

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 16, 1890

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Stansfield.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Parker.
Ashington.—New Hall, at 6 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mr. Postlethwaite.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2: 6-30: Mr. Armitage.
Batley.—Wellington St., 2-30 and 6: Mrs. Midgley.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Newton.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. J. S. Schutt.
Bingley.—Wellington St., 2-30, 6.
Birkenhead.—84, Argyle St., 6-30. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30: Mr. A. J. Smith.
 Smethwick—48, Hume St., 6-30: Mr. Wollison.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
 Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Miss Walker.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mrs. Wallis.
 Otley Road, at 2-30 and 6: Mrs. Wade.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Murgatroyd.
 Milson Rooms, Westgate, at 10, Lyceum; 2-30, 6.
 St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Bentley.
 448, Manchester Rd., at 2-30 and 6-30.
 Ripley St., Manchester Rd., 2-30, 6-30: Mrs. Ingham, & on Tues., 8.
 Bankfoot.—Bentley's Yard, at 10-30, Circle; 2-30, 6: Mr. and Mrs. Clough. Wed., at 7-30. Saturday, Healing, at 7, Mr. J. Lee.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., 10-30, 2-30, 6: Mr. Farrer. Wed., 7-30.
 North Gate, Manchester Rd., 2-30, 6: Mrs. Marshall. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. W. Johnson.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Macdonald.
 North St., Lyceum at 10; 2-30 and 6: Service of Song.
 Trafalgar St., Lyceum, 10; 2-30, 6: Mr. W. Palmer. Monday, 7-30.
 102, Padiham Rd., 2-30 and 6. Circle, Mondays, 7-30. Mrs. Heyes.
Burslem.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. J. Pemberton.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. and Mrs. Hargreaves.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mr. Lusby.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cooms.—Asquith Buildings, at 2-30 and 6: Mr. Parker.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Yarwood.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—18, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. Bowmaker.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, 86, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Howell, and on Monday, at 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; 2, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Lund. Thursday, 7-30.
 Blanket Hall St, Lyceum, 10; 2-30, and 6: Mrs. Wrighton. Mon., 7-30, Public Circle. Tues., Wed., & Thurs., Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market Street, at 2-30 and 6-15.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Britten.
 Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. W. Stansfield.
Hull.—Seddon's Rooms, 81, Charles Street, at 6: A local lady.
Ilke.—2, Back Lane, Lyceum, 2-30 and 6: Mr. T. Hindle.
Keighley.—Lyceum, East Parade, 2-30, 6.
 Assembly Room, Brunswick St., 2-30 and 6: Mrs. Beanland.
Lancaster.—Athensum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Hartley and a friend.
 Institute, Cookridge St., 2-30, 6-30: Mr. Rowling.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30: Mr. J. Chaplin.
 Lecture Room, Temperance Hall, 6-30.
 152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
 Canning Town.—2, Bradley St., Beeton Road, at 7: Open meeting. Tuesday, at 7-30, Séance.
Olapham Junction.—6, Queen's Parade, at 7.
Forest Hill.—28, Devonshire Rd., 7: Mr. Veitch. Thurs. 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd., Saturday, at 8, Mrs. C. Spring.
Lewisham.—198, Hithergreen Lane, at 8. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., 11 and 7, Healing and Clairvoyance, Mr. Vango; at 8, Lyceum. Monday, at 8, Social. Thursday, at 7-45, Mrs. Treadwell. Saturday, at 7-45, Mrs. Spring.

Mill End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. J. Humphries; at 8, Lyceum; at 6-30, "Spiritual Symbols," Messrs Wortley and Long; at 8-15, Members' Séance. Friday, Healing (Free) and Séance, 7-30. Tuesday, Nov. 18, Concert and Soirée.
Peckham.—Winchester Hall 33 High St., 11, Mr. J. T. Campbell, "Theosophy and Spiritualism;" 7, Mr. Veitch, "Shipwrecked Lives." Monday, 8-15, Circle for Inquirers and Spiritualists.
 Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mr. Towns, Psychometric readings. Musical Service.
Shepherds' Bush.—14, Orchard Rd., Lyceum, 3; 7. Tues. & Sats., 8, Séance, Mrs. Mason. Thurs., at 8, Mr. Mason, Physical Séance, Members only.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.
Longton.—44, Church St., at 11 and 6-30: Mr. R. Lucas.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. B. Plant.
 Collyhurst Road, at 2-30 and 6-30: Mr. J. Lomax.
 Edinboro' Hall, near Alexandra Park Gates, 3, 6-30: Mrs. Taylor.
 10, Petworth Street, Cheetham, Fridays, at 8-15.
Maxborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-4, 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Hoyle.
Nelson.—Sager Street, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. J. H. Lashbrooke.
North Shields.—3, Camden St., Lyceum, 2-30; 11, 6-15, Mr. Moorhouse.
 41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. U. W. Goddard.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Macdonald.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. V. Wyldes, and on Monday.
 Hall, Bartlam Place, Horsedog St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. J. B. Tetlow. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mrs. Green.
 Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Gregg.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Yates, Mrs. Ashworth, and Mr. Gretton.
Rochdale.—Regent Hall, 2-30, 6: Mr. Price. Wed., 7-30, Public Circles.
 Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30: Mr. Crutchley. Wednesday, 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Oocoa House, 175, Pond Street, at 8 and 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mrs. Taylor.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mrs. Craven.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr. W. Murray. Wed., 7-30, Mrs. Scott. Developing, Friday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. Ringrose.
Spennymoor.—Central Hall, at 2-30 and 6: Mr. J. Scott. Thursdays at 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mrs. Johnstone. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum, Organ Recital; at 6-30: Mr. Westgarth.
 Monkwearmouth.—8, Ravensworth Terrace, 6-30: Mr. Atkinson.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. W. Walker.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. E. W. Wallis, and on Saturday, at 7-30, Reply to Mr. Ashcroft.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Miss Gartside.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mr. Hepworth.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis.
Wisbeck.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE DRIFT OF MODERN RELIGIOUS THOUGHT.

THERE are many—if not the majority—of our spiritualistic associates, who violently protest against calling spiritualism "religion." "It may be a science, a phenomenon, even an amusement," say they, "but it is NOT a religion." Without attempting to analyse the probable sources of this negation, it must suffice to say that to the Editor's view of the subject Spiritualism is THE ALL OF RELIGION. By proving the existence of spirits, and discovering that the all of human powers and possibilities belong to the realm of spirit, we have the only proof finite beings ever can receive of the source and fountain of all spiritual existence—"God the Spirit." We have, in arisen spirits, the only proof direct of life beyond the grave, and by listening to the consensus of spirit teachings and their descriptions of the life hereafter we have the strongest possible incentive to lead lives of good, truth, and purity, and avoid evil or wrong-doing.

Still the cry continues, and especially from those ranking themselves as "Christian Spiritualists," that our faith, as above defined, is not, cannot be, and *shall not be called* "a religion." Without the slightest desire to impinge upon or change these opinions, we still—as earnest searchers for the highest attainable truth—deem it is within the province of our little, bright, and truth-loving paper to use its columns for the analysis of any and every subject that may help us to become more truly spiritual, and thus fit us more surely for the heaven we hope to enjoy hereafter.

It is with such views, and in the endeavour to ascertain clearly what Christianity, in these days of enlightenment and knowledge, really is, that we propose to offer to our readers a few—and that a very few—representative examples of some of the most notable clerical utterances of our own time, purporting to explain to "souls waiting to be saved," especially those classified as "infidels" and "spiritualists," exactly what modern Christianity is, and what it is not.

To commence with the assumed highest authority of the age we first give a quotation from "LUX MUNDI" (The Light of the World), a book written by twelve University Professors, Divines, &c., the cream of all knowledge on sacred subjects, high college dignitaries from whose dicta even the angel Gabriel, were he to visit a British Church Congress, would not presume to dissent. Among other definite utterances as to what true religion and "the only religion" is, and on which eternal salvation depends, the chapter on "Faith" contains the following authoritative utterances:—"The Book (*i.e.* the Bible) is the record of those certified experiences which justified our Lord in asserting that to believe in God was necessarily to believe in him.

"Faith in Christ then includes faith in the Bible, for our faith in Christ becomes *alike* our standard of faith in the Bible, and all that we know or ever can know of God and our intimacy with God."

On page 49 it is said, "Belief can only be in Jesus Christ, and to Him alone do we commit ourselves, surrender ourselves for ever and aye."

On page 50 is written "Is Christianity justified in claiming to have reached a final position? *If the position is final, then the expression of its elements is; that is, its creeds, dogmas and church, is final also.*"

"But in faith in Jesus Christ we have arrived at the one centre of all possible experiences; the one focus beyond which all sights must fail. In His personality God will judge the world. In His character we are in possession of the ultimate principle under which the final estimate of all things will be taken.

"We have given us, in His sacrifice and mission, the absolute and only standard, right to the end.

"Nothing can fall outside of it. In Him God has summed up creation. We have touched in Him the last days—the final point of all development, and it is this finality which justifies every Christian dogma."

When we add that the same style and kind of arguments are used in every essay, especially to justify the full and indisputable authority of the Church and its sacraments, and to prove that as Christ ordained his apostles to promulgate his religion, so the apostles ordained the church, and the church the episcopate, so the episcopate, consisting of the modern bench of bishops, deans, chapters, &c., &c., are the only and infallible interpreters, ministers, and administrators of true religion, and salvation outside of their "say so" is simply impossible.

Not in any way to lay an infidel finger, much less when the said digit is only that of a woman, on the sacred helms of the garments of these mundane "Lights of the World," but to show the difficult straits in which humble Christians are hemmed in, when they strive to follow reverend will-o'-the-wisps, we next ask the reader to recall the leading article in our recently issued No. 153, and compare the above with the utterances of a minister of the same Gospel of Christianity, one also claiming to be a "Light of the World," who after teaching on the same lines as the above for twenty-five years, now writes and publishes abroad in every direction, the statement that "the belief in a *literal* Jesus Christ is the greatest illusion of the age." The Rev. Edward Gough, B.A., of Barrowford, says farther:—

"The Saviour no more walked in this *literal* fashion over the acres of Palestine than over the acres of England. He was no more crucified by literal Jews than he is crucified by all wicked men everywhere. The whole of the Four Gospels, like the narratives of the Old Testament, are *Moral and not Literal History*. The Geographical names, such as 'Bethlehem,' 'Bethany,' 'Capernaum,' 'Galilee,' 'Jerusalem,' 'Nazareth'; the names of personages, such as 'Cæsar Augustus,' 'Caiphas,' 'Herod,' 'Pilate,' even the names of the Apostles, so far as such names are used in the Four Gospels, are *Moral Symbols*, and do not denote *literal* persons."

"No such Being ever lived visibly in Palestine, or in any other earthly state, as the Being whose life is presumably written, or commented upon, in these works. . . . And when the churches begin to read the Gospels as Moral History, it will not follow that the literal reading must cease from its usefulness or its charm. The fact still remains, with all its weighty significance for existing ecclesiastical systems, that there never was a *literal* Virgin Mary, or a *literal* Joseph, and that Jesus never became Incarnate in such a form as that He could be seen by mortal eyes, and so as that He lived in a *literal* Palestine."

As the rest of this reverend gentleman's views are still accessible in the number indicated of *The Two Worlds* (153), we forbear further quotations and pass on to a few more Christian Problems as yet unexplained.

Our next quotation will be from the utterances of the Rev. J. T. Madden, who, in a sermon delivered last September at St. Luke's Church, Liverpool, in the presence of the Bishop of that city, said:—

"Satan's principal dwelling place seemed to be in the air, along with his fiends and demons, for he is the power of the air as well as of darkness. There was a great tribulation spoken of in Revelation, and Satan was to be cast on to the earth for a special time endowed with satanic power. But when the Lord came to rule the nations of the earth, Satan should be bound, his power limited, and himself cast into the bottomless pit, so that we have first Satan in the air, and secondly upon the earth, cast down in the great tribulation, chained through the millenium, and finally he should be cast down with his angels into eternal fire. The reason why the wicked were cast into the lake of fire was because they had imitated and followed the foul fiend rather than the Son of God.

"Let them connect this with one of the delusions of the present day, spiritualism, which was believed in by many millions of people calling themselves spiritualists. No doubt there was a great deal of trickery about their manifestations, and it was astonishing the wonderful things some men could do if they were paid for it, but under the surface there were certain things which could not be accounted for by animal magnetism or electro-biology or mere sleight of hand. Two great things which the spiritualists attacked were the Word of God and the Divinity of Christ. The devil does not care anything what they believe about Jesus as a Man, provided they do not accept Him as the Son of God and the Saviour of the world. Satan by planning and scheming ousts the people from the church, and puts there instead a mass of tradition, knowing perfectly well that if the Bible were supplanted, error would soon creep into any church. The great delusion of spiritualism (said the preacher) is that it dethrones Christ and the salvation of our God and Saviour.

Now, it scarcely need be added that the above slight dig at spiritualism is indeed slight, compared to what many of the *reverends* have to say on the same subject. In fact, we only quote it because it is one of the latest utterances against our faith, and because the Bishop of Liverpool being present, warmly endorsed the preacher's utterances.

How do these conform, however, with the following extract from a report of one of the meetings of the Church Congress, when Dr. Lightfoot, Bishop of Durham, presiding, speeches were made and papers read upon the "Duty of the Church in respect to the prevalence of Spiritualism"? Here are some of the scattered gems gathered from this Church Congress. The Rev. Dr. Thornton said that Spiritualism "in its very nature is antagonistic to all Sadduceism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It tells of angels, of an immortal spirit, and of a future state of personal and conscious existence." "Spiritualists claim to hold intercourse with the spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's providence it sometimes does take place." "We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the communion of saints." "Here, perhaps, some one will say to me 'You seem half a Spiritualist yourself.' Well, I am just as much a Spiritualist as St. Paul was, when he wrote, 'I knew a man in Christ, whether in the body or out of the body I cannot tell. God knoweth—such an one caught up to the third heaven. Just as much as St. John, when he bade his beloved 'try the spirits;' and said of himself that he was 'in the spirit on the Lord's day.'"

"Let us thankfully acknowledge the truths of Spiritualist teaching, as weapons which we are too glad to wield against positivism and secularism, and all the anti-Christianisms of this age of godless thought."

We now propose to give one or two samples of the *unity* of thought on the vital question of man's eternal salvation amongst the followers of John Wesley.

At a meeting of the Redruth Primitive Methodists, one of the preachers—the Rev. B. Senior, of London—in the course of his address, said:—"The doctrine of human depravity was clearly taught in the Bible. Sin was a disease. Wherever a man was found he was a guilty man. Sin entered the world and death by sin. But while it was true that sin was everywhere and universal, it was equally true that Christ had tasted death for all men, and each one might be saved by belief in him. Many people, and amongst them ministers of the gospel, were trying hard to believe

that there was no such place as hell. But what said Scripture? Christ spoke of it as a place of outer darkness, a place of weeping and wailing and gnashing of teeth—'These shall go away into everlasting punishment.' Why people should disbelieve the words of Christ in reference to hell and accept them with regard to heaven he could not understand. At death the soul went direct to heaven or hell. There were thousands who knew that their sins were blotted out as a cloud; being justified by faith, they had peace with God through their Lord Jesus Christ."

In connection with this teaching, let us call attention to several long columns of a bitter complaint, printed in a recent number of the *Rossshire Journal* (Scotland), and launched by a set of good Christians against a certain celebrated American revivalist, who has, by invitation, been recently holding forth in a Scotch Masonic Hall. Writing of the Rev. G. O. Barnes, called "The Kentucky Evangelist," a correspondent of the *Rossshire Journal*, signing himself "Veritas" gives the following extracts from Mr. H. Grattan Guinness's pamphlet on "The heresy taught by the Rev. G. O. Barnes" (publishers, Hodder & Stoughton):—

EXTRACTS.

"It is a very painful thing to me to be compelled to bear a protest against the teachings of one whose ministry is in any measure a commendation of the Gospel, and of the name of Christ. The Rev. G. O. Barnes has been preaching in the revival services which he has held in several of the Baptist churches in the neighbourhood, doctrines which would, I am convinced, be rejected with abhorrence by most of those who have heard them, if their true nature were understood. . . . I am grieved to say that Mr. Barnes' preaching is nothing less than a blasphemous impeachment of the holy character and government of God. He makes it his business to condemn and vilify the justice and judgments of God, and publicly to denounce the creed of the entire Christian Church on this solemn subject as utterly erroneous and even 'diabolical.' In opposition to the testimony of universal experience, in opposition to the deepest convictions and clearest confessions of the best of men for sixty centuries, and in opposition to the plain and infallible teachings of Holy Scripture, he asserts continually that in no instance does God inflict punishment on sin. He says plainly, 'I deny that God punishes sin.' He teaches that in every case in which suffering follows sin it is the work of the devil and not of God. He teaches that as God is love, no sufferings in the world are either divine punishments sent on sinners on account of sin, or divine chastenings sent on saints for their profit, but that all are directly and solely malignant inflictions of the devil. He teaches that to attribute such sufferings to the righteous hand, or to the holy providence of God, and to submit to them as from Him, is to attribute to Him the work of the devil, and that this is in effect 'to make God the devil.' He does not hesitate to say that, were it God who inflicted suffering in any case whatever, he 'would hate such a God,' and that he 'could not worship such a devil.' When confronted with the countless statements in the Scriptures, that God does punish sin, he asserts that those passages do not mean what they say; that they say one thing and mean another; and that they are the 'mere letter of Scripture which killeth.' He utterly rejects the account which God Himself gave of His ways to Moses, recorded in Exodus xxxiv., and in the Decalogue, that He 'visits the iniquities of the fathers upon the children, and upon the children's children to the third and fourth generation,' and says, 'I know the Bible says so, but it is not so; God does not visit the iniquities of the fathers on the children.'"

"Mr. Barnes utterly denies that the divine judgments recorded in Scripture, such as the destruction of the Antediluvian world, the death of the first-born in Egypt, the destruction of Pharaoh, and of the Canaanites, were judgments from God at all. He describes God as perfectly *helpless* in all such matters, and says that these destructions were simply the work of the devil.

"Mr. Barnes considers the present constitution and course of nature, organic and inorganic, to be of the devil; in fact, that the devil is demi-god in his powers, and wields all the forces of nature in his warfare against God. He asserts that it is he who produces floods and earthquakes, and rules the action of storms; that it is he who creates volcanoes, and controls their eruptions, and as he said to me, that 'it is the devil who has made even the volcanoes in the moon!'

"That such extravagant, unscriptural, and monstrous doctrines should be taught by a minister of the Gospel of Christ is difficult to understand on any theory consistent with the soundness of his reasonable powers."

We would beg to insinuate here (the Kentucky Revivalist notwithstanding), that this doctrine of attributing far greater power to the devil than to God is not only an old and familiar dodge, but it is also a strictly clerical one. It was the clergy who denounced the printing press, the telescope, the discovery of gunpowder, burning glasses, electricity, the discovery of the earth's rotation, the sun's spots, all kinds of labour-saving machinery, steam navigation, geology, mesmerism, &c., &c., and lastly, spirit communion, as "the work of the devil." In short, there has not been a single step in the discoveries of art, science, or the work of progress, which the clergy—according to the most authentic history—have not denounced, until the said discovery, an advance step in progress, has become popular, when lo! the clergy at once endorse it, and their Christian followers laud up the Christianity they profess as "the nursing mother of arts, science, and civilization!"

The truth is, Mr. Barnes and his accusers mistake the real facts of the situation. The poor ill-used and much abused "devil" is sent out as the discoverer and the pioneer of progress, and when he has borne the heat and burthen of the day, effected the work of discovery, and established its facts beyond denial, the Church steps in, claims all the merit of the thing, and relegates the devil back to his "limbo," until he comes forward to discover something new. Such is life!

The limitations of our little paper preclude the possibility of our adding even one more quotation to the few representative ones we have given above, although there now lie on the Editor's desk seventy-two specimens of Christian clerical utterances just as widely opposed and as far-fetched, some even more ridiculous than the Rev. G. O. Barnes's utterances, and some still more savage and abominable than those of the Rev. C. H. Spurgeon on a literal, eternal, ever burning, and never consuming hell. If the eternal salvation of the race, who are proved to have lived on this earth at least one hundred thousand years ago, did depend on their acceptance of a book which they have only seen for themselves since Luther translated it, less than five hundred years ago, the said race is in a "bad fix," and certainly for ninety-eight thousand years at least had better never have been born. Then, again, if the salvation of the race born within the last five hundred years *does* depend on the *literal* acceptance of that book in all its literal details, what is to become of those whom another Christian minister, the Rev. E. Gough, teaches to believe that there is not a literal person, or a literal character, name or place, in the entire book. Who is to judge between the authors of "Lux Mundi," who claim every word, person, and name in that book to be literally true, and the Rev. Edward Gough, besides at least forty other clerical authorities, who, like the Rev. Paige Cox, of St. Peter's, Rock Ferry, said, at the late Birkenhead Deanery Conference, "that *they had good grounds for believing that God inspired the writers of the Bible just as men were inspired now*"? Remembering that testimony of a similar character to that we have quoted from the most recent of clerical utterances can be gathered together by the hundreds, and that from all parts of the Christian world, we again ask on what definite points of faith or evidences of divine authority do the creeds, dogmas, and biblical foundations of Christianity now rest? These are queries either of vital, nay, eternal importance, to the whole Christian world, or they are not worth the consideration of any reasonable thinking being, much less the countless millions of the people's wealth annually paid out to maintain them.

As for true religion, both natural and revealed, human scepticism on the one hand or the wildest fanatical bigotry on the other can never touch, destroy, or eradicate it from the heart, brain, and conscience of man. God's works are as much the Bible of "the Grand Man," as the re-created earth is known to be the work of the creature man. This, and the original sense of necessity for a "First Great Cause," in the mind of the primordial man, constitutes natural religion. The unbroken chain of revelation in all times and countries, through angels, prophets, seers, and ministering spirits, all speak to the outer senses of man in tones that no clerical anathemas can stamp out, or materialistic logic can wipe away from the pages of human experience. Let rival sects mutually destroy each other by ruinous contradictions, and proud ecclesiasticism defend the ramparts of the temples of

mystery until the last stone of their tottering walls crumbles beneath men's feet. Will this touch the truths of natural and revealed religion? Never! that is, not until man's arms are long enough to reach up to the mighty sun and extinguish his light, and hush the voice of the Creator as he speaks amidst the storm and tempest raging in the hearts of his creatures, saying, "Be still! and know that I am God."

CONSOLATION.

Oh yes! You know (I need not call before you)
The awful gloom that settles in the hour,
When little lips grow mute and fading eyes implore you
To grant an aid beyond all human power.

Oh yes! You know (I cannot make it clearer)
The mighty void a tiny form will leave;
How echoes of a silenced voice are dearer
When living in the heavy hearts that grieve.

Long, long ago, my little girl was taken;
My little girl, whose happy, loving way
Would dormant aspirations reawaken,
And make a blessing of each passing day.

But though cold death has snapped our earthly union,
For everlasting benefit or ill,
I know that I can hold a sweet communion,
Where'er I wander, with my darling still.

I know, I feel that when my thoughts are flying
To other days when she was yet with me,
That she does come again, when light is dying,
A presence I can feel, though never see.

Even now I hear her sweet and joyous laughter,
I feel her little arms around me thrown;
Hear her low whisper, "We shall be happy after
The new life comes and all the old is gone."

J. L. B.

REVIEW.

MODERN CHRISTIANITY and MODERN SPIRITUALISM judged by the teachings of Jesus Christ, and an examination of the principal Articles of the Church of England bearing upon the subject. By ARCANUS. Price 2s.

We are obliged to give the full title as printed by the author to this admirable work, otherwise its scope and aim might be mistaken, especially as the first four leading words fail to give any just idea of the many treasures of thought and knowledge its pages teem with. To convey even a faint notion of the variety of subjects this book treats upon, and that in choice language and positions founded on unanswerable logic, we give a few of the headings of its table of contents as follows: "Concerning Mediumship." This, together with exhaustive quotations from the best spiritualistic writers and thinkers, with clear definitions of what spiritualism is, what it leads to, and its effect upon human life and conduct, affords some of the broadest and most comprehensive views of this grand subject that our vast stores of literature have yet combined in one small volume. Perhaps the most astonishing, and certainly not the least instructive, portion of the work, is the plain but thoroughly searching views it presents of the famous "Thirty Nine Articles," which, despite of all denials and attempts at equivocation, compromise, or explanation, form the veritable corner-stone on which the modern Church of England rests, whatever Dissent may have effected in sliding out of some of the most preposterous positions those articles maintain. Were it for the sake of this analysis alone the book is a perfect treasure-house of thought and information. On this point the author says:—

"This work is not written to undermine a rational faith, but to enable true Christians to give a reason for the faith that is in them. Many do not know what they really do believe. Where a creed is believed without evidence it is a nullity. Religion has been made to consist of dogmatic assertions, and that without a shadow of proof concerning their truth or divine authority."

As a text book to instruct the Christian world in the *reality* of what they profess to believe, and as a clear, thoroughly authentic, and conclusive definition of what *the spirits* from the higher life have taught to humanity, this book, of only 150 pages, is certainly one of the finest, most thorough, and valuable manuals concerning the subjects treated of that has ever been issued from the spiritual press.

The work can be had by addressing Mr. E. W. Wallis, office of *The Two Worlds*, 10, Petworth Street, Cheetham, Manchester. Price 2s. Postage 2d. extra

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FRIDAY, NOVEMBER 14, 1890.

DR. JAS. RODES BUCHANAN ON "THE DEBASEMENT OF SCIENCE."

In Dr. Buchanan's new and excellent magazine, *The Anthropologist*, occur the following pungent extracts:—In the recent revival of what is called Hypnotism, and supposed by the public to be synonymous with animal magnetism, animal magnetism is still proscribed, as it has ever been. Its doctrines are ignored, its facts and its authors neglected, its benevolent methods of treating opposed with the same scorn, its wonderful developments of intelligence ignored, and its promoters treated with the same scornful hostility.

Instead of cultivating animal magnetism for human improvements, the profession has simply been cultivating *human gullibility* and weakness, debasing its subjects to mere automata, played upon by a word—to a condition in which their manhood is debased.

They have not even the miserable honour of inventing this degrading process. They are but following the methods of mesmeric exhibitors, who fifty years ago discovered this class of gullible subjects, who could be ruled by a word, and made them the subjects of amusing exhibitions before public audiences, while the profession treated the whole thing with absolute contempt.

It is amusing to see the dignity with which medical professors assume that by this plagiarism from the people they have created a science, when in reality they have merely borrowed the tricks of the lower class of mesmeric exhibitors.

Why have they done this? Simply because it harmonized with their gross materialistic conceptions of life, and because there was no benevolence in it, no healing of the sick, no process that was designed to relieve a patient without a doctor, or could possibly interfere with their professional monopoly. They assemble a class of hysterics and gullibles, show their control over them, show that they might be induced to commit crime, and that the process is debasing and should be guarded by law, and this morbid, debasing method is what they propose to substitute for that glorious system of benevolence and mental exaltation practised for many centuries and illustrated by a copious literature. They touch the subject only to degrade and destroy it; could there be a more perfect illustration of the *debasing of science* than this? Yes, they have furnished it, by assuming their own omniscience, and denouncing as charlatanism all the knowledge accumulated by others from whom they have borrowed

or stolen the meanest fragment of their science. It is well, however, to have even the smallest fragments of animal magnetism cultivated by the colleges which have facilities for bringing the subject before the public.

A despatch from New York to the *Boston Herald* (June 14) shows how thoroughly physicians have been convinced of the reality of this debased form of mesmerism of which they were so scornfully ignorant forty years ago. "The matter assumed a decidedly startling aspect when it is said that of half a dozen eminent specialists in New York, of whom inquiries have been made during the past few days, five readily stated that among their patients were persons perfectly sane and sound, who would, at their command, commit any crime in the calendar, from murder down. More alarming still was the assurance of each of the physicians that these same persons would as readily obey anybody's command, and that they would be absolutely irresponsible for acts thus committed. Among others, Dr. Græme M. Hammond, one of the officers of the American Neurological Association, and at the head of the post graduate school of medicine in this city, has made exhaustive experiments with the phenomena of "hypnotism." He furnishes some startling information bearing upon the point of hypnotism and crime.

"I have two patients," he said, "who will, at my command, do anything from the commission of murder, forgery, or burglary down to the lesser crimes. They will do these things either during the hypnotic trance or at any specified time afterwards, and they will not know why they do them, or that I influence them to do it. After the commission of such an outrage they will show all the fear of detection and the desire to escape which an ordinary criminal would do. One of them can hypnotize himself. He merely has to look intently at some bright object and off he goes. Nobody knows that they are hypnotized subjects, and I have cautioned them for their own safety, not to let it be known. There is practically no limit to the delusions which you can impose upon such a subject. I hypnotized a young man before my class the other day, and told him that the prick of a hat pin on the back of his hand would feel good. He smiled when I pricked him and said: 'Yes, that does feel good,' and then he seized the hat pin and jabbed it into his hand three or four times, smiling all the while. Presently I took his other hand, and drew my finger nail across the back gently and exclaimed: 'There, I've hurt you, see the blood!' He yelled like an Indian, and jumped up and down exclaiming: 'Help me, get a doctor,' until I removed the delusion. Subjects obey post-hypnotic commands with the utmost precision. I told a man in hypnotic sleep before my class not long ago, 'Three minutes after you wake you will tell me my face is black.' The members of the class took out their watches, and exactly three minutes after I brought the man out of the trance he approached me and said: 'Doctor, I beg your pardon, but there is a black mark on your face.' I thought the matter of time might be a coincidence, so I tried it again, telling him that in four minutes and ten seconds after he waked he should go and touch a certain student upon the shoulder. True to the instant he did so. Undoubtedly all experiments in hypnotism should be restricted by law to physicians. The fact is, that anybody whom I can hypnotize you can hypnotize, and you can readily see how dangerous such a power would be in unscrupulous hands."

Could anything be more absurd than the request to have this matter confined to physicians when Dr. H. confesses that anybody can practise it at any time as a means of fraud?

The public at large has enjoyed the knowledge of this thing for more than forty years in this country, and no serious consequences have resulted.

Suggestive hypnotism is merely a technical name for helpless gullibility—a condition which has long been known and used, not only by confidence men but by social leaders everywhere.

The supply of credulous fools has always been abundant, and whether we call imposture suggestive hypnotism, or by the old-fashioned name of magnetism, fascination, fraud, or imposture, the fact remains the same. The same sort of fascination is used in building up religious sects, perpetuating old superstitions, and diffusing the influence of demagogues and pretenders.

The triumphs of animal magnetism in the past have been the triumphs of benevolence and wisdom. The healing of the sick, the restoration of disordered minds, the abolition

of pain, the development of wonderful intellectual power of clairvoyance, diagnosis and prediction, and the revelation of a clear perception of the higher life of the future. It has little or nothing to do with the strange perversions of mind in hysteria, and the deception of the helpless by false assertions, which constitute the great mass of what has been improperly called *hypnotism*, but which in reality borders closely on imbecile mania in the subject and imposition in the operator.

It is not animal magnetism, for the magnetic or nervauric influence is rejected, neither is it *hypnotism* in the proper sense of the word, for it is not the science of *sleeping*. It is simply the art, science, and trickery of *delusion*, demoralizing both its subject and operator, and it is no wonder that laws are said to be enacted in Europe to restrain its practice.

It is another illustration of the false principles and vicious tendencies of the old medical college.

PHENOMENA.

FINE MATERIALIZATIONS.

As many people are continually asking if I believe in spirit return, I feel that I ought to give my experience, as they say in meeting.

I have been a journalist for twenty-seven years, engaged on various prominent newspapers in the country. I was always strongly opposed to admitting evidence in regard to the spiritual philosophy into the papers, because I believed the so-called phenomena was the result of fraud. I never gave an account of any of my experiences at séances until 1887, when I attended the circle of a materializing medium for the purpose of exposing the fraud, and to get sensational matter for my journal. I was dumbfounded, however, when, after sitting in the circle with Judge Shuart, of the Surrogate Court; J. Nelson Tubbs, chief engineer Rochester water-works department; R. D. Jones, law librarian, and ex-managing editor of the *Rochester Democrat and Chronicle*; Mr. Jenkins, editor of the *Agricultural Art Journal*, an ex-county clerk of Monroe county, N. Y.; a prominent lawyer and their wives, all of Rochester—to see my sister-in-law, who had been dead some years, materialize at my feet, seeming to arise, first, like a vapour, out of a shining light, within a foot of my feet, then develop into a perfect form, grasp my hand, and speak to me for a minute or two, kiss me, then slowly dissolve, apparently into the light on the floor, which then disappeared.

I was compelled, against my will, to accept this apparition as genuine, because the conditions were such as to preclude the possibility of even an attempt at fraud without every member of the company present seeing it. Every one in the room saw what I saw. But upon leaving the séance and again mixing with the world, the thought grew upon me that I had, somehow, been deceived and I was determined not to believe it. Some strange attraction drew me again to the circle, where I met men of the highest standing and character in the city. I got them to co-operate with me in making the test conditions so strict as to be ridiculous in some respects. Besides binding the medium in a chair, and fastening her there with a padlock, over the keyhole of which was placed a sealed paper, we sealed every door and window in the room, and the circle sat in such a way as to see every object in the room in a subdued light. Many different forms materialized, some three or four appearing at one time, some coming up, apparently, through the carpet and others down from the ceiling. Persons present recognized, shook hands with, and conversed with the apparitions. Becoming thoroughly convinced that I was witnessing phenomena produced by laws not understood by the scholarship of our time, I determined to investigate that which is commonly called spiritualism, feeling a sense of almost degradation in doing so. I attended nearly thirty séances of this medium, almost consecutively, in company with eminent lawyers, physicians, clergymen, literary men, &c., and their wives, and saw hundreds of different forms materialize, many of whom spoke to, touched, or embraced persons in the circles. My last experience with this sensitive was most wonderful. I was called by an independent voice to stand in front of the assembled company with another person from the circle. We stood two feet apart, facing each other. In a moment or two a light appeared on the carpet between our feet. The audience called our attention to it. Gradually the light seemed to dance and rise higher and higher, until a vaporous

form stood between my companion and I. Suddenly a silvery-looking and shining hand appeared at the summit of this cloudy substance, then the form of a human head, and then, like a flash, the whole form of a beautiful woman. The skirt, from the waist to the floor, seemed composed of myriads of stars shining like those in the heavens on a starry night. Above the waist was an indescribable toilet of various hues, looking regal in its splendour. The figure took my right hand and the left one of my companion, and drew us towards the front row of spectators, when, dropping my companion's hand, she shook those of several of the audience. Then returning to our first position, the figure slowly descended through the floor. She kept hold of my hand until my knuckles touched the carpet, and then vanished. A few moments afterwards, another female form, not so tall, and differently dressed, appeared in a similar way. Then, after disappearing, another form arose entirely different, being that of a tall man with a black beard, who grasped my hand and exclaimed: "Do you not recognize your friend?" A tapping, as of a drum, was heard, and instantly the name of a comrade, who died at the seat of war in 1864, came to my mind. I was then requested to go into the recess where the medium sat. I took a seat in front of her and grasped both of her hands. In a moment a pair of hands began to stroke my head and pat my breast and shoulders, and a voice said: "Take the medium out and present her to the audience, and we will close the séance." I rose from my seat, holding the medium's left hand with my right, when, suddenly, a tall figure materialized and grasped my left hand, so that I took out to the company the medium on my right, and a spirit form on my left. The latter dematerialized after having shaken hands with several of the spectators.

My subsequent experience and investigation into the subject of materialization has intensified my belief in that phase of spirit return. I have seen many wonderful things that it is hardly expedient to speak of. Indeed I am positive that no good can come of attempting to make these sublime wonders known to the people.

As all power lies in the unseen, my experience compels me to think that the door to understanding will be found in the spiritual philosophy, or to use a better expression, perhaps, in the domain of psychology.

A. W. MOORE.*

90, Exchange Street, Rochester, N. Y.

CORRESPONDENCE.

GOOD SPIRITUAL MANIFESTATIONS AT HUSK AND WILLIAMS' SEANCES.

To the Editor of "The Two Worlds."

MADAME,—With your leave I desire to write a few words about a very satisfactory séance held at 61, Lamb's Conduit Street, on Thursday afternoon last. There were nine sitters altogether, including the mediums Husk and Williams. We all joined hands and rested them upon a round table. We had several distinct materializations as well as frequent spirit lights, seen by all in the room. One spirit friend addressing me personally, said he desired to give me a test. I replied that I should like nothing better. I was then asked if I felt a ring which was touching my wrist, then said one, two, three, and it was on my arm where it remained till the end of the sitting, and upon close examination no join could be found in it. I never let go the medium's hands, and both our hands rested upon the table all the time. To those who frequently ask, can you show us anything? I say, visit 61, Lamb's Conduit Street, at 3 o'clock on Thursday afternoons. I could write more but I refrain. Hoping you will find a place for the above, I am, Yours truly,

A. M. RODGER.

107, Caledonian Road, London, N., Oct., 1890.

PLATFORM CLAIRVOYANCE.

To the Editor of "The Two Worlds."

DEAR MADAME,—I have read with interest the article in your issue of Oct. 3, on platform clairvoyance, by F. Hepworth. I entirely endorse what is said, and I believe the same arguments may be applied to mediums of other branches of spiritualism, as trance speakers, psychometrists, &c. The difficulty is that the friends naturally dislike to inform a

* Mr. Moore is a well-known literary man, and editor of the leading daily journal in Rochester, N. Y.

medium point blank that he or she is not fit for platform work. If this is so, what is the remedy? To my way of thinking a tribunal should be appointed to examine mediums, and if not up to a certain standard, they should be kindly yet firmly told so. In addition to this, there should be a college built and endowed, and all mediums should be able to study their particular methods either free or at small cost. The standard of mediumship would be raised, and spiritualism gain immensely. Surely an effort should be made in this direction, and if funds could not be raised at once, they would surely come in course of time, only make a beginning.

Respectfully yours,

Sheffield, Oct., 1890.

DAISY.

AN OPEN LETTER FROM A FORMER OLD ORTHODOX CHURCHMAN TO J. G. B. C.

DEAR BROTHER AND FRIEND,—In a recent lengthy communication you have allowed yourself to drift into a very great error respecting a Trinity God, such as never has existed, and whom you conceive as God—Father (1), Son (2), and Holy Ghost (3). On reflecting upon this widely prevalent error, you will correct yourself, no doubt, by the discerning capacity of your “spiritual rationality.”

The man, Athanasius, who set this absurd dogma going, lived (or, rather, vegetated), *flourished*, as the church orthodox teachers and preachers would say, at the close of the fourth century, A.D. He lived in a little corner of Egypt, near Alexandria, westward, where knowledge of all sorts, and most especially that of the Eternal, Infinite, All Father of Love of the unlimited universe, was very scanty indeed, compared with that of our general population of the present day, and more so still with the advanced minds of the scientists of our period, and especially the spiritualists. He was acquainted with but a small portion of the earth, utterly ignorant of such an extent as one of our continents, and having no conception of the earth being a sphere, rotating on its axis and revolving at 92 or 93 millions of miles distant from and around the sun. According to his genius and conceptions, the earth stood still, and the sun, stars, &c., at thousands and thousands of millions and billions of miles distant, went somehow around it every 24 hours.

Why are we, then, now, in our incomparably superior state of knowledge, civilization, and enlightenment, supposed to be learning something amazingly valuable from this man's ignorance and gross misconceptions?

Who forces these egregious errors upon us, which, according to Athanasius, relegate the thousands and countless thousands of millions, of whom he had no conception whatever, in China, India, &c., to be tormented in hell for ever and ever?

All this does not at all coincide with the nature of our God of Love and Light, who fills the universe, and whose tender mercies are over *all His works*.

If Athanasius could but have read our poet Pope's “Essay on Man,” he would have been much enlightened thereby, especially by the passage “Reflect, oh, man!” “This universe, this grand, most marvellous whole, Whose body nature is, and God the soul.” Why, then, is the ignorance of 15 centuries ago brought forward and toned forth in the orthodox Church service to instruct, as is absurdly presumed, the generation of enlightenment in the present day? Read this absurd creed of 44 verses in the orthodox Church Prayer Book, then let us compare it with certain reliable portions of the Bible, written by truly reliable prophets. See, for example, Deuteronomy, chap. vi, v. 4. “Hear, O Israel, the Lord our God is one Lord.” Also in chap. xxviii, v. 58. “That thou mayest fear this glorious and fearful name, the Lord thy God.” This book, Deuteronomy, is supposed, merely, by some to be written by Moses, but it is not known who wrote this book, or the four previous to it.

Read, also, Isaiah the prophet, chap. xlv, v. 21, 22. “Have not I, the Lord, told this from the beginning? There is no God beside me, a just God, and a Saviour, there is none beside me.” “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

From these passages we clearly understand that our Saviour is God; but not that any belief in the Athanasian creed, by any means, could be necessary for saving us. I trust you will now perceive your error.—I remain, most truly and sincerely yours,

D. J. G., AN OLD EX-CHURCHMAN.

A VERY serious calamity is about to befall the Free-thinkers. The Pope is busy preparing an encyclical in which he will give the faithful some infallible medicine wherewith to exterminate Freethought. This consists in studying the Bible. If we remember right, another infallible Pope quite prohibited the reading of said volume of antiquated lore, inasmuch as it would “confound” the reader's faith.

LYCEUM JOTTINGS.

DIVINE WORSHIP.

To the Father's name be glory
For His wondrous love to man;
Angels from the realms of glory
Can come back to earth again.
To our Father's name all honour;
In His love for human race
He provides a path of progress,
By which all can see His face.
To our Father's name be praises,
That by man He has designed,
Truth shall spread through countless ages,
Footprints on the sands of time.
O our Father, God, we thank Thee
For the light to us thus given,
Lighting up the pathway clearer
That shall lead to Thee and heaven.

Lily.

HEAVENLY WITNESSES.

BRIGHT star of hope with rays divine,
On man's benighted pathway shine;
Light up the way to loftier spheres,
To homes beyond the vale of tears.
Sweet star of peace, give all to know,
While still they sojourn here below,
That angel forms are o'er them still,
Guarding their every step from ill.
Pure star of truth, light up the way
That leads men on to perfect day;
Let wisdom's light with rays divine
Shine through the hours of passing time.
Bright morning star with healing wing,
In thy bright train salvation bring
To all earth's weary waiting hearts
Who have not found the better paths.
And when the evening star shall rise,
With splendour bright in their dark skies;
Let hope, and peace, and truth so free
Give all the glory unto Thee.

Lily.

THE EVERLASTING MEMORIAL.

Up and away like the dew of the morning,
That soars from the earth to its home in the sun;
So let me steal away, gently and lovingly,
Only remembered by what I have done.
My name and my place and my tomb all forgotten,
The brief race of time well and patiently run;
So let me pass away, peacefully, silently,
Only remembered by what I have done.
Gladly away from this toil I would hasten,
Up to the crown that for me has been won;
Unthought of by man in rewards or in praises,
Only remembered by what I have done.
Yes, like the fragrance that wanders in freshness
When the flowers that it came from are closed up and gone,
So would I be to this world's weary dwellers,
Only remembered by what I have done.
Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for—let them be our story,
We ourselves but remembered by what we have done.
I need not be missed, if my life has been bearing
(As its summer and autumn moved silently on)
The bloom, and the fruit, and the seed in its season:
I shall still be remembered by what I have done.
I need not be missed, if another succeed me
To reap down those fields which in spring I have sown.
He who ploughed and who sowed is not missed by the reaper;
He is only remembered by what he has done.
Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truths I have spoken, the things I have done.
So let my living be, so be my dying;
So let my name lie unblazoned, unknown:
Unpraised and unmissed, I shall still be remembered;
Yes—but remembered by what I have done.

—Bonar.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

SPECIAL NOTICE.

Owing to so much space being occupied by the Index, we have been compelled to considerably condense the reports.

ARMLEY: Mrs. Beardshall affirmed that spiritualism is good for the people. Several persons were urged to develop their mediumistic gifts. Good clairvoyance. **AUCKLAND PARK:** Mr. J. G. Grey pointed out the necessity of going forward. Spiritualists should lead the van. His impromptu poems were much enjoyed. **BIRKENHEAD:** Oct. 30, social. A good success. Mrs. Morgan and Mrs. Seymour, Messrs. Bateman, Burgess, Calligan, Elstone, Morgan, and Seymour participated. Nov. 2, Mr. Bridges, jun., claimed that Jesus was a spirit medium. [Too late last week.] **BIRMINGHAM:** Mrs. Groom's guides as usual were very instructive, and gave successful clairvoyant descriptions. Monday, monthly tea, and social. A very enjoyable evening was spent by a good number of friends. On Sunday, Mr. Smyth on the "Natural and Scientific Basis of Spiritualism." **BLACKBURN:** November 2, Mr. A. D. Wilson spoke well, and Mr. Sharpe was successful in giving spirit descriptions. Nov. 9, Mrs. Best's clairvoyant tests were mainly correct. Mr. W. Ward's guide offered the invocation. **BOLTON,** Bridgeman Street: In Mr. Rooke's absence, Mr. Lomax spoke acceptably, asking each one to let his light shine. **BOLTON,** Old Spinners' Hall: Miss Gartside urged the claims of spiritualism as a religion. She thought that in the future it would become the religion of the world. **BRADFORD,** Little Horton: Nov. 2, Harvest Festival. The room was tastefully decorated with flowers and fruit, &c., presented by friends. Mrs. Beardshall gave pleasant and interesting discourses. Collections and proceeds of sale of fruit, &c., amounted to £3 0s. 4d. Hearty thanks to all concerned. **BRADFORD,** 448, Manchester Road: Nov. 4, Mr. G. Wright spoke ably about "An Evening with the Spirits." Nov. 9, Mr. Espley dealt with "The Signs of the Times," and "How did Sin Originate?" Good clairvoyance. **BRADFORD,** Ripley Street: Nov. 6, Miss Harrison gave her services for the funds, and claimed that God's angels visit mankind now as in past times. Good clairvoyance. Nov. 9, Mrs. Denning being absent, Mr. Lund gave a good address, and at night, Mr. Marden's guides lectured and gave clairvoyance. Ripley Street Rooms are not closed. **BRIGHOUSE:** Nov. 3, Mr. Lomax related his experiences in spiritualism, which our correspondent found intensely interesting. Nov. 9, Mrs. Bailey's trance addresses upon "God's Angels" and "Spiritual Culture" were delivered to the largest audiences on record since the society commenced. **BURNLEY,** Hammerton Street: Mrs. Green's guides discoursed ably on "Spiritual Gifts," showing what they are, and upon "The Influence of Spiritualism," showing its consolations to the bereaved. Striking clairvoyance. A gentleman declared that he had been a disbeliever, but Mrs. Green had convinced him by a description she had given him. **BURNLEY,** North Street: Mr. G. Newton's inspirers, treating on the social and moral conditions of humanity, said, it were better to root out the causes of present misery, than to expend one or more millions in alleviating the distress, while the scourges creating the evil remain untouched. **BURNLEY,** Trafalgar Street: Mrs. Horrocks' services seemed to give general satisfaction. **BURSLEM:** Mr. Grocott discoursed nicely on "Who are the pure in heart and sound in head?" **BYKER:** Saturday, a good number partook of a social tea. Mr. Lashbrooke presided afterwards, and a good programme was excellently rendered. Misses Hogg, Coulson, Westgarth, Mrs. and Master Hogg, Messrs. Fearon, Coxon and Armstrong, and Master Dobeson, took part. A very enjoyable evening. A vote of thanks to Mr. Lashbrooke. **CLOCKHEATON:** Mrs. Berry's guides spoke well on "The Basis of Spiritualism," and gave clairvoyance at each service. **COLNE:** Mr. Swindlehurst gave good lectures on "Spiritualism," and "The Gospel of Bread." **DARWEN:** Mr. B. Plant dealt with "Psychometry," and "The Creed of the Spirits," and gave clairvoyance. **FELLING:** Mr. Westgarth ably urged that we should "Knock, and it shall be opened unto you." List of donations next week. **GLASGOW:** Mr. J. J. Morse on "Salvation, Sacred and Secular." He exposed the folly of the ordinary "plan of salvation," and gave in its place salvation outworked by justice, truth, and love. At night the answers to questions were unique and complete, and won hearty applause. Mr. Morse attended the Lyceum. Thursday's experimental meeting was a great success. Nov. 8, soirée; songs, recitations, and speeches were well rendered. "The Stroller," through Mr. Morse, told a "Tale of a Tub," to the delight of all. Monday, Mr. Morse gave his twenty-one years of experience in spiritualism. **HECKMONDWIKE,** Blanket Hall Street: Saturday, coffee supper. About 100 friends enjoyed a happy evening. Sunday, Nov. 9, Mrs. W. Stansfield gave grand addresses, and very successful clairvoyance. **HEYWOOD:** Mr. Fillingham spoke on "Spiritualism," and answered questions in a very able manner. **HUDDERSFIELD,** Brook Street: November 2, Mr. Howell failing us, Mr. George Featherstone made a capital substitute, and gave interesting answers to questions. November 9, Mrs. Wallis, in her usual brilliant manner, spoke on "The New Heaven," and "Spiritualism, the Science of Life." **LANCASTER:** November 2, Mrs. Gardner and Mr. Condon spoke well. November 9, Mrs. Craven on "All Men are equal in their Birth," and several subjects from the audience. Our correspondent says, "Let us have more of such practical common-sense addresses. Our local mediums seem to be gradually improving and gaining better attention from our audience. Our committee will devote one Sunday a month to local speakers next year." **LEICESTER,** Liberal Club: Nov. 2, Mr. V. Wyldes dealt remarkably well with questions from the audience and successful clairvoyance and psychometry. He comes again Dec. 7. Mr. Wallis, on Nov. 9, gave us a grand treat. He urged that salvation is needed for this life. **LEICESTER,** Temperance Hall: Mr. Barradale's guides spoke very well on "The Resurrection Day," and Mrs. King again gave very satisfactory clairvoyance. **LONDON,** Canning Town: A harmonious meeting. Mr. Walker's guides gave a soul-stirring address, which will do much good. **LONDON,** Forest Hill: Mr. Drake spoke well on "The Brotherhood of Man, and its application to daily

life." **LONDON,** Marylebone: Mr. Vango treated several patients, and Mr. Hopcroft's addresses were heartily received. The improvements in the hall were much appreciated. **LONDON,** Occult Society: Mr. S. T. Rodger delivered an excellent address on "Psychometry." **LONDON,** Peckham, Chepstow Hall: The two nights' debate with Pastor "Antipas" contributed largely to the "best on record" attendance Sunday evening. The circle formation round the rostrum was partially tried. Next Sunday a cordon of sympathy will be formed for our séance at 6-30. We record continued development of spiritual gifts, including healing. Many enquirers attending, and good results reported from home circles. **LONDON,** Winchester Hall: Morning, a pleasant exchange of thoughts by members. Evening, Mr. Butcher spoke most acceptably on "The Spirit Realm—what we know of it." **LONDON,** Stratford: Mrs. Yeeles' guides ably answered the question, "What proof have we that spiritualism is true?" winning hearty applause. Successful clairvoyance. Next Sunday, Mrs. Yeeles will give a memorial address on the passing over of our late secretary, Miss Bewley. **LONGTON:** Mr. Charlesworth conducted the services. Mr. Bates discoursed upon the chapter read to an attentive audience. **MANCHESTER,** Tipping Street: In Mrs. Groom's unavoidable absence, Mrs. J. Lamb gave excellent addresses, advising all to use the gifts they possessed, and they would find heaven not far off. Mr. Smith, musical conductor. Mr. Smith, jun., sang a solo, the choir joining in the chorus, which was well rendered. **MANCHESTER,** Collyhurst: Mrs. Smith's spirit friends impelled her to fulfil her engagement, which she did successfully. The daughter of one of our members spoke through her with much affection and sympathy. We extend our sympathy to Mrs. Smith, and hope she has benefited by her visit. **MONKWEARMOUTH:** November 2, some good tests were given in our circle. [Too late last week.] November 9, Mr. Charlton gave a grand address upon Tennyson's poems. **NEWCASTLE-ON-TYNE:** Mr. J. S. Schutt delivered five lectures on the occult portions of the Hebrew and Greek books. Spiritualism he contended was the only key to their storehouses of spiritual wealth. "Owd Ned" supplemented the lectures by his witty "homespun," affording much pleasure. Mrs. Mellon's séances are attended with good results. Mr. Lashbrooke next Sunday on "The Gospel of Eternal Hope." **NORTHAMPTON:** Mr. Veitch missed the train, and our friend Mr. Cheshire gave a very good address, for which we thank him. We would like to hear other friends speak for the truth of spiritualism. If there are any who would speak, sing, or recite, or do anything to help, please send me your names, friends, and I will try and find you something to do.—James Ward. **NORTH SHIELDS,** Camden Street: Successful clairvoyant descriptions were given by Mrs. White. **NORTH SHIELDS,** Borough Road: Mr. Moorhouse gave an instructive address on "Spiritualism in our daily lives," and correct psychometry. **NOTTINGHAM:** Mr. Banyard, of London, spoke to the children in the afternoon, and at the evening meeting he claimed that spiritualism showed that the work of redemption must begin in this life. Mrs. Barnes was able to be present, and spoke on the need of earnest effort that spiritualists should be willing to help the masses. **OLDHAM,** Temple: Mr. McDonald being absent, Mr. Runacres discoursed acceptably to appreciative audiences. Other friends assisted to fill the vacancy. **OLDHAM,** Barblam Place: Mrs. Stansfield spoke pleasantly and appropriately on "Predestination," and "Walking Heavenward." The workers afterwards met and contributed towards a new organ, which has been purchased and delivered. Monday, Mrs. Stansfield gave her services for the funds. Clairvoyance. **OPENSHAW,** Nov. 8, 250 to 300 friends sat down to tea, amongst them friends from Collyhurst and Oldham societies. Songs were excellently given by Miss Mather, Mr. Britain, and Mr. Taylor (of Collyhurst); Mr. Sutherland gave a recitation. The committee heartily thank all for their valuable assistance. Dancing from 8 to 11-45 p.m. M.C., Mr. Taylor. **PENDLETON:** Mrs. E. H. Britten delivered eloquent and instructive lectures on "The Church of the Past, Present, and Future," and twelve subjects from the audience. Mr. F. Tomlinson presided. Large audiences. **RAWTENSTALL:** Miss Walker being ill, a public circle was held. Mrs. Gretton answered questions very satisfactorily. Mr. Wood gave a good test to one of the sitters, and Mr. Yates made a few remarks. Evening, Mr. Yates and Mr. Palmer spoke acceptably, and Mrs. Ashworth gave clairvoyant descriptions, which were recognized. Room crowded. **SHIPLEY:** Mr. Dawson's inspirers provided a truly spiritual repast. We are thankful for his kind assistance, as Mrs. Riley is still unable to follow her spiritual duties. We pray she may soon be restored to health. **SOUTH SHIELDS:** Nov. 7, usual circle; 9, Mr. J. H. Lashbrook's guides discoursed eloquently on "The Mystic 'I,'" and "The Way of Life." **SOWERBY BRIDGE:** We were pleased to greet the veteran, Mr. John Kitson, who came in place of his son Alfred. He spoke on "The Gospel of Spiritualism" in earnest and fervent language. Many wishes were expressed for another visit. He was a platform medium fifteen years ago. **STOCKPORT:** Mr. Brown's guides spoke well, explaining that our aim as spiritualists is the good of humanity. The spirit world would not rest till all isms were swept away, and humanity set free to live the better life. **SUNDERLAND:** Mr. Murray gave a very interesting lecture on "What Spiritualists are, and what they ought to be." **TYNE DOCK:** Nov. 5, coffee supper and social. A good success. The scholars were presented with prizes. Nov. 9, Mrs. Gregg spoke on "The Realm of Thought," and "Christ or Self," very ably, and gave successful clairvoyance. **WESTHOUGHTON:** An interesting service by the Lyceum; also the service of song, "Rest at Last," was very effectively rendered. Mr. J. W. Boulton, reader; Mr. T. Ralphs, organist.

RECEIVED LATE.—Cardiff: Mr. J. C. McDonald gave interesting clairvoyant descriptions and an address on the "Uses of Spiritualism," showing how it differs from ordinary religious systems. Lyceum as usual at 3 p.m.—Halifax, Saturday, Nov. 8: A tea, given by members and friends for about 140, was one of the best ever provided here. A splendid entertainment followed, the choir taking part in a praiseworthy manner. Miss Greenwood, as a gipsy girl, Mr. Chapel and Mr. Hirst from Huddersfield, and Mr. Butler and Mr. Smythe were much liked for their songs, recitations, &c. The object was one of the noblest, to raise a fund to assist any sick or needy persons attending our room, and over £5 was realized, for which the committee return thanks, and think their efforts are worthy of imitation. Nov. 9: Mr. Hepworth gave good lectures, and on Monday very successful clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN: November 2 and 9, good attendances. Lessons, calisthenics, etc. Mr. G. Howarth, conductor. **BOLTON:** Town Hall Square. Invocation by Mrs. Hobster. Good attendance. Recitations by Miss Hobster; songs by Mrs. Taylor and Miss Hobster. Pleasant morning. **BRADFORD:** Little Horton. Usual programme. Groups for Physiology. **BURNLEY:** Hammerton Street. Attendance good. Marching and calisthenics led by W. Dean and Mr. Mason. Monthly entertainment: Recitations by Misses J. Woodward, M. Cooper, A. Ingham, Messrs. W. Dean, J. Burrows, and J. Harrison; readings by Messrs. J. Nuttall and R. Wood. **BURNLEY:** North Street. Lyceum full. **BURSLEM:** Attendance fair. Invocation by Mr. Grocott. Marching and calisthenics. Recitations not up to the mark. Classes. **CLECKHEATON:** Invocation by Mr. Thornton. Classes. Recitation, Miss Amelia Hodgson. A good session.—W. H. N. **LEICESTER,** Bishop Street: Present, 6 officers, 26 children. Calisthenics led by Mr. Hodson. Recitations by Misses G. West, A. Miller, F. Bird and Master T. Sainsbrough. We give all children a hearty welcome.—K. P. **LEICESTER:** At the Temperance Hall for the first time. Recitations and marching were gone through; we are pleased with the larger room. Attendance 27, and 4 officers. **LIVERPOOL:** Nov. 2, attendance, officers 10, children 37, visitors 6. Recitations by Maggie Landham, Frank Chiswell, Reggie Stretton, Alfred Catlow, Ethel Chiswell and Eva Love. Marching led by Mr. Stretton. Nov. 9, attendance, officers 7, children 30, visitors 5. Recitations by Alma Chiswell, Christopher Nevatt, Frank Garrity, Millie Fincher, and Sarah Ann Forshaw. Marching led by the conductor, calisthenics by Mr. E. J. Davies.—“Mas.” **LONDON,** Marylebone: Marching and calisthenics creditably performed. We thank Mr. F. Wilson for the gift of six banners for groups. Hoping our usefulness may spread.—C. W. **MACCLESFIELD:** Officers for the next half year, conductor, Mr. Hayes; assistant conductor, Mr. Pimblott; joint guardians, Messrs. Bennison and W. Challoner; musical director, Miss Lovett; assistant musical director, Miss M. Hayes; leaders, first group, Mr. Hayes; second group, girls, Misses Pimblott and Dickens; second group, boys, Mr. Pimblott and Mr. Hooley; secretary, Mr. C. Bennison, address, 47, Brock Street, Macclesfield. Nov. 9, Mr. Rooke gave an address on “Anatomical Phrenology.”—C. B. **MANCHESTER:** Morning, conducted by Mr. T. Jones. Attendance very good. Recitations by Gertrude Maslin and Emily Maslin. Marching and calisthenics. Afternoon, conducted by Mr. J. Simkin. Programme as usual. **NEWCASTLE-ON-TYNE:** A good attendance. Marching and calisthenics well done. Recitations by George Dobinson, Thomas Watson, George Hunter, David Godfrey, Frank Perry, Janet Godfrey, Lucy Perry, Edith Hunter, Mary Perry, Lizzie James; a song by Lizzie Cairns. The children are working hard for their prize distribution entertainment, on Monday, Nov. 24, at 7 p.m. We hope parents and friends interested in the children's cause will encourage them by coming in good numbers. **OLDHAM,** Temple: Morning, the readings and responses were well done. Recitations, marching, and calisthenics gone through in good style. Our musical director, Mr. Davonport, is teaching us the different tunes. Attendance over fifty. Afternoon, a good attendance, and a very pleasant session. **PENDLETON:** Morning opened by Mr. Wardle, prayer by Mr. Poole. Present, 15 officers, 27 scholars, and 4 friends. Usual programme well gone through. Recitations by Lily Clarke, Sarah Armstrong, jun., J. Heason, and James Worthington. Mr. Hunt kindly gave the adult class a lecture on “Dreams.” He was heartily thanked. The juniors were led by Jane Fogg. Afternoon, opened by Mr. Crompton, recitation by Lily Clarke. Marching. **SALFORD:** Good attendance. In Mr. Arlott's group many gave good answers to the subject, “What is Spiritualism, and the duty of a Spiritualist?” Next subject, “The uses and abuses of Spiritualism.” Master Richard Burrows showed much intelligence in defining “Knowledge,” in A. J. Tyldesley's group. The infants fared well with Miss Hunt. Afternoon, fair attendance, including five visitors. Addresses by Messrs. Arlott and Shaw, recitations by Annie, William, Alfred, and Esther Winder, Ada Cockins, and Wm. Heggie; song by Walter Cockins. Monday, Band of Hope. Lecture on “Temperance” by Mr. Arlott, and readings were given. Prizes were presented for singing and reciting to Misses Tyldesley, Kate Cowburn, and Ada Cockins. **SOUTH SHIELDS:** Usual programme. Mr. J. Thompson, assistant conductor, took the younger scholars, and Mr. Bowen the elder ones. Lessons taken from different books proved very interesting.

PROSPECTIVE ARRANGEMENTS.

A MIDDLE-AGED WOMAN requires occupation as a Sick Nurse, or Mother's Help, in a Spiritualist's family.—Address, Mrs. —, 97, Abel Street, Burnley Lane, Burnley, Lancashire. (Adv't.)

A RESPECTABLE YOUNG PERSON desires engagement as Useful Companion, Mother's Help, or Housekeeper, in a spiritualist family; Liverpool or neighbourhood preferred; musical, cheerful, domesticated. Good references.—Address “C. B.,” office of *The Two Worlds*.—(Adv't.)

GOVERNESS, LADY HOUSEKEEPER, OR COMPANION. Well-educated lady requires position in either capacity. Could enter engagement at once, or wait till wanted. No salary asked.—Beta, c/o Kimpton, Stationer, 130, Clarendon Road, Notting Hill, London. (Adv't.)

BRADFORD: Walton Street.—Public tea and entertainment, November 15. Mr. Hepworth, character artiste, assisted by members of the choir and friends. Tea at 4-30, entertainment, 7 p.m. Tickets for tea and entertainment, adults 6d., children 3d.

BRADFORD. 448, Manchester Road.—Saturday, Nov. 22: A ham tea at 4-30; entertainment at 7. Tickets, adults 9d., children 4d.; entertainment 3d. Friends, rally round and make it a success.—S. C., sec.

BURSLEM. Coleman's Room, Market Place.—Nov. 16: Mr. J. Pemberton, at 3 and 6-30.

LANCASTER.—November 22: A popular entertainment, second of a series of five for the season, in the Palatine Hall, at 7-45 p.m., when Mr. Hepworth will assist. Admittance 6d., 3d., and 2d.—J. D.

LEEDS. Spiritual Institute.—Monday, Nov. 24: A public tea will be given by three gentlemen, for the benefit of the ladies' sewing-class, at 5 p.m., and again at 7 p.m. Tickets, 6d. After tea, a social evening. Admission free. Collection. Saturday, Nov. 22 (and every Saturday, until further notice), there will be a miscellaneous entertainment, commencing at 7-30 p.m. Admission free. Collection.—J. W. H., sec.

LIVERPOOL. Daulby Hall.—Nov. 16: Mr. J. J. Morse at 11 a.m., “The Philosophy of Curses.” At 6-30 p.m., “Booth or Bellamy:

Which shall lead us out of darkness?” Monday, at 8 p.m.: Answers to questions.

LONDON. Kensington and Notting Hill.—A debate will be held at the Hammersmith Club, Grove House, 1, The Grove, W., on Tuesday, Nov. 18, between Messrs. C. J. Hunt and W. O. Drake. Subject, “Materialism versus Spiritualism.” Admission free, a few reserved seats at 6d. We hope for a good attendance of our sympathisers. Chair taken at 8 o'clock. Friends will do well to bring and distribute some literature. We shall be glad to hear of any available hall in the district, as the one we anticipated has been refused us. Spiritualists here should unite to open one for Sunday and week-night services and lectures.—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater.

LONDON. King's Cross.—New Meeting Place. On the 23rd inst. this society will commence work at their new address 182, Caledonian Road (a little way north of the canal bridge). Inaugural social tea at five p.m. All friends are invited. A charge of 6d. will be made. Spiritual meetings every Sunday at seven p.m.—S. T. Rodger, hon. sec.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Special services for the building fund. Sunday, Nov. 23: Mrs. Yeeles will give addresses and spirit descriptions at both morning and evening meetings. A concert-soirée on Tuesday, Nov. 18, at 8 p.m. An attractive programme will be furnished. Tickets 6d., from Mr. W. E. Long, secretary.

LONDON. Peckham. Winchester Hall, 33, High Street.—A concert will be held at Hanover Hall, Hanover Park, Rye Lane, Peckham, Tuesday, Nov. 25, at 7-30 p.m., in aid of the literature and library fund. Tickets, 6d. and 3d. Early application desired.—J. Veitch, sec.

LONDON. Seymour Club, 4, Bryanston Place, Bryanston Square.—Nov. 16, at 7 p.m., Mr. Towns will give psychometric readings, in which he is usually very successful. We hope for a large audience. Usual musical services.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice. Fridays, Nov. 21 and 28: An evening with the two controls of Mr. J. J. Morse at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection. [The tickets for Nov. 21 are exhausted.]

MANCHESTER. Psychological Hall.—Saturday, Nov. 15, at 7-30 p.m., and Monday, Nov. 17, at 8 p.m., dramatic entertainments and concerts, in the above hall. Admission by programme, 4d. All are welcome.

MANCHESTER. Edinboro' Hall, opposite Alexandra Park gates.—Opening services, on Sunday, Nov. 16, at 3 and 6-30 p.m. prompt. Mrs. H. Taylor, of Keighley (who kindly gives her services), will deliver inspirational discourses, followed by clairvoyant descriptions. Tea provided at 6d.—J. B. Longstaff, hon. sec., 28, Caton Street, Upper Tamworth Street, Moss Side.

NELSON.—Grand opening of a new room in Sager Street (opposite Astley Brewery), Nov. 15, with a splendid meat tea, and an entertainment of songs, recitations, and dialogue, by members and friends. Tickets 9d., entertainment 3d. Come, friends, far and near, and help us. Sunday, 16th, special opening services, afternoon and evening.

NORTHAMPTON. Oddfellows' Hall, Newland.—November 16, at 2-30 and 6-30, Mr. U. W. Goddard, of London.

NOTICE OF REMOVAL.—Correspondents are requested to note that Mr. J. J. Morse's address is now 80, Needham Road, Kensington, Liverpool.

OLDHAM. Spiritual Temple.—Saturday, Nov. 15, a tea party and entertainment at 4-30. Tickets (fork tea), 1s.; under 12, 6d.; after tea, 3d. Mr. Victor Wyldes, of Birmingham, is expected to be present.

STOCKPORT.—Wednesday, Nov. 19: Mr. E. W. Wallis will give his services to help our funds, so also will Mrs. Britten, on Thursday, Nov. 27. We shall hold our first Lyceum session, Sunday, Nov. 16. Friends from other societies cordially invited.—J. A.

SOWERBY BRIDGE.—Mr. Andrew Cross, the Scottish elocutionist, will give a Grand Literary Entertainment in the Lyceum, on Nov. 22. Admission 6d.; children 3d. Also lectures on Sunday, 23rd. Subjects: “Spiritualism a Religion,” and “The Mystery of the Double Life.”

WESTHOUGHTON. Wingates.—Friday and Saturday, Nov. 21 and 22: A Sale of Work in the Spiritual Hall, to be opened on Friday, at 6-30 p.m., by Jno. Pemberton, Esq., of Warrington. Saturday at 3 p.m. Admission: Friday, 1s.; Saturday, 6d.; after 6 p.m. (Saturday), 3d. Family tickets, 2s. 6d. Donations will be thankfully received by the Secretary, Mr. T. Hodgkinson, 378, Leigh Road. All are welcome. Refreshments. Various kinds of entertainments at intervals.

PASSING EVENTS AND COMMENTS.

A number of interesting communications and notices are unavoidably crowded out till next week.

REMOVE THE CAUSES.—Mr. Newton, at Burnley, touched the heart of the “Darkest England” question. “The way out” is not by tinkering at the consequences of the present system, but a reconstruction upon a sounder, more moral, and equitable basis, education, moral education, federation, and then legislation.

NOT DEAD BUT GONE BEFORE.—We regret to learn that the beloved wife of our old friend Mr. John Chapman, of Dunkeld Street, Liverpool, passed into the higher life. Mr. Chapman has been an earnest spiritualist for many years, and a member of the Liverpool society. He has our sincere sympathy.

BRIGHOUSE.—It does not look as if spiritualism had been killed in Brighouse. “The largest audiences on record since the society commenced” are now reported. Mr. Ashcroft had better look to it.

LEICESTER.—After fifteen years of earnest work the society has succeeded in obtaining a very much better hall in which to conduct its services. It is centrally situated in one of the main streets facing the new town hall square, has a respectable entrance, is on the ground floor, will seat about 300 persons, and is a portion of the new Liberal Club. On Sunday last we had the pleasure of meeting many old friends, including the pioneer workers, Mr. and Mrs. J. Bent, who now begin to see the fruits of their patient and persevering labours, often under the most depressing and disheartening circumstances. The audience at night filled the hall, and was composed of earnest intelligent men and women. We congratulate you, friends, most heartily, may you continue to prosper.

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