

# The Two Worlds.

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## WHAT IS A SPIRIT ?

### WHAT IS THE UTILITY OF SPIRIT COMMUNION ?

*Important questions answered in an Inspirational Oration, by Victor Wyldes, delivered under the auspices of the Cardiff Psychological Society, January 28th, 1891.*

In reply to the question—"What is a Spirit, and how do we become conscious of its existence; and what is the utility of Spirit Communion?"

We understand the term "Spirit" to signify the Universal Deity, the source of all life, the promoter of all progress, the sustainer of all spirits finite—not to be measured by the mathematical methods of materialistic science, for He is the all-potent soul of life, the supreme controller of the destinies of humanity; a Being whose wisdom is perceived through the perception of finite intelligence in the universal order which prevails; whose dignity is beyond the conception of man's small thinking; whose attributes are infinite, and whose being can only be cognized in reverent spiritual intuition by the soul that has received the mighty revelation of His goodness, power, love, and universal sympathy. But although you cannot comprehend God in his Infinitude any more than you could incase the mighty ocean in a goblet made by human hands; although you cannot for yourself manufacture a God, and set him up and worship him as the Image of Deity; yet intellectually man becomes conscious of the existence of a spiritual universe and of an all-wise controlling power, through a natural inspiration which gives to man the power to see in Nature the glorious handwriting of a God who is perfect, as evidenced by the universal expression of intelligence and order, and by the manifest intervention of invisible yet intelligent beings in human affairs.

Modern Spiritualism demonstrates a method whereby you may commune with spirits as finite as yourselves; Beings whose immortality cannot be absolutely spoken of, although clearly understood from the fact that they continue to progress and grow more mighty to control the conditions with which they are surrounded in the various gradations of their spiritual evolution. If you enquire "How does a medium become conscious of a spirit communicating with him?" We answer: By the exercise of psychical powers common to the human soul, but powers which are too often lulled into partial paralysis by the mental laziness and absence of that spiritual faith which would open wide the portals of heaven to every human soul. And for believing this great truth a Spiritualist is sometimes stigmatised as being insane. You might as well charge your scientific materialist with insanity for affirming that he sees more, through a microscope, of the inner mysteries of matter than you see with your dull, unassisted eyes, as charge a medium with insanity because he develops a spiritual vision, thereby perceiving the presence of angelic hosts invisible to you. Every mental faculty in man has its latent psychical counterpart, and we desire that you should have something like a relative comprehension of what a Spiritualist means when he says that he is aware of the presence of a spirit through the action of his psychical powers of cognition.

You know that when music sweeps with its melodious cadence through the atmosphere of your life on earth, it is a

fact that waves of air are set in motion, and that these vibrations in the atmosphere set up a sympathetic vibration in the auditory nerve centres of your brain, and your music sense decides that which is beautiful and that which is odious; in like manner, through the avenue which leads to the one spirit within you, the Spirit of Deity produces that which you term magnetism, that mysterious force which is utilised for the purpose of transmitting knowledge from shore to shore—that invisible energy which is used as God's agent for the promotion and propagation of finite life. This mysterious force is no more to be confounded with spirit than is the steam of the engine with the fire that produces it. Magnetism unguided can never express intelligence; electricity uncontrolled is destructive and not a blessing.

Spirits possess it in the body, and that is how the mesmerist is enabled, by his spirit acting in propulsion through the force of volition, to project from him spiritualised atoms, which, becoming magnetic, submerge his sensitive's brain organism, making him or her see, hear, and think as *willed*.

If this principle, all-controlling, all-prevailing, all-energising and causatory, be latent in man as the offspring of the Infinite Deity, then man the spirit, emancipated from the physical fabric, attains a far greater power to produce effects upon humanity than when his volition was limited by his physical frame. So that man becomes cognisant of the presence of spirit people through the agency of soul force, which produces a refined electrical power, which acts in vibrations of psychic ether upon his auditory, visual, and sensory nerves, and the emancipated spirit control is thereby enabled to give to your medium pictures of illimitable realities.

But you naturally ask why is it that every man is not a seer? We would ask you why is not every man an architect, an orator, a poet, or a profound thinker? Because his power to be so is limited by his brain capacity and development.

The volume and tone of an instrument of music are decided by the number of its strings, stops, and keys; also by its shape, by its power of vibratory responsiveness, and by the relative skill of the instrumentalist.

Apply this natural law to the question of spirit control, and the *rationale* of mediumship may be comprehended.

But what of the so-called physical phenomena? What proof have we for assuming that the materialised expressions of invisible force are really what they purport to be?

The same reason as we have for assuming mentality in you, or of regarding you as finite personalities through the agency of our perceptive powers.

If you saw your departed mother, father, or child before you, transfigured with that wondrous halo of human affection which had made them ten thousand times dearer to you from the fact that you had lost sight of them for a season; if you could once more grasp their hands in yours, and hear their voices of melodious affection; if you could once more embrace them in your arms of finite love, and look into their eyes illumined with divine light; if you could once more realise that they lived and lived for ever, would you disbelieve the evidence of your senses? No! Whatever your creed, or no creed, all the reasoning from Aristotle down to Darwin would never convince you that you had not seen your mother, father, wife, or child.

Modern Spiritualism demonstrates the actuality of this great boon. Some persons are endowed with the natural power to evolve magnetised atoms which, being apportioned through sympathetic attraction, form a temporary envelopment through which a spirit may demonstrate his presence

to physical vision; or these atoms may be utilised by an invisible intelligence for the production of audible detonations, thus conveying messages in signals from the realm invisible to this realm mundane.

Spiritualism is justified in the mind of a progressive thinker by its manifest utility, in the power it has to lift a human being from the slough of despond; the power it has to energise his life with an immortal hope—nay, with an immortal certainty. Its utility is still further recognised in the wondrous revelations it gives of Nature's laws, in the invisible psychical worlds springing from the hands of the Great Worker—God Supreme—and seeking expression in material embodiments, fully harmonising man's conception of spiritual and material evolution. Its utility, intellectually, is therefore illimitable. Its utility with regard to the destinies of nations will be recognised by the fact that it produces in every devout believer a recognition of the truth, that, no matter how nations may differ in racial characteristics or religious beliefs, they are linked together by the immortal principle of spirit, and that all mankind are predestined to share in the glorious brotherhood of immortal progression.

When this knowledge becomes universal wars must cease, and the religion of universal brotherhood prevail.

The individual Spiritualist knows that he is guided, that he is assisted, that he is instructed, and that he is enabled to foresee the immediate future, so that in the glorious company of manifest angelhood he walks intelligently, whereas otherwise he would have stumbled and perchance fallen.

The influence of Spiritualism, in the realm of the affections, is a supreme potency in the home. We do not speak of those superstitious, haunted individuals, whose minds are cramped and crippled, whose thoughts are low, who worship the spirits in place of the Deity—we speak of the true Spiritualist who knows that in his daily actions he writes a book that is read, perchance, by his resurrected darling child of parental love. He knows without the shadow of an intellectual doubt that he cannot sin unseen, that he cannot speak unheard, that he cannot act without the certainty of a million witnesses watching him, even though he should be tempted to crouch as a criminal in the dark shadows of deception. It appeals to the wife and mother, and demonstrates to her the same heaven-inspired doctrine.

Spiritualism appeals to the child when the rosy flush of infantile innocence mantles its countenance, when its eyes are sparkling with the splendour of unpolluted innocence, while its little form is thrilling with childish ecstasy—it says to it, Be good, sweet child of human love, and angels of glory and purity and kindness shall hover around to bless and inspire you and fill you with the benison of the God who loves you. It says to it, If you lie or steal, or indulge in the criminal actions of self-abuse or in the abuse of others, your company will be that of the demons from the spheres of darkness. Thus Spiritualism is a continual incentive to a noble life, for it proves that by an indestructible law of spiritual affinity, sin indulged in creates a cloud of blackness, and in this cloud of darkness obsessing spirits will come; while love and truth produce a sun-illuminated sphere of spiritual splendour, and in this sphere of glory seraphs sing the overtures of heaven's high anthems of unpolluted praise.

MODERN CIVILISATION.—What is the good of carrying millions of people through the bowels of the earth, and at fifty miles an hour, if millions of working people are forced to live in dreary, bleak suburbs, miles and miles away from all the freshness of the country, and away miles and miles even from the life and intelligence of cities? What is the good of ships like moving towns, that cross the Atlantic in a week, and are as gorgeous within as palaces, if they sweep away millions of our poor who find nothing but starvation at home? What is the use of electric lamps, and telephones, and telegraphs, newspapers by millions, letters by billions, if sempstresses stitching their fingers to the bone can hardly earn fourpence by making a shirt, and many a man and woman is glad of a shilling for twelve hours' work? What do we all gain if in covering our land with factories and steam-engines we are covering it also with want and wretchedness? And if we can make a shirt for a penny and a coat for sixpence, and bring bread from every market on the planet, what do we gain if they who make the coat and the shirt lead the lives of galley slaves, and eat their bread in tears and despair, disease and filth?—*Frédéric Harrison.*

## THE OLD HEAVEN AND THE NEW.

A LADY, writing in the *Religio Philosophical Journal*, says that she was taught as a child, and believed as a woman, that heaven was where our mother was, and where we, too, must go. Somewhere among the stars, a beautiful place with streets of gold and gates of pearl, where God sat on a golden throne and angels stood around playing on golden harps and singing praises, dressed in spotless garments washed in the blood of Jesus. Now I answered differently.

"Heaven, I think, is very near, and death but the putting off of a worn-out garment which we shall never need or wear again, yet even that shall live again as nature takes it to herself, reanimates and utilises for her various needs; but as for me, I expect freedom from flesh will be the entrance to a higher, broader, better life; then I expect to do what now I cannot. What one *would* do, that I believe he *can* do then. I believe that we will be able to help our loved, help the world in a fuller sense than we do now; that we can warn, encourage, and lead aright as we do not now. I think that we shall then be able to enter hearts and homes now closed to us, that we shall have the power to draw near those who sit in the shadow; or if we would, be near the aged wearily waiting for release; or be near little children whose way is hard for tender feet; or near to suffering ones whose nights are long; or discouraged ones, rebellious ones, perhaps those worse. To be able to draw near that wife or mother peering in the darkness for one who does not come, listening for footsteps that have entered doors of sin and shame, and tell her love does follow where it cannot see and will always follow, whether God-love or mother-love—which is not very different—till like a magnet, it draws the wanderer to his own again, would be a happier heaven for me than crowns, and harps, and streets of gold."

"But," said my friend, partly amused and altogether sceptical, "how could you do so?—what a queer idea, and almost o——."

"Yes, that is what people always say when they differ with one." I answered quickly, "yet notwithstanding when I 'go out,' as Wilfred did long years ago, that is the kind of heaven I hope to know, and when you ask 'how,' I answer by the same power we now possess, but concerning which as yet we know so little."

The power of thought whose greatest motor is the love we bear.

Loving much we have the power to do much. Thought is the medium by which we act. Thought can do what words cannot do. Thought can go where flesh cannot go. What power so subtle? Money is power. Social standing is power, but we know no greater to rouse and excite to action than the invisible, silent power of thought. The better one's thoughts, the better one's deeds; the wiser and purer one's thoughts, the wiser and purer one's life.

Thought not only influences him who thinks, but the one thought of or maybe many; a power which moves on and on like the ever-winding circle, whose embryo impulse was the tiny stone reaching through boundless boundaries of time and space.

Who can tell what a single thought may do for an embittered, selfish, or discouraged life? Thoughts, those ministering spirits—aye, white-winged messengers, unseen, unheard, reaching the wandering, guiding the wayward, enfolding the loved who, while they know it not perchance, are influenced by invisible power. Did one not say a long time since, "The kingdom of heaven is within you"?

WILL IT PAY?—It is only in novels that you find virtue uniformly triumphant. In real life, it often does not pay to keep a conscience. A man who starts with a keen resolve to let sound wisdom temper his discretion will not be let off without paying the price. How often do you hear men say—"Yes, it is all right and true enough, but then you know it would not do to say so." What they mean by "would not do" is "would not pay":—i.e., to speak the simple truth would be attended with consequences that would amount to a penalty. What is the result?—an amount of prevarication, carelessness, unearnest indecision, and intellectual economy that would appal us if we were as much alarmed at mental and moral disease as we are at physical disease. But, meanwhile, worldly prudence pays, and discretion has a distinct market value. Hence the charge—"keep"—hold fast—sound wisdom and discretion.—*Rev. John Page Hopps, in "The Coming Day."*



## BRITISH COAST, OR, RETRIBUTION.

*Prize Story No. I.)*

CARLILE, ESQ., BIRMINGHAM.

## CHAPTER XII.

ianne had gone, it was found that with several minor legacies, she had left all her

But there was a curious provision, that he was to have it only on condition Ina within six months after she had he was to have only half, and the other some distant relatives. This was a very odd matter, and the old lady knew it. As the provisions were known, the said the war-path, and began to prow around. Finally known to Mr. Harding, but they earth to get an introduction. This Mr. evade for a long, "for," as he explained his interest to make all the mischief they

wives, which were carefully kept from Mr. Harding, that he hurried on the arrangement would otherwise have done. We may be up was not backward in supporting him. His plans of defence for the young couple frustrated.

kept in London a good deal of late on his father. This evening he had returned for a short visit, and Mr. Harding and on the terrace we know so well. The were falling, when Mr. Harding, making them to themselves.

in the style that is considered the best cases, Ina suddenly exclaimed, "Oh! tell you that I met two such funny people that shady lane just outside our park one of my walking tours to some of my I saw them. I was half way down the road from the other end, two people in coats of woe. The husband was bent, and I thought afterwards that he was a little

His wife was tall and erect, with an arm walked by his side, and held his arm more to support him than herself. He appeared to say something to him, to pass by they both stopped. Then he came to me with a trembling hand, but with she bestowed upon me one of those graceful curtseys which you have perhaps

returned their salutation. Then the lady, by me by sight, introduced herself and who should they be but the relatives of Marianne's will. They turned and towards the village, but as the old man was progress was slow.

perfectly well bred, though evidently very have cost them a bitter struggle to speak truth. But they did so. They said they to annoy me, but they had a son, and it that they had come.

ants of this from Aunt Marianne, and so though had she known all she would not she did.

of high promise, and with apparently a re him, though, of course, such careers

In this case it was likely to be so. He the Indian Civil Service, but their funds they could not continue his education, owing more expensive.

continued Ina, with a suspicious sign of eyes, "the old lady at last fairly broke e was all gone, as she leaned against a face in her hands. And, Philip, when I an in his childish way trying to comfort rickled through her worn fingers, well too. But I was thinking of them, and all. Here were they, people of over- sisting themselves to the dust on account yet they were seeking to send him away o be separated from him for years and all then, Philip, I never knew of what a capable. Before I left them I promised l not fail for want of money. But their

gratitude and joy was almost harder for me to bear than their sorrow, and I had to hurry away after promising to call on them soon."

"There spoke my own true Ina," said Philip, as he promptly, but very improperly, seized the opportunity to steal a kiss as the sweet face looked up into his. Then as soon as this little distraction had passed, he stood silent and meditative for several minutes. Ina guessed his thoughts and was silent. At last he spoke.

"Ina," he said, with a look of love into those expectant eyes. "You know we are to be married in a week. Wouldn't it be a brighter day for us if those people were made happy too? I don't like to think that our marriage should be a misfortune to any one. Suppose their son had not to leave them after all." As, however, the rest of his speech was of a nature more interesting to lovers than to sedate people, such as ourselves, we will leave it to the reader's imagination to fill in the outline.

What her answer was the parents knew next day, when they were told that the marriage was to make no difference to their legacy, and that they were in any case to have the half of what Aunt Marianne had left.

Ina and Philip stood for a long time that evening watching the brightening eastern haze that heralded the rising of that orb so dear to lovers. Before they turned to go they saw again, as they had seen before, a dazzling path-way over the restless sea which led to fairer regions than those of earth. That golden path of glory was accepted by both as a presage and a promise for the future, and that promise from the spirit shore was abundantly fulfilled.

THE END.

## THE WORKMAN'S WIFE.

BY TOM MANN.

Now that the eight-hour working day is within measurable distance, and the Saturday half-holiday an accomplished fact with the mass of men workers, workmen's wives are naturally asking, "In what way are we to share in these better conditions?"

The workman's wife, with an ordinary family of three to six children and three or four rooms to attend to, has enough work to do for seven days a week to keep her hard at it *for sixteen hours a day*, and while she is glad enough that her husband should obtain the eight-hour day, she sees no way whereby she will get increased leisure. To wash and dress and get to school the batch of youngsters, and clear up the house, attend to bed-making, &c., brings on mid-day, with its meal preparing; cleaning again, and shopping and clothes repairing, brings on the night, changed one day by a day's washing, and another by other special work that keeps her working away for ever. On Sunday it means more work, not less, for the wife, and she is lucky to get even one hour of leisure. All this completely

## KNOCKS IDEALISM OUT OF A WOMAN.

So much is she concerned, and necessarily so, about her bedrooms, the kitchen, the children's clothes, her front room, the washing, &c., &c., that she has no time or inclination for anything of an ideal turn.

But it may be asked, "Are not women, as a rule, very religious?" Yes, they are; and give good proof they are so by the excellent lives they lead compared with their oppressive surroundings; but only a very small proportion of those who would like to attend church or chapel, or meetings of some kind, have the chance of doing so, and even then it is a rare thing indeed for husband and wife both to be able to go at the same time.

This is one side of a woman's difficulties only. My belief is she has *scarcely anything but difficulties*, while the average man at least has time for a leisurely smoke and a little recreation. But the wife, being entrusted with the spending of the wages, becomes almost solely responsible for bringing into the home the necessary food and clothing and commodities generally, irrespective of the smallness of the sum handed over to her by the husband. Many women are literally driven mad by the mental anxiety caused by the effort to procure the household necessities with the money allotted them. Hundreds of thousands are in a continual state of dread for fear of being overtaken by adversity which they would not be able to surmount. The man may be one of the best in the world, but he can't give the wife more than he earns; and if he earns only sufficient to allow o

about 16s. a week for food in a family of seven persons, this means that 147 meals must be provided for 192 pence.

O, YE TEACHERS OF THRIFT,

with half a dozen servants to take instructions; consider this, and remember this is the task the workman's wife has to perform! Exaggerated, is it? Let us see. Are there not thousands of married men in Manchester who do not earn more than 26s. or 28s. per week? Yes, of course there are thousands who do not get so much. Let us analyse the amount. A workman's wife getting from the husband 25s., will require, in Manchester, for rent, coal, clothing, clubs, and outside necessities, at least 9s., generally much more, but take away 9s. only from 25s., and she is left with 16s. for food. Oh, the laying out of that 16s.! the oddments, the inferior quality, the cheese-paring, the scheming, and planning, all to add to the worry of the wife already shockingly overworked!

Is there no help? *Are women to be such slaves for ever?* Cannot trade unionism or co-operation step in and lend them a helping hand? Let us see. Supposing that it were possible for half a dozen wives to pool their 16s. for food and stuffs, and the best buyer among them was to be told off to lay out the whole sum of £4 16s., how much more would she be able to obtain, and of how much better quality, by being able to purchase on a large scale! She could get the best joints instead of the usual second-rate pieces. She could get at wholesale prices much of the grocery, &c., and have them sent home, and probably

SAVE TWENTY PER CENT

into the bargain, after having laid the money out. Suppose, also, that instead of each of the women buying her own stock of coal in small quantities, they again clubbed together and bought two or three tons in one common cellar, and instead of each kitchen fire being at work for cooking purposes, whether it was comfortable or not for other purposes, suppose a common kitchen could be made use of by the women (never mind the possible quarrels—in a free country we are allowed at least to suppose a case), and suppose, further, that a common dining-room could be made use of by the half dozen families, might we not expect that the table could be nicely laid out and well supplied with the best food splendidly cooked, and that by the work of two women out of the six?

I believe so, and I believe the coal bill would be considerably less than now, and that the dining-room would be a cheery place with plenty of elbow room, and an educational centre for juveniles and adults. What! give up the privacy of home life? No, not exactly that. Whatever privacy is really essential can easily be secured, but

WOMEN MUST HAVE LESS WORK,

and it is foolish of us all, women and men, to have a relatively low standard of life, when by association we might have a relatively high standard.

The subject of associated homes is being discussed in London and other places, and will probably be put into practice ere long. There is no more reason why women should not agree together than there is why men should not agree. Thousands of men now meet every week and interchange opinion in their trade union branches who, a few years ago, could not differ in opinion without emphasising the difference by the use of vulgar language and a free use of the fist. They have developed; women, too, will develop, and cease to be the slaves they are, and it is the duty of every workman to help on whatever changes are necessary to enable the women to share in the advantages we are gradually acquiring.—*The Labour Prophet.*

A PROPHECIC DREAM.—A lady in Nottingham recently dreamed that she was standing on the top of a high hill, accompanied by two of her children (one three years old, and the other but eight months). She felt in her dream that she must part with one of them, and suddenly the baby fell from her arms and rolled over and over down the hill to the bottom. She exclaimed, "Poor little thing, it's gone." At the time the child was in its usual health for anything she knew, but a few days afterwards it died from brain-inflammation, accentuated by teething.

SPIRITUALISTS OF MANCHESTER AND DISTRICT.—Remember the Grand Demonstration on Saturday, the 19th, at the large Co-operative Hall, Downing Street. Tea at 4-30. Conversazione at 7 p.m. SOLOS, SPEECHES, and SOCIABILITY. Tickets, 1s.; children under 12, half price. Chairman, S. S. Chiswell, Esq. Tickets may be had at the door.

## NORMA.—A RETROSPECT.

(Prize Story No. 2.)

By ANNIE E. FITTON.

### CHAPTER I.

LOOKING back upon my early life, and especially upon the last ten years, I feel prompted to make some record of the events which therein transpired; and though I cannot hope that what was to me of vital importance—and which still possesses whenever I review it much of fascination and of charm—can be of similar interest to others, it may perhaps prove suggestive to some who read my story—uneventful though it may be thought—in which case my task will not have been wholly a vain one.

My earliest recollections are somewhat vague, but memory, searching carefully amongst the nooks and corners of the past and exploring its hidden recesses, produces from amongst an undistinguishable mass of shapeless lumber a few pictures which have survived the mould and decay of time, and stand out sufficiently clear to render their meaning visible.

I see on the canvas of one an old-fashioned red-brick house, in one of the suburbs of a northern manufacturing town. Wandering through its commodious rooms, with their heavy furniture and general air of dulness and gloom, is a motherless child, in whose plaintive face, grave with an unchildlike gravity, lies a mute appeal—a craving for something or some one which is absent from her surroundings.

A few weeks in the summer and winter a second child—a boy—romps about the old house; but several years separate the ages of the two, and there is little companionship between them.

A strange contrast are the two children. The boy, tall, supple, and fair-haired; his blue eyes, though lacking in depth, sunny and mirth-loving, while his laugh peals merrily through the sombre rooms, and his gay smile wins hearts as easily as the sun wooes the flowers from their earthen prison-house.

The younger—and a tear of pity fills my eyes as I thus survey myself—has no beauty wherewith to charm, no winning ways by which to command affection.

Tiny for her age, which is that of some seven years, her movements are languid and slow, save when prompted by impulse or swayed by passion, when the dormant fire in her nature breaks out in some vivid flash; when the large dark eyes—the only attractive feature in that sallow little face—gleam with impetuous feeling or blaze with a very tempest of wrath. Watch the two children, reader; note how the little one's eyes light up and soften with admiring love while permitted as a favour to help the elder in some boyish employment, or join him in some tempting game. Many a slight does the little one receive, but no anger displaces the loving trust shining in that childish gaze, and though often imperious and domineering, the elder's commands are obeyed with a sweet readiness which seldom yields to temper or annoyance. Slightings may grieve and thoughtless harshness wound, but they fail to extinguish the love which that fair-haired boy has so easily and unknowingly won, and of the depth and unselfishness of which he is hopelessly unconscious. Claiming the love and obedience of his sister as his right, he seldom dreams of making some adequate return; boy-like, he looks down upon her from his superior elevation, and takes as a matter of course the homage and admiration she never dreams of withholding; and that it should be so little Norma Beresford is well content, sufficient for her that for a few brief weeks in the year she has some one to love, some one to whom the childish heart clings faithfully, and whom even repulses fail to alienate.

The door of the sombre dining-room opens as the two while away a winter's afternoon, and a gentleman quietly enters—a tall man, in the prime of life, his dark hair turning a little at the temples, and his blue-grey eyes penetrating in their steadfast gaze. A peculiarly quiet reserve marks his manner and bearing, which to some might seem haughtiness, to others coldness, but which to that grave-eyed child was repellant when she longed—ah, none knew how much!—to approach and caress. His son glances up eagerly as he enters, and, at once claiming his attention, plunged into an animated account of some boyish escapade, to which the father listens with an indulgent smile, and then, half-indifferently, turns to the younger child; but her eyes, a moment ago so soft and lustrous, are now heavy and drooping; the light in the little dusky face has died out, and Mr. Beres-



ford, with an unwise partiality, turns from the one to the other, and inflicts unconsciously another stab where he has already inflicted so many.

And now the scene changes—the Northern home is replaced by one in the Metropolis, whither, in my eighth year, we removed, much to my regret, though what there was in that dull house to regret leaving I know not. Perhaps its very dulness proved its charm, for I was sensitive to an extreme, and the general air of sombreness which characterised it found a not inapt counterpart in my own mind, which, accustomed to living in the shade, lacked the brightness and vitality which a summer's existence would have produced. I was a strange child, and was subject to curious experiences, the significance of which I was, of course, utterly unable to grasp. Many times when alone, or in bed and supposed by my nurse to be sound asleep, have I been conscious of flitting forms surrounding me, and of one in particular, who charmed me by her sweetness and beauty, and imparted a sense of confidence and trust which banished all fear, and whose presence I accepted in the most matter-of-fact way, feeling puzzled only when, taking my brother into my confidence, I found he invariably laughed at my descriptions of my mysterious visitors, and refused all credence to my tale. I had been dreaming, of course, and like the goose that I was could not tell dreams from realities. My faith in Philip's superior wisdom was great, but not even by him was my belief in the reality of my *visions*, as he called them, shaken, and, finding that I only got laughed at for my pains, I ceased to talk of my uncanny experiences. They were very real to me, and I naturally objected to having my word doubted or my eyesight discredited.

Our household gods in the shape of furniture, with a few exceptions, we left behind—sold them, in fact, to the highest bidder; and our new home, furnished from attic to basement with all that a moderate income and a refined taste could desire, looked very different, with its delicate upholstery and tasteful decorations, to the one we had deserted. Old-fashioned though I undoubtedly was, I was child enough to enjoy the novelty of our journey southwards, and the variety which our new home and surroundings afforded me. But the interest which centres upon inanimate objects is but transitory, and soon evaporates. Hungering for bread, I could not rest satisfied with a stone; nor, thirsting for human love and affection, could I find my happiness in well-appointed rooms and artistic decorations.

My brother was at school during our removal, and some weeks intervened between our settlement in London and the holidays which would bring him home. And wearisome and monotonous those weeks were to me. I had no companion save my nurse—an elderly woman, who had been with us from my birth. She was a faithful servant, no doubt, but self-opinionated to an unpleasant degree, and so much of an autocrat in her little world that I felt much freer and happier when out of her presence, and would give a sigh of relief when she quitted the room, which she would have felt to be far from flattering had she known of it. Fortunately for me she was no thought-reader, and, not being a woman of keen perceptions, never guessed how her presence oppressed me, and would have been genuinely surprised at any such intimation.

I was not, as I have hinted, a favourite with my father. My shy reserve and unchildish gravity contrasted unfavourably with his son's boyish frankness and winning vivacity. But though I envied him the attractions he possessed—as to me they seemed the magic key which unlocked all hearts—and though many times I longed for a share in the love which my father in his grave way lavished upon him, and wished that I too could win a smile from him, not one drop of jealousy embittered the love I bore him. He was to me a very king, and I his most devoted and obedient subject. And though his power was arbitrary, and his commands often fickle and sometimes unjust, I yielded to my boyish hero staunch loyalty and unquestioning obedience.

Our removal south was followed by another change which was destined to have an important influence upon me. My scholastic attainments so far had been of a limited and very rudimentary character, for which I was indebted to my nurse, whose views on education were as obsolete as was her dress and person generally. I was now to be handed over to a governess, as soon, that is, as suitable arrangements could be made. This announcement almost took my breath away. I had but the vaguest notions what sort of a person a governess was, and Martha, without, perhaps, intending to alarm me, gave me such a lugubrious description of gover-

nesses in general, that I jumped to the hasty conclusion that they were a species of petty tyrants, whose mission in this particular case would be to make my life miserable, an opinion in which Philip gravely confirmed me, assuring me that I should have to mind my manners *now*, and that I should certainly find her a martinet, whatever that might mean. I even so far forgot my shyness as to beg my father to spare me the infliction. My wishes, of course, were disregarded, and the knowledge that in a few weeks I was to be consigned to the tender mercies of a *she-dragon*, as my brother graphically called her, haunted me like a nightmare. Strangers I always shrank from, and I objected to be thus taken possession of for educational purposes, which to me seemed of very doubtful advantage, and which I could willingly dispense with.

The intervening weeks flew by with unpleasant rapidity; my days of freedom drew to a close, and I awoke on the morning of the day which should witness the arrival of Mrs. Hope—the lady whom my father had engaged—with the feeling that a most unpleasant ordeal awaited me.

(To be continued.)

## A HELP-SONG AND A HOPE-SONG.

Ho, comrade, onward faring,  
Let's sing in cheerful strain  
A song to lighten labour,  
And soothe the heart of pain.  
A song of hope, my comrade,  
So full of help and cheer  
That weary, wayside pilgrims  
Will gain new strength to hear.  
A help-song and a hope-song,  
O! lift your voice and sing,  
Until the cares that vex us  
Shall all have taken wing.

Oh, let us sing, my comrades,  
In measures blithe and gay,  
Of all the joys and pleasures  
We've met with in the way.  
They could not last for ever,  
But we need not forget  
The happiness they brought us  
That should cheer us even yet.  
And as we sing about them  
The shadows break apart,  
And all the world's in sunshine  
Because we're light of heart.

Life holds for most, my comrades,  
More joy, by far, than pain;  
God gives a day of sunshine  
For every hour of rain.  
Sing of the sunny moments  
When the hour of storm is here,  
And the darkest time, my comrades,  
Will have its share of cheer.  
A help-song and a hope-song,  
O friend, we'll sing to-day,  
Until all thoughts of sorrow,  
Take wing and fly away.

SPIRITUALISTS OR MATERIALISTS, WHICH?—Mankind may be divided, broadly speaking, into two great classes. Those who believe SPIRIT is the life principle in man, related to and dependent upon UNIVERSAL SPIRIT, GOD, and those who believe only in matter and force, and regard intelligence as a result or product of both. The first class believe that man—the spirit—is indestructible *because* he is a spirit. The second think that death destroys consciousness, or else take refuge in the attitude of "don't know-ism." Christians belong to one or other of these great divisions. They believe, or they do not, that man is a spirit; that the ever-present, causative, and sustaining life is the Infinite Spirit; that the life of man continues beyond the grave; that death is not the last thing, but the doorway into fuller life; that memory, thought, and feeling survive the change of mortal sleep and spirit birth; that we really live and shall know each other "over there," shall reap as we have sown, and "go to our own place" in the Father's "many mansions;" that, in fact, we are immortal because we are children of our Father, and partakers of His divine nature. Hence death is, as Victor Hugo declared, "a thoroughfare" along which we pass into "the summerland" from this world of our childhood. Christians do, or they do *not*, believe these things. If they believe them, even with some mental reservations, they are philosophical Spiritualists.

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

FRIDAY, MARCH 18, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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## IMPROVED PLATFORM ADVOCACY.

FROM all sides the cry reaches us, "Improvement is needed in our methods of platform advocacy." The fierce denunciations of "professionalism" affect us not. The old saw—"Sticks and stones will break my bones, but names will never hurt me"—is applicable. If there are those engaged in spiritual work who have no love for it, whose hearts are not in the work, but who choose it *merely* for "a living," as they would any branch of trade, we do not know them. The emoluments are not so large that workers are likely to be attracted to the spiritual platform for the pay they will receive. On the contrary, very few of the workers in Spiritualism could make "ends meet" with any degree of comfort if they depended entirely upon their lecturing fees. Whether this state of things conduces to the *best results* is a matter worthy of serious consideration.

### FOR WHAT DO OUR PLATFORMS EXIST?

In other words, "What are we trying to do?" Surely, we are not spending our time, means, strength, and service merely to oppose and denounce old orthodoxy. Our mission must be a nobler one than to confine ourselves to rooting up weeds and smashing idols.

We should endeavour to teach the philosophy of the spirit—to institute the better way of fraternal sympathy with *every good work*.

Primarily, it is true, we exist to register our protest against Materialism, and to proclaim continuity of conscious life. We are compelled to prove our claims and to oppose the misconceptions of those who advocate the dogmatic theology of the creeds; but surely it is well to remember that man is not fed by bread alone. The work of the critics, the image-breakers, and the fact-gatherers, however necessary, cannot supply the place of Teachers, Preachers, and Comforters. Spiritualism has a gospel to expound—a call to the higher life to utter. It must plead as well as prove. It must *improve* as well as convince. It must move the heart as well as the head. It must arouse hope, stir to deeper depths and inspire to action, quicken to enthusiasm, nerve to conflict, and fill the life with a radiant spirit of fellowship, fervour, and faith that *must* flow forth in fidelity, and fire others with its contagion of zeal for goodness and fraternal love.

A writer in a recent issue of the *Christian World* says: "The sole object of preaching is not to instruct, nor is it only to convince. It is a failure if it does not also move the heart, and *persuade to action*." Again, he very forcibly remarks, "a sermon is a very different thing from an essay. A lawyer who should read essays would never get a client, and the minister who reads essays will seldom convert a soul. Preaching is the presentation of God's truth to men's souls—with the purpose of making bad people good and good people better. It is addressed not only to the reason, but to the conscience and the affections. A true Gospel preacher's aim is to arouse indifferent and careless souls, to warn endangered souls, to convict guilty souls, to comfort the sorrowing, help the weak, and to edify believers in godly living. A lawyer strikes for the jury, and if he does not gain the verdict he is a failure. A Gospel minister strikes for souls, and if he does not (with the Divine help) so present Divine truth as to *move* his hearers towards a more godly life, he also is a failure."

### PREACHING IS FOR RESULTS,

and in proportion as a preacher realises the tremendous nature of these results, and is intent upon them, will he be effective. A very distinguished lawyer once said, "If I had a student in my office who was not in more earnest to win

his first ten-dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." That lawyer voiced the popular judgment. Men demand of ministers that whatever else we are we shall be *in earnest*. A discourse that is very moderate in scholarship or intellectual stature may be prodigiously powerful if the man who utters it is under the *baptism of fire* from heaven. "Is the pulpit in these days losing its power?" Yes, wherever it loses that holy passion for souls that is kindled by the Holy Spirit."

These extracts are applicable to the work of the Spiritual Rostrum. It can only become a force in moving men, in moulding motives and shaping character, by the recognition of the dignity of the office of spiritual teacher by those who fill it, and by their endeavour to be worthy of their high calling.

We have to *build* as well as *break*. The time for *constructive* work in Spiritualism *has come*. Unless we can improve on Church methods and Church teachings, unless we can lead humanity into purer ways of living, give them nobler ideals, comfort and strengthen them in the hours of sorrow and tribulation, assist the weak and tempted, and point the way to the table-lands of wisdom, we shall be weighed in the world's balance and found wanting. Spirituality, worth and worthiness, purity of motive and sincerity in deed, loving sympathy and generous helpfulness are needed in hearts and lives on our rostrums, and in the messages we proclaim therefrom. "By their fruit ye shall know them" is a true standard of judgment. What are we all doing to leave the world better, to make man kind, truer, kindlier, juster, and more loving and spiritually minded? Have we done *all* that *could* be done?

We would respectfully suggest to Spiritualists that they should attend the Sunday Services, and show their practical sympathy with the faithful few who try to keep them going. Do not hold "circles" so as to conflict with the public meetings. Do not withdraw from the work and grow lukewarm and apathetic, but keep the light burning brightly to guide people into the way of truth.

### SUSTAIN THE SPEAKERS.

This subject is agitating the minds of Spiritualists in "the States" as well as in this country, as the following extracts, from a recent article in *The Banner of Light*, will indicate.

"Spiritualists can ill afford to allow their organisations to fall into decay from a lack of energy which they alone can supply. If Spiritualism as a revelation to man is to become established in the common knowledge and belief, it is to be done by interpreting the phenomena, and evolving the spiritual philosophy, for which the phenomena furnish the needed facts, and of impressing the lessons which the unseen intelligences are ready to teach upon the receptive and reverent public mind.

"As human affairs are arranged, this can be accomplished *only* through human instrumentality. The speaker, inspired to make utterance, is the prophet of the time. To dispense with him or her would virtually be the abandonment of all desire to hear the welcome tidings of the new truth, or to spread them for the enlightenment and blessing of others. Very little progress could be made for the promulgation of the truth without the continual exposition of it to the congregated public. Nor, indeed, could it become known to others without a manifestation of ardour and faith and joy on the part of its believers that ought to exceed anything yet exhibited in human history. Lukewarmness in the presence of this great and steady light ought to be impossible to any one who has ever come within the deep power of its illumination. The creedists, whose example Spiritualists need follow in no other respect, instruct them in this regard in the most effective manner. They understand the necessity of working upon humanity through the agency of human means, and so must we. They guarantee the physical and social support of the means thus employed, and we must not neglect or be reluctant to do the same.

"Now all this practically means, in the sight of men, the instant and constant, the cordial and upholding support of those inspired speakers who go out before the public to preach 'the living gospel of truth.' The standard of inspirational speaking will take care of itself. The unseen intelligences will surely take care that incompetent agencies are not, as a rule, employed in the performance of the duties which they seek to discharge.

"Ordinarily, 'the labourer is worthy of his hire.' In matters of such moment as those which immediately concern our highest welfare here and hereafter, he (or she) is



worthy of more than any hire—deserving of the constant and cordial help and sympathy of all those on whose best behalf he labours with body and spirit—and should be generously and gladly sustained in both.”

### SPIRITUALISTS AND THE LABOUR QUESTION.

SPIRITUALISTS, of all people, should occupy their minds with questions affecting the lives of the people. The questions are of such vital importance that our claims to public opinion will not be valid unless we recognise our responsibility, and seek to amend the present chaotic state of society. Our great plea is, and has been, that our recognition of social duties is second to none in the world; and it is strange that with the powerful admonitions from the platform there is still a large amount of listlessness or torpor prevalent in our ranks. It is evident that the appreciation of Spiritualism is too limited, else there would not be such a lack of public zeal amongst our members. I suspect that the more Spiritualists identify themselves with industrial and social questions, the more support they will receive from the outside world. There is just a tendency to specialise our gifts in a certain direction, to the detriment of our social functions. While pleased to see considerable interest manifested in mediumistic displays, séances, psychometry, etc., I confess I feel somewhat perturbed to see a too all-engrossing interest concentrated in them. While Spiritualists are moving upwards on the Spiritual plane, the world is moving along the harsh and rugged roads of a rampant and discordant commercialism. I conceive our duty to lie midway between the two states, while courting the assistance of the higher powers, at the same time to revert to the material interests of the earth. This would unquestionably increase our power and prestige in the country. It would at least show that we are not altogether visionary and ethereal. Unfortunately there is an impression abroad that we have adopted the system of holding séances, etc., for the peculiar practices of an exclusive sect. Outsiders think we are isolated from the world, that we are aliens, and the thing least expected to happen is to see Spiritualists concerning themselves with the affairs of this world. Now we know this is not a correct impression, for there are many public-spirited men and women in the ranks of Spiritualism; but as the impression is abroad, it would be wise so to amend our conduct as to approximate more closely to the present needs of society. And in doing so, I feel assured we should achieve the very highest distinction of our being, and be fulfilling the behests and instructions of the higher world. Do we not teach “human brotherhood”? Have we not irrefragable testimonies to support so ennobling a truth? Nay, are we not admonished to apply this truth to the material vicissitudes of this life? Here is a field wherein to work! Here is a dark unfathomable cave to explore! Hark how the angry storm winds whistle along its walls; the depths are frightful, and the darkness horrible. But what Spiritualist is so cowardly as to cringe before it? Spiritualists, of all people, should be the bravest, seeing that they are equipped with potencies and powers unknown to the rest of the world. A double duty is imposed upon us, an obligation we cannot shirk. Oh, when I think of the mighty possessions of Spiritualists, and the passive and tame manner in which they are held, it makes me despair of its future. Here is our country throbbing from north to south, from east to west, with the pains of a wanton and unholy commercial system. The hearts and souls of men are rent by the stern and cruel scenes which are every day enacted. The gifts of men and the virtue of women lie crushed 'neath the arbitrary sway of wealth. Disorder, crime, drunkenness, poverty, and despair hover like ill-omened vultures over the destiny of our land. Can nothing drive them away? Can we never escape their horrid screech? Will they never leave us? Spiritualists, be true to your faith, there is much to be done ere we retire from this world's strife; it is cowardly to leave the work to others. I know you can do it, and I trust you will. There are homes to make, a country to found—not upon fraud, but upon righteousness. From the *débris* of fallen systems and faiths there is truth and right to extricate. The more I think of this matter the more conscious I become of the truth that Spiritualists, above all other people, should recognise their relations to the State; and as we deepen the recognition, the more exalted becomes our faith in man and justice. Creeds will never prompt great souls to deeds; something higher and nobler is required. The passions of

man must be stirred by dire necessity, and the love of right and truth awakened, until the souls of men are inflamed with the recognition of their duty. What shall be said of that man who, having the scales of dogmas, cant, and false traditions removed from his eyes, beholds the clear face of Nature and realises his awful, though noble, responsibilities, yet is reluctant to assist the weakness of others? I will not anticipate the reader's answer. In conclusion, let me urge Spiritualists to evince a strong but temperate interest in the great industrial and social movements that are now perplexing the land.

J. CLARE.

### A NIGHT WITH THE SPIRITUALISTS.

STRANGE EXPERIENCES OF A LOCAL MAN.

(By a Birmingham Correspondent.)

SEEING a public announcement that Mr. John H. Owen, Spiritualist missionary, of Birmingham, would give a lecture entitled “Reasons for the Hope of Immortality,” at Oozells Street Board School, Broad Street, and judging that so important a question would be of interest to our readers, we sent a representative to report the proceedings and hear what the lecturer had to say. The hymn, “Nearer, my God, to Thee,” was reverently and feelingly rendered by the congregation. Then followed a brief, practical, earnest appeal, addressed to the Great Spirit of Wisdom and Love, and to all good spirits, that light and truth might dawn upon the minds of all present and upon the world in general. The lecturer, without further ceremony, introduced his subject. Taking for his text that oft-repeated inquiry of Job (so expressive of human hopes and fears), “If a man die, shall he live again?” coupled with the New Testament injunction, “Be ready always to give an answer to every man that asketh you a reason for the hope that is in you” (1 Peter 3, xv.), he explained that the lecture was to be a sort of supplement to a sermon by the Rev. J. C. Street, of the Church of the Saviour, “On Belief in the Continuance of Life,” alleging that the reverend gentleman had contented himself with simply affirming his hope and belief, without advancing any reasons to establish the same. In speaking of the great importance of the subject, reference was made to Louis Figuier's “Day after Death,” in which is found the statement: “Materialism is the scourge of our day, the origin of all the evils of European society. Civilisation, society, and morals are like a string of beads, whose fastening is the belief in the immortality of the soul. Break the fastening and the beads are scattered.” Spiritualism was claimed to be the world's antidote to the spread of materialistic unbelief, for not only can Spiritualists sustain their faith and combat error by the usual arguments based on the existence and attributes of God; the personal consciousness, identity, and nature of the soul; the universal yearning after immortality, with its attendant dread of extinction; man's superiority and supremacy over the brute creation; the discontent of men and the mystery of the plan of life; together with all ancient revelation and tradition—but they have special and direct revelation from the spirit world in the shape of a wide range of psychical phenomena, embracing trance, clairvoyance, thought-reading, apparitions, the human double, presence at a distance, haunted houses, communion with the departed, materialisations, spirit raps, spirit writing, automatic writing, movement of material objects without physical contact, and other supernatural manifestations, innumerable instances of which appear in such works as the late William Howitt's “History of the Supernatural in all Ages and Nations,” and Stead's “Real Ghost Stories,” the reality and genuineness of which were vouched for more or less by a whole galaxy of well-known scientists, professors, writers, lawyers, and persons of high social position all over the world, and confirmed by personal experience vouchsafed to the lecturer himself as well as to others present in that meeting. The lecturer concluded a paper which fairly bristled with facts and arguments, culled from the writings of many of the great thinkers of the various religious and scientific schools of thought, with an appropriate poetical expression from the works of Addison—

“It must be so: Plato, thou reasonest well;  
Else whence this pleasing hope, this fond desire,  
This longing after Immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul,  
Back on itself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis Heaven itself that points to the Hereafter;  
And intimates eternity to man.”

Mr. Owen's statement of his personal experiences was of so remarkable a character that we think it may enhance the interest of our account if we give it further and more extended notice. It appears that he lost his wife by death some four or five years ago, and that previous to that event a bargain had been struck between them, that whichever should be first cut down by the relentless hand of death, should, if possible, give evidence of survival from the shock, to the other. Mr. Owen, therefore, put himself in communication with Spiritualists, and attended séances in various places, hoping that peradventure his wife might find means and opportunity of manifesting to him. The first event which gave promise of the fulfilment of the vow, took place at the house of a working blacksmith at Small Heath, where the Christian name and the sound of the maiden surname was spelt out by table-rapping. At Leeds a medium first of all described and gave the name of a deceased intimate friend of Mr. Owen's, and subsequently (at a private interview) of his departed wife. This medium was a complete stranger, and knew nothing of his affairs.

At a séance in London he distinctly heard unearthly voices, and the melody of a musical instrument, which floated in space, was carried downstairs and brought back again by invisible hands; he also saw and spoke to spectral faces, which appeared to him and others in the light of a pair of luminous slates.

His experiences in the privacy of his own home have been none the less remarkable. On one occasion a spirit-hand (which he thought was like that of his dead wife) appeared to him in the night-time; on another occasion (in the presence of a well-known ex-Secularist) a blue cloud gathered before him, and in the midst of it there appeared to be going forward the evolution of a miniature human face; at another time he saw a mist rise to the height and form of a man, which then approached him as he lay wide awake in bed; and, again, when awaking out of a dream, or vision, he distinctly saw a silvery light in the form of a face, which was close to him at first sight, but gradually receded and then vanished.

[We are informed that Mr. Owen has been led to relinquish part of his worldly business to devote himself to the spread of Spiritual truth. He will be glad to take engagements for aggressive missionary work upon mutual terms.]

#### SERIOUS CASE OF SLANDER AND RETRACTION THEREOF.

##### BRITTEN AND UXOR v. GROCOTT.

I, RALPH GROCOTT, of number 8, Hammerton Street, Burnley, leather dealer, do HEREBY DECLARE that at a lecture given on the 7th February, ultimo, at the Co-operative Room, in Hammerton Street, Burnley, aforesaid, by the Reverend Mr. Hoskin, Congregational Minister, of Westgate Chapel, Burnley, questions were invited and the name of Mrs. Hardinge Britten, of Manchester, was mentioned. On such questions being invited, I spoke injuriously and disparagingly of her character as a woman. I hereby acknowledge that I made use of the injurious expressions above alluded to in the presence of the audience there assembled and a large number of witnesses. Now finding that I have grievously wronged and slandered an innocent lady and endangered her reputation as a public speaker and writer of world wide reputation, I hereby express my deep sorrow for the wrong I have so committed, and hasten to make my retraction of the same as public as was my unwarrantable accusation. Furthermore, I desire to add that my motives in speaking as I did, were not wilfully malicious, but that I was misled by what I thought I heard from one Thomas Ashcroft, who at a public meeting of his designed (as he called it) to denounce and expose Spiritualism, spoke (very much in the terms I afterwards used) of another lady speaker in the United States, whose identity I mixed up with, and mistook for that of Mrs. Hardinge Britten. I applied to the said Thomas Ashcroft in reference to this matter, and in his reply he denies most emphatically that the words he used applied to Mrs. Hardinge Britten. Having become convinced of my error and the grievous wrong unintentionally done to Mrs. Britten; first, by the letter received from Mr. Ashcroft, and next by an action in the High Court of Justice, commenced peremptorily by the plaintiffs for slander against me, I hereby publicly retract the statement made by me to the prejudice of Mrs. Britten at the meeting aforesaid, and also express my deep contrition for the error into which I have fallen, and humbly ask for forgiveness from Mrs. Britten. I hereby authorise the plaintiffs to publish and advertise this apology in such newspapers as they may deem proper. I also agree with the plaintiffs to pay their costs of this action as between solicitor and client, and also to pay the costs of advertising this apology in the Burnley newspapers. I thank both Dr. and Mrs. Britten for arranging to discontinue this action against me upon due performance by me of the terms herein contained.

Dated this first day of March, 1892.

RALPH GROCOTT.

Witness to the signature of the said Ralph Grocott, Chas. L. Simpson, clerk with Messrs. C. H. Simpson and Simpson, Solicitors, Manchester.

[We did not receive the above until Saturday last, per a Burnley friend, and hasten to give it the publicity it deserves.]

## THE PEOPLE'S LETTER BOX.

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

I AM pleased to see your appeal to your readers for striking experiences, and venture to describe an event which will be readable to many. My wife's father fell from his pony, near the toll bar, Kirkby Stephen, October 28, 1844. Being road surveyor, he had been to pay the workmen on the roads in his district. His home was the Tarn House Farm, Ravenstenedale, Westmorland, five miles from Kirkby Stephen. A friend accompanied him to the toll bar, who watched him on the road and saw him fall; he and another went to his assistance, and got him back to the toll bar. On the same day his wife was washing, and, in wringing her husband's shirt, her wedding-ring broke; it made her very uncomfortable, and she remarked to my wife and her sister that "something would happen." The house stands two or three yards from the road, with a wall next the road, and a space between the house and the wall, with a stile. My wife and sister were talking sadly to the mother about the event of the ring, when they heard the father's whistle (his usual signal), and the pony's feet on the road. The two sisters ran out at an end door to meet him and take the pony to the stable, when, to their surprise, there was no one to be seen. They went to the gate, and looked on the road, but saw no one. They were very much frightened, and when they returned to the mother she asked what was the matter. They were both very pale. In the course of an hour a horseman was heard on the road, bearing the message that Mr. Shaw had fallen from his pony, and some one was to go with a cart and feather-bed. The cart had not gone far when a carriage was met with him and a friend inside; he never spoke, and died the following day. My wife and a younger sister went to a neighbour's farmhouse, about a fortnight before the above event, and, returning home by moonlight met a sheep, which frightened them—it appeared to be without a head. My wife often related the above, with tears in her eyes. She joined her father, mother, four brothers, and five sisters in the summerland, 29th April, 1887 (my birthday), which I had predicted she would do, six weeks before she passed on. I named my impression to my landlady, where I rent apartments, also to Mrs. Kirk, a friend and Spiritualist, who lives at 13, Oakley Street, in this town.—Yours obediently,

THOS. HUTCHINSON.

17, Bull Head Lane, Northampton.

THE SPREAD OF SPIRITUALISM: A PLEA FOR ORGANISATION.—Brethren,—A voice within me seeks expression, and must find utterance. The inspiration, clothing itself in the ideas and language of the ancient prophets and the man Christ Jesus, runs as follows: The spiritual condition of the masses of the people of our day has been, and now is, like unto the vision which Ezekiel saw in the valley of bones, causing us to question the power of truth, and to doubt the promises of the spirits, so much so, that we have been compelled to exclaim, from out of the depths of our despair, "Can these bones live?" But while we have been thus thinking in our hearts that the work of our forefathers, and the labours of our own day and generation were comparatively fruitless, lo, a voice has been going forth in the earth, crying, "Come from the four winds, O breath, and breathe upon these slain, that they may live." An echo from the past is reverberated in the present, saying, "Lift up your eyes and look on the fields; for they are white already to harvest." . . . other men laboured, and ye are entered into their labours." Behold, the seed which was "sown in tears" may now be "reaped with joy." The grains have grown into trees, "so that the birds of the air come and lodge in the branches thereof." The leaven which was hid, is now leavening the whole lump. The hour is coming, and now is. We hear the rumblings of a mighty discontent which threatens to engulf the social fabric, and spread havoc and dismay all around. It seems as if the prince of the power of the air was gathering together the powers of darkness to make a final, overwhelming assault, which may involve the whole of civilization in a catastrophe, such as the world has never seen. We know not what the immediate future has in store for the race. It may be that peace shall be taken from the earth by bloody wars and revolutions, that hunger and death shall stalk through the nations, and fear and trembling possess the souls of men. In the face of all these powerful factors for and against the well-being of our common humanity, what should be our attitude, and what our work? As to ourselves, no matter what may be enclosed in the womb of futurity, we have a hope which shall shine the brighter in the midst of the deepening, all-pervading gloom; truly—

"We've found a joy in sorrow,  
A secret balm for pain,

A whispered promise stealing  
O'er every broken string."

We have meat to eat which the world knows nothing of. We can find "a refuge from the storm, a shadow from the heat." But what of our fellow-men, whose eyes have not been opened, to turn them from darkness to light? Surely their condition should appeal forcibly to our sympathies, and constrain us to do all we can to bring about their emancipation. Having found the light of the world, and experienced in ourselves what is the power of the truth, we know and possess that which alone can avert, or else turn into blessings, the evils which afflict humanity. Therefore, putting aside all the petty differences of opinion and unmanly bickerings about paltry ways and means, which have troubled our souls and hindered our work so long, surely our paramount duty is plainly laid out before us; and the sooner we put on the whole armour, marshal our forces, and present a solid front to the enemy, the better it will be with our own souls and the general well-being of mankind.

Next week, if the Editor permits, I will deliver myself of another portion of my burden, dealing with plans and methods of organisation and propaganda.

JOHN H. OWEN, Missionary Lecturer.



## PLATFORM RECORD.

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

**ASHTON-UNDER-LYNE.** 44, North Street, at the Hall of Progress.—March 10: We had Mr. Johnson from Hyde, Mr. Kershaw, from Manchester, and Mrs. Stansfield, from Oldham. We formed a committee and got 36 names for members, and on Sunday, Mr. W. H. Taylor, of Oldham, had two very good meetings, the room being full. We expect Mr. W. Johnson next Sunday. We shall shortly remove to larger premises.

**BACUP.** Princess Street.—A splendid time with Mrs. Hyde, whose guides discoursed on "The Outcast" and "Rest for the Weary," in a most eloquent and refined manner. We feel sure her remarks will encourage and stimulate all workers in this grand cause at Bacup, besides making a deep impression upon the minds of Agnostics. Her clairvoyant descriptions were excellent. It was a solemn time to see big, strong men and women, strangers to the place, give way to their emotions at the graphic descriptions given to them of their friends passed to the higher spheres, and the messages of love and sympathy that were given to them. We hope to have her again soon. We would remind our friends that the Lyceum will give a grand tea party and entertainment on Saturday, March 26th, consisting of a cantata, "White garland," songs, recitations, distribution of prizes, and a dialogue by five persons. Adults, 9d.; children under 12, 6d.; entertainment only, 6d.—J. Taylor, musical director.

**BIRMINGHAM.** 7, West End Chambers, Broad Street Corner.—Subject: "Matter and Spirit, or the Immortal Powers of Man," continued by desire. Matter is the mould through which the spirit plays its part. Spiritualism will ever be promulgated because of its truth, beauty, and knowledge of the life hereafter. Its God is not a being to be for ever feared, but a God of love. Heaven and hell are within you. Then, friends, embrace the truth which is before you, and the white sepulchre of materialism will be put aside, and all will join hands with the loved ones gone before. Thursday at eight.—L. G.

**BLACKBURN.**—Mrs. Wade delivered addresses on the "Compliments of the Season," and "Spiritualism, its Moral, Social, and Spiritual Aspect," giving much food for thought, followed by clairvoyance. Mr. Tyrell, chairman, spoke on his recent visit to Accrington, in reference to the public meeting held in reply to the wilful misrepresentation and untruthful statements on the part of the "Showman." The remarks made evidently had the sympathy of the crowded audience.—T. S.

**BOLTON.** 44, Bullock Street.—Our meetings have been well attended to listen to Mr. Swindlehurst's addresses on "The Signs of the Times." The great upheaval for social reforms, the demand for leaders to organise labour into organisations having their own church and preachers, their own social, political, educational, and hygienic teachers, was referred to; his explanation was that the masses no longer believed the preacher, human depravity and the eternity of hell with its horrors no longer made them fear, nor do the descriptions of a moribund heaven give any joy. A progressive theology, personal responsibility, actions not beliefs, a power to grapple with existing pauperism, crime, and want, was earnestly sought for, and if existing institutions cannot supply them then their own organisations will. The mistrust in political, social, and educational leaders was enlarged on, and the strong determination manifest to take this all important subject into their own hands. At night he took for his subject, "Spiritualism and its Critics." Monday, "Spiritualism exposed by a Spiritualist." The meetings were well attended, and have done much good.—J. K.

**BOLTON.** Knowsley Street Central.—We had Mr. J. Lomax, of Darwen. The hall was completely full at both services. Clairvoyance, all recognised. Subjects: "Man in search of God," and, by special desire, he related his experience from orthodoxy to Spiritualism, also his encounter with the Rev. T. Ashcroft during his visit to Darwen. He spoke for an hour and a half, and created great sensation and amusement. Closed with invocation in Chinese language.—H. H.

**BONNYRIGG (N.B.)** 13, Durham Bank.—Mr. Jennings spoke on "Love." The vigour and earnestness of his remarks met with an enthusiastic reception. Questions invited. The speaker exhorted his hearers to investigate for themselves.—J. G.

**BRADFORD.** Boynton Street, off St. Stephen's Road, West Bowling.—A capital day with Mr. Hindle's guides. Afternoon, "Love one another," giving very instructive lessons from Nature. Evening, "O death, where is thy sting? O grave, where is thy victory?" To an intelligent audience they ably set forth that the old theological ideas of death must give way to new and better teaching. Clairvoyance after the addresses, moderately good. Tea party on Saturday the 19th instant at 4-30. Entertainment to consist of songs, recitals, and humorous dialogues. Tickets, 9d.; children, 6d.; entertainment, 3d. Mr. E. Hoyle, chairman.

**BRIGHOUSE.** Oddfellows' Hall.—Our esteemed friend Mrs. Craven spoke very energetically in the afternoon on "The Fatherhood of God as taught by Spiritualism," and pleased her hearers well. Evening: Four subjects from the audience, bearing on Spiritualism and kindred subjects, were answered in a clear and highly satisfactory manner. She spoke with great vigour and earnestness, which met with an enthusiastic reception, showing that our philosophy is superior to all others. When other sources failed to demonstrate immortality Spiritualism proved it with indubitable facts. We look with pleasure to her next visit ere long. Good audience; many strangers present.—J. S.

**BURNLEY.** Robinson Street.—Good congregations assembled to hear Mr. Campion from subjects "The Coming Age, with Poverty Abolished," and "How the Rev. T. Ashcroft led me to become a Spiritualist, and why I remain one."

**BURNLEY.** Guy Street, Gannow Top.—We had the pleasure of hearing Mr. Alfred Kitson speak on "The Lyceum, its Duty and Necessity," and "What must we do to be saved?" giving food for thought, and principles which will tend to build up sound and noble character when put in practice, of which the community is in need to make this life more enjoyable.

**BURNLEY.** 102, Padiham Road.—Mrs. Singleton did fairly well, giving short addresses in a plain and straightforward manner, pointing

out the advantages to be gained by the knowledge of life hereafter. Clairvoyance very good.—J. W.

**BURSLEM.** Newcastle Street.—Our friend Miss Jones gave two very interesting and instructive discourses on "The Beautiful" and "Between us and you, there is a great gulf fixed." At the close some very remarkable tests of psychometry were given to strangers, which gave great satisfaction.

**CLEOKHEATON.** Walker Street.—A good day with Mr. Peel's guides, who spoke on "Is Modern Spiritualism worthy of public attention?" The best scientists are leaving the churches. There must be something wrong when the population is increasing and the membership of the churches decreasing. The guides referred to the noble work of such persons as Stephenson, Newton, and Galileo, and claimed that Spiritualism leads men to know of the reality of immortal existence. Evening: Mr. Peel gave his reasons for becoming a Spiritualist, and why he remains one. All highly satisfied.—W. H. Nuttall, sec.

**COLNE.**—A very good day last Sunday with our local mediums. Afternoon service: Invocations by Mr. T. Croasdale, short reading by Mr. T. Foulds, clairvoyance by Mr. T. Christian, all recognised. Evening service: Mr. E. Hoskin's guides spoke very ably on "Geology: How it reveals God's love to man." Clairvoyance by Miss Taylor, all recognised.—T. S.

**FELLING-ON-TYNE.** Hall of Progress.—March 6: Mr. Mouat lectured on the Great First Cause. 13: Mr. Rostrom (of Newcastle), spoke on "Press Forward, the Day is Dawning," and gave some good clairvoyance. General satisfaction. Wednesday, March 23, Mr. J. Clare will lecture on "Old Age Pensions for the Working Class." We hope to have a large audience. Mr. Clare is becoming very popular. He is a very able young man, and is gaining the esteem of all classes. Mr. J. Rutherford on the 20th.—J. D.

**GATESHEAD-ON-TYNE.** 79, Taylor Terrace.—A very good meeting on Wednesday evening. One of the guides of Mr. Wm. H. Penman spoke on "The Angels Hovering Round," showing how we are all surrounded by spirits, and closed with clairvoyance. On Sunday, to a good company, Mr. Thos. R. Penman's control spoke on "The Anniversary of Modern Spiritualism and the Second Coming of Christ," showing that from the signs of the times there is a gradual working of a great reformation, and that a leader will come forth to head the revolution taking place in social affairs. Clairvoyance by Mr. Wm. H. Penman.—G. C.

**GLASGOW.** 36, Main Street.—Sunday, 11-30: Our old friend, Mr. Birrell, of Airdrie, spoke very ably on "Those to whom much is given, of them shall much be required." Many excellent suggestions were made, calculated to stimulate us in the work of the movement. We were enjoined to qualify ourselves by knowledge in all things, so as to make the name of Spiritualist an honour and those who called themselves by such title respected, instead of being looked upon with contempt and suspicion, as at present. 6-30: Mr. Birrell's subject was "Faith or Belief versus Knowledge," comparing the doctrines of the Churches, which were wholly belief without knowledge, and therefore worthless, showing Spiritualism to be a knowledge founded upon fact, and demonstrated by the actual return of spirits. A most profitable meeting. On Monday, 21st March, at 8 p.m., a magic lantern entertainment will be given by Mr. Birrell. Admission, 3d. Friends, please note.—T. Watt.

**HALIFAX.** Winding Road.—We had a visit from Dr. J. Blackburn, who spoke in the afternoon on "What is Man?" and in the evening gave his experience as to how and why he became a Spiritualist, which was most interesting throughout, the room again being crowded to excess. We hope to be able to have him amongst us again.—F. A. M.

**HECKMONDWICK.** Blanket Hall Street.—We had the pleasure of listening to our esteemed friends and co-workers Mesdames Wighton and France. The former lady gave clairvoyance, and the guides of the latter gave addresses on "Heaven, where shall we find it?" and "If Spirits return what is their mission?" advising us to make heaven while here by acts of kindness and living the life which is profitable to our salvation. Spirit return was within the reach of all who would give favourable conditions, and search with pure motives. Humanity had been blinded in its belief, more equality was needed. The return of spirits was to assist all in this noble work. Parents were advised to teach children to search for knowledge and light, and to speak gently to one another. Our cause is rapidly progressing here, we have enrolled three more members.—W. H.

**HEYWOOD.**—Mr. Kitson, sen., of Batley, paid us his first visit. Afternoon: Subject chosen by the audience, "The Personality of God." Evening: "The Gospel of Spiritualism, does it meet the requirements of the time?" Showing in his characteristic style what the people need for the further advancement of spiritual opinions.—W. H. D.

**HUDDERSFIELD.** St. Peter Street.—Mr. Postlethwaite gave a capital address on "The Realm of Mind," concluding with successful psychometry. Moderate audiences.—J. B.

**LEEDS.** Psychological Hall.—We were pleased with Mr. Essam, of Keighley, who is a trance speaker, and likely to become a popular medium. His guides spoke very fluently and satisfactorily on the subjects, "O death, where is thy sting; O grave, where is thy victory," and "Transformation." Very good audiences.—C. L.

**LEICESTER.** Liberal Club.—March 6: Mr. Victor Wyldes' visit was enjoyable and interesting. Morning: A fair attendance. The "Elixir of Life" was treated in a masterly and scholarly manner, many excellent precepts and much deep thought were offered. Evening: A fine oration on "Ghost Land," full of logic, eloquence, and philosophy, lucidly showing the nearness of the "World of Spirits." Monday: Mr. Wyldes gave several convincing tests of psychometrical interest (to many strangers these were astounding), after a short address upon "Natural Magic," one gentleman giving an exceptional testimony to valuable descriptions and advice received on a former visit of Mr. Wyldes. March 13: Prof. Timson lectured on "Body, Soul, and Spirit." March 20: Mrs. Barr, of Walsall, will be our speaker, at 11 and 6-30. Prof. Timson's class, an excellent muster. Several practical experiments resulted in division of members into groups for specific phenomena; some were immediately manifest in preliminary form, and betoken higher and more elaborate development in future. New members enrolled, and deep interest manifest. Next meeting March 27, in consequence of Mr. Timson's absence at Nottingham.



LONDON. 311, Camberwell New Road.—On Thursday Mr. Coote gave a few psychometrical delineations, and on Sunday last a successful meeting with Mr. W. O. Drake, who gave a spirited address on "Spirit manifestations in the home circle." He pointed out that manifestations in the home circle are more reliable and convincing than in public circles, and exhorted all true Spiritualists not to hide their truth under a bushel, but to let it stand out as a shining light. He related some convincing tests of spirit return that had occurred in his family circle during his long experience. He was cross-examined with questions that showed the audience had followed the address with interest.—W. G. Coote, assistant secretary.

LONDON. Forest-Hill. 23, Devonshire Road.—Our society has successfully passed through the crisis which was threatening it six weeks ago. Our rooms are again filled, Sundays and weekdays, by many friends and inquirers anxious to catch a glimpse of spiritual sunshine. Thursday last our circle comprised, besides a large number of friends, several strangers, who attended by introduction. For nearly two hours test after test was given to them in a marvellous manner by an excellent medium, whose powers have of late developed to such an extent that people come to us from far and near to receive the truth and be comforted. Sunday, Mr. Pearson, the celebrated astrologer, lectured on the influence of the planets upon human destiny, and explained the different houses of the horoscope. There was a large attendance, and much valuable information was given. Miss Florence Marryat will lecture at the Upper Norwood Hall, at 8 o'clock, on Friday, 18th; subject, "There is no Death." On the 31st March we intend to celebrate the anniversary of Modern Spiritualism, in a suitable and worthy manner.—"Jupiter."

LONDON. King's Cross. Copenhagen Hall.—Mr. A. Lovell did not come as promised. Mr. Emms, although very unwell, kindly addressed the meeting on "The Need of Social Reform in the Lives of Spiritualists."

LONDON. Marylebone, 86, High Street.—The aged pioneer, Mr. Wallace, kindly volunteered in the absence of Mr. Towns, unwell, and spoke of the bright and dark side of Spiritualism, the last first, including theories, or mere guesses, of what has been, is, and shall be, and all put forth as progressive Spiritualism. The brighter side was the plain and simple facts and teachings of spirit people, as observed and received at seances, &c., which in their higher aspects appealed to the intellect and heart alike.—C. I. H.

LONDON. Peckham, Winchester Hall.—The bright sun to-day seemed to put new life in our midst. Result: grand meetings, many strangers. Evening: Mr. Veitch expounded upon "After death, what?" An address full of fire and energy, depicting in plain language the beauties of the philosophy of Spiritualism, the satisfying evidence of a future life, elucidating work in the spirit world, and spirit-control, he especially emphasised that we could by our present action benefit ourselves and the poor undeveloped spirits still on this plane, and how the after-life was the result entirely of the life here.—A.

MACCLESFIELD.—March 6: Mr. W. H. Rooke criticised the correspondence which is now going on in the local paper on Spiritualism. An interesting and instructive afternoon was spent. A splendid address in the evening on "The Jewish, Christian, and Spiritualists' God" (by request). March 13: Mr. Boardman not being able to be with us, the Rev. A. Rushton kindly spoke on "They cast him out." The horrible crimes which had been perpetrated so as to force Christianity upon us were graphically pictured. Each reformer who had dared to think for himself had been "cast out," which operation still exists to-day in a milder form. He earnestly appealed to each one to help to break down the present injustice and intolerance. A solo by Miss Dickens, recital by Miss Bertha Taylor, and two anthems by our choir, together with the splendid address of Mr. Rushton, made the evening most enjoyable.

MANCHESTER. Tipping Street.—Afternoon: Mr. J. B. Tetlow. Four subjects from the audience were dealt with in his usual masterly manner. Evening subject, "Our Natural Rights, and how to get them," dealing minutely with the different conditions of life, and comparing the "unearned" comforts and pleasures of the rich with those of the poor, whose toilings are the only source from which their wealth is derived. Several psychometric delineations were successfully given at each meeting. Good audiences.—A. E.

MANCHESTER. Edinboro' Hall.—Good addresses from the controls of Mr. Pilkington, on "Is Spiritualism a Fact or a Fraud, from a Theological point of view?" and "From a Scientific point of view?" The subject was ably treated from both standpoints, but the matter might have been condensed with advantage. Miss Murray, of Blackburn, gave clairvoyance, but only one or two recognised. Our friend would do well to develop a little more before taking platform work.

MANCHESTER. Collyhurst Road.—Mr. R. A. Brown discoursed on "The Fallacious Tendency of Theology, and its effects upon Humanity." Evening, "The knowledge of Immortality indispensable to Humanity." The collections for the day were devoted to the relief of the widow of the late E. Kelly, of Salford. It is intended to have two dramatic entertainments on the 2nd and 4th April, for the benefit of Mrs. Kelly. Commence at eight o'clock. Admission 3d.; children 2d.

MIDDLESBROUGH. Spiritual Hall.—The good impression left by Mrs. J. Stansfield, of Oldham, last October, has not been obscured by time. Large audiences greeted her return. "Who are the followers of Christ?" and "A Harvest of Thought," were ably dealt with by her inspirers. The plain unvarnished truth, as Spiritualists know it, was told in such a graceful manner, that where it did not bring conviction to strangers, it could not give offence. It was mentioned from the platform that Mrs. Moffat, a sister who has been connected with the society for many years, passed to the higher life on Saturday.—W. I.

NELSON. Bradley Fold.—Mrs. Beanland discoursed upon "Whom and what God should ye Worship?" and "How I Became a Spiritualist," followed by psychometry and clairvoyant delineations, which were very good. Audience large and attentive.

NORTHAMPTON.—Mr. Long, of London, paid our society his first visit, which was much enjoyed by very good audiences. Afternoon: subject, "How a medium is controlled." Night: "Death and Salvation." We hope soon to have the pleasure of hearing Mr. Long again.

NOTTINGHAM. Masonic Hall.—Capital addresses from Mrs. Wallis. Subjects, "Miracles" and "Ideals." The most critical could not fail to appreciate the interesting and comprehensive remarks of the

lecturer, who further distinguished herself in the evening by giving four clairvoyant descriptions immediately recognised, and one other recognised before the meeting closed. Our friend Signor Silvani again added to the interest of the meeting by singing "The Lost Chord," for which he has our thanks.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning, circle. Some good advice on the food question was given through Brother Wallis, who is developing inspirational speaking, and we trust friends will rally round and encourage him. Evening: Mrs. Barnes's controls reviewed the sixth chapter of Micah (read as a lesson by request). Large attendance at the after circle, but no mediums until the latter end of the meeting. We were again favoured with some music by Mr. Nickols from his fairy bells.—T. J.

OPENSHAW. Granville Hall.—Mr. E. W. Wallis lectured on "Spiritual reform" and "After death, what?" The subjects were dealt with in a highly intelligent manner, which delighted the good audiences. The necessity for spiritual reform was clearly shown, and much information was given regarding life's continuity.—W. P.

PARKGATE.—We had Mr. Victor Wyldes here on Sunday last. Afternoon subject, "Test mediumship," with questions. Evening, a crowded audience came to hear him on "Ghostland and its inhabitants," which was dealt with in a good, practical, and satisfactory manner. Mr. Wyldes then gave psychometry to non-Spiritualists, and in every case it was affirmed to be perfectly correct, which caused a great stir amongst strangers, some of them making inquiry as to where they could go to investigate further into the matter.—J. Clarke.

PENDLETON.—Afternoon: We formed a circle. Our chairman's guide pointed out the absurd teachings of our (so-called) Christian brethren believing that a loving God could send his only begotten son to be crucified to save us. Nothing more nor less than pure blasphemy on the face of it. At night Mrs. Williams, a local medium, favoured us with her presence. The guides spoke on "Mediums, their Difficulties and Responsibilities," carefully pointing out the different phases—test, trance, and inspirational mediumship—a medium being simply a go-between or intermediate 'twixt the two worlds. Progression being the order of the day in the spiritual world, that which is worthy of being thought is worthy of being taught. Mediums ought to be careful of conditions, for they are held responsible to make themselves efficient by living a pure and upright life. Closing with some capital, good psychometrical delineations from our Brother Crompton.—J. M.

RAWTENSTALL.—Mr. Buckley devoted the afternoon and evening to the answering of questions, which was done in a very able manner. Psychometry at both services. Moderate audiences.

ROYTON.—We held our services here on Sunday, and Mrs. Warwick, of Rochdale, was our medium, assisted by two girl-mediums, aged respectively nine and ten. In the afternoon we held a memorial service for a child that has passed to the higher life, and at night Mrs. Warwick lectured on "The good deeds we ought to do," showing that we must be our own saviour. The lecturer did not agree with the minds of our Royton Christians, because we did not believe that Jesus died on the cross to save us. We were thoroughly disgusted with the way our Christian friends treated us. It put us in mind of the barbaric ages, when people were blind to the light of truth. The girl-mediums gave ten tests, eight recognised. Mrs. Warwick at the close of her lecture told several persons where their aches and pains were, and prescribed herbal remedies for them.—D. H. G.

SOUTH SHIELDS. 16, Cambridge Street.—March 8, usual meeting. Good work done. March 13, after remarks from chairman, Mrs. Caldwell's guides gave successful clairvoyance. A short address was given by Mr. Davison's guides. A very enjoyable evening. Room full.—J. G.

SOWERBY BRIDGE.—Mr. J. Moorey spoke very well, although suffering from a bad cold; however, his psychometric delineations did not suffer, and people seemed pleased with his efforts. Miss Thorp officiated as chairman in the place of our friend, Mr. Sutcliffe, who is indisposed. Other familiar faces too were absent through sickness. We shall be glad to welcome them back.

STOCKPORT.—March 7, Mrs. J. A. Stansfield kindly gave her services, and in a good address contrasted the useful work of the poet, the artist, and the labourer in every branch of science with the mistaken energy of those who strive to maintain decaying modes of faith. Workers would ultimately become leaders, and triumph over the errors of the dead past. Good clairvoyance followed, some remarkable. Mrs. Stansfield formerly resided at Stockport, and a few friends met her and spent a delightful hour or two in the exquisite state of enjoyment so difficult to describe, but which every congenial Spiritualist will understand. March 13, Miss Pimblott spoke on questions selected, and conveyed useful information to the audience. At night she recited with effect "The Lighthouse," and in an impressive and feeling manner to a good audience dealt with "The coming of angels," bearing their messages of charity, love, and consolation. All who wished to derive benefit from angel guidance must do so with the feeling expressed by the poem of Tennyson, "How pure in heart," etc.—T. E.

WALSALL.—Dr. C. E. Anderson, of Birmingham, favoured us with an address on "Angels, their employments," to a fair audience, who were delighted with the exposition. Angels or spirits he explained lived a life of activity and not the monotonous life of the Christian's theory of singing eternally and harping. The artist would be an artist, the musician a musician, and so on, all would find their adaptability in the spheres; and develop more highly those gifts which are their natural heritage, and return to influence earth's gifted ones with their advanced knowledge. We are looking forward to another visit of the doctor to continue the subject, which contains much food for thought. Our president and committee are anxious to see more interest taken by the members in our services, more self-denial and enthusiasm portrayed, so that they may be encouraged by seeing our beautiful hall filled to hear the truths of Spiritualism. Rally up, friends, and by your presence show your love for truth and for those who sacrifice time and talent for its furtherance. Truth is worth a sacrifice. Make it.—F. G. H.

WIBSEY.—A very good day with Mr. Wainwright and Mr. Soho-field. Friends, rally round us.—A. S.

WISBECH. Public Hall.—Mr. Ward gave a splendid address, chiefly on the senses of seeing, hearing, and feeling, which was listened to by an attentive though rather small audience. Clairvoyance exceptionally good, every one being recognised.—F. W.



## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Present: 68 scholars, 13 officers. Mr. Lord opened with prayer, and Mr. Brindle conducted the marching, calisthenics, and wand drill, also silver-chain recitations, in good style. A grand session. Mr. Minshul closed with invocation.—G. E. Harwood, sec.

**BRADFORD.** 448, Manchester Road.—Morning: Circle, 45 present. A very harmonious feeling prevailed. Afternoon: Mr. O. Firth spoke on "Mercenary Ministers," and in the evening on "Unity and Diversity." Very good discourses were given to good audiences.

**BURNLEY.** Robinson Street.—Conductor, Mr. Green. Marching successfully gone through. Calisthenics led by Mrs. Howson. Prayer by Mrs. Marshall's guides. After the younger members had departed, the Liberty Group discussed on matters of progression, bringing in physiology, phrenology, clairvoyance, etc., and on the advisability of uniting together, more to propagate the cause; in the words of the poet, it is—

"In tiny moments the myriad years have formed,  
In tiny leaves and blades, mighty Nature is adorned;  
Tiny drops have worn away the flinty rock,  
Made gorgeous all the forest.  
So may our tiny efforts bring a glorious harvest,  
All doubting hearts unlock."

So may we in future work more harmoniously together, and all put out our best efforts.—J. D., sec.

**HECKMONDWICK.** Blanket Hall Street.—Invocation by Mr. Ogram. Usual programme, including marching and calisthenics, led by Master R. Hodgson and Misses Ogram and Whitehead. We have to report three more female scholars to the list, which we think is the result of Sunday afternoon's sessions. Present: 4 officers, 20 scholars.—W. H.

**HEYWOOD.** Moss Field.—Usual programme. Moderate attendance. We elected a few more officers, and hope we shall still keep progressing. Conductor, Mr. W. H. Frost; assistant conductor, Miss M. A. Pearson; leaders of groups, Misses L. Stott and M. Duckworth, Ernest Ashton and Harry Kenyon; musical director, Mr. W. H. Duckworth; leader of calisthenics, Miss M. A. Frost; class teachers, Mr. W. H. Duckworth, Misses E. Frost, M. A. Frost, and L. Stott.—W. H. F.

**LEEDS.**—Feb. 28: An excellent address by our friend Mr. Campion, "What is the World's Greatest Need?" The speaker succeeded in drawing many suggestive answers from his youthful audience. March 6: Lessons to the senior groups on "Botany, Health, and Sickness." March 13: Quite a number of excellent recitations, showing a marked improvement. Address by the conductor on "Breathing."—C. W. Y.

**LEICESTER.**—A good session. Mr. Allen, conductor, introduced Mr. Waite, a lyceumist, of Newcastle-on-Tyne, who had lately come to Leicester, and has been elected a leader. He gave his experience in Newcastle Lyceum, which was very interesting. Recitations by two of the scholars were rendered with credit. Mr. James Moody conducted calisthenics, and delivered a short address upon the "Religion of the Lyceum," speaking of the return of spirit bands assisting leaders and children to higher efforts, and inspiring them with more love and sympathy.

**MANCHESTER.** Collyhurst Road.—Very good attendance. Invocation by Mr. Fletcher. Recitations by Misses Lottie and Pollie Whitehead, Annie and Emily Pollock, and Masters Bertie Whitehead, Dicky Haggitt, and Harold Hayes. Usual course gone through very well. We purpose next Sunday (the 20th) to have a special collection for the benefit of the widow and family of the late Mr. E. Kelly, of Salford.

**OLDHAM.** Bartlam Place.—Open session. Conductor, Miss Halkyard. Recitations by Misses E. Fielden, A. Ward, L. A. Drinkwater, L. Fielden, L. Moores, C. Harrop, L. Shephard, and Masters S. Ashworth and Frank Shaw. Duets by Misses Shephard and Entwistle; also Misses Fitton and Halkyard. Marching and calisthenics successfully gone through. Mr. White, late of Australia, gave some interesting remarks on the Lyceum work over there. Good attendance. Closed by Mr. White. Evening: Duet by Miss Fitton and Mr. Britland. We had the pleasure of hearing Mr. White lecture for the first time in Oldham. His address on "Spiritualism as an Ideal of Life" was highly appreciated.

**OPENSHAW.**—2 p.m.: Invocation by conductor. Usual programme of recitations, musical readings, marching, and calisthenics. We had a few good recitations from the children, and are looking forward to a startling Lyceum open session on the last Sunday in this month.

**PENDLTON.** Cobden Street.—Morning: Opened by Mr. Crompton. Usual programme gone through in an excellent manner. Recitation by Annie Winder, and a reading by J. Heason. A class was formed, and Mr. Crompton answered a few questions on various topics very clearly. Closed by Mr. Crompton. Afternoon: Opened by Mr. Crompton. Usual programme. Recitations by Annie Winder and Margaret A. Moulding. Marching and exercises well done. A pleasant day. Prayer by Mr. Moulding. Next Sunday morning, Mr. R. White, of Stockport, will address the Lyceum friends. I hope a large number will put in an appearance.—J. J.

**STOCKPORT.**—In spite of the arctic weather there was a fair muster. The writer opened, conducted, and read from the current number of *The Two Worlds* "The Reason Why" (a capital article, which would make a useful lesson for Lyceums everywhere). The work of the session was divided, Miss S. J. Cox and Masters T. and A. Bolton creditably taking the chain recitations. The secretary, Mr. T. Halsall, a regular attendant, arranged for the marching, which, with the calisthenics, was well done, and led by Miss Cox. The chain march was perfect. A thirty minutes' music lesson by the organist, Mr. G. Halsall, brought a pleasant session to a close.—T. E.

## PROSPECTIVE ARRANGEMENTS.

**BATLEY.** Wellington Street.—March 26, public tea, at 4-30, and entertainment. Tickets for tea and entertainment, 6d. and 4d. After tea, 3d. Old friends and new, come and help us.

**BOLTON.** Knowsley Street Central.—March 20, our friend, E. A. Verity, of Oldham. 2-30, "Spiritualism an Impeachment of the Churches." 6-30, "How Parsons Treat Spiritualists, and why"—a reply to the Rev. Thos. Ashcroft, by a clergyman's son. Spiritualists and friends, who desire to hear these lecturers, come early. We expect the room being crowded to excess. Everybody welcome, and all seats

free. A public tea party on March 26, in aid of furnishing our new hall. All provisions freely given by members. Tickets for tea and entertainment, 8d.; children, 4d. A humorous and interesting entertainment by the Lyceum members, concluding with dancing and various games. Everybody welcome.—H. H.

**BRADFORD.** Boynton Street, West Bowling.—Monday, March 21, at 7-45: Mr. G. A. Wright's popular lecture, "Woman, her place and power," for the benefit of the society.

**BRADFORD.** Walton Street, Hall Lane.—March 20, at 11: Developing circle. At 2-30 and 6-30: Mrs. Bentley; also on Monday, at 7-45. Clairvoyance and psychometry. Professor Rowling will examine heads privately for 6d. each, for the benefit of the church, in the tea room. Saturday, March 26: A grand concert by the choir and a number of friends who have volunteered. Songs, glees, recitations, and stump speeches; also a laughable dialogue. Commence at 7. Admission 3d. each.—T. R.

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

**BURNLEY.** Guy Street.—Saturday, March 26, a potato pie supper will be held in aid of the debt on the building.

**BURNLEY.** Hammerton Street.—Saturday, March 19: The married ladies will hold a grand social evening. Commence at 6-30. Tickets 6d. Refreshments at reasonable terms. For the benefit of the sale of work. Any one wishing to contribute to the above or the building fund, however small, will be thankfully received by the secretary, Mrs. Woodward, 13, Hartley Street, Burnley Lane, or by the treasurer, Mrs. Holt, 45, Crowther Street, Burnley Wood.

**CARDIFF.**—23: "Liberty and Order *versus* Law and Disorder," by Mr. W. P. Chapman.

**COWMS.**—Saturday, March 19, Mrs. Summersgill will lecture in our room to women only, at 6-30.

**HALIFAX.** Winding Road.—Preliminary announcement. A grand bazaar and sale of work on Good Friday, April 15, at 2 p.m., opened by Mr. and Mrs. Goldsbrough, of Bradford, and on Saturday by Mr. J. Armitage, of Batley, to be continued on Easter Monday and Tuesday. High class entertainments will be given in the rooms adjoining. A refreshment stall will be provided. Admission: season tickets, 1s. 6d.; Good Friday, all day, 1s.; Saturday, all day, 6d.; Easter Monday, 2 until 6, 6d., after 6 p.m., 3d.; Easter Tuesday, open at 6 p.m., 3d.

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

**LONDON.** King's Cross, 184, Copenhagen Street, London, N.—April 17 and 24: 10-45 a.m., a private séance will be held on each date in the above hall. Medium, Mr. Horatio Hunt. Intending sitters will please apply for tickets, 1s. each, to the secretary, Mr. T. Reynolds, by post or at the meetings, as the number is limited to ten sitters at each séance. April 17, at 6-45, Mr. H. Hunt will lecture on "The Limits of Human Responsibility." Admission free. April 24, séance, 10-45 a.m. At 5 p.m., reception and tea party. Tickets 6d. We hope members will make this meeting a success. At 7 p.m. Mr. H. Hunt will lecture on "Different orders of Ghosts." Admission free.

**LIVERPOOL.** Daulby Hall.—March 20: Mr. J. J. Morse. 11 a.m., "Spiritualism, Sensational or Educational." 6-30 p.m., "Free Trade in Truth." Monday at 8, Mr. J. J. Morse, Answers to Questions. Wednesday, March 23, Debating Society at 8 p.m.

**MACCLESFIELD.**—March 20, at 2-30 and 6-30, Mr. Victor Wyldes. March 21, 7-45. March 27, 10-30 and 2-30, Lyceum, 6-30, Miss Pimblott. April 3, Choir Anniversary, 2-30 and 6-30; thorough musical services. Miss Pimblott will give short addresses, and Miss Janet Bailey, clairvoyance.—W. P.

**MANCHESTER.** Debating Society, Vegetarian Restaurant, 5, Fountain Street.—22, Mr. Morse, "What Position should Spiritualists take on Capital Punishment?"

**MR. J. HOPCROFT** writes: I am booked for Oldham on the 14th of April, and Burnley on April 24th, and having open dates from 14th to 24th shall be pleased to arrange for a few séances in private homes. All letters hereon to be sent to the care of Mr. E. W. Wallis, Editor of *The Two Worlds*, 73A, Corporation Street, Manchester.

**NORTH SHIELDS.**—Annual tea and dramatic entertainment on Good Friday, April 15.

**NOTTINGHAM.** Albert Hall, S. Lodge Room.—Professor Timson, at 8, on Saturday, March 19, Palmistry, Phrenology, and Psychometry, with experiments. Admission, 6d. and 3d. Sunday, March 20, at Masonic Hall. 10-45, "Bible and Spiritualism." 6-30, "Evolution of Spirits." Collections.

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

**OPENSHAW.** Granville Hall.—Wednesday, March 23, Mr. Rooke will lecture on "Phrenology." Speakers willing to assist us in making our week night meetings a success will oblige by corresponding with W. Pierce, 36, Neden Street, Openshaw.

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

**STOCKPORT.**—Saturday, April 2, quarterly social, with special entertainment by the Lyceum; ham tea at 5-0 p.m. Adults 9d., children 6d., entertainment only, 4d.—T. E.

## PASSING EVENTS AND COMMENTS.

**BIRMINGHAM** is well represented in this number by Mr. Wyldes and Mr. Owen.

**THE** Oxford ghost story referred to last week was, as we surmised, a plant by an undergraduate, who, by the aid of a string and a stick, caused the disturbances.

**A "RECORD" MEETING.**—That is what the demonstration on Saturday will undoubtedly be. Friends are coming from far and near. Contingents are promised from Ashton, Bolton, Oldham, Stockport, Macclesfield, Rochdale, and other places. Tea at 4-30.



MR. H. HUNT will visit London and hold a series of meetings. He will speak on March 27 and April 3 at 102, Camberwell Road.

MR. ROOKE is a fine speaker and deserves encouragement. He should be kept constantly busy.

MR. R. WHITE, of Stockport, is spoken of as an able, thoughtful, and interesting speaker. Keep him employed.

WE WILL SUPPLY the 12 numbers of *The Two Worlds* containing the complete Prize Story, "On the Wild Cornish Coast," post free for 1s.

THE ASHTON HERALD makes a quotation from Rev. P. Dean's sermon in reply to Rev. Ashcroft, and publishes a long letter from a correspondent who narrates some interesting personal experiences.

"THE BLACKPOOL TIMES" is all alive with correspondence on "The Good, Old Gospel," "Science and Theology," &c. Mr. Ainsworth contributes a letter nearly two columns long, which is a scathing reply to the Rev. Casstles.

NORTH-EASTERN SPIRITUALISM has an enthusiastic worker in Mr. J. Clare. Messrs. R. Grice, Lashbrooke, J. Rutherford, W. Westgarth, and J. Wilkinson, are all active and earnest platform workers, who have our best wishes.

YORKSHIRE FEDERATION.—At the monthly meeting of the Yorkshire Federation, held on Sunday, March 13, it was resolved "That our best thanks be given to the members of the late Eccleshill Society, for the donation of 15s. received from their late secretary."—M. Marchbank, sec.

ASHTON Spiritualists have formed a society with about three dozen members. They are on the look out for a larger room. The National Federation work thus bears good fruit. Another visit by the propaganda committee will shortly be made.

"THE MANCHESTER GUARDIAN," March 15, had a fair notice of Miss Florence Marryatt's book, "There is no Death." It says that in the Middle Ages she "would have run considerable risk of being burnt as a witch; nowadays she must be content to be pronounced a most exceptional medium."

THE UNSEEN UNIVERSE is to be the title of a monthly magazine to be published and edited by Mrs. Emma H. Britten. It will be devoted to Occult Science and Spiritualism, and will consist of 50 pages, price 6d. We trust it will have a large circulation. Address, The Lindens, Humphrey Street, Cheetham Hill, Manchester. The first number will be issued on April 2nd.

DRIVEN FROM HOME BECAUSE OF SPIRITUALISM.—An intelligent young man and his sister called upon us this week, and informed us that they had been driven from home by their Christian parents because they were Spiritualists. They have our best wishes in their brave effort to win their own way in the world. Evidently intolerance and bigotry are not banished yet.

YEADON. Town Side.—A good day with Mrs. Mercer. Striking clairvoyance; good discourses (never heard a better in the evening from our platform). We had not a very good attendance at our tea and entertainment, given by our Bankfoot friends, but there was very good singing and reciting. Our thanks are due to them, and to Mr. Emmott for presiding, Mrs. Senior being unable to come.—J. W. C.

AN OMISSION.—We thought we had worked in the names of all the Spiritual journals of this country and America in our leaderette on "A neglected duty," but there was an omission after all. Spiritualism looks to the children for its future standard-bearers, and we would not for a moment slight them. *The Lyceum Banner* should proudly float aloft at the head of our army, alongside the angels' Banner of Light.

IS SPIRITUALISM DEVIL WORSHIP, DANGEROUS, AND WICKED? is the heading of a lively correspondence now raging in the Macclesfield paper. This is practically an outcome of the *National Federation Meeting*. The Y.M.C.A. have taken the matter up. Mr. Pimblott has a capital letter in reply to one Mr. Corry, so also has a correspondent who signs himself *Alpha Rho*.

THE BIBLE CHRISTIAN CHURCH young men's class at Woodbine Street, Cross Lane, Salford, heard the claims of Spiritualism put forward last Sunday afternoon, by Mr. E. W. Wallis, who was complimented for his presentation of the case. Rev. Clark and another gentleman opposed, and Mr. Wallis summed up in reply. An enjoyable afternoon was spent, and an open invitation is extended to Spiritualists for next Sunday at 2-15, when the discussion will be continued. Speakers will be wanted, Mr. Wallis is unable to attend.

MIND AND MATTER was the subject for discussion at the Manchester Conference at Fountain Street last Tuesday, opened by Mr. Wallis. Mr. J. B. Tetlow was chairman, and supplemented the introduction with some suggestive and interesting thought relating to some striking psychometrical experiences illustrative of the subtle conditions of matter and the abilities of mind to perceive them. Messrs. Crutchley, Boardman, and another took part in the discussion. A most instructive evening. Mr. J. J. Morse next Tuesday, the last meeting this session.

PRESENTATION.—On Friday, Feb. 26, there was presented to Mr. C. W. Young, president of the Leeds Spiritual Institute, a photographic portrait group, set in a handsome and unique frame, of the officers and members of the children's Lyceum, meeting at the Liberal Club, Leicester, as a token of esteem and kindly remembrance of the position he formerly occupied as conductor of that Lyceum. Mr. Young desires to convey his best thanks to his old friends, and to assure them of the high value he sets upon the happy form their presentation has taken.

BRADFORD CENTRAL ASSOCIATION Lyceum gave their second free tea to about 350 poor children at the Milton Rooms, on Monday, March 7. The first was given on February 15, when a similar number were entertained. The tickets were distributed by the Lyceum members and the committee of the Bradford Cinderella Club, the recipients being of the very poorest class in all parts of the town. The fund not having been exhausted by the first tea, it was decided to give a second, the members considering that as the money had been collected expressly for a free tea for poor children, they could not conscientiously use it for any other purpose. Both teas were followed by entertainments at which many of the children assisted, Mr. Hepworth, of Leeds, kindly gave his services at the second, and his comic character songs, &c., caused great amusement, and were highly appreciated both by the children and the many friends who had come to assist. The members of the Lyceum worked hard in the affair both in collecting money and also in the providing of the tea, and as the president of the Cinderella Club said "the affair reflected great credit on them." [Too late last week.]

LONDON MISSIONARY SOCIETY has netted somewhere about £10,000 from the week's self-denial practised by its friends. It is somewhat doubtful if this is an unmitigated good. Many shopkeepers will have suffered in consequence, and we doubt if the "Heathen" will be much better in the long run.

SILVER WEDDING CELEBRATION.—Mr. and Mrs. S. Brearley, late of Brighouse and previously of Rochdale, now of Nottingham, entertained a party of friends on March 9th to "keep" their silver wedding. We should have been there had it been possible, and eaten a piece of "cake," at the same time extending thought waves of congratulation and hearty good wishes to our old friends.

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

PERSONALITIES IN THE PULPIT.—Speaking at the Lancashire Congregational Union meetings held at Preston on Wednesday, the Rev. T. J. Hosken, of Westgate Chapel, Burnley, said he did not think a minister was called upon to be personal in his pulpit, and he should speak with much caution and let wisdom guide his words. A great deal of the hostility of the layman and a great deal of the wild talk of the pulpits arose from ignorance.—*Burnley Express*, March 12. [One is inclined to wonder how much influence the apology to Mrs. Britten, published the previous week, had on Mr. Hosken's mind in making the above statement?] ]

TO CORRESPONDENTS.—Mrs. Greenwood: The anniversary demonstration will be a big success; no doubt about it. Hope to see you. All well.—Jas. Clare, C. E. Wheeldon, J. H. Owen, Mr. Beattie: Many thanks. Will use as soon as possible. No fear of running short. We are being plentifully supplied.—Paul: We do not know of any book which will tell you "how to become a medium." Could you not join a good circle?—C. W. Young: Yours welcome. Should be glad to see your article.—Jas. Burdin: Yours received. The subject has been pretty well threshed out, and must rest for a time. Let every one be fully persuaded in his own mind, and "go ahead."—W. Dawson: Your verses show promise of better things to come. It would be unwise to publish until further development gives even better results.

THE NORTH-EASTERN FEDERATION OF SPIRITUAL SOCIETIES, comprising Tyne Dock, Felling, Gateshead, and North Shields, have happily completed their arrangements for supplying speakers to each place, with a force of 17 ladies and gentlemen of ability, zeal, and experience; thus we are saved the trouble and expense of correspondence, and sometimes without result in securing platform supplies. With our present organisation we anticipate good results. The societies are pleased with the arrangements, as they are calculated to promote a fraternal feeling, and destroy the isolation which, to a great extent, prevails amongst Spiritualists. We should like if more societies in the district would amalgamate with us, for such unity will promote individual and collective strength. The societies constituting the Federation will hold their quarterly meeting in the Hall of Progress, Felling, on Sunday, March 27, at 2-30 p.m., and we cordially invite representatives from other societies who may wish to join, or seek further information relating to the matter.—T. Wright, hon. sec.

A PAINFUL EXPERIENCE AND A SUGGESTION.—I think it is high time some method was formed for the benefit of Spiritualism at large, and the convenience of individual Spiritualists, better than the present working system affords. Recently a child of mine passed to the summer land, and, being a Spiritualist, I was wishful her body should be interred in the Spiritualist manner. Knowing well that some hundreds of persons would be thronging round the open grave, I felt it was my duty to engage someone to officiate who was capable of clearly setting forth, in a truly representative manner, that philosophy of death and immortality which Spiritualism, with reason and knowledge combined, can alone set forth. To this end, therefore, I wrote and telegraphed to four different mediums, tramped up and down the town of Sheffield from one house to another, and could not procure, either for love or money, normal or abnormal speakers to officiate over the loved remains of our darling child, and, as a last resource, had to obtain the services of a Unitarian minister, whose allusions to Christ and the last trumpet were anything but agreeable to our ears. Now, I do not mean to say that any of the mediums and speakers—and I communicated one way and other with nine different persons—could comply with my desire without endangering their several occupations, but I do think that if Spiritualists would awake to some system, say, in locating a representative Spiritualist medium or normal speaker in districts—say, of four societies—with a fairly good remuneration, the cause could thus be defended against attacks both through the press and from the platform, and help, by an active visitation, to keep members together, and, being ever on the alert, to extend into outside places our noble cause, and be at hand, ready and willing, independent of taskmasters, to save the worry and expense that under the present very imperfect system I and many others have experienced.—HOPEFUL [We received a telegram on Tuesday last. Had it been any other day of the week we might have managed to oblige, but it is not possible to leave on that day.]

#### IN MEMORIAM.

It is with regret that we have to report the passing away on Monday, March 7, of one of our members, Mr. George Booth, Oxford Street, Higher Audley, Blackburn. His mortal form was interred at the Blackburn Cemetery, Friday, March 11. The guides of Miss Murray offered up invocation in a very touching manner at the house. Mr. Booth was 37 years of age, and has long been a sufferer from general weakness.—G. E. H.

It is with regret we record the passing-on of our friend and brother, Frederick Roberts (19), of Burnley, on March 5th. But a few days before he was a healthy young man; his sufferings were brief but severe. He was a quiet and loving young man.

Oh, not in cruelty, not in wrath,

The reaper came that way;

'Twas an angel that visited the green earth,

And took our friend away.

In memoriam of Christina Collinson, just arrived. Too late. Next week.



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