

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 268.—VOL. V. [Registered as a Newspaper.] FRIDAY, DECEMBER 30, 1892.

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PLATFORM GUIDE.

SUNDAY, JANUARY 1, 1893.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—26, China St., Lyceum, 10-30; 2-30, 6-30.
 * **Armley (near Leeds)**.—Mistress Lane, 2-30, 6.
Ashington.—Memorial Hall, at 5.
 * **Ashton**.—Church and Bentinck Streets, at 2-30 and 6. Public Circle, Tuesday, at 7-30.
Attercliffe.—Vestry Hall, Board Room, 3, 6-30. Wed, 8, Circle.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Public Circle.
Barnoldswick.—Old Baptist Chapel, 2-30 and 6-30.
 * **Barrow-in-Furness**.—82, Cavendish Street, at 11 and 6-30.
 * **Batley Carr**.—Town St., Lyceum, 10, 2; 6-30; Mrs. Ingham.
 * **Bailey**.—Wellington St., Lyceum 10, 1-45; 2-20, 6.
Belper.—Jubilee Hall, at 10 and 2 Lyceum; at 10-30 and 6-30, Mr. J. Swindlehurst.
Bingley.—Russell St. (off Main St), 7-30, 6.
 * **Birmingham**.—Oozells St. Board School, 6-30.
 * **Smethwick**.—43, Hume Street, 6-30.
 Camden St. Board Schools, at 6-30. Monday, 8, Members' Séance.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
 * **Blackburn**.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30.
 15, New Market St., W. (Over Technical Sale Rooms), Circle, 10-45; 2-30, 6-30, Mr. Lawton & Miss Janet Bailey. Wed, 7-45, Circle.
Blackpool.—81, Albert Rd, at 2-30; at 6-30, Circle.
 * **Bolton**.—Bradford St., Lyceum, 9-30; 2-30, 6-30.
Bradford.—Walton Street, Hall Lane, 2-30 and 6: Mr. J. Armitage.
 * **Otley Road**, at 2-30 and 6.
 Little Horton Lane, 1, Spicer Street, at 2-30 and 6.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6, Mr. Hepworth.
 St. James's Church, Lower Ernest St., 2-30, 6-30.
 448, Manchester Rd., 2-30, 6: Mr. Todd & Mrs. Webster. Tues, 8.
 * **Birk Street**, Leeds Rd., 2-30, 6.
 Bowling.—Harker St., 11, 2-30, and 6: Mr. Rowling. Wed., 7-30.
 Norton Gate, Manchester Road, at 11, Circle; at 2-30 and 6, Mrs. Mercer. Monday, at 8. Tuesday, at 8.
 West Bowling.—Boynnton St., at 10-30, Circle; at 2-30 and 6, Mrs. Whiteoak. Monday, at 8. Thursday, at 8, Circle.
 * **Brighouse**.—Martin St., Lyceum, 10-15; 2-30, 6, Mr. Lund.
 * **Burnley**.—Hammerton St., Lyceum, 9-30; 2-30, 6.
 * **Robinson St.**, Lyceum, 9-30; 2-30, 6.
 102, Padiham Road, at 2-30 and 6. Open every evening at 7-30. Wednesday, Members only.
 * **Guy Street**, Gannow Top, Lyceum, at 10; 2-30, 6, Miss Cotterill. Monday, at 7-30, Public Circle.
 Fulledge Academy, Hull St., at 2-30 and 6.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, 2-45; 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 10; 2-30, 6.
 * **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6.
 * **Cowms**.—Spiritual Rooms, 2-30, 6: Mrs. France.
 * **Darwen**.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Bond Street, 2-30, 6.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 2-30, 6: Mr. J. G. Grey.
Foleshill.—Edgwick, at 6-30. Monday, at 8, Circle.
Gateshead.—1, Team Valley Terrace, at 11 and 6-30.
 79, Taylor Terrace, at 6-30. Wednesdays, at 8.
 10, Shipcote Terrace, at 6-30. Thursdays, at 7-30.
Glasgow.—4, Carlton Place, 11-30 and 6-30.
Halifax.—Winding Rd., 2-30, 6: Mr. J. C. Macdonald.
Heckmondwike.—Assembly Room, Thomas St., at 10, Lyceum; at 2-30, 6, Mr. Brook. Thursday, at 7-30.
 * **Blanket Hall St.**, Lyceum, at 10; 2-30 and 6.
 * **Heywood**.—Moss Field, Lyceum at 10; at 2-30 and 6. Wednesday, at 7-30.
Hollinwood.—Factory Fold, at 2-30 and 6-30: Mrs. Brooks (late Howarth)
 * **Huddersfield**.—Brook St., Lyceum; 2-30, 6-30.
 Institute, 3A, Station St., 2-30, 6-30: Mrs. Berry.
Hull.—Friendly Societies' Hall, Albion St., 6-30. Visitors welcome.
Hunslet (Leeds).—Goodman Terrace, Hunslet Road, at 2-30 and 6: Mrs. Craven. Monday, at 7-45, Members' Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. A. Smith.
 * **Eastwood Spiritual Temple**, at 2-30 and 6.
 * **Lancaster**.—Athenæum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.
Leeds.—Progressive Hall, 16, Castle Street (near G.N.R. Station), at 2-30 and 6-30: Mrs. Levitt, and on Monday.
 * **Psychological Hall**, Lyceum, 10-30; 2-30, 6-30.
Leicester.—Liberal Club, Town Hall Sq., 2-30, Lyceum; 10-45, 6-30.
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
 67½, High St., at 6-30.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Lyceum, 2-30; 11 and 6-30, Mrs. Britten.
London.—Camberwell Road, 102.—At 7-30. Wednesdays, at 7, Free Healing; at 8, Developing.
 Camberwell.—311, Camberwell New Rd. (near the Green), at 11-30, Spirit Circle; 3, Lyceum; 7, Memorial Service. Tuesday, 9, Soirée and Supper. Wednesday, 8-30, Spirit Circle.
Canning Town.—2, Bradley Street, Becton Road, at 7: Open Circle. No admittance after 7-15.
Edgware Rd., 359.—Federation Hall, 7. (See Prospectives.)
Forest Hill.—23, Devonshire Rd., 7. Thurs, 8, Circle.
Islington.—Wellington Street Hall, at 7 prompt.
Kentish Town.—8, Wilkin Street, Grafton Road, Monday, at 6, Réception, Mrs. Spring; at 8, Dawn of Day open meeting.

- Kentish Town Road**.—Mr. Warren's, 245, at 7. Thursday, at 8, Mr. Hensman. 1st Sunday in every month, Mrs. Spring.
 * **Manor Park, Essex**.—14, Berkley Terrace, White Post Lane, 11-30, Students' Meeting reopen Oct. 30. Last Sun. in month, 7-15, Réception for Inquirers. Fri., 8-15, Spiritualists only, Study of Mediumship. 1, Winifred Road, First Sunday in month, 7-15, Réception for Inquirers. Tuesday, 8-15, Inquirers' meeting.
Marylebone.—86, High St., at 11 and 7. No services. Saturday, at 7-45, Séance, Mrs. Spring. 31st, Anniversary Tea and Entertainment.
 * **Notting Hill**.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 33, High St., 11 and 7, Address.
Shepherds' Bush.—14, Orchard Rd., Lyceum, 3; 7, Mr. Hunt, by ticket only. Tuesday, at 8, Mrs. Mason, Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stockwell.—4, Sidney Rd., Tuesdays, at 6-30, Free Healing.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Dr. Reynolds.
Walthamstow.—18, Clarendon Rd., 6-30, door closed 7. Thurs., 8.
Longton.—Post Office Buildings, King St., 2-30, 6-30.
 * **Macclesfield**.—Cumberland Street, Lyceum, at 10; 2-30, 6-30 (see Prospectives), Mr. E. W. Wallis.
 * **Manchester**.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mrs. J. A. Stansfield. Mondays, at 8, Public Circle.
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30.
 * **Palmerston St. Day School (Greame St.)**, Moss Side, Lyceum, 2-30; 6-30, Mr. Sutcliffe. After Circle for friends. Mon, 8, Choir Practice. Wed., Public Circle, 8.
 * **Middlesbrough**.—Hall, Newport Rd., 2-30, 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10, 2; 2-30, 6: Mrs. Mason.
 * **Nelson**.—Bradley St., 2-30, 6.
 Lomeshaye Lane Coffee Tavern, Manchester Road, at 2-30 and 6. Wednesday, Circle, at 7-30. Saturday, at 7-30, Public Circle.
 * **Newcastle-on-Tyne**.—20, Nelson St., at 2-30, Lyceum; at 10-45 and 6-30, Mr. J. J. Morse, and on Monday, Annual Tea Party.
 Heaton, 104, Chillingham Rd., Thursdays, 7-45.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
Normanton.—Queen St., 2-30, 6. Tea provided.
North Shields.—6, Camden Street, Lyceum, 11; 6-15.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
 * **Nottingham**.—Morley Hall, Shakespeare St, Lyceum, 2-30; 10-45, 6-30, Mrs. Barnes.
 * **Masonic Lecture Hall**, 10-45, 6-30: Mrs. Wallis.
 * **Oldham**.—Temple, Bridge St, Union St, 3 p.m. (P.S.A.), 6-30.
 * **Hall**, Bartlam Place, Horsedge Street, Lyceum, at 10; at 3 and 6. Thursday, 7-15, Public Circle.
Openshaw.—Granville Hall (Liberal Club), George St, 10-30, Réception Circle; at 2-30, Lyceum; at 6-30, Social gathering.
 * **Pendleton**.—Cobden Street (close to Co-op. Hall), Lyceum, 10, 1-30; 2-45, 6-30.
Radcliffe.—Spiritual Hall, 1, Railway St., 2-30, 6-30.
 * **Rawtenstall**.—10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, Lyceum at 9-45; 2-30 and 6. Thursday, Circle at 7-45.
 * **Water Street**, 6-30: Madam Henry. Tuesday, at 7-30.
 Penn Street, at 2-30 and 6: Anniversary Services, Miss Jones. Wednesday, 7-30, Circle.
Royton.—Lyceum, 10 and 1-45; 2-45, Circle; and 6, Sacred Concert. Wednesday, 7-30, Public Circle. Doors closed at 8.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 * **Meeting Room**, Bridge Street, at 3 and 7. Monday, at 8. Thursday, at 8, Developing.
Shipley.—Liberal Club, 2-30, 6.
 * **Slithwaite**.—Laith Lane, at 2-30 and 6.
 * **South Shields**.—16, Cambridge St., 6. Tues., 7-30.
 21, Stevenson St., Westoe, 6-30: Local. Wed., 7-30.
 * **Sowerby Bridge**.—Hollins Lane, Lyceum, 10-30 and 2-15; 2-30 and 6.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Stockport.—Hall, Wellington Rd., nr. Heaton Lane, Lyceum, 10; 2-30, 6-30: Mr. Lomax. Thursday, Private Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Thunhall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6.
Wakefield.—Baker's Yard, Kirkgate, 2-30, 6: Mr. G. Galley.
 * **Walsall**.—Central Hall, Lyceum, at 10; 11 and 6-30.
Westhoughton.—Wingates, at 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
 * **West Vale**.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy St., at 11, Circle; 2-30, 6. Wed, 7-45.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. D. Ward.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Windhill.—Cragg Road, 2-30, 6: Messrs. Williams and Foulds.
Yeadon.—Town Side, Lyceum, 9-30; 2-30, 6, Mr. Rowling.

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SPIRITUAL EXPERIENCES AND TESTIMONIES.

By JAMES ROBERTSON.

ANDREW JACKSON DAVIS: AN UNEDUCATED BUT MARVELLOUS MEDIUM.

THAT the remarkable lectures delivered by this unlettered lad made a sensation is evidenced from the fact that Parke Godwin, son-in-law of Wm. Cullen Bryant, and long associated with his father-in-law in the *Evening Post*, wrote a telling article regarding Davis to *The People's Journal*, published in this country in 1847—a journal which had amongst its contributors some of the most eminent men and women of that day, such as Harriet Martineau, Jno. S. Mill, Sir Jno. Bowring, George Combe, Ebenezer Elliot, Dr. Westland Marston, Hepworth Dixon, &c. Parke Godwin wrote from New York under date of July, 1847, as follows:—

The proof sheets of a curious work have just been placed in my hands. It purports to be the record of certain lectures, delivered by one Andrew Jackson Davis, "the Poughkeepsie Seer and Clairvoyant," as he styles himself, on various intellectual and spiritual subjects. The work is an octavo of some five or six hundred pages, is certainly written with great coherence and profundity, and is put forth under such auspices that it will create a sensation in the philosophic and religious worlds.

The name of the book to which I refer is "THE PRINCIPLES OF NATURE—HER DIVINE REVELATIONS—A VOICE TO MANKIND."

Davis is a young man, now about twenty years of age. He has spent the greater part of his life in Poughkeepsie, a town of this State, situate on the Hudson River. It is evident that he never received any but the most elementary education, and that the greater part of his time in youth was passed on the shoemaker's bench. His employer testifies that he was always a lad of the most exemplary character, faithful in word and deed, perfectly trustworthy in all respects, but quite ignorant, and utterly incapable of any intricate and comprehensive scheme of fraud. A few years ago Davis discovered that he was extremely susceptible to the magnetic passes, and that his case exhibited many of those curious phenomena which are called states of clairvoyance. He was induced to come to this city, in order that he might examine and prescribe for the maladies of the diseased. But it was found that his clairvoyant power took a higher range, and that in his ecstasies he was in the habit of delivering the most clear and consistent discourses on a great many subjects of human interest. He finally declared that he was allowed to communicate important information to the world, and arrangements were accordingly made for writing down what he should deliver. A certain number of respectable persons were chosen as witnesses of the lectures, and a scribe to write them down, although the audiences were by no means confined to these, the names of several hundred persons being attached to the original manuscript notes as vouchers for their fidelity.

Davis's manner during the delivery of his lectures was pervaded by a tone of great seriousness and reverence. He had the air of one chosen for an important task, and deeply convinced of the truth of his communication. He would attend to all questions prompted by an earnest desire for knowledge, but was exceedingly impatient of the suggestions of idle curiosity. Though unconscious of most external objects, he talked with considerable fluency, but during his normal state professed not to know a word of what he had uttered, and seemed to be even wholly unacquainted with the meaning of the terms he had used. His constant attendants aver that he conversed with no persons and read no books during the interval of his lectures. His revelations could, therefore, only have been directed from his own mind, either from the memory or, as he states, from clairvoyance.

Thus much from the history of the case. I will now turn to the book itself, which is divided into three parts, all very consistent and quite profound.

The first part is called the "PRINCIPLES OF NATURE," and enunciates, in general terms, the laws which control the development of natural things. It appears to be a fundamental object with the lecturer to show that outward observation is not the only source of knowledge, but that the mind has interior sources which are still more valid and authentic. The external senses, he says, are conversant only with the world of appearances and effects, while the internal senses

penetrate to the inward causes and reality of things. The visible world, therefore, is not the real world; and philosophers who confine their attention to the mere effects of nature, without ascending to their causes, get but an imperfect view of Truth. They are busied about the shell or husk when they ought to enter at once into the kernel and centre. It is for this reason they have fallen into so many errors and contradictions. He then unfolds a true method of philosophising, which any reader will confess is ingenious and profound, whether it come from the clairvoyant power or from natural reason. It rests upon the general principle that every object or element in nature, proceeding from a great First Cause, is gradually unfolded from a single germ into a series of progressive developments, each one distinct in itself, yet analogous to all others; so that there is a perfect unity of system throughout the whole of nature. Mr. Davis declares that this is a universal law, and is as applicable to the creation of a world or a system of worlds as it is to the development of a plant. By learning the laws of growth in any natural object, therefore—even the minutest—we have a key to the history of all other objects, even the greatest. This is certainly a beautiful generalisation, though the readers of Fourier and Swedenborg will perceive that it is by no means original with Mr. Davis. It is however stated in a more popular manner, and with more circumlocution than by either of those distinguished thinkers.

In the second part of his work Mr. Davis illustrates these general principles by a multitude of the most elaborate examples, drawn from the sciences of cosmology, ethnology, tragiography, teleology, geology, theology, and some half dozen more *ologies* of the most abstruse sort. Indeed, this part of his work reads like a regular treatise upon these various subjects written by one who speaks with authority. It carries out the doctrine of progressive development, into all spheres, with the most rigid and unflinching logic; and as a mere work of speculation, to consider it in no other light, is full of the highest interest. It could at any rate only have been written by a man of extensive acquirements, and the most vivid and vigorous imagination. But if we suppose it to be what it purports to be—the spontaneous utterings of a clairvoyant—it becomes one of the most extraordinary works that was ever published. Of this, however, more in the sequel.

The third part of the book relates to the application of these discoveries and revelations; and here the author assumes most positively and energetically the ground that the whole of his previous enquiries was to conduct him to the great law of ASSOCIATION, or the pervading law of the universe, which must be applied in the reorganisation of human society. He avers that he has been especially prepared and commissioned to announce this truth, and that the great burden and mission of this Age of Humanity is to introduce principles of universal unity with the industrial and civil relations of all men. All past history has but tended to this consummation, which will be the beginning of the millennium, of the advent of the New Heaven and the New Earth. The author traces all the miseries and diseases that have afflicted mankind to the disunity and isolation which prevails in human society. He gives instructions for the formation of rudimentary unions, and then bursts into an ecstatic description of the peace, prosperity, goodwill, and happiness which will suffuse the whole world when true co-operation shall have been established among all the classes of society. It is to him only a vision of superabounding glory.

Such is a brief outline of this extraordinary work—extraordinary in every light in which we may regard it; for whether it be what it purports to be or not, it displays an astonishing, almost prodigious, power of generalisation. But if it be the work of Davis, who is known in his normal state, to be a young man of only ordinary acquisition and power of mind, then it opens up one of the most singular and wonderful chapters in all literary history; and that it is the unaided production of Davis there are hundreds of the most respectable and sound-minded men in this city most profoundly convinced, after a deliberate enquiry into all circumstances of the case.

Let the decision, however, of this particular question be what it may, is it not time, I ask professedly scientific men, to look dispassionately into this whole subject of clairvoyance, not to dismiss it with a jeer or a scoff, but to examine it as they would any other important and distinct phenomena? It seems to me that the facts relating to the subject are too many now, and too well substantiated, to allow them to be passed over with indifference when we consider the wonderful experience of Swedenborg, of Böhmen, of the seeress of Prevoist, of Werner's recent patient, of this Davis, and a thousand other professed seers scattered over all the nations of the earth, and substantially agreeing in all their external characteristics and their inward announcements, there is something sure in the coincidence which entitles it to a calm and serious attention. It cannot be that all these men and women, who testify so clearly and so positively to the existence of a higher mental power in man than he ordinarily uses, are deluded. They are for the most part sincere and worthy people, whose interests are not on the side of deception, and whose averments on other subjects would not for one moment be called in question. What, then, is to be made of this curious spectacle? How are we to account for the general unifor-

mity of the phenomena? Above all, how are we to explain the unquestionable anticipation of future events, which many of these clairvoyants announced? I will not myself attempt to answer the questions now, although I have a very consistent theory of the subject. In the meantime let your readers peruse Davis's book, and see what they can make of it. It will richly repay the cost of it—and more.—
Yours truly,
PARKE GODWIN.

A great commotion was the outcome of this work of Davis: the battle raged furiously, some people said it was all from Swedenborg, others that there was much of "The Vestiges of Creation," but it was undoubtedly proved that Davis had neither seen the one or the other, only some nine copies in all of Swedenborg had been issued, and Professor Bush traced each copy. Of course Bush knew clearly of the power which had produced it all, for he oftentimes took manuscripts with him to put questions, while Davis's eyes were completely bandaged, but without taking the papers out of his pocket. Davis had a clear knowledge of all that was there set down, his replies being cognisant of the whole matter. Other opponents of the book said it was of the school of Tom Paine, that Davis must be possessed of evil spirits who made him the medium through which they injected into the world their lies and blasphemies. How often the world thus treats the preacher of new truths. Religious people reviewed it, at the same time saying "We have not read it and shall not; it is absurd and ridiculous; it is incomprehensible, it is dangerous, it teaches materialism, it teaches infidelity; it is false." Quite as good as the story related of Sydney Smith, who, when asked if he had read the volume he was criticising so adversely, "Not likely," he said, "do you think I am going to bury my criticism in that way?" Davis wished at this time, when he heard the matter read over to him that had fallen from his own lips, that he could recollect all the wonderful things he heard about himself, that he possessed this wonderful amount of knowledge in his own person, and after the conclusion of the lectures that make up the work, the two conditions became blended, and the normal man came to know what for a time only the abnormal person was cognisant of. The theory of clairvoyance, and the production of a great original work like that of Davis, which Theodore Parker calls the most marvellous thing in literature, was that the soul personage passed wholly into the spiritual world. The spirit separated from the body surveys at a glance an infinite extent, and knows in a moment more than mortals can conceive. The spiritual people who taught Davis were Galen the Greek physician and the Swedish Seer Swedenborg, but the difference between Davis and the latter were that Swedenborg made claims which Davis had no room for. What came to Swedenborg was divinely imparted and infallibly certain. He claimed exemption from error, that he was the special servant of the Lord, that the Lord maintained him in a state of purity, making him a vessel for the introduction of infallible doctrines, doctrines which because of the source from which they came must not be surveyed by reason or questioned by flesh and blood. He made the same claim as all the Bible authors, as Mohammed, that he was a special favourite of the Lord. Davis opposed all this, he taught a newer, larger philosophy, that the perfect revelation is not yet, that all spiritual teachers and seers have been more or less in bondage to hereditary impressions, educational convictions, and forms of belief. Eyes are needed to see with, and eyes which are colour blind cannot see as others. Swedenborg was dominated by certain theological convictions which he could not entirely shake off. Davis was entirely free from all theological prepossession; he believed that God was no respecter of persons, that his providence was general and universal, illuminating everything according to its character and condition; that we are all capable of unfoldment and catching glimpses of spiritual states.

Some of Davis's clairvoyance was indeed soul-inspiring, and much more perfect than anything which had preceded his day. In his "Philosophy of Death" he describes clearly and simply what he did see. Over the bed on which the body of a dying woman lay he saw a luminous cloud gathering, within this the new head, and then the body and limbs appear, until the completion of a form. A cord of electric light passed from the head of the dying person to that of the newly-formed body, which was then gently floated from the room, its appearance being that of a natural body, but fresh, blooming, and sublimated. Evidence here that there is a natural body and a spiritual body, and that here on earth we are forming the spiritual structure.

Davis, when the lectures were finished, saw the great and good Robert Owen when in America on one of his missions;

this was in 1847. A spirit told him then that Owen was destined to hold "open intercourse" with the spirit world, and we all know this was realised in four or five years, and became to the benevolent old man the crowning consolation of his noble life. Davis saw a pure radiance on his face and a halo over his head; the spiritual seer saw one of the true saints of God. I do not need to follow Davis much further, he has written much which the world knows not. Great and priceless truths are to be found in "The Great Harmonia" and other volumes. Some day the world will wonder that it passed by so much of real utility, rich gems, though some parts want polishing no doubt. In 1848, March 31, he jots down: "About daylight this morning a warm breathing passed over my face, suddenly waking me from a profound slumber, and I heard a voice, tender, and yet peculiarly strong, saying, '*Brother, the good work has begun—behold, a living demonstration is born.*' The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message." Shortly afterwards he learned about spirit communications being established at Hydesville, New York, from which event we date what is called Modern Spiritualism. We cannot measure, as yet, the import of that opening of the doors to us, but many feel that there is nothing in all the broad realm of philosophy, nothing in all the wonders of a superficially created religion, nothing in art or literature or science that can at all compare in value to this message. Some of the wisest and best men and women have been cheered and blessed by it. The heavy stone has been rolled away from the sepulchre, and they would not lack the vision for all that earth can give. It has been a truth to satisfy the hunger of the heart and yield a perpetual joy. People will laugh and sneer, but the fact of its value remains. Like many movements which have upheaved the mental atmosphere, its beginning was of a very humble kind. The new Saviour was born in an obscure hamlet, and looked most trivial and inconsequential; the dawning of the new movement began with little sounds scarcely louder than the ticking of a watch. These raps were tokens that the silence of ages, which had shrouded the grave with gloom and the future life with uncertainty, was at last broken. Unquestionably, efforts had many times been made to establish a means of communication between what has been termed "the living and the dead," but they had all proved futile, until step by step, through animal magnetism, clairvoyance, and allied studies and experiments, the age became propitious for an effort that should prove successful, and that effort was made in 1848. It was no chance circumstance which brought it about, but an intelligent effort on the part of intelligences who were not seen.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

IN THREE PARTS.

PART I.—THE CARMAN'S STORY.

TIM KELLY's story had taken so long in telling that, as he finished, we drove up to the door of the little inn in the small town of M——. It was a shabby, dirty little town, like most of the small country towns in Ireland; but it was all the more picturesque for that, and as the little hotel proved clean and comfortable we resolved to stay some days and explore the neighbourhood, and amongst other things we agreed to pay a visit to the haunted house. The marvellous always had a great charm for me, and as for Jack Masters, he was bent on proving that Kelly's story was all "bosh," and offered to settle any ghosts that might visit him. Accordingly, we called next day upon the agent, and, after a little talk with him, he gave us the keys and with them permission to spend a night or two in the house if we wished. At the same time he warned us that the story we had heard was well authenticated, and it was a fact that every one who had tried—as we were going to try—to stay at Ben's Hollow had been very glad to get out of it again. Jack was much entertained by the agent's serious manner, and said it only made him the more bent on staying in the house, for one night at all events.

We took with us a couple of revolvers, some candles and matches, and a couple of strong walking sticks—some newspapers to read and a basket of provisions, &c., and walked over to Ben's Hollow about seven o'clock in the evening, after a good dinner at the inn. As it was in September the days were long, and when we arrived there was plenty of light to see the house, &c.

It was a large, rambling old place of two storeys, and had been added to at various times, which made the architecture peculiar. There was no furniture in it except a few old chairs and tables, an old sideboard, and a few things in the bedrooms. Jack and I explored all the rooms and locked all the doors, taking the keys down to the dining-room, which opened off the hall, and where we intended to spend the night. We brought a couple of chairs and a table into this room, and, as the house felt damp and mouldy, we collected some turf and logs of wood and lighted a fire in the old-fashioned grate. Then we lighted our candle, and, leaving the matches handy, we began our watch.

As I have said, the room was empty of furniture except an old sideboard and the chairs, &c., we had brought into it. There were several very villainous old portraits on the walls, and a large mirror over the sideboard which was cracked from top to bottom. The room was wainscoted in dark oak, and there was a handsome carved mantelpiece and a queer old grate. The shutters were fastened, and we resolved to shut the door.

For some hours we sat and read, and as nothing happened Jack suggested we might as well have some refreshment, so we got out our food and bottle of wine. Jack took a walk round the room to see that all was right, and also looked into the hall, where we had left a light burning. As he returned we both distinctly heard a footstep following him. Jack said it was "an echo," of course, whereupon there was a low laugh and a sound as if some one had clapped their hands. Jack declared this must be a "trick" and he was quite prepared for that sort of thing, but he looked uneasily round and also pulled out his watch to see the time. It was 18 minutes past 12 o'clock.

We sat down to table, and were just beginning to eat when the door opened and shut and a chair was pushed, or rather, it glided along the floor of itself, up to the table, and stopped between us. There was no one visible, and the chair was one of those we had seen upstairs. Jack at once got up and hit the seat a great bang with his stick, and immediately the stick was twisted out of his hand, broken in two, and thrown on the floor, while again sounded that low chuckling laugh. We were both startled, but resolved to act as if nothing had happened, and began our supper. Jack had his back to the fire, which was burning brightly, and I sat opposite to him, while the mysterious chair was placed at the table with its back to the windows and facing the broken mirror. As we began to eat we saw a *hand*—a man's hand and wrist, nothing more—lift up a plate and throw it on the floor. Then one thing after the other was thrown, some almost striking us, till everything was removed from the table. Jack grasped one candlestick and I held on to the other to save them from going. As I did so I happened to turn and look in the mirror, and there I saw the most awful face imaginable—so malignant, so evil, no words can describe it. I cried out to Jack to look, and he too saw the face. As we looked it laughed, and a horrid laugh ran through the room, and seemed to be echoed through the house; while a cold, icy wind seemed to freeze our blood and almost deprive us of the power to move. Then the candlesticks were wrenched from our grasp, and the room suddenly seemed to fill with dark forms, which as suddenly vanished again, and then, by the light of the fire, which still burned in the grate, we saw a dark figure in a large cloak standing by the hearth. I tried to speak, but I could neither move nor utter a sound, and only felt an awful nameless sense of oppression and horror stealing over me, joined to a wild desire to leave the place. I could feel hands, passed over my head and face, and a heavy sense of weight, as of something large folding itself round me like a great coil and rendering me helpless. Then I heard, as in a dream, Jack's voice saying, "Who and what are you? What do you want? Speak, or I fire," he added, pointing his revolver at the figure. Again that horrid laugh came as an answer, and Jack fired. The bullet passed right through the ghost, and with a wild cry it clutched at Jack's throat. As it did so the dark shadows of its form seemed to envelop my friend, and he fell senseless on the floor. I made a frantic effort to move, and as I did so I felt the spell that bound me suddenly broken, and seizing my friend I half dragged, half carried, him into the open air, the unearthly laughter following me, and being echoed by a dozen other voices through the empty rooms.

Once out of the house Jack soon revived, but we neither of us felt inclined to return to the place again, so we walked over to M—, and took a stroll about the town till it was

time for breakfast. We decided that after all our boastful talk it would never do to say how we had left the haunted house, so we sent the keys back to the agent by a boy, and saying that business would require us to leave M— at once, we beat as graceful a retreat as the circumstances permitted.

What it was we saw and felt I was unable to determine to my own satisfaction. Jack Masters stood out stoutly that he could explain it all—that it was simply a case of our hypnotising each other or some such thing—but, all the same, he grew very cross if I alluded to "Ben's Hollow," and the subject was always a sore one. For my own part I can only say that, like Major Myers and the others who at different times had interviewed the ghosts at "Ben's Hollow," I concluded that such experiences were more strange than agreeable, and I certainly had no desire to repeat mine.

I little thought, however, how important a part in my life this old house would play, nor how its strange history was to be worked into my own. How little, indeed, do we know of those mysterious causes which rule and shape our destinies in spite of our own wills. Some slight event causes us to go to a certain place on a given day at a given hour, and from that one visit there springs a train of events that change and make or mar our whole future lives. This in our blind ignorance we call Chance, and think in our pride that it was within our limited powers to have avoided the train of events.

(To be continued.)

CHRIST THE SUN.

THE extracts which we printed under the above heading in our last week's issue (the concluding portion of which will be found in the present number) have been taken from a splendid lecture by Hugh Junor Browne, entitled "Christianity: Its origin and esoteric meaning," which is printed in *extenso* in the admirable pamphlet entitled A RATIONAL FAITH, price 1s., published by George Robertson & Co., of Melbourne, Australia; sold in this country by Mr. John Heywood, and by E. W. Wallis.

A CHRISTMAS GREETING from Walter Howell, 258, West 55th Street, New York City, reaches us, from which we make the following extract: "The people of every age and clime have, according to their genius, viewed the paradoxical character of the world, and to meet the needs of the heart have evolved commensurate with their moral and religious development. In Scandinavia, the Norsemen conceived an all-father Odin going forth to meet the Wolf of Doom. Venerating this ideal, they could face the inevitable with calmness of spirit. In India a Buddha solves the problem of poverty and pain, by perceiving the utter worthlessness of things. Cease to desire anything, even life, and you are blest. In Greece, where strength of limb, symmetry of form, and culture of the intellect were chiefly prized, Hercules and the heroes of classic mythology were adored. In Judea, where the people had for generations suffered oppression, a Deliverer from political thralldom was hoped for. The identification of the ideal with an historic personage is indeed most confusing to one who seeks to distinguish fact from fiction. The ideals of the past have served their day, and are still worthy elements of our present ideals. We should not, however, regard past ideals as final. Human nature is many sided, and the need of our times is an ideal that shall recognise all the faculties and powers of heart and mind, and aid in their unfolding. The goal of humanity is the perfect development of intellectual, moral, and spiritual potencies. Not by crucifying the flesh, but by glorifying it with a baptism of the spirit; not by condemning reason, but by confiding in it; not by weeping, merely, over our moral blindness, but by seeking ethical insight; not by mourning the deadness of the soul, but by coming forth from the sepulchre into the light and life of the spirit, shall we find our true redemption. Have we doubts? let us confront them. Are we morally weak? let us grow strong in the contemplation of "The ought to be," and resolving that it shall be. Let our eyes behold *the ought*, our soul feel *the can*, and our whole manhood say I will! By the coronation of an ideal humanity and bowing to the sway of its sceptre we shall find the Messiah in our own hearts, and see the coming of the kingdom of righteousness upon earth. Wishing you the time-honoured greeting of the season, a joyous Christmas and a Happy New Year, I am as always, sincerely yours, WALTER HOWELL."

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, DECEMBER 30, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

1892: A RETROSPECT.

THE year 1892 has been a memorable one in many respects. In its course great and momentous changes have occurred which must have an abiding influence upon the destinies of the peoples of the earth.

The most notable have been the accession of the Liberals to power in this country, and the collapse of the Republican party in America. What the outcome will be it is difficult to determine, but we have faith that Truth, Justice, and Progress will be ultimately served, and that Humanity will profit by these alterations in the *personnel* of the governments of the two most important peoples on the earth.

Labour struggles have occurred in both lands, and Lancashire is passing through a severe conflict that constitutes a most valuable object-lesson, whichever side may ultimately win. The activity of Socialistic teachers, the formation of an Independent Labour Party, and the founding of a Labour Church are all indicative of the transition times in which we live. We are making history rapidly, and it is difficult to foresee the issues of the struggle now in progress.

In the religious world the signs of the times are more clearly discernible, and every month witnesses the growing tendency to rational faith in present-day inspiration. Man-the-spirit is rapidly rising into conscious dignity, and exerting his native powers of spiritual union with the Divine Spirit. The Romish Church is more active, and the High Church proclivities of a section of the Established English Church are more pronounced, but these count for little against the rising tide of Natural Religion, which is undoubtedly destined to roll over and submerge Sectarianism, and carry humanity forward into the Church of God, whose worship shall consist of service to man.

The growing strength of the cause of Woman; the spread of education; the opening of almost all professions and fields of industry to her; her increasingly active interest in, and effective service to, all reforms and social and political movements, all prove that Woman's era has dawned. At the present time both political parties have enlisted the sympathy and aid of Woman. Ere many years pass we may look for Adult Suffrage, the intellectual emancipation of the mothers of the race, together with more independent social and spiritual life, wherein woman's intuitions and soul-powers may expand, and she may reign as Queen of Hearts by virtue of her purity, goodness, love, and beauty.

Death has been extremely busy among prominent personages, and the ranks of the poets have suffered severely. Here, too, America and England mourn the departure of their sweetest singers in Whittier and Tennyson, both of whom wore the white flower of a blameless and beautiful life. How different the passing on of these good and noble souls to that of Jay Gould! They were universally mourned; he passed away unregretted. The gospel of the spirit was voiced by the poets, whose spiritual lives and broad and loving sentiments touched responsive chords in millions of hearts. Jay Gould, to gratify his greed, broke men's hearts and ruined their lives, and died a wealthy spiritual pauper. Even in his dying his callous selfishness was exhibited, for he could not spare anything from his millions even for charity's sake. Thank God we have many thousands of men and women who believe in the duty they owe to their neighbour, and while growing wealthy, strive to leave the world better because they have lived.

In the great movement of Spiritualism 1892 will long be remembered as a year of trial, of change, of loss, and yet of progress. All over the world, under the various names of telepathy, hypnotism, clairvoyance, psychometry, and Spiritualism, five great facts have been forced upon public attention:—

1. Man is a spirit.
2. Man possesses supersensual powers, or psychical gifts.
3. Continued personal existence after death.
4. Communication can and does take place between embodied and disembodied mortals.

5. The future life is real, our friends are human still; progress is the law over there as here, and consequences must be faced by all, for there is no escape from the results of the motives and deeds of mortal life.

These, the cardinal and essential facts of Modern Spiritualism, are being admitted all along the line. Even Psychical Researchers are driven to admit the truth that occasional communications are received "from the other side." On the continent Professor Aksakoff is actively engaged in convincing scientific men of eminence of the reality of the phenomena called Spiritual, and in our own land there has been a great revival of interest and investigation.

Death has removed from the mortal form that staunch advocate of scientific Spiritualism, Colonel Bundy, and claimed, too, the spirit known to us as "M. A. (Oxon)," but these rational, clear-headed, thoughtful and powerful advocates are not lost to us; they have only passed behind the veil, and, we may be sure, will continue their efforts on behalf of spiritual truth. The papers they severally edited show no lack of grip or loss of tone, but continue to do great and good work for Spiritualism. Other editorial changes have occurred in America, as in England, which will not, we trust, prove of any disadvantage to the Cause, but rather the reverse.

The literature of the time embodies those facts and teachings which spirits, by their manifestations, have maintained against all opposition; indeed, Spiritualism is the leaven which is rapidly leavening the whole lump. Perhaps the most significant fact is the constant introduction of, and favourable comments upon, the facts of spirit communion into the *Review of Reviews* month by month in this country and the *Arena* in America, and the bold avowal in the recent Christmas number of the test messages proving spirit identity, and the explanations of the reality of spirit-existence.

Not only, therefore, have we cause for congratulation on the signs of progress in Social, Labour, Political, and Religious circles, but especially so in our own spiritual work.

Abroad and at home, among scientists, philosophers, authors, and the great body of the people, spiritual truth is triumphing and spiritual communion is being admitted—aye, gladly welcomed—as the only successful foe to Materialism.

One word more regarding our own work as Spiritualists. Some societies need greater activity, more enthusiasm, more faith, more business enterprise and management, more unity and good will among members. This has always been the case; more so in past times, we verily believe, than now. There is a large amount of unselfish self-sacrificing work performed by office-bearers, committees, and individual supporters, both in the societies and lyceums. We rejoice in every sign of *growth*, in every progressive step, in every accession of strength, and every effort put forth to aid the work; and there *has* been growth during the year, slow in some places, but rapid in others, and the fact that ours is a growing movement is amply demonstrated by the activity of bigoted and self-interested parties who oppose it. They would not denounce it if it were a dying cause; they would let it die by leaving it severely alone.

The National Federation has not accomplished all that such a body should perform, but it has done a good deal of useful labour, and will do more as it meets with more liberal sympathy and support, both of which will be forthcoming we doubt not, when it is better understood.

We cordially congratulate all our co-workers, public and private, voluntary or professional, on the forward strides which have been made during the year. We heartily thank them, one and all, for the efforts they have made, and trust they will be encouraged to persevere and double their activity during 1893.

We have striven heart and mind to make *The Two Worlds* a truly representative people's paper—hopeful, reformatory, varied, thoughtful, and spiritual. That our endeavours have met with recognition we are assured by the steady increase in the circulation which has rewarded our labour; but we are by no means satisfied. We hope to improve in many respects, and especially in the increased scope for usefulness which a larger circulation represents. Our heartfelt thanks are due to the many earnest friends who have so loyally supported us; and while expressing the hope that we shall win a large number of new friends during 1893, we sincerely wish all our comrades and readers

A HAPPY AND PROSPEROUS NEW YEAR.

PASTOR FRANK SMITH REPLIES.

IN our issue dated December 9, on page 593, we printed the Rev. F. Smith's assertion that "free love and bastardy are advocated and justified by their [Spiritualists'] periodicals." We called upon Mr. Smith to give our readers the NAMES, DATES, AND PAGES of the periodicals he referred to, and requested him to state if he possessed the papers in question, or did he merely rely upon publications issued by opponents to Spiritualism, which *profess* to quote from Spiritualistic journals.

We put these pointed questions to Mr. Smith because we *desired* to believe him to be a *truthful* man, and one who would be above bearing *false witness*.

We feared that he must have been misled into making charges he *could not prove*, but trusted, however, if such were the case, that he would be *frank* enough to admit the fact.

Here is his reply:—

"The Shaws," East Dulwich Road, S.E.
December 16th, 1892.

DEAR SIR,—In reply to your letter of the 8th instant, and the abundant literature—for which I presume I am also indebted to you—allow me very courteously, but firmly, to decline your invitation to enter upon a newspaper controversy on the subject of Spiritualism.

That I have the right to instruct and warn my own congregation as to prevalent pernicious systems of faith and practice probably even you will admit. I claim that liberty, if it commends itself to me, to publish in my own Church Magazine what I have preached. You have an equal right to call attention to my statements in your paper, provided you are not scurrilous and libellous, and, if you so desire, to challenge me to a pen combat on this topic, and when this is done I have an unquestioned right to accept or decline it, which latter I emphatically, though respectfully, elect to do.

You are probably aware that most of the statements I made were on the authority of Spiritualistic newspapers, addresses at their public meetings, &c. For others I am indebted to Dr. Pember, Dr. P. B. Randolph, and a host beside. Would it not be better for you to attempt a refutation of *their* statements, than to indulge in cheap and easy challenges to one who is, after all, "small game," on the subject compared with them? When this has been done it will be time enough for me to retract statements which I made on their authority.—I am, yours truly,

FRANK M. SMITH.

Mr. E. W. Wallis.

We did not invite Mr. Smith to a "newspaper controversy," we asked for information which could have been supplied in a few words. Mr. Smith's right to "instruct and warn his congregation" is undoubted; but he has no right to be unjust; neither can he *instruct* them by making charges of immorality and wickedness against people he does not know on hearsay authority. Mr. Smith approaches more nearly "scurrility and libel" than we shall permit ourselves to go, for he abuses Spiritualists when he affirms that "sin is their creed," and "free love their practice," and he abuses the privileges of his office as preacher, when he makes wholesale charges against them of the grossest immorality in support of which he is unable to produce the smallest shred of evidence which would avail him in a court of justice.

We did not challenge Mr. Smith to a "pen combat," but we requested him to name the newspapers on whose authority *he says* most of his statements are made. Does he supply us with the desired information? Not he. He actually has the temerity to insinuate that we are "aware" that his "statements were made on the authority of Spiritualist newspapers." That is clever, Mr. Smith, but it will not hide your retreat, or shield you from the consequences of your cowardly attack.

We are aware that you said you had the authority of our periodicals.

We are aware that we requested you to state if you possessed periodicals containing passages which would support your charges.

We are aware that you have dodged the issue, and have merely repeated your false and dastardly assertions, and tried to make it appear that we know you are right.

We absolutely deny any knowledge of the advocacy of Free-love or justification of bastardy by Spiritualist newspapers, and we have read most of them during the past nineteen or twenty years.

We ARE aware, however, that the sternest, strongest, and severest *denunciations of free-love and immorality* have been written by Spiritualists and published in Spiritualist journals, pamphlets, and books, and we therefore give the lie direct to Mr. Smith's imputation that we know that Spiritualist newspapers will bear out his charges. As for Dr. Pember or Dr. Randolph, we are not dealing with *their* statements. They have been refuted by other writers, and if Dr. Pember comes

across our path we shall know how to deal with him. We are now concerned with Pastor Frank Smith, and the truest words of his precious epistle are those in which he characterises himself as "small game." *Small* indeed when he shelters behind others; when he makes assertions he is unable to substantiate. *Small* indeed when he speaks of having "the authority of Spiritualist newspapers" for his abominable imputations of immorality, and then winds up by admitting that his authority (for the statements we have have called in question) is Dr. Pember. *Small* indeed must Pastor Smith be if he thinks it sufficient answer to assume the air of dignity that he is *above* a fair combat, and then profess humility that he is "small game" and unworthy notice.

We have made manifest his unfairness, his want of candour, his lack of evidence, and the unfounded nature of his assertions. We did not call upon him to "retract his statements" (apparently he recognises that he ought to do so), we requested him to *prove* them. He practically admits that he cannot do so when he refers us to Drs. Pember and Randolph. No, Mr. Smith, fight fairly and frankly. Why don't you say honestly that you do *not* possess the papers, and you therefore cannot tell their names, pages, or dates, or produce them? Why don't you say, bravely, "I made the charges you refer to on the strength of similar charges and professed quotations made by Dr. Pember, and I now see that in doing so I made a mistake which I regret"?

If Pastor Smith *had* done so we should have *respected* him, as it is we conclude that he is too "small game" for us to notice any further, and his unsupported assertions necessarily fall.

DOMESTIC MENTAL TELEPATHY.

THIS comes from *Modern Society*. Things are moving: A commercial traveller and his wife have discovered a wonderful method of communing with each other, which they call "Domestic Mental Telegraphy":—

"Correspondence by post is too slow," said the husband, "and telegraphing costs too much money. We have hit upon a plan that saves stamps and telegraph payments, and is so much more satisfactory. No matter what part of the world I am in, I go home at ten o'clock every night, and remain half an hour, sometimes longer. How do I manage it? Easy enough. At that hour my wife goes into the sitting room, closes the doors, places two easy chairs *vis à vis*, sits down in one, closes her eyes, and concentrates her thoughts upon me. I go to my room at the commercial hotel, turn out the light, close my eyes, concentrate my thoughts upon my wife, and presto! I occupy the easy chair in our little sitting-room directly in front of her. A perfectly intelligible conversation ensues between us, although not a word is spoken. She tells me how things are doing at home, whether the children are well, about her own health, which has been delicate for years, trials, hopes and fears. We have had this mental telegraph in successful operation for two years past, and the service is constantly growing better and more satisfactory. We have verified its accuracy a thousand times, and rely upon it as implicitly as others do on the written page. Neither of us is a Spiritualist, and we discovered our ability to communicate in this manner purely by accident."

CHRIST THE SUN.

By HUGH JUNOR BROWNE.

(Continued from page 622.)

NOT less susceptible of a solar interpretation are the miracles ascribed to Christ. Thus the conversion of water into wine represents the formation of the juice of the grape out of the rains by the Sun's action. The production of food, as in the extraordinary draught of fishes and the feeding of the five thousand, illustrates the Sun's fertilising influence on land and water. In the stilling of the tempest we have an example of the dependence of the weather on the Sun. It is the Sun that, by affording light, gives sight to the eye. He is the universal healer of disease, able, by darting his rays afar, to impart renewed vitality at a distance, as in the cases of the nobleman's son and the centurion's servant. He it is that raises from the dead to new life the body buried in the ground. While in the blasting of the barren fig tree we see the blighting effect of the Sun's heat on a feeble and rootless vegetation. The learned Spaniard, Alphonso the Great, truly stated that "the adventures of Jesus are all depicted in the constellations."

The Persian magicians—from whose philosophy the Jews in their captivity learned, and after their release collated, their legends—account for the introduction of evil into the world by a fable of a serpent tempting the first woman to pluck a forbidden apple. This act, as the apple ripens late in autumn, was, of course, followed by the

prevalence of the winter, with darkness and cold—the kingdom of the Evil principle—and necessitated the adoption of clothing. The mischief thus brought about could only be remedied by the agency of the Sun, whom they identified with the principle of Good. Hence they supposed the incarnation of the Sun in the person of Mithra. This Mithra was set forth as born of a virgin in a cave, at the winter solstice, and as accompanied by a retinue of twelve persons or apostles, who represented the twelve months of the year. Having vanquished the prince of darkness, who, under the guise of a serpent, had seduced the woman, and having lost his life in the contest, Mithra descended into hell—or under side of the Earth—and at the spring equinox rose again and ascended into heaven, opening to man the gates of light, and redeeming him from the oppression of the Evil One, viz., winter. Mithra was represented as born of a virgin because the constellation Virgo was on the horizon at the time of the Sun's birth. And because the Sun was at that time in the sign of Aries—then known as the ram—at the vernal equinox, which governs the year, Mithra was called the Lamb of God, and the Lamb that takes away the evils of the world. The serpent that causes all the mischief by bringing in the winter is Scorpio, the constellation of the later autumn. The religion founded in honour of Mithra was provided with the sacraments of baptism, penance, the eucharist, consecration and others. Its novices were subjected to a severely ascetic regime. Chastity and virginity were accounted sacred; and it contained the doctrines of the Fall, the Incarnation, the Atonement, and the Resurrection.

Passing to Egypt we find the Sun-God Osiris, a member of a triune Godhead (evidently borrowed from the older Hindoo conception of the Trimurti), coming upon earth for the benefit of mankind, and gifted with the titles of Manifestor of God and Revealer of Truth. Born on the 25th of December, of a divine virgin, he was persecuted and put to death by the malevolence of the Evil One, namely, Winter, or darkness. He was buried and rose again, and returning to heaven became the judge of all men. Such was the man-God of the Egyptians, whose worship pervaded the country that gave tone and colour, if not actual birth, to the Gospels.*

Hercules, Bacchus, Apollo, Adonis, and many others are also represented as deities who condescended to man's estate to redeem mankind from evil. The coincidences in the histories of these numerous Sun-gods with that related of Jesus are clear evidence that "the same compulsion which dominated the expression of the pagan faiths controlled also the Christian."

Chrishna, for instance, is said to have as a child astonished his teachers by his profound wisdom. He was called Heri, which in Sanscrit means shepherd. He had a forerunner called Rama, and a favourite disciple named Arjuna. He repaired to the river Ganges for ablution or baptism, and retired to a desert for meditation and prayer. He washed the feet of the Brahmins in order to show deep humility. He healed lepers, raised the dead, and taught inspirational truths. On one occasion, as he entered the town of Mathura, the people strewed his path with branches of cocoonut trees, and at another time he had a box of ointment poured over his head by a woman whom he had cured of an ailment, and to whom he is reported to have said—"Woman, I accept your sacrifice; the little which is given by the heart is of more worth than all the riches offered through ostentation." Chrishna proscribed revenge, inculcated the returning of good for evil, and taught the people love of each other, self-respect, the practice of good for its own sake, and faith in the inexhaustible goodness of God. He denounced tyranny, sympathised with the feeble, and consoled the unhappy and oppressed. He lived poor and loved the poor, declaring that they were the chosen of God. He lived chaste, and inculcated chastity as being a reasonable sacrifice on the part of all men. He came, he said, not to found a new religion, but to purify the old from all the impurities which the perverseness of man had, during many ages, gradually introduced, and to preach to the people a higher and truer conception of God and of man's destiny. Chrishna's followers believed him to be God, and, according to the testimony of Hadrian, millions worshipped him as such in the time of Alexander the Great, or 350 years before the Christian era. Consequently, it is little to be wondered at that Christian writers, both ancient and modern, admit that the doctrines of Christianity were known to the pagans before the birth of Jesus.

[The above extracts, taken from a lecture by Mr. Junor Browne, are published in his little work, "A Rational Faith," at 1s.]

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.

UNION IN LONDON.

DEAR SIR,—Some time ago a number of letters appeared in *The Two Worlds* in which the writers deplored the absence of unity in London Spiritualism, while unable to suggest a remedy. From diligent observation it has since become clear that a scheme for unity has been steadily developing. An esoteric or inner plan of action has been unfolding, as the result of a vast spiritual wave that is passing over the entire Spiritualistic movement. The spirit-world seems more able to exert—it may be in places unconsciously—an influence upon those worthy and self-sacrificing adherents who strive to be ready at their posts, notwithstanding the many difficulties to be encountered from others, whose aims seem to be more bigoted than judicious. Whence comes the more intelligent conception of the value and place of spiritual phenomena, which is fast becoming dominant, if not from an inner prompting to educational exercise, from the spirit-world? Within a very short time it is a noticeable fact that even Spiritualists themselves have restarted their investigations into the phenomena, not merely to gratify curiosity, but with a view of giving them a right value and place. Without phenomena Spiritualists would either crystallise into a sect or fade into insignificance. Spirit-communion is the property of no sect

* NOTE.—I have taken the liberty of adopting, in a great measure, the phraseology of Mr. Edward Maitland on the subject. See his "Keys of the Creeds."

or individual. It is an open field to every earnest inquirer. Its messages inspire to high and noble deeds, and give the certainty that the horror and dread of death are due to ignorance. But the spirit-world is on its iconoclastic mission, proving that death is only a transition to a higher sphere of action, where progressive evolution awaits humanity, and Spiritualists are realising the necessity of scientific research, and, with the due appreciation of the authoritative experiences of the revered Spiritualists past and present, will march on to proclaim the facts of the future life, urging the study of its bearing upon this world. Spiritualism will ere long bloom in all its radiance for the benefit of humanity.

PERCY SMYTH.

SPIRITUALISM AT BEDLINGTON.

DEAR SIR,—The friends of Ashington went to Bedlington at the invitation of a very respectable party, taking with them a good psychical medium, and were exceedingly successful. They had in the room where they held the meeting a piano, violin, and tambourines, which were all freely used by the visitants. Paper tubes were provided for the purpose. They sat with linked hands. A visitor, and a stranger to Spiritualism, had his boot loosed and taken from his foot, carried away, and laid upon a lady's knee, which surprised him very much. Much excitement is caused at Bedlington, arising out of the visit to the place, the meeting being held in Mr. Pearson's house, manager of the drapery department of the Bedlington Store, who begs to subscribe his name, with his family also, to the facts as above stated.

GEO. PEARSON AND FAMILY.

MR. GRIEVES.

CHRISTIANITY AND SPIRITUALISM.

DEAR SIR,—Mr. Edwards undertook to show the incompatibility of Christianity and Spiritualism. There are others who are constantly endeavouring to reconcile them, but if Spiritualism is for mankind at large it will be equally necessary to reconcile it with the religion of the Brahmin, the Buddhist, the Parsee, the Mohammedan, and the teachings of Confucius. If an adherent to any of these faiths can blend the two to their own satisfaction, can harmonise their faith with the facts of and the knowledge attained through Spiritualism, Spiritualism pure and simple (which I take to mean the demonstration of a future life and the obtaining all the knowledge we can of that state) is in no way responsible for the notions of these people. If they are satisfied no one need be offended. Spiritualism should be like the glorious sun that sheds its beneficent beams over the world, regardless of sects or creeds, institutions, political or social, blessing all, heedless of caste, colour, customs, or country.

SUNLIT.

CREDIBILITY OF SPIRITUALISTIC WRITINGS.

DEAR SIR,—I have read with great interest, in your last number, a review of the two works, "The Discovered Country" and "Oceanides," and do not think any person can speak more impartially of these two books. Of the first one I thought of ordering a copy, being under the impression that it is really descriptive, objectively, of that country whither we are all to emigrate; and it will be quite within your experience that when a man proposes to proceed to New Zealand or South Africa, he will, if a sensible fellow, acquire all the information procurable as to the climate, people, manners, &c., of his place of destination. Whether the presumed information contained in "The Discovered Country" is literally true or merely a mental effusion of the author only should, I think, be definitely vouched for, so that we may not be misled in assuming fiction for reality in such an important subject. This conclusion is forced upon one by the declaration of impossibility of materialistic phenomena. I have seen some of such, and under circumstances where deception or delusion were absolutely impossible, and this gives rise to the idea that the writer does not know much of what he is talking about. I see that an inquiry upon somewhat similar lines to this has been started in a recent Spiritualistic contemporary. Unfortunately the editor of it walks round the question, and does not attempt to deal with the query, but looks wise, and recommends his contributor to cultivate his interior light. This, of course, is as much to the point as if he had recommended the querist to cultivate his financial resources. The truthfulness of these writings must force themselves to the front, as all intelligent men, when they have accumulated facts, will by their mental structure be compelled to generalise upon them, and form an estimate more or less correct of their relative value.—Yours truly,

WANTS TO KNOW.

Birkenhead, December 21, 1892.

TO CORRESPONDENTS.—J. W. Coles: Many thanks. The matter shall be placed before the Board at their next meeting.—Alpha (Nottingham): Your experiences and those of your sister are very much the same as those of other mediums. Don't get frightened; persevere. With harmonious sitters such as you have there should be no harm done, and in a short time most satisfactory results should be attained. At present, of course, it is new and strange, and you feel nervous. Keep a cool head, and wait.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JANUARY, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- BATLEY CARR. Town Street.—8, Mr. Olive; 29, Mr. Armitage.
 BATLEY. Wellington Street.—22, Mrs. Berry.
 BINGLEY.—8, Mr. Lund; 22, Mrs. Jarvis.
 BRADFORD. Little Horton Lane.—8, Mr. Boocock; 15, Mr. and Mrs. Hargreaves; 29, Mr. Brook.
 BRADFORD. Milton Rooms.—8, Mr. Schutt.
 BRADFORD. Otley Road.—15, Mr. and Mrs. Marshall; 22, Mrs. Craven; 29, Mr. Walker.
 BRIGHOUSE.—15, Mrs. Summersgill; 29, Miss S. J. Myers.
 CLECKHEATON.—1, Mr. Bradbury; 8, Quarterly Conference.
 HALIFAX. 1, Windy Road.—8, Mrs. Craven; 15, Mr. T. Postlethwaite; 22, Mr. Hepworth; 29, Mr. Schutt.
 HUNSLY. Goodman Terrace.—29, Mr. Rowling.
 KIRKLEY (Lyceum). East Parade.—8, Mr. W. Stansfield; 15, Mr. Boocock; 22, Mr. and Mrs. G. Galley; 29, Mrs. Hoyle.
 SHIPLEY. Liberal Club.—15, Mrs. Mercer; 29, Mr. and Mrs. G. Galley.

WAKEFIELD.—8, Mrs. Jarvis; 22, Mr. Armitage.

WEST VALE. Green Lane.—15, Mrs. Craven; 29, Mr. Postlethwaite.

The next Quarterly Conference of the Yorkshire Federation will be held at Cleckheaton, on Sunday, Jan. 8, at 10-30, 2-30, and 6.

BELPER.—8, Mrs. Wallis; 15, Mrs. Gregg; 22, Mr. J. J. Morse; 29, Local.

BRADFORD. Bowling.—8, Mr. and Mrs. Omerod; 15, Mr. Todd; 22, Mr. Firth; 29, Mrs. Place.

BRADFORD. Boynton Street.—8, Mr. Galley; 15, Mr. Hindle; 22, Miss Calney; 29, Mrs. Hunt and Mrs. Mason.

BRADFORD. 448, Manchester Road.—8, Mr. Thomas Marsden; 15, Mrs. Hunt and Mrs. Mason; 22, Mrs. Bentley; 29, Miss Crowther.

BRADFORD. Walton Street.—8, Mrs. Whittingham; 15, Mr. Rowling; 22, Mr. Hopwood; 29, Mrs. Berry.

BURNLEY. Guy Street.—8, Mr. Russell; 15, Mrs. Johnstone; 22, Miss Janet Bailey; 29, Mrs. Best.

COWMS.—8, Open; 15, Mrs. Hoyle; 22, Mr. G. Newton; 29, Mr. Peel.

HECKMONDWIKE. Thomas Street.—8, Miss Patefield; 15, Mrs. Berry; 22, Mr. Boocock.

HOLLINWOOD.—8, Mr. John Long; 15, Mr. Henry Goldin; 22, Mr. J. W. Sutcliffe; 29, Mr. J. Gibson.

HUDDERSFIELD. Station Street.—8, Mrs. Summersgill; 15, Open; 29, Mr. R. A. Brown.

LEEDS. Progressive Hall.—8, Mr. Metcalf; 15, Open; 22, Mr. and Mrs. Hargreaves; 29, Mr. Lund.

LIVERPOOL.—8, Mr. J. C. Macdonald; 15, Mr. J. J. Morse; 22, Mr. Rooke; 29, Mrs. Craven; Annual meeting of members, Jan. 9; Annual Tea Party and Concert, Monday, Jan. 16. Tickets 1s.

LONDON. Stratford.—8, Mr. J. Allen; 15, Mr. J. Veitch; 23, Mr. J. Bradley; 29, Mr. C. Hardingham. The committee tender their thanks to the speakers for the past month, and to Mr. Bradley for his solos.

MANCHESTER. Tipping Street.—8, Mr. Johnson; 15, Mrs. Hyde; 22, Mr. Swindlehurst; 29, Mr. J. B. Tetlow.

MORLEY.—8, Mr. Campion; 15, Mr. and Mrs. Marshall; 22, Mr. and Mrs. Clegg; 29, Open.

NOTTINGHAM. Masonic Hall.—8, Mr. V. Wyldes; 15, Mr. J. Armitage; 22, Mrs. Green; 29, Mr. J. J. Morse.

OLDHAM. Temple.—8, Open; 15, Mr. Johnson; 22, Mrs. Wallis; 29, Mrs. Brooks.

ROCHDALE. Water Street.—8, Public Circle; 15, Mrs. Crossley; 22, Mr. Buckley; 29, Mr. Sutcliffe.

WINDHILL.—8, Mr. and Mrs. Hargreaves; 15, Miss Walton; 22, Mrs. Bentley; 29, Mrs. Mercer.

YEADON.—8, Mrs. Wade; 15, Mr. Metcalfe; 22, Mr. Williamson; 29, Mr. Hopwood.

BLACKBURN. New Spiritual Progressive Society.—The Spiritual Hall (over Technical Sale Rooms), 15, Newmarket Street West, will be opened Sunday, Jan. 1. Circle at 10-45 a.m. Services 2-30 and 6-30 p.m. Speaker, Mr. C. Lawton. Clairvoyant, Miss Janet Bailey. Silver collection. Circle on Wednesday evenings at 7-45. Speakers and Mediums having vacant dates, please communicate with the undersigned.—T. Sheppard, Jubilee Street, Blackburn.

BRADFORD. Norton Gate.—The Committee intend opening a new organ, Jan. 1. Friends, come, and assist to pay the debt. Special meetings during the week. Monday, Mrs. Shulver; Tuesday, Mrs. Mercer; Wednesday, Miss Calverley; Thursday, Mrs. Bentley. Commence at 8 p.m.

BLACKBURN.—All communications for Freckleton Street Society on and after January 1, 1893, to be sent to 43, Roney Street.—Hugh Smith, cor. sec.

BRADFORD. Boynton St.—Saturday, Dec. 31, New Year's Eve, a ham tea. Tickets, 8d. Public speeches afterwards by several good mediums. Reply to the Rev. Ashcroft's lectures in West Bowling.

CARDIFF.—Lyceum tea and Christmas tree, Wednesday, January 4. Members of Lyceum, free; visitors, 1s. Tickets from any of the officers.

DEWSBURY.—Tea party and fancy stall on Monday, Jan. 2; Tuesday, Jan. 3, a public circle and coffee supper.

GLASGOW.—Sunday and Monday, Jan. 8 and 9, Mr. J. J. Morse, of London. Only visit for 1893. Give him a good welcome again.

HALIFAX.—Members' free tea, Monday, Jan. 2, at 4-30, after which the election of officers and half-yearly meeting will be held.—F. A. M.

LANCASTER.—Annual Tea Party, Jan. 2. Tickets for tea and entertainment, 9d. The Lyceum children's tea treat, Jan. 3. Teas at 5-30.—J. C. Watkinson.

LEEDS. Psychological Hall.—Jan. 1, speaker, Mrs. Bealand; and Monday, the 2nd, for clairvoyance and psychometry.

LONDON. 311, Camberwell New Road, S.W.—A watch night séance, Saturday, Dec. 31, at 10 p.m. for Spiritualists only. Tuesday, Jan. 3, New Year's Social Soirée and supper, at 9 p.m. Tickets, 9d. All friends welcome.—W. G. Coote, hon. sec.

LONDON. 38, Eastbourne Terrace, Town Road, Lower Edmonton. Meeting by Mr. Walker on Sunday, Jan. 8, for the benefit of Mr. Wallace, the pioneer medium. All friends invited.—R. H.

LONDON. Federation Hall, 359, Edgware Road.—Jan. 1: 7 p.m., lecture by Mr. A. F. Tindall, on "The Materialization of Religion the Error of the Churches." An outline of some important spirit communications. We are forming a new circle for Saturday evenings. Those wishing to join, please write to me at once. It is necessary before joining a circle to become a member of the Federation.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Marylebone. 86, High St.—Mr. C. Petersilea, the great inspiration pianist, will give a series of grand concerts on Tuesdays, 3, 10, and 17 Jan. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d. Commence at 8. Anniversary tea and social, 31st, at 5 p.m. Concert at 7: Tickets 9d. Jan. 1: Mr. C. I. Hunt, "O Grave, where is thy victory." 8: Rev. Rowland Young.

LONDON. Shepherd's Bush, 14, Orchard Road.—Jan. 2: At 8, Christmas entertainment, "Nero, or the adventures of a Ghost," interspersed with vocal and instrumental music, by Mr. H. Hunt in character. Tickets 1s., reserved 2s.—J. H. B.

LONDON. Islington. Wellington Hall, Upper St.—Jan. 6: Social

gathering. Pianoforte recital by Mr. C. Petersilea; New Year's greetings, songs, etc. Cinderella dance. Tickets, 1/-. Commence at 8.

LONDON. Walthamstow.—Mr. Petersilea will give a series of entertainments on January 9, 16, 23, and 30. Admission by programme, 6d.

LONDON.—New Year's Ball, 1893. A dance has been arranged to take place on Monday, January 23, at the Portman Rooms, Baker St., W. The No. 2 suite of rooms has already been taken, and Mr. Austen's full quadrille band specially engaged. There will be a grand opportunity for those who delight in a real good dance to trip it merrily to their heart's content, and every Jack can bring his Jill. Refreshments will be provided. Tickets, now ready, price fixed at 5s., and as they are limited, early application is necessary, to be obtained of any of the following lady members of the committee: Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower Place, W.C.; Mrs. Russell Davies, Sunnyside, Ledrington Road, Upper Norwood, S.E.; Mr. B. D. Godfrey, Office of *Light*, 2, Duke Street, W.C.; Mr. Burns, Office of *Medium*, 15, Southampton Row, W.C.; and of Mr. Alfred J. Sutton, hon. sec., Woburn House, Upper Woburn Place, W.C.

MACCLESFIELD.—Jan. 1, Special New Year Services, at 2-30 and 6-30. New Year Solos and Anthems from the "Spiritual Songster" by the choir, with orchestral selections and accompaniments. Mr. E. W. Wallis at 2-30, "Is there a Hell?" and at 6-30 on "Ring out the old, ring in the new;" he will also sing two solos. Tuesday, Jan. 3, Annual Tea Party at 5 p.m., and Entertainment at 6-30. A capital programme. Tickets 1s., after tea 6d.—W. Pimblott.

MANCHESTER SOCIETY.—Annual Tea Party (at 5) and Ball, Monday, Jan. 2, Co-operative Assembly Room, Downing Street. Dancing, 8 till 2 a.m. An efficient band. Tickets: Gent's, 1s. 3d.; ladies, 1s.

MANCHESTER. 12, Grosvenor Square, Lower Broughton.—No séances until Jan. 6.

MISS MCCREADIE, clairvoyant and psychometrist, has removed to 3, Perth Street, Hightown, Manchester, close to the Hightown 'bus terminus. At home Tuesdays and Thursdays, from 11 till 7. (See advt. card).

MR. F. W. READ will deliver a course of eight lectures on "Ancient Egypt: its Language, Literature, History, and Religion," on Tuesdays, at 8 p.m., in the South Place Institute, Finsbury, London, E.C. First lecture, Jan. 10—admission free. Lime-light illustrations. Tickets for the course of eight lectures, 4s.; single lectures, 1s.

MR. C. WILLIS, 12, Croston Street, Daubhill, Bolton, is open to give entertainments on Saturday evenings, as follows: Short address; delineations from heads, hands, photos, and handwriting; and is also open for dates for 1893. State terms and dates. Mr. C. Willis is a semi-trance speaker and psychometrist.

Mrs. LEVITT has open dates. Secretaries, please note address: 3, Accommodation Place, Green Road, Leeds.

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—Jan. 1: 10-45, "Christ and Chronos;" 6-30, "Through Fire to Freedom;" also Annual New Year's Social Gathering, Jan. 2, in Cordwainer's Hall, 20, Nelson Street. Tea at 5 p.m. Ticket for tea and concert only, 1s. Tickets, for whole evening, including dancing and refreshments, 1s. 6d. Children half-price.

NOTTINGHAM. Morley Hall.—A New Year's party will be held in the South Lodge Room, Albert Hall, Monday, Jan. 2. Tickets 1s. and 6d. Help is earnestly solicited. We hope to have a good time.

OLDHAM. Bartlam Place.—New Year's Eve, children's tea party and jollification. Tickets 6d.; children, 4d.

OLDHAM. Temple.—Jan. 1, Mr. J. Kay, of Salford.

OPENSHAW. Granville Hall.—At a members' meeting on Dec. 18, for the purpose of discussing the advisability of continuing the services, it was resolved that the meetings should still be held, and that members and friends be earnestly requested to attend and assist the struggling few in their endeavours. Will mediums and speakers please note my term of office as corresponding secretary expires on the 31st inst., and in future all communications connected with the society must be addressed to Mr. Lewis, 540, Gorton Lane, Gorton.—W. Pierce.

PENDLETON. Co-operative Hall.—Annual tea party and ball on New Year's Eve, at 4 p.m. Dancing at seven. St. George's band will play for dancing. Gentlemen, 1s. 6d., ladies, 1s. 3d., double, 2s. 6d.

ROCHDALE. Penn Street.—Jan. 1: Anniversary services. Miss Jones, speaker. Special hymns by the choir.

ROCHDALE. Water Street.—Jan. 1, Lyceum at 9-45 a.m. At 3 and 6-30, Madame Henry in place of Miss Walker, as advertised.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cazneau Road, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.

THIS NUMBER of *The Two Worlds* completes Vol. V. We shall be happy to undertake to bind the papers belonging to our readers in strong cloth covers for 2s. Send on your numbers.

TYNE DOCK SOCIETY.—Supper and social, Jan. 2, at 6-30 p.m. Admittance, 6d.—J. G.

WANTED, some really good comic and humorous sketches, laughable and side-splitting; also some good comic sketch songs, with music. Write to Henry Stone, 16, Island Street, Salcombe, near Kingsbridge S. Devon.

December 16, 1892.—Passed forward to the purer atmosphere of spirit, Annie, beloved infant daughter of Mr. and Mrs. W. Stansfield, of Dewsbury.

I loved thee, daughter of my heart;
My child, I loved thee dearly;
And though we only met to part—
How sweetly! how severely!
Nor life nor death can sever
My soul from thine for ever.

Thy days, my little one, were few—
An angel's morning visit—
That came and went, as with the dew,
To thy pure home of spirit.

May the sweet influence of thy life draw ours to nobler effort, and purer, loftier aspiration to that which tends to ennobled life, and thus in the future with thee share in the sunshine of God's love.

PASSING EVENTS AND COMMENTS.

"SPIRIT GUIDED," in book form, will be ready this week. Price 1s. A SON was born to Mr. and Mrs. J. F. Hewes, of Nottingham, on Dec. 24. Mother and child both doing well.

WE HAVE RECEIVED tokens of kindly remembrance and good wishes from many kindly friends, for which we are grateful. We cordially reciprocate the fraternal feelings expressed.

OUR MOTTO: "Let him that hath eyes to see with see. Let him that hath brains use them to think with. Witness the phenomena, then study the philosophy, and you can never be a mere 'believer.'"

MR. AUDY has a splendid letter in the *South London Mail* in reply to Pastor Frank Smith, which will probably give that gentleman a deservedly "bad quarter of an hour."

BINDING Vol. V. of *The Two Worlds*. Customers may send us their papers, and we will bind them in strong cloth covers for 2s. The cost of postage for returning the volume will be 9d.

BURY.—Is it not possible to stir up a public cause in Bury, or are the Spiritualists who reside there dead or buried? Have they no faith, no heart, no energy, or are they waiting for the resurrection?

LADY HENRY SOMERSET'S "PUBS."—Philistines are taking an ungallant delight in the discovery that Lady Henry Somerset, who so eloquently champions the cause of total abstinence, is the owner of fourteen public-houses.

CAST YOUR EYES over our index, and take note of the many good articles which have been printed in this volume. Note, too, the large number of contributors we have had. Veteran Spiritualists, public workers, mediums, and inquirers all alike have found a welcome in our hospitable columns.

MR. HEPWORTH IS BETTER.—Mr. J. F. Hewes, of Nottingham, writes: "I am very pleased to report that Mr. Hepworth was about himself again, but think his recovery is almost miraculous. He says that his friends and the doctor had given him up, and that he had himself given up hope! It certainly looks like spirit doctoring, and he thinks so too."

MR. KITSON has a useful letter on Spiritualism in *The Wakefield Express* in reply to Amator Veritatis; and in the *Northern Free Press* Mrs. Backhouse returns to the charge and makes public the letter she received from Rev. Smith, of Belper, which fully substantiates Mr. Wallis's account of what occurred there, *re* the Ashcroft challenge to debate.

MUSICAL SERVICES.—We were charmed by the sweet and melodious singing at Darwen on Sunday, Dec. 4. The choir and soloists sang exceedingly well, and the new instrument, a piano with organ annex, will undoubtedly prove of great assistance in future. Airs, recitatives, and choruses from several oratorios were splendidly rendered, and hearty thanks are due to all who participated. We wish our meetings were made more attractive by greater care and attention to the singing. More and better should be the aim.

"SUNSHINE" is the title of a book by Miss Amy Johnson, which should be in the hands of every conductor of Lyceums. It will enable them to give a large number of deeply interesting experiments and expositions of the wonders of light in a manner which will chain the attention of hearers. It is a first-class prize for elder scholars, and is full of just such facts as children "want to know." The work is an inspirational one (many passages having been written automatically), and has won its way on its merits. Lantern lecturers will find it a "boon and a blessing." The author is a Manchester lady, and a local correspondent for *The Review of Reviews*. "Sunshine" is as *sunshiny* as its name; its bright and cheery tone is very helpful, and it gives a wonderfully clear exposition of the many wonders of light, more true and interesting than so-called fairy tales. Its price is 6s.

CONGRATULATIONS.—Mr. J. B. Tetlow kindly writes: "Allow me to congratulate you upon the character and quality of your Christmas Number. For the purpose in view it is really a most excellent pennyworth, and ought to sell out to the last copy. I would say a word also of praise for Mrs. Wallis's 'Service of Song.' It is neatly, cleverly, and sympathetically written, and ought to be in the hands of every Spiritualist Society in the country. I am sure it would attract and please all who heard it." A Scotch correspondent writes:—"I must say that I think the paper is full of brightness and cheer, as if you put your own living nature into it. May you see the fruits of your labours and enjoy them." A Cardiff friend writes: "Your Christmas Number of *The Two Worlds* is an exceedingly interesting one. I have nothing but praise. Variety constitutes the 'charm of being,' and there is a charm in thus varying the more philosophical visage of our weekly visitor with a beaming smile of interesting and seasonable narrative."

DR. JOSEPH PARKER, praying for inspiration, said: "I believe in God the Holy Ghost. What is called Spiritualism should be rescued from the unholy and frivolous uses to which it has been put by some fanatical and even vicious persons. I believe in Divine Spiritualism. We ought to speak as the Spirit gives us utterance. We should retrace our way to Pentecost. I seek no messages from disembodied friends. I await direct communications from God. We should stand in living relation to the Eternal Spirit and should speak out clearly and fearlessly whatever He may bid us speak. We have distrusted the Holy Spirit. We have forgotten His very existence. 'Grieve not the Spirit.' I bitterly repent of my own neglect and sin in this matter, and would reverently implore God the Holy Ghost to send messages through me concerning life, business, politics, religion, and duty which may be of real service in the highest education of the world." [Dr. Parker evidently desires to "go one better" than the Spiritualists. He has a high opinion of Dr. Parker.]

LEICESTER SPIRITUALIST SOCIETY, Liberal Club, Bishop Street, is now nearly 19 years old. It used to have but two and three at a meeting. It prospered until we had large congregations. Then we had several unpleasantnesses, but our old friend and treasurer, Mr. Bent, stood firm through the storm and sunshine, and determined that he would keep the cause a-going if there was only himself, and he always aimed for the best. Now, I am sorry to say, he is smitten down with affliction, and will never be able to get to the hall again unless a great change takes place. His heart is still with us, but the doctor says he must give up all excitement. Most of the members have been

to see him, and he begs them to keep the work going on at the hall. He will remain a member while he lives, but gives up his trusteeship. We decided at a members' meeting that the work shall not go down, and elected three trustees of the hall, whereas, before, Mr. Bent took all responsibility as trustee and treasurer. We shall miss him, and shall have to put our hands to the plough. There are now three societies in Leicester. We are the mother of two, viz., one in Millstone Lane and one in High Street, and hope all three may do good and keep the work in a flourishing condition.—R. Wightman, late secretary, 3, Denton Street, Hinckley Road. P.S.—I have now been in the work 22 years, and I was the first who wrote to Mr. Burns for advice for a circle from a village in Leicestershire.

A CONTRIBUTION to the current controversy on the comparative merits of Christianity and Mohammedanism is furnished in some figures quoted in the official "Statement as to the moral and material progress of India," which has just been published. It appears that the native Christians in Madras are more seldom convicted of crime than either Europeans or Eurasians, the proportions of criminality in the several classes being as follows: Europeans, one in 274; Eurasians, one in 509; native Christians, one in 799. The Mohammedans are better than the Christians of all sorts, inasmuch as the population of criminality is but one in 856; but the Hindoos are better still with one in 1,361; and the Buddhists best of all, there being but one criminal to 3,787 of the population.

THE POWER OF MONOPOLISTS.—A matter of interest to Spiritualists. A London correspondent writes: "Having occasion to change my news-agent, I gave an order to Messrs. W. H. Smith and Son's railway book-stall. Among other papers ordered by me was *The Two Worlds*. I duly received all other papers, but a message was sent me that *they could not supply the Two Worlds*. I naturally wished to know the reason, and gathered from the assistant that at headquarters they did not believe in Spiritualism, and refused to supply such papers. Of course I immediately withdrew my order for all other papers, and gave it elsewhere. Just imagine the narrow-minded intolerance of a firm of monopolists who do not hesitate to sell papers full of gambling news and betting transactions." Consistency, thou art a jewel. Where is the consistency, when this firm sells Florence Marryat's "There is no Death," supplies it through their circulating library to readers, and yet refuses to sell our paper? Our readers can draw their own conclusions from these facts.

A CHARMING ENTERTAINMENT.—The Protestant Alliance is pursuing its policy of fighting the Catholic Church with poisoned weapons. Its sends its "lecturers" into the crowded suburbs of London, armed with magic lanterns, which are filled with lying pictures. At one of these entertainments the list of scenes to be exhibited includes one of St. Perpetua being tossed by a bull. This happened some three or four hundred years after Christ; but the fact that the martyr was a Christian seems to make no difference. Another slide represents the pleasing spectacle of a monk cutting the throats of eighty women! We are happy to state that the Church of England clergy and the great bulk of their congregations give no countenance to these despicable shows; but the Dissenting communities seem to have little scruple in welcoming them. No matter how demoralising the lecture, no matter how gross and baseless the calumny, a chapel can always be secured as the place of exhibition, and a gentleman who is called "rev." can always be found to take the chair, and "open the proceedings with prayer." Do honest men buttress their religion with palpable lies?—*Catholic Times*, Dec. 9, 1892. [We recommend the above to Pastors Smith and Ashcroft.]

SHAFTS is the title of a splendid weekly paper, published by Margaret Shurmer Sibthorp, "for women and the working classes," at Granville House, Arundel Street, Strand, London, W.C. Price 1d. Judging from the number before us it is well worthy of support. The editor gives the following quotation from Ibsen as indicative of what she means:—"More democracy cannot solve the social question. An element of aristocracy must be introduced into our life. Of course I do not mean the aristocracy of birth, or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of mind. That only can free us. From two groups will this aristocracy I hope for come to our people: from our women and our workmen. The revolution in the social condition now preparing in Europe is chiefly concerned with the future of the workers and women. In this I place all my hopes and expectations, for this I will work all my life and with all my strength." To all of which we as emphatically say "Amen."

THE ACCIDENT TO MR. WILLIAM WALLACE, PIONEER MISSIONARY MEDIUM.—I have been honoured with a request to publicly acknowledge on behalf of this veteran medium the subscriptions which have been sent through *The Two Worlds*. Having visited him from the moment of hearing of the accident, it is indeed with gladness that I can report the steady improvement he has been making. Although he is still suffering severely, his buoyant spirit makes the best of the circumstances possible. It is most interesting to hear Mr. Wallace recount, with evident pleasure, many of the experiences connected with his long and successful career in Spiritualism; and the active interest he takes—indeed, urges those who are at work to continue, with might and main, to spread the glorious, soul-inspiring knowledge. Nothing daunted, when in health, he himself labours, full of energy; and it is pleasing to note that one of the most important secular papers thought it worth while to give their readers a long account of a meeting Mr. Wallace was found addressing in Hyde Park. With reference to the sympathy he has received since the accident, his own words are: "The amount of sympathy expressed in letters received from friends, and by those who have visited me, is unbounded, which has given me great pleasure, and I return thanks for such kindness." The following subscriptions have been received: Mrs. E. W. Wallis, 10s.; Mrs. Bieldfield, 7s.; P. S., 6s.; Mr. Brooks, 2s. 6d.; South London Society, per W. E. Long, secretary, 15s.; Mrs. Towns, 2s. 6d.; Mrs. Fitch, 3s.; Mrs. Roberts, 5s.; father and son, Northumberland, 1s.; Mr. Fitton, 10s.; M., 5s.; Miss Gilby, 2s.; sincere sympathy, Cardiff, 5s.; stamps, Manchester, 1s. 6d.; Mr. Everitt and friend, 2s.; Mr. Major, 5s.; F. M., 1s. 6d.; R. Byramjee, 2s.; H. and F. Livesay, 1s.; Miss Fitch, 2s. 6d.—total, £4 10s. 6d. His friends will be glad to know that he has already been able to leave his bed for an hour or so several times.—Percy Smyth, 123, Lancaster Road, Notting Hill, W. 24th December, 1892.

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