

# The Two Worlds.

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## MEDIUMISTIC EXPERIENCES OF JOHN SCOTT, OF NEW SHILDON, CO. DURHAM.

I WAS born in the year 1849, in Runcorn, Cheshire, and brought up in Lancashire. When about twenty-five I became a member of the United Methodist Free Church, and was a Sunday school teacher for seven years—a hard task, seeing that at that time I could not even read or write, although I can do both now—but I could not find rest for my soul in that sphere, therefore I launched out into the world of Freethought. In 1881 I emigrated to county Durham, and again for a short time became a member of the Wesleyan Methodists, at the little village of Middlestone, near Merrington. I became acquainted with a gentleman, at a time when I was suffering from a bad back, who made passes over me, which took away the pain, to my wonder and bewilderment. He then told me he was a Spiritualist, and invited me to a meeting. That was one of the longest weeks in my life, and when Sunday came, away I went eager to see the spirit. Several ladies and gentlemen came, among them Mr. Dobson, of Ferryhill, a gentleman well known as a prominent Spiritualist in this and other towns. The lady of the house put the window shutters in, and locked the door, which caused me to look anxiously around the room, thinking I should see the spirits. Singing was followed by a prayer by Mrs. Haynes, which I thought I had never heard equalled. She then gave an address, which seemed to me most eloquent, and fully met the requirements of my soul. At the next meeting we drew up to the table, and as soon as I placed my hands upon it they commenced to vibrate most rapidly, and my attempts to stop them caused the perspiration to pour down my face. Mr. Dobson advised me to take my hands off, but this made no difference. I rose to my feet and commenced to speak, a thing I never could do before, as many a time I had tried to address the children in the Sunday school and Band of Hope, but always failed. There are scores living to-day who can testify to this fact. During the meeting I thought I saw a young man standing close to me, and putting out my hand touched the person sitting next to me on the head. It was very dark, and he wanted to know who hit him. I replied, "I did, because I thought I saw a man standing there." He wanted to know if I could describe him. I replied "Yes," and did so. He at once recognised the description to be that of his brother, who was lost in an explosion in Wales. When I replied "No, there was no one there, for I could not feel him, but caught your head instead," he answered, "It was only his spirit, and you saw him clairvoyantly." "Well," I replied, "if that be the case I could always see them, but explained it away as only imagination."

This made me more determined than ever to go on. I remember visiting a medium at Ferry Hill, who, on going into a trance, took me by the hand and advised me to "go on," there was a good work for me to do as a speaker. I thought he had made a very great mistake, because I felt myself quite unfit for anything of the kind. Nevertheless, after twelve months' investigation, I was asked to go to speak at Middlesbrough, to which I replied "No," but soon after I received another letter and could not answer in the negative. I went on the Saturday, calling at Ferry Hill for

one Mr. Marlow, one of the gentlemen I first sat with, to go with me. I never forgot that week, it was one of horror to me. On Sunday I could not eat any breakfast. At the meeting I stood up to sing, holding a hymn book with a gentleman, but trembled so much I had to sit down, and, while sitting, these thoughts passed through my mind, "Well, I am here to do good, and if you, the spirits, can use me for that do so." I knew no more till I was up speaking, and gave some wonderful clairvoyance, and we had a very good day. At that time I was very sensitive, and believed all the spirits told me. I could, and can yet, hear them speak very plainly. One beautiful morning in August, 1881, I was going to work at 3-30 when, all at once, I was surrounded by a band of spirits, and could not go any further. I was fighting with them till five o'clock, when it was too late to get down the pit. I returned home and knocked at the door, my wife letting me in wanted to know the cause, because I looked very pale. I was soon in bed, and there I remained for three days, and could not even help myself to a drink of water. My wife advised me to go back to the chapel, but I could not, there was something better for me to do, and since that time, I am thankful to say, I have been the means of making scores of Spiritualists, and have had the pleasure of hearing some of them speak from the platform. As I went on I found I could get *en rapport* with any one sending me a letter, or anything that belonged to them, and made many Spiritualists by that form of mediumship. One night, sitting at the table with my wife, there appeared a fifth hand between our four, as white as driven snow. Another night the flour barrel came sliding across the floor when no one was near it. Here was an intelligent force at work that no science can account for, although many persons have tried to explain it away, but have entirely failed.

While living at Ferry Hill I frequently went into a fair-minded neighbour's house. One Sunday I went in as usual to see if he would go for a walk. I had scarcely sat down when I saw a spirit enter the room and go to the mantelpiece and try to write his name. I soon found out that his name was Davis, and a very near friend to Mr. Davis, my neighbour, to whom I mentioned what I had seen, and stated that I could not make it all out, but his name was Davis. They asked me if I could describe him. I did so, when Mrs. Davis exclaimed, "That is your father, Ned." "Yes," he replied, "but my father is not dead." We went out for a walk, and had not got three hundred yards from the house when we saw two men coming down the lane. Davis remarked, "Here comes my brother-in-law from Spennymoor." In a short time we met, and his brother-in-law gave him a yellow envelope. He took from it a telegram, and, with a stern look at me exclaimed, "Dead!" Yes. His father was coachman for a gentleman in Wales, and early that morning was riding a spirited horse, which threw and killed him. I told Mr. Davis that if he went to his funeral he would find that he was almost knocked to pieces. He went, and when he returned told me he was, for the horse had kicked him very much.

These things were common to me before I knew what Spiritualism was. I could always see things, but paid no regard to them, and many times when I saw such things and did not tell any one it made me ill; but on the other hand, when I told any one I was all right.

While living in Middlesbrough I received a telegram from a gentleman at Saltburn-by-the-Sea wanting to know if I could make it convenient to receive three friends next morning, as they wanted an interview with me. I answered "Yes." About 10-30 next morning there came two ladies and a gentleman. He was a reverend—his name I must

not publish. I went under the control of his daughter, and she gave her father some very striking incidents relative to one Arthur, a nephew in Australia, and said that he was dying, which the rev. gentleman admitted to me in my normal state was true. I also wrote him a curious letter. He wanted to know if I could read it. I told him I could not, I was no scholar. He assured me it was written in the Greek language, he could read it, and that it was news for him. Shortly after, when spending a few weeks in Leeds, the rev. gentleman came to see me, and told me that he was talking to a brother minister some short time before in Birmingham on Spiritualism, to whom he gave one of my letters, asking him what he thought of the penmanship. He replied, "That man is no scholar." Then he presented the letter I wrote under control, saying at the same time, "What do you think of this?" He replied, "This man is a good scholar, and knows how to use a pen." My rev. friend then asked him if he thought one man wrote the two letters. Of course he replied "No." My friend assured him they were both written by the same person, and that he saw me write them, when he replied, "I would not have believed it had you not told me that you saw it yourself."

On another occasion I received a telegram from ex-Councillor Lister, when living at Hetton-le-Hole, asking me to come to Middlesbrough on the Saturday. On arriving at the station I was met by Mr. Lister. We walked on to his house, and went into the sitting-room, and to my surprise there were Councillor Rushford, Detective Thorpe, and some more gentlemen. This was only my second visit to Middlesbrough, and some time before this there had been a little girl, Mary Ann Cooper, murdered and found dead in the park. These gentlemen wanted to know would I consent to hold a meeting in the park to see if we could find out anything about the murder. It was a long time before I would consent. At last they persuaded me, and Detective Thorpe got the keys of the park, and we went there. It was in the fall of the year, if I remember right, about August, 1886, but I would not be certain. We arrived at the park about 8-30 p.m., and went in at a side gate. There were about nine of us, most of whom are living. I asked, "Would they allow me to lead the way?" When Detective Thorpe desired to know if I knew what part of the park the girl was found? I replied, "No, but there is a spirit friend here wants to lead me to the place." They consented. At last we stopped, and I looked over some bushes, and said, "That is the spot where you found the child." Detective Thorpe asked, "How do you know?" "Simply because the spirits tell me so." He replied, "You are perfectly right." We formed a circle round the spot, sang a hymn, I offered up prayer, then commenced to describe some children playing on the ground. Close to was a man lying on the grass. I described the man. (Everything I said was taken down by the detective.) I saw the man plucking daisies. He called the little girl to him, then he led her to the spot where we were. He tried to effect his purpose, and then I saw him place his left hand over her mouth and draw from his trousers pocket with his right a dirty white-hafted knife and cut the child's throat. I saw him go through the bush on his hands and knees, and get on to a path which led to a large pool of water. There I saw him throw something away. I further traced him out of the park, describing the road he went, that it took him under a railway arch, which they said was right. I further said that in the second street on the left hand the houses went up with two steps. They replied, "They do." In the middle of that street there is a beerhouse on the right hand. "There is." In that house the murderer is now having a glass of beer. With that they had to carry me away, I became exhausted. The detective with another man went to the beerhouse, and asked the landlady, who had been in from 9-30 to the time he arrived, when the woman gave the exact description of the man I had described. On the Monday morning, I received a note from Councillor Rushford asking me to go to dine with them; I accepted the invitation. On arriving I found Detective Thorpe. He said to me: "On Saturday night you spoke of that man having a knife, and throwing something away at a certain place. At the place you spoke of we found a knife. If you saw that knife could you distinguish it?" I said, "Yes, amongst a hundred." He and Mr. Rushford went into another room, and on their return Detective Thorpe held two handfuls of knives (pocket) and threw them on the table, saying, "Now, Mr. Scott, pick the knife out." I therefore walked to the table, and took the knife in my hand, and placed it in his, saying, "That's the one." He replied, "Yes, it is."

But how do you know, as you never examined the knives? "Because I had no need. There was a spirit light thrown on the knife that was only seen by myself." I opened the the knife; thereon were marks of blood. This took place in the presence of four persons, viz.—Mr. Wardle, of Hartlepool, Mr. and Mrs. Rushford, Detective Thorpe, and myself. Three out of the four are living at present. They further traced the man to Hull, then let him slip through. All these things are facts to many people living amongst us and readers of your paper.

(To be continued.)

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

BY WALTER EDWARDS.

### CHAPTER VI.

#### MARY'S STORY CONTINUED.

There is more faith in honest doubt,  
Believe me than in half the creeds.

There is a divinity which shapes our ends.

There is no such thing as chance.

MARK was a little puzzled to account for the difference in my demeanour after the vision I had of my mother, which wrought such a happy change in my feelings; but I did not tell him how it had been brought about. It seemed too sacred to be shared with any one. And after his want of sympathy with my doubts and difficulties respecting the providence of God, I feared he would be still more displeased were I to acquaint him with the remarkable manifestation of angel guardianship which I had experienced.

To me, it seemed perfectly natural—a most beautiful and reassuring thought, that my loving mother should seek to protect and comfort her child. Did not the Bible say that we are encompassed about by a cloud of witnesses? Why then should I doubt my own senses? I had read that good people were "as the angels of heaven;" and it did not appear at all strange that my beloved mother should become a ministering spirit to me. The fact was, she had never taught me to *fear* death; she never spoke of the *anger* of God, but always of his love and goodness. She used to say, when I related to her what I had been taught, respecting hell and the devil: "My child, we do not know that it is true. I am content to take the words, God is love, and trust in His wisdom. I pray that He will pity and forgive, and take us all home at last. He will be, I think, like the father in the parable, who, seeing his prodigal son returning home, went out to meet him, fell upon his neck and kissed him, and rejoiced because the wanderer had returned. I cannot think that God will ever shut the door of his mercy against any child, whose repentant heart cries out, 'I have sinned; Father, forgive me.' I think God's great loving heart will listen, and that He will receive the returning sinner at any time—either on earth or in eternity. He will never punish to *take vengeance*, but will chastise to teach. It is to lead us to know the right, and warn us of the danger of wrong-doing, that he causes us to feel pain and guilt. Always do right, be honest, speak the truth, avoid deceit, and try to help others to make peace, and then you need never fear the anger of God, or the abode of the evil one."

Those were the sentiments which animated the mother who was so dear to me, and they guided her daily life. The silent influence of her character and example had led me to hope for the best, and hence it was all the more difficult for me to reconcile the tragedy and catastrophe which had overtaken our village with the idea of the omnipotency and goodness of God.

On one occasion, I remember, a sectarian had been insisting that "only the true faith would save. That unless I was a true believer, and gave my heart to Christ, and was washed in his blood, and felt the grace of God working conversion in my unregenerate heart—unless, in fact, I agreed with him and attended his place of worship, I should go to hell; and what a terrible thing it would be to die a sinner—be eternally shut off from God and everlastingly tormented in flames of fire." When I burst in upon my mother—full of this teaching—and asked her, with terrible eagerness in which feelings of awe, fear, incredulity, dread, indignation, and horror were inextricably blended; she pressed her hands wearily over her brow, as though she were tired of it all, and bent down and kissed me. She stroked my head and drew me to her, so that she could look into my eyes, and said—

"Mary, dear, you feel that I love you, don't you?"



"Yes, mother," I replied, wonderingly.

"You don't think I could put you on the fire, for even one moment, do you; even if you had been very naughty?"

"Oh no, no!" I exclaimed, trembling at the very idea that my gentle mother, who had never so much as flogged me, could be guilty of such an act of cruelty. "No, no, mother," I repeated, and clung to her more closely—the tears coursing down my cheeks in my excitement.

"Then do you think," she continued, "that God is less loving and good than one of His own creatures? Never entertain such a thought. Believe him to be *better* than mortal man and woman *can* be. True religion," said she, "is goodness and love, purity and truth. If you try to *live* in accordance with those great principles, you never need fear to die." Speaking on one occasion about going to church, she said: "I do not think it matters much *where* you go, so long as you feel it does you good—whether to chapel or church, but I *do* think it wise for you to go somewhere on Sunday. Not that the mere fact of attending a place of worship can make much difference, but, if you *think* about what is said, and try to worship God in your own heart, and desire to be benefited, you will be sure to feel that it does you good."

"I think," she continued, "that every one ought to think more of the sacred and holy truths of the spirit. People are too busy about worldly things to give sufficient attention to the duties of devotion. If for no other reason, an hour spent in some sacred service will do you good in taking you away from the ordinary affairs of daily life, and help you to understand the gospel of God's love, will give you sympathy with human suffering and take you out of yourself. We all want reminding now and again that we have other needs besides those of the body. We should try to breathe the calmer airs of inspiration, and by earnest prayer of the heart feel that God is our Father, and His spirit is the light within us, which will guide us aright if we learn to trust Him and try to do righteously, and be loving and patient and true." Such free spiritual teachings had prepared me to accept the idea of natural immortality, and of the *reality* of spirit existence. But, although I was not greatly surprised, I felt intuitively that Mark would not agree with me. He had been trained in a different school, and, much as I loved him, I could not but feel that his faith was more definite and orthodox than my own, and I dared not face his ridicule or risk a second rebuff, so I locked up my secret in my heart. It may have been that much sorrow and misunderstanding would have been spared us had I confided in him. Who knows? But sometimes I almost convinced myself that the appearance of my mother was only a dream, and dreaded to mention it lest I should be laughed at for my pains.

Yet, in spite of all, when I thought about it, quietly and seriously, I felt convinced it was no fancy or trick of my imagination. In fact, I had quite forgotten my mother's promise to be with and watch over me, until she reminded me on that memorable night. However, dream or no dream, it comforted me.

I recollected and felt I *now* had an explanation of the strange impulse which caused me to spring up in the church and drag Mark after me, thus saving both our lives, and also the unaccountable "freak," as it might have been called but for the subsequent events, which caused me to wander forth into the storm on the night of the flood. I felt as though I had laid hold of a thread which would enable me to unravel some of the curious and hitherto inexplicable experiences of my life, but I was not able to follow it then. New interests and anxieties prevented any further thought in that direction for a while.

The fact was that our month at the "home" was coming to an end. We were both well nigh our old selves, but could see no prospect of occupation and were distressed in the extreme. The future did not look at all promising, and, as we talked over our plans and hopes, we grew very downcast. We had but three more days. Mark had failed in every endeavour to obtain a practice such as he could afford to buy, and, hitherto, I had been unsuccessful in my efforts to secure employment.

We were strolling sadly along with our heads bent, facing the sun, and a strong wind which every now and then came down the hill in sudden gusts, whirling the dust in clouds which eddied around us or rushed out to sea, when loud screams were borne upon the wind. Lifting our eyes from the sand and looking up the road, which was very steep, in the direction from which the voice came, we were horrified to see a bath chair, in which a woman was sitting, rushing down at a rapid rate with ever-accelerating speed.

I started aside, and held my breath in fear. With a rapid glance backwards, I could see that unless stopped in time the chair and its occupant must inevitably be dashed over the embankment into the seething waters, for the tide was a high one, and under the influence of the strong wind the waves were breaking in great force against the stout wall. Unfortunately, just at the foot of the street, the iron railings, which elsewhere guarded the wall, were broken to admit of passengers going down the steps to the sands. In far less time than it has taken to write this, I recognised the danger, but was powerless to help to avert the threatened catastrophe. On came the chair, accompanied by a cloud of dust, and the poor occupant, an elderly lady, seemed paralysed with fear.

I was astonished and indignant to see Mark turn round and commence to run down hill, and as the chair came near I started forward, intending to endeavour to catch hold of it, but it was past me before I could possibly touch the handle. I clasped my hands and held my breath in terror as I saw it rushing on to inevitable destruction. The distance rapidly diminished, and as it neared the bottom, I involuntarily closed my eyes to shut out the awful sight, but instantly opened them again, feeling that I *must* look.

Now it had reached Mark, who was running his hardest. A feeling of contempt had filled my breast at first, for I thought he was cowardly, and had turned to run out of the way lest he should be knocked down. But, as it drew level with him, I saw him thrust out the handle of his umbrella and hook it into the horizontal driving bar at the back, and, still running, gradually decrease the space by slipping his hands along the umbrella, which he dropped as he grasped the bar, then, half dragged by the chair and half running, he succeeded in somewhat reducing the speed, and as they reached the foot of the road, which for a few yards was almost level, he not only hung back, but threw all his weight to one side, thus causing the chair to turn slightly to the right on to the promenade, where a number of gentlemen, who had been attracted by the loud outcries, sprang to his assistance, and together they succeeded in running it against the railings. The lady inside received a rather severe shock, but otherwise was unhurt save for the fright.

In a short time, the young lady, whose screams had alarmed us, came running up, and her delight and joy were unbounded when she learned that her mother was safe and sound. Her grateful thanks to Mark somewhat disconcerted him. He declared that he only did what any other gentleman would have done, but she protested that he was brave, and would not rest until she knew his name and address, that her father might thank him for his help to her mother. I liked her at once, and agreed with her that Mark had done a brave and clever act, and was quite proud of my lover.

That evening, when Mark and I were seated together discussing the event of the morning over our tea, Mr. Banks was announced, and after introductions were exchanged, he warmly thanked Mark for his gallant rescue of Mrs. Banks, whom it was evident he dearly loved, and declared his desire to be of service to him in any possible way as some slight recognition of his bravery.

Mark protested that the fact of having been of service to the lady was recompense enough, and he was amply repaid in learning that she was none the worse for the adventure. Mr. Banks was about to retire, evidently somewhat disappointed to find that he could not acknowledge in some suitable manner the deep debt of gratitude under which he laboured, when, acting upon one of those sudden and uncontrollable impulses which had previously affected me, I exclaimed, "Do not think him ungrateful, sir, for your kind desire to befriend him, you may perhaps be able to render him some assistance. He is now recovered from a serious illness and must face the world, but has failed to secure an opening for the exercise of his talents. Do you know of any place where a young doctor might settle with a prospect of success?"

Why I spoke thus I knew not. I had not contemplated doing so a moment before. It was as though the words were forced from me, and they affected and changed the whole current of our lives.

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

IN face of scientific victory over unseen elements, faith lifts up her head, and learns afresh to believe that humanity is destined for "greater things than those."

### WAS SHE MISTAKEN OR WAS IT A SPIRIT?

IN the American *Psychical Review* Rev. J. M. Savage relates a death vision that has about it some unusual features. These visions, of course, are very common. I have known many that were striking; but generally there is no way of proving that they are not entirely subjective. The dying frequently appear to see and converse with their friends who have preceded them, but how can any one tell that they are not like the imaginings of those in delirium? I have in my collection two or three that have about them certain characteristics that are hard to explain on that theory. One of the best is the following:—

In a neighbouring city were two little girls, Jennie and Edith, one about eight years of age, and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, June 5, Jennie died. Then the parents of Edith, and her physician as well, all took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded, and that she did not know, it may be mentioned that on Saturday, June 8, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her good-bye.

Right here is the important point to be noticed in this narration. Dying persons usually see, or think they see, those and only those that they know have passed away. Edith did not know that Jennie had gone, and so, in the ordinary or imaginative vision, she would not have been expected to fancy her present.

She died at half-past six o'clock on the evening of Saturday, June 8. She had roused and bidden her friends good-bye, and was talking of dying, and seeming to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like the common cases. But now suddenly, and with every appearance of great surprise, she turned to her father, and exclaimed, "Why, papa, I am going to take Jennie with me!" Then she added, "Why, papa! why, papa! you did not tell me that Jennie was here!" And immediately she reached out her arms as if in welcome, and said, "O, Jennie, I'm so glad you are here."

Now, I am familiar with the mechanism of the eye and the scientific theories of vision. I know also very well whatever the world knows about visions. But I submit that here is something not easily accounted for on the theory of hallucination. It was firmly fixed in her mind that Jennie was still alive, for within a few hours she had arranged to have a photograph sent her. This also comes out in the fact of her great astonishment when her friend appears among those she was not at all surprised to see, because she knew they had died. It goes, then, beyond the ordinary death vision, and presents a feature that demands, as an adequate explanation, something more than the easy one of saying she only imagined it.

[We know there have been equally striking instances of child mediumship in this country. We should be very glad if some of our readers who know of such cases would favour us with accounts for publication.]

### H A L T .

THERE is to-day a momentary cry of "Halt!" coming from those who in the past have led the van in spiritual progress, by reason of these leaders finding out that their hostile attitude is in a measure needless; that there has been for some time a growing demoralisation in the orthodox ranks; and that there is no need of any demand on their part of "surrender," since the siege is virtually at an end, because of the disaffection, not only of the rank and file, but of the leaders of the opposing army. The hardest work of the Spiritualistic party is over. Already there has been a partial surrender, and to-day there remains only to decide on the terms of capitulation.

The most active teachers of Spiritualism to-day are not now regarded as outcasts or renegades from religion. Preachers of nearly every shade of religious profession are boldly declaring their change of view in regard to creeds and dogmas, hitherto considered unassailable, and though many

of these have been denounced as traitors to their denominational principles, nevertheless their work as teachers goes bravely on, and, when ousted from the old, they build newer churches just outside the church lines, which they christen by the old names, and organise on the basis of advanced phases of their outgrown faiths. Such teachers are men like Thomas of the Methodists, Swing of the Presbyterians, Lyman Abbott of the Congregationalists, Heber Newton of the Episcopalians, Savage and Chadwick of the Unitarians. These brilliant leaders in the religious ranks have, as is well known, ceded already to Spiritualism many of the more defenceless outposts of their various creeds. The churches, are, in fact, all honeycombed with Spiritualism. Doubt is as frequently an occupant of the pulpit as of the pews; indeed, more frequently, for it is the preacher who, by right of his office, is expected to be ever the defender of that faith of which he professes to be the exponent. And, being thus put on the defence, he is apt through investigation to discover how slight his grounds of belief are, and so the more honest or least stupid are shocked into honest confession of their new faith.

But it is not alone within the churches that these new teachers of Spiritualism are found. The whole Christian world is permeated with the leaven of religious inquiry. Foremost among our spiritual evangelists are many scientists, the practical discoverers of facts in nature—facts which remorselessly give the lie to theological theories of the universe, and which oblige us to admit their coherent and unassailable evidence, however sorely against our prejudices. Such practical experimenters in science as Professors Wallace, Crookes, Flammarion, and others are among the most convincing of our new evangelists. So, too, may be counted the historians, called biographers, who dare to tell such spiritual truths as are contained in the lives of Charles Wesley, Austin Phelps, Mrs. Harriet Beecher Stowe, Mary and William Howitt, Elizabeth Barrett Browning, and others too numerous to mention. In poetry the new evangelists speak with no uncertain sound; nor are the poetic evangelists to-day, as in earlier days, driven to despair by contempt or social ostracism. Emerson's most spiritual utterances find a cordial and public response in thousands of hearts. Edwin Arnold's "Light of Asia" is a popular poem. George Eliot's "Oh, may I join the Choir Invisible?" is copied into nearly all our periodical literature, repeated in public with unction, and greeted with applause. Even Walt Whitman's "Barbaric Yawp" is held dear by his admirers, mainly because of his free and earnest protest against sham and his true spiritual insight. In politics, professions of orthodox belief, hitherto used as a means of gaining the votes of the dear people, are no longer considered so necessary a part of the politician's "ways and means"; and this is even less the case in other countries than in our own, pledged as it is to "religious liberty."

The press, which does not lead but only reflects the passing mood of the masses, has also joined the evangelists of the new faith of Spiritualism, and, in pursuance of their new mission, many of the most popular papers report now only the most radical or the most grimly orthodox sermons, recognising the fact that the people care only to know the extremes of religious belief. Our magazines discuss leisurely and with dignity, the grave Spiritualistic questions of the hour. The magazines of review devote much space to psychical topics. Our new evangelists are making Spiritualism, more than ever before in the history of the world, the leading topic in literature. Even the romance writers weave Spiritualistic discussion into both warp and woof of their stories; and it does not hurt, as it once would, the sale of their works for novelists to be known as Spiritualists like Bellamy, Elizabeth Stuart Phelps, Marie Correlli, Weir Mitchell, Marion Crawford, Florence Maryatt, and others. The attention paid by professed unbelievers to psychical research and reports of spirit investigations, the large space given in leading periodicals to spirit phenomena, the frank admission by scientists of the existence of what is called Spiritual phenomena are unmistakable indications of the ferment set at work by all these new evangelists of scientific Spiritualism. These mentioned are not the earliest or noblest pioneers of Spiritualism, such as S. B. Brittan, Judge Edmonds, Gov. Tallmage, Robert Dale Owen, Partridge, Prof. Robert Hare and many others; but as men and women upon whom the world has set its seal of approval as demonstrated thinkers of level-headed views they may well be classed as the new Evangelists of Spiritualism.—*Religio-Philosophical Journal*.



## RELIGIOUS EVOLUTION.

IN proof of our contention that the old orthodoxy is dead—that Christianity exists now in name only, that the educated moral sense and cultured spirituality of the more advanced thinkers of the age have led them to general affirmations of a religious nature, which are not Christian in the old and true sense of that term—we quote the following definitions by Lyman Abbott, who admits evolution in religious thought.

It is true he speaks of "the glory manifested in Jesus Christ" and "the faith of Christendom," but his definitions are no more Christian than they are Spiritualistic; or, to put it the other way, they are more Spiritualistic than they are Christian or Biblical.

How inspiration can be "as universal as the race," and evolutionary, and yet reach its highest manifestation in the selected Hebrew prophets, we fail to see. He stultifies himself in trying to exalt the prophets and still advocate evolution.

## SOME NEW DEFINITIONS OF THEOLOGICAL PHRASES TRANSLATED INTO TERMS OF EVOLUTIONARY BELIEF.

Inspiration is the breathing of God upon the soul of man, as universal as the race, but reaching its highest manifestation in the selected prophets of the Hebrew people.

Revelation is unveiling, but the veil is on the face of man and not on the face of God, and the revelation is therefore a progressive revelation—man growing in the knowledge of God as the veil of his ignorance and degradation is taken away.

Incarnation is the indwelling of God in a unique man, in order that all men may come to be at one with God.\*

Atonement is the bringing of God and man together, uniting them, not as the river is united with the sea, losing its personality therein, but as the child is united with the father or the wife with the husband, whose personality and individuality are strengthened and increased by the union.

Sacrifice is not penalty borne by one person in order that another person may be relieved from the wrath of a third person. Sacrifice is the sorrow which love feels for and the shame which love endures with the loved one.

Repentance is the sorrow and the shame which the sinner feels for his own wrongdoing. When man is thus ashamed for himself, and his heavenly Father enters into that shame, as He has done from the foundation of the world—a truth of God revealed by the Passion of God manifest in the flesh—then in this beginning of the commingling of the sorrow of the two is the beginning of atonement, the end of which is not until this man thinks as God thinks, feels as God feels, wills as God wills.

Redemption is not the recovery of the whole race, or a portion of the race, from a state of fall into which it has stumbled. It is not the bringing of man back into a state of innocence from which he has fallen. It is the progress of spiritual evolution by which, out of such clay as you and me, God is making a humanity that will be glorious at the last, in and with the glory manifested in Jesus Christ.†

I believe that if any man on God's earth ought to be candid and frank it is the minister. I have tried to speak with absolute candour, with absolute frankness.

—*The Christian Union.*

THE BEGINNING OF THE END.—At last, what we call "the religious world" is fairly aroused about the Bible. In the Established Church and in every nonconformist body the question of Biblical inspiration and infallibility is up for judgment; and everywhere the strong modern men take the rationalistic view. At the present rate of movement, the old irrational doctrine will disappear in less than ten years, and the successors of the men who have damned us for our heresies concerning "The word of God" will endorse those heresies, and condescend to half recognise us as fellow Christians! Nothing is more certain than that the advanced rational view of the Bible will soon be the average view taken everywhere by the men worth reckoning.—*The Coming Day.*

\* Dr. Abbott might have gone further and been more logical had he said "indwelling of God in *all* men," instead of singling out *one* man. For "all men" to "be at one with God," surely God must dwell in them all.—Ed. T. W.

† The words, "in and with the glory manifested in Jesus Christ," might have been left out. The sentence is complete without them, and is only weakened by their addition.—Ed. T. W.

## ONE CAUSE OF POVERTY.

## IMPROVIDENT MARRIAGES.

A MOST excellent reform it would be if some elementary education in the financial obligations of matrimony were imparted to both sexes at Board and National schools. Definite teaching on that head, if duly emphasised and frequently repeated, might possibly check in some measure those improvident marriages which are the cause of so much misery and immorality. It has become quite a common thing for young people not out of their teens to start in wedded life on means utterly inadequate to defray its expenses. A case of the sort came into court at Aston the other day, when a wife, only seventeen years old, prosecuted her husband, one year her senior, for assault and battery. At the time of the marriage their total income only amounted to 11s. a week, and the husband quickly discovered that, difficult as he had found it to stretch the pittance to cover his own expenses, his financial position had become infinitely more embarrassing than in his bachelor days. Care consequently entered the household, and within a month from the wedding-day the couple separated, the wife returning to her parents, thoroughly disillusionised, no doubt, about the imagined joys of wedded existence. But after a time the husband wanted her to come back to repeat the experiment which had previously ended so disastrously, and when she declined he committed the offence complained of. Now, had this unfortunate girl only been taught while at school how impossible it is for two townspeople to live on 11s. a week in anything like decent comfort, she would probably have told her suitor to repeat his proposal as soon as he had doubled his income. In many cases it is ignorance about domestic economy and its requirements that leads to these ill-starred unions. The young couple do not go into the arithmetical part of the problem; their general assumption is that what has been enough for one can be made sufficient for two by a little re-adaptation of ways to means.—*Globe.*

If we were to glean from the later Jewish writings, from the beautiful aphorisms of other oriental nations, which we cannot fairly trace to Christian sources, and from the Platonic and Stoic philosophy their more striking precepts, we might find perhaps a counterpart to almost all the sayings of Jesus.—*Dean Milman's "Hist. Christ," Bk. I., c. iv., sec. 3.*

WOMAN.—Never has there been a time when woman has received greater attention in literature than at present, says *Current Literature*. There is hardly a month passes that the question of her position, her rights, or her prospects are not discussed by the leading periodicals. It is no longer in the vein of the much-despised woman's rights advocate. That is a thing of the past. It is rather an inquest carried on by persons of the highest intelligence into all the social questions that affect her.

HOUSEWORK AS AN EXERCISE.—To keep the complexion and spirits good, to preserve grace, strength, and agility of motion, there is no gymnasium so valuable, no exercise more beneficial in result, than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for woman than games is the fact that exercise which is immediately productive cheers the spirit. It gives women courage to go on living, and makes things seem really worth while.—*Medical Record.*

"MORE MOTHER."—Make home happy for the children. Let the girls have their dolls and dollhouses, and the boys their tools and workshop. Set apart an hour in the day or a day in the week of your time for the children, for their very own. Let them feel that there is no place like home, and that there is no room in the house too nice for them. *The Woman's Standard* very wisely said: "We must not think more of our dustless carpets and orderly parlours than of our children. Do not make them think they must go away from home to have a good time. No woman has a right to be too busy to attend to her children. They had better have very simple fare, fewer pies and cakes, and more mother." How true these words, and how much we all might do to make our children happier, if we would only set out in earnest to accomplish it.—*Boston Investigator.*

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**E. W. WALLIS.**

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## FORWARD.

We give elsewhere an article headed "Halt." It will repay the reader who carefully studies the position which is there set forth. As Ingersoll once said, "The creeds are dying of ossification of the heart," but what are we putting in their place? Having rooted up the weeds, what seeds of truth are we planting?

The destructive work accomplished, *where are the builders?*

Oh, my brothers and sisters, let us ask ourselves this question: Can Spiritualism meet the needs of humanity? If so, still another heart-searching enquiry—

IS SPIRITUALISM MEETING THE NEEDS OF HUMANITY?

We know not what answer others may give, or how much they may felicitate themselves upon the adoption of our facts and the acceptance of the spiritual philosophy by thinkers who dare not bravely avow that they have been dipping their buckets into the well of Spiritualism. We only know that there is a great opportunity before us—a mighty work to be performed, and the labourers are pitifully few, scattered, weak, poorly equipped, imperfectly trained, and against them are arrayed the forces of sectarianism, place, prejudice, and power. We have a Goliath in the path. Is our modern David, strong in the spirit, able to slay him with the pebble of fact?

We do not cry "Halt," except in the sense of ceasing to engage in the task of Iconoclasm. Our friends, the Christians, are doing that themselves. Talk of Spiritualists being divided, why the pulpiteers are in a hopeless state of confusion and dissension.

They are not sure if man is immortal or not.

They are not quite decided if the resurrection will be physical or not.

They are not united as to the fate of the heathen.

They are not sure how much of the Bible is inspired.

They are not sure if inspiration is progressive or infallible.

They are not sure if man is fallen or arising.

They are not sure if there is, or ever has been, a personal devil.

They are not sure if God is angry or loving; if the sacrifice was paid to buy men back from the devil, to appease the anger of God, to reconcile man to God or God to man, to save man from wrath, from hell, or to teach him to love God.

They are not sure if immortality is natural to man, or conditional upon "belief in the Lord Jesus Christ."

Let them fight these things out for themselves and among themselves. We have other work to do. We have affirmations to make. We have to *build* on the basis of ascertained fact. The new religion shall body forth the great revelations which we have received.

We know that life is continuous, that man survives physical dissolution.

We know that man is a spirit, and spiritual existence a fact *in nature*.

We know that "man the spirit" possesses gifts and graces which need to be studied and developed.

We know that mesmerism, thought-transference, telepathy, dreams, visions, healing, clairvoyance, clairaudience,

and psychometry are powers of embodied man which touch the border of the debateable land, and lay man open to spiritual dangers and indicate duties which cannot be shirked.

We know that people suffer and die for want of knowledge on these vital matters, and it is ours to speak the truth to a waiting world.

We know that through the avenues of soul discarnate humanity can come into touch with all mankind more or less perfectly; that "suggestions," "inspirations," and "control" can be employed by "the dwellers on the threshold" as well as "the masters" of spiritual power; that ignorance is no protection, and there is a wide field of labour here for student and teacher alike.

We know that inspiration has always been fallible.

We know that man is a spirit in the process of unfolding.

We know that man is naturally good in his essential nature—that the path of wisdom and righteousness and love leads to the heights of attainment and harmony.

We know that aspiration must precede inspiration, that preparation and purity are needed, that enlightenment and spiritual culture are indispensable to progress.

We know that man's spiritual nature demands satisfaction; that in efforts to disseminate knowledge, to discover and apply truth to daily life, and aid the race by assisting every educational and reformatory work, we receive as well as impart spiritual benefit.

We know we need not fear an *angry* God, that no vicarious atonement will secure immunity from the consequences of wrong-doing, neither is immortality conditioned by, or dependent upon, acceptance of "the merits of Jesus Christ."

We know that "motives and deeds" are the arbiters of our fate, that consequences cannot be evaded, that pure or impure, worthy or unworthy, thoughts and feelings affect character, and constitute the soul's hell or heaven here and hereafter.

We know that through mediumship, spirit ministry and comfort, the bereaved may learn that "there is no death," tears be wiped away, fears and doubts be banished, and the glad conviction of a destiny of progress in power, purity, and spirituality be attained.

We know that there is work to be done to alleviate suffering, to banish ignorance, to assist the weak, to humanise the strong and wealthy and uplift the down-trodden, break the chains of slavery from the victims of habit, passion, fashion, greed, ambition, wealth, and power; and preach a religion of action, of honesty, of ability, of fidelity, of sobriety, of efficiency, of justice, of helpfulness, of beauty, and of love.

Knowing all this, and more, is there no duty devolving upon us? Are our efforts as successful as they should be? Are we as efficient and capable as we ought to be? Are we trying to improve, individually and collectively? Do we encourage each other, seek to reward earnestness, recognise merit, and stimulate to work and worthiness?

We must march forward. We must lead the van of progress. We must be torch-bearers. We must be trusty and true. Let us, "oh pioneers," be faithful to our high calling, brave and united, and by the aid of the angels lead on to victory.

WE SEE A LIFTING OF THE MIST—an inshining of the upper radiance. The old barriers are, in many cases, only formally and officially there, and old bigotries are gathering about them at least the grace of being ashamed. If you listen you may hear the songs of the morning displacing the moanings of the night. Men and women are digging the graves of the old controversies, and antiquated causes of dissension are being removed from the holy of holies of things vital, and put quietly into ecclesiastical cabinets of curiosities. Where excommunicating austerity frowned, surprised recognition often significantly smiles. It does not seem as clear as it once did that he who does not believe will be damned. The old hard phrases and definitions are being clothed with new meanings, often amusing enough as palpable evasions, but none the less affording striking evidence of the change that has come over "the spirit of our dream." We know that in every "orthodox" college in England, and in the great universities, there are serious searchings of heart. The young men know that the old premises and conclusions are unsound, that the cruel anathemas of the past were based, not upon the thoughts of God, but upon the bigotries of man, and that the ideal Church will have no anathemas at all.—*The Coming Day.*



## RELICS OF BARBARISM.

THE exhibition, which has been open for some weeks in this city, where might be seen every instrument of torture which man's ingenuity and cruelty have contrived to invent, must have been a curious sight, and a vivid object lesson in marking the distance we have travelled in point of time, and the advances made since these horrible machines were in active use; also in showing what intolerance and bigotry are capable of when unrestrained by reason and justice.

Living in this enlightened age, when freedom of thought is believed to be man's natural heritage, it almost surpasses credence that in the past men have presumed to dictate and compel on matters so closely personal as religious belief and religious practice.

And this has been done by many who otherwise might be humane and conscientious, and yet in the interests of their faith, as they believed, could play the tyrant, act the spy, and become the devil's instruments in torturing and defacing the unfortunates whom tyrannous laws had put in their power. The Roman Church has been the greatest culprit in this respect. More arrogant in its assumptions, more despotic in its actions, and more indifferent to the dictates of humanity and the sacred rights of individuals. To the devout Roman Catholic freedom of thought was a crime which nothing could palliate, and besides which the most culpable neglect of social duties and domestic ties were minor offences. Nor has the Protestant Church been untainted by the same disorder, and at times has shown herself equally ready to oppress and to persecute.

Toleration was one of the hardest lessons which leaders of religious thought had to learn, and in the burning of Servetus at Geneva, Calvin was but copying those from whom he had seceded, instead of the Master whose words, "Ye know not what spirit ye are of," reproved this same despotic attempt to force compliance and punish in case of refusal.

When William III. established himself on a throne which the Stuarts had disgraced, nothing in his character and actions more astonished his ministers and his English subjects than his determination to respect the religious rights of all, and neither diplomacy nor intrigue, self-interest nor the love of power ever drew him aside from the path he had marked out. The Dutch instincts of freedom, borne of past persecution, nourished by wrong and outrage and the cruellest oppression, and finally victorious over a tyranny whose record blackens the pages of history, had descended to him from a heroic ancestor, and was not to be quenched by the petty schemes of rival factions, or the meaner jealousies of rival churches.

In the rise and spread of Mohammedanism the same spirit of persecution was in operation, and as the modern highwayman met the helpless traveller with the dreaded formula, "Your money or your life," so the ardent follower of the prophet would proclaim the alternative, "Your adhesion or the sword." A curious mistake to suppose that a faith, a principle, a belief can be forced down the throat at the sword's point. What a distorted conception of religion must have prevailed when might was its most potent advocate, torture its mode of conversion, and a baptism of blood its initiatory rite. It is an unsolved problem how much of this was due to a serious conviction that the individual's future salvation depended upon the acceptance of certain dogmas, and how much to that love of power which is innate and dominant in some minds, and which prompted to its tyrannous use whenever and wherever practicable. Human nature is so complex, its motives are of all things the hardest to read and judge by, and the students of history and of present day life are met by the same difficulty in determining the motive-power at work behind the complicated machinery of life in all its phases, but more particularly in its religious aspects. And though the rack and the thumbscrew and the "cradle of unrest," brought from their more fitting abode in the royal castle of Nuremburg, amid the mountains of Bavaria, and displayed in this prosaic city of Manchester, where machinery of another type is ever on the move, seem strangely out of place, the intolerance of which they are the hideous symbols has not wholly died out. As the dreaded microbe will linger in many a dark corner when the disease is believed to be extinct, so with this relic of barbarism, the world has not quite outgrown its baneful influence. It may take other forms and assume milder aspects, but it is no less a descendant of the venomous plant which in the middle ages and later flourished with so rank a

growth, which poisoned men's minds, warped their better judgment, and led on to the grossest forms of injustice and tyranny.

Those, who in the past have been content to drift with the stream, to follow their leader and let demagogue or priest as the case might be do their thinking and decide their actions, colour their politics, and stamp the seal of finality upon their theology, have had an easier life than the comparatively few who, refusing to be shackled by others, have been a law unto themselves, and have led the van in all movements which have had freedom and progress and the higher rights of mankind for their watchword and their goal. To such the world is more indebted than it knows or cares to acknowledge. The pages of history are illumined by many such instances of noble dissent, isolated they may be but standing out the clearer on that account.

In defending scepticism Buckle finely says: "In every department of thought it has been the invariable preliminary to all the intellectual revolutions through which the human mind has passed, and without it there could be no progress, no change, no civilisation. In physics it is the necessary precursor of science, in politics of liberty, in theology of toleration.

The world has never yet been God forsaken. Through much suffering and by its very mistakes it has been learning in the hard school of experience what individuality has to be learnt by many still—that freedom of the body is not enough, that the mind demands as its right whatever is best fitted for each peculiar need, that in matters of conscience one man must not presume to think for another, that truth is many sided, and that in every system of thought and every phase of religious belief some gems of truth may be found. And the few who, in the near or the remote past, have dared to proclaim this, and wrenching themselves free from the trammels of tradition, whether scientific or theological, have been the world's pioneers, and, in the face of loss and obloquy, persecution, and, it may be, death, have borne their testimony, smoothed the path for others, cleared the air of error, and earned their place in the noble ranks of the world's reformers.

A. E. F.

## THE PRIZE FOR MEDIUMS.

IN respect to the prize offered by Mr. J. J. Morse for an essay on

IS MEDIUMSHIP INJURIOUS TO HEALTH, the Committee of Judgment are regretfully compelled to announce that the responses to this offer were so few, and those sent in were so unsatisfactory in their nature, that they were unable to award the prize to any of them.

As the subject for competition does not appear to commend itself to mediums they have decided, with Mr. Morse's consent, to give them another opportunity to win the book offered, viz., the valuable and instructive volume by Epes Sargent, entitled

THE SCIENTIFIC BASIS OF SPIRITUALISM, to which we have added as a second prize a copy of MODERN CHRISTIANITY AND MODERN SPIRITUALISM, by "Arcanus," kindly placed in our hands by the author for this purpose.

The new subject is—

INSPIRATION, BIBLICAL AND MODERN—ITS NATURE AND EXTENT.

Essays must be written on *one* side of the paper only, and should *not* consist of *more* than 3,000 words. They must be sent to reach this office not later than Sept. 20th.

A FEMALE hypnotist was convicted of grand larceny in Oakland, Cal., June 29, says *Summerland*. According to the testimony on which she was convicted, Mrs. Mary Martin, the hypnotist, took an undue advantage of her friend, Miss Sarah Leonard, while the latter was a guest at her home. Mrs. Martin exercised a remarkable control over Miss Leonard, and it was claimed by some that she had mesmerised her. At any rate, Miss Leonard transferred all of her property, amounting to about \$4,000, to Mrs. Martin, without taking any consideration whatever. As soon as she got from under Mrs. Martin's influence she realised what she had done, and took steps leading to her arrest and conviction. It is not often one hears of hypnotism being used to achieve criminal ends, and the salutary effect of meting out justice to those who do attempt it may have the effect of deterring others from attempting crime in this new way.

## THE PEOPLE'S LETTER BOX.

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

## AS OTHERS SEE US.

DEAR SIR,—Being the speaker mentioned in *The Halifax Free Press*, and referred to in *The Two Worlds* of the 14th inst., allow me to say a few words, because I think it is likely to create a wrong impression at least outside of the society. (1) I hope that the statements made by a man (not a gentleman), in company with two others, apparently to poke fun, will not be taken as an index of the meeting. (2) There was not a third of the discourse published, but about a score of misstatements. (3) The laughter and talking during prayer, if there was any at that time, was done by the two friends of the reporter, who sat by him, because he pretended to be sorry when spoken to after the meeting. (4) The Dutch episode I leave to others to say whether it was out of place or not, seeing that he tried to make so much out of it. (5) I am not normal, though I have for the last two years spoken with my eyes open. Lastly, I think that the Halifax people would not choose any kind of buffoon to speak before such a splendid audience as there was in the Mechanics' Hall on the 14th. I think, for intelligence and numbers, the Halifax Spiritualists will compare favourably with most other societies. Trusting these few words will be part answer to the man "with the camphor bag and an insurance coupon," who cries "science," "illusion," "fraud," to one of the noblest truths that ever came into existence,—I have the honour to be, yours, in the cause of truth,

G. NEWTON.

[No one said that Mr. Newton was a buffoon. The comment referred to was that Mr. Newton's address, which was of a high standard, was marred by a trivial performance, which "bordered on buffoonery," if the published report was a true one. We still think that such jocularity is out of place in a public meeting for spiritual exercises. The matter must end here.]

DEAR SIR,—As an enquirer in search of information upon Spiritualism I dropped into a meeting-place not ten miles from St. Paul's, expecting to hear something about the special claims of Spiritualists upon public attention. I wondered if this new thing was a religion, and what sort of worship or service would be witnessed. The impression made upon me was anything but a favourable one, and as for learning what Spiritualism is, what are its ethics and religious principles, I might as well have stayed away, for the speakers appeared to deal with everything else but Spiritualism, and differed so among themselves as to methods and motives that I felt as if my evening had been wasted. Discussions may be all very well in their way, but one is apt to look for something more spiritually helpful and intellectually beneficial than I have yet been able to find at Spiritualist meetings, and I am not a "carping critic," but a truth seeker. May this not have something to do with the lack of interest and the small attendances at your meetings? A definite object to be gained is needed to arouse enthusiasm.

DELPHOS.

## TEMPERANCE IN ALL THINGS.

DEAR SIR,—During my short, but somewhat active and intimate connection with the public movement of Modern Spiritualism, I have often been struck with the lack of interest manifested towards the Temperance Question by our speakers and Spiritualists generally. Why this should be so I know not, but of this I am confident, that until we make some determined effort to improve our condition in this respect may we anticipate our Spiritualism becoming a power for good in the land. A short time ago I took the liberty of moving in our Society the following simple rule, which I would like to see instituted and enforced by every Society throughout the country where no such rule at present exists:—"Rule: That the management committee of this Society are hereby empowered to cross off the books any member who, upon substantial evidence, shall, in their opinion, be found guilty of any act of drunkenness, immorality, or any such conduct as may be considered detrimental to the moral welfare of the Society and Spiritualism generally. That such members shall receive due notice, and be summoned to attend the meeting at which their case is considered. They shall also have the right of appeal to a general meeting of the members." I would especially urge some such rule binding on the sobriety and morals of our public advocates being adopted at our next Annual Conference. I would also like to see a Band of Hope formed in connection with ALL Lyceums. In conclusion, kindly allow me to say that I have no desire to compel any Spiritualist to become a total abstainer. I am not an absolute abstainer myself, but I would most rigidly insist on their keeping sober, or leaving the ranks until they could. Trusting this may arouse interest in your readers, and lead to further consideration and discussion of this most important question.—I remain, yours in the cause,

J. W. HANSON.

22, Milford Place, Leeds.

## PSYCHOMETRY.

DEAR SIR,—With reference to your article on psychometry, allow me to give my experience. At a private circle held by a friend, the medium (Miss McCreadie) asked me to touch her hands. I did so, wondering what was to follow. She said: "You are in bad health, suffering from kidney disease, but with care you will get better. You work in a very large building. I can see you working. The confinement is not good for you." Now with regard to the first part, I may mention that but a few days before I had been to a doctor, who told me that I was suffering from kidney disease. The second part was accurate in every detail. Later on I had another sitting, and the spirit who controlled Miss McCreadie told me a great many events in my life which I thought were known to myself only. When I first went to this circle I looked upon Spiritualism as the exaggerated results of nervousness, hysteria, &c., or coincidences much magnified, but I am now positive that this view is due to ignorance, and the folly of taking an opinion from others without inquiring for one's self. That clairvoyance, psychometry, &c., are so little known is due, I think, to the fact that so few tests are given or asked for. We cannot have too many tests, or enough demonstration of the truths which Spiritualists

advocate. The more I inquire into it the more I am grieved that these remarkable gifts are so little known, save by a few whose enthusiasm is scarcely equal to clearing away the immense mass of ignorance and prejudice that is against them. I have great hopes of psychometry; given the right conditions, and good mediums, we might do a great deal towards enlightening the world. For instance, we re-write "that tissue of lies called history." All historians have given us full details of kings and dynasties, but little of the lives of the people. Psychometry would remedy this. Better still, we could attend to the present. Show that there is no bad action, however secretly committed, but can be called up, as if it were done in the sight of all men. But alas! clever mediums in whose words we can place full reliance are very scarce. It is only by training and developing the natural gifts of clairvoyance and psychometry that the cause of Spiritism will advance and conquer. Spiritualism has so many things to overcome, that it seems to me that Spiritists do not make enough use of the medium's chief weapons, viz., clairvoyance and psychometry. I trust they will remedy this. Deeds speak louder than words. You can convert more by recalling an event in their lives, by describing spirit guides or friends, than by any message from the spheres, no matter how loving. Once more, I say, "Tests! more tests!"—Yours,

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[Having converted the people by "tests," what then? Surely messages of love, inspirations of truth, and benisons of strength are needed to help people to understand themselves, to do right, and help others.]

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10, Dunkeld Street, Liverpool.

JOHN CHAPMAN.

The following is the "message" referred to by Mr. Chapman:—"I am honoured by the invitation of your chief on the spirit side to advance and communicate through your instrument. This is a novel experience to me, and I may fail of my purpose in seeking to give expression to a thought through a mortal; but I am here with intensest curiosity and interest, wishing to experience this for myself. I hardly dare hope that my words will be seen and recognised across the water, but if they are it will give me great joy, for I shall sense the recognition in my spirit home and respond to it. I have dear friends and associates in England, not only in my home at Liverpool, but also in London and vicinity, for I have been known in those quarters through my public work, and because of my connection with Parliament. Not that I have made any stir in the world. I am not a Gladstone, nor have I given brilliant thoughts to mankind that will go down the ages in living letters of light, but I have sought to serve my district with such conscientiousness and ability as I could command. I do not come to speak of this with any pride. I realise that I am a spirit, divested of the mortal garb of which your chief justice on the spirit side discoursed, but I find I am a living man, and am possessed of a body that is strong and full of energy. I give greeting to the friends at home. Tell them I am trying to learn of the new life. I have not been a resident of the spiritual world long enough to form a conclusive opinion concerning it, but I have been there time enough to realise that it is no fleeting state, but that it is a substantial life, full of abiding realities. The system of government in that world claims my attention, and I am studying its laws and methods in the schools of lore that are open to the student, and which afford him many advantages for gaining information of life, such as are not known on earth, in any system of jurisprudence with which I am familiar. I merely thought, Mr. President, that I would step in to see what I could do to waft a greeting to the loved and the dear ones at Liverpool, hoping that some favourable wind will bear it along and kindly take it to the dear hearts that know what death is to the physical, but do not realise what it brings to the spiritual man. Call me Edward Whitley."

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## PLATFORM RECORD.

ASHTON.—A good day. Mrs. Hyde's guides spoke on "Fear not for I am with you," and "Once I was blind, now I see." Clairvoyance and psychometry very good.

BELPER.—Spiritualists had an excursion last Saturday to Nottingham, and were met by several local friends who conducted them through the castle, museum, and arboretum. Tea was provided at the arboretum. About sixty sat down. A friendly gathering followed, and Messrs. A. Smedley, F. Smedley, H. White, Ashworth, T. W. Burrill, T. Timson, Mrs. Barnes, and other friends gave short addresses. Great credit and thanks are due to Messrs. Ashworth, Burrill, and other Nottingham friends for their aid in making the meeting a great success. A suggestion was given that it would be a good thing for the Belper, Leicester, and Nottingham friends to meet together at some future date, with the object of encouraging each other by interchange of thoughts, friendly greetings, &c. An invitation was given to Leicester friends to join the next meeting, and I trust it will not be long ere we again spend such an enjoyable and harmonious time. On Sunday, Mr. Timson gave addresses to the Lyceum. Morning: "Children in Spirit land." Afternoon: On "Phrenology," followed by examinations of several members, which was very instructive and interesting. Evening, Mr. Timson spoke on "The Larger Hope," to a good audience, followed by satisfactory psychometrical delineations.

BIRMINGHAM.—Thursday, Broad Street Corner Coffee House. Members' circle. Sunday evening, Oozells Street. Mrs. George, a local medium, delivered a very earnest "Trance Address," many failing to secure seats. Our energetic friend, Mr. Rudder as chairman. Miss Davis, who has done much to make our meetings bright and attractive, very kindly and efficiently presided at the harmonium. Thanks to the energy and kindness of our local medium and other friends, we are building up a good society.

BRADFORD.—Norton Gate.—Mrs. Mason's guides spoke well on "You must prepare your own heaven while on earth," and "We can do nothing without the aid of the Spirit, and God bids us do unto others as we would they should do unto us." Good clairvoyance.—E. H.

BRADFORD. 448, Manchester Road.—Morning: A very harmonious circle, 36 present. Afternoon and evening: Miss Firth spoke well on "Where does true Spiritualism abound?" and "Hath not thy heart within thee burned?" Clairvoyance very good. Good audiences.—J. A.

BRADFORD. West Bowling, Boynton Street.—Aug. 27: Social tea and a very pleasant evening was spent. Mr. Widdop gave a large number of phrenological examinations in the ante-room and gave every satisfaction. A splendid circle on Thursday, the 25th, 51 persons present, and on Sunday morning 25 persons. At the flower services Mr. and Mrs. Clegg gave elegant addresses, afternoon and evening, to large audiences, and gave every satisfaction.

BRIGHOUSE. Oddfellows Hall.—Sunday: Our local, Mrs. Brook, gave addresses in a most satisfactory manner. Her controls spoke on "Do unto them as ye would have them do unto you," which was full of good spiritual food, and "Where are the Dead?" She was listened to with rapt attention, teaching all to be good. The seeds sown here must be reaped hereafter. Clairvoyance after each address. We shall remove to more commodious premises shortly. Friends, push onward. Good results will accrue if harmony prevails.—J. S.

BURNLEY. Hammerton Street.—Mrs. Wallis gave very able lectures. Afternoon subject: "Bond and Free;" Evening: "Salvation in the Light of Spiritualism." Harmony was the feature. August 14, Mr. Morse spoke on "Constructive Spiritualism," and "The Divine in Man." Monday night, "What shall Man ask from Man?" All the discourses were given in his usual good style.—W. M.

BURNLEY. Robinson Street.—Miss Jones, of Liverpool, in the afternoon, before a moderate audience, gave a very eloquent address on "Prayer and its effect." Evening: "Spirit Spheres, or a vision by the clairvoyant," one of the most instructive and interesting addresses to which we have listened for some time. Successful psychometry.

BURNLEY. Guy Street.—Morning: Mr. J. Lang's guides gave a nice address to the Lyceum children. Afternoon subject: "Where have the World's Great Heroes gone?" Evening: "Ezekiel's Visions." Psychometry. Splendid audiences to welcome Miss Janet Bailey, whose clairvoyance gave the greatest satisfaction. A baby was named by Mr. Taylor.—E. W.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guide gave short homely discourses in a sympathetic manner, followed by several tests, easily recognised. Good clairvoyance.—J. W.

CARDIFF.—Following up the special services reported last week, on 22nd ult. a séance was held, when several clairvoyant descriptions (all recognised) were given by Mrs. Green, during and after which the "rappings" peculiar to Mrs. Everitt's mediumship (that lady having very kindly consented to take part in the séance) were produced. These were supplemented by the relation by Mr. Everitt of several instances of notable phenomena witnessed by him. On the 23rd ult. a social gathering took place, and an enjoyable time was spent in mutual intercourse, games, and songs, by Miss Everitt, and Messrs. Chadwick, Sadler, and Adams; a recitation by Mr. Buckle; and dancing. The proceedings terminated by the president, Mr. Adams, supported by Messrs. Chadwick and Sadler, expressing the great gratification and pleasure received from the visit of our worthy friend Mr. Everitt and party, and of our old friend Mr. Geo. Spriggs, for whom a hearty God-speed and safe return to his adopted country was invoked. Mr. Everitt and Mr. Spriggs having suitably replied, the company sang "Auld Lang Syne," and then dispersed. On the 24th ult. a very pleasant afternoon picnic took place at Lavernock, in glorious weather. On the 28th, Mr. Rd. Phillips gave, in lieu of the usual lesson, a continuation of his Australian experiences, of which he has an abundant store, and which he relates in an interesting and facile manner. He afterwards spoke upon "The advantages of Spiritualism," in a pithy and suggestive way; admonishing Spiritualists to be always ready with a reason for the faith that is in them, and especially to be able to state clearly and emphatically the many advantages presented by Spiritualism over other religious systems.—E. A.

FELLING.—Mr. Mouat could not be with us, but instead of one speaker we had three, viz., Mr. Hall, our president, Mr. T. Wright, sec., and Mr. Hugins. The two former very ably dealt with "Religious Liberty," showing the strides it has made this last half century. Mr. Hugins (a Methodist for upwards of 26 years, and local preacher more than 10 years) has lately come amongst us, and he gave a little of his experiences since he began to investigate Spiritualism. He is quite a convert.

GATESHEAD. Team Valley Terrace.—Aug. 14: Mr. Weightman gave a splendid address under control. Chairman, Mr. T. Morris. A very pleasant evening. Aug. 21: Mr. Fraser gave a short reading, and Mr. Weightman's guides gave every satisfaction, and dealt with four questions. It was quite a change.—M. M.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good company. Thomas R. Penman's control spoke well on "Spiritualism, Past, Present, and Future," tracing it from advent up to date, and showing that it will gradually supersede Christianity. All will become Spiritualists, and there will be none to scoff and jeer.—G. C.

GLASGOW. 3, Carlton Place.—A discussion was resumed as to whether God was a progressive being or not. Several members expressed their ideas for and against. 6:30: Mr. Robertson gave a short and pithy address on the objections made by churchgoers and others against Spiritualism, covering a large area, and introducing some of the tests he had received in his early investigations, which had brought peace and contentment to him. Mr. Harper also gave a short account of some of his early experiences, which had been the means of changing his views from Atheism to Spiritualism. A very pleasant meeting, although our audience was small.—T. W.

HALIFAX.—Good audiences welcomed Mr. Robert White, who spoke on "Guardian Angels" and "Man, Know Thyself" in a most intellectual manner. The climate of our country not being beneficial to Mr. White and family, he is compelled to return to Australia, which will result in a loss to us at Halifax, where he has become very popular and a great favourite. He takes with him our very best wishes.—F. A. M.

HECKMONDWIKE. Thomas Street.—We had our old friend Mr. Metcalfe. In the afternoon he told us "How and why he became a Spiritualist." In the evening he dealt with two subjects from the audience in a manner which did him credit. We are still pushing on. Sunday and Monday, September 4 and 5, annual fruit and flower services, Mrs. Mercer speaker. Fruit and flowers will be thankfully received.—F. H.

HECKMONDWIKE. Blanket Hall Street.—Being disappointed of a speaker we found an able substitute, our friend Mrs. Crowther rendered us good service. Although she has not done much platform work, yet she is gifted with excellent talents of psychometry and clairvoyance. Nearly all descriptions were recognised. We felt sorry we had not an able speaker as well, much good might have been done. Many strangers seemed perplexed, but were willing to grasp the truth.—W. H.

HEYWOOD.—Being the second annual concert in the park on behalf of the Nurses' Association, we had no afternoon circle. Evening: A happy circle. Invocation by Miss Jeffrey. Some splendid clairvoyant descriptions by Mr. Thomas Wild, of Rochdale, almost all recognised by many friends present. Mr. Clair, Mrs. Tetlow, Mrs. Horrocks, and Miss M. A. Pearson all did their little share in making an interesting and pleasant evening.

HUDDERSFIELD. Brook Street.—Fair audiences. Mr. J. J. Morse in eloquent style gave most excellent and instructive lectures, to the deep interest of the somewhat select audiences. On Wednesday evening last the gentlemen members provided and served an excellent meat tea, and afterwards gave a lengthy and capably rendered programme, in which all came out with credit. The ladies were very much astonished at the way the gentlemen went about their business. Everyone voted it a thorough success. The ladies intend to give one in about a month.

LEEDS. Spiritual Society.—Kindly allow me on behalf of our committee to express our heartfelt thanks to the speakers and friends who contributed in making our open-air meetings on Sunday last so successful. Although not reaching our expectations doubtless a good work was done and seeds sown in thoughtful minds that will bear fruit in due season. Local societies also have our hearty appreciation for their kindness in closing their rooms and joining us. Large numbers of strangers listened attentively and but for the rowdiness of a few educated but uncivilised roughs the meetings would have been a pleasure to all. I regret that owing to duty calling me to another point away from two of the meetings I am unable to give a detailed report of the proceedings.—J. W. H.



## THE PEOPLE'S LETTER BOX.

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

## AS OTHERS SEE US.

DEAR SIR,—Being the speaker mentioned in *The Halifax Free Press*, and referred to in *The Two Worlds* of the 14th inst., allow me to say a few words, because I think it is likely to create a wrong impression at least outside of the society. (1) I hope that the statements made by a man (not a gentleman), in company with two others, apparently to poke fun, will not be taken as an index of the meeting. (2) There was not a third of the discourse published, but about a score of misstatements. (3) The laughter and talking during prayer, if there was any at that time, was done by the two friends of the reporter, who sat by him, because he pretended to be sorry when spoken to after the meeting. (4) The Dutch episode I leave to others to say whether it was out of place or not, seeing that he tried to make so much out of it. (5) I am not normal, though I have for the last two years spoken with my eyes open. Lastly, I think that the Halifax people would not choose any kind of buffoon to speak before such a splendid audience as there was in the Mechanics' Hall on the 14th. I think, for intelligence and numbers, the Halifax Spiritualists will compare favourably with most other societies. Trusting these few words will be part answer to the man "with the camphor bag and an insurance coupon," who cries "science," "illusion," "fraud," to one of the noblest truths that ever came into existence,—I have the honour to be, yours, in the cause of truth,

G. NEWTON.

[No one said that Mr. Newton was a buffoon. The comment referred to was that Mr. Newton's address, which was of a high standard, was marred by a trivial performance, which "bordered on buffoonery," if the published report was a true one. We still think that such jocularities are out of place in a public meeting for spiritual exercises. The matter must end here.]

DEAR SIR,—As an enquirer in search of information upon Spiritualism I dropped into a meeting-place not ten miles from St. Paul's, expecting to hear something about the special claims of Spiritualists upon public attention. I wondered if this new thing was a religion, and what sort of worship or service would be witnessed. The impression made upon me was anything but a favourable one, and as for learning what Spiritualism is, what are its ethics and religious principles, I might as well have stayed away, for the speakers appeared to deal with everything else but Spiritualism, and differed so among themselves as to methods and motives that I felt as if my evening had been wasted. Discussions may be all very well in their way, but one is apt to look for something more spiritually helpful and intellectually beneficial than I have yet been able to find at Spiritualist meetings, and I am not a "carping critic," but a truth seeker. May this not have something to do with the lack of interest and the small attendances at your meetings? A definite object to be gained is needed to arouse enthusiasm.

DELPHOS.

## TEMPERANCE IN ALL THINGS.

DEAR SIR,—During my short, but somewhat active and intimate connection with the public movement of Modern Spiritualism, I have often been struck with the lack of interest manifested towards the Temperance Question by our speakers and Spiritualists generally. Why this should be so I know not, but of this I am confident, that until we make some determined effort to improve our condition in this respect may we anticipate our Spiritualism becoming a power for good in the land. A short time ago I took the liberty of moving in our Society the following simple rule, which I would like to see instituted and enforced by every Society throughout the country where no such rule at present exists:—"Rule: That the management committee of this Society are hereby empowered to cross off the books any member who, upon substantial evidence, shall, in their opinion, be found guilty of any act of drunkenness, immorality, or any such conduct as may be considered detrimental to the moral welfare of the Society and Spiritualism generally. That such members shall receive due notice, and be summoned to attend the meeting at which their case is considered. They shall also have the right of appeal to a general meeting of the members." I would especially urge some such rule binding on the sobriety and morals of our public advocates being adopted at our next Annual Conference. I would also like to see a Band of Hope formed in connection with ALL Lyceums. In conclusion, kindly allow me to say that I have no desire to COMPEL any Spiritualist to become a total abstainer. I am not an absolute abstainer myself, but I would most rigidly insist on their keeping sober, or leaving the ranks until they could. Trusting this may arouse interest in your readers, and lead to further consideration and discussion of this most important question.—I remain, yours in the cause,

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W. STANSFIELD.

## PLATFORM RECORD.

ASHTON.—A good day. Mrs. Hyde's guides spoke on "Fear not for I am with you," and "Once I was blind, now I see." Clairvoyance and psychometry very good.

BELPER.—Spiritualists had an excursion last Saturday to Nottingham, and were met by several local friends who conducted them through the castle, museum, and arboretum. Tea was provided at the arboretum. About sixty sat down. A friendly gathering followed, and Messrs. A. Smedley, F. Smedley, H. White, Ashworth, T. W. Burrill, T. Timson, Mrs. Barnes, and other friends gave short addresses. Great credit and thanks are due to Messrs. Ashworth, Burrill, and other Nottingham friends for their aid in making the meeting a great success. A suggestion was given that it would be a good thing for the Belper, Leicester, and Nottingham friends to meet together at some future date, with the object of encouraging each other by interchange of thoughts, friendly greetings, &c. An invitation was given to Leicester friends to join the next meeting, and I trust it will not be long ere we again spend such an enjoyable and harmonious time. On Sunday, Mr. Timson gave addresses to the Lyceum. Morning: "Children in Spirit land." Afternoon: On "Phrenology," followed by examinations of several members, which was very instructive and interesting. Evening, Mr. Timson spoke on "The Larger Hope," to a good audience, followed by satisfactory psychometrical delineations.

BIRMINGHAM.—Thursday, Broad Street Corner Coffee House. Members' circle. Sunday evening, Oozells Street. Mrs. George, a local medium, delivered a very earnest "Trance Address," many failing to secure seats. Our energetic friend, Mr. Rudder as chairman. Miss Davis, who has done much to make our meetings bright and attractive, very kindly and efficiently presided at the harmonium. Thanks to the energy and kindness of our local medium and other friends, we are building up a good society.

BRADFORD. Norton Gate.—Mrs. Mason's guides spoke well on "You must prepare your own heaven while on earth," and "We can do nothing without the aid of the Spirit, and God bids us do unto others as we would they should do unto us." Good clairvoyance.—E. H.

BRADFORD. 448, Manchester Road.—Morning: A very harmonious circle, 36 present. Afternoon and evening: Miss Firth spoke well on "Where does true Spiritualism abound?" and "Hath not thy heart within thee burned?" Clairvoyance very good. Good audiences.—J. A.

BRADFORD. West Bowling, Boynton Street.—Aug. 27: Social tea and a very pleasant evening was spent. Mr. Widdop gave a large number of phrenological examinations in the ante-room and gave every satisfaction. A splendid circle on Thursday, the 25th, 51 persons present, and on Sunday morning 25 persons. At the flower services Mr. and Mrs. Clegg gave elegant addresses, afternoon and evening, to large audiences, and gave every satisfaction.

BRIGHOUSE. Oddfellows Hall.—Sunday: Our local, Mrs. Brook, gave addresses in a most satisfactory manner. Her controls spoke on "Do unto them as ye would have them do unto you," which was full of good spiritual food, and "Where are the Dead?" She was listened to with rapt attention, teaching all to be good. The seeds sown here must be reaped hereafter. Clairvoyance after each address. We shall remove to more commodious premises shortly. Friends, push onward. Good results will accrue if harmony prevails.—J. S.

BURNLEY. Hammerton Street.—Mrs. Wallis gave very able lectures. Afternoon subject: "Bond and Free;" Evening: "Salvation in the Light of Spiritualism." Harmony was the feature. August 14, Mr. Morse spoke on "Constructive Spiritualism," and "The Divine in Man." Monday night, "What shall Man ask from Man?" All the discourses were given in his usual good style.—W. M.

BURNLEY. Robinson Street.—Miss Jones, of Liverpool, in the afternoon, before a moderate audience, gave a very eloquent address on "Prayer and its effect." Evening: "Spirit Spheres, or a vision by the clairvoyant," one of the most instructive and interesting addresses to which we have listened for some time. Successful psychometry.

BURNLEY. Guy Street.—Morning: Mr. J. Lang's guides gave a nice address to the Lyceum children. Afternoon subject: "Where have the World's Great Heroes gone?" Evening: "Ezekiel's Visions." Psychometry. Splendid audiences to welcome Miss Janet Bailey, whose clairvoyance gave the greatest satisfaction. A baby was named by Mr. Taylor.—E. W.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guide gave short homely discourses in a sympathetic manner, followed by several tests, easily recognised. Good clairvoyance.—J. W.

CARDIFF.—Following up the special services reported last week, on 22nd ult. a séance was held, when several clairvoyant descriptions (all recognised) were given by Mrs. Green, during and after which the "rappings" peculiar to Mrs. Everitt's mediumship (that lady having very kindly consented to take part in the séance) were produced. These were supplemented by the relation by Mr. Everitt of several instances of notable phenomena witnessed by him. On the 23rd ult. a social gathering took place, and an enjoyable time was spent in mutual intercourse, games, and songs, by Miss Everitt, and Messrs. Chadwick, Sadler, and Adams; a recitation by Mr. Buckle; and dancing. The proceedings terminated by the president, Mr. Adams, supported by Messrs. Chadwick and Sadler, expressing the great gratification and pleasure received from the visit of our worthy friend Mr. Everitt and party, and of our old friend Mr. Geo. Spriggs, for whom a hearty God-speed and safe return to his adopted country was invoked. Mr. Everitt and Mr. Spriggs having suitably replied, the company sang "Auld Lang Syne," and then dispersed. On the 24th ult. a very pleasant afternoon picnic took place at Lavernock, in glorious weather. On the 28th, Mr. Rd. Phillips gave, in lieu of the usual lesson, a continuation of his Australian experiences, of which he has an abundant store, and which he relates in an interesting and facile manner. He afterwards spoke upon "The advantages of Spiritualism," in a pithy and suggestive way; admonishing Spiritualists to be always ready with a reason for the faith that is in them, and especially to be able to state clearly and emphatically the many advantages presented by Spiritualism over other religious systems.—E. A.

FELLING.—Mr. Mouat could not be with us, but instead of one speaker we had three, viz., Mr. Hall, our president, Mr. T. Wright, sec., and Mr. Hugins. The two former very ably dealt with "Religious Liberty," showing the strides it has made this last half century. Mr. Hugins (a Methodist for upwards of 26 years, and local preacher more than 10 years) has lately come amongst us, and he gave a little of his experiences since he began to investigate Spiritualism. He is quite a convert.

GATESHEAD. Team Valley Terrace.—Aug. 14: Mr. Weightman gave a splendid address under control. Chairman, Mr. T. Morris. A very pleasant evening. Aug. 21: Mr. Fraser gave a short reading, and Mr. Weightman's guides gave every satisfaction, and dealt with four questions. It was quite a change.—M. M.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good company. Thomas R. Penman's control spoke well on "Spiritualism, Past, Present, and Future," tracing it from advent up to date, and showing that it will gradually supersede Christianity. All will become Spiritualists, and there will be none to scoff and jeer.—G. C.

GLASGOW. 3, Carlton Place.—A discussion was resumed as to whether God was a progressive being or not. Several members expressed their ideas for and against. 6-30: Mr. Robertson gave a short and pithy address on the objections made by churchgoers and others against Spiritualism, covering a large area, and introducing some of the tests he had received in his early investigations, which had brought peace and contentment to him. Mr. Harper also gave a short account of some of his early experiences, which had been the means of changing his views from Atheism to Spiritualism. A very pleasant meeting, although our audience was small.—T. W.

HALIFAX.—Good audiences welcomed Mr. Robert White, who spoke on "Guardian Angels" and "Man, Know Thyself" in a most intellectual manner. The climate of our country not being beneficial to Mr. White and family, he is compelled to return to Australia, which will result in a loss to us at Halifax, where he has become very popular and a great favourite. He takes with him our very best wishes.—F. A. M.

HECKMONDWIKE. Thomas Street.—We had our old friend Mr. Metcalfe. In the afternoon he told us "How and why he became a Spiritualist." In the evening he dealt with two subjects from the audience in a manner which did him credit. We are still pushing on. Sunday and Monday, September 4 and 5, annual fruit and flower services, Mrs. Mercer speaker. Fruit and flowers will be thankfully received.—F. H.

HECKMONDWIKE. Blanket Hall Street.—Being disappointed of a speaker we found an able substitute, our friend Mrs. Crowther rendered us good service. Although she has not done much platform work, yet she is gifted with excellent talents of psychometry and clairvoyance. Nearly all descriptions were recognised. We felt sorry we had not an able speaker as well, much good might have been done. Many strangers seemed perplexed, but were willing to grasp the truth.—W. H.

HEYWOOD.—Being the second annual concert in the park on behalf of the Nurses' Association, we had no afternoon circle. Evening: A happy circle. Invocation by Miss Jeffrey. Some splendid clairvoyant descriptions by Mr. Thomas Wild, of Rochdale, almost all recognised by many friends present. Mr. Clair, Mrs. Tetlow, Mrs. Horrocks, and Miss M. A. Pearson all did their little share in making an interesting and pleasant evening.

HUDDERSFIELD. Brook Street.—Fair audiences. Mr. J. J. Morse in eloquent style gave most excellent and instructive lectures, to the deep interest of the somewhat select audiences. On Wednesday evening last the gentlemen members provided and served an excellent meat tea, and afterwards gave a lengthy and capably rendered programme, in which all came out with credit. The ladies were very much astonished at the way the gentlemen went about their business. Everyone voted it a thorough success. The ladies intend to give one in about a month.

LEEDS. Spiritual Society.—Kindly allow me on behalf of our committee to express our heartfelt thanks to the speakers and friends who contributed in making our open-air meetings on Sunday last so successful. Although not reaching our expectations doubtless a good work was done and seeds sown in thoughtful minds that will bear fruit in due season. Local societies also have our hearty appreciation for their kindness in closing their rooms and joining us. Large numbers of strangers listened attentively and but for the rowdiness of a few educated but uncivilised roughs the meetings would have been a pleasure to all. I regret that owing to duty calling me to another point away from two of the meetings I am unable to give a detailed report of the proceedings.—J. W. H.



**LEEDS.** Progressive Hall.—We had our esteemed sister, Mrs. Beanland, who gave short addresses, followed by psychometry, to good and intelligent audiences, which gave great satisfaction.

**LONDON.** Marylebone. 86, High Street.—Miss Rowan Vincent delivered an excellent lecture on "Am I my Brother's Keeper?" After a few introductory remarks, the lecturer said: "Prisons failed to check the criminal in his career, and would continue to be useless until the psychological side of the question received more consideration. Our prisons must become places of improvement as well as of punishment." After urging her hearers to seriously ponder over this fact, she said: "Our system of education simply regarded children as so many little machines, into which a certain amount of instruction had to be poured." After earnestly pleading for the uplifting of the unfortunate of all classes, she contended that our duty as Spiritualists lay in helping the spiritual development of all.—C. I. H.

**LONDON.** Victoria Hall, Archer Street, W.—A small meeting. A reading from a Chinese sacred book. Messrs. Wyndoe, Darby, and Price gave good addresses upon "Slavery in and out of the Spiritualistic Cause." A remarkable feature, particularly striking and correct, was spontaneous clairvoyance, without the platform display. The result of these trial meetings is a decided loss financially. Mr. Wyndoe's benefit collection was handed to him, for which we thank the friends who contributed.—Percy Smyth.

**LONDON.** Forest Hill. 64, Rockburne Road.—Usual Thursday séance by Mr. Coote. Sunday 28: Mrs. Wilmot gave a beautiful Spiritual address, enjoyed by all.—J. E.

**LONDON.** 311, Camberwell New Road, S.E.—The Spiritual work here is still proving a successful and profitable method of teaching Spiritualism. Our meetings are well attended, and good results are obtained in giving tests, and prompting many to unfold the divine spark within them. In reply to inquiries re membership, our society is composed of workers only, and we cannot consider any application unless pledged to work to the utmost for the cause of truth and light.

**LONDON.** Peckham. Winchester Hall.—Good audience, marked attention. Address, "The Second Coming, from a Spiritualistic Point of View." The guides, speaking of Jesus, remarked that while the Church is looking up for him, mourning at the empty sepulchre, he has come; he is here to-night. He knocks at the door of every heart; he is waiting and will wait until he has won you. What does he want? The secret is Jesus loved Martha, the fretful one; he loved Mary the tender; he loved Lazarus the breadwinner; and he is waiting because he loves you. Will you reject his love? Is this all he has to do? Yes, for when he comes to reign, it is over the Kingdom of God, and God is love. When he has won you you become as a beacon light, your heart is full of love to your brother, thus it will spread like the ripples caused by the pebble thrown in the lake.—J. T. Audy.

**MANCHESTER.** Palmerston Street, Moss Side. Our speaker disappointed us (through illness). Mrs. Lamb kindly spoke on "The Unknown God," showing how people had been kept in ignorance by the priesthood who had mediums in olden times in the temples, apart from the congregations, and with fine conditions they got good information on almost all subjects, but told the people that the Lord had said such a thing had to be done or undone. The circle was well attended—a sprinkling of strangers.—J. B. L.

**MANCHESTER.** Tipping Street.—Our friend Mr. Ormrod dwelt on "Music," in his own homely but instructive manner, and gave a classical discourse on "Well," dealing with a good many topics. A good day. Anthem—"Father in heaven.—P. S.

**MIDDLESBROUGH.** Spiritual Hall.—We had a regular field day on Sunday Mr. W. H. Robinson, of Newcastle, doing Herculean work. Conference in the morning; open-air meeting in the afternoon outside the hall. A fair and very attentive audience. Speakers: Messrs. Robinson, Charlton, and Stirzaker. At the evening service Mr. Robinson lectured on "The Higher Uses of Spiritualism" to a larger audience. The subject was handled with a master hand emanating a master mind. A circle at night, in which Mr. Robinson and our local mediums took part, concluded a well-spent day. Sunday next, Mr. G. L. Gibson, a young gentleman who has lately embraced Spiritualism, formerly a Methodist local preacher, will speak.—W. I., cor. sec.

**MILLOM.**—On Wednesday last, Mr. G. A. Wright, of Bradford, wound up a three weeks' mission in our midst, with, to our view, the most gratifying results. We have had an increase of membership, and also an intellectual feast; in fact,

"The feast of reason,  
And the flow of soul,  
And fun more sparkling  
Than the sparkling bowl."

Perhaps this may seem a little over-coloured; not so, however. I have been a Spiritualist, or, perhaps, I should say an investigator of Spiritualism, for about eighteen years, and I, along with other members of the society, received through Mr. Wright one of the most convincing tests of spirit manifestation that anyone could reasonably wish to have. Our chairman, Mr. H. J. Taylor, an old earnest worker, remarked that he would ever remember that evening (which was a special one), as having produced one of the grandest proofs of spirit power that he had ever seen. To give details would not, perhaps, interest anyone outside our own circle. The psychometric delineations were good indeed. Our meetings were not too largely attended; in fact, very moderate at times, yet good results. On Wednesday Mr. Wright took as his subject, "Spiritualism in harmony with the Bible, the true religion and the only proof of life beyond the grave," speaking about an hour. Here are a few jottings: There is, and always has been, in the world, so far as we could learn, two ideas. One is to worship a God, the other the hope of a life, or the belief of immortality. You know you are here and you know you are going somewhere, but if you obey Christian teachings you have no right to inquire to *where* you are bound, you have no right to pry into the future. It is sufficient to "believe" that there is a future life. We, as Spiritualists, prefer to build upon the rock of knowledge, and therefore investigate to gain some knowledge of the friends beyond, and, if Spiritualism is a fact, it ought to be made known to the outside world. Let us here say we do not want to take away the Church from man until we can establish a better one. Referring to the Spiritualism of the Bible, Joshua had two tests given to him. Samuel and other noted Biblical men were referred

to at length by the lecturer. Now, if God is the same to-day as he was yesterday, why should not the spirits return now and bring with them words of consolation and truth from the spiritual realms? The advent of Modern Spiritualism in the Fox family on the evening of the 31st March, 1848, was shown by the speaker as one of the most glorious and memorable nights in the history of spiritualistic propaganda. People who have received spiritual proof can peruse and understand the Bible in its proper light, and by this knowledge can truthfully say "I and my Father are one." Therefore, Spiritualism, from our standpoint, is in harmony with the Bible, and in harmony with all religions, the only true religion, and the only proof of life beyond the grave. Spiritualism is the friend of all religions, and of all reformers. Concluding, he urged all good men and women to take their stand beneath the pillar of liberty, holding in their hand the banner of truth, and to work individually and collectively for the advancement of the human race.—Cor.

**NELSON.** Bradley Fold.—Mr. Willis gave short addresses, followed by extraordinary psychometry. He has good powers, and will be a great help to the cause. Societies wishing to see a display of power would do well to secure his services. Audience moderate and attentive.

**NEWCASTLE-ON-TYNE.** Nelson Street.—Aug. 28 and 29: Mrs. E. Gregg, of Leeds, gave three short addresses, followed by clairvoyant delineations, the majority of which were fully recognised and gave great satisfaction.

**NEWCASTLE-ON-TYNE.** Quay Side.—Out-door work at the quay side. Large and attentive audiences. The facts and philosophy of our cosmopolitan movement were forcibly proclaimed by Brother Jos. Stevenson. A reading of Mrs. Gommersall's experience, with remarks by the reader, rivetted the company's attention for half an hour. The invitation for questions was responded to by one man only, who cut-up as a most ignorant, prejudiced agnostic Bibliolator of the most stupid kind, and, but for those "standing by," unworthy of an answer. The invitation to Mrs. Gregg's lecture will, I trust, be largely complied with.—B. H.

**NORMANTON.** Queen Street.—Afternoon: Mrs. Whiteoak's guide discoursed on "There is no Death," and "The Spirit's Mission," so clearly and to the point, that the simplest could understand, and many were visibly affected. Evening, room overcrowded, many people had come from surrounding places but were unable to get near the door long before the service began. Mrs. Whiteoak's guide told us that when on earth he had been a salvation army captain. We all had great satisfaction in listening to a remarkable address on "The Signals," white—*allright*, green—*cautious*, red—*danger*. The audience were held spell-bound. Mrs. Whiteoak gave 18 clairvoyant descriptions so plain and true that 17 were recognised before she had time to give the name, and the other was recognised before the meeting closed. After the meeting, a number of inquirers sought more light, two in particular had been made to feel during the evening that they were not standing on firm ground, although one has been a teacher of Christianity. With such a true clairvoyant, firm and faithful speaker as Mrs. Whiteoak, the public must soon be convinced of the truth of Spiritualism.—C. Illingworth, Wakefield Road, Normanton.

**NOTTINGHAM.** Masonic Hall.—Mr. Victor Wyldes spoke on "Ancient Faiths and Modern Macts," and "The Mediums of the Future," in his usual able manner. Psychometrical experiments in the evening very successful.—J. W. R. S.

**NOTTINGHAM.** Morley Hall.—Saturday last, about 30 of the Belper friends paid Nottingham a visit. They were met at the station by a deputation from our society, and were shown over the noted castle, museum, and arboretum, where our own friends made the number 50. All partook of a good tea, provided by our committee. After tea Mr. Smedley and others from Belper expressed the gratitude of our visitors, and hoped the gathering might lead to useful results. Mr. Timson suggested the meeting of the Spiritualists of Belper, Leicester, and Nottingham, and promised to endeavour to bring the idea into effect. Mrs. Barnes's controls also spoke. For want of definite arrangements at an earlier date the local friends were not represented as they might have been. We shall learn by experience. Rain somewhat curtailed the enjoyment of the holiday. Sunday evening meeting very good. Mr. Flint is trying to get a few friends together to improve our singing. They meet for practice, Tuesday, 8 o'clock.—M. B.

**OLDHAM.** Temple.—We had a local day, being wakes Sunday. Mr. Emmott gave an address on "The Sweet and Spiritual Influences of the surroundings of Polycarp," who suffered martyrdom for the truth, and the writer spoke of "God the Spirit," who influences all who work for truth and the good of humanity. Mr. Spencer gave the invocation and closed. Evening: Mr. Jesse Mills, chairman, gave a stirring address on the "Biblical Phenomena of Spiritualism." Mr. Taft spoke on "Materialisation," and gave clairvoyance. A good day.—J. Platt.

**PENDLETON.**—Afternoon: Mrs. Berry, of Halifax (first visit), spoke very well on "A Hymn that we Sang;" and at night answered questions from the audience in a simple manner that ought to be effective, for perfect harmony prevailed. Hearts seemed to be made lighter by the truth being made known. Very successful clairvoyance. Mr. Tetlow next Sunday.—J. M.

**RAWTENSTALL.**—Mrs. Best gave successful clairvoyance. Several strangers present. Crowded audience in the evening. Wanted, mediums to give a date for expenses, for building fund.—T. C.

**ROCHDALE.** Penn Street.—Annual floral service. Mr. Manning spoke on "The Language of Flowers" in a very masterly manner. He devoted some time to psychometry for sickness, adding a few clairvoyant descriptions, in which he was very successful. Evening: A brief address on "The Fading of this Earth's Flowers," which was attentively listened to by over three hundred people, many more being unable to gain admittance, but promised to come on the Monday night. After the address Mr. Manning named a child, which seemed to be more attractive than even the floral service. The proceeds will go towards a new organ. After Monday's meeting some flowers were sold, and others distributed among aged and sick people.—H. N., cor. sec.

**ROYTON.** Chapel Street.—Aug. 24: The guide of Mr. E. G. Birch, a local medium, spoke lucidly on "God is Love," giving much food for thought. Very good clairvoyance; 28 descriptions given, 26 recognised immediately. Any society would do well to engage his services. Sunday, 28, Miss McCreadie gave very good addresses to moderate



audiences. Friends not present missed a treat. An Indian guide gave very good clairvoyance. We liked her so well that we have given her another date for this year.—D. G.

**SOUTH SHIELDS.** 16, Cambridge Street.—Aug. 22: Usual circle. Good work done by the controls of Mrs. Davison. Sunday, 28: Mr. Henery's guide discoursed on "Future Life." Followed by successful clairvoyance. Also, some good advice to strangers.

**SOUTH SHIELDS.** 21, Stevenson Street, Westoe.—Wednesday night: Usual meeting. Two local mediums took part, and a pleasant evening was spent. Sunday, 28: In the absence of Mr. W. Murray, the chairman, Mr. Pascoe, gave a short, but able address. Mrs. Young's guides dealt with "Spiritualism and the after-life," and afterwards gave successful clairvoyant delineations.—D. P.

**STOCKPORT.**—Good meetings. Mr. Lomax gave acknowledged correct phrenological and clairvoyant readings, and at night spoke on "Man being subject to impressions from his birth to entry in another sphere." A well worked out argument in favour of spirit interest and influence in the every day life and work of mortals.—T. E.

**WAKEFIELD.** 11, Hambleton Street.—Mr. Boocock's guides spoke on "Spiritualism v. Mesmerism," and "Spiritualism and Modern Progress," to good and attentive audiences.—A. W.

**WISBECH.**—Mr. D. Ward gave a grand address on "Mediums, the Need of the Age." He traced mediums from the time of Adam, and said we are all mediums of some kind, which was much appreciated by a large audience, followed by successful clairvoyant delineations. Some good tests.—W. H.

**RECEIVED LATE.**—Openshaw: Miss Walker was ill, and Mr. Crompton gave a short discourse and clairvoyant descriptions. Evening: Mr. Boardman willingly gave an able address on "The Existence of Evil."—London (Shepherd's Bush, 14, Orchard Road): The guides of Miss Cope, Mrs. Mason, and Mr. Norton gave marvellous proofs of spirit return. Several strangers convinced. [Please send to 73A, Corporation Street.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRIGHOUSE.**—Annual treat on Saturday to Sunny Vale Gardens, Hipperholme. After justice had been done to the good things provided, the children made their way to the amusements provided by the proprietor, the lake and boating being the chief attractions. Others enjoyed themselves with the swings, &c. Had the weather been more favourable it would have been the best treat they have had. At intervals nuts and spice were distributed. All were highly delighted with the day's outing. We congratulate our friend with our best thanks to Mr. Shaw for the able manner in which he managed, making us all lively and gay.—C. Green, sec.

**HECKMONDWIKE.** Thomas Street.—Election of officers for the remainder of the year. Large attendance. Chain recitations were well rendered. Present: 9 officers, 38 members, and 3 visitors. The following officers were elected: Conductors, Misses M. E. Stocks, E. Halmshaw, and Mr. T. Hendry; guardian, Mr. F. O. Ewart; guards, Mr. W. Hendry and Mr. J. Tyler; librarian, Miss P. Crowther; secretary, W. Crowther; treasurer, Mr. F. O. Ewart; auditors, Mr. B. S. Firth and Mr. S. Crowther. The attendance during the past has been good, and the managers are pleased with the progress made. Recitations were given by Mr. Thomas Crowther, Miss Jackson, and Miss Brook. Dear friends, we appeal to you once more to encourage us in this noble work by the early attendance of your children. Let us have a still larger Lyceum.—W. Crowther.

**HUDDERSFIELD.** Brook Street.—A most enjoyable session. Present: 36 scholars, 7 officers, and 4 visitors, including Mr. J. J. Morse. Invocation by Mr. Chappell. Recitations by G. H. Beeley and Miss H. Walker. Calisthenics and marching led by Mr. J. Castle. In place of lessons, Mr. Morse gave one of his interesting little talks, congratulating us on our efficiency. Invocation by Mr. Morse.—G. H. B.

**MANCHESTER.** Palmerston Street, Moss Side.—Invocation by the conductor, Mr. Pearson. Recitations by Miss L. McClellan and Dora Furness. A pleasant session, but not well attended. Marching and calisthenics not done so well. Hope to improve next week.—J. B. L.

**OPENSHAW.**—2-30 p.m.: Marching, calisthenics, and chain recitations very good. Solos from Misses F. Garbett and A. Lee. A very pleasant session.—W. O.

**STOCKPORT.**—An excellent muster. Visitors from Macclesfield and elsewhere. Marching and calisthenics done in good order and led by Mr. Halsal and Miss S. A. Cox, the latter reciting "Billy's Rose." The chain march was perfection. Mr. Ainsworth led the chain recitations, and gave "The Two Fishers." Mr. Axon introduced new music.—T. E.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR SEPTEMBER, 1892.

**BELPER.**—4, Mr. W. Johnson; 11, Local; 18, Mrs. Stansfield, Harvest Festival; 25, Mr. W. Rowling.

**BRADFORD.** West Bowling.—11, Mr. J. Campion; 18, Mr. Dransfield and Mrs. Hunt; 25, Mr. Williamson.

**BRADFORD.** Bentley Yard.—11, Miss Firth; 18, Mr. Lund; 25, Mr. Walker.

**BRADFORD.** Bowling.—11, Mr. Campion; Is expected Flower Service; 18, Mr. Whitehead; 24, Monthly Meeting; 25, Mrs. Place.

**BRIGHOUSE.**—11, Mr. G. Featherstone; 18, Mrs. Craven; 25, Mrs. Bailey.

**BURNLEY.** Guy Street.—11, Miss Gartside; 18, Miss Walton; 25, Mrs. Horrocks.

**FELLING.**—4, Mr. Wilkinson; 11, Mr. J. Clare; 18, Mr. J. T. McKeller; 25, Mrs. Peters.

**HALIFAX.**—11 and 12, Flower Service, Mrs. Crossley; 18, Mr. J. S. Schutt; 25 and 26, Mr. J. O. Macdonald.—F. A. Moore, 23, Colin Street, Halifax, cor. sec.

**HECKMONDWIKE.** Blanket Hall Street.—11, Mrs. Wrighton; 18, Mr. and Mrs. Hargreaves; 25, Mr. and Mrs. Geo. Galley.

**HUDDERSFIELD.** 3a, Station Street.—11, Mr. R. A. Brown; 18, Mrs. Midgley; 25, Mrs. Whiteoak.

**LEEDS.** Progressive Hall.—4, Mrs. Bentley; 11, Mr. Metcalfe; 18, Mr. Widdop and Mrs. Fletcher; 25, Madam Henry.

**LONDON.** Shepherd's Bush. 14, Orchard Street.—11, Mr. Humphries; 18, Mr. Dever-Summers; 25, Mrs. Ashton Bingham.

**LONDON.** Stratford.—4, Mrs. Stanley; 11, Mrs. Bliss (committee meeting); 18, Mr. Bradley; 25, Dr. Reynolds. The committee tender their thanks to the speakers who gave their services during August.

**MORLEY.**—11, Anniversary; 18, Mr. Galley; 25, Misses Tetley and Parker. Cor. sec., Mrs. Daggett, 90, High Street.

**SLAITHWAITE.**—11, Mrs. Dickinson; 18, Mrs. Gregg; 25, Mr. Kitson.

**SOUTH SHIELDS.** 16, Cambridge Street.—11, Mr. Wilson; 18, Mr. Berkshire; 25, Mr. Pearson.

**BACUP.**—Sept. 4: Lyceum Flower Service. Service of Song, "Roll Call," and Miss Janet Bailey, clairvoyant.

**BATLEY.** Wellington Street.—A public reception tea to Mr. Burns, Sept. 3, at 4-30, tickets 6d. At 7-30 Mr. Burns will deliver an address with phrenological examinations. Chairman, Mr. Bradbury, of Morley. Sept. 4, at 6, Mr. Burns will lecture on "Man, a model of the Spiritual universe."—J. W. W.

**BOLTON.** Bradford Road.—Saturday, Sept. 3, at 7-30. A dramatic recital, "Circumstantial Evidence," will be rendered, assisted by the Burnley Hammerton Street Lyceum. Tickets, 6d. A special invitation to all friends.—T. Turner.

**BRADFORD.** Little Horton.—Sept. 4: Open-air meetings at 2-30 and 6, bottom of Hillam street, Southfield Lane. Mrs. Craven and Mrs. Dickinson, of Leeds, Mr. and Mrs. Clegg, Mr. Parker, and others are expected to take part.

**CAMP MEETINGS** at Shipley Glen, Sunday, September 4. As these are the first Spiritualist gatherings on Shipley Glen, they are expected to be the largest of their kind. Every arrangement is being made for the comfort of intending visitors. Those who have not visited this romantic spot will be well repaid, apart from the delectation provided in the staff of speakers. At 2-30, Mr. J. Armitage, member of the Soothill School Board, will preside. At 6, Mr. T. Craven, of Leeds, will be the chairman. The speakers will include Messrs. Marshall, Lund, and Whitehead, of Bradford; Mr. and Mrs. Stansfield and J. Pawson, of Batley; Mr. Boocock, of Bingley; Mr. W. Galley and Mr. A. Walker, of Cleckheaton, and others. A photographic group is intended to be taken of speakers and society representatives. Collections on behalf of the Shipley Society. Special hymns provided. Necessaries for tea may be had *ad libitum*. Trains run very conveniently from Leeds, Bradford, and other places to Saltaire, the nearest station. If weather be unfavourable the meeting will be held at Shipley rooms.

**DEWSBURY** Spiritualist Society will open new rooms in the Old Borough Offices, Bond Street, Sunday, September 4. Saturday, September 3, there will be a tea and entertainment. Tickets 9d., children 4d.; entertainment 3d. Old and new friends welcome.—E. Barrett, 10, Scarbro' Terrace, Savile Town, secretary.

**HALIFAX.**—Sept. 11: Harvest festival and flower services, speaker Mrs. Crossley, at 10-30, 2-30, and 6 p.m. Special hymns from the new hymn books. The room will be profusely decorated with plants, flowers, fruit, vegetables, &c., which will be sold after the service on Monday.—F. A. M.

**LEEDS.** Psychological Hall.—Sept. 4, attractive services at 10-30 a.m. and 2-30 and 6-30 p.m. Speaker, Mr. Campion. Special vocal and instrumental music by friends from a distance. Please turn up in good numbers. Public circles every Tuesday and Saturday at 8.

**LEEDS.** Progressive Hall, 6, Castle Street.—First anniversary on September 3, at 5 p.m. Adults, 8d.; children, 4d. After tea, a public meeting or entertainment, hoping friends will all attend. Sept. 4, Mrs. Bentley, at 2-30 and 6-30, addresses and clairvoyant tests.—C. Levitt, 3, Accommodation Place, Green Road, Leeds.

**LIVERPOOL.** Daulby Hall.—The committee will meet on Wednesday, Sept. 6, at 8 p.m., for the purpose of selecting speakers for 1893. Speakers please note, send dates and terms (including railway fare), &c. to the secretary before the above date.

**LONDON.** 311, Camberwell New Road, S.E.—Quarterly tea and soiree on Tuesday, Sept. 13, at 7 p.m., tickets 6d. Application should be made at once, as the tickets are limited.—W. G. Coote, hon. sec.

**LONDON.** Open Air Work.—Sunday next, field day at Battersea Park, meetings at 3-30 and 6-30 p.m., speakers, Messrs. Brooks, Brinker, Dever-Summers, Darby, King, Veitch, Wyndoe, Drake, Percy Smyth, and others. South London speakers invited to take part, and friends from all parts expected. This park is one of the most convenient, and specially adapted for open air congress. Dinners and Teas to be had of Mr. Cyrus Symonds, in the Park. All are cordially invited to make this meeting a success. Union and liberty, with fraternity, upon Spiritualism, pure and simple. Friends, bring literature for free distribution.—Percy Smyth, organiser.

**LYCEUM FIELD DAY** FOR 1893.—There will be a meeting of delegates on Saturday, September 10, at 7 p.m., in the Spiritualists' meeting room, Wellington Street, Batley. We hope to see every Lyceum in Yorkshire represented.—B. H. Bradbury.

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

MR. and MRS. WALLIS have a few dates open for 1893.

**MORLEY.**—Lyceum anniversary, Sunday, September 11. Special sessions at 2-15 and 6 p.m. The children and members will sing, recite, and speak. Collections in aid of Lyceum funds. All friends will be made welcome. A public tea on Sept. 10, at 5 p.m. Tickets 9d.; children half-price. Also tea provided on Sunday, Sept. 11, between the sessions, at 6d.—B. H. B.

MR. F. T. HODSON has removed to 187, Commercial Road, Newport, Mon.

**NELSON.** Bradley Fold.—Secretaries and mediums, please note. Our future secretary is Mr. Buller. My best thanks are given to all who have so willingly come forward to help on the cause. I hope that willingness will continue, as it will help Mr. Buller wonderfully in the work he has undertaken.

**NEWCASTLE-ON-TYNE.**—September 4, Mr. E. W. Wallis. Morning: "Spirit and Matter; or, Spiritualism v. Materialism." Evening: "A



Spiritualist's View of the Bible." Monday: "Social Needs, and How to Meet Them."

OLDHAM.—Bartlam Place society intend holding a Bazaar, and will be open to receive small donations or gifts until the beginning of January next. Address E. A. Wainwright, 7, Edge Lane Road.

OPENSHAW. Granville Hall.—The tea party announced for Saturday is postponed until further notice.

PENDLETON.—Sept. 4: Afternoon, a short address by Mr. J. B. Tetlow, followed by a General Conference on "The Best Way to make our Work Successful," when it is hoped that all members and friends will be with us.—James Moulding.

ROCHDALE. Regent Hall.—Sunday, Sept. 4, opening of the new organ. Afternoon, Musical Service; evening, Service of Song, "Poor Mike." Organist, Mr. Fred Barker. 11, Mr. W. Johnson; 18, Mr. W. Rowling; 25, Mrs. Craven.

YEADON. Town Side.—Sept. 3: a tea at 4.30. Entertainment of songs, readings, recitations, dialogues. Tickets, 6d.; entertainment, 2d. Proceeds for newly formed Lyceum.

## PASSING EVENTS AND COMMENTS.

WOULD FEEL LOST WITHOUT IT.—A subscriber writes: "Continue sending me *The Two Worlds*. I enclose P.O. for 3s. 6d."

WHY is a church bell more affable than a church organ?—Because one will go when it's tolled, but the other will be "blowed" first.

*The Irish Times* makes merry over the fact that some of the Newcastle Spiritualists worked for the return of John Morley, and jokes are passed that questions were put at sances regarding the result of the election. People will have their fun. It is no use taking the ordinary newspaper reporter seriously.

KEIGHLEY.—We have received a letter from Mr. Judson contending that the trustees were right in their recent action, but lacked direct evidence. He advises all societies having a Sale of Work "to keep a strict account of everything." Business should be done in a business-like way, and greater care should be employed. As the judge nonsuited the plaintiffs, we cannot go into the matter any further.

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

MARRIAGE.—Mr. W. H. Taylor, trance medium, of Oldham, was united in the holy bonds of wedlock to Miss Harriet Moors, of Royton, on Wednesday, Aug. 24th, at St. Paul's Church, Royton, by the Rev. David Turner, vicar in charge. After the ceremony, the wedding party drove to the brides home to partake of the marriage feast. There were about 60 persons present. The Philharmonic Hall was taken, in which singing, reciting, and dancing were indulged in until early morn. We wish them every success and prosperity through life.—David H. Greaves.

TO CORRESPONDENTS.—W. D. B.: We should regard your experiences as indicative of a sensitive mediumistic temperament. Nothing but further development will enable you to properly comprehend them. Patience is needed, and there is very little doubt you will soon learn to understand. Mediums are not Theosophical lecturers, and it would be unwise for them to adopt the title. At present there is no widespread desire to wear a badge or rosette. The subject will come up for discussion next year.—J. T. McKellar: Too late. Next week.

DO GHOSTS EXIST?—*The Million* devotes one of its pictures to a poor attempt to illustrate the phenomena of "form manifestations," and the report of the interview with the Psychical Research Society's secretary is very unsatisfactory. Mr. Podmore is made to speak in a very stupid fashion, as thus: "I regard the ghost of the Spiritualist or Theosophist as merely an externalised dream." What in heaven's name may that be? He has failed to discover any evidence of the survival of the soul after death in Spiritualism. We never thought he would. He carefully looks away from the facts.

ONE WHO WAS THERE writes to deny that Mrs. Yeeles tried to discredit "self-culture" at a recent lecture of hers referred to, and severely commented upon, by the editor in a contemporary last week. He points out that the critic, in 14 lines, uses the words "she" four times and "her" seven times, and thinks there is room for improvement. We cannot go into these matters. Self-culture is an absolute necessity; the very watchword of our movement is PROGRESS, and unless we are constantly endeavouring to educate our powers and cultivate fraternal and spiritual feelings we fall short of the ideal and fail to learn the lessons of life. "No personalities" is our motto. Unity, liberty, and charity are increasingly needed as the years roll on. See the article on Mediumship next week.

GLEANINGS FROM MY NOTE BOOK.—"How long," cries a religious contemporary, "will the clergy be allowed to dominate the churchyards?" Here is a case recorded by the *Oxford Chronicle*, where a child died and there were urgent sanitary reasons for immediate burial. But the rector of the parish had an appointment as judge of a dog show—a highly ecclesiastical engagement, by-the-by—which he could not think of postponing. He understood that the said family, eight in number, lived only in two rooms, and there was serious danger to them in any delay of interment. But the rector was not to be kept away from the exhibition of bow-wows, and seems to have intimidated, practically speaking, that though his parishioners "went to the dogs" in the Midlands, he should still go to the other kind of dogs in the North. And away he went, leaving the corpse to poison the living till such time as his jaunt was over. The other story of clerical charity (?) is a suitable fellow to the above. Near Stroud a child six years old died, and his parents being Roman Catholics the Roman Catholic priest was, of course, asked to conduct the funeral service. This very natural proceeding for some reason excited the ire of the vicar. He, first of all, protested against having his churchyard profaned by the performance of a foreign rite. He even tried to induce the parents to transfer the remains to a distant cemetery, offering to pay the expenses of the journey. When he found all persuasions were vain and they wished

to have their little one at rest near home, the vicar actually exhorted his congregation from the pulpit not to attend the service, as "it would be an act of schism." This appears to have had the effect of making the hearers feel curious, for they went to the funeral in crowds on the following Tuesday. But this holy man's last fling at those from whom he differed was this—he refused to let the church trestles to be used for the poor little boy's coffin, and it had to be laid on two chairs brought by a neighbour. Could mean spite go further?—Dora Singleton Moss.

WHEREVER THERE IS ANY DIFFICULTY in procuring *The Two Worlds* through the newsagents, we shall be happy to forward it weekly per post to any address in any part of the world for 1s. 6d. for twelve weeks.

PAPERS like *Tit Bits*, *Pearson's*, *Answers*, &c., have multitudes of readers. We do not grudge them their success, but while their weekly sales run up into the hundreds of thousands, our *Two Worlds* struggles on with less than the two figures in the thousands, yet we dare affirm that any issue will compare favourably for really interesting and useful contents. What can we do to gain public notice and increased circulation? We know of no better course than to ask every one of our friends to help us to get new readers.

### IN MEMORIAM.

It was our painful duty only three months ago to record the passing away of Annie Abram Ward, wife of our good friend J. T. Ward, of Blackburn, and now we have to chronicle the demise of their little son, George Abram Ward, aged four months. The poor little fellow has joined his mother, who was loath to leave him, and his father feels that his was "an angel's visit, short and bright." The funeral service was conducted by Mr. E. W. Wallis, on Wednesday, August 24, in the Blackburn Cemetery, in the presence of a number of friends and relatives. Our heartfelt sympathy goes out to brother Ward in his bereavements. May his "angels" comfort him.

### COLONEL BUNDY.

WE have been favoured with cuttings from the Chicago papers—*Herald*, *Times*, *Inter-Ocean*, *Evening Post*, &c.—all of which speak highly of Colonel Bundy as a man, an editor, a Spiritualist, and a philosopher. Last May, accompanied by his wife and daughter, he visited California. On June 18, when on a visit to his old home at St. Charles, Ill., he was suddenly attacked by phurisy. At the end of June he returned to Chicago, but was still very ill. An abscess on the liver developed, which affected the right lung, the paralysis of which was the immediate cause of death. He was born in February, 1841, was never very robust, but had an eventful life. In 1860 he was a clerk, but in 1861 he became a private soldier. Constantly assigned to difficult positions and never sparing himself he was speedily promoted, and as Colonel Bundy was one of the youngest field-officers in the war, but was compelled to retire owing to ill-health. He afterwards farmed a little and studied law. In 1866 he joined Mr. S. S. Jones, his father-in-law, founder of the Religio-Philosophical Publishing House, and in 1877 became proprietor and editor, which position he most ably filled to the last. He bore his intense sufferings bravely. *The Post* says: "His life and character were above reproach. In all his dealings he was the soul of honour. This was true privately as well as publicly. In his home he was at his best—a devoted husband and father, a most loyal and helpful friend. His kindness of heart could be depended upon, and his pure sense of humour, which was the very salt of his life, never led him to forgetfulness of the feelings of others. He was as merciful as just, and many times had befriended those whose fraudulent practices he had felt called upon to expose. He was appointed chairman of the Psychical Science Congress which is to be held during the World's Fair. He was possessed of the soundest of sound sense, clear-headed and keen of observation. When finally convinced of the fraudulent nature of Madame Blavatsky's phenomena and claims he criticised her most severely, and it is said that she feared him more than any other opponent. He was a man of fine appearance, with a very intellectual cast of face, and made many friends even outside the ranks of Spiritualism. He was a man of firm moral convictions, a strong personality, positive, critical and assertive, maintained his ground, regardless of pecuniary considerations, and was impatient of frauds or pretence. He was firmly convinced of spirit-return, but believed that all communion was partial and more or less coloured by the personality of the medium and by the environment. He had friends in the pulpits of all churches, among freethinkers and agnostics—friends everywhere. As a writer he was vigorous and incisive, and his editorial work placed him in the front rank of journalists. The funeral services were conducted on Monday, August 8, by Mr. B. F. Underwood, associate-editor of *The Religio*, in the presence of a large number of friends. Mrs. Bundy and daughter (Gertrude) wore white dresses. Over the coffin was draped a Union flag sent by the Loyal Legion, and many floral tributes, including one from the Press Club. Solos were rendered by Miss MacDonald. Mr. Underwood read a poem by Elizabeth Stuart Phelps, 'Afterwards,' and delivered an address. Rev. J. V. Blake read an original poem and offered prayer. Members of the Press Club were pall bearers, and the club passed resolutions of sorrow at the Colonel's death and extended sympathy to the bereaved. *The Better Way* says: "He was one of those marked characters possessing in an unusual degree the positive elements which, connected with a vigorous mentality, drew to him ardent friends, and created as positive and bitter opponents. He was a Spiritualist from conviction after thorough examination, careful analysis of facts, and sound reasoning. His loyalty to the fundamentals of the spiritual philosophy and his entire belief in their truthfulness led him to wage an unceasing warfare in his *Journal* and by other methods against all pretenders to mediumship and the manifestation of psychic phenomena, both intellectual and physical. In this work it is believed both by his friends and the public that his judgment was not always sound and justly discriminating, the honest and loyal often suffering from the effects of his crusades against frauds and dissimulators. Colonel Bundy's real life shone out in its beauty and true glory in his family life. He was the idol of his wife and accomplished daughter, and returned that idolatry with the devotion of a husband, and a paternal love which knew no limitations. We are certain that all who knew Colonel Bundy, and his labours for the truth, will join with us in heartfelt sympathy for the bereaved household."



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