Hulme. I have great pleasure in thanking our Oldham friends for their assistance. We hope to have another open session soon.—W. O.

PENDLETON.—Mrs. Britten was our speaker. Afternoon subject: "The New Reformation," a powerful and instructive discourse. Evening, six subjects from the audience. Mrs. Britten and her inspirers treated the subjects with great skill, and showed themselves thoroughly master of their work.—J. M.

RAWTENSTALL.—Mr. Johnson delivered two splendid addresses, to moderate audiences. We are thankful to other two mediums for giving a date for building fund, viz., Mr. Johnson and Mr. Rowling, making a total of seven. We are anxiously waiting to book more mediums. Who will be the next? Any kind friends feeling disposed to contribute to the building can do so by sending their donation, which will be thankfully received, to T. Cook, 61, Bury Road.

ROYTON. Chapel Street.—Aug. 3: We had the pleasure of hearing the guides of Mrs. Hyde, on "Mediumship, and How to Develop it." Rendered with much ability, also clairvoyance and psychometry. She asked for a gentleman who was not a Spiritualist, to come forward; one did, and she told him of certain events in his life which he recognised immediately. 7, we repeated the service of song (by special request) and it was given in an excellent manner. Mr. E. Birch, one of our local mediums, gave invocation, also clairvoyance. All recognised. This was his first public appearance and we hope it will not be the last. Next Sunday, Madam Henry.—D. H. Greaves.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—3, usual meeting, local talent; 7, the guides of Mr. J. G. Grey dealt with subject chosen from the audience, "The Gospel of Salvation from a Spiritualistic standpoint," at great length, setting forth some good ideas, highly appreciated by a very fair audience, many strangers present. The guides gave an impromptu poem on "A Mother's Love." We held an after meeting which the guides of Mrs. Young conducted, and gave clairvoyance to strangers. A glorious evening.—D. P.

SOUTH SHIELDS. 16, Cambridge Street.—July 31, the guides of Mr. Grey named the daughter of Mr. W. Kirton, the secretary of our society, in a very pleasing and impressive manner, also dealt with two subjects from the audience, "Did Christ arise from the dead?" "With what body did Christ arise from the grave?" both much appreciated, the service altogether being much enjoyed. August 2, usual meeting. 7, Mr. Wilkinson, of Tyne Dock, discoursed on "The Mystery of the Spirit Birth," in a highly satisfactory manner.

SOWERBY BRIDGE.—A successful meeting with our old friend Mrs. Crossley, who spoke very well and gave some excellent clairvoyant tests. Although indisposed her guides gave some good thoughts. A good audience, presided over by Mr. Sutcliffe.

STOCKPORT.—Mr. Sutcliffe said one hopeful sign was the awakening of the masses to their present position and the one they ought to occupy. Too much reliance should not be placed on any leader of the many contending parties, who claim the superiority of their method over all others to set everything right. Attention was directed to the blasphemy laws, and the chairman then read this Act of Parliament, causing much surprise and conversation at the close. Night: Some of the misconceptions of modern Spiritualism were dealt with, and good use made of the many arguments available to convey a correct definition of the subject. Strangers were advised to come to no hasty judgment on mere hearsay, but to become by use of their reasoning powers and keen observation possessors of the knowledge of its philosophy and facts. Psychometry good.—T. E.

#### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—The s.-c. recitations dealt with having faith in one another, the beautiful in nature, and the nobleness of labour. Two of these were led by members. Next followed a new solo, music and



words by one of our officers. Readings dealing with the evil of drink and untruthfulness. The g.c. recitations were on the object and teachings of Lyceums, spirit, and spirit and matter. Two of these were also led by members of Beacon group, which has a beneficial effect. The groups had excellent lessons and harmony prevailed.—A. K.

**HECKMONDWIKE.** Blanket Hall Street.—Open session morning and afternoon. Recitation by Miss S. A. Whitehead. Reading by James Burdin. Solo by Annie Powell, a little girl of five years of age. The guides of Mr. Fleming gave clairvoyance. Moderate attendance. Pleasant sessions. Our motto is "Prove all things, hold fast to that which is good."

**HUDDERSFIELD.** Brook Street.—A very harmonious session. Present, 26 scholars, 6 officers, 4 visitors. G.c. and s.c. recitations. Marching and calisthenics, not done as well as we could like, conducted by J. W. France, assisted by Mr. Castle. Recitations by Miss H. Walker and Mr. Paske. Groups were formed; leaders: The Fountain, Miss M. E. Sykes; River, Miss Castle; Liberty, Mr. T. B. Sykes, in which we had a very animated discussion on "Phrenology." Saturday, August 13, we intend having our annual summer outing to Harden Moss, Holmebridge. Waggonettes to start from Brook Street at 2-15 p.m., prompt. Members of the Lyceum free; non-members, adults 1s. 6d., children 9d. All are invited.—G. H. B.

**MANCHESTER.** Tipping Street.—Average attendance. Bright cheerful session, good order, and attention. We are enrolling new members. We were pleased to see Mr. Lamb and Mrs. Fernley as visitors, it encourages the workers. Some of the children very late. Parents and friends we earnestly ask you to send your children by 10 o'clock.—J. J.

**MANCHESTER.** Palmerston Street.—2-30: Good attendance. Quite an interest is taken in the marching and calisthenics. Recitations by the Misses McCellan and Master Percy Valentine. Reading from "The Spiritual Reader" by Mr. Munro. Mr. Pearson conducted. After a few most encouraging words he closed an enjoyable meeting with an invocation.—J. B. L.

**OLDHAM.** Spiritual Temple.—Our opening session. Recitations by L. Calverley and E. Calverley, who felt thankful for their restoration to health after being absent for some time; S. Broadbent, S. Taylor, and M. Scholes, well rendered. Mr. Spencer gave an interesting reading from the *Alliance News* on "What to read." A short discourse was given to the Lyceumists to use their influence to suppress the unpleasant language as overheard in the street. Silver-chain and golden-chain recitations and musical reading were very methodically gone through, and altogether we had a good day.—J. Platt.

**OLDHAM.** Bartlam Place.—Conductor, Mr. Linley. Invocation by Mr. Lawton, followed by silver and golden-chain recitations, marching, and calisthenics. Recitation by Frank Shaw.—A. E. L.

**OPENSHAW.** Granville Hall.—A bright and cheerful day with the children, who seemed to be at their best. Every child evidently takes an active interest in the Lyceum, and all find something to do. Would it were so with the members of the society.—W. P.

**PENDLETON.** Cobden Street.—Morning: Conducted by Mr. Crompton. Recitation by Annie Winder. Classes were formed. Junior boys by Ben Clarke. Junior girls, Miss Blinkcorn. Senior boys and girls had a discussion on "Dreams"; led by Mr. Crompton. Afternoon: Opened and closed by Mr. Crompton. Usual programme. Marching was done fairly well. Parents, I appeal to you to send your children every Sunday morning at 10 o'clock, and afternoon at 1-30.

**RAWTENSTALL.**—We held our field day on August 6. A good number of friends turned up. We are thankful to all friends who helped to make the day a success.—O. A.

**ROYTON.**—We commenced our Lyceum on Sunday and had a very fair attendance. We were thankful for the help received from the Oldham friends. Every Sunday at ten o'clock.—E. G. B.

**STOCKPORT.**—The time usually occupied by marching and exercises was taken up with the distribution of prizes. Mr. Halsall's (the secretary) arrangements made the conductor's duty in presenting the books a pleasant and easy one. Those who failed to reach the standard for special notice received large illuminated cards bearing mottoes of a spiritual and aspirational character. The following were prize winners: Misses S. J. Cox, S. Kenyon, J. Rowbotham, G. Phillips, S. A. Bailey, A. Bailey, M. Longson, E. Halsall, and B. Ratcliffe; Masters A. Boulton, G. Johnson, and G. Halsall. Some elder members were entitled, but laid no claim to any reward. Mr. W. Axon is getting well into his musical duties.—T. E.

## PROSPECTIVE ARRANGEMENTS.

**A LYCEUM FIELD DAY FOR 1893.**—Plans were considered at a meeting at Batley on July 16th. After various suggestions, the meeting adjourned to August 13, when all delegates from Yorkshire Lyceums will be made welcome, in the Spiritualists' Meeting Room, Cross Church Street, Morley, at 6 p.m.

**BATLEY.** Spiritualist Society.—The friends of the above society intend holding a flower service on the 21st. Speaker, Mr. Campion. Gifts of flowers or loan of plants will be gratefully accepted by the committee.—J. W. Webster, sec.

**BOLTON.** Spiritual Hall. Bradford Street.—A special social evening and entertainment will be held on Saturday, Aug. 13, to commence at seven prompt. Refreshments will be provided. Admission 3d.—T. T.

**BRADFORD.** St. James's, Lower Ernest Street.—We hold our annual flower service on Sunday, August 21. Speaker, Mrs. Whiteoak.

**BRADFORD.** West Bowling.—21, Flower Service; 28, Mr. J. Metcalfe.

**BRADFORD.** Walton Street.—Annual flower service will be held, August 28. The assistance of all friends cordially invited. Plants entrusted to the committee for the beautifying of the church will be safely restored, and at the close of evening service all flowers brought by friends will be distributed to the sick or the aged. Thus it is in the hands of the many to help the few. Mrs. Carr will deliver appropriate addresses.—T. R.

**BURNLEY.** Guy Street, Street, Gannow Top.—August 20: A public tea (knife and fork) will be held in our hall. Friends, we hope you will rally round and give all the help you can, as it is for our building fund. Tickets 1s. each; children half price. I have pleasure in announcing the anniversary services, August 28. Miss Janet Bailey, of Blackburn, and other mediums will be with us.—E. W.

**BURNLEY.** Hammerton Street.—Next Saturday, August 13, annual field day. Meet at room not later than 2 o'clock, and start from Manchester Road Station at 2-30 and journey to Simonstone, where buns and coffee will be served and games of all sorts.—W. Mason.

**BURNLEY.** Hammerton Street.—Sunday, August 14, Mr. J. J. Morse, of London. Subjects: afternoon, "Constructive Spiritualism," Evening, "The Divine Revelation in Man." Monday evening, same place, 7-45. Mr. J. J. Morse desires to intimate that his removal to London will not in any case involve any alterations of dates or terms for engagements for this year. He has a few Sundays vacant for next year for which special terms are offered, but immediate application is needful. His address is 36, Monmouth Road, Bayswater, London, W.

**BURNLEY.** Hammerton Street.—21, Mrs. Britten; 28, Mrs. Wallis.

**DARWEN.**—21, Mr. Verity; 28, Open.

**FELLING.** Hall of Progress.—August 14, we hold our camp meeting in a field kindly lent for the occasion by Mr. Jas. M'Gowan, at the head of Wellington Street, at 10 a.m. and 3 p.m. There will be dinner provided for those that come a distance, and also tea in the afternoon. Tea, 6d. each. Strangers better come direct to the hall.—J. D.

**HALIFAX.**—Fourteenth special Lyceum anniversary services. Morning at 10-30 in the church, speaker, Mrs. Hoyle; at 2-30 and 6, Mechanics' Hall, speaker, Mr. G. Newton, of Leeds. Special hymns, accompanied by the Lyceum string band. Monday, 7-30, a grand service of song will be given in the church, entitled, "Little Nellie." Reader, Miss M. Briggs.—F. A. M.

**HECKMONDWIKE.** Thomas Street.—Our half-yearly meeting will be held on Saturday, August 20, when we shall have a tea for members and friends. Tea on the tables at 4-30. Tickets, 6d each. After tea a report will be read, and the election of officers for next half year will take place. All are welcome. Sunday, September 4, our annual fruit and flower service. Speaker, Mrs. Mercer, of Bradford. Fruits and flowers will be thankfully received by any of the committee, or Mr. Hanson, Clarydon Place, Heckmondwike.

**HUDDERSFIELD.** Brook Street.—Aug. 14: Mr. E. W. Wallis. 2-30: "The Bible as a Spiritual Storehouse. 6-30: "Man; The Bible of the Future."

**LEEDS.** Psychological Hall.—Monthly members' meeting, Monday, 15, at 8-0 p.m. All members earnestly requested to attend. Sunday, 21, Flower Service. Special services will be rendered by a number of Lyceum children, assisted and conducted by Mr. Hepworth. Flowers will be thankfully received. Sunday, 28, we shall hold three mass meetings on Woodhouse Moor (weather permitting) at 11-0 a.m., 2-30 and 6-30 p.m. The following speakers will take part, Mr. Johnson, Hyde; Messrs. Bush and Whitehead, Bradford; Mr. Bradbury, Morley, Mr. Stansfield, Dewsbury, and Mr. Campion, Leeds. We regret Mr. Macdonald, our appointed speaker, is unable to come. We intend these to be the largest and most enthusiastic gatherings of Yorkshire Spiritualists that have ever yet been held. We hope to see friends from far and near. A public tea provided in the Hall at 4-30 p.m. Tickets, Adults, 6d.; children 4d. Collections at each service in aid of the society. Sunday, Sept. 4, interesting and attractive services will be held at 10-30 a.m. and 2-30 and 6-30 p.m. Speaker, Mr. Campion. Special vocal and instrumental music will be rendered by friends from a distance. Please turn up in good numbers. Members' private circle every Tuesday at 8-0 p.m. A public circle every Saturday at 7-0 p.m.—J. W. Hanson, sec.

**LEEDS.** Progressive Hall, 6, Castle Street.—We shall hold our first anniversary on September 3, at 5 p.m. Adults, 8d.; children, half-price. After tea, a public meeting or entertainment, hoping our friends will honour us on that occasion. September 4, Mrs. Bentley, at 2-30 and 6-30, will deliver addresses, and give clairvoyant tests. Friends wishing to help us, can do so.—C. Levitt, 3, Accommodation Place, Green Road, Leeds.

**LEPTON BOARD SCHOOL.**—On Sunday, August 14, there will be two lectures in the above named school, by Mr. James Swindlehurst, of Preston. Chair to be taken at 2-30 and 6 o'clock. Afternoon: Written subjects from the Audience. Evening, subject, "The World's Desire; or, Wanted a Heaven." All are invited. Collection at the door to defray expenses. A tea will be provided at 4d. each.

**LIVERPOOL.** Lyceum.—Third Annual Pic-Nic and Excursion to Overton Hills, Frodsham, Tuesday, Aug. 30. Meet at Lime Street Station at 11-15 a.m. Train leaves at 11-35 a.m., and returns at 8-27 p.m. Refreshments on arrival. Substantial tea at 5 p.m. prompt. Games, Races, Sports, &c., for which suitable prizes will be awarded. Tickets: Lyceum scholars free; Parents and friends 3s. 9d.; Children 1s. 9d., must be purchased not later than Sunday night, 28th inst. S. S. Chiswell, conductor; E. J. Davies, secretary.

**LONDON.**—Open-air "Field Days." The following have been arranged, and all Spiritualists are earnestly invited to co-operate: Meetings at 3-30 and at 6-30. Various speakers will take part. Victoria Park, Sunday, Aug. 21; Battersea Park, Sunday, Sept. 4; Manor Park (Essex), Sunday, Sept. 18; Regent's Park, Sunday, Oct. 2; Peckham Rye, Sunday, Oct. 9.—Percy Smyth, organiser to London Federation.

**MACOLESFIELD.**—The Lyceum anniversary and floral services on August 21. 10-30: Open session. 2-30 and 6-30: Addresses by our old friend Mrs. Groom, of Birmingham. Special solos, anthems, etc., rendered by the choir and the members of the Lyceum, accompanied by an efficient string band. Subjects, "Consider the lilies how they grow" and "Spiritualism, its message to man." We are endeavouring to make this anniversary surpass all previous efforts, and hope to be ably assisted in our endeavours. Friends from other societies and towns will be welcomed.—W. P.

**MANCHESTER.** Tipping Street.—On Saturday, September 3, humorous entertainment for the benefit of the Lyceum, to consist of songs and recitations, and a dialogue entitled "Mixem's Matrimonial Mart," to conclude with a farce "Lodgings to Let." Lyceum anniversary, September 4, Mrs. Britten at 2-45 and 6-30. Friends, help us to make them a success for the benefit of the children.—J. J.

Mr. E. W. WALLIS has September 4 next at liberty, as a society desires to cancel the engagement for that date. Any society which would like to secure his services will oblige by applying at once to 73A, Corporation Street, Manchester. Mr. and Mrs. Wallis have a few dates open for 1893.



MR. WIDDOP, professor of phrenology, is open for dates, Sunday services and Monday lectures. Apply, Thornton Road, Manningham, Bradford. (Advt.)

NEW HALL AT NOTTING HILL.—Opening Sunday, August 14, under the auspices of the London Spiritualist Federation. Messrs. Drake, Dever-Summers, Emms, King, Read, Tindall and Wallace will be present, and it is intended that the all important ideas connected with sustaining a Hall here, *with a free platform*, will be considered. Truth ever confirms Spiritualism, and therefore *full free thought* leads to truth. We intend to make a departure from the orthodoxy and bigotry which is fast becoming rampant among Spiritualist societies in London. The meetings will be properly controlled and regulated, questions or discussion allowed at all meetings. No honest views crushed, and freedom and liberty in the struggle for truth. The meetings will be carried on under the name of the "Kensington and Notting Hill Spiritualist Association," and Spiritualist speakers for August will be supplied by the London Spiritualist Federation. This work in previous years has proved itself practical at the (old) Progressive Hall, when *no other* society in the whole of London was so advanced. The hall is most accessible by 'bus and train *from all parts of London and suburbs*.—Victoria Hall, Archer Street, Bayswater. Percy Smyth, for the promoters.

NOTTINGHAM. Masonic Hall.—14 and 15, Mr. F. Hepworth; 21 and 22, Mrs. M. H. Wallis; 28 and 29, Mr. V. Wyldes.

RAWTENSTALL.—August 14: The choir will render a Service of Song, entitled, "Gleanings from the Harvest Field." Reader, Miss Barlow. We invite all the friends to attend, this being a special effort for building fund.—T. Cook.

SHIPLEY GLEN CAMP-MEETINGS.—Sunday, September 4. It is intended to hold two grand camp-meetings at the above popular romantic pleasure-resort, when various speakers from the surrounding districts will be present and assist in the promulgation of our views. The active co-operation of the Shipley Society and, it is hoped, of the Windhill Society, also will be given. A plentiful supply of food and other requisites may always be had on the spot. More particulars next week.

SOUTH LONDON SPIRITUAL SOCIETY. 311, Camberwell New Road, S.E.—Sunday, August 21, at 7 p.m., a Spiritual service, when several of our members will relate their experiences: "How they received the grand reality of Spiritualism." All friends welcome.—W. G. C., hon. sec.

THE SPIRITUALIST CORRESPONDING SOCIETY gives information on any subject connected with Spiritualism. List of members will be sent, and letters promptly answered if accompanied with prepaid addressed envelope, and sent to Mr. J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

THE SUBJECTS which were dealt with in our *Fourth Missionary Number* were of such an important nature that we were not surprised to find the whole edition eagerly caught up and enquiries have frequently been made for copies. We have a few which have been returned from newsagents which we can sell at one penny each, twelve post free for 1s., from the Manager, 73A, Corporation Street, Manchester.

WALSALL.—On Sunday next Mrs. E. Hardinge Britten will give two addresses, 11, "Spiritualism, the Need of the Age." 6-30, "The Coming Reformation." Solos will be rendered at both services by Master Bert Aldridge, Wolverhampton. Being our anniversary services we hope friends will rally up so that our hall may be full to hear so fine an orator as Mrs. E. H. Britten proclaiming the glorious truths which our philosophy conveys. A hearty welcome to all.

WHEREVER THERE IS ANY DIFFICULTY in procuring *The Two Worlds* through the newsagents, we shall be happy to forward it weekly per post to any address in any part of the world for 1s. 6d. for twelve weeks; 3s. 3d. for six months; and 6s. 6d. for a year. Subscriptions may commence at any time.

CHANGE OF SECRETARY. Moss Side (Palmerston and Greame Streets).—Mediums and speakers please note that all communications should be addressed to Mr. J. B. Longstaff, 28, Caton Street, Tamworth Street, Moss Side, Manchester. Booking dates for 1893.

LADY, residing in Paris, desires a thoroughly trustworthy useful Maid, willing to live abroad in a small household. Quiet education. Age, 25 to 40; must be an early riser, well up in her duties, good dressmaker, and, above all, total abstainer. A vegetarian preferred. Character of at least two years. Wages, £30.—Address, giving all details, stating whether any knowledge of French, sending copies of certificates and photos, which will be returned.—Mrs. R., care of E. W. Wallis, office, *The Two Worlds*.

## PASSING EVENTS AND COMMENTS.

WE are pleased to see the indications of active work at Leeds, and hope the special services announced will result in a large increase of interested inquirers and serve to cement more closely the bond of unity for work between the members and friends.

OUR PRIZE COMPETITION.—We have received a number of essays in response to the offer by Mr. J. J. Morse of a copy of Epes Sargent's valuable work on "The Scientific Basis of Spiritualism," for the best answer to the question "Is Spiritualism injurious to health?" etc. The decision of the committee of judgment will be given next week, and the winning essay will appear in the following number.

TO CORRESPONDENTS.—Bali Tean, Miss Wake, Traddles, J. Smith: Many thanks, will use as early as possible.—A number of letters for the "Letter Box" are held over for want of room until next week. J. Ainsworth, J. Marshall, J. Rogers, B. Harris, R. White, T. Timson, T. H., as soon as possible. We have received a letter from J. S., in reference to our comments on his last communication, but it is written on both sides of the paper, and has been returned that it may be prepared properly for the press. Two other letters on the same subject are to hand, which must close this discussion.

THE HISTORICAL JESUS.—Mr. Ainsworth, of 14, Clare Street, Blackpool, writes: "Much has been written of late in reference to the actual or non-existence of the historical Christ. Some years ago, when this subject was being debated in connection with the Liverpool Psychological Society, I addressed a copy of the following letter to the Rev. W. Stern, Ph.D., Chief Rabbi of the Jewish Synagogue, Princes Road, Liverpool, viz.: 'Jan. 24th, 1884. Respected Sir,—May I

trouble you to state if there are any Jewish records which refer to, or acknowledge, the actual existence of the Christ of the New Testament. Do you believe him to be an historical personage?' He replied as follows: '3, Hope Place, Liverpool, Jan. 25th, 1884. Dear Sir,—There are some Jewish records in the Talmud, especially on the treatise of "Sanhedrin," which refer to the actual existence of Jesus, but not only the name of "Christ," but that of "Jesse" or "Jusina, the son of the Nazarite," and his principal followers, as teaching against the law of the Pentateuch. He is, therefore, believed to be an historical personage.' As I am rather interested in this question and anxious to have a correct opinion thereon, I should feel obliged if any of those who are disposed to explain away this alleged historical fact by ancient allegory or astronomical symbolism will fairly meet this Jewish record in an argumentative and rational manner, apart from fanciful speculation."

"THE LONDON MORNING LEADER" contained a lengthy notice of the farewell reception to Mrs. M. E. Wallace, the writer of which endeavours to be funny. Apparently Spiritualism is fair game for the *small wits* of "the Punch and Judy press." About the only thing this reporter says worth quoting is this, "Truth forces the acknowledgment that Mrs. Wallace possesses an effective oratorical method." Some day perhaps there will be "wafted" into the brain of the reporter sufficient sense to prompt him to treat honest and well-intentioned people with common courtesy and respect.

A VERY CURIOUS fact occurred in 1876. I was then in a convent kept by the Sœurs St. Vincent, in Alsace, Germany. On a very hot evening the upper windows of the dormitory were open, every person in bed. A lamp was burning over my head so that I could read, when all at once there was a great disturbance, the beds were emptied and the people ran away for their lives. On inquiry I found the cause. A poor harmless dove who had probably lost her way and came through the open window. The people believed it to be the Holy Ghost, and ran away. The superior caught it. The rest of the sisters ran after the pensioners.—A. L.

AN APPEAL.—Will you kindly allow me to appeal to your readers for assistance in forming a library in connection with the Nottingham Spiritual Evidence Society? The society has been in existence nearly two years, and has during that time made steady progress. The most competent speakers and test mediums to be found in the movement are engaged all through the year, and the increasing attendance of intelligent people has fully justified its formation. We are so often asked by investigators as to what books they should read, that we have decided we can considerably extend the sphere of our usefulness by having a good library of standard works upon the subject of Spiritualism. Any contributions in the shape of books or money to purchase the same will be gratefully received by—Yours faithfully, J. Fraser Hewes, Secretary, 8, Colville Villas, Nottingham.

SPIRITUALISM FEARLESS.—It is pleasant to know that while Spiritualists claim to be freethinkers, they are so not only in *name*, but in *deed*—having the "courage of their convictions," that truth, whether they have it or not, will ultimately triumph. This thought has arisen through reading an article in your last issue, by Mr. J. Cooke, in reply to a previous one by Mr. Boocock, on "Arguments for a Future Life founded in Nature." I might have passed it by but for the strange, uncourteous treatment I have just received from the proprietors of the *London Freethinker*. I daresay comparisons are odious, but still they are useful; and when I see you permitting so large a space to Mr. Cooke, I am glad that our spiritual organ is not bound with the narrowness of the so-called freethinkers' paper. About a month back—July 10th—the above paper contained an article on "The Design Argument," apparently copied from the *Truthseeker*. I wrote a reply, with the request if inadmissible it might be sent to one of our spiritual papers, enclosing stamped envelope for the purpose. No notice was taken. I wrote again, requesting its return to me if it was not to appear in the next issue. No answer again, except this note in *Freethinker* issue of July 24, page 473: "B. Harris.—Is Newcastle-on-Tyne a sufficient address? Your letter is hardly an answer to the article. Why not answer it direct?" Not feeling disposed to write to an American *Truthseeker*, I again requested the manuscript to be returned, enclosing another stamped addressed envelope. Some half-dozen mails have since been delivered, and I am still unreplied to by the free-thought truthseeker of London. I am glad *The Two Worlds* is large enough to admit the letter referred to, and regret the smallness of the paper calling itself the *Freethinker*, evidenced by its effort to stamp out inquiry beyond its own dogmatic opinions. As to Mr. Cooke's letter. I do not know Mr. Boocock, but predict he will have no difficulty in dealing with Mr. C.'s rambling observations.—BEVAN HARRIS.

### IN MEMORIAM.

It is with sorrow we record the sudden demise of Mrs. Mary Francis, a member of the Blackburn Society. The deceased, who was a herbalist, was frequently to be seen in this capacity standing at her stall on the market ground. She was in her accustomed place, and apparently in her usual health on Wednesday, July 27. But being in Blackpool on the following day, she was spending a short time gathering herbs, when she was observed to fall down and suddenly expire. The mortal form was conveyed to her home in Blackburn, and from thence was taken to the cemetery on August 2, and there interred in the presence of a large number of relatives and friends. Mr. J. Swindlehurst kindly conducted the funeral service.

Our esteemed sister, Catherine Pickford, of Pelton Fell, passed to the higher life on July 23, aged 50 years. She was a most loving woman and a true Spiritualist, entertained no fear of death, but welcomed the white-robed angels, and many a time had longed to meet her beloved husband, who had preceded her about three years. She leaves a family to mourn her loss. The interment took place on July 25, and was ably conducted by Mr. J. G. Grey, of South Shields. The day was very fine, and many friends gathered round. At the door a hymn was sung, and then Mr. Grey offered up a very touching invocation. At the graveside, after singing and prayer, Mr. Grey gave a most eloquent and impressive address, repudiating many of the old notions of orthodox teachings, admonishing his hearers to lead a pure and useful life, and also speaking words of comfort to bereaved mourners. We, on behalf of the deceased relations, thank the Spiritualists and all friends for their kind attendance.—Thos. Weddle.



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