

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 257.—VOL. V.

FRIDAY, OCTOBER 14, 1892.

PRICE ONE PENNY.

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AN OPEN LETTER TO REV. H. E. STONE.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

DEAR SIR,—I have received a copy of a paper containing a report of the assertions you have seen fit to make in a sermon upon Spiritualism. Having had twenty years' personal experience of spirit intercourse, as an inquirer and medium, I take the liberty of writing to you respecting your, to me, untrustworthy and misleading statement, and beg respectfully to ask you a few questions. Let me sum up the indictment. You say that:—

1. Spiritualism is the lust to look into the unseen, the inordinate desire to know the unknown.
2. Spiritualism is not mere trickery, but a Satanic device to deceive, and should be snuffed out. If there is no devil there is no Spiritualism.
3. Spiritualism is denounced in the Bible as sorcery and witchcraft.
4. Spiritualism contradicts scripture.
5. Spiritualism gives no indication that the dead know what is passing in the world—not a hint that they can commune with us.
6. Angels are not human spirits, but an unfallen race.
7. Séances are a reproduction of the scene at Endor.
8. Spiritualism seeks intercourse with the dead through mediums.
9. All man needs and can bear to know is revealed in Holy Scripture.
10. To pry into that which God has hidden is sin.
11. It denies God as our Father in Christ.
12. It denies the atoning work of Jesus.
13. It degrades Jesus to the level of Spiritualism.
14. It denies the Holy Spirit, exalts voices to the level of the Holy Ghost, and tears the crown from the third person in the Trinity.
15. It teaches that hereafter men may be saved even though they neglect salvation here, and thus deludes men with the idea that there is hope hereafter.
16. That by a system of obedience to spirit voices and re-incarnations man may develop into perfectness.
17. These things riddle the inspiration of the Word of God.
18. He denounces it because it inculcates in its mediums abstinence from flesh and alcohol, and absolute chastity.
19. He objects because men seek relief from trouble, perplexity, and despair by spirit communication.
20. He affirms no spirit, save the Holy Spirit, ever influences men for good, and he is promised to them that ask.

Now let me say in regard to this matter that I fully recognise your right to hold your own opinions and respect your sincerity; but, are you qualified to speak? Have you made yourself personally acquainted with Spiritualism? It does not so appear. You acknowledged your indebtedness to a book written by a Dr. Pember. You have, therefore, been guilty of the folly of answering a matter before you have heard it, which Solomon is reported to have declared is a "shame and a folly." I will deal with your points *seriatim*.

1. But for the "desire to know," to "look into the unseen," modern science and civilisation could never have been. Every endeavour to enlarge the boundaries of knowledge has been met with the same objection. It is too late in the day to deter us from trying to seek and find, to prove *all* things and hold fast to the good.

2. The admission that there are facts counts for little when it is merely made for the purpose of denouncing them as Satanic. Do you *know* that spirits can and do communicate? Do you know that there is a devil? If so, can you *prove* that he exists, and that he is the author of Spiritualism?

Do you expect to succeed in snuffing out Spiritualism? You have a big contract on hand, for many preachers have tried and failed. According to your own showing you must first snuff out the devil.

3. Do you *know* what sorcery and witchcraft were 2,000 years ago? Can you prove the identity of modern Spiritualism with ancient sorcery and witchcraft? Did Bible writers look forward to and write about nineteenth-century practices, or did their words bear local meaning and immediate application? Will you be bound by the commandments which are recorded in the same books which you quote against Spiritualism? if not, *why* not? If the commands to be circumcised, to drink poison, take up deadly serpents, heal the sick, speak with tongues, and command the removal of mountains, do not apply to you, why not; and why should the passages you quote be made to apply to us?

4. Suppose Spiritualism does contradict Scripture, so does science, so does history, what then? Spiritualism is *based on facts*. Is it to be so much the worse for the facts, or so much the worse for the Scripture? Are we to suppose that the writers of Scripture knew everything? If so, of what use are all our educational institutions?

5. That the Bible gives "no indication that spirits know what is passing on earth" does not prove that they do *not* know; it merely proves the ignorance of Bible writers. If Spiritualism proves that spirits *do* know what is transpiring here that shows that Spiritualism has revealed a truth which the Bible does not contain. If the Bible fails to give a "hint that spirits can communicate with us," so much the worse for the Bible, for *that they do communicate* is established beyond peradventure by the testimony of sane, sober, and sensible people during the last fifty years. It only shows the futility of trying to measure the ocean of Divine Revelation with the old-fashioned bucket of our predecessors. The well of Truth did not run dry eighteen hundred years ago.

6. "Angels," you say, "are an unfallen race—not disembodied human spirits." We should like evidence in proof of that assertion. Will you inform us how you *know*?

7. Will you explain on what grounds you dare to assert that modern séances are a reproduction of the scene at Endor? You were not present, and know not what really occurred there, and you seem to be equally ignorant of modern séances. If Samuel appeared to Saul, if Jesus spoke to Saul (Paul)—"I am Jesus whom thou persecutest," if Moses and Elias manifested to Jesus, how does it happen that these disembodied men (angels, messengers) came back, and yet "the Bible fails to show that spirits know what is transpiring on earth," and equally fails to give even "a hint that they can communicate with us"? Did not Samuel communicate to Saul and betray knowledge of Saul's doings when he warned him of his coming downfall *because he was too merciful to the Amalekites?* 1 Sam. xxviii. 6.

8. Spiritualists seek intercourse with the *living*, not "the dead," through mediums, and also by the development of their own spiritual gifts. Do you cultivate those gifts? Where are the "signs and wonders" accompanying your ministry in proof that you are a true believer?

9. If "all man needs and can bear to know is revealed in the Bible," how does it happen that so many millions of people have been and are dissatisfied? How is it that so many ask the old question, "Where are the dead?" How is it that the "heart hungry," having had the Bible, still feel that their needs are *not supplied*, and turn to Spiritualism for food? If your statement is true, how was it that the Bible failed to meet man's needs, and man himself had to supply them by studying his own nature and acquiring knowledge?

10. Will you explain how you know that God has "*hidden*" anything? Did he hide electricity, steam, gas, and all the facts which men by "prying" have ascertained for themselves? Have these men been guilty of sin? Were they not met with the same objection in their day and generation? If you limit your antagonism to "prying" into Spiritualism will you explain why? Are we not justified in trying to cultivate "spiritual gifts," of tongues, visions, trances, healing, dreams, prophesyings, words of wisdom, and signs and wonders?

11. Spiritualism and Theosophy are *not* identical, Mr. Stone. You show your ignorance in confounding them. Neither does Spiritualism teach re-incarnation. Spiritualism asserts the Fatherhood of God, it does not limit the idea. God is the *All Father*. "Christ" we understand to be a term which means *Anointed* by the Spirit of *Truth*. When man understands Truth he realises his sonship to the Father.

12. Spiritualism *does* deny the atoning work of Jesus. To whom *should* he atone? God is Love, more ready to give than we to desire. He does not need to be propitiated with sacrifice or blood. It is we who need to learn the way of Life and walk therein in righteousness and wisdom. When we love God and do good—and, by being and doing good as far as we are able prove that we love God—what atonement is needed? If we do wrong ignorantly, wilfully, or by force of heredity or circumstance, is God angry with us, or do we suffer by virtue of Divine laws the natural results of our wrong-doing until we cease to do evil and learn to do well? If we repent and forsake the wicked way shall we save our soul alive? If so, what need is there for an atonement made by some one else? Are we not all compelled to *reap* the harvest of our own *sowing*?

13. Spiritualists are entitled to exercise the right of private judgment, and to enjoy the liberty of conscience, are they not? If in the exercise of that right, and in the pursuit of truth, they arrive at the conclusion that "Jesus was a man approved of God," that he was a medium, are they not justified in proclaiming their convictions? Are they not entitled equally with yourself to "judge ye of yourselves whatsoever things are good and true"? Are you *absolutely* certain that you are right in your interpretation of the meaning to be drawn from Biblical statements? If so, all other opinions are wrong, and the world must sit at the feet of Rev. Stone? We do not regard it as a degradation of Jesus to believe him to be a medium, but we do regard it as a false claim when we are assured that He was the second person in the Trinity. Who shall decide which is right? Shall we submit it to the Pope?

14. Spiritualism cannot "tear the crown from the head of the third person in the Trinity." It is for those who affirm that there is a Trinity of "incomprehensibles," "yet not three, but one" to support their claim by evidence. Will you adduce proof? Is it not true that the only passage in the Bible, which declares "there are three," etc., has been *omitted* by the revisers, because in their opinion it is a forgery?

15. Will you *prove* that God's love and goodness are limited; that they cease at the death of a sinner; that there is no progress after death; that, in fact, the human spirit is fated to eternal felicity or eternal fire, without hope of change or advancement when he has drawn his last mortal breath? Will you prove that it is a delusion to hope for progress beyond the tomb? Is it true that hell exists, on whose portal is inscribed "abandon hope all ye who enter here"? If so, who keeps the souls alive in hell? Is God *everywhere*? Who keeps the devil alive? Is God the life of all that live? If so, is he both God and devil? Is he all-powerful? If so, why did he make a devil? Why does he not kill the devil? Why did he not make Adam and Eve perfect? Why did he let the devil tempt them beyond their power of endurance? Why did he condemn their innocent posterity? What *proof* have you that the Bible story of "the fall" is *true*?

16. Why, if man is "a child of God," and "an inheritor of the kingdom of heaven," may he not strive to be perfect, even as his Father is perfect? Why may he not attain perfection, ultimately, by heeding the admonition of God within, studying the laws of Nature and his own being, by ceasing to do evil and learning to do well, and taking advantage of friendly "voices" of spirits, both *in* and *out* of the body? Is not life a pilgrimage towards perfection? Is not the body "the temple of the living God"? Why may not the work of education by experience, and the discipline of pain, be *continued hereafter*, through the spheres, until we grow consciously "at one with God"? Why may we not receive

friendly succour, advice, and counsel from ministering spirits and heed their "voices" of love and helpfulness?

17. If these things "riddle the inspiration of the word of God," is not that proof that the Bible is imperfect and unsatisfactory? that it does not contain *all* truth, which alone is God's word, "Thy word is Truth"? May it not be that you are mistaken? That you have misread and misinterpreted the facts recorded, and the teachings presented, in that book? We dare to affirm that Spiritualism is *more in harmony* with the spiritual experiences recorded of Bible worthies, and that its teachings are more accordant with the *highest* inspirations set down in that book, than are the doctrines you advocate. Again, who shall decide between us?

18. Spiritualism meets with curious treatment. One man denounces it because he declares it sanctions drunkenness and immorality, and you denounce it because *you say* it sanctions abstinence from flesh and alcohol, and inculcates absolute chastity. There is no pleasing some people! Is it a virtue to eat meat, and a sin to abstain? Is it wicked to be a teetotaller? The Shakers believe that the only way to be of "the Christ order" is to *be celibate*. Is it a crime to be a bachelor? Mr. Stone! Mr. Stone! I know many mediums, some are vegetarians, some are not; some are teetotallers, some are not; some are single, the majority are married. If vegetarianism, teetotalism, and celibacy are good, what does it matter, why should not Spiritualists advocate them? They are certainly better than gluttony, drunkenness, and lust. Both Paul and Jesus favoured celibacy. Jesus was called a "glutton," a "wine bibber," in league with "Beelzebub," and a "madman." Mr. Stone, you are repeating against your fellows the railing accusations brought against one you call your Master, and do you not do so on exactly the same grounds, prejudice, bigotry, intolerance, ignorance, and spiritual pride? At least it appears so to me.

19. Why should not men and women seek in Spiritualism for relief and comfort from "trouble, perplexity, and despair"? In ninety-nine cases out of one hundred they have sought comfort from your Gospel and found it not. You profess that life and immortality have been brought to light, but you fail to show that light in the dark valley, when mourners stand at the open grave. They find you ministers are "blind leaders of the blind," and because they discover in Spiritualism the comfort and relief you gentlemen of the cloth failed to give them, you denounce Spiritualism as being of the devil. You have not sounded the depths of God's love, nor have you discovered the limits of His providential care for His children. I believe He is "no respecter of persons," of races, or of ages. He has never left Himself without a witness. His ministering angels (messenger spirits) come as comforters to-day as much as they did in olden times. He *ever* influences men for good.

20. How do you know that *no spirit*, save the Holy Spirit, influences men for good? Are not good spirits, good men and women in the body, or out, holy in the true meaning of that word? You have had your say about Spiritualism, of which you are manifestly ignorant, and before you next essay to attack a body of people who know whereof they affirm, and "testify to what they have seen," let me whisper a word in your ear. "Learn all you can about the subject, fairly, honestly, impartially, as a truth-seeker. Hear both sides. Ascertain the facts; the *best* that can be said in its favour, and above all remove the spectacles of preconception, and as a little child be willing to learn. There *may* be good even in this Nazareth."—Yours in love and truth, E. W. WALLIS.

WHY WOMEN DRINK.—This painful subject is being discussed in the papers, and a variety of excuses, explanations and statements are made, but the fact remains that drinking is on the increase among women. Love of company, or the feeling of utter loneliness to which so many women are subject, are given as two of the most prolific causes. It seems to us that it is very probably an outcome of woman's dependence upon man for so many centuries, and also a result of heredity. Men have been excessive drinkers, have become fathers, their children have been tainted with the consequences of their vice, and now that woman is beginning to rise from the slavery of the days when she was man's property (the bird in his cage, the best piece of furniture in his home, his unpaid housekeeper, without even the rights of a servant), she lacks the self-control which is needed. Men and women will find that they must work together, help one another, that self-knowledge, self-culture, self-reliance, and self-control are indispensable to health and happiness.

IS LIFE WORTH LIVING?—(Continued.)

BY JAMES CLARE.

TAKING up the other paper, Brother Thompson read the following story: "In the time of Constantine the Great, there dwelt at Constantinople a very wealthy merchant, named Marcellus. He had an only son, upon whom he lavished his wealth and his affection. He sent him to various celebrated places of learning, in order that he might acquire a sound education, and the son, nothing loth, fulfilled his father's wishes by attaining a distinction which provoked the envy of his less fortunate companions. Leaving the universities, his father, desirous of still further improving his mind, bade him travel, and learn something of other nations. Young Damon set forth on his journey accompanied by Tissarnes, an aged and wise tutor. Coming to the city of the Draconians, they put up at the nearest inn, and resolved to view the sights of the place. Passing along the main thoroughfare, they beheld a number of men engaged in building a large and beautiful temple, several of whom were finishing the tower, when suddenly Damon saw one of them fall from the scaffold to the ground. The sight troubled him, and turning to his tutor he questioned the wisdom of that God, who so ungenerously permitted one who showed so much devotion to Him to be killed in such a frightful manner. "That is a natural conclusion," said Tissarnes, "to one unskilled in the knowledge of Nature's laws, but becomes modified upon a larger understanding of them. Behold yonder temple; every stone is well fixed, and will remain until the storms of many centuries shall have swept over them. The principle upon which the stability of the temple is founded is the same which caused the workman's death. Such an incident simply explains those larger virtues upon which the welfare, nay, the very existence of man depends. By its aid, great cities are built and sustained; the skill of man exercised, the economy of life preserved, learning encouraged, and the refinements of life secured. Ere long yon scaffolding will undergo the chastening correction of a sounder judgment. You will see from this, that experience, though sometimes cruel, ministers to the best interests of man."

"I see now," said Damon. "God would have us to be our own teachers, and prefers to deal with us as reasonable, rather than simple beings."

"You make surmises justly," replied Tissarnes, "and I fail to understand the cavils of those who complain of such an arrangement, when by its very processes they themselves are preserved from similar contingencies."

Further on they discovered a large crowd of people gathered around a burning building. The inmates were shrieking wildly for help as they rushed from window to window in their anxiety to escape. The flames burst forth in fury, enveloping the building in their livid sheets. The people were paralysed with terror, and unable to offer the least assistance, and soon the building, with its ill-fated inhabitants, was reduced to ashes. Damon was terribly affected, and emphatically reproached God for such a wanton violation of justice. "Stay!" said Tissarnes. "Ere you indulge such complainings, consider what has taken place. By an accidental spark, a building has been destroyed, and several people burned to death. This result is in consequence of the nature of fire. It could not do otherwise; it is not given to fire to change according to circumstances, or it would cease to be the useful servant it is to mankind. Man needs its power; it is obedient to his authority. He is conscious that it will remain so, and upon this assurance the great works of engineering skill are produced. Again, this incident carries in it the germ of reform, and ere long man will devise some method by which such dangers can be avoided. A time will come, when, out of this apparently cruel incident, a thousand and one demonstrations of the value of fire will take place, which will minister to the higher aspirations of man."

"Still it is a cruel lesson," replied Damon.

"Again I must repeat," said Tissarnes, "that the road to knowledge is a most painful one."

Presently they beheld a little child, which had strayed into the roadway, knocked down by a passing cart, and killed upon the spot. Rushing forward, Damon picked the child up, and carried it to its distracted mother, then turning to his tutor, he exclaimed, "How can you justify such a cruel act? What has the child done to deserve such a fate? Surely God has a better method of instruction than this?"

"And why do you emphasise the death of an infant?" replied Tissarnes, "seeing that its value to the human race is less than that of a matured man? You seemingly concurred in the deductions I made upon the death of the builder, and now you assail the very concession you made to me. If laws are invariable it is not given unto us to repine, but rather to use them to our advantage. The vehicle is a useful instrument; the horse moves, the wheels revolve, and the commodities are thus transported from place to place. The lives of the citizens somewhat depend upon this action; should it fail, the disposition of commerce would be seriously affected. You will see from this, that though the death of an infant is a cruel demonstration, yet, nevertheless, it were better the child died in such a manner than that the law should turn aside."

"Your reasoning almost persuades me that there is even a virtue in the manner of this child's death," replied Damon.

"And of a truth there is," said Tissarnes, "for by it we are taught not only the dangers, but also the merit of greater precaution in such affairs."

Leaving the city, they embarked on a ship, and sailed for the isle of Cyprus. They had been two days at sea, when a great storm arose, and the ship was violently dashed upon the rocks, and became a wreck. Many of the sailors were drowned, the others, including Damon and Tissarnes, managed to reach the shore. Here they discovered a number of people, who took them to their homes and attended to their wants.

"Well," said Damon after a while, "what good reasons can you give to justify the death of the sailors, and the wreck of the ship? Surely this time you will admit that your reasons, if you can find any, do not warrant you in maintaining your old theories?"

"And why not?" answered Tissarnes. "If in the other cases they have supplied correct and reasonable answers, they, I am assured, will more than sustain the charge which the last incident imposes. Are storms so rare that man has no knowledge of them? Are the waters of the ocean so unknown to man that he is unaware of their strength? Are the rocks so piercing that he has hitherto considered them as soft as sponges? No! he has known all these things, and the fault was not in the limited knowledge of man, but in the concurrence of circumstances which effected the disaster. You will have observed the strength of the wind, the violence of the waves, the terror of the sailors, the impatience of the commander, the insubordination of several of the crew, the general disorder which supervened, and that which naturally succeeded these things, namely, the wreck. Do you wish the ship to be stronger than the wind, or more subtle than the waves? If so, then farewell to the virtues of navigation. Do you want the rocks to be softer than the sides of the vessel? Then what security will be afforded by Mother Earth against the encroachments of Father Neptune? And in regard to the sailors, how natural it is that men suddenly confronted by such a fearful danger should lose their normal habits and exhibit all the force of an abnormal passion. Centuries are required to develop the race to withstand such weakness in the face of extreme danger. It is unreasonable to demand extraordinary and abrupt changes to suit every passing whim or fancy. The progress of humanity depends upon the consistency of natural law. By it we are enabled to engage in the most difficult and ambitious schemes, in the full assurance that Nature, if not strained, will requite us for our pains. The vessel which now lies stranded upon the rocks was totally unsuited to combat the recent storm. Mankind will ultimately learn that Nature will not be trifled with, but that a due appreciation of her powers will result in a prodigal display of her benevolence. The mishaps of life are often due to the bigotry and narrow-mindedness of man, but experience will chasten his infirmities and exalt him to a higher plane of existence."

"I see the force of your reasoning," answered Damon, "yet I cannot dispel the painful impressions which these events force upon my mind." "True," replied Tissarnes, "and it cannot be otherwise, but behind these impressions lies a virtue which will slowly but surely impel your mind to a more sagacious understanding of the problems of life." Pursuing their travels they came at length to the land of Mesopotamia, where they sojourned for several months. Damon anxiously enquired into the manners and customs of the people. One morning entering the great square he beheld a large multitude gathered around an improvised wooden structure. A deep murmur passed through the throng as a man tightly pinioned was seen ascending the

scaffold. He was seized by another man who wielded an axe, and in a moment the gory head of the prisoner was hoisted above the crowd. Damon sickened at the sight, and would have fainted had not Tissarnes applied a remedy to his nostrils. When he became restored he asked Tissarnes, "How do you explain so cruel an operation? Surely justice can be avenged without resorting to such a fearful pass. Do not the people gloat over these scenes, and might there not be many in the crowd upon whom such exhibitions, instead of repressing their brutal instincts, will engender the desire to display them? Violence is no remedy for crime, its very nature checks the purpose of its supporters."

"I grant that your complaints are well founded," said Tissarnes, "and I have nothing to urge against them in so far as their justice is concerned. But consideration must be paid to the character and temper of the people. Amongst a civilised race there would be no need for such painful exhibitions of authority, inasmuch as this condition of society would of itself furnish the most natural and ingenious checks, but in a mixed society, though to the one part it may appear inhuman, yet to the other, I am persuaded, that a wholesome, nay, a very necessary check is imposed upon the brutal proclivities of their class. These punishments are the expression of the general sentiment. Though they appear harsh, yet they are only so in proportion to the increase of civilisation; the higher the civilisation, the more iniquitous and cruel it becomes. I do not justify such resource, though I am loth to counsel an alteration in its form until I behold the people sufficiently intelligent to appreciate the shame which will follow upon lighter punishments."

"But surely," replied Damon, "it is indeed a sad reflection that our lives and property are only secure through the instrumentality of yonder scaffold."

"I would that it were otherwise," answered Tissarnes, "but a wise legislator will administer justice not in accordance with the temperament of the more civilised, but in proportion to the nature of the cases which come before him. It is by the respective agreement of the punishment with the crimes to which they are applied that a just equilibrium is sustained in the body politic. By these varying restrictions upon the conduct of individuals a general effort is being constantly exercised towards a higher morality. This is the true state to which you look forward, and which is the natural expectation of all who are interested in the welfare of humanity. Until that time is reached we are compelled to adapt ourselves to the disposition of the times. Listen, did you not hear that person who just passed exclaim, 'What a frightful end!'? Does not that indicate a state of mind which is susceptible of further improvement? I have reason to believe that his sentiment is common to this great crowd of people."

"Still, it is a fearful scene," replied Damon.

Tissarnes perceived that his reason had not wholly dispelled his original impressions so he continued—

"Why should you tax your mind with such grief, seeing that what we have just seen finds its counterpart even in things which I have heard you praise? Behold the flash of the lightning, the sweep of the storm, the crash of the earthquake, and the fury of the volcano. These scenes, though awful in their nature, are contributory to the safety of the globe and the human race. Their purpose is salvatory. They minister to a state which, if uncontrolled, might produce an universal catastrophe. God, in His infinite wisdom, has devised these arrangements, by which the general good may be assured. The storm clears the air, the earthquake contributes to the increased fertility of the soil by the motion which such disturbances produce, while the lightning serves to assuage the violence of electric forces. Here then is a representation in nature of incidents such as we behold in human affairs. There is an agreement between man and his surroundings."

Damon admitted the force of the illustration, but could not altogether regard the incident with the same equanimity as his tutor. They subsequently learned that the nation was engaged in war with a neighbouring country. This fact furnished Damon with very strong arguments against his tutor's stolid convictions, and adverting to the war, he said:

"Here, at least, you must admit that man is vile and only capable of vicious pursuits. Why should they tear each other to death? What can they gain? It is dishonourable to both to engage in such a strife. Are not commerce, art, science, and all the virtues degraded by the display of such passion? What is the aim of the combatants?

Glory! Revenge! Bah! As if glory could not be won by saner methods. Surely, Tissarnes, you will admit that in this particular, you cannot justify such conduct?"

"Neither do I," replied Tissarnes. "War is at all times a dangerous and withal an uncertain method of settling disputes. Turbulence and a propensity to quarrel are characteristic of ignorant minds. It is therefore natural in the absence of powerful restrictions that ignorant people should submit their quarrels to the arbitrament of the sword. This condition is expressed even by those who are more advanced in intelligence, and upon whom habit or custom has stamped its seal. I do not blame them; they are the creatures of the time in which they live. But while I am pained by such a brutal display I am conscious of the fact that as certain diseases provoke their own cure, so war will inevitably prompt men's minds to less painful and better methods. Deep down in the hearts of the combatants there is a fierce desire to quit the scene, but their conduct depends upon public opinion, and as the soldiers more deeply detest the strife than do the general public, so will they seek to influence that opinion to better ways. You will have perceived that a reaction in favour of peace is the general consequence of a combat, and this serves to show that the finer feelings of man are even exercised when engaged in the deadliest strife."

It was thus that Tissarnes gradually dispelled the crude and sentimental notions of Damon, and it is recorded that when he returned to his native city he entered into the affairs of the country with so much wisdom that while not only appreciating the value of life, he succeeded in applying the fruits of his travels and the counsels of his tutor to the government of the nation, and became honoured as one of its most illustrious citizens.

* * * *

"There," said Brother Thompson, "I call him a sensible fellow."

"Yes," said Mr. Jones, "but had it not been for his tutor he would have led a very miserable life."

"It shows," said Mr. Richards, "how necessary it is to solicit the counsel of others than to vainly rely upon our own individual judgment."

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

CHAPTER XII.

MARK'S STORY CONTINUED.

You shall be involved in the eternal consequences of the faults, mistakes, and follies of your life.

I SHALL not ask my readers to follow me through the painful experiences of those three months which I spent with Dr. Bill. They constituted a crisis in my life. I died and was born again. My old life was uprooted; myself changed; my thoughts, hopes, ideals, and most-cherished convictions were shattered. My religion—well, hardly that—but my Christianity was swept away.

The strangest part of the procedure to me was, that although I sometimes felt inclined to blame the inscrutable doctor, I could not do so, for he had merely set me thinking on a new line. He had acted as prompter, or shall I say stoker? and had added fuel to the fire, but he never directly argued the matter. He insisted that I must decide for myself. It occurred to me more than once that he was enjoying my discomfiture, and watching my "right about face" with keen pleasure. Perhaps I did him an injustice. He certainly was a most remarkable man, and exercised a wonderful influence over me. My will seemed to bow to his powerful personality. His strong will and firm hold on life enabled him to accomplish a greater amount of work than many a man of thirty could have performed. He would go on for days together, content with about four hours sleep out of the twenty-four. He was an omnivorous reader. Science and theology, however, were his favourite studies. Astronomy, geology, and anthropology more especially gave him great delight.

My thoughts, once freed from the trammels of orthodoxy, ran on and on. I grappled with such questions as "The origin of evil," "Miracle or law," "The descent of man," "Evolution versus creation," "Matter, force, and mind," and at length reached the conclusion that supernaturalism was a false theory of the universe, and the Bible a human book which reflected the ignorance of the past and the super-

stitution of the writers, while it enshrined many more truths born of experience, rather than divine revelation.

I recollected the feelings of thankfulness which I cherished, and with a sense of shame recalled the smug complacency with which I hugged the idea that Divine Providence had specially favoured us, when Mary and I were unharmed by the lightning in the church, and escaped from the flood which engulfed so many. I now saw that I was conceited and spiritually self-proud in thus supposing that we had been providentially permitted to live, while so many others had been destroyed. "The reign of Law" now appeared to me to be so absolute that I could find no room for God. Prayer seemed useless, and I was fain to confess that the hope for a future life disappeared below my mind's horizon, as the clouds of materialistic conclusions came rolling in upon me.

Try as I would I could not feel content with the idea that "the centre of the universe was an eyeless socket." "That mind was a resultant from the play of natural forces and the fortuitous concourse of atoms." I could not calmly face the thought of annihilation. Loss of memory, consciousness, and love in the oblivion of the grave was a distasteful conclusion, but I could see no loophole of escape from the inexorable logic with which the doctor drove home his arguments against miracles and supernaturalism generally. The idea that man lives immortally *in the good he does*, which lives after him, did not satisfy me, neither was I satisfied with the contention that the *race* is immortal, but the individual is ephemeral. I could not be content to merely set in motion a train of causes that would make life smoother and happier for those who would come after me, and thus gain second-hand immortality because of their gratitude to their ancestral benefactor. It seemed a bald and impotent result that I, who set the causes in motion, should die while the outcome of my efforts survived me. How could the knowledge that posterity would call me blessed, because I left the earth better than I found it, add to my happiness? I could not *prove* that man *had* a soul or that he was a soul. I knew that no scientific implements had been devised which could detect any evidence of soul in man, and it would be worse than useless to look for the soul in a corpse, but Dr. Bill could not win from me an admission that I was an atheist. It *seemed* a necessary conclusion to his pitilessly logical questions, but I *felt* there was more to be said on the side of God and immortality than he would admit.

During this time Mary and I had corresponded frequently, but I felt I could not tell her of my new thoughts. I dreaded to acquaint her with my difficulties for fear she would not understand them, especially when I remembered the manner in which I had silenced her, when *she* expressed her feeling of doubt and difficulty at the time of the inundation of our village homes, and an imperceptible barrier, a sense of coolness and division, thus appeared to grow up between us, causing a feeling of constraint which I knew not how to avoid.

Dr. Bill did not like the idea of my being engaged to Mary; he had a daughter who was very fair and intelligent, and he threw us together a good deal. More than once he hinted at marriage between us, and persistently ignored all my protests that it could not be.

As the weeks passed on, and my perplexities increased, I received considerable sympathy and assistance from Miss Amy. She was well informed, and entered into and understood my feelings and difficulties much more thoroughly than her father could do. Her womanly feelings and intuitions assisted and comforted me more than I realised at first, and I involuntarily sought her company and advice to calm my distracted mind. Perhaps it was cowardly on my part, but, although I fully intended and, indeed attempted several times to make her acquainted with the fact of my engagement to Mary—which I felt sure the doctor had withheld from her—I *could* not bring myself to speak of it; and as she showed evident pleasure in my society, a feeling of comradeship grew up between us which was very pleasant and acceptable to me at this time, and I hardly dreamt of danger to her in this sweet friendship, although it afterwards transpired she regarded me with far different and warmer emotions than I suspected, which I was far from reciprocating. Had I known then of the state of her feelings towards me, I might perhaps have acted in such a manner as to prevent the pain and suffering which, alas, I unwittingly caused her to endure.

Her father was *determined* I should wed his daughter, although he did not say so then; and in the meantime he

was becoming deeply interested in the new medical craze of hypnotism, and making experiments in mesmerism. He did not acquaint me with the nature of his studies, and I was far too much perplexed with theological doubts and difficulties to take up any new subject.

The question was forcing itself upon me "What ought I to do?" Mary accepted me as a Christian, being now an agnostic—well-nigh an atheist; was it not my duty to write and offer her her freedom, seeing that I had changed my religious convictions? I had seen so many instances in the last few weeks, being brought into personal contact with so many people, of unhappiness *after* marriage between couples who differed in their faith, or want of one, that I felt it was only right I should acquaint Mary with my changed views.

I was greatly distressed, too, by the false position into which I had drifted with Amy Bill. None but a poor blind idiot could have failed to notice her decided preference for my society. I now saw that by my cowardice I had encouraged her to think I was free, and while selfishly seeking comfort from and enjoying her companionship and conversation, she had naturally fallen into the error of mistaking my attentions as a manifestation of that preference which indicates love.

But what surprised me most was my own terrible weakness. It seemed as if there were *two* of me. One Mark was true to Mary and retained a hold upon the old life, but the other Mark came uppermost when I was with Dr. Bill. A cynical, assertive, wayward Mark, who, in the presence of gentle Amy, grew soft and tender under her sweet influence. She was good and pure. With her father's intellectual strength she combined artistic abilities; with poetic nature and large ideality she could not discard sentiment as he had done. She was quiet, thoughtful, and reserved; a tender flower unfit to cope with the hard strife of the world. Somehow she fascinated me. When she looked at me with her soulful eyes, whose lustrous blue seemed to deepen in unfathomable beauty when she was in one of her intuitive and mediative moods, I felt as one bewitched; their spell was upon me, and the charm of her influence held me in thrall when I would have broken away. It was wrong, wicked, or weak, I grant. I will not seek to extenuate my fault, I was confounded and taken captive. Here was a revelation of myself, which laid me in dust and ashes of humiliation. When I walked into the woods on the outskirts of the town, and sat upon a fallen tree by the side of the brook, or, if too cold for sitting, paced up and down the narrow path, I fought the battle again and again, determining that I *would* break away from the perilous and false position in which I was placed; I would not be a traitor to my love, or false to my highest duty.

But, alas, when I again entered the house and felt its pervading influence, I was routed once more, and felt unable to speak the words I had intended to utter.

True, I had spoken no words of love, had given no tokens of affection, other than that of a friend—a brotherly regard; but all the same, I had divined the state of her feelings, had read her soul, and knew that she loved me with the love of her life. I felt utterly unworthy of the confidence and trust she reposed in me, and yet I knew not how to disentangle the threads of influence and circumstance that were being woven in the loom of our lives for woe, which I felt must inevitably result whichever course I adopted.

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

GETTING EVEN.—"There was a time when I taught my children the doctrine of a hell," said a mother, "but I was led to doubt the wisdom of it. One day I found my two sons, aged respectively ten and twelve, in a fierce hand-to-hand combat. The younger, badly whipped and livid with rage, shrieked, 'Never mind, Tom, I'll get even with you some day—see if I don't.' 'Hush, hush,' I cried, after administering a severe reproof to Tom. 'What an expression, Dick. Get even with Tom; I'm ashamed of you.' When Dick's wrath had somewhat cooled, I said to him, 'Never let me hear you say such a thing again. Is that showing Christ's spirit? Did he ever say to anyone who had injured him, 'I'll get even with you'? 'No!' said Dick humbly. A moment later his face lit up with a sudden gleam of thought as he added, 'No, he never said he would, but he's going to!'"—*Kate Field's Washington.*

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The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, OCTOBER 14, 1892.

ADVERTISEMENTS: 4d. PER LINE, OR FOUR LINES FOR 1s.

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PARSONIC OPPOSITION.

"By education, as it regards religion, we are built up within walls stronger than stone; masked with blind masks of steel; and they are only the heroes of the race who can burst this bondage, and get out to the free, fresh air and the universal sun of impartial inquiry."

"Is credulity to be winged and crowned, while honest doubt is chained and damned?"

"Are we to be saved because we are good, or because another was virtuous?"

"Is it not after all barely possible that a man acting like Christ can be saved?"

—Ingersoll.

"I am inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it."—John Wesley's Mother.

A FEW weeks since we stated our impression that the coming winter would witness a revival of interest in Spiritualism. We have not had long to wait for confirmation. In London, Birmingham, Manchester, Pendleton, Normanton, Rochdale, and other places the sound of conflict is heard. Our enemies are on the war-path, and the ministers have taken up their parable against us. They would not do this unless Spiritualism were growing. Articles and letters in newspapers, tracts and pamphlets are appearing on all sides. Spiritualists may, nay *must*, prepare themselves for an active defensive and offensive campaign. Catholics, Churchmen, Dissenters, and Materialists alike are pouring forth their diatribes, denunciations, and invectives against the—to them—evil thing.

So far from feeling dismayed thereat, we rejoice; for are they not drawing public attention to our cause? The blood of the martyrs has always been the seed of the Church. Opposition and persecution test us and prove our mettle, besides educating us, so that we grow prepared for all comers. We have nothing to fear. Truth is on our side. If these gentlemen of the pulpit were alive to their own interest, they would take the sage advice of an old-time observer, "Refrain from these men and let them alone." If Spiritualism were the foolish and evil thing they say it is, it would long ago have come to naught. But they are determined to fight "even against God" in their vain and futile efforts to secure its overthrow. We have the supreme satisfaction of knowing that while they may deter some few from investigating, who are not yet ready for the truth, they will most assuredly stimulate others to seek for themselves, and find out the truth, besides compelling Spiritualists to stand shoulder to shoulder, and cease their eternal strife.

It appears strange at first that preachers should oppose Spiritualism, for does it not supply the very thing they need? They are unable to meet the demands of materialistic science for proof of continued conscious existence. They cannot substantiate their claim for miraculous interference with, or suspension of, natural laws, and can only crave for confidence, can only cry "believe," "trust in His redeeming blood."

One would have thought that preachers of religious and spiritual truth would have gladly availed themselves of the evidences of spirit existence, with which to combat materialism; but, no, the majority are bitter opponents of our phenomena, and antagonistic to our philosophy.

The reason is not far to seek. Our facts are unwelcome because theologians have decided, in the plenitude of their

ignorance and prejudice, that inspiration and revelation ceased 1800 years ago, and that God has closed for ever the Book of His Word to man. Catholics, it is true, preserve alive their faith in spirit manifestations, but they are equally as bigoted as Churchmen and Nonconformists, and denounce all phenomena save those which occur within their fold.

The spirits have dared to speak the truth, according to their knowledge, of the facts of life after death. They have with strange consistency and persistency affirmed that the other world is a sequel to the present, the second volume of life's story, so to speak, in which the characters carry the thread of the narrative onward, and outwork the plot in orderly sequence, and in accordance with what has gone before. We say with *strange* consistency, because if our opponents were trustworthy guides the spirits would only give back to the sitters their own opinions, and yet these same spirits have adhered to the universal testimony *in spite of* the contrary opinions of sitters and mediums. We have known mediums holding orthodox views in their normal state, who, when under spirit control, have denied the accuracy of the orthodox plan of salvation. We have known many instances where spirits have proclaimed ideas which were diametrically opposed to those of both sitters and medium, and have maintained their position, despite the strenuous antagonism of sitters.

Further, it is *strange* that spirits should persist in the distinct declaration that there is *no* escape from the consequences of wrong doing; that every one must bear his own burden, and purge away his guilt by his own repentant tears and sincere efforts at reformation. If the spirits were "emissaries of Satan," and were deluding men, one would think they would hardly proclaim such a doctrine. They would be much more likely to succeed if they endorsed the theological teaching, and urged people to "believe and be saved." It seems strange that the Church Prayer Book should open with the text, "When the wicked man forsaketh the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." If that is true, the spirits' teachings of "believe and be saved," "character not creed," is endorsed in the Bible, and there is no need for, or efficacy in, blood atonement, no truth in substitution.

THAT ENDOR SEANCE.

"If God be for us, who can be against us?"

"I AND my Father are one," said Jesus to a congress of listeners who had flocked to the sunny hill-side by Bethany. How few of our orthodox churches realise the meaning of those words. Like the sceptics of old they still say—"Crucify, crucify." "Burn the witches, burn the sorcerers," and, metaphorically, they do so.

The divine spirit, the outcome of the eternal Father, permeating all truthful souls of men now, is the same as that which permeated Jesus and the seers of old. The Jews, Pharisees, and Sadducees, blinded in the meshes of false teaching and idolatry, said: "Can any good thing come out of Nazareth?" Nevertheless, Christians pretend in pompous shows and gorgeous array to teach that a good thing does come out of Nazareth. To-day they worship spectres. They assert as an undeniable truth that apparitions of the Virgin, S. Theresa and other spirits, once of this flesh, have appeared to certain sons of the church and manifested wonders, whereupon a host of believers consecrate the spot whereon the spirit came, as, for instance, at Rome, Naples, and other cities. Yet a devotee of the Catholic Church actually said in a recent article in *The Month*, "Spirits are the outcome of the devil, who impersonates the dead, and are not of God." Now, if this be feasible, all spiritual truths may or must be a lie, all the holy visions at Rome to boot. We can make no distinction. The holy sights witnessed by the Apostolic band, with the æsthetic vision of St. John, the healing powers of old, sight-giving—aye, all these divine attributes, according to Rome's doctrines, may come from "devilish power." If so, where then is God if man can so expansively give devils power? Where is the beauty of holiness, and charity, and love? Are all these "devilish?" All? God forbid. Spiritualists cannot accept such bitter analogies and such blind ignorance.

That there is a doctrine of evil-spirits is too well known. Intelligence tells everyone so. We have only to look around to-day upon the hordes of so-called humanity, to find in multitudes spirits gross, spirits murderous, and

spirits evil in every way—degenerate spirits with whom the angels cannot yet combat, seven of which order Jesus cast out of Mary Magdalene and out of the maniac from the graveyard. Our lives, nevertheless, furnish us with the spiritual essence of good. When the Ego, "the divine breath," escapes, then, if we are fitted and after our preliminary courses in certain spheres, we can return and teach, but only showing our peculiar attributes. Hence the manifestation of those beautiful spirits well called the "sons and daughters of God." Debased spirits have no power over such. It would if they had been giving the devil the attributes of God.

First we must with fear and trembling learn the earthly A. B. C., then, God permitting, be agents for the brighter spirits themselves; and, lastly, when death frees our individuality, our soul and spirit, from this clogging tenement of earth, we can become helpers to others walking ever towards the "light." We are, metaphorically, insignificant now to those brighter spirits who breathe the purer atmosphere of the spheres. We are mere instruments; children who are more or less dumb and blind, looking unto them as ghosts ourselves, but to those who ask, remember, it shall be given measurably. To those who diligently search shall the treasures be revealed, the continuation of those glorious Pentecostal lights with which God intended to bless his children.

These have for centuries been hovering over the heads of men, unknown to them. Spirits innumerable walk beside us in our daily life. There is a beautiful poem concerning Rachel who, in the spirit, still visits her tomb. Strange to say this ancient memorial is kept sacred to this day, and the faithful Arab as he passes reverently places his stone of homage upon the walls. Folks seemingly satisfied and sanctified with their own garment of godliness are very fond of setting up before the eyes of Spiritualists the legend of Saul and the woman of Endor. I prefer the word "woman," because she was simply an instrument in the hands of God. Hence Josephus* in his "Antiquities" commends her for her zeal, seeing she had no less a man than the king of Israel to deal with in these extremities, and therefore had much to fear. But she, hitherto a "false medium," pandering to the vanity of the idolatrous populace seeking oracles of the popular deities, found herself suddenly susceptible to the *real spirit power*, and in her terror cried out in her spiritual discernment, "Art thou not King Saul?" Inasmuch as the gift of genuine seership was, as in a current of electricity, poured upon her, we dare to regard this wonderful manifestation, which is the clearest of the Old Testament lore, as a direct or perfect pouring out of the true light. Samuel having passed into comparative ease in the spheres, will be remembered to have said immediately to Saul and the medium, "Why hast thou *disquieted me*?" thus inferring that it was a matter of considerable pain for Samuel to materialise. Dr. Southey's notes to his old Bible says on this incident, "Consistent with *natural religion* and the whole of the Christian dispensation, no human creature can reveal the knowledge of future events unless *commanded, or permitted to do so by the Deity*." How true this is. The woman of Endor finding she possessed this strange and real power over the hitherto counterfeit art, so fashionable then in Israel, was exceedingly sorrowful, we are told, not alone for herself but for Saul, who had received his "death warrant." She realised herself then to be an instrument of God, and forthwith showed her belief with trembling and faith and good charity. The sequel is well known, and Saul passed away as Samuel predicted.

To say that Spiritual truths are *devilish* is at once to do away with all the beautiful truths, be they legendary or lawful, which pertain to so-called Christianity. That the spirits of the saints manifest on occasions is vouched for as truth by the Church of Rome itself. That bones, and relics possessing virtues, have worked (not by themselves, they being dross) by the spirit, miracles, is also *true*. Yet a devotee to that very "faith" proclaims spirit power nothing but devilry. "O ye of little faith!" How little are the words of the martyred Jesus heeded or even believed. "Greater things than these shall ye do," said he. Who among creeds and gorgeous fanes, and rich garments of state do these "greater things?" Work miracles; heal the sick, discern the spirits, speak with divers tongues—who but those blessed with the gift by faith? People in an enquiring and intellectual era could be won over and work wonders, but where

is the faith? True Spiritualists now collectively number millions. Thank God for it, and spare us the fires of the Inquisition. Now, as Andrew Jackson Davis knew, and in company with Swedenborg and other lesser lights who wrote their creeds in living volumes, "These things cannot be hid under a bushel, and never show a light unto the world." Spirits all return to tell us this. Saints and martyrs, prophets and seers, and the little children, those angels of God himself, come also to furnish us with their loving aid. To those who call Spiritualism only devilish power, I can only apply the admonishing plea of the Nazarene, who looking upon the mass of his own judges, once said and for ever, "Judge *not* that ye be not judged."

E. LEUTY COLLINS.

[As regards the woman of Endor and Saul's fate the Bible is contradictory; 1 Chron. x. intimates that "for asking counsel of one that had a familiar spirit and *enquired not of the Lord*; therefore the Lord 'slew him.' But 1 Sam. xxviii. 6 says, "When Saul enquired of the Lord, *the Lord answered him not*, neither by dreams, nor by Urim, nor by the prophets." According to these double-tongued records Saul was slain for *not* doing the very thing he did, for he enquired of his guide or Lord, who answered him not. The real reason why he lost his kingdom was because he was too *merciful* and saved the king of the Amalekites, and permitted the people to keep some cattle alive to sacrifice them to Jehovah. "Because thou hast rejected the word of Lord he hath also rejected thee from being king." Spirit Samuel gives the reason, "because thou obeyedst not the voice of the Lord, and didst not execute his fierce wrath upon Amalek." Samuel had *no word* of condemnation of Saul for seeking to interview him. Gerald Massey says, "The witch of Endor is called a woman who was mistress of *Aub*. *Aub* is an Assyrian word which means *serpent*, in short she was a pythoness, inspired with the serpent wisdom of the obee or the ophite cult." Spiritualists do not deal with serpents. The phrase "familiar spirit" Professor Upham says was introduced by the translators into the text to please King James. There is no word in the original that conveys the same idea. What sort of a God of Love and Justice is this Jehovah who orders wholesale butchery? And as set forth in 1 Samuel ch. xvi. v. 2, instructs Samuel to lie and deceive. Samuel said "How can I go? if Saul hear it he will kill me," and the Lord said, "Take an heifer with thee and say I am come to sacrifice unto the Lord." That was *not* the object of his visit, the real end in view was to anoint David King. "The crime of lying consists in the deceit practised, and in this respect it was as black as any lie."]

LORD TENNYSON GATHERED HOME.

Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?

The dead shall *look* me thro' and thro'.
Be near us when we climb or fall:
Ye watch, like God, the rolling hours
With larger other eyes than ours
To make allowance for us all.

WHAT a meeting that will have been when Tennyson opened his eyes and saw the old grey Quaker poet, Whittier, who preceded him only a few days, and found Longfellow hard by, and probably hearty old Walt Whitman ready to give him welcome. If it is true, as we learn it is, that over yonder each one goes to his own sphere, these poetic souls, brothers in song, will no doubt meet together, accompanied by Wordsworth, Mrs. Browning, and hosts of others, including the immortal Shakespeare. What a glorious privilege to look forward to, that we may some day in the sweet hereafter meet these master spirits, and listen to the melody of their thoughts and be charmed by their spiritual intuitions.

Tennyson passed away ripe in years and rounded in character. Judging from all we can gather, he was a conscious recipient of inspirations from the realm eternal. Thoughts came to him in waking dreams which *would* be recorded, and, being spiritually minded, he caught the flashing gleams of the light of the spheres.

How happy his mode of "taking off." Lover of Nature as he was, revelling in her glory and seeing the open book of God before him, it was fitting that he should go out in restful peace with the silver moonlight upon him.

"Slowly the sun went down, the blue died out of the sky, and upon the valley below there fell a perfectly white mist. There was not a sound in the air, and high above the clear cloudless sky shone like a pale glittering dome. Then the stars came out, and looked in at the big mullioned window, and those within saw them grow brighter and brighter, till at last a moon, a harvest moon of splendour, though it was an October moon, sailed slowly up and flooded the room with golden light. The bed on which Lord Tennyson lay, now very near to the gate of death, and with his left hand resting on his Shakespeare, was lit up with the glory of the night, which poured in through the uncurtained windows. There were no artificial lights in the chamber, and all was in darkness, save for the silvery light of the moon at its full. The soft beams of light fell upon the bed and played upon the features of the dying poet like a halo of Rembrandt's. And thus, without pain, without a struggle, the greatest of England's poets passed away."

* Vide Josephus "Antiquities." Book vi., chap. xiv., sec. iv.

We are all familiar with his beautiful lines—

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

But other portions of his immortal poem, "In Memoriam," which are equally spiritualistic, are not so well known.

Ah dear, but come thou back to me,
Whatever change the years have wrought,
I find not yet one lonely thought
That cries against my wish for thee.

Come, wear the form by which I knew
Thy spirit in time among thy peers;
The hope of unaccomplished years
Be large and lucid round thy brow.

Come : not in watches of the night,
But where the sunbeam broodeth warm;
Come, beauteous in thine after-form,
And like a finer light in light.

[How often clairvoyants have seen and described spirit-forms as appearing to them "like a silvery light."]

Dare I say
No spirit ever brake the band
That stays him from the native land
Where first he walk'd when claspt in clay?
No visual shade of some one lost,
But he, the spirit himself, may come
Where all the nerve of sense is numb;
Spirit to spirit, ghost to ghost.
O, therefore from thy sightless range
With gods in un conjectured bliss,
O, from the distance of the abyss
Of tenfold-complicated change,
Descend, and touch, and enter; hear
The wish too strong for words to name;
That in this blindness of the frame
My ghost may tell that thine is near.

THE PRIZE OFFERED TO MEDIUMS

By Mr. J. J. Morse has been awarded to Mrs. Greenwood, Tuel Lane, Sowerby Bridge, to whom the volume, Epes Sargent's "The Scientific Basis of Spiritualism," has been forwarded by Mr. Morse. We wish every medium in the land was possessed of a copy of this work, and that they would study it, and ask their friends to advise them as to the meaning and value of its contents. We shall publish Mrs. Greenwood's essay in an early issue after the Missionary Number. The second prize has been awarded to Mr. G. Chapman, 111, Kirkland Street, Glasgow, to whom we have sent a copy of the work offered by "Arcanus," viz., "Modern Spiritualism and Modern Christianity."

THE SUICIDE EPIDEMIC.—Such an outbreak of suicide as we are at present suffering from, if not unprecedented, is at all events rare, and it is all the more mysterious that there is no special degree of national duties or worry to account for it. Probably the suicidal mania is largely imitative in its nature, as the various forms of murder are known to be. If so, the more suicides there are, the more will their number tend to increase. Suicide is an evil attendant upon civilisation, and the most intellectual countries, such as England, Germany, and France, furnish by far the larger proportion of cases. Protestant countries are on the whole more suicidal than Roman Catholic ones, which may be another aspect of the fact that the malady chiefly affects "advanced" races, and a similar cause may explain why men are more addicted to suicide than women, the proportion being in all countries something like three or four to one. In view of these results it is no surprise to find the "liberal" professions occupy a bad pre-eminence. The army in all countries furnishes twice or thrice as many suicides as any other calling.

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.]

AN OLD-AGE PENSION SCHEME.

DEAR SIR,—Will you allow me to call the attention of your readers to the pension scheme formulated by our townsman, Mr. Alexander Atkinson, of Bradford, which has already been supported by petitions to Parliament, to the Queen in Council, both this year and in 1890, also to the Yorkshire County and Borough County Councils for adoption throughout Yorkshire, and similar petitions to County and Borough County Councils are being signed for adoption next July throughout the United Kingdom. In the first year of the scheme—from July 1st, 1893 to 30th June, 1894—it is suggested to commence by a levy of one

halfpenny daily, 3½d. weekly, on all over fourteen years of age, collected in the rent or lodgings by landlords of houses or their mortgagees. This is to be assisted with a penny weekly from the Exchequer, and a penny from the rates—5½d. weekly on all over fourteen years of age. This levy is to be paid over to the treasury of each County or Borough County Council on the Chancellor of the Exchequer's behalf, together with the national and uniform poor rate, all classes of securities being classified as freeholds for poor rates. Supposing each penny weekly to represent £5,200,000, 5½d. will represent £28,600,000, out of which on every death over fourteen years £10 will be paid; 4s. 2d. weekly till 12 or 14 years to every orphan and fatherless child; at 60 to single persons 6s. 3d. weekly would be allowed; 9s. 4½d. weekly to couples who have no income or whose income is not over 10s. weekly; and 4s. 2d. weekly to single persons and 6s. 3d. weekly to couples whose income is over 10s. and not more than 20s. weekly. In the second year of the scheme, when 3½d. on all over 14 are levied daily, or 5½d. weekly assisted by Exchequer 1½d. weekly, and poor rate 1½d. weekly, 8½d. in all, then at 60 and over 10s. weekly to single persons and 15s. weekly to couples will be allowed where income does not exceed 10s. weekly or without any income, and 4s. 2d. weekly to single persons and 6s. 3d. weekly to couples if income is over 10s. and not more than 20s. weekly. In the third year of the scheme, when a levy is made of 1d. daily, or 7d. weekly, on all over 14 years, assisted with 2d. weekly by Exchequer, and 2d. weekly poor rate, 11d. weekly on all over 14 years, then a free doctor and 8s. to 10s. weekly is to be allowed in sickness to both sexes, and at 60 20s. weekly to couples with or without any income; not over 20s. weekly or any income under 20s. weekly will be made up into 20s. weekly. It is estimated there are 24,000,000 over 14 years of age. In order to create an authority to pay out pensions, sick and death money, as well as out-door relief, it is suggested to make every district where a letter can be registered into a parish, and the registrar of every County Court district in the three kingdoms, along with a surveyor and committee being appointed to fix the boundaries of each district where a letter can be registered, every parish having 1,000 inhabitants to have two deliveries daily and a money order office. The favour of an insertion will oblige yours truly,

J. HARGREAVES.

[In these days, when it seems a crime to grow old, and when more than one-tenth of our adult population is submerged in slums and existing on the borderland of starvation in misery and woe, it is absolutely necessary that some national scheme should be devised to secure to every human being his birthright to food, clothing, shelter, education, comfort, and equal opportunities to be happy and share the beauties and blessings of this world as they hope to do of the next.]

THEOSOPHY AND SPIRITUALISM.

[Mr. J. J. Morse kindly sends us the following letter, with permission to print it in our columns. It will most likely interest some of our readers.]

Casilla 486, Valparaiso, August 20th, 1892.

DEAR SIR,—I fervently wish that the Spiritualists and "Theosophists" would come to some fair and frank discussion of the "crucial points of difference." How long are the latter going to hide behind their Mahatmas, and Karmas, Karma Rupas, and Nirvanas, throwing at our heads their authorities and "inner lights," their astral bodies and shells, instead of coming to the front, taking up one of our standard works (such as Dr. Wolfe's "Startling Facts," Mrs. Britten's "Nineteenth Century Miracles," A. J. Davis's "Magic Staff," or Dale Owen's "Footfalls on the Boundaries of Another World"), and explaining all the facts it contains, page by page, by their fantastic theories?

This policy would kill half their teachings, and no doubt they feel this. Of course, there is some truth in much of what the Theosophists say; but when Sinnett says, on page 98 of his "Esoteric Buddhism," that the communicating intelligence at a spirit-circle displays "an invariably complete oblivion of all things not known to the medium or sitters, or not contained in the lower recollections of his late personality," Mr. Sinnett talks nonsense; and his position cannot be understood, until one reads his "Occult World," where, in the appendix, he coolly informs us that the high priests of his mystic caste CANNOT ERR. Here, then, is the key to the lamentable stuff which turns up in the many publications of the Theosophical Society, and the pompous, inflated tone these self-constituted infallibles invariably assume when addressing ordinary mortals.

For the sake of common sense let us have done, for once and all, with infallible sets or cliques. And if one reads between the lines, it is amusing how closely all the worn-out pretensions and blatant abuses of old theology are dished up anew in this "Esoteric" Buddhism, served up with new kind of sauce, to suit the palate of the intellectual (and not very intuitional) spirit of the age. (1) An infallible doctrine. (2) An infallible hope. (3) The eternity of evil. (4) The possibility of inheriting life-eternal without practising the law of love. Sinnett says you can cultivate evil spirituality (!) as well as good spirituality, and that this will give you eternal life; also, that it is good there should be evil spirituality (!!!) (5) The subordination of woman. (6) THE PROHIBITION OF PRACTICAL SPIRITUALISM. This last is the master-stroke of Hindoo "Theosophy," and apparently its whole end and aim. There is no room on this planet for this doctrine and for our glorious movement of modern Spiritualism. It has closed with the latter in a death-grapple, and uses every ingenious device to strangle it.

But recently quite a new "Theosophy" has sprung up, namely, "Egyptian Theosophy," which is as much above Mr. Sinnett's fossil as the heavens are above the earth. With scarcely a single exception this Theosophy is merely the condensation of the higher teachings of modern Spiritualism. Indeed, the author dedicates his able work "to the budding spirituality of the West," and lets us behind the scenes as to the way the members of the Theosophical Society have been made the puppets of a more ingenious than ingenuous set of Thibetan priests. The way the former have been completely psychologised by the latter, is aptly expressed by the saying: "Sir, two and two are five—and, if you won't believe it, I shall turn this stick into a serpent." For they say, "All your Spiritual facts are not facts; and, if you won't believe us, we shall materialise a whole set of cups and saucers!" Apologising for addressing you, I am, dear sir, yours sincerely,

J. J. Morse, Esq.,

80, Needham Road, Liverpool.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—Mr. Rooke took subjects from the audience, and dealt with them in a very effectual and able manner, giving Christians some hard nuts to crack. Several questions answered. Mr. Rooke came for expenses only. He has our heartiest thanks. Instead of a public circle on Monday and Tuesday next Mr. Rooke will give lectures on "Phrenology." Collections.

BARROW-IN-FURNESS. 82, Cavendish Street.—October 2: Miss Janet Bailey, clairvoyant, paid her second visit. Morning, Mr. Dobson's guides gave a good address on "If a man die shall he live again?" Miss Bailey gave clairvoyance. Afternoon and evening Mr. Proctor, our medium, gave addresses on "Clairvoyance" and the "Prestige of Spiritualism," Miss Bailey again giving clairvoyant descriptions. Monday evening Mr. Proctor spoke on "The Ethics of Spiritualism," followed with clairvoyance by Miss Bailey. In the course of the four meetings she gave about forty descriptions, thirty-six of which were fully recognised, in some cases giving full names and other characteristics. Her visit has been a successful one, the room being crowded both evenings.

BLACKBURN.—Oct. 2: Mr. Hepworth delivered eloquent and instructive addresses, giving great satisfaction. Good audiences. Oct. 9: Mr. Swindlehurst. Afternoon: Questions from the audience were answered in a highly satisfactory manner. Evening: "Spiritualism and its Critics." A good address giving much food for thought. Moderate audiences owing to the severe weather.—T. S.

BRADFORD. 448, Manchester Road.—Morning, circle, 18 present. Afternoon and night: Mr. Widdop spoke on "Who is our Guide?" and "Who are God's Children?" Both well handled. Mrs. Kendall gave good clairvoyance, all recognised. Good audiences. Oct. 30: Anniversary services. Mrs. Winder, speaker. Special hymns and anthems will be sung.—J. A.

BRADFORD. West Bowling, Boynton Street.—Mr. W. Galley gave eloquent and satisfactory addresses. "Onward to conquer and never say fail," and "When I can read my title clear to mansions in the sky." Mr. A. Walker gave a few clairvoyant descriptions which were recognised. We hope to have them again. Harvest thanksgiving, Oct. 23. Mr. Williamson will conduct the services.

BRADFORD. Norton Gate.—We held a circle with very good surroundings. Evening, Mrs. Shulver's guides spoke well on "Shall we have any work to do on the other side?" Morning circles October 30, at 11 a.m.

BRIGHOUSE. Oddfellows' Hall.—Mr. Peter Lee in the afternoon related "How and why he became a Spiritualist," which was attentively listened to. Evening: "God's Presence in Nature" was very well handled, and all seemed well pleased. Good audience. We open our New Spiritualist Church, Saturday, Oct. 22, with a meat tea and a Grand Entertainment. Songs, solos, and duets, assisted by a troupe of minstrels. Tea and entertainment, adults 9d., children 6d.; entertainment only 3d. Dancing if time permits. We hope to meet old and new friends in our new undertaking. May harmony and peace prevail.

BURNLEY. Robinson Street.—Afternoon: The inspirers of our friend Mrs. Green gave an excellent address on "The voice of Deity." The naming of the baby girl of Mr. and Mrs. Ingham was very interesting. Evening, the subject "Is Spiritualism unscriptural?" was very ably dealt with. Successful clairvoyance.

BURNLEY. Guy Street.—Miss Cotterill's guides gave excellent discourses on "Whom do you worship?" and "The fruits of Christianity" in a masterly manner, followed by psychometry.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides took questions from the audience which were satisfactorily dealt with. Evening, "Is Spiritualism a Religion?" contrasting the Christians' faith in the future state with the Spiritualists' positive knowledge of it. Psychometry and clairvoyance very good.—James Wilkinson.

GATESHEAD. Team Valley Terrace.—Mr. Wilkinson gave a splendid address to a crowded audience. Mr. Davison, chairman, made a few remarks. Mr. Sinclair gave a reading from *The Two Worlds*.—M. M.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good meeting. Mr. Thomas R. Penman's guides spoke on the "Atonement by the Blood of Jesus," a subject given by a stranger, showing how every one must work out their own salvation. Mr. W. H. Penman's control spoke on the same subject, giving some good advice.—G. C.

HECKMONDRIKE. Blanket Hall.—Miss Harrison's guide gave splendid discourses on "The lines have fallen in pleasant places" and "Ye have a goodly heritage," and "The eye hath not seen nor the ear heard what treasures are laid up in heaven," giving great satisfaction to fair audiences. Excellent clairvoyant descriptions, all recognised but one.—B. Kilburn, sec.

HERWOOD.—Wednesday night: Miss Walker delivered a fine address to a good audience. The numerous expressions of satisfaction clearly showed that those who were absent missed a treat. Successful clairvoyance and psychometry. Sunday, Miss Venables, of Bacup, paid her first visit. Her addresses were well given, with plenty of good matter to think about and cause inquiry. Clairvoyance well recognised.

HOLLINWOOD.—Tuesday: Mrs. Howorth conducted a public circle very satisfactorily to all. Sunday: Mrs. Howorth's guides spoke on "Speak gently to the erring ones" and "Christianity and Spiritualism." Very nice discourses. She gave twelve clairvoyant descriptions, nine recognised. A Federation meeting was held here last Thursday, when a good and attentive audience listened to the invocation by Mrs. J. A. Stansfield, and instructive addresses by Messrs. E. W. Wallis and J. B. Tetlow. Much good was good. Mr. W. H. Wheeler was an efficient chairman.

LANCASTER.—In the absence of Mr. Brown, through the illness of Mrs. Brown, who we trust will soon be restored to health, Mr. Milner proved a good substitute. He addressed the Lyceum children and leaders in the morning, and in the afternoon spoke on "Heaven Revised," showing the results of personal efforts in reading the volume of Nature's laws. Evening: "An hour after death" the experience of one of his guides. His clairvoyance was mostly recognised, several remarkable tests. We expect crowded audiences next Sunday to hear him.

LEEDS. Psychological Hall.—Success still crowns our efforts. Good circle on Saturday, over 30 present. Sunday: Fair audiences. Mrs. Stair discoursed on the "Advantages of Spiritualism," and gave a poem on "Charity." Evening: We had a treat on "The demands of the age." Her inspirers beautifully brought out what to them was a fact that thousands of Christians were far better than their creed, and yet there were thousands of Spiritualists who did not rise to the grandeur of their philosophy, their difficulty being their inability to break away from the surroundings of past training in the orthodox schools of thought. I am pleased to learn that a most interesting and instructive circle has been held this Monday afternoon, over 50 present. There are brilliant victories to be won in the near future. Who will lead the way?

LEEDS. Progressive Hall.—A good day with our esteemed friend Mrs. Menmuir, who gave every satisfaction. Clairvoyance. On Monday she gave delineations of character to a very good audience. On Monday next, Mrs. Levitt will give her services, and devote the time to clairvoyance.—C. Levitt.

LONDON. 311, Camberwell New Road, S.E.—Wednesday and Sunday meetings were fruitful. Several strangers came to listen to the gospel of spirit return, which we desire all to realise. In future at Wednesday evening meetings members will assemble and give forth that which the spirit gives them utterance, and not as hitherto, so we must have all our members do their best, as strangers come to us from all parts. Mr. W. E. Long will not for a few weeks occupy his position as chairman, owing to a throat affection, but we trust he will be with us again shortly.—W. G. Coote, hon. sec.

LONDON. Spiritualist Federation Hall, 395, Edgeware Road.—Mr. Towns gave psychometric readings with success. The members' séance afterwards was the most successful of any we have had, some good physical phenomena being obtained.—A. F. Tindall.

LONDON. Forest Hill, 23, Devonshire Rd.—Oct. 6: Séance by Mr. Coote. Good tests as usual. 9: Mrs. Stanley. Good spiritual addresses on "Come unto me all ye that are weary and I will give you rest."

LONDON. Marylebone, 86, High Street.—Sunday evening: Mr. Horatio Hunt delivered a very interesting discourse on "The Book of Life." The way the speaker dealt with the stupendous questions which the title of the lecture involved was well calculated to give satisfaction to an attentive audience. He was at once as practical and as lucid as possible. Mr. Hunt's inspirational poems on subjects chosen by the audience are alone worth going to hear.—L. H.

LONDON. Winchester Hall, 33, High Street, Peckham.—Rev. Dr. Young fixed the close attention of a large audience for nearly two hours. Such sound, rational ethics as expounded will bear good fruit.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road, Askew Road.—Full meeting. Mr. Hankin in the chair. Mr. Mason delivered a soul-stirring address upon "The Spiritualism of the Bible." Mr. Cable, of Pendleton, followed with excellent psychometrical delineations, nearly all recognised. Several strangers present.

MANCHESTER. Tipping Street.—The controls of our friend Mr. W. Johnson answered questions from the audience at both services in a manner that was thoroughly enjoyed. Public circles Monday, 8 o'clock prompt. Admission 2d. Conductor, Mr. W. Lamb. Cordial invitation to all.—R. D. L., cor. sec.

MANCHESTER. Collyhurst Road.—Miss Gartside's controls spoke on "The unfoldment of life," and "O death, where is thy sting?" the latter having special reference to the passing on of Annie Pollock. Clairvoyance at each service.—J. T.

MANCHESTER. Palmerston Street, Moss Side.—Mrs. Lamb spoke on "If man die shall he live again?" Spiritualism teaches that man does live after death, and can return to communicate. She urged Spiritualists to spread this grand new religion of love, light, and truth, and not sit down contented with the knowledge they had gained. Wednesday night's circles continue to be well attended.—J. B. L.

NELSON. Albert Hall.—Our local medium, Mrs. Heys, gave discourses on "The Spirits' Spheres" and "Spiritualism a religion." Both subjects were ably dealt with, and successful delineations. Crowded audience. Saturday night, over 30 persons present. We thank our Keighley friends for coming amongst us. We will give a hearty welcome to all visitors.

NELSON. Bradley Fold.—Mrs. Johnstone's guide gave splendid discourses on "What does Spiritualism teach?" and "Biblical Christianity," followed by clairvoyance. Very fair audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. W. H. Robinson discoursed ably on "The facts and philosophy of hauntings and ghostly visitations considered," which was very interesting. [*The Daily Leader* gave a half column report of the lecture, which we hope to be able to reproduce shortly.]

NORMANTON.—Afternoon: Mr. George Featherstone's guides gave glorious addresses. "The turning of the tide," and "Is Spiritualism a bane or a blessing?" Many instances were given where Spiritualism has proved a blessing. We cannot adequately describe the discourse in a short report, and would like all the people to come and hear what the spirits have to say while such a talented medium as George Featherstone stands on the Spiritualists' platform. Spiritualism can never die. Mrs. Whiteoak gave clairvoyant descriptions. She has won the hearts of the people. She is so gentle with the sceptics that they are bound to acknowledge the truth although some of them come determined not to do so, even if the truth were given them, just as they say to "try and put Spiritualism down." Mr. Lombard, of Rothwell, was at our meetings yesterday, and wishes me to say that he was very pleased with the services, and perfectly satisfied. He got two tests which were quite true; name also given.—Chas. Illingworth.

NORTHAMPTON.—Oct. 2 and 9: Local friends. Afternoon: Public séances, medium, Mrs. Jacobs, giving every satisfaction to fair audiences. Night: Mrs. Walker spoke with much force and vigour to good and attentive audiences. Very pleased to see friends rally round our local mediums.

NOTTINGHAM. Masonic Hall.—First visit of Miss Jones, of Liverpool. Her addresses were listened to with pleasure by many. Mr. Smith sang in his usual style "The Queen of the Night." Very fine audience at night, room quite full. Some of the best singers in the society have promised to join the proposed choir, more are required to make it efficient, and ladies particularly are invited to join at once.

This is very much needed, and should be carried out without further delay. Members' meeting after evening service on the 23rd for suggestions from those who may see ways in which the society can be still further improved and made successful. All who feel prepared to join as members are earnestly invited to do so before that date.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning: A friend from Foleshill made the meeting interesting. Evening: Harvest thanksgiving service. A good and appropriate address. The display of fruit, etc., was very creditable. We heard of an old member having gone to the other side, Mrs. Beardsley, who used to be a great help to the society.—J. W. B.

OLDHAM. Temple.—Miss Walker gave good clairvoyant tests in circle and short discourse on "Her Mediumship." Evening, a stirring address on "Spiritualism, a Builder and Instructor," and remarkable tests of clairvoyance.—A. S.

OLDHAM. Bartlam Place.—Mr. W. H. Wheeler's discourses on "A Survey of Contemporary Religious Thought," and "Man, Animal, Human and Divine," were delivered in a clear and entertaining manner and attentively followed. Questions were invited.—A. E. L.

OPENSHAW. Granville Hall.—Morning: Conversational meeting with Mr. Johnson, subject, "Is Life Worth Living?" Evening, members gave their experience in Spiritualism. The audience were very much interested, and expressed their desire to have another of the sort soon. Mr. Read's astounding experience is well worthy of publicity. Our old friend Mr. R. A. Brown next Sunday. A special treat is anticipated. W. P.

PENDLETON.—Afternoon: Mr. Hepworth, subject, "Man's Identity and his real Heaven." Evening, "Human Love Undying," both being very well treated. Clairvoyance after the evening's address, all but one being known. Next Sunday is our anniversary. Mrs. Green, speaker. Everybody welcome.—J. M.

ROCHDALE. Water Street. Oct. 2: A very good day with our friend Mr. Dawson, of Leeds, who came in place of Mrs. Beanland, he is a very good speaker and was well received by good audiences. Oct. 3: General meeting of members, which I am glad to say are on the increase. After passing the minutes and accounts we elected our late fin. sec. Mr. C. Johnson, as president. Our cash account is improved. Oct. 9, grand public circles. Mediums and others having correspondence with our society, address, J. W. Bateson, 1, Burritt Street, Grove Street, Rochdale.

SHEFFIELD.—Brother Inman, medium, afternoon and evening. Several subjects taken from the audience and fairly answered.—S. L.

SOUTH SHIELDS. 21, Stevenson St., Westoe.—Wednesday, pleasant and enjoyable evening. Sunday night: Through Mr. J. G. Grey being appointed by the Federation, Mr. J. McKellar's guides kindly gave a splendid address on "What do Spiritualists believe?" proving that Spiritualists recognised that the power to create and a will to do is in all men with the thoughts of God. The philosophy of a Supreme Power and the power of man-the-spirit to return to earth, or ascend to an ever-progressive sphere, was well presented to a very attentive audience.

SOUTH SHIELDS. 16, Cambridge St.—Tuesday: Meeting as usual. Good attendance. Sunday: Mr. Grey's guides gave a stirring address on "Life is real, life is earnest," etc.; very much appreciated by a good audience. A very successful after-meeting. Next Sunday, Mr. J. Hall, of Gateshead.—Cor. sec.

SOWERBY BRIDGE.—Oct. 3: A goodly company met to tea, and an enjoyable evening was spent. The following officers were elected: President, Mr. Joseph Sutcliffe; vice-presidents, Mr. T. Thorp, Mr. James Bottomly, and Mr. Thomas; cor. sec., Mrs. Greenwood; finan. sec., Miss Broadbent; treasurer, Mrs. Robinson; music directors, Mr. Greenwood and Mr. T. Thorp; organist, H. Thorp; all members of the society constitute the committee. A financial statement was read by Mr. A. E. Sutcliffe, which shows we are in the unenviable position of being in debt. Several new members were enrolled, which is a satisfactory issue to the friends. Oct. 9: Mr. and Mrs. Clegg, of Bradford, gave an address, each to a moderate audience.

STOCKPORT.—Mrs. Hyde's sudden illness left us in a very awkward position, from which, however, we were relieved by a friend who spoke on the many conflicting methods adopted for getting nearer to God, and the urgent need of individual effort to ensure salvation. Two readings from *The Two Worlds*, and recognised clairvoyance were given. Our thanks to this friend, and our sympathy for Mrs. Hyde, we desire to have recorded.—T. E.

WAKEFIELD.—The guides of Mrs. Roberts, of Batley, discoursed on themes of spiritual interest, and were listened to attentively and well appreciated. The clairvoyant descriptions were not many, but were made very interesting by going into detail. This is the sort of clairvoyance. We want quality, and that as it were clenching, so that either strangers or non-strangers may go away feeling benefited, and also set thinking that there is some truth in Spiritualism after all the rebuffs it has met with. May she be long spared to us is the earnest wish of all.—A. R. S.

WISBECH.—Harvest festival and anniversary services. Mr. Ward officiated and gave a splendid address on "The giver's gifts the people's need." The speaker said that he was afraid that some people only gave thanks once a year instead of giving thanks every day. Successful clairvoyant delineations, much appreciated by a crowded audience.

RECEIVED LATE.—Cardiff: Lyceum. Largely increased attendance. Excellent harmony. Recitation by Miss F. Dunn. Solo by Miss C. Silby. Mr. J. Miles kindly presented us with a "Spiritual Songster," and Mr. P. Silby placed 5s. in the funds. Miss Phillips at the organ. Birmingham, Oozells Street: Evening, Mrs. Manton, local medium, spoke on "Scepticism," to a large audience. Questions answered, and good clairvoyance given, names also in some cases.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—October 1: Election of officers. Conductors, Mr. Colbeck and Mr. Greenhalgh; guardians, Mr. Chamberlain and Miss Webster; leaders Beacon group, Mr. Colbeck and Mr. Chamberlain; leaders Fountain group, Mr. Greenhalgh and Mr. Firth; treasurer, Mr. Greenhalgh; secretary, Mr. Colbeck. Oct. 9, conductor, Mr. Greenhalgh. Programme well gone through. Reading by Master G. Chamberlain.—J. Colbeck.

BLACKBURN.—Present 70 scholars, 6 officers. English calisthenics and the wand drill gone through in a very creditable manner. Conductor, Mr. M. Brindle.—G. E. H.

HECKMONDWIKE. Blanket Hall St.—Usual programme gone through, led by Miss A. Whitehead. Invocation by Mrs. Styles. Readings, recitations, and songs by scholars, who are progressing. It is hoped unity will continue.—B. K.

HUDDERSFIELD. 3a, Station Street.—A very good session. Present 10 visitors, including Miss Thorpe, speaker for the day, who made very encouraging remarks and gave good advice. Invocation by Mr. Armitage, conductor. Reading by Miss Batty. We hope for a larger attendance next Sunday.—Cor.

HUDDERSFIELD. Brook Street. Open Sessions.—We gave a most creditable display of what our work is, and of what, with development, we shall be able to do in the future. Afternoon, conductor, Mr. Chappell. Present, including scholars and teachers, 32. Three recitations and a solo. Only a short time was allowed Mr. Kitson to give the address, which he used with good effect. Evening, programme much the same, recitations by C. Entwistle, W. Leonard, and a solo "The Lost Chord," by Mrs. Briggs. Closed by Mr. Kitson.—G. H. B.

LIVERPOOL.—The third anniversary proved very successful. Afternoon: A very good programme of songs, solos, recitations, and readings was given by the children. Excellent marching was directed by Mr. Stretton. The platform was beautifully decorated with flowers brought by the children. Evening: The Lyceum officers and children occupied the platform. Songs and solos very well rendered by the children. Conductor's address. Solos by Miss Davis, Miss Nevatt, and Frank Chiswell. Violin solos by Mr. Redhead were highly appreciated. Recitations by Miss Chiswell, Miss Sandham, Harry Keeling, Chris. Nevatt, Ernie Keeling, Maggie Love, and Eva Love. Mr. John Lamont in a most able manner distributed prizes to the scholars who had the best attendance during the last year. A good collection was realised. October 9: Afternoon at 2-45. Usual programme. Conductor's lesson, "Love, Truth, and Wisdom." Marching directed by Mr. Stretton.—E. J. D.

MANCHESTER. Collyhurst.—Attendance 70. Solo by Miss Mosley. Recitations by Mr. Cooling, Emily Pollock, and Lily Crutchley. Mr. Crutchley spoke feelingly on the "passing on" of Annie Pollock, followed by some remarks from the writer. Discussion class. Paper by Mr. Heron on "Hereditry," worthy the attention of all. Continued next Sunday. Come, let us teach each other.—A. H.

MORLEY. Cross Church Street.—Conductor, Miss Bradbury. Invocation by Mr. Bradbury. Usual proceedings gone through in harmony. Miss J. Thewliss and L. Dagget gave readings. Mr. Bradbury took the first group, Mr. Mason the second, and Mr. Robinson the third, and all seemed to enjoy the lessons.

OLDHAM. Bartlam Place.—Oct. 9: Morning, conductor, Miss Halkyard. Programme gone through in a very pleasing manner. Mr. Shaw gave a few remarks on "Why he was a Spiritualist." Closed by Mr. Lawton. Afternoon, fair attendance.—J. H.

OPENSHAW. Granville Hall.—Invocation by Mr. H. B. Boardman. Usual proceedings; very pleasant. Good singing.—W. O., sec.

PENDLETON.—Morning: Recitations by Esther Rimmer and Annie Winder. Afternoon: Recitation by Esther Rimmer. Usual programme all day. We have introduced the violin in our musical department and find it a great improvement.—B. C. N.

STOCKPORT.—A successful session. Recitations and readings by Misses A. Sellers, S. Kenyon, and H. Sellers. Usual programme well gone through, led by Misses Cox and Kenyon, and conducted by Mr. T. Halsall. Messrs. Axon and Halsall were the accompanists. The writer, assisted by a friend, drew out the ideas of the children on "Work and prayer." A refreshing time.—T. E.

PROSPECTIVE ARRANGEMENTS.

A NEW SERVICE OF SONG, entitled "An Angel in Disguise; or, Did He Atone?" written and compiled by Mrs. M. H. Wallis, will shortly appear. The songs and solos have been taken from Mr. Kersey's "Spiritual Songster," and the story will be found to be exceedingly interesting and instructive. Sample copies will be sent as soon as ready, post free for three penny stamps. Address E. W. Wallis, 73A, Corporation Street, Manchester.

BAOUP.—Saturday, Oct. 15, tea party and entertainment. The entertainment will consist of recitations, readings, dialogues, and songs. The Lyceum children will give a cantata, "The White Garland." Friends, rally round. Proceeds towards a new organ. Tea and entertainment, 8d., children, 6d.; meeting only, 3d.

BATLEY.—Oct. 16, Harvest festival. Mrs. Berry, speaker. We hope to have a good gathering of old friends and new. Secretaries and speakers, please note all communications to be addressed to J. Colbeck, cor. sec., 5, Union Street, Batley.

BRADFORD. Little Horton, Spicer Street.—Harvest festival, Oct. 16 and 17. Speaker, Mr. J. Swindlehurst, of Preston. Oct. 16, at 10-45 a.m. (weather permitting), an open-air meeting in front of the room. Subject, "Social Spiritualism." We earnestly ask for the presence of all supporters of our movement. If wet it will be held in the room. At 2-30 "The Story of a Sacrifice," and at 6 p.m. "The World's Desire; a dream, or a reality." Monday, 17, at 7-30, "The Coming Social Revolution." Friends, old and new, hear these lectures. Offerings of plants, fruit, flowers, &c., will be thankfully received at the room on Oct. 15, from 4 to 10 p.m. Oct. 18, social evening and sale of fruit at 7-30. Oct. 23, Mr. Davies and Mr. Parker; 30, Mrs. Berry.

BRADFORD. Walton Street.—Harvest Festival Oct. 30, and fruit banquet on Monday at 7-30.

BRADFORD. Central Association of Spiritualists, Milton Rooms, Westgate.—The committee announce a ham tea at 4-30 on Saturday, Oct. 22. Entertainment at 7 of songs, concertina solos, stump speeches, and readings. Tickets, adults, 9d.; children, 6d.; lyceum scholars, 4d.; entertainment, 4d. Everybody invited to bring their friends.

BRIGHTON. Society will open new rooms in Martin Street, Saturday, October 22, with a meat tea and entertainment. Tickets, 9d.; children 6d.; entertainment, 3d. Mrs. Green, of Heywood, will open the rooms, and give trance addresses, Sunday, Oct. 23. 24, Mrs. Summersgill; 26, Mrs. France; 27, Miss Patefield; 28, Mr. Wainwright; 29, Mrs. Berry. A hearty invitation to old friends and new. Come and help us.—J. Shaw, secretary, Woodland Place, Birds Royd, Rastrick.

BURNLEY. Guy Street.—Oct. 15, knife and fork tea at 4-30 Tickets, 1s.; children, 6d.; entertainment, 3d.

HEYWOOD. Moss Fold.—Oct. 16: E. A. Verity. Afternoon, "How the Rev. Ashcroft obeys Christ's command that ye love one another." Evening, "Mr. Gladstone's sitting with a medium, what he saw, heard, and got." Discussion and questions.

HECKMONDWIRE. Thomas Street.—The ladies announce a Grand Sale of Work and Bazaar on Wednesday, Thursday, and Saturday, Nov. 2, 3, and 5; Wednesday, opened by Mr. S. Wood; Thursday by Mrs. Mercer; Saturday, by Mr. A. Crowther and Mr. T. Hendry, presidents. The room will be richly decorated and will be provided with entertainments each evening by amateurs and others. The Lyceumists will give a grand fairy play, entitled "Little Jessie's Dream." Also the gipsy camp, art gallery, fishing net, post office, and ice cream stall, &c. Admission for the three days: Family season ticket 2s. 6d.; single season ticket 1s. 6d.; first day 1s.; second day 6d.; Saturday 3d. Tea provided each day at 1s. The proceeds are for a new place of our own.—F. Hanson, Clarydon Place, sec.

HUDDERSFIELD. Brook Street.—Oct. 23, Mr. E. W. Wallis, at 2-30 "The Theosophic View of Man," 6-30, "Theosophy from a Spiritualist's standpoint."

HUDDERSFIELD. Brook Street.—Lyceum 10 a.m. Services 2-30 and 6-30. 16, Mr. and Mrs. Hargreaves; 23, Mr. Wallis; 30, Mr. Morse.

IMPORTANT TO LYCEUMS.—For immediate disposal, the dresses, property, and music, for two juvenile cantatas (as given at Lancaster Lyceum); also one or two music books, &c. Cheap bargain for first offer.—A. Bleasdale, 18, Primrose Street, Lancaster. [Advt.]

LEEDS. Psychological Hall.—October 17, Mrs. Beanland, at 8 p.m. Clairvoyance and psychometry.

LONDON. Circle of Truth and Love.—The first sitting under the new arrangement on Sunday, Oct. 16, at 3 p.m., and after that date fortnightly as heretofore. A young medium, whose controls give sound spiritual instruction, has promised to attend. Other mediums will receive a hearty welcome. Any person who wishes to attend for spiritual upliftment will meet with a cordial reception.—Stedfast.

LONDON. Eastbournia Terrace, Town Road, Lower Edmonton.—Mrs. Mason will hold a meeting on Sunday, October 23, at 7. Friends welcome.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Oct. 16, at 7 p.m., Mr. Wyndoe on "Federation." Clairvoyance. Oct. 23: Mrs. Ashton-Bingham on "Spiritual Gifts." Several séance committees are now sitting. Persons wishing to join must first become members. Write to me at the hall. Every Tuesday, at 8 p.m., the hall is open to inquirers.—A. F. Tindall, A.T.C.L., hon sec.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Sunday, Oct. 16, Mr. J. J. Morse, at 6-30, "Spiritual Revelations—their Accords and Di-cords." Chairman, Thos. Everitt, Esq. This will be Mr. Morse's only lecture in London this year.

MACCLESFIELD.—Oct. 16: Anniversary services. Mr. Tetlow.

MANCHESTER.—Mr. and Mrs. Wallis will recommence their reception sésances on Friday, Oct. 14, at 8 p.m. prompt, at 12, Grosvenor Square, Lower Broughton.

MANCHESTER. SPIRITUALISM AND THEOSOPHY.—Debate on Tuesday, October 18, at the Spiritualist's Debating Society, Fountain Street, off Market Street (behind Lewis's). Mr. Wallis will open on "Man, a threefold or a sevenfold being."

MRS. HYDE is seriously unwell, and will be unable to fulfil her engagements for some weeks. Secretaries please accept this notification.

MRS. WALLIS has Dec. 4 and 11 this year unexpectedly vacant, and will be pleased to hear from societies desiring her services.

MRS. J. M. SMITH'S VISIT TO LONDON.—Sunday, Oct. 23: Winchester Hall, at 11 and 7, address and clairvoyance. Friends requiring the services of our esteemed visitor during the week ending 31st, please write to J. T. Audy, Duncannon Street, London, W.C.

NEWCASTLE-ON-TYNE.—Oct. 16, at 6-30, Mr. John G. Grey, "Spiritualism, the emancipator from theological errors and dogmatic fetters." 23: Miss E. E. Wheeldon, of Sheffield. 30: Mr. J. Armitage.

NOTTINGHAM. Masonic Hall.—Oct. 16: Mr. E. W. Wallis, at 10-45, "Are Spiritualists Christians?" 6-30, Questions from the audience. 23 and 24: Mrs. M. H. Wallis. 30 and 31: Mrs. Green.

OLDHAM. Bartlam Place, Horsedge Street.—The Society intend holding a bazaar, and will be thankful to receive donations or gifts until Dec. 1st.—Address, E. A. Wainwright, 7, Edge Lane Road.

OLDHAM. Temple.—The ladies are preparing for a sale of work in November, and ask all who can and would like to help us to buy coupons, 3d. and 6d., the value to be returned at the sale. Gentlemen, your aid is requested. We trust you will open your pockets and buy one or two coupons per week. You will help your own place.

PENDLETON. Cobden Street.—A tea party, at 5 p.m., and concert in aid of the Lyceum, Saturday, October 22. Tickets, 6d. A public circle every Thursday, at 8 prompt. Conductors for the next three months, Mr. and Mrs. Wallis.—J. M.

ROCHDALE. Regent Hall.—Oct 23: Harvest thanksgiving services, Mrs. J. A. Stansfield; 30, Miss Patefield.—G. T. Dearden, sec, 1, Dex St.

ROCHDALE. Regent Hall.—A reply to Rev. T. Ashcroft in the Public Hall Bailees Street, Wednesday, Oct. 19, at 7-45, by Mr. E. W. Wallis, editor of *The Two Worlds*. Chairman, Rev. T. P. Spedding. Collections at the door to defray expenses. Silver collection at the side door to the front seats. Come in hundreds.—G. T. D., sec.

SOWERBY BRIDGE.—A grand miscellaneous entertainment and social, on Monday, at 7-30, Oct. 17. Admission 6d.

THE SPIRITUALISTS' LYCEUM UNION has appointed Mr. A. Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, organising secretary. He will be pleased to hear from and to visit and assist any society who needs help in opening a Lyceum, or any Lyceum whose members are falling off, and so needs a helping hand. All inquiries regarding Lyceum work should be addressed to the above, and will receive prompt attention.

WILL MR. E. G. BIRCH, of Royton, kindly forward his address to the Editor of *The Two Worlds*, and oblige several friends?

THE FIFTH MISSIONARY NUMBER will be ready next week. Can you not spare 1s. to give it a "boom?"

WE ARE REQUESTED TO PUBLISH THE FOLLOWING ANNOUNCEMENT: Theosophists are a peaceful body, but when attacked they are quite capable of taking care of themselves, "*noli me impuni tangere*," and thus it happens that a certain Jesuit priest, Father Clarke, of Manchester, having recently delivered two sermons in that city, presenting a very aggressive attitude, and winding up his peroration by assigning all the members of the society, and the movement included, to the *Devil*, the gage thus thrown down has been accepted by Mrs. Annie Besant, who has decided to give her reply in the form of a public lecture in St. James's Hall, on Tuesday, 25th inst., on "Theosophy and Roman Catholicism." We understand that an invitation has been sent to Father Clarke, who will thus have an opportunity to reply. We anticipate an animated discussion.—F. L. G.

PASSING EVENTS AND COMMENTS.

WILL THE CHAIRMEN at the public meetings do us the favour of recommending *The Two Worlds* to their audiences?

THE SEVERE GALE on Sunday lessened the attendance at most meetings.

SUNDERLAND SOCIETY is making a "forward movement," which will probably attract a large share of public attention. We wish them every success.

MR. J. J. MORSE has been interviewed by the representative of the *Newcastle Leader*, and a very interesting report of the conversation was published in that paper on Oct. 8, which we shall reproduce for the benefit of our readers in our issue for Oct. 28.

TO CORRESPONDENTS.—L. M. Short articles of about a column are always welcome. *Experiences*, accounts of phenomena, healing, dreams, &c., are, when well told and striking, especially valuable.—Dr. E. Colyer. Yours received. Too late for this week.

RECOGNISED AS RELIGIOUS BODIES.—The Burnley Spiritualist societies have been requested to co-operate with the Churches in forwarding resolutions to the magistrates against the granting of music and dancing licences to licensed houses. The circular is signed by three ministers.

PROPAGANDA WORK by the National Federation. The Hon. Sec., Mr. J. B. Tetlow, of 140, Fitzwarren Street, Pendleton, requests that societies desiring assistance during the coming winter for week-night meetings will write to him. The Federation can only act by *direct request of societies* in places where such bodies exist.

THE LABOUR CHURCH HYMN BOOK is a compilation of hymns by John Trevor for the use of Labour Church and other meetings. It contains 88 stirring and religious hymns, neatly printed and paper cover, for 1d., cloth-lined 2d. It is admirably suited to the purpose, and great care has evidently been exercised by judicious selection to secure an elevated tone and a just spirit running through the whole. Mr. Trevor is to be congratulated upon his success. Address Labour Church Institute, Byrom Street, Manchester.

THERE ARE STILL MANY Spiritualists who do not take *The Two Worlds* regularly. They do not know what they miss. We respectfully urge our friendly readers to recommend those they are acquainted with to give an order for "the people's penny spiritual paper" either to their newsagent or the agent connected with the society, so that they will get it every week without fail. If every one did this we should double our sale and treble our usefulness.

THE OCTOBER "LYCEUM BANNER" is very interesting. The letter from Isabella Blyth, reporting that the manifestations of her spirit relatives at the "children's circle" at Daulby Hall, Liverpool, have satisfied her mother and aunt of the reality of spirit return, shows the necessity for holding more sésances and of interesting the children in the actual experiences of spirit communion. A wise and necessary suggestion is made for a "training scheme for workers," which we commend to the earnest consideration of all Lyceum workers. The very important question of the relations between Lyceum and Society comes up for consideration, and should be thoroughly threshed out for the sake of future harmony.

A VOICE FROM THE PAST.—A letter written in 1853, by Mrs. Barrett Browning, has been unearthed and published, which shows that the objections now so frequently urged against the fact of spirit action are as old as the movement, and that psychical researchers are merely retreading the old road taken long ago by their predecessors. Mrs. Browning says: "When the phenomena are attributed, for instance, to a 'second personality, projected unconsciously and attended by an unconscious exercise of volition and clairvoyance,' I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like at whatever expense of kicks against the analogies of God's universe. When all is said, 'Solve the solution,' we have a right to cry. And although, of course, sensible men in general would rather assert that two and three make four than that spirits have access to them, we, women and poets, cannot be expected to admit that two and three make four without certain difficulties and hesitations on our own side." That is it, "Solve the solution." Second personality, etc., etc., are explanations more difficult of comprehension than "the inference of an external spiritual agency." Mrs. Browning's sly hit at the sensible *men* is amusing. "We, women and poets, cannot be expected to admit that two and three make four," is one to the lady. "I, myself, have had scarcely any experiences. The little I had was conclusive to myself; but as my husband doubted and denied through it all, I do not venture to dwell upon it to you. Some persons here, not remarkable except for pure intentions and a reverent spirit, had what they considered very satisfying manifestations during six weeks of steady association last winter. Do you not think if an association of earnest thinkers were to meet regularly, with unity of purpose and reverence of mood, they might attain higher communications? Do you not think they might get at a test to secure them against *personation*, which is the great evil? The Apostle John gives a test, when he has said, 'Try the spirits,' in the 'General Epistle.'" Mrs. Browning's suggestions of an association of earnest thinkers, united in purpose, and of reverent mood, is a good one. Higher *Spiritual* results must occur under such conditions, as has been abundantly proved in many happy circles since the days when she wrote. She recognised that there were difficulties "both sides of the veil," that it was "not intercourse

by miracle," but by development of law, and must necessarily be gradual. She pleaded for patience, and urged Dr. Marston, to whom she wrote, not to throw up the subject because of impatience, advice which is always necessary, unfortunately. We are so apt to wish for immediate success, and so ready to yield to disappointment and grow disgusted where we should persevere. She thought that Swedenborg's philosophy respecting the Spiritual world, as to the state and relations, threw much light on the manifestations; yes, and the phenomena and intelligence communicated have thrown much light upon Swedenborg's experiences, substantiating many of his statements and disproving others. In Mrs. Browning's opinion, Spiritual agency was confounded by the Church of Rome with Satanic agency, "which is more curious than reasonable, I think," and so do we. When will people be willing to learn?

AN INTERESTING series of articles is appearing in *The Pendleton Reporter*, which are well worth reading; they are from the pen of our correspondent "Bronte."

NO REPORTS NEXT WEEK.—As our next issue will be the Fifth Missionary Number, the whole paper will be devoted to special and selected articles suitable for general distribution. No chapter of "SPIRIT GUIDED" will appear until October 28.

VERY GLAD YOUR MISSIONARY NUMBER is so full of *Spiritualism*. It is this which genuine investigators are seeking to know, and I am pleased that the *Two Worlds* sticks so well to the old blessed truths. Yours, in this Divine Truth, C. Hunt.

Mrs. Hart writes:—My baby, George Henry Hart, one year and six weeks old, passed to the higher life on Oct. 7, and was interred at Birch Church, Rusholme, on Oct. 10. [Our friends have our heartfelt sympathy.]

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY.—The first meeting was successfully held on Tuesday last. "Man, a threefold or a sevenfold being" will be the subject of debate next Tuesday, opened by Mr. Wallis. Will chairmen of societies in the district please announce these meetings on Sundays? (See Prospectives.)

UNDER CONDEMNATION is the title of a shilling story for the people by our correspondent, E. Leuty Collins. It relates incidents in the life of certain Roman Catholics, and illustrates the baneful power of the Church of Rome over the lives of its adherents. The story is well written, of thrilling interest, and should have a large sale. It can be had of the author. Address, Fernleigh, St. Dunstan's Road, Dulwich, London.

OUR PAPER has of late been extensively recognised and quoted from by our American contemporaries, and *The Harbinger of Light* for September quotes freely from our columns, and notices the report of the Burnley Conference of the National Federation. We extend greetings and thanks to all our co-workers, and are pleased to find that they think our efforts are worthy of notice. We wish we had more space at command that we might reproduce more of the good things we see in the papers which exchange with us.

The Newcastle Chronicle, advertizing to the admissions made by the parsons, truly says: "A large-hearted, earnest clergyman, in whose preaching and walking a love of his fellowmen is instinctively recognised, need not put sensational headings to the advertisement of his services. When there is something morally, mentally, and spiritually edifying in the pulpit, the pews will not be empty, and that is why our own St. Nicholas' Cathedral is crowded every Sunday night with such grand congregations." Undoubtedly that is true, and it applies to the Spiritual rostrum equally as well. Earnestness, honesty, ability, sincerity, and worth are always admired. Character and capability must go hand in hand.

THE WORLD SEEMS THE POORER for our poet's death. He has been so long a living personality, and is so associated with one's past, that it is hard to realise that Lord Tennyson too has slipped away—"gone from this room into the next"—to use his own graphic words. There is something to me painfully sad in this vanishing of one noted name after another—not even Spiritualism reconciles me to it. I think if J. Bronte were to write a memorial of Tennyson, as of Whittier, it might induce some readers of *The Two Worlds* to make acquaintance with his writings, which are lovely in rhythm and expression, and what is better still, are teachers of pure deeds and gentle manners, and a philosophy which will well repay study.—A. E. F.

MR. STEAD has been interviewed by *The Million* re Spiritualism, and he is reported to have said, "To me Spiritualism is now of vital importance." He thinks it is odd that so many believers in the Bible ignore the existence of good and bad spirits. A clairvoyant described a spirit giving "the description or dress, the minute account of a white scarf or cravat worn, was minutely accurate. The medium could not by any means have known the person she described. More singular still, and a remarkable corroboration of this appearance of a spirit, the same dead person has been described by some half dozen mediums in different parts of the country, the description of the spirit often varying in detail, but always being substantially the same. There was not in any of these instances the slightest suspicion of collusion."

GOOD SUGGESTIONS FROM AN EARNEST SPIRITUALIST.—"I feel impressed to write and encourage friends to try and circulate *The Two Worlds*. I have been successful myself in this manner when making afternoon calls. I have taken a bundle of *The Two Worlds* and left one at each house. In my public meetings I have done the same. This summer, at Blackpool, I held open-air meetings on the sands, not without opposition from my brethren in the 'cloth' (clergymen), but I think they got the worst of the encounter. Many of the people amongst my audience had never heard of *The Two Worlds*, but promised that they would try to get it when they returned to their own homes and read it regularly. Many have written to me from various parts, telling me they have done so, and have thus found out where our meeting-places are, and have attended them and got satisfaction. I am so encouraged by what I have heard that, if spared, I shall go again next year, and take about 2,000 *Two Worlds*, confident that I shall with the help of the angel-world do much good. Twenty-one of my own personal friends have been led to read them and have gained much knowledge. We can be persuasive, but not obtrusive, and I think individual work in this direction may make 'our paper' a success as well as bless humanity.—Yours in the fight, SINGLETON MOSS."

[You have our sincere thanks, friend.]

A DREAM EXPERIENCE.—A young man shot himself in North Shields lately. A witness said: "He never heard the deceased threaten to shoot anybody, and he appeared to be quite right. On Monday morning last, as they were going to the docks to look for a ship, the deceased said he had had a remarkable dream on the previous night. He said he dreamed that he went to the bank and drew £3; that he then bought a revolver and shot himself. Witness simply laughed, and the dream was not thought any more of afterwards. As a matter of fact, however, the deceased did draw £3 from the bank on Wednesday last." The question arises did the dream presage the coming event, or did it affect his mind and cause him to fulfil its details? He was a Roman Catholic, not a Spiritualist.

WE ARE PLEASED to let our readers share with us the gratification of perusing the following testimony to the worth of Col. Bundy from one who has been closely associated with him for years.—"825, West Adams Street, Chicago, Sept. 21, 1892. Mr. E. W. Wallis,—My dear Sir, I write to express appreciation, in behalf of the *Religio-Philosophical Journal*, of your kind editorial expressions in regard to our departed friend, Col. Bundy. He was a man of sterling qualities, whose death is a great loss to the cause which he represented. I knew him intimately, and esteemed him highly for his many admirable qualities of head and heart. I have not the pleasure of personal acquaintance with you, but have for some years been a reader of the paper which you edit, and which has increased in interest for the last few months.—I am, sir, sincerely yours, B. F. UNDERWOOD."

THE SPIRITUALIST LYCEUM UNION PUBLISHING FUND.—The time has come in the march of progress, and the rapid development of "The Children's Progressive Lyceum," when we feel the necessity of a fund to enable the union to publish books, and to keep in stock all requisites for the better convenience and sustentation of Lyceums. It was resolved at the annual conference, held at Liverpool on the 8th of May, 1892, "That as a commencement of a publishing fund £100 be raised, extending over two years. The amounts promised by friends, Lyceums, or societies can be paid quarterly, i.e., if £10 be promised, £1 5s. per quarter; if £5, then 12s. 6d. per quarter, &c. We earnestly solicit the help of all friends. Those who cannot give their pounds, may give their shillings. Many can give 10s. to be paid in four quarterly instalments of 2s. 6d. each, who are unable to make a donation of 10s. Any sum promised, or given, however small, will be gratefully received and duly acknowledged. We ask you to remember this, and help us to the best of your ability. All communications, and post office orders and checks to be made payable to the hon. sec., Alfred Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, Yorkshire. Amounts promised: Mr. Wm. Johnson, Hyde, £5; Mr. H. U. Smedley, Belper, £5; Mr. Alfred Smedley, Belper, £5; Mr. Fred. Smedley, Belper, £5; Sowerby Bridge Lyceum, £5. Amounts received: Aspirant, £10; Mr. Wm. Lennox, Cromford, £1; Mr. Joseph Oliffe, Ossett, 10s.; Mr. Lewis Hall, Jarrow, £1; Mr. J. C. Miles, Cardiff, 10s.; Mr. Wm. Johnson (first instalment), 12s. 6d.; Mr. H. U. Smedley (first instalment), 12s. 6d.; Mr. Alfred Smedley (first instalment), 12s. 6d.; Mr. Fred. Smedley (first instalment), £2 10s.; total, £17 7s. 6d.

"SPIRITUALISM: A WARNING."—A reply to Rev. Stone.—Mr. T. W. Read objects "to Mr. Stone's sermon because it is one continual list of assertions. He assumes to know a great deal about the life beyond, but his words do not warrant the assumption. The title of his sermon places Spiritualism in a false light, as some terrible enemy, demanding a word of warning to the young men of his congregation. Mr. Stone admits the genuineness of the manifestations, and attributes them to Satanic agency. He does not advance a jot of evidence to prove that there is a Satan, neither does he substantiate the assertion that 'his personality' is one of the strongest truths of the Bible. Assertions may do for Mr. Stone, but they will not suffice for reasonable people. Apparently, fair discussion, such as is courted by us, does not suit Mr. Stone. Even those who distributed the announcements of a reply were told that they would be forcibly removed if they did not desist, but such threats were to them of small import. He trips himself up in saying, 'to pry into the invisible is a passion of our fallen nature. Rightly directed, the desire to know is helpful and to be cultivated.' 'Spiritualism, as we know it, is the lust to look into the unseen, the inordinate desire to know the unknown.' Of course, we admit that evil does befall some people in dealing with Spiritualism, when they exercise no discretion, but we do not desire to see the danger exaggerated, it is not greater than in other matters. Persons should desire the truth. Those who suffer make of this sacred and soul-inspiring subject a show, and seek to gain pecuniary benefit. Any attempt to go beyond what is present knowledge the followers and predecessors of Mr. Stone's orthodoxy have described as being of the devil. The treatment Galileo met with is already too well known, and we have not far to seek for the centre from which such bigotry was advanced. What warrants Mr. Stone's assumed infallibility, his limitations of that incomprehensible Divine Power, the evidences of which have been seen by every nation and named and known in various ways, which we call God? Spiritualism does not deny, but seeks to give man a desire rightly to understand that power. On the whole, I contend he has not taken the trouble to find out the real facts of Spiritualism, but has confounded it with Theosophy. He knows (so far as one can judge by what he says) very little of what the teachings are, and forgets that the Divine Power which controls this world, controls myriads of others. Can we believe that Mr. Stone's gospel is the only true one, and that the ancient and present religions of the world are all false? Is it not more probable that they all contain some truth and beauty?"

IN MEMORIAM.

The remains of our little Lyceum scholar, Annie Pollock, were interred on Thursday last, in Phillip's Park cemetery, by Mr. R. A. Brown. Many friends and Lyceum members met at the house. When the coffin was brought out the hymn "She passed in beauty like a rose" was sung, and Mr. Brown gave a short address, explaining to the bystanders that, though we had not conformed to the teachings of the various sects, she would be welcomed in her new home by those who had outstepped the man-made creeds, there to continue the work she left unfinished here. We proceeded in procession to the cemetery, where we sang, and another address closed the ceremony. We thank friends for their sympathy and presence.—A. H.

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