

# The Two Worlds.

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## ESOTERIC CHRISTIANITY AND SPIRITUAL RELIGION.

AN ADDRESS TO THE CHRISTIANS.

(Read before the London Spiritualist Federation by  
A. F. Tindall, A.T.C.L.)

IN thus addressing ministers of religion and broad-minded and truth-loving Christians, it is advisable to state my reasons for so doing. Materialism daily advances, and the belief in miracles fades away. It is not the crude Materialism of so-called Freethinkers, so much as that more subtle form within the churches, which is most powerful. The clergy and Christians generally have lost belief in a Spiritual side to Nature. Many writers seem ashamed of giving credence to the supernatural, and the hope of a future life dies out before the discoveries of science. Such works as "The History of Rationalism" and "The Conflict between Religion and Science" show us how Catholic Christianity, which had nearly stifled freethought, paled before the inevitable reaction when science began to recover from the torpor of the middle ages. The chaos of a universe ruled by miracle disappeared before the reign of law and order. The astronomer gazed into the heavens and proved that the universe was subject to law. The geologist and other scientists showed how all things and man himself were evolved. Evolution, not creation, was the cause. In this marvellous universe of invariable law and order there was found no room for the pantomimic devil or the Jewish God to disport themselves. And from denying the possibility of interferences in the order of Nature, science advanced into the moral and intellectual spheres. She dissected the brain, and finding no soul, declared the phenomena of life to be due to the laws of heredity and surroundings.

Thus man is reduced almost to an automatic machine. Religious teachers feel the pressure of these ideas, and thus Materialism palsies their faculties, making the clerical office a mere profession; and their lives one long struggle between the scepticism of their inner convictions and the outward professions they are forced to maintain. Now just as the mediæval Catholic supremacy of Exoteric Christianity was a hideous evil, whose effects are not yet exhausted, so the intense reaction into Materialism, if unchecked, will bring in its train the scarcely less evils of an automatic Socialism in the present life and a blank future; a universe merely a machine, pitiless and inexorable, from which is eliminated any Divine Guidance or Power making for righteousness. Is there no remedy for this? Many nostrums have been tried. There is the Roman Catholic remedy: "Reason is a blind guide, throw it over. The greater the absurdity the more reason for belief." But the answer is, Too late. Look at the clock of Progress. This is the nineteenth not the fifteenth century. There is the remedy of the Puritans, as obtaining in its strongest form in the Salvation Army. This is a spasmodic revival of Exoteric Christianity. It may obtain amongst the ignorant, but directly these get the slightest education outside their charmed circle, away goes their faith. A Bible plenary inspired, notwithstanding its errors scientific and historical; a fall of man, against the facts of evolution; a blood atonement, the Divine intelligence taking the form of man and dying to satisfy his own

peculiar ideas of justice—these exoteric dogmas cannot stand the test of nineteenth-century education. It may seem presumptuous in me to offer a remedy where so many professional religionists have failed, yet if we have a truth which will benefit our fellows, it is our duty to make that truth known.

Being desirous of finding truth, and having found no comfort in the exoteric forms of religion, my attention was drawn many years ago to occult subjects. I investigated Spiritualism, Theosophy, and other forms of the occult; and though I came across a large amount of folly and fraud, I found that beneath all this there was a substratum of real psychic phenomena, and obtained most of the forms of mediumship in my own person while sitting alone and in the *light*. I tested the phenomena by all the different scientific explanations, and found that none of them covered the whole ground. I became convinced that Spiritual intelligences did communicate, and that they were neither the shells of the Theosophists, nor devils, as some Christians suppose, seeing that I experienced great *good* both physically and mentally through their ministrations. I also found that the human spirit while embodied can develop extraordinary occult powers. These manifestations were but preliminary to much more extraordinary phenomena. The first of these was the advent of a spiritual intelligence whom I call my spirit guide. As this influence permeated my soul, my religious ideas became spiritualised, and I received many extraordinary teachings. I came into communion with various distinct orders of Spiritual intelligences who are working for humanity. These spheres may be indeed called Christ-spheres, not as being the abode of any *one* exalted personage, but being the quintessence of the influence of the Christ-spirit, which was poured forth at the birth of Christianity, and which inspired the seers of all times. I confess that this guidance is a deep mystery to me, and is not fully explained. Whether it ever will be while I remain on earth I do not know, but that it is a great and good influence I am profoundly convinced.

I have been taught that at its origin Christianity was but one manifestation of the Spiritual religion now coming into the world. There have always been inspirational messages from higher spheres to man. There was a message in the old Greek adoration of Nature, for is not Nature the only revelation of the unknown Divine Power? Again, in Buddhism there was another message, a message against idolatry, against the "personal god" idea, a message against cruelty, against believing alone in things seen, an occult message relating to the Spiritual evolution of man. In Christianity too there is a message, a message of love. Strange that it has been made a religion of the direst hate, the most wanton cruelty, the most revolting tyranny. Yet in condemning the acts of a bigoted priesthood we must not go too far. Let us recognise the spirit of benevolence, kindness, and justice, which certainly obtains amongst some religious people. And let us recognise that many clergymen wish to be progressive. Pressed as they are by the facts of science and the doubts such facts call forth on the one hand, and the necessity of earning their livelihood and the fear of losing social status in the eyes of a bigoted congregation on the other, let us realise their difficult position. The Spiritual religion comes to all in love and kindness. We have had enough of persecutions, Spiritualism comes as a friend and consoler. Now what shall be done for these? What will be the future of their religious organisations when the facts of Spiritualism are recognised? Some will say, Sweep them all away. But it would seem better if we could permeate all with a new spirit, gradually destroying the evil

and letting the good remain. Let us show them that Christianity is *exoterically* false but *esoterically* true. The explanations given by clergymen, mere men of book-learning, are often false, but when spiritually discerned, grand truths underlie the Christian verities. We appeal then to the educated, to the scientific, to the ministers of religion, to examine our phenomena, to weigh patiently our facts. We tell them it is not a Devil of anarchy, of revolution, of political folly that has entered the world through our séance rooms, but rather an Angel of Light, a Messenger of Divine Love, the Messenger they have long waited for, at whose touch the black cloud of horror surrounding their religion shall vanish, and they shall see that underlying it is the pure Message of Divine Love which the Spiritual religion is re-stating in this our age. Let us impress upon ministers to throw aside dogmatism, to try and understand these things. It is no use throwing texts of Scripture against facts. The Bible is *exoterically* false but *esoterically* true. Therefore, let not the way be blocked by ignorance which can only be excused amongst the uneducated, such as the Salvationists. Let none say, Spiritualism is a delusion of the devil. The amount of good springing from it disproves such an assertion. Let them take care, lest, as it was said of old, they fight against God. This is indeed the "Spiritual Truth" which is being revealed, and which was dimly prophesied by the ancient seers. It is to be hoped the Christian Church will learn wisdom from the past. Let Christians remember how many good movements they have fought, how many new truths opposed, through clinging to exoteric interpretations of Spiritual mysteries. Let them cease to obstruct the car of Progress. They will find in the Higher Spiritualism the key to the Spiritual Mysteries, and a heaven-sent weapon to demolish Materialism.

[We gladly print Mr. Tindall's thoughtful paper, but must dissent from his use of the word Christ. We do not believe in the word-jugglery about exoteric and esoteric. Why make Love and Christ synonymous? The Love-Spirit is an element of human nature, and no more *Christian* than Buddhist. Why pour the new wine into old bottles? If you *mean* Love say Love, not Christ; then everybody will know what you mean.]

### NORMA.—A RETROSPECT.

(Prize Story No. 2.)

BY ANNIE E. FITTON.

#### CHAPTER VIII.

I FOUND I was not the only one to notice the change in Philip to which I have referred.

I saw my father watching him curiously more than once, and was not surprised when he questioned me about him.

"What is the matter with Philip, Norma? He does not seem himself, and he looks far from well."

"I don't know, father; something is troubling him—some secret anxiety or other."

"But what can it be? Is he in love, do you think?"

I laughed. That solution of the problem had not occurred to me. "No; love will never affect Philip in that way."

"It has a very sobering effect upon some minds," said my father, with a quiet smile; "but get to know, if you can, Norma, what ails the boy. He may resent your questions less than he would mine. He is out a great deal too, and later than is seemly for such a regular thing," glancing at the time as he spoke.

It was some days before I found the opportunity I sought. Philip was out so much, and when he was at home we were never alone for many minutes together. I began to think he was avoiding me, which augured ill for my success.

I had no liking for playing the inquisitor, and had little hope of getting any satisfaction from Philip. It pained me to see his bright face clouded over, and a strained gaze in his eyes, which told of sleepless nights and a disturbed mind, though he denied both when I asked him, and displayed an irritation and a shortness of temper which warned me to be careful, or a breach between us might be the result.

"You need not be vexed, Philip. Can I see you looking ill and not care?"

"I am not ill, Norma; it would be better if I were," he muttered.

"Then there is something wrong. Dearest, can I not help you?"

"You help me! You little know what you are asking. No one can do that. I have been a fool and worse, and must pay for my folly, as fools must sooner or later."

There was a concentrated bitterness in his tone that alarmed me as much as his words. I was hesitating in what way to answer him when he went on: "Don't question me, Norma. I can tell you nothing—nothing." What could I say? I could not force his confidence.

"You can tell me one thing, Philip. Has Mr. Sheldon anything to do with your difficulties?" His head sank on his hands, and when he raised it I was startled at the expression on his face.

"Norma, he is coming to-night; be civil to him for my sake."

"Then you are in his power? Oh, Philip!" I felt my own face blanch at the thought, and I turned away, feeling more wretchedly miserable than I ever remember to have felt before.

"Not a word of this to any one, Norma, if you love me."

"Not even to father?"

"Not even to him. Promise me," said Philip, grasping my hand in a feverish anxiety he made no effort to conceal.

"Of course, if you wish it, Philip; but he will see something is wrong."

"You must evade his questions. What I have told you is in confidence, remember."

The rest of the evening passed as in a dream—its incidents I could never afterwards recall with any approach to clearness. I think Mr. Sheldon must have noticed a strangeness in my manner, for his eyes followed me about, though he seldom addressed me, for which, in spite of my antipathy, I felt grateful.

His visits after this became more frequent. I ceased protesting against them, simply enduring them, and absented myself from the room as much as I dared, but on my return Philip's eyes would meet mine with a mute reproach which I could not bear to see. "What could he have been doing?" I asked myself, in despair of arriving at any solution of the problem. I looked in vain to see the cloud lifting from his brow, but it rather deepened than otherwise, save when dispelled by a reckless gaiety which failed to deceive me.

My father's questions I managed to evade. I had no wish to betray even half-confidences, but I chafed at the secrecy in which I was involved, doubting whether such reticence would serve any good purpose. If, as Philip admitted, he had drifted into some entanglement, monetary or otherwise, it was better the fact should be known rather than for want of a little timely aid he should sink deeper into the mire; and who so fitting as his father, who, always indulgent, might be trusted to help him if any one could, and who had no slight claims upon his son's confidence. I tried to make Philip see the thing in this light.

"I cannot, Norma; do not press me. My own folly has led me into the scrape, and I must struggle through it in the best way I can. How can I tell my father that his son has disgraced himself? A nice confession to make! No, I must fight it out, though Heaven knows what the end will be!"

I had been looking forward to spending a few weeks in the summer with an old school-fellow whose home was in one of the loveliest parts of North Devon. It was a long-promised visit, but when the time came for making my arrangements I hesitated whether it would be better to postpone it, being so much worried about Philip. I said something of this to him, but he would not hear of the visit being deferred.

"Go by all means, dear; you can do me no good by remaining. You need a change. The Devonshire air will blow the cobwebs from your brain, and the roses into your cheeks. You are looking quite worried, and all for your worthless brother, who is not worth troubling about."

The dreary, hopeless tone in which this was said pained me exceedingly.

"Never worthless to me, Philip, my darling!" I exclaimed, passionately. "Surely you know me better than to think that?"

"Forgive me, dear. I know what a faithful little soul you are, and always have been. I remember as a boy I always had one staunch friend and devoted admirer. I think you spoiled me, Norma—set me up on a pedestal and worshipped me, and now the idol is defaced. It was only of common clay, you see, after all. What a selfish little animal I was in those days! How complacently I accepted your devotion quite as a matter of course, and as my right, as a



lord of creation in embryo. And yet I was not fit to tie your shoe, Norma. My boasted superiority was a sham—a fraud."

"You shall not libel yourself so," I exclaimed. "What unwonted fit of humility possesses you, Philip? You will be too good to live soon!"

He actually laughed—the first time I had heard him for many a day.

"Ah! well, I've not got to that stage of my career just yet. When are you thinking of going, Norma?"

"They want me in a fortnight. Catherine says the country is looking lovely now."

"You'll give my love to her—our fair Devonshire beauty."

And so it was settled that I was to go. I was longing to get away from London; the country of which my friend had written such glowing accounts, lured me with its many voices; the thought, too, of escaping Mr. Sheldon and his civilities was another weight in the scale.

He seemed to have established himself as the family friend, and, though I chafed at his visits, I was powerless to prevent them.

So one balmy morning towards the middle of June witnessed my departure for the West country. Raymond found time to see me off, supplied me with enough literature to last three times the distance, and tipped the guard, who took me under his wing in fatherly fashion.

I accomplished the journey without any mishaps, and received a warm welcome from my friend Catherine Mayne and her people, who showed me true Devonshire hospitality, and spared neither time nor trouble to entertain me.

I was taken to all the places of interest in the neighbourhood, of which there were many—Bideford, with its breezy quay, suggestive of the old Elizabethan heroes with whom Kingsley's stirring romance has invested it; Ilfracombe, with its wide outlook; and Clovelly, a haunt for artists, and the place in which to dream away, not one summer afternoon, but many. I was shown these and other charming spots, of which that lovely county can boast; drove enraptured through winding lanes, between hedges festooned with honeysuckle and starred with dog-roses; was regaled with strawberries and feasted upon cream. What could I desire more?

The weeks slipped away in rapid succession; the summer foliage darkened as June made way for July, and the orchards began to show substantial promise of a rich autumn.

I began to feel that I must tear myself away from my kind friends, and face the city heat and turmoil, which would not gain in attractiveness by contrast with the scenes I should leave behind.

But home is less a thing of surroundings than of personalities, and, much as I had enjoyed the beauties of Devonshire, I was getting anxious to return. I had heard regularly from Raymond, but very irregularly from home. Neither my father nor Philip were good correspondents, and their letters told me nothing I cared to hear, and there was a tone in Philip's brief notes which warned me that I should find his affairs as unsatisfactory as when I left.

My return had been finally arranged for the third week in July, and in the meantime Catherine determined to make the very most of the remaining time, and every day was mapped out with a view to my pleasure—excursions alternating with tennis, and pleasant social evenings bringing each day to a happy close.

The week previous to my intended return we had had a most enjoyable excursion to a lovely little bay some ten miles from my friend's home. The weather had been favourable—not too hot, with a breeze from the Channel which made walking a delight, and a scramble over the rocks not too fatiguing. The little bay, guarded by jutting rocks, made a pretty picture as the mellow evening light lit up its peaceful waters, and the western sky made a gorgeous background with its glory of amber and faint lines of crimson.

Reluctant to leave, we lingered until the sun dipped below the horizon, and the lovely colouring faded, and then drove home in the twilight, inhaling the flower-scented air, and feeling the subdued influence which a summer evening brings with it.

The next morning we awoke to find a change in the weather—dull, heavy, and oppressive. A weight seemed in the air, and a weight was undoubtedly on my mind; a gloomy foreshadowing of evil haunted me throughout the day with a persistency I was unable to shake off. Catherine rallied me upon my quietness, and I tried vainly to rouse myself. Thoughts of home and of Philip took possession of

me, and I began to regret that I was staying until the next week, and to devise some excuse for shortening my stay.

I retired early, hoping to sleep off my depression, but the drowsy god was not to be wooed. Open-eyed and miserably restless, I lay counting the hours until dawn, and then fell into an uneasy slumber, disturbed by dreams in which Philip seemed to look imploringly at me, his hand raised in a beckoning gesture I vainly tried to obey.

I awakened suddenly, with the chilly feeling that the early morning brings with it, and a vague consciousness that I was not alone. The form with which I had been familiar from childhood took shape at the further end of the room, and slowly approached. Too familiar with such visitations to feel any alarm as the figure advanced, its filmy draperies sweeping the floor, I met, as I expected, my mother's gaze. But the smile which usually lit up her face was absent; her eyes, sad and imploring, seemed to read my very thoughts.

"You must go home, Norma—Philip needs you—lose no time, or you may be too late!" The words fell softly yet clearly upon my ear.

"What is it?" I gasped.

"I cannot explain. God help my poor boy!—and you, Norma, you can help him too."

Never can I forget her look as she thus appealed to me. A moment more and she had vanished as imperceptibly as she had come. What did it mean? What could it mean save trouble to Philip? and I at such a distance from him, and, as I knew, no available train for hours.

The thought stirred me to action; lie still I could not. I could make my preparations—anything was better than inaction.

Dressing with feverish haste, I gathering my belongings together, packed my trunk, donned my travelling gown, and then, glancing at my watch, found it was early yet—but a little after six o'clock. More than two hours to breakfast! How should I get through them?

I must go out. The garden lay temptingly beneath my window. Beyond stretched a fair sweep of country, wooded and undulating, while to the left the Taw wound its way like a silver streak. How lovely it all was! There had been rain in the night and everything was dewy and sweet, as only morning air can be.

Slipping quietly downstairs, I let myself out of the house, and then tried to walk off the torturing uneasiness and grim foreboding, which, like a tight hand, gripped my heart.

How was I to explain my sudden departure? that thought kept obtruding itself.

My friends were not Spiritualists, but we had had some discussion on the subject, to little purpose as far as they were concerned. They viewed it with a polite incredulity, which of all moods is perhaps the hardest to impress.

Cultured and intelligent though they undoubtedly were, they seemed unable to grasp the fact that Spiritualism was other than a form of modern necromancy—a union between western supernaturalism and eastern mysticism—which appealed only to their wonder and their sense of the ludicrous. That such a subject could possibly repay serious inquiry, or be worthy of investigation on philosophical grounds, had not yet dawned upon them.

Adopting the usual and convenient plan of relegating everything outside the pale of known natural laws to the dim and elastic region of the so-called supernatural, my friends and others of the same way of thinking miss the beauty of the thought upon which the Spiritualist relies, that nothing can be truly supernatural if by that is meant outside the pale of law. And considering the advance which has been made in the discovery of the forces in operation in this world of ours since—to go no further back—the law of gravitation was discovered, may we not reasonably infer that other forces may be in operation with which we are not yet in touch? And if, as an eloquent present-day writer has forcibly argued, the laws which govern the natural world govern the spiritual also, the two worlds become united in a bond which neither materialism nor bigotry are able to divorce.

There is a beauty and a force in this theory—speculative though it be—which appeals to me with a charm which familiarity cannot lessen and disbelief cannot shake. Once fairly grasped, the spiritual world looms clearer upon our mental vision, becomes less a thing to be accepted, and then politely shelved as having no practical bearing upon this life, until death has claimed us for his own, and we too have joined the shadows, but a living reality, interwoven with our

very being, moulding our thoughts and aspirations, and destined, in the process of time, when "the thoughts of men have widened," to become an important factor in the world's progress.

(To be continued.)

## STRAY THOUGHTS.

BY J. BRONTE.

SPIRITUALISM is making steady and sure progress. As a movement there is much that can be severely criticised and ridiculed; but are not all young movements open to like objections? Take Christianity, what a fine time gossipers would have when the story of Mary and Jesus was first told. Tongues would be pushed into cheeks, and sly innocent looks would be exchanged, as much as to say, "It is all very well for you to believe such a story, but you don't catch us." Such, mayhap, would be early criticism; and as the ideas of the new religious movement challenge public attention, and small societies were formed, with their several disagreements and breakings away, new forms of scorn and ridicule would be hurled at believers, yet the members would go their way, doing their best, with such light as they had, to efface the causes of criticism. When we read between the lines of the epistles of Paul and Peter and John, do we not find much of heartache and troubled feeling? Blushing cheeks and indignant eyes are not all hidden from our sight by the lapse of time. Morality in conduct, honesty in spirit, generosity in motive were too often absent, leading to bickerings, disruptions, and, at times, entirely killing young societies. Such is the history of all religious movements, and this last born of all the age, but repeats the story. Despite the dangers and diseases to which infancy is commonly subject, if there is inherent life in the babe, it grows apace, and wins experience and wisdom. So with Modern Spiritualism, whatever its present drawbacks, it has life enough to keep on living, and is receiving aid from unexpected quarters.

In the April *Review of Reviews* a story is published which cannot have other than beneficial results. I refer to the appearance of "Mother Booth," of Salvation Army notoriety, to her daughter. Whatever explanation others may have of this appearance, Mrs. Booth-Tucker is satisfied that her mother appeared and bent over her and kissed her, besides entering into conversation on a variety of matters interesting to them both. To Spiritualists the narrative is intensely interesting and worthy of consideration. There is one passage in the conversation that is very instructive—viz., "Fight the fight, darling. *The sympathy of Christ is always with you*, and every effort you make is heaping up treasure for you in heaven." Here Mrs. Booth reveals the law that governs all spirits—affinity according to growth. The world of spirits is the subject of law and order. All its inhabitants, by the inherent fact of growth, whether mental, moral, or spiritual, find their own place. Hence the world of spirits is like unto the earth world—a land of communities bound together by unity of desires and convictions. Mrs. Booth, by the fact of conviction and mental growth, finds her own place, and when speaking to her daughter, reveals the true spirit grade to which she has attained. She has yet to be born again of the spirit of freedom; now she is in bondage to an idea. Millions of spirits and men are similarly situated, but the time will come when she will find that the light by which she has seen was artificial, and that the true light—the true Christ—was within each soul, each one being "the word" manifested in the flesh.

### DREAMS AND DREAMING.

Ralph Waldo Emerson, in speaking of dreams, says: "We entertain ourselves with wonderful forms of men, of women, of animals, of gardens, of woods, and of monsters, and the mystic pencil wherewith we draw them has no awkwardness or inexperience, no meagreness or poverty; it can design well, and group well; its composition is full of art, its colours are well laid on, and the whole canvas which it paints is lifelike and apt to touch us with terror, with tenderness, with desire, and with grief." True, O seer, true! Man as a dreamer is more potent than awake. Dreamland is a fairy realm, where thought and feeling and sight conjure up facts that oftentimes put to blush the doings of wide awake daily life. Yet I am persuaded that fairyland is not so far away but we might sail there oftener, and bring to earth something of that light which is not now seen "on land or sea," by which life might become more blessed. Why should all the magic of seership be left to dreamland? Cannot our spirits

be aroused to see by day as well as by night, and thus be of every day practical service? However, let us take things as they are and improve them as we may, and be delighted that even in dream life the potencies of spirit are aroused, and that at times the magical doings there find a channel down which they slide to earth.

In the April *Review of Reviews*, Mr. James Hughes, Baptist minister, Kimberley, South Africa, narrates three dreams, each being a part of the other, and all a complete whole. These dreams were of events which took place immediately *after* the last of the three, but some three hundred miles away. Now what saw these events? Was it matter or spirit? If spirit, how came it to see that which was not? Strange, O king, strange! There is more in earth and dreamland than is explained by present knowledge! Here is a fact revealed to one man's consciousness prior to its actual occurrence, which fact is not to directly affect the person to whom it is made known, whilst the individual whom it does affect most terribly had no information of what was about to occur, so far as is known. Strange, passing strange! How the world is regulated who can understand? Some day we may learn how it is that certain reflected rays of light are seen by people at a distance, whilst those who are in the direct rays are—what shall I say—blinded by their force? Dreams are such queer things that no fellow can understand. Selah.

### OPEN AIR SPEAKERS.

Would it not be wise if some regular organised attempt were made for open air speaking during the coming summer? Week-nights preferable to Sundays. The Socialists have for years found it a cheap and ready means of getting at the people. Do not the Salvationists owe their success to it? Then shall we, who have facts for our foundation, truth for our gospel, and liberty for our aims, not take these means to bring the light of immortality to the thousands of our land?

### JEHOVAH'S CHARACTER.

IS IT REASONABLE TO WORSHIP SUCH A GOD?

BY WALTER EDWARDS.

"THE Lord is a man of war" (Exodus xv. 3). "Thou hast covered with anger and persecuted us; thou hast slain, thou hast not pitied" (Lamentations iii. 43). "For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isaiah lxvi. 16). "His fury is poured out like fire, and the rocks are thrown down by him" (Nahum i. 6). "I will make mine arrows drunk with blood, and my sword shall devour flesh" (Deuteronomy xxxii. 42); and in verse 21, "I will move them to jealousy . . . I will provoke them to anger with a foolish nation." In Exodus xxxiv. 14 it is said the Lord's name is jealous. "The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, Yea, roar; he shall prevail against his enemies" (Isaiah xlii. 13); and in Zechariah viii. 2, it is said the Lord was jealous to fury. He is represented as repenting that he made man, and repented that he had set up Saul as a king. In Exodus xxxii. it is said that the Lord said to Moses, "Let me alone that my wrath may wax hot . . . that I may consume them." But Moses pleads with him, and reminds him that the Egyptians will speak against him, and say, "For mischief did he bring them out," etc.; "The Lord repented of the evil which he thought to do."

"God is jealous, and the Lord revengeth; the Lord revengeth and is furious. The Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies" (Nahum i. 2). "The wicked shall return to sheol, even all the nations that forget God" (Psalms ix. 17). "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup" (Psalms xi. 6). "I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their hearts, and there will I devour them like a lion" (Hosea xiii. 7, 8). "Mine eye shall not spare, neither will I have pity" (Ezekiel vii. 9). "I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as a desolation, and your destruction cometh as a whirlwind, when distress and anguish come upon you; then shall ye call upon me, but I *will not* answer" (Proverbs i. 26-28). "Depart from me, ye cursed, into everlasting fire" (Matthew xxv. 41). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey



not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians i. 7, 8, 9). "The smoke of their torment ascendeth for ever and ever" (Revelation xiv. 11). "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalms ii. 4). "The righteous see it and are glad, and the innocent laugh them to scorn" (Job xxii. 19). "The righteous also shall see and fear, and shall laugh at him" (Psalms lii. 6). "Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments" (Psalms xlviii. 11). "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked" (Psalms lviii. 10). "He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them" (John xii. 40). "I will not pity, nor spare, nor have mercy, but destroy" (Jeremiah xiii. 14). "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and reward them that hate me. [Forgive and ye shall be forgiven.] I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy" (Deuteronomy xxxii. 41, 42). "And if ye will not for all this hearken unto me, but walk contrary to me, then [hear how he renders good for evil] I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you" (Leviticus xxvi. 27-30). "Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood" (Isaiah xxxiv. 3). See also Deuteronomy xxviii. "I myself will fight against you with an outstretched . . . arm, even in anger and in fury, and in great wrath" (Jeremiah xxi. 5). "A fire is kindled in mine anger, and shall burn unto the lowest hell" (Deuteronomy xxxii. 22). "Ye have kindled a fire in mine anger, which shall burn for ever" (Jeremiah xvii. 4). "The same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Revelations i. 10). "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same" (Psalms lxviii. 23).

Here we have the character of Deity, painted by the Old Testament:—As a man of war; one who persecutes; slays without pity; pleads by fire and sword; is furious; throws down rocks; makes his arrows drunk with blood; moves to jealousy; provokes anger; is jealous; stirs up jealousy; cries and roars, and is jealous to fury; repents, and is prevailed upon for fear of what the Egyptians might say of him. Jeremiah xx. 7 says that he deceived (enticed) Jeremiah. He is represented as trying to kill Moses at a wayside lodging-house (Exodus iv. 24). He sends evil spirits to mislead (Judges ix. 23, 1 Samuel xvi. 23). Sends lying spirits into the mouths of the prophets (1 Kings xxii. 23); and sends strong delusions that men may believe a lie (2 Thessalonians ii. 11); and curses those who keep back their sword from blood (Jeremiah xviii. 10). He is weary of repenting (Exodus xxxi. 17). He commands free-love (Hosea i. 2, 3). He hides and will not hear (Isaiah i. 15, Proverbs i. 28). Burnt-offerings are a sweet savour to him (Exodus xxix. 18, Leviticus i. 9). He commands Samuel to deceive (1 Samuel xvi. 2). He approves Rahab's treachery (Joshua ii. 4, 5, 7, James ii. 25). "And God dealt well with the midwives because they lied" (Exodus i. 16-20).

Thus the Old Testament paints a portrait of a Deity whose actions and methods as here depicted are most unlike those of a good and loving father, and more like those of a fiend. My child came home from school (a Board school) one day having had for a lesson Chapters iv. and v. of Judges, which tell the story of Sisera's fate and Jael's perfidy. What kind of a moral lesson could be drawn from the story of that woman's base treachery, when he is taught to believe that an angel of the Lord declared: "Blessed above women shall Jael the wife of Heber the Kenite be"? Is it true that God blinds the eyes and hardens the hearts of people lest they be converted (Isaiah lxii. 17, John xii. 40); that he approves lies and commands hatred (Exodus i. 16, 20, Luke xiv. 26)? Is this a fatherly command: "If thy bro-

ther . . . son . . . daughter . . . wife, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . thou shalt not consent . . . pity . . . spare . . . nor conceal him, but shall surely *kill* him: thine hand shall be first upon him," etc. (Deuteronomy xiii. 6, 9)? It is useless to defend it by saying those days required it. Murder was never right; and, if necessary then, that is only confessing that it is not necessary now.

I refuse to regard the passages quoted as truly descriptive of the All-Supreme. I deny their applicability to the Divine Wisdom, the Infinite Spirit of love, intelligence, and justice. They are not worthy conceptions of the Most High, and indicate the ignorance of the age when they are produced. The men who attributed such motive and conduct and commands to God knew no better; they pictured a God and portrayed him according to their ignorance, and robed him with their fanaticism and folly. Surely we can entertain loftier ideals of him, the All-Father, who "is a spirit, and must be worshipped in spirit and in truth."

#### THE WORSHIP OF THE GOLDEN IMAGE.

FROM "THE CONQUEROR'S DREAM," BY DR. WM. SHARPE.

ON every side what countless ills exist—  
Here boundless wealth, hungry as death engulfs,  
In his capacious maw the sustenance  
Of toiling millions, dealing out his dole  
The while with niggard hand to poverty;  
With mighty fuss, doct'ring the sore, he fain  
Would hide, with irritant that more inflames,  
Enough of toil to make the desert like  
A garden teem is unproductive spent,  
His every whim or wish to gratify.  
O'er all earth's wares he holds monopoly:  
Now gold unlimited, and now the law  
He wields, his tools, subservient to his will,  
A chancery confused where talk runs riot,  
A tangled maze where hobbled justice creeps  
With faltering steps too slow to reach the poor.  
These the chief lures the horrid idol flaunts  
Unblushingly to tempt his votaries  
To bow before his shrine, to offer there  
Truth, honour, justice, and humanity,  
The treasures of the soul, beyond all price  
That he may give them gold instead,  
Wherewith his gewgaws to command. Gold! gold!  
For this the earth with violence is filled,  
Corruption stalks like pestilence abroad  
Bearing the stamp of Mammon on his brow,  
The hateful brand of meagre selfishness.  
Through city, hamlet, castle, cot he strides  
Tainting with plague more fell, more fatal far  
Than ever sprang from Egypt's steaming plains.

A TRAINING COLLEGE FOR MEDICAL HERBALISTS has been opened in London. Our good friend Mr. D. Younger has been elected president, and is working very hard to make it successful. He also fills the biological professor's chair, and is on the executive council. He will find in his new post a suitable field for teaching and demonstrating the curative powers of mesmerism, and as it has been so much misunderstood and misapplied by the medical faculty and others, he and his co-workers will be able to claim more authority for their experiences, and take such steps as will effectually checkmate any attempted innovations on their right to practise, such as are being attempted in America and on the Continent. They are seeking Parliamentary recognition and a full charter of the ancient craft of medical herbalists, and by combining these two great therapeutic powers they hope to be able to demonstrate their superiority over the old schools. Mr. Younger has been honoured with the gold medal from the Société Savante, Paris, "with full diploma of merit for success in improvements and combination of more *safe, humane, and scientific therapeutic agents*." He has also been awarded a full medical doctor's diploma from the Cincinnati College University for "researches in natural science, and safety in the application of natural therapeutic agents by combining animal magnetism and safe herbal remedies" Also for the "Method of their preparation." Magnetism is coming to the front. Mr. Younger writes: "When we can send out from our college well-educated, refined champions, armed with legal recognition, and uncontaminated with the teachings of the old schools, we may safely hope for such reforms in medical practice as will gladden the hearts of every friend of humanity. I send you a copy of our prospectus, &c. I commence my term as president on the 5th of May next." This is certainly a step in the right direction. Organisation is indispensable to secure the greatest good. We wish the new college abundant success. Particulars can be obtained from the College, 432, Fulham Road, London, S.W.

# "THE TWO WORLDS" PUBLISHING CO. LIMITED,

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## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

FRIDAY, MAY 6, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S  
REGISTERED OFFICE, AT 73a, CORPORATION STREET, MANCHESTER.

### MEDIUMS AND FOREIGN LANGUAGES.

#### A PHONOGRAPHIC TEST PROPOSED.

If there are any mediums within a reasonable distance of Blackburn who claim to have controls speaking foreign languages, languages the mediums themselves do not understand, and are willing for the controls to be tested by linguists who would immediately detect language from gibberish, such mediums are kindly requested to send their names and addresses to me, when arrangements might probably be made to hold a test séance. For years this phase of mediumship has been known, but I never yet heard of any scientific attempt having been made to test the matter and place the phenomena out of the reach of cavil.

The test proposed is as follows :—

If a sufficient number of mediums having this power reliably developed can be gathered together, arrangements can be made for a man to be sent down from London with a phonograph; the medium could speak into the machine, and if there were two mediums present, who could hold an intelligent conversation, the phonograph would catch all they each said. The instrument would then be sent back to London, and, in the presence of experts, would reproduce all the sounds and words spoken into it. When I say I have a gentleman ready to bear the expense of sending a man down from London, and, if successful, would have the speeches spoken into the phonograph translated and printed, your readers will know that it is only genuine foreign language speaking mediums I want to communicate with me. If Spiritualism has to be the power in the land we should like to see it, our tests will have to be so scientific and undeniable that they will compel the people to acknowledge their genuineness. If instead of the bare record in the New Testament that the apostles spoke to the people assembled on the day of Pentecost in various tongues, we had phonographic plates which could reproduce those speeches, how much more convincing would they be than the mere Biblical record?

If this appeal will be the means of adding one more link to the chain of evidence that death does not end all, my time will not have been spent in vain.

Address your letters to R. Wolstenholme, 62, King Street, Blackburn.

[We think Mr. Wolstenholme's idea an exceedingly good one, but feel dubious about its success on some points; for instance, how are mediums to know whether what they are impelled to utter is gibberish or a language? They do not know, but must trust to those who assure them that they really speak a foreign tongue. We doubt the wisdom of gathering a number of mediums together, strangers to each other, to undergo such an ordeal. Mediums are sensitive, and must be dealt with according to the conditions of their mediumship. Formalities have a tendency to disquiet the medium. Spontaneous phenomena are always most successful. The probabilities are that there will be a good few failures before successful results are secured. To many nervously constituted mediums the very notion that they are "on trial" is enough to so agitate them as to disturb their psychic equilibrium, and render full spirit control impossible under such circumstances. We are not finding fault, we do not deprecate the proposed experiment, we approve and applaud it and trust it will lead to convincing and conclusive results. "Success is certain if energy fail not."]

### BARBAROUS HYMNS.

#### SHOULD CHILD LIFE BE DARKENED BY THEM?

On Sunday next, the Annual Conference of the Children's Progressive Lyceum Union will meet at Liverpool. We trust the workers in that important field will be encouraged and mutually hearten each other to the more earnest and successful propaganda of Spiritual principles. The cares, trials, duties, and burdens of life will fall early and heavily enough upon the children, without their young minds being harassed by theological perplexities or filled with fear of God and Hell. Surely it is our duty to brighten the lives of the young? Give the children sunny surroundings, that they may, in after years, look back to the bright, merry, and happy days of childhood with thankfulness.

A Chief Inspector of Schools for the Leeds School Board, Mr. Tait, has been saying some bold things at a Conference of Sunday School Unions. He is reported to have—

Criticised severely the character of the hymns often sung in schools. He protested against the morbid views of life which were put before the children in some of the hymns. How many children who sang

I want to be an angel,  
And with the angels stand,

really meant what they said? They did not want to die, but to live, and they loved their bat and ball more than the crown and harp that the hymn spoke of. Then there was the hymn beginning,

There is a dreadful hell  
And everlasting pains,  
Where sinners must for ever dwell,  
In darkness, fear, and chains.

He did not know what the meeting thought, but he should like to see such hymns expunged from every hymn book for children. ("No, no.") In some of the hymns children were taught degrading views of God. What was thought of this?—which he learnt as a child :—

Asleep, awake, by night and day  
When at my lessons or my play,  
Although the Lord I cannot see,  
His eye is always fixed on me.

A nice picture (said Mr. Tait) this gave of the Heavenly Father!—a sort of almighty policeman, ever ready to turn his bull's-eye. (Cries of "No" and interruption.)

Mr. Sivil (Sheffield) said the hymns quoted were calculated to do a great deal of good. (Laughter.) They brought about a most pathetic feeling. (Renewed laughter.) They were hymns which his superintendent generally selected—(a laugh)—because there was a tune attached to them which gave them a certain weight. (Loud laughter.)

Mr. Tait deserves the thanks of all who would bless the children, and help to make their days more homely and happy. Fancy children being taught to sing—

Father, Son, and Holy Ghost,  
Bless the young before Thee.

What can they understand of such a verse as this?—

Thee through the earth Thy saints confess,  
Thee, Father, Infinite, they bless;  
Thee, true divine and only Son,  
Thee, Holy Spirit, Three in one."

Rev. John Page Hopps remarks respecting the above :—

I defy any one to show that such an outrage upon the scholar's arithmetic can possibly be made up for by any good done to his soul. On another subject, in the book published by the Evangelical Union, the child is taught to sing :—

"I bring my guilt to Jesus,  
To wash my crimson stains  
White in His blood most precious,  
Till not a spot remains."

The figure is disgusting and the theology is barbaric. What possible sense can a child find in the idea of washing crimson stains white in blood?

In nearly all the Sunday school hymn books issued by the "evangelical" churches—even in the sensible and enlightened Dr. Allon's book—occurs the hideous verse :—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

In every way a vile and vulgar verse, standing as a survival of a theology now fast sinking into final decay. Put into the mouths of children it is simply detestable.

Here is a sweet verse :—

Vain are the hopes the sons of men  
On their own works have built;  
Their hearts by nature are unclean,  
And all their actions guilt.

Christians expect their children to be good and virtuous, yet teach them to believe they are "by nature unclean" and guilty, and their good works vain. They teach them that it is *their* duty to forgive *their* enemies, but declare that *God* is vengeful and implacable.



But vengeance and damnation lie  
On rebels who refuse His grace ;  
Who God's eternal Son despise,  
The *hottest hell shall be their place.*

What a nice, kind, fatherly, and forgiving God !  
Here is another instance of literalism, proclaiming the death of God :—

Now, by the bowels of my God,  
His sharp distress, his sore complaints,  
By his last groans, his dying blood,  
I charge my soul to love the saints.

Think of the following horrible blasphemy sung by innocent little ones who shudder at the very sight of blood :—

To the dear fountain of thy blood  
Incarnate God, I fly ;  
Here let me wash my spotted soul  
From crimes of deepest dye.

Fancy children singing the following verses, instructing the Almighty how to act :—

Awake, Almighty God !  
And call thy wrath to mind ;  
Give them like forests to the fire,  
And stubble to the wind.  
Convince their madness, Lord,  
And make them seek thy name ;  
Or else their stubborn rage confound,  
That they may die in shame.  
Then shall the nations know  
That glorious, dreadful word,  
Jehovah is thy name alone,  
And thou the sov'reign Lord.

One is reminded of the preachers who called upon God to "come down and get thyself a *great name*, oh, Lord," in a little Bethel in a small village !

Children are told that God is Love, and urged to *love* Him, and yet some of these Christian hymn writers speak of Him as follows :—

Adore and tremble, for our God  
Is a consuming fire !  
His jealous eyes with wrath inflame,  
And raise his vengeance higher.  
Almighty vengeance, how it burns,  
How bright his fury glows !  
Vast magazines of plagues and storms  
Lie treasured for his foes.  
Those heaps of wrath, by slow degrees  
Are forced into a flame ;  
But kindled, Oh ! how fierce they blaze !  
And rend all nature's frame.  
At his approach the mountains flee,  
And seek a watery grave ;  
The frightened sea makes haste away  
And shrinks up every wave.  
Through the wide air the weighty rocks  
Are swift as hailstones hurled ;  
Who dares engage his fiery rage,  
That shakes the solid world ?  
Thy hand shall on rebellious kings  
A fiery tempest pour,  
While we, beneath thy sheltering wings  
Thy *just* revenge adore. (Just revenge !)

How can any one *love* such a being ? The effect upon the mind of many persons must be demoralising. If *God* may be jealous, vengeful, and revenge himself upon man, is it not most probable that human beings will imitate his example ?

Religion, instead of being made beautiful, is too often represented as "awful" and "terrible," and the future life has been filled with horrors, instead of being proclaimed as a home of progress and happiness. Such hymns as the following are of *course* calculated to gladden the hearts of children, and make them think kindly thoughts of God and hopefully of the hereafter ?

My thoughts on awful subjects roll,  
Damnation and the dead ;  
What horrors seize the guilty soul  
Upon a dying bed !  
Lingering about these mortal shores,  
She makes a long delay,  
Till, like a flood with rapid force,  
Death sweeps the wretch away.  
Then swift and dreadful she descends  
Down to the fiery coast,  
Amongst abominable fiends,  
Herself a frightful ghost.  
There endless crowds of sinners lie,  
And darkness makes their chains ;  
Tortured with keen despair they cry,  
Yet wait for fiercer pains.  
Not all their anguish and their blood  
For their old guilt atones,  
Nor the compassion of a God  
Shall hearken to their groans.

How fiendishly the writer seems to gloat over the prospect ! None but a cold-hearted wretch could picture such malignity on the part of God, and calmly contemplate such terrible sufferings on the part of fellow human beings. How completely Christian theology warped the judgment, hardened the heart, and blinded the moral sense ! Think of the amazing selfishness and smug complacency which, after depicting the interminable miseries of others, could write this :—

Amazing grace ! that kept *my* breath,  
Nor bid *my* soul remove,  
Till I had learned my Saviour's death,  
And well insured his love.

Such an angel would be heartless. Salvation through "the Blood" has been well described as "an insurance policy against eternal fire," and the writer of the above appears to have regarded it in that light. Such a selfish soul would hardly be worth saving at any price.

Behold a *God* descends and dies,  
To save my soul from gaping hell.

How justice frowned and vengeance stood,  
To drive me down to endless pain !  
But the great Son propos'd his blood,  
And heavenly wrath grew mild again.

Divine wrath appeased by blood alone was the old theology. It is clearly set forth as follows.

\*In *vain* we seek for peace with God  
By methods of our own ;  
Jesus, there's *nothing* but thy blood  
Can bring us near the throne.

If "nothing but blood" can bring us near the throne, some of us would rather stay away. It is true that the more liberal minded people *calling themselves Christians* have grown ashamed of the *original* Christianity, and disgusted with such inhuman teachings, but why ? Christianity has not altered. It is the *men* who have outgrown Christianity. The Bible has not changed ; it is the readers who have grown larger-hearted, wiser, and more humane, who now *read into* the book more liberal interpretations. If the writers of Genesis and other portions of the Bible come back to earth and listen to the modern theories and interpretations, hidden meanings and figurative significance, which present day expounders profess to find in their words (if they *are* their words ?) they will be astounded to discover how wise and prescient they were. It is quite certain they would never have known it themselves. Only modern ingenuity could discover (by inventing) the interior Divine wisdom of the text. It is mental and moral thimble-rigging ; you first hide the pea and then you find it. You "read in" the later thought of modern days, and then profess to get it out, and exclaim, "What a grand old book !" It is a relief almost to turn to the honest emphatic outspoken utterance of consistent Bible worshippers, who have the courage to face the facts, and pin their faith to its false claims, and denounce "reason and morality" as untrustworthy guides. Better their uncompromising biblical Christianity than the modern article, thinly veneered, and disguised as liberal Christianity. If Spiritualism has done no more than to help to remove the theologic blinkers ; to teach men the facts regarding the hereafter ; explain the nature and limits as well as the extent of inspiration ; and teach men to reverence and value Truth for its own sake, and so break the bondage to creeds and priests and the book on which all base their claims—it has done great good work. But it *has* done more. It has made it possible for children to grow up under the guidance of spirit helpers, breathing the purer air of natural religion. It has made it possible for them to sing happy songs and think naturally and hopefully of the home over there, and of the All-Father's Wisdom and the All-Mother's Love. If Spiritualism had given nothing else to the world than the Lyceum, our hymn books, Our Harp and Songster, and Manual, it would deserve to rank among the world's benefactors. But it has made the hateful old conceptions of God impossible. It has explained away Hell and the Devil. It has lighted the portal of Death with the electric light of revelation, and spectres disappear, while bright-faced spirit friends cheer us on our way of endless progression. Let us take heart of grace. Let us help the children. Give them knowledge, win their confidence and love, encourage them to grow brave, self-reliant, strong and high principled, scorning wrong and false pretence, faithful to justice and right, and willing to establish the religion of humanity.

\* Most of the above extracts are taken from Dr. Watts' Psalms and Hymns.

## OUR PRIZE COMPETITION.

## HOW AND WHY I BECAME A SPIRITUALIST.

WE are happy to announce that we have received from Mr. D. Younger, the widely-known and successful medium and healer, who is also the maker of the Alofas Remedies, a volume of his *Magnetic and Botanic Family Physician*, and his smaller work on *Mesmerism, Massage, and Curative Magnetism*, which he has kindly placed at our disposal to offer as first and third prizes, and we also offer as the second prize a copy of Dr. Peebles' well-known work, *Immortality, and our Employments Hereafter*.

The conditions of this competition are—

(1) Articles must not exceed two columns in length (about 1,600 words), signed with a *nom de plume*.

(2) They must record striking personal experiences in Spiritualism, with medium, or of personal mediumship, which must be carefully stated and without exaggeration.

(3) Test cases of spirit action and spirit identity should be emphasised, and reasons why the writer is a Spiritualist briefly stated.

(4) The name and address of the writer must be enclosed in a separate sealed envelope, with the *nom de plume* marked outside, to be opened after the decision is made.

(5) A committee will select for publication as many as can be printed in one issue of *The Two Worlds*. Readers will be invited to vote thereon. The articles receiving the largest number of votes will be the winners. The writer of the one gaining the top score will have choice of either first or second prize.

(6) Articles must be sent to this office on or before Wednesday, May 11, and will be published on Friday, May 20.

We open this competition to stimulate our friends to record their experiences, and state the reasons why they have adopted the unpopular name of Spiritualist. We offer books because we cannot afford large sums of money, and also to encourage our readers to purchase and peruse works on Spiritualism and cognate subjects. Many Spiritualists, we fear, do not read the literature of the movement.

Lastly, we desire to arouse friendly interest in *The Two Worlds*, and win the cordial sympathy and support of every Spiritualist in the land. *The Two Worlds* is "Our Paper." Friendly reader, recommend it to your friends. Advise non-Spiritualists to read it, and purchase it REGULARLY yourself.

## LYCEUM UNION ANNUAL CONFERENCE.

ON Sunday, May 8, in Daulby Hall, Daulby Street, Liverpool, sessions at 10 and 2. In the evening Mr. E. W. Wallis will deliver a Lyceum address, subject, "Why?"

Refreshments for dinner and tea will be provided on the premises at a reasonable price.

## OFFICIAL NOTICES.

Proposed by Mr. W. Mason, conductor, Burnley (Hamerton Street) Lyceum.

That all future Conferences open on Saturday with a reception, so that there may be more time on the Sunday for the more urgent business of Lyceum work.

Proposed by Mr. H. U. Smedley, secretary, Belper Lyceum.

(1) That all Lyceums federated with the Lyceum Union send their subscriptions to the secretary one month before the Conference so as to allow time for the accounts to be prepared and audited before the Conference assembles.

(2) That this Conference recommends the importance of teaching the principles of abstinence from all intoxicants and tobacco, and to have this question discussed occasionally in group lessons or short discussions, and where it can be conveniently done, to work a Band of Hope in connection with the Lyceum.

Notice of motions from Mr. H. A. Kersey, conductor, Newcastle-on-Tyne Lyceum and President of the S.L. Union:

(1) That the MS. of unpublished prize tales be given to *The Lyceum Banner*, on the condition that they are published in serial form in that magazine.

(2) That for the purpose of sustaining our official organ, *The Lyceum Banner*, we annually vote a sum of money from our funds towards the reports of our Conference, the official list of Lyceums, and the Lyceum Union advertisements.

(3) That immediate steps be taken to raise money for a publishing fund, and a publishing committee formed for the purpose of publishing and keeping on sale such works for the use of Lyceums as our conferences may consider desirable.

(4) In the event of No. 3 being carried, to move, "That the publishing committee be formed, and define its powers."

(5) That we formulate and adopt a basis of union between Lyceums and their parent societies, and that the same be printed and sent to Spiritualists' Societies and Lyceums with an urgent recommendation for its universal adoption.

(6) That we adopt the constitution for Lyceums as laid down in the "English Lyceum Manual" subject to the foregoing resolution of amendment.

On Saturday, May 7, the officers, leaders, and children of the Liverpool Lyceum No. 1 will give a juvenile cantata, "Red Riding Hood's Rescue," at 7 p.m.; and a humorous dialogue, at 8-45, "Our House of Commons: Debate on the Anti-Tobacco Bill," will be given by twelve boys of the Lyceum; Mrs. S. Chiswell, musical director.

ALFRED KITSON, Hon. Sec.

2, Boyd Street, Bromley Road, Hanging Heaton, near Dewsbury, Yorks.

## 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.]

## JESUS A HUMAN BEING: NOT A GOD.

SIR,—In your article upon "Christian Intolerance" you say: "Mr. Woods pleads for less harsh statements. Was Jesus mild and gentle? He who called others hypocrites," &c. If you are under the impression that I wish to be gentle with hypocrisy, please allow me at once undeceive you. I rejoice to find that you intend to follow the noble example set by Jesus in this respect—smite and spare not. It is exactly what he did under similar circumstances, and permit me to apply to his conduct the same query as you apply to yours, viz.: "What would he have gained by temporising, and if he had gained anything by such a policy, would it have been moral, would it have been manly?" I deny that the other utterances you quote go to show that Jesus taught persecution. I know some members of a self-interested priesthood have so taught. They are to my mind evidence that Jesus was not God, but a man, and he spoke as a man; and if he shows righteous indignation for hypocrites, &c., who will blame him? And if his language was sometimes such as to render misconstruction possible, so much the greater reason why we should, instead of taking isolated sentences to judge him by, carefully examine the general tendency of his teaching, and by comparison attempt to arrive at a just and logical conclusion. Remember that Spiritualists are continually asking for this treatment from their opponents, and rightly, and do not deny to others that for which you are asking on your own account.—Yours most respectfully,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

[You say: "They are to my mind evidence that Jesus was not God but a man;" exactly—you have admitted our contention. Being man he is not an authority—truth and truth only is authoritative. Christianity exists to deity Jesus. Christianity is based upon the falsehood of his claimed divinity, "the second person in the God-head—the Divine Incarnation." Take that away, and the reason for the great Christian claim of superiority goes with it, and the whole superstition of salvation through him falls. The God-man Christ Jesus never lived, hence Christianity is false—that is why we denounce the system.]

## SPIRITUALISM AT ASHTON.

BY OUR OWN VISITOR (?).

SIR,—As the train drew up at the Parade Station, I saw a man holding in his hand a copy of *The Two Worlds*, by which well-known ensign I recognised my friendly escort to the Hall of Progress, 44, North Street. He welcomed me with as much of the grip of honest, hearty spiritual friendship as a hand, minus two or three fingers, was capable of expressing, and led the way to our destination. The sun shone gloriously, and fears were entertained that the meetings would be ill-attended, for Spiritualists are apt to find communion with God and the unseen in the fresh air and healthy influences "far from the madding crowd." However, a nice company of earnest, cheerful, happy-looking men and women assembled. Brother Colbeck was well to the fore, pushing the sale of *The Two Worlds*, and making everybody feel welcome. I could not help thinking, as I looked upon the prosperous, contented form and face of our friend, that he is what the apostle would call "an epistle read and known of all men," and truly he is a living commendation of a religion which has made him useful and glad. His daughter, Mrs. —, is also a fine specimen of the church-militant. The cordial, whole-souled way in which she announces the hymns, reads the lessons, and makes herself generally useful, would serve as a worthy model to all the ministering women of our cause. The hall is one of the most interesting—shall I say amusing?—meeting-places connected with the movement. It is an "upper room" (used as a carpenter's shop during the week) approached from a yard by a flight of steps, and fitted up with benches of very temporary construction to accommodate about a hundred people. Tools and timber are placed aside, and the healthy smell of sawdust and shavings is by no means disagreeable. Mr. John H. Owen, "naked-truth" lecturer (of Birmingham), dilated on "An All-round Religion," based upon the words "Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." Describing religion as "the connecting-link between the soul of man and God, and as a universal necessity of human nature," without which man descends from his lofty position in the universe and sinks to the level of the beasts, desiring to find satisfaction in the gratification of the grosser passions and instincts, he spoke of Spiritualism as being founded upon natural and scientific laws in har-



mony with reason, history, and experience, as well as upon ancient and modern revelations and traditions—an all-embracing, soul-satisfying religion, which firmly establishes the inspiring truths of the Fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, compensation and retribution, and eternal progress for all; an every-day religion, enjoining upon all the duties of life in all relationships, requiring honour and obedience from children to parents, kindness and care from parents to children, chastity and virtue in young men and maidens, mutual love, forbearance and consideration between husbands and wives, faithfulness and justice between servants and masters; not a Sunday-go-to-meeting sort of religion, but a religion lasting from Monday morning till Saturday night, manifesting itself in the lives, and homes, and workshops of the people, saving, blessing, and exalting the individual, the family, and the State. Although there were some unspiritual ones present, who had come with itching ears, and would have preferred a bit of what is called in Ashton "fortune-telling," yet, on the whole, the spirit of the meeting was good, and it is hoped that many went away with a stronger desire to form good characters and live useful lives. In the evening Mr. Owen narrated "personal experiences" to a deeply-interested and appreciative audience. The society, numbering nearly fifty members, appears to be working unitedly and harmoniously, and no doubt will succeed in placing Spiritualism in a more prominent and influential position in their town before many days.

[We are requested to state that Mr. Owen's address will be Poste Restante, Manchester, for a short time. Societies having open dates to communicate with him.]

#### TO CORRESPONDENTS.

VERITAS.—Strictly speaking, it may not be possible to prove immortality—that is—life without end. But it is possible to prove continued conscious existence after the death of the body. You can do so by investigating Spiritualism, by seeking to establish intercourse with spirit-people. Rules for holding spirit-circles can be obtained. Read first, think well, then observe phenomena, and you will doubtless be convinced, as millions of others have been, that "death does not end all."

PROGRESS wishes to know if there is a book, in English, which gives proper instructions how to manage and control crystals, or water-glasses for "seeing," and would be glad to know price and publisher's name. You will most probably obtain the address by the "raps." [See answer to Veritas.]

E. HAZELL.—As I cannot recollect what is spoken through me when I am under control, and as the particular meeting you refer to cannot be remembered by me, I am unable to reply definitely to the question. I have been informed that some spirits have claimed to have seen Jesus—but they have denied that he was the God-man as reported in the Bible. I believe there was a *some one*, about the time, who was a wonder-worker, reformer, or teacher, lived, laboured, and suffered—but the most that I can say about him is that he was probably a medium and a good man. There have, however, been many mediums and good men both before and since his time.

MR. RENSHAW.—Many thanks. The poem was published in our columns a long time ago.

MISS POWER.—Hardly suitable for our columns.

J. TAYLOR.—Yours received. Enquiries are being made.

MR. R. KNIGHT.—Mrs. Moss is a very active temperance worker, and most probably is, as you suppose, president of the Women's Crusade against Intemperance.

J. Chapman, J. Morgan Smith, W. Wallace, W. Hodgson, H. W. Brunker, Fry Message—next week. Henry Garratt, "En Avant," J. Carter, Percy Smith, J. Campion, L. Papworth—many thanks; will use as early as possible.

### PLATFORM RECORD.

ARMLEY. Temperance Hall.—Afternoon: Mr. Campion read Mr. Stead's address to the churches in Manchester, and answered the questions that arose in the debate on the address. Evening: "Our Social System." He pointed out, by illustrations from the daily press, the evils that prevailed, and showed in a very clear way their remedy.—W. McL.

ASHTON. Hall of Progress, 44, North Street.—Mr. W. H. Taylor gave some very striking clairvoyance, to the satisfaction of a fair audience.

BATLEY CARR.—April 30: A grand tea and entertainment. We were favoured with the presence of Mrs. Green, Mr. J. J. Morse, and other well-known friends. Mr. Morse contributed a humorous reading, "My Row with the Land Commission," which was much enjoyed. The performers sustained their parts well, under the presidency of Mr. Alfred Kitson. May 1: Anniversary services in the Albert Hall. Mrs. Green lectured to large and appreciative audiences, on "Spiritualism, what are its teachings?" and "Voices from the Unseen World." This was Mrs. Green's first visit, but we hope not the last. She is plain and practical, has a good delivery, and a sweet musical voice. Her language is such that everybody can understand. The children sang well, accompanied by the orchestral band. The band plays selections before and after both services, instead of the lessons—an agreeable change. We return sincere thanks to all who have contributed to our success.—T. Archer, 48, Woodbine Street, Dewsbury.

BIRMINGHAM. Oozells Street Board Schools.—The large room was occupied to accommodate the increased attendance, which it is customary for Mr. Victor Wyldes to draw. "Post-mortem Revelations concerning Life, Death, and Immortality" was treated with such eloquence and force as to enlist the rapt attention of all, the audience frequently evincing their approval. A vote of thanks was passed for the pleasure our friend, Mr. Victor Wyldes, had afforded; likewise to our lady friend, Mrs. Davis, for the efficient rendering of a solo.

BLACKBURN.—April 24: Mr. Swindlehurst. Afternoon: Answers to questions from the audience. Evening: "Nature's Uncrowned Kings." As usual, Mr. Swindlehurst gave general satisfaction. May 1: Mrs. Wallis. Afternoon: "Experiences in Spirit-life." Evening: Answers to questions from the audience. I am again pleased to say much information and food for thoughtful minds was given to sympathetic and appreciative audiences. On April 22, Mr. Smith's name was printed in mistake for Mrs. Smith (of Leeds).—T. S.

BOLTON. Bradford Street.—Mrs. Frank Taylor gave interesting discourses on "Sights in Spirit Life." Audience smaller than any this year. We have determined to make more use of local talent. In the afternoon Mr. Scofield gave a short, energetic address on "His early experiences." At night Mr. Ormerod gave a really excellent discourse on "The hope of a future life." From the beginning it had inspired the poet, the savage; it had moved the warrior, the explorer, and inventor of every age; the lord and the peasant, the statesman, and the slave. All actions are the outcome of hope. Nothing can be hoped for but has its possibility. We cannot conceive of an end. We see change giving greater and progressive possibilities. This being so in physical things, how much more with the spirit side of Nature, where memory accumulates all the acts and acquirements of life—greater the development and greater the capacity—thus showing that it was intended to be permanent, that earth's experiences were to fit man for the realisation of the hoped for future life.—J. K.

BRADFORD. 448, Manchester Road.—Morning, circle, 49 present. Miss Walton spoke on "Death," and "What is God?" Two splendid discourses much appreciated by good audiences.—J. A.

BRADFORD. St. James'.—Mr. Moulson gave good rousing discourses, especially at night, on "Universal Religion," showing that the religious sentiment, like the sun's influence, gave warmth and quickening power to all the affairs of humanity. Remarkably good clairvoyance. Mrs. Marshall on Wednesday.

BRADFORD. West Bowling, Boynton Street.—April 25: Mr. Bloomfield gave his farewell address prior to leaving for America. Other friends representing other societies in Bradford spoke as to the good work our friend had done for Spiritualism in Yorkshire. We wish him God speed, and deeply regret to lose such a member. May 1, Mrs. Bentley disappointed us, but two friends came to our assistance, Mr. Craven and Mrs. Shuttleworth, and were highly appreciated. May 9 Mr. Metcalf, clairvoyance, &c.

BRIGHOUSE. Oddfellows' Hall.—Miss Walker's guides discoursed on "Heaven (or Paradise) Lost and Gained," in a manner which stirred the most sceptical mind, the intelligent audience listening with rapt attention. Psychometry and clairvoyance followed. Evening, subject, "Voices from the Unseen World," which was interesting and instructive, her hearers going away highly satisfied. We should like to see more push amongst our members in this noble cause. Spiritualism shall progress, and we hope the principles set forth will be practically applied.

BURNLEY. Hammerton Street.—Mrs. Gregg's guides gave two splendid discourses on "The World's Errors regarding Spiritualism," and "Death, What is it?" She gave clairvoyance after both. The evening subject and hymns were very appropriate for the occasion, inasmuch as we have had a glorious birth to the spirit of our dear and highly esteemed sister, and wife of our treasurer, Mrs. Harwood, who passed on to the higher life on April 26, and the casket was interred on the 30th in Burnley Cemetery, by Mr. Mason. A large number of Spiritualists and friends gathered to see the last of the earthly remains, as a token of great respect for our sister. I may here repeat the words of our dear sister as she lay on her bed: "I have broken one of Nature's laws, and I must suffer the consequence." There is a soul for you.

BURNLEY. Guy Street, Gannow Top.—Miss Janet Bailey, of Blackburn, gave clairvoyance. Mr. Cook, of Rawtenstall, gave a portion of his experience in the evening. The clairvoyance was remarkable, presenting some striking incidents. Miss Bailey gave twelve descriptions at each services, all recognised except two, giving names in full to some. Good audiences.—G. H. E.

BURNLEY. Robinson Street.—Questions in the afternoon. Evening, "Theodore Parker, an Uncrowned King." Very ably put forward by Mrs. Swindlehurst, to moderate and attentive audiences.

BURNLEY. 102, Padiham Road.—The guides of our local mediums are showing signs of improvement in several cases, both as regards clairvoyance and in giving short addresses, tests, &c. We would urge upon all who desire to develop their mediumistic gifts the need of regular attendance if they wish to be successful.—J. W.

FELLING. Hall of Progress.—April 17: Mr. Gardener, of Sunderland, spoke on "Scotland's National Poet—the Life and Character of Robert Burns," and gave great satisfaction. 24: Mr. McKellar, of North Shields, spoke on "Ghosts, what are they?" in a masterly manner and gave great satisfaction. May 1: Mr. J. Clare, to a good audience, made an able "Defence of Mediumship." We appreciate him more every time we hear him. He is a willing free worker, and was highly applauded. Mr. Clare will hold a debate with Mr. Pearson, on Wednesday, May 11, subject, "Social Problems."—J. Dobson, 10, Elswick Street, Gateshead.

FOLESHILL.—Mr. Grant, under the inspiration of his guides, spoke well on "Is Spiritualism a Necessity, and if so, what benefit is it to humanity," a subject from the audience, to the satisfaction of a good gathering.—O. Wilkinson, Park Terrace.

HECKMONDWICK. Blanket Hall Street.—Being prevented from attending, I am unable to give a full report. Afternoon: Mrs. Hargreaves gave an address, followed by clairvoyance. Evening: Mr. Hargreaves took subjects from the audience, every satisfaction being given.—W. H.

HOLLINWOOD.—A pleasant day with Mr. Long. "Do spirits live in space?" was answered in a masterly manner, and gave much food for thought. Mr. Savage, of Oldham, related how he became a Spiritualist, which was listened to with great interest.

KING'S LYNN. Black Friars Hall.—May 1: Mr. G. A. Wright, of Bradford, gave addresses to fair audiences. Evening, an instructive address on "A Night with the Spirits and their Teachings," which was handled in an interesting manner. Mr. Wright was supported by a party of friends from Wisbech. He is an earnest worker, having gone to Lynn on his own account. We were well received by the audience, one gentleman, an entire stranger, kindly came forward and officiated at the organ. Mr. Wright also gave a lecture on Tuesday, May 4, at Lynn. We wish him every success.—Wm. Hill, junr., chairman, 31, Albert Street, Wisbech.

LEICESTER. High Street.—Mr. Allsford spoke upon Longfellow's "Resignation" and "The School of Adversity and the Teachings of Spiritualism." Much appreciated. Mr. Allsford is a very earnest and sincere worker; long may he live. Mr. Sainsbury gave good clairvoyant tests at the after meeting.—R. W.



LEEDS. Psychological Hall.—A good day. Mrs. Beanland's guides gave great satisfaction on "Where is Heaven?" followed with psychometry, to an intellectual audience.—C. L.

LONDON FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—Annual meeting, May 1. In the afternoon the new constitution and rules were passed, and the council elected. In the evening we held a public meeting, to consider the need for more scientific investigation of Spiritualism. Mr. Read, chairman, made an excellent speech, showing how little had been done of late in this direction, and the urgent need for further development of the phenomena, and investigation of the same by those experienced in Spiritualism. I read a statement showing our intentions. We purpose taking rooms permanently, and to form séance committees, to sit on various days of the week, and to keep records of all phenomena which may occur. The meeting was of one mind as to the necessity for such investigations, and we hope that our Federation will, in taking up this work, greatly aid the cause. All who would aid us address me by letter.—A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, London, N.W.

LONDON. 311, Camberwell New Road, S.E.—Thursday: A well-attended debate on "Does the Bible confirm Modern Spiritualism?" Mr. W. E. Long affirmative, and Mr. Morrison the negative. Both gentlemen proved themselves able debaters, but at the end our opponent clearly showed he had not a leg to stand upon, and could not refute a single argument adduced by Mr. Long. He did his best to prove that the messages and tests we receive are not from our departed friends, but from evil spirits who get the power and knowledge from the Biblical devil; but he was unsuccessful in his attempt, and failed completely to give Biblical authority for his theory. On Sunday an interesting service, when Mr. Veitch gave a good address on "Psychometry," and showed that there was a great deal yet to unfold from the study of this science. He gave a few successful practical illustrations.

LONDON. Forest Hill, 23, Devonshire Road.—Thursday's séance was largely attended. Mrs. Bliss's clairvoyance gave every satisfaction. Sunday, Mrs. Wilmot dealt in a masterly manner with "Spiritualism as shown by the Bible," affording food for many days' reflection.

LONDON. Forest Hill.—April 29, the members of the old society held a séance. Mr. Cobb, who has recently developed as a writing medium, was controlled to give some beautiful writings, teachings of a sublime character full of love and encouragement; the control signing the name of Elizabeth Fry. May 1, good attendance; Mr. Preys was inspired to give words of comfort and encouragement; Mrs. Brunner's guides gave several remarkable tests. Our spirit friends urge us to throw our meetings open to the public, but we hesitate, for fear of abuses or evil influences creeping in.—H. W. Brunner, sec.

LONDON. Peckham, Winchester Hall.—Morning, discussion on "Where Materialism Fails." Evening, Rev. Dr. Rowland Young received a hearty welcome; an audience of over ninety listened with interest to his good counsel; he declared that mediums should reverence their special gifts, and contended that those who gave their whole time for the welfare of others should be remunerated for service given, but in nowise should we countenance deception, or tempt mediums by constant call for phenomena, which was not within their power to command.—Audy.

LONDON. King's Cross, 184, Copenhagen Street.—Mr. Burns gave an interesting and instructive lecture on "May Day," tracing its origin from heathen mythology to its present observance. Messrs. Rodger, Sells, and Mackenzie also addressed the meeting. A hearty vote of thanks to Mr. Burns.

LONDON. Marylebone, 86, High Street.—Mr. T. B. Dale spoke on "Spiritualism amongst Savage Nations." Very interesting and instructive, explanatory of the varied beliefs and practices prevailing amongst uncivilized peoples—Indians, &c.—some of which he has witnessed.

LONDON. Shepherd's Bush, 14, Orchard Road.—To a very good audience Mr. Horatio Hunt's guides gave good clairvoyant descriptions, all recognised; also inspirational poems on subjects given by several of the audience. Miss Cusden kindly officiated at the organ.—J. H. B.

MANCHESTER. Tipping Street.—Floral Service, in memory of the late Mr. John Lamb. A grand address from Mr. W. Johnson, showing that Spiritualism was not a leap in the dark, but a reality and continuity hereafter. The show of flowers was both splendid and numerous. The organist played "The Dead March in Saul," and the choir sang "The Mystic Veil."

MIDDLESBOROUGH. Spiritual Hall.—Mrs. Stansfield was obliged to stay another week through physical weakness. She has had the entire sympathy of the many friends she has made here. Although sorry for the cause, we were glad to have the opportunity of enjoying the expression of her spiritual gifts, as far as was judicious under the conditions. A crowded audience listened with great interest to her inspirers, on "Poverty: Its Cause and Cure." Our worthy president, Mr. Charlton, a temperance reformer for twenty years, made a few earnest remarks on the national curse—the drink traffic. During the service a child was named Herbert (Progress).—W. I.

NELSON. Bradley Fold.—Mrs. Marsden was again very successful in her delineations. Mrs. Holgate opened and closed with prayer. Audiences moderate and well pleased.

NEWCASTLE-ON-TYNE.—Mr. Joseph Stevenson, of Gateshead, gave an eloquent address on "Spiritualism," which afforded satisfaction.

NORTHAMPTON.—Mr. Long, of London, held a meeting on Saturday night and three on Sunday, giving good satisfaction. I have also to announce that we have secured a new hall, which has just been opened by the Co-operative Society, which is much cleaner and better adapted for our meetings. An earnest appeal was made by Mr. Long for money towards opening a new hall, a collection being made by ladies, which realised about £1 2s. We also propose to form a library, and if anyone would like to help us who are trying to help ourselves by forwarding any books or spiritual literature to Mr. A. Ward, secretary, 115, Derby Road, we shall be very thankful.

NORTH SHIELDS. Camden Street.—An excellent discourse from Mr. J. Wilkinson, which was highly appreciated. Subject, "Without controversy great is the mystery of godliness," after which the election of officers took place, when the following were elected: President, Mr. R. Hedley; vice-president and cor. sec., Mr. J. T. McKellar; financial secretary and treasurer, Miss I. Young; librarian, Mr. T. Patterson.

NOTTINGHAM. Masonic Hall.—April 25: Most interesting and successful meeting for palmistry and phrenology by Mr. Macdonald. A large number received delineations, and as far as could be gathered the many and varied details were all correct. April 30: An interesting meeting by Mr. Wallis was so much liked that a second visit will be looked forward to. May 1: The services to-day, and the addresses by Mr. Wallis, have been most successful, elevating, and enthusiastic. Mr. Wallis has even surpassed all previous efforts, and his next visit is eagerly anticipated.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning circle, short addresses were given through Mrs. Barnes and Mr. Holbrook. Evening: A most interesting address through Mrs. Barnes by a control, who said that she died a martyr at the stake, and was known in earth life as Sister Hooley, and was a sensitive but did not understand her mediumship as we do with the light of Spiritualism. She related some of her experiences, and earnestly appealed to the friends to use well the opportunities they enjoy in this age. Mr. Tyrrell, the president of the Blackburn society, took part in the service. His experience being rather extensive he was able to give some good advice.—T. I.

OLDHAM. Temple.—Local speakers. Afternoon, public circle conducted by Mrs. Barstow and Mr. Cameron. Evening, short address by Mr. Runacres, and clairvoyance by Mr. Garforth. Songs by Miss Saxon and Mr. Davenport. Duet by Misses Horrocks and Davenport. Also presentation of prizes to the Lyceumists for good attendance and reciting, viz., Louisa Calverley, Annie Davenport, Maud Runacres, Mary H. Gould, Mary Broadbent, Emily Davenport, Mary E. Halkyard, Nelly Platt, Mary E. Heggarty, Olive Berry, Margaret A. Gould, Mabel Tomlinson, and Bessy Tomlinson, Masters Edward Calverley, Wilfred Berry, Luther Mills, and Frank Davenport. Very good audiences.—J. T. Standish, sec.

OLDHAM. Bartlam Place.—Thursday: Splendid circle. Mrs. Ashton gave accurate clairvoyance in a rapid manner, and in many cases both names. Large attendance. Sunday: Second anniversary. Mr. Wheeler's new lectures gave great satisfaction. Afternoon subject, "Popular fallacies concerning Spiritualism explained and exploded." Solos by Mr. Shepperd were greatly appreciated. Quartette by Messrs. Shepperd and Barker, Mrs. Partington, and Miss Fitton. Evening, "The Alchemy of Thought" was most ably treated. Several questions were answered with Mr. Wheeler's usual ability. Solo by Mrs. Partington, and an anthem by the choir. A very pleasant day. Large attendance at night.—V. Tuke.

OPENSHAW. Granville Hall.—A very interesting day. Mr. Hopwood's guides spoke on "Lessons worth learning" and "The Christian Doctrine of Baptism." Our week-night meetings are discontinued for the season. The audiences have been small, but the lectures were of the highest character. The committee tender their best thanks to all who assisted.—W. P.

PENDLETON.—Mr. Tetlow delivered very interesting lectures on "Spiritualism and the Labour Question" and "Hearsay," listened to with rapt attention. In able and eloquent discourses he showed that humanity was marching along the road of progress, demanding better conditions of life, and will not be content with postponing felicity till the future life; only by a complete reversal of the industrial and commercial systems of the age will the emancipation of mankind be attained. Psychometry good.—J. Moulding, 15, Eimeo St., Pendleton.

ROCHDALE. Water Street.—Good audiences at public circles. Mrs. Whitehead's guides gave good addresses. Mrs. Goodhew and Mr. Wild gave good clairvoyance. The president, Mr. France, spoke appropriately regarding our friend, Mrs. Whitehead, who is shortly leaving us to return to America.—J. W. Abram, cor. sec.

SOUTH SHIELDS. 16, Cambridge Street.—April 26: Mrs. Davison's guides gave striking clairvoyant tests to a lot of strangers. Attendance good. May 1: The guides of a local medium gave a good address, "How to improve our conditions on this side," followed by successful clairvoyance.—J. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Tuesday, April 26: Meeting to form a society which will be called "The Spiritual Evidence Society." Officers were elected, viz.: President, Mr. Thomas Pascoe; vice-president, Mr. John E. Wright; financial secretary, Mr. John Simblett; treasurer, Mr. Pascoe; corresponding secretary, Mr. D. Pinkney; pacific, Mr. Geo. Walker. Meetings to be held Sunday 6 p.m., Wednesday at 7-30 p.m. May 1: A grand opening. Mr. Wm. Murray, chairman, opened with an eloquent address. Mr. J. G. Grey's guides gave a stirring discourse. Subject chosen from the audience, "There is no death," clearly showing that life is eternal, and that death is only a change from the physical to the spiritual state of existence. Crowded audience, and good harmony prevailed.—D. P.

STOCKPORT.—Mr. Sutcliffe spoke of the common desire for power, wealth, and profit at any cost. The world was said to be surfeited with theory. We must become practical. Quotations were made from the writings of the editor of the *Clarion* and the poet Burns. Evening, Mr. Sutcliffe dealt with the many reasons why the popular theology was breaking up. Mr. J. Moorey in good taste gave some remarkable psychometrical and clairvoyant readings. Thanks for his unexpected visit and assistance.—T. E.

ROYTON. Spiritual Church, Chapel Street.—Saturday, April 30, a potato-pie supper and social gathering was a treat, given by our president. An enjoyable evening was spent. May 1: Miss Gartside's guides spoke on "The Dawn of Truth," and "Spiritualism, what is it?" Both subjects were eloquently treated. Miss Gartside had the pleasure of speaking from a pulpit for the first time. It has often been said Spiritualists would some day speak from church pulpits, and it has come to pass in Royton.—D. H. G.

SOWERBY BRIDGE.—Mrs. Stansfield was absent through sickness. We hope she is quite recovered. Unable to obtain a substitute, fortunately Mrs. Riley, of Halifax, was present, and after a little persuasion kindly helped us out of the difficulty. The meeting was enjoyed by many, who expressed their pleasure in encouraging remarks. Mr. Jos. Sutcliffe presided, and gave an excellent reading from *The Two Worlds*.

WISBECH. Public Hall.—The guides of Mrs. Yeeles took a subject from the audience, followed by clairvoyant delineations, mostly recognised. The naming of the infant son of Mr. and Mrs. Cobley was done by the guides of Mrs. Yeeles with white flowers, emblematic of purity.



## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—April 30 : We were favoured with an operetta and miscellaneous entertainment by a large number of Lyceum children from Darwen, under the conductorship of Mr. Sudel, which was a grand treat, such as we have not had previously; each member being dressed in character, which made the operetta as picturesque as it was grand. We regret the audience was but moderate; the performance deserved a packed hall. Why do not the Blackburn Spiritualists encourage the efforts of the Lyceum? They must know that the children are the future stronghold of Spiritualism, and unless supported, the Lyceum movement cannot grow strong and useful.

**BURNLEY.** Hammerton Street.—April 30 : Over 50 leaders and workers sat down to a tea provided free by our genial friend the conductor (Mr. W. Mason). Afterwards, a lively and interesting discussion took place on the "Future Work of the Lyceum," which lasted until about 8-30, the remainder of the evening being spent in games and conversation. Sunday next the Lyceum will hold their anniversary, and Mrs. Green, of Heywood, will deliver addresses. Several tunes from the new "Lyceum Songster" will be used. The choir will render "Gloria," and "Now, Lord, we part in Thy Great Name." A tea will be provided for all friends who wish to stay.—Zachariah Jordan.

**BURNLEY.** Robinson Street.—Very successful session. Conductor, Mr. Walton. Invocation by Mrs. Marshall's control. Readings and marching well rendered. Calisthenics, led by Miss Howson, well performed. Miss Lily Carter and B. L. Dent recited very pleasingly; also Miss Florrie Coles, from Colne, gave one under influence and two normally. She proved herself an adept in elocution, especially when reciting "Beautiful Snow." We hope to see her again, as she shows what proficiency we may attain by persevering. Readings by Mrs. Marshall and the conductor. Attendance 45, and 6 visitors.—J. D.

**LANCASTER.**—Our Lyceum was closed for three weeks at the Corporation's request to all Sunday schools, to prevent the spread of infectious disease. Reopened April 24. This has naturally thrown us back, but increased exertions will make up for it. We are introducing new calisthenics, with ropes and wands, which will be an additional attraction. Recitations are, as usual, given at each session by many members. We should like to see others coming forward. We should like *each member* to feel it their duty to do *something*. Members should be particular in their choice of recitations. It is better to get their parents' or leaders' consent before committing any piece to memory. Sunday last : Mr. Newton, of Leeds, spoke a few encouraging words to leaders and members. He has our thanks. We are giving a *special* service for the general society on May 15.—A. B.

**LEEDS.** 25, Cookridge Street.—Bright and pleasant session. The children went through all exercises very creditably, interest in the elocutionary efforts increases. Misses Lily Craven, Amy Bartholomew, Ethel Bartholomew, and Master Harry Lake recited very well. The management would be pleased to see visitors at any time. The singing is improving, and altogether the Lyceum is in a very flourishing condition. Present, 50 scholars and two officers. Mr. Hepworth, whom we are always pleased to see, was once more with us.—F. T. W.

**MANCHESTER.** Tipping Street.—Over 40 present. Conducted by Mr. T. Jones. Marching and calisthenics well led by Miss E. A. Hyde. A few words from Mr. Simkin on preparing for an open session. Still improving.—J. J.

**NEWCASTLE-ON-TYNE.** 20, Nelson Street.—A good attendance, 66 members and 14 officers. Instead of lessons we practised hymns for the anniversary to be held on Sunday and Monday, June 12 and 13. The children have entered heart and soul into the work, and we hope when the time comes our old friends and new will be present in good numbers.—M. A. B.

**OLDHAM.** Bartlam Place.—Morning : Attendance good. Conductor Miss Halkyard; recitation by M. Fielden; marching and calisthenics in good style; a few remarks by Mr. Fitton. Afternoon, usual programme; recitation by Mary Brown.

**OPENSHAW.** Granville Hall, George Street.—The bright sunshine had a good effect on our afternoon's proceedings. Chain recitations, marching, and calisthenics very good; an enjoyable time, good attendance.

**PENDLETON.** Cobden Street.—Morning, present 7 officers, 36 scholars, and 1 visitor. Usual programme gone through very nicely; recitations by Esther Winder and Rebecca Poole; marching done very badly. Mr. W. Buckley gave a few remarks on "Phrenology," afterwards examined a head. Closed by Mr. Moulding. Afternoon, a good attendance; we devoted the time to singing; marching was done fairly well; prayer by Mr. Moulding, conductor.

**STOCKPORT.**—A fair muster. Attention paid throughout. A ramble to Bramall Park, Sunday next (no morning session). Friends meet at the Blossoms Inn (not inside) at 10 a.m., prompt.—T. E.

**TO LYCEUM WORKERS.**—The next number of *The Lyceum Banner*, to be issued on Friday next, the 13th instant, will contain a four-page supplement, giving full report of Lyceum Conference at Liverpool. Also the first of "Our Workers' Portraits." No advance in the price. Send all orders to 80, Needham Road, Liverpool.—(ADVT.)

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR MAY 1892.

**BRADFORD.** Milton Rooms, Westgate.—8, Mr. Firth; 15, Mr. Tetlow (Anniversary); 22, Mrs. Wade; 29, Mr. Swindlehurst.

**BRADFORD.** West Bowling. Boynton Street, off St. Stephen's Road.—7, Coffee supper and social at 7, adults 4d, children 2d.; 8, Mr. J. Collins; 15, Mr. and Mrs. Clegg; 22, Mr. T. Hindle; 29, Mr. Wm. Galley.

**BURNLEY.** Robinson Street.—8, Mr. Victor Wyldes; 15, Mr. Milner; 22, Mr. J. J. Morse; 29, Mr. Johnson.

**NOTTINGHAM.** Masonic Hall.—8, Mr. John Campion; 15 and 16, Mrs. M. H. Wallis; 22 and 23, Mr. V. Wyldes; 29, Mr. G. Featherstone.

**OPENSHAW.** Granville Hall.—8, Mrs. Wallis; 15, Mr. Rocks; 22, Mr. Mayoh; 29, Lyceum open session.

**KEIGHLEY.** Assembly Rooms.—8, Mrs. Bealand; 15, Mrs. Wade; 22, Mr. and Mrs. Hargreaves; 29, Mr. J. Lund.

**THORNHILL.** 86, Edge Lane.—8, Mrs. Black; 15, Mr. Brook; 22, Mr. Stansfield; 29, Mrs. France.

**BRADFORD.** Walton Street Hall Lane.—8, Mrs. Connell; 15, Mrs. Whiteoak; 22, Mr. Pawson; 29, Mrs. H. Taylor. Monday evening, Mrs. Webster, clairvoyance and psychometry. On Saturday, May 28, a grand concert and entertainment of songs, glees, and recitations, entitled, "The Ten Steps—five to virtue, five to vice." There will be about thirty performers, including twelve children. One of the grandest treats in Bradford, mirthfully, morally, and intellectually.

**CLECKHEATON.**—A public tea at 4-30 prompt on Saturday, May 7 for the Lyceum Whitsuntide Festival. Tickets, 6d. Rally round.

**DARWEN.** Church Bank Street.—Saturday, May 7, a public tea party at 4-30. Grand juvenile operetta at 7, entitled "Jessie's Dream," in twenty-five characters. Also grand "fairy ring," by fourteen infants, assisted by adults, with ballads, character songs, choruses, and dances. Tickets for tea, 8d.; for entertainment only, 4d.

**LONDON.** King's Cross.—May 8 and 15, at 10-15, Mr. Horatio Hunt's séances, ten sitters only, names to be sent to sec. 6-45, lectures by Mr. H. Hunt; 22, at 6-45, Arif Effendi, editor of *East and West*, will lecture in Eastern costume upon "The Religions of the East." Admission free.

**LONDON.** Marylebone, 86, High Street.—May 8 : A lecture on "Spiritualism," by Miss Florence Marryat (the celebrated authoress). Chairman, T. Everitt, Esq., at 7. Tickets, 2s. and 1s., a limited number of platform seats at 4s. Tickets of Miss Rowan Vincent, 31, Gower Place, W.C.; Mrs. Treadwell, 36, Belgrave Road, St. John's Wood, N.W.; Mr. Milligan, 1, Ladbroke Road, Notting Hill Gate, W.; and of Mr. White, hon. sec., or any members of the committee, at the hall. Early application is necessary. No seats guaranteed after seven o'clock.

**LONDON.** Wandsworth Spiritual Hall, 132, St. John's Hill, Clapham Junction.—Monday, May 9, at 8, reception, Mrs. A. Bingham. Wednesday, Mr. Dale. Saturday, séance, Mrs. Mason. Sunday, prayer meeting and séance conducted by Mrs. Whittaker and Mrs. Bingham.

**LONDON SPIRITUALIST FEDERATION.** Hyde Park.—Next Sunday, at 3-30 p.m., the open-air work will be commenced, and it is hoped all Spiritualists will assemble and give the conductor their sympathy. Messrs. Emms (pioneer open-air work), Percy Smyth, and Rodger have arranged to speak, and it is hoped others will assist.—Percy Smyth, organiser, 123, Lancaster Road, N.

**LONDON.** Stratford.—8, Mr. J. Allen; 15, Mr. J. Allen; 22, Mr. J. A. Butcher; 29, Dr. Reynolds. The committee tender their best thanks to all who have assisted in the past month.—J. A.

**LONDON.** Open-air Work.—Victoria Park, near the Fountain: Speakers, Messrs. Emms and Drake, at 11 a.m. Finsbury Park: Messrs. Derby and King, at 11-30 a.m.

**MR. F. HEPWORTH** is at liberty on June 5th and July 17th. Any society requiring his services on either of these dates, please write at once to 151, Camp Road, Leeds.

**MANCHESTER.** Collyhurst. The quarterly Ham Tea Party on May 14. Members 4d. Friends 8d.

**ROYTON** Society desire to communicate with mediums with open dates on reasonable terms.—Address, David H. Greaves, secretary, 204, Middleton Road, Royton.

**YEADON.**—Mr. Metcalf will hold three open air meetings on Sunday, May 15, near the Town Hall, at 11, 2-30, and 6. Should it be wet the meeting will be held in the Townside Spiritual Church.

## PASSING EVENTS AND COMMENTS.

**DR. BLACKBURN** writes:—I am much better pleased than formerly with *The Two Worlds*. Go on and prosper.

**A. F. C.**, of Canterbury, writes:—I wish your daily improving paper increased circulation and success.

**WHAT IS A MEDIUM?**—We have received a number of answers to the above question, and shall give the best of them *next week*, together with the name and address of the winner.

**SUBSCRIPTIONS** to *The Two Worlds* should be sent direct to the Manager, 73a, Corporation Street, Manchester. Terms, post free, 1s. 8d. for three months; 3s. 3d. for six months; and 6s. 6d. for a year.

**OUR FOURTH MISSIONARY NUMBER** will be issued on Friday, June 3rd. It will be specially suitable for enquirers, and should be widely circulated. Particulars next week.

**MR. TOWNS**, of London, will be in Sheffield on Sunday, May 15, until May 22. Address: Mr. Towns, care of Mr. Hardy, 175, Pound Street, Sheffield.

**J. B., YORK.**—Will all who are sufficiently interested in Spiritualism to try and place it before the public, call or drop a postcard at No. 6, Poplar Street, Poppleton Road, York?

**MR. ROBERT WHITE** writes: "I am very pleased with the matter and method of *The Two Worlds*, and am sure it is doing a good and useful work under your control."

**MR. J. C. MACDONALD** says: "Thanks for the manifest growth in breadth of your excellent paper. I have just had an hour's thorough enjoyment."

**MR. J. J. MORSE** has just published for Dr. Sharpe a small pamphlet entitled "The Palm Groves and Modern Idolatry." The latter poem appeared in *The Two Worlds* some months since; both are well written. The pamphlet sells at 2d, post free 2½d.

**"THE UNSEEN UNIVERSE,"** No. 2, fulfils the promises of the first; contains more matter, varied, interesting, and very readable. Next month it will be enlarged by eight additional pages. We can supply copies, post free 7d.

**LONGTON.**—Will mediums able to occupy the rostrum, who will come for expenses and an acknowledgment, please favour me with their names, and oblige, H. Sutherland, Spring Road, Normacot, Longton, (President).

**THE LOGOGRAPH.**—Mr. F. B. Chadwick, of Cardiff, has invented a little machine which is a decided improvement on both Planchette and Ouija. It can be seen at our office. The price is 4s. 6d. complete, carriage extra.

**THE PAPER FOR INQUIRERS.**—Mr. W. E. Long (of Camberwell, London), writes: "*The Two Worlds* is in much favour here, each succeeding number seems to eclipse the preceding, and, from practical experience, we find it is the paper to put into the hands of an intelligent inquirer."



LEICESTER.—May 1: Mr. W. Stanyon, member of the local School Board, spoke on "Spirit Companionship." He claimed that there were noble people in modern times equally worthy of spirit guidance to those of Bible history. Mr. Ashby gave clairvoyance. [Received late.]

PROFESSOR TIMSON has been awarded, April 19, 1892, the diploma of the "British Phrenological Association," also the diploma of the "Universal Phrenological Society" (by examination), and appointed secretary Leicester Branch, Universal P. S. Office, 201, Humberstone Road, Leicester.

KEIGHLEY. Assembly Rooms.—Social Spiritual Brotherhood. On behalf of the above society I request that all speakers having engagements with us will let me know their dates, so that I may complete the plan for this year (1892) as, owing to unfortunate and unforeseen circumstances, we have lost the register of engagements made with speakers. T. Hogarth, secretary, 17, Chelsea Street, Victoria Road, Keighley.

"THE COMING DAY," for May is an excellent number. Mr. Hopps' discourse on "God in the Streets of London" should be read by everybody. Other articles on "The Pedigree of Jesus," "The Flowing Tide," and "Beyond the Veil," are all good, the latter especially interesting to Spiritualists. Send 3d. to Mr. Hopps, Lea Hurst, Leicester, for a specimen copy.

LAST SUNDAY, at Colne, two reverend gentlemen astounded their flocks by declaring that Spirit communion is true, and that many Spiritualists were estimable people. We hope to be able to publish a report of their statements next week. This is one good effect of Ashcroft's recent attack there. The local Spiritualists treated him with silent contempt; his audiences were small; and one of his chairmen left the place in disgust before he had concluded his show.

A LIBRARY IN BOLTON.—We are forming a library in connection with our society. Anyone having books on Spiritualism or mental science, or such as would interest investigators in the science of man, who would give (or lend them for a few months) will render us a great favour by forwarding same to Mr. James Knight, 44, Bullock Street, Bolton. P.S.—Any for sale send lowest prices.

MR. STEAD is seeking to apply electricity to the service of the "spirits." He is trying to get one of the Exchange Company's tape machines—a clever instrument, which by means of telegraphy prints on a long paper strip the message sent over the wire, and with this machine he intends to try and induce the "spirits" to telegraph what they have to say instead of rapping out their words on a table. How he is to do it does not seem quite clear, but he seems to be convinced of its possibility.—*Manchester Evening News*.

MANIFESTLY IMPROVED.—Mr. Thos. Brooks kindly says: "In sending you notice of the beginning of open air work in Finsbury Park, I take the opportunity of adding my mite of congratulation for the manifest improvement in the subject matter of your useful weekly. I shall be glad when I can see it on the railway book stalls and other places where it is now so unjustly vetoed; this remark applies equally to the other organs of the movement published in London. On behalf of our friends in Islington, I desire to thank you for any notices concerning us that have from time to time appeared."

WILL SOON LEAD IN THINGS SPIRITUALISTIC.—Mr. J. Veitch writes: "For some weeks past I have been going to write to you to express the great satisfaction I have felt in witnessing the great improvement in *The Two Worlds*, but the leading article of this week eclipses, in my opinion, anything hitherto published in the paper. As an article, it is just what is wanted; strong, resonant, sound. It admirably expresses the position of progressive militant Spiritualism, and will undoubtedly do a lot of good. I fully believe that you mean to improve with practice, and, judging from recent articles, I anticipate that *The Two Worlds* will soon lead in all things Spiritualistic."

A RECEPTION to Messrs. Spriggs and Smart, who are returning from Australia on a brief visit, is being organised by our London friends, to take place in May, or early in June, at Portman Rooms, Baker Street, W. Mr. Spriggs was a most remarkable medium for materialisation phenomena. His séances at Cardiff, recorded so ably by Mr. Rees Lewis, have never been surpassed. The most striking evidences of spirit-action were presented; and Mr. Spriggs won the confidence and goodwill of all by his modesty and unfailing amiability. Mr. Smart, too, as a writer, reported many lectures, and did a great deal of very valuable work for the cause. They deserve honour and recognition. We should be happy to see them in the North, and trust the London meetings will be large and enthusiastic.

THE BRITISH MEDIUMS' INSTITUTE is being organised by Professor Timson, of Leicester, who writes: "The object is to prepare by education and scientific development media and speakers, and to grant certificates of ability, capacity and proficiency, also diplomas, in order to secure societies, mediums, and the public in general from the thousand and one disadvantages attending our present system of propaganda. Many notable speakers and mediums have already recognised the necessity. We are working on the circular, which we trust will be ready for distribution in a short time. We have already a good collection of valuable books, diagrams, &c. &c., which will form the nucleus of the library. If any friend has a book or anything to spare towards our collection we shall be exceedingly obliged for same. P.S.—My classes will form the basis of the Institute."

THE OTHER SIDE.—We have been requested to publish the following letter as an act of justice to those who have been misrepresented, as it has been refused insertion in the paper in which the criticism complained of was made: "To the Editor of the *Medium and Daybreak*. Dear sir,—In your 'Notes and Comments' of last week you attempt to strangle the North-Eastern Federation, by expressing your opinion of federation, to which you are quite welcome, but we, the federationists, have an opinion as well as you, which we have put into practical operation with great success. We know our own surroundings and requirements, though we are open to be shown a better way, but decline dictation. You refer to the Sunderland report as a proof of the advantages of isolation *versus* federation. We have not federated, as you say, 'to shirk true spiritual work.' You might, in common charity, have given us credit for something better. We are just as earnest and anxious to promote true spiritual work in our way as you are in yours. Because we think ours is the best we have adopted it. In proof, we can point to the fact that the societies federated have an increase of members, hearers, and finances. It is not true, as you say, 'that the Sunderland

society was not asked to the federation.' All the societies on the Tyne and Wear were asked. Wherever we could get the address of a secretary of a Spiritual society they were waited upon personally, or written to. Failing those modes we advertised in the *Medium* and *Two Worlds*, asking a deputation from each society in the district to meet and discuss the practicability of forming a federation, and whether it would be advantageous or otherwise, each society to judge and act for itself. The adage, which I presume you quote ironically, has no application, viz., that 'Beggars cannot help beggars,' but there is an adage, 'Unity is strength,' in which the federation believe and has put into operation, and are now realising its truthfulness. We have no personal interests to serve, no self-aggrandisements to struggle for, as your 'Notes and Comments' insinuates. Our motto, as federationists, is 'Truth and humanity'—one pull, a strong pull, and a pull altogether. Self-opinionated dictators and would-be-popes of the past have hurled their petty anathemas against progress and combination; that class of dominators are now behind the age. Federation, or no federation, let every man and every society act as they think best to promote 'true Spiritualism.'—FEDERATION HON. SEC. Felling, April 25, 1892." [We cannot publish anything further on this matter, and regret the somewhat personal tone adopted by both sides. Federation has come to stay in Spiritualism, as in labour, and must be reckoned with. Don't let us quarrel, but work.]

MESSAGE DEPARTMENT.—*The Banner of Light* has for years devoted considerable space to the publication of "messages" from spirits who control at the *Banner* circle. In the issue for April 2, 1892, there are no less than nine letters published from various parts of America, verifying spirit-messages and identifying the communicating spirits. Five spirits are thus identified—one by four different persons. These are significant facts.

WHITMAN'S BELIEF.—At the funeral of Walt Whitman, Thomas B. Harned, the poet's long-time friend, said: "I deem it my duty to mention two important facts. One his positive belief in immortality, and the other his fearlessness of death. With him immortality was not a hope or a beautiful dream. He believed that he lived in an eternal universe, and that man was as indestructible as his creator."—*Religio Philosophical Journal*.

DEAR EDITOR.—On February 7, at Morley, Mrs. Wrighton, of Bradford, after the discourse, gave a few clairvoyant descriptions. During the evening she asked, "Is there anyone here who knows the name of Mary Tetley; she is an aged person, over 50 years old?" Mr. Tetley answered "Yes." Mrs. Wrighton said, "She is calling William, and she wants him to come to her. This William seems as if he is wasting away; do you know anything about this William?" Mr. Tetley answered, "Yes," and his daughter said, "I think we do." The medium said, "She is holding a bunch of flowers over your head; they seem like greenhouse flowers or kidney beans, and by the time these bloom he will have gone hence." The William referred to was Mr. Tetley, who was at that time as well as he had been for twelve months. On the 9th of April he got a good breakfast but was taken ill in the forenoon, when the doctor was sent for, and on the 18th we received a telegram to say that he was dead. He passed away in peace.—Mrs. Thewlis.

PRESENTATION AT GATESHEAD. No. 2, Team Valley Terrace.—On Good Friday, after a splendid tea, to which 150 sat down, Mr. Robinson, of Newcastle, was chairman. Mr. Whiteman referred to the great benefit Mr. Bendylo had been to the society, and the help he had rendered by his physical mediumship to many who were in darkness to Spiritualism. He presented Mr. Bendylo with a seal, as a token of respect from his many friends. Mr. Bendylo thanked the friends for their kindness, and hoped he would be able to do more good for the spiritual cause. Mr. Robinson, Mr. Stephenson, Mr. Ashbrook, Mr. Murray, Mr. Hall, and Mr. Wright gave short speeches in regard to the spiritual cause, and were all glad to see the G.S.E.S. in such a flourishing position. Messrs. Laws and Humphage gave songs, and Mr. Moor a recitation. A supper followed. Many thanks to the waiters at the tea and supper. 17: Mr. Rutherford delivered a splendid address, which was highly appreciated. A few questions were asked, and answered, with every satisfaction.

THE LONDON FEDERATION proposes to "take rooms permanently, to form committees of members for investigation, to meet on different nights, and report progress periodically. We shall have no promiscuous sittings. All genuine mediums we ask to co-operate with us, but on condition they subject themselves to our tests and receive no fee." [Italics ours. Will they take "rooms" subject to their own tests, and offer no "fee" to the landlord?] "The age wants facts and patient correlation of facts. We ask all sincere Spiritualists to help us, to join us if possible. We are deeply convinced that only by long, patient, and combined efforts, and by working upon the scientific method, can we ever make any real advance towards a knowledge of the laws and conditions obtaining on the spiritual side of life, and of man's psychic nature and destiny."

SPIRITUALISM IN THE UNITED STATES.—Dr. Carroll, who is in charge of that section of the census of the United States which deals with Church organisation, reports that "The Spiritualists report 334 organisations in the United States with 30 regular church edifices, not including halls, pavilions, and other places, owned or occupied by them. There are 45,030 members, and the value of the property, which includes camp grounds as well as church edifices, pavilions, &c., is \$573,650. Not many of the halls are owned by them. There are members in 36 States, besides the district of Columbia and the territories of Oklahoma and Utah. Among the States Massachusetts has the greatest number, 7,345; New York stands second with 6,351; and Pennsylvania third with 4,569."—*Manchester Evening News*. The 45,030 members above referred to do not begin to represent the actual number of Spiritualists in "the States," any more than the membership of societies in this country can be said to indicate the number of persons who are really Spiritualists. There must be many thousands outside of all societies.

#### IN MEMORIAM.

Mania, Cambridgeshire. Passed on to the higher life Arthur Henry Goodchild, on April 22, 1892, one of the first members of the Middlesbrough Society, a faithful brother, an honest worker, and a good medium.—W. J.



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