

The Two Worlds.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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CONTENTS.

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| Have Human Beings Ever Been Raised from the Dead? | 553 |
| The Basis of Spiritualism | 554 |
| An Apparition in John Wesley's Time | 555 |
| Spirit Guided; or, Re-united by the Dead—Chapter XVI. | 555 |
| Spiritualism and Christianity | 556 |
| That Magical Letter D..... | 558 |
| Design in Nature | 559 |
| A Visit to the Spirit Land | 559 |
| The People's Letter Box..... | 560 |
| Platform Record | 561 |
| Prospective Arrangements | 563 |
| Passing Events and Comments .. | 563 |

HAVE HUMAN BEINGS EVER BEEN RAISED FROM THE DEAD?

BY THE REV. C. WARE.

SPIRITUALISM is a terrible innovator. Mr. Frederick Cook, in his "Rationale of Spiritualism," one of the most suggestive and instructive publications in the whole literature of Spiritualism, truly says that Spiritualism is not merely Reform, it is REVOLUTION. What a revolution it is effecting in the realm of mind and the world of religious thought! There is a striking analogy between the work and influence of Spiritualism and the construction of a railway. One aim is kept in view, viz., to create, as far as possible, a level and easy track, upon which shall be laid parallel lines of rails that shall be mathematically true and perfect. Everything has to submit to this object. Hills, valleys, rivers, woods, all yield to the ruthless and uncompromising plan. Short work is made of pathetic laments over the despoiling of the beautiful landscape, and the destruction of the splendid scenery, which has excited the æsthetic enthusiasm of generations. We can imagine the snort of contempt with which the magnificent locomotive, if it were a living thing, would regard your cherished romance anent the old stage-coach and other traditional modes of travel. As to the railway itself, it exists for the practical comfort and convenience of the community, and for the facility of transit of people and goods.

Very analogous to this is the relation of this new and glorious movement, known as Modern Spiritualism, to the realm of mind and of spiritual life. Its one great aim is to make known the TRUTH concerning spiritual things, and to give mankind practical knowledge and direction in relation to their higher and immortal life. In doing this, it shows small sympathy with ancient traditions and venerable faiths; it will enter into no compromise whatever with what is false, however long it may have imposed itself upon the human mind as pretended truth.

In regard to this question, "Have human beings ever been raised from the dead?" Spiritualists will at once answer "No!" Such a thing has never been; such a thing cannot be. We mean, of course, the restoration to the physical form of the spirit that has been separated therefrom. The "silver cord" that constitutes the vital link may become attenuated to such an extent as to leave the body apparently dead—really in a comatose or trance state—and to enable the spirit of the person to consciously enter the spirit-spheres, and to travel to immense distances; but this vital link once severed can never be reconnected; decomposition of the body, when once begun, can never be arrested. To say that the Creator could raise a person from the dead is to talk at random; the Creator does not stultify himself. Laws of Nature, with which we are familiar, are subject to the action of other and more subtle laws; but all work consistently and harmoniously, and none of those laws are ever reversed. The evolution of the universe, and of the ultimate purpose of the Infinite, goes steadily on through thousands of ages, subject to no retrogression and no caprice.

At this point we are confronted with a vital article of Christian belief, viz., the testimony of the Bible that Jesus and others "raised the dead." I must observe, at the outset,

that it is not of the slightest use merely to tell Spiritualists that the Bible says this and that. The Bible says a good many things, but how much is fact and how much is fiction will probably take Christians themselves a long time to decide. Spiritualists are accustomed to subject the Bible to the test of that reason and independent judgment which they exercise in relation to all other books and things. Now, as an illustration of the uncertain value of the theory that people were in former days "raised from the dead," we will turn to Acts xx., 9-10, which says that during Paul's long sermon Eutychus went to sleep, fell down from the third loft, and was taken up dead. But what did Paul say? "And Paul went down, and fell on him, and embracing him said, Trouble not yourselves, for his life is in him!" In the face of this, every orthodox preacher informs his audience that Paul raised the young man from the dead! We shall probably be assured that he was dead, but Paul restored him to life; but this only shows the puerile artifices bigots resort to to uphold a theory. Paul simply said, "His life is in him."

Very similar to this act of embracing by Paul was the action of Elijah, 1 Kings, xvii., 19-21, in the case of the child whom his mother thought dead. Elijah laid the child upon his own bed, then stretched himself upon the child and revived it. Now turn to Matt. ix, 24. Of course it is the universal Christian belief that Jesus raised Jairus's daughter from the dead. But, what are the facts? Jesus said, "Give place, for the maid is not dead but sleepeth, and they laughed him to scorn." Of course they did. They were simply the prototypes of the orthodox bigots of all ages, who can only utter scorn and anathema against those who refuse to accept as truth the fictions of orthodox belief. By Paul and Jesus the simple truth was expressed, and they each brought their strong magnetic power to bear for the restoration of their patient to conscious life. This beneficent power is in analogy with the attracting power of the atmospheric air upon water through a vacuum, recalling the patient from their comatose condition. How about Lazarus? John xi, verse 11, Jesus says, "Our friend Lazarus sleepeth, but I go that I may wake him out of his sleep. Of course, I shall be told that he afterwards said: "Lazarus is dead,"* but it is not ours to reconcile the contradiction. Remember that in the case of Jairus's daughter, he said *She is not dead*. Now, in the case of Lazarus, there is every reason to suppose both on a *priori* and a *posteriori* grounds that this was another striking case of suspended animation, or of trance, lasting several days. This phenomenon is only too common in these days, and many, no doubt, have suffered a terrible fate through it. As seership becomes more fully developed, such cases will be discovered and the persons restored, as was the case with Lazarus. I spoke of a *priori* and a *posteriori* evidence in this case. Jesus distinctly said, "Lazarus sleepeth, and I go to awake him." And then Martha said, "By this time he stinketh," &c., which would be the case in those hot countries; and yet there was not the slightest sign of decomposition when he appeared. He simply obeyed the magnetic voice and awoke. If the theory we are combating is still obstinately held, we must remind the orthodox that the burden of proof still rests with them as to the authenticity of the narrative itself. Spiritualists are always willing to accept what is reasonable in these ancient records, but will not accept what they know is contrary to the whole course of nature. There are two solitary cases left, that of the widow of Nain's son, Luke vii., 11-14; and that of Dorcas,

* It is a curious circumstance that the Synoptics do not mention this incident. That John's gospel (so-called) is the least reliable of them all is admitted by all students.—Ed. T. W.

Acts ix. 40. Taking the latter case first, look at the simplicity of the narrative. "Peter kneeled down and prayed, and then turning to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up." Does any one believe she was really dead? How far had she gone, that she should open her eyes immediately she was called? If she had been really dead, Peter might have called long enough before there would have been a response. Magnetic power again recalling the person from the trance state.

In the case of the widow of Nain's son we would like to ask why this is recorded only by Luke? Did the others not think it worth while to mention it, or did they not know of such an occurrence? This makes the story very dubious to begin with.* Then it is remarkable that Jesus came in the nick of time, when they were evidently about to bury the young man prematurely—as we believe, before he was dead. Jesus recalled him from the trance state. This is in accordance with natural law, and with the possibilities of present-day experience.

I think my readers will acknowledge, that in view of the above-named facts and arguments, the theory of "raising the dead" by Jesus, Paul, Peter, &c., is in a very rickety state, and scarcely tenable on any reasonable grounds. Something more than a few dubious cases is necessary to substantiate the theory of human beings ever having been raised from the dead. If Jesus or Paul had gone to a cemetery and had recalled the whole deceased inhabitants thereof to life, there would have a more substantial basis for the doctrine to rest upon. With regard to the "resurrection" of Jesus himself it is sufficient to say that flesh and blood cannot enter the spiritual world, and that *that* "resurrection" was of the same character as will be ours when our earthly life is ended. My only object in writing the above is to elicit the truth, for when we know the truth the truth will make us free.

THE BASIS OF SPIRITUALISM.

By J. E. SMART.

THE natural world is but the ultimate expression of that spiritual world from which, and in which alone, it has life.

I believe that the essential man is a spirit; that spirit is an organised substance, but as different in point of material from what we ordinarily understand by matter, as light or electricity is. The material body is, in the most literal sense, a vesture, and death consequently no interruption of the living man's existence, but simply his extrication from the natural body.

Any person who weighs the consequences of these positions will probably see their practical bearing upon psychical science. When man's spiritual sight is developed by cultivating the latent powers of vision, he is enabled to see things of another life as clearly as things of this life may be seen.

It is evident that external sight depends upon internal vision, and this upon still more internal perception.

The human eye is adapted to receive variations of light and shade. If all were light, or all were shade, the eye could take no impression from either, but, by the modification of light by shade, the eye, through its structure, receives as a lens a true impression of what is presented before it. The impressions so received are, by means of the optic nerves, conveyed to the brain, and the mind becomes conscious of that which is before the eyes, thus the modification of light is the cause of all optic vision. The reason why things of the higher life are not so readily seen is, because of the transparency of spiritual beings and things. Ordinary modification of light and shade is not adapted to their being made visible, but by modifying the light to suit the requisite conditions, or by closing the eyes and by trying to look with the soul-sense rather than by the natural organs, we can cultivate our spiritual sight.

By the above method we shall be enabled to conceive of impressions being made upon the developed nervous tissue, and conveyed to the mind's consciousness, without the aid of the natural eye. This is what is termed spiritual vision.

This is no vague speculation, but real scientific fact, which can be demonstrated by observing and conversing with the blind. Having lost either the sense of sight by the natural eyes, or through the optic nerves not conveying the impressions made upon the *retina* of the eyes, they are led to

cultivate their inner, or soul, sight; and they can and do receive clear and vivid impressions of the nature, form, size, and often the colour of natural things by which they are surrounded. And the only reason why they do not see spiritual things is, because their minds are taken up in looking for natural objects through their spiritual, or soul, sight. But they who possess natural sight, and are at the same time anxious to develop their spiritual vision, must cultivate that latent power of their minds.

To comprehend the things belonging to the spirit world, they must shut up their natural sight and try to exercise the spiritual that lies behind it. Thus, beyond doubt, the instrument of external sight is the eye. The seat of internal vision is the nervous tissues of the brain, immediately above and surrounding the eyebrows.

The cerebro-nervous fluid contained between the arachnoid and the pia-mater (the two inner coverings of the brain, which act as a pad or buffer, protecting it and at the same time containing the properties necessary for the building up and sustaining the nervous tissues of the brain), this cerebro-nervous fluid, almost transparent in nature, and said to be spiritual in its essence, forms a basis upon which spirit beings act. It is the one thing we have in common with spirits, and an influx of this fluid at the seat of external vision forms a surface upon which disembodied spirits operate, and thus is established a means of communion between the natural and the spiritual worlds. Therein too is established a basis of imagination.

The imagination has been thought to be something unreal, but nothing in existence has more reality about it. It is an image of something real being presented to and upon the internal sense of sight, not a phantom or an illusion. The imagination is the soul's eye, and it is through this faculty that immortality and heaven are conceived of and made acceptable to natural reason. Could it be possible for any object to be presented to the mind without such object having a real existence?

The writer was sitting at a developing circle held at the Spiritualist Hall in Bridge Street, Sheffield, quite a stranger to most of the sitters, and a severe sceptic with regard to spiritual manifestations, but when sitting one night, having given myself wholly up to any influence that might be exerted upon me, this is what happened. First, my eyesight failed. I beheld everything through a faint mist, which assumed fantastic shapes. By and by a more defined form appeared, and at last it resolved itself into a white house with a green bank at the back. There were a man and woman standing in front, and so near and natural were they that I could see every motion of their features. Now I thought this was a delusion of the sense of sight, or a trick of the imagination; but while I was trying to explain it away to my own satisfaction one of the other sitters saw the same house, the same people. I knew them to be the same by the description he gave of them, but I never told any one at the time I had seen the same vision. This convinced me that nothing can be presented to the mind but what has a reality about it.

Six months ago it would not have been possible for the writer to have conceived that disembodied spirits visit this earth, but now I am as much convinced of the fact that I shall continue to live after the change we call death as I am that I live at this moment. I shall live for ever. The stars may fade out of heaven, the suns may become dim with age, Nature may shrink and decay, but the immortal soul shall flourish in perpetual youth, clothed in its own principles and dispositions by which its identity will be established.

The human soul, with its capabilities, its faculties and powers—in a word, everything that ever belonged to it—will for ever continue to be. The words "temporal," "transient," "fleeting" ought to be expunged from the dictionaries. Every thought, word, or deed exists for ever in some form or another. No man lives to himself, he could not if he would. The covetous man has a miser for a son. The light woman paves the way of shame for her daughter to travel in. The drunkard infects a whole neighbourhood with his vice. The unclean man poisons the whole workshop with his lecherous imaginings. The swearer finds his little girl or boy, scarcely out of babyhood, uttering bestial oaths and shaping tiny lips in blasphemies which are the common speech of their home. We live in a huge whispering gallery, and our whispers grow louder as they travel from ear to ear. Who can tell how far a word may go? When it has left us it has gone for ever. It has floated away on wings of its own, and we cannot recall it if we would. It has set new thoughts stirring in a thousand

* This is equally applicable to John's account of Lazarus. Luke only reports "things most surely believed among us." Chap. i., v. 1. —Ed. T. W.]

different minds. The word spoken may be forgotten by us, it is remembered by others; dismissed by us, it has leaped into life elsewhere, and, on the threshold of another world, where every idle word is known, the speech of a life rolls back upon the spiritual ear. Just as the phonograph treasures up every delicate inflection of the human voice, and produces it at the will of the operator, so a thousand minds have received the impression of our words, and if they were evil they will share with us the iniquity, but if they were good they will share with us the blessings resulting from them.

Is not human character formed and built up by impressions made upon the mind by influx of thought? Do not thoughts force themselves upon us involuntarily, and it is for us to decide as to those thoughts which we will receive as welcome guests, encourage and cherish, and carry into action. Thoughts, whether they be good or evil, are important factors in forming our real character. Let us be very careful in our choice of associations. Let us examine the influence they have upon us. Let us encourage the higher, the noble, and the good, and as we would that our spirits should become exalted and made fit for the association of good and pure spirits, let us seek for, cherish, and treasure up the exalted influences of thoughts transmitted to us from the spirit world, where noble and exalted spirits are ever seeking with sympathy to encourage us, and so lift us to their own glorious sphere of usefulness and excellence.

AN APPARITION IN JOHN WESLEY'S TIME.

[A kind friend forwarded us the following remarkable narrative which we think will be especially interesting to our readers. He says: "I send you some pages of the *Arminian Magazine* for 1785, which was edited by the late Rev. John Wesley, subsequently altered to the *Wesleyan Methodist Magazine*. I think the report is unique for that age, especially the editorial note at the end of the account." Mediumistic faculties are undoubtedly hereditary. Our mother's name was "Goddard." We wonder if she was a descendant of the Thomas Goddard here referred to. Perhaps it is only a coincidence.]

THOMAS GODDARD, of Marlborough, in the county of Wilts, on the ninth of November, 1674, going to Ogburn, at a stile near the highway, met the apparition of his father-in-law, Edward Avon, who died in May last, having on, to appearance, the same clothes he usually wore when living. When he came near, the apparition said, "Are you afraid?" To which Goddard answered, "I am, thinking on one who is dead whom you are like." To which the apparition replied, "I am he you were thinking of. I am Edward Avon your father-in-law. Come near to me. I will do you no harm." Goddard answered, "I trust in God that you will do me no harm." Then the apparition said, "How does William and Mary?" meaning his son William Avon and Mary his daughter. Then the apparition held out his hand, and in it twenty or thirty shillings in silver, and spake with a loud voice, "Take this money and send it to Sarah; for I shut up my bowels of compassion against her in my lifetime." But Goddard answered, "In the name of Jesus I refuse all such money." Then the apparition said, "I perceive you are afraid. I will meet you another time."

The next night about seven o'clock the apparition opened Goddard's window, and looked him in the face, but said nothing. The night following, as Goddard went into his yard with a candle in his hand, it appeared to him again, but he being afraid ran into his house, and saw it no more then.

Thursday, the 12th, as he came from Chilton, the apparition met him again in the same habit; and standing about eight feet before him in the way, spake to him with a loud voice, "Thomas, bid William Avon take the sword that he had of me, and carry it into the wood, as we go to Alton, for with that sword I did wrong thirty years ago." It further said, "Tell Margaret (meaning his own wife) I desire her to deliver up the money which I gave to Sarah Taylor, the child; but if she will not, tell her I will see her very suddenly—and see that this be done within a twelve month and a day after my decease." Accordingly, Goddard saith, that he paid the twenty shillings to Edward Lawrence of this town, who being now present, remembers he lent Avon that money about twenty years ago, which none knew but himself and his wife, and Avon and his wife, and was never paid it again before now.

Goddard says further, that this very day, by Mr. Major's order, he, with his brother-in-law, William Avon, went with the sword, and laid it down in the copse, near the place the apparition had appointed. Goddard looking back, saw the same apparition, who said to him, "Thomas, take up the sword and follow me." So he took it up and followed the apparition into the copse. Then Goddard laying down the sword upon the ground, the apparition said, "I have a commission not to touch you;" and then it took up the sword, and pointed the end of it into the ground and said, "In this place lies buried the body of him who I murdered in the year 1635, who is now rotten and turned to dust. Whereupon Goddard said, "Why did you commit this murder?" He said, "I took money from the man, who contended with me, and therefore murdered him." Then Goddard asked, "Who was confederate with you?" He said, "None." Then said Goddard, "What would you have me to do?" The apparition said, "Let the world know that I murdered a man, and buried him in this place in the year 1635."

Then the apparition vanished; whereupon Goddard and his brother-in-law, Avon, went away together.

Avon told Goddard that he heard his voice, and understood what he said, and also heard the voice of another distinct from his, but could not understand anything he said, nor see anyone, who being now present affirms the same. And as to Goddard, he not only positively asserts it; but faith, he will make affidavit of the whole whenever required.

But what signifies affidavits. Were a thousand men of the greatest veracity and candour to make affidavits of things of this nature, and were they to do it with their dying breath: such is the infidelity of this generation, that they would not be believed. If ever there was such a thing as the appearance of angels or spirits (which many good Christians of this age think doubtful), everything of this kind, they are sure, is now at an end. Is it not then very remarkable that such should pretend to believe the Bible!

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

BY WALTER EDWARDS.

CHAPTER XVI.

MY STORY CONTINUED.

DURING the time that Dr. Bill and Amy were cruising about in the Scottish waters, Mary was in deep trouble, one of her little charges being somewhat seriously unwell. Maggie, a girl of some ten summers, was rather slender, but full of spirits. She was a precocious child, and had shown signs of a mediumistic sensitiveness of a high order. But outgrowing her strength, she had latterly manifested distressing symptoms of weakness, and had contracted a severe chill, which Mary feared would develop into fever or worse.

One morning, as Maggie lay in bed, she drew Mary down and kissed her, and then exclaimed, "Mary dear, I had such a beautiful dream last night. A lady, who was very much like you, came to my bedside and smiled at me. She held out a bunch of forget-me-nots, and said they were for you. Then she told me to tell you to 'be of good cheer.' Wasn't that just splendid?" Mary's eyes filled with tears, but her load seemed lighter. She did not need to be assured that it was the dear mother who was fulfilling her promise to watch over her. She had grown sufficiently mediumistic to be conscious of her mother's constant care and sustaining influence, and yet it was exceedingly pleasant to have this additional proof of her unfailing affection.

The next evening Mr. Mackinson was requested to examine Maggie, and this diagnosis of his spirit guides enabled them to declare that the child needed rest, fresh air, and quiet. No excitement or brain work. There was no disease, but too much brain action and too rapid development of body. He magnetised her, and put her to sleep.

* * * *

The same evening Mark was restless and excited to a degree, such as he had never experienced before. He had made all arrangements for his next morning's journey to Scotland, but was uneasy and depressed. Truth to tell, he dreaded the ordeal of meeting with Amy, for during the weeks of her absence he had more solitude and leisure, and he had looked into his heart more honestly than he had dared to do before, and he was most unhappy. He knew that he did *not* love Amy as he should do, and he also knew

that the one woman in all the world for him was his first and only love—Mary—and yet he felt he *must* go through with his engagement. He had been a coward before, he would not be doubly a traitor now. Before retiring to rest, however, he decided that he would not marry Amy and keep her in ignorance of the fact that she had not won his first or his fullest love. He would promise her to be true and tender, and try to learn to give her his heart's devotion and be worthy of the gift of her trust and affection. Having decided this, he felt more satisfied, and at a late hour retired to rest, anxious for the morning to come when he might carry out his intentions in an honourable and manly way.

* * * *

Very early on the morning after the gorgeous sunset which Amy and her father witnessed with so much delight, a trading steamer, bound for Norway with goods, slowly made her way down the Clyde, going out with the tide. She had passed Greenock, and the captain had retired to his berth, leaving the first mate in command. She steamed along pleasantly enough through the grey mists which hung about the river and the grand old hills. It was not really dark, although the sun had not yet risen. The officer on the bridge was thinking happily of home, of his mother and sisters, and dreaming of his coming preferment; for he had just passed his examinations, secured the coveted certificate, and expected that on his next voyage he would be captain. The vessel passed one point after another, and now speed was slightly slackened, for she was entering the narrow passage near the Kyles of Bute, where lay the beautiful yacht in which our friends were peacefully sleeping, awaiting the breeze which came not.

Light was slowly spreading o'er the earth. The mists were creeping down the hills, and now lay upon and above the waters to the height of some forty or fifty feet like a filmy but impenetrable veil.

Steadily and surely, with the ceaseless thump, thump, thump of the engine, reminding one of the pulse beats of the human heart, and the whirl of the swiftly revolving screw, the good ship cut her way through the silvery waters, when suddenly a startling cry rang out on the dull morning air, "A boat ahead of us, sir!"

Through a momentary break in the all enshrouding fog the "look-out man" had caught a glimpse of the yacht, and then lost sight of it again.

Once more the veil was stirred, and there, sure enough, lay the boat, within a hundred yards now of the vessel.

"A boat ahead, sir," sang out the man once more, a note of terror in his voice.

All was excitement on board at once. Each man sprang to his post. The signal to "stop" was instantly given by the officer.

"Where is she?" he shouted.

"Dead ahead, sir," came the reply.

"Port your helm," commanded the mate.

"Port it is, sir," promptly replied the wheelman.

The vessel was still forging ahead, owing to the way upon her, and began to answer to the helm.

"Boat ahoy," called the look-out man.

Up sprang the sailor on the yacht, and ran to the helm. Dr. Bill, aroused from his slumbers and alarmed by the shouts, rushed on deck immediately, followed by the owner of the yacht. They were horrified at the danger which threatened them, as the steamer loomed before them out of the mist. At first they thought the boat would escape, the steamer was slowly sheering off. Unfortunately, however, the captain of the steamer, who had been awakened by the disturbance, had rushed from his berth and taken his stand on "the bridge." He hastily gave orders the exact opposite of those given by the mate.

The helmsman obeyed, as he was bound to do. The mate could say nothing, because his superior was in command; in fact, he had left the bridge to run to assist the man at the wheel. The distance rapidly decreased, and the steamer, swinging round in response to the helm, bore right down upon the unfortunate yacht.

When it was too late to change, the captain discovered his error. He countermanded his orders, and rushed to the side of the vessel, where he saw to his horror that the bow of his boat struck the yacht amidships and literally cut her in two.

"Throw out some ropes, cut away the life-boat," he yelled; and while he did so the broken yacht disappeared beneath the waters.

(To be continued. Commenced in No. 246.)

SPIRITUALISM AND CHRISTIANITY.

THE writer has repeatedly said that Spiritualism should not ask for the patronage of Christianity, and that if its principles are true they should be defended on every side and at all hazards. I have read extracts from a Christian writer who is, I understand, a Roman Catholic, which proves to my mind that the opinion formed by me is not an erroneous one. It is hardly credible that any one in this enlightened age could be so grossly ignorant of spiritual philosophy and teachings, which we regard as the greatest and most momentous truths ever presented to the world. Here is a specimen of the language used by this man when referring to Spiritualism. "Lying spirits, whose account of themselves is incompatible with the teaching of the Church and Holy Scripture. It justifies us in concluding on this ground alone that they are emissaries of the father of lies, whose one and only object in their intercourse with us is to drag down the souls of their dupes to hell." Some readers of these offensive statements might be disposed to ask if it was by mutual attraction and close relationship with the spirit of evil that he obtained his information. This Christian, with a superciliousness worthy of a cynic, misrepresents Spiritualism in a paroxysm of rudeness which is degrading and deplorable. Spiritualists can pity his undignified attitude when he sends forth the rancour of his creed from the dark chambers of his heart. Whenever one calumniator has been answered and silenced another comes forward to do battle for the vanquished.

The Christian hatred of Spiritualism, with the exception of a small number of intelligent people, appears to have a vitality as enduring as the offspring of a certain mollusc, which cannot even be destroyed when burned in a furnace.

When will this intolerant spirit cease insulting those who unfold to us the flowers of the spiritual universe? Some Christians who think they are advancing the cause of truth by their defence of what they call "the Church," will meet with a sad disappointment after Charon has given them their last row over the Styx, when they discover that until they have unlearned a great deal of the church mummery of this world they will probably have to take an inferior place among the countless hosts of the departed. We shall not be unmindful of the fact that there are *some* respectable Christians, and for their sake we shall speak in moderation. There never was a greater caricature of Spiritualism put forth than the assumption that the intercourse of spirits is for the purpose of dragging down the souls of their dupes to hell, because, repeatedly, spirits have requested intercession by prayer in order to promote their spiritual progression.

One would imagine that Spiritualism should be referred to in respectful language, if only for this reason, that for years Materialism wrapped in a garment of molecules has gone abroad like a boasting Hector despising and defying the armies of the living God, but when Christianity ignominiously failed in the contest, Spiritualism buckled on its armour and prostrated the blustering Goliath. Spiritualism has demolished Materialism as Christianity could never do, but, if we are to judge the Christian Church by the deportment of some of her adherents, she is as ungrateful as her doctrines are equivocal. Some Christians are very dexterous in propagating evil reports of Spiritualism by an appeal to "Holy Scripture," forgetting that the ingenuity of man could not make "Holy Scripture" consistent; this may possibly account for the Christian Church having had recourse to the mausoleums of Pagan superstition for her rites and ceremonies. A lamentable phase of the present religious system is the narrow minded prejudice of some people in assuming that no truth concerning the spiritual universe can exist apart from the teachings of the Bible.

A short time ago I accompanied a Christadelphian in a tramcar from Birmingham. I understand that Christadelphians believe that when a man dies he has no conscious existence until "the resurrection of the dead," whatever that may mean. The writer said to this gentleman, "What do you Christadelphians believe now since scientists like Wallace and Crookes, and other credible witnesses, have given overwhelming proof of the return of spirits to our earth?" His reply was "We believe what the Bible says." O, thou Christian Bible, how great are thy imperfections in equivocal teachings! What a deplorable spectacle it is to have doctrines which make an aged man, who walks about with the measured tread of the churchyard, believe that when he dies he will hibernate in a state of unconsciousness, it may be for millennia after millennia! It is an undeniable fact

that a pure stream cannot flow from a corrupt source, neither can pure spiritual thought flow from corrupt teachings. To hear the false accusations brought against Spiritualism by an appeal to "Holy Scripture," when there is such a diversity of opinion about its meaning, each Christian interpreting it according to his parental training and education, is almost a sufficient reason to make the destroying angel unloose the chariots of death. The assertion that Scripture is the only expositor of the character and nature of the unseen universe is a fallacy which deceives the ignorant, prevents them from obtaining a true knowledge of spiritual environment, retards their advancement after death, and is, like the fabled vampire, soothing to sleep by fanning with its wings, while it sucks the life's blood of its victim. We have no doubt whatever that the time is approaching when the Christian Church will be elevated to an exalted Spiritualism, and the working of righteousness substituted for meaningless ceremonies and an effete orthodoxy.

A Christian minister, who read my last article in *The Two Worlds*, wrote to me and said that Spiritualism has no philosophy. The philosophy of Spiritualistic seers unfolds the origin and destiny of man, conveys exhortations for his spiritual welfare here and hereafter; communicates to us the immensity of intellectual employments and merciful works of dwellers in higher spirit spheres; discloses to the thoughtful student magnificent conceptions of aroal worlds, from zenith to nadir of the heavens; reveals celestial arcana from the life-scroll of immortality shining with the effulgence of God; and in conveying knowledge of the unseen universe through an endless vista immeasurably transcends the teachings of Christianity. The Old Testament has only a faint glimmer of a continuity of life after death, and the New Testament has also but an imperfect knowledge of immortality. It follows then that Scripture writings are valueless to give us information of the mansions in the skies. Some think that it is of no importance to obtain knowledge of the spirit world, but this is a great mistake, because no earthly acquirement can elevate a man to the dignity of celestial thought like the consciousness of the realities of his transcendent spiritual greatness.

The writings of seers who have had their inner sight unsealed by spiritual euphrasia, contain immense stores of knowledge beneficial to mankind, but, alas! the orthodox, who are still wandering in spiritual darkness, refuse to acknowledge their merits.

It is true that many parts of the Bible inculcate good moral precepts of great intrinsic value, which should be carefully preserved and the other crude writings destroyed. We would suggest that everything of an ennobling tendency should be extracted and bound up with similar quotations from the Bibles of other nations, and then we should have a Bible worthy of man and Deity, whereas our present one is discreditable to both. Instead of saying Christianity has a philosophy, it would be more correct to say that it has a scholasticism, with sects and sections of sects, in marked confusion, and a Bible like a kaleidoscope. Every turn it gets there is a fresh presentation to prove anything, from the Salvation Army up to the so-called "stately mother church," which forbids the use of reason and casts a withering blight over the smouldering wrecks of Christendom.

If slaying and persecution through tears of blood and violation of laws, both human and divine, be a philosophy, then verily the Christian Church through the dark shadows of the past has a philosophy which is unequalled and unapproachable. Christians who cast aspersions broadcast must not be surprised if we refuse to waste our time in thinking out flowery phrases to address them. Some followers of the Nazarene have their minds so distorted in religious matters that it is useless to attempt to reason with them; the only way to keep them in restraint is to demonstrate that others are more skilful swordsmen than they. We warn all whom it may concern to be careful how they insult Spiritualism, lest Spiritualists should capture their artillery and turn it upon them with unerring precision. The most unobservant cannot fail to notice that master minds of this age are on the side of Spiritualism, but we search in vain for a mental fabric of exalted intellect among the orthodox.

If any one asked what Christianity has done for the elevation of humanity, morally, my reply would be that it has been in existence nearly nineteen centuries, and the appalling magnitude of wretchedness, swindling, brutality, and murder in Christendom is a proof of its worthlessness in civilising mankind. It can never be successful while the various sects dispute about the supremacy of Catholicism,

conformity, nonconformity, and erect barriers of social exclusiveness.

If Christian teachers want to reap a harvest of righteousness they should go among the workers, whose industry, often under most unfavourable circumstances, procures us the comforts of life, and show by their actions that there are real friendships of brotherhood, and hearts that deeply sympathise with those who have to perform the disagreeable duties of life. I have often noticed that when accidents occur on the highway the first who rush to the rescue are working men. Actions like these are more likely to be recorded on the tablets of immortality than many Christian inanities practised in churches. If Christianity is to have a civilising influence it must teach that good actions and principles are infinitely superior to creeds and dogmas.

For years the doctrines of the Christian Church were framed so as to misrepresent the character of the Creator, and had it not been for Swedenborg and other seers we venture to affirm that they might still be existing unmodified in their pristine barbarism. Thinkers might well be overwhelmed with astonishment that any educated person in this or any other age could have advocated the doctrine of the atonement. This doctrine alone will ever convict the councils of the Church as being responsible for false teaching, out of harmony with the principles of justice. While the moral malaria of a vicarious atonement poisons the spiritual atmosphere with its offensive odour, students of spiritual philosophy should keep censuring it until it is dead and buried, with a *hic jacet* written on its tomb. On the other hand Spiritualism teaches the great truth that there are suffering and remorse in the form of corrective punishment for evil actions, and that the only effectual sacrifice in this world or any other for the purification of the impure is the sacrifice of self by doing good to others, acting justly, loving mercy, and walking humbly with our God.

It would be much more profitable for some Christians if they were to read the literature of Spiritualistic seers instead of casting aspersions on Spiritualism. Some might object to Spiritualism on account of its humble origin, but truth is eternal, and whether it is conveyed through peasant or king its value remains unaltered, neither does it matter from what source Spiritualism may have come so long as its principles are built on the foundation of immortal truth. The teachings of Spiritualism are more in harmony with the mind of the writer than any other, but the only religion he believes in is one which will embrace universal humanity, broad as the countless worlds in the star-girt universe, deep as the profoundest depths of human sympathy, and high as the heavens where dwelleth the Father of all.

The writer has not yet reached his fifth decade, and during his time he has noticed that the foundation of the Christian church has become unstable by the ceaseless roll of the resistless waves of truth. Nor shall we relinquish our efforts in thundering at her gates until we disrobe her of the cumbrous misfitting garments of pagan superstition; demolish the unreasonable assumption of subsidiary gods in trinity; compel her, by the innate forces of truth to arise triumphant above the errors and imperfections of her dark history; teach her to proclaim broadcast that the departed can return to reveal the life-scroll of the spiritual universe; instruct her to make it known to all her adherents that a spiritual body is not a fortuitous environment bestowed by a supernatural agency in the distant future, but indestructible essences elaborated from the physical body at death by a spiritual law; that the resurrection of the material is a theological figment engendered in the dark chambers of ignorance; that until she arises in exalted dignity from the thralldom of doctrines which have fettered the intellect and retarded man's spiritual development, she will be like a mariner without chart, compass, or beacon light, in a starless sea, vainly endeavouring to sail to the destined place, with passengers who trusted in him for guidance. PRO BONO PUBLICO.

SPIRITUAL EXPERIENCES AND TESTIMONIES.

NEXT week we shall commence a series of discourses by Mr. Jas. Robertson, of Glasgow, recently delivered by him to the Glasgow Association of Spiritualists. They are exceptionally interesting, showing much research, and setting forth the great facts of spirit manifestations in a most attractive form. We heartily recommend our readers to put the issues of *The Two Worlds* containing these discourses into the hands of intelligent and thoughtful people; they cannot fail to be favourably impressed.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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THAT MAGICAL LETTER D.

DOUBT, DENIAL, DESIRE, DELUSION, DEVIL, DANGER, DEATH, DESTINY, AND DELIGHT: AN ALLEGORY.

DEATH had claimed for his own a dearly-loved child, and had laid low in the dust the high hopes of the parents. Hitherto they had firmly believed, or rather believed that they believed, the usual orthodox dogmas of the Churches, but now they experienced unusual pangs of fear and despair. Their faith had received a disastrous blow, and the uncertainty as to the fate of their darling filled them with dread. After death, what? Dark DOUBTS spread like clouds across their mental sky and quenched the star of hope. They sought counsel and advice from students of nature, only to hear materialistic DENIALS of spiritual existence by philosophers and savants. The chill winds of death's winter seemed to pierce them through, and the spectres that haunt the valley of shadow hung over them in triumph as they vainly groped for light until, faint and fearful, they wellnigh abandoned hope.

But there was that within them which would not be denied. Though sense, science, and seeming combined to declare "the dead shall rise no more, their light has gone out," "there is neither knowledge nor device in the grave," "the dead know not anything," "neither shall they continue to be," still, Love demanded its fulfilment and would not be comforted. Thus DESIRE prompted them, and they set forth in search of the land of light and love.

As they journeyed they passed beneath the threatening cliffs and crags which overhung their way, and came out into a fair green valley. Before them stretched a path which gradually ascended the hillside and was lost to their gaze in the distance, but it appeared to continue to ascend, and gave promise of enabling them to reach the open country beyond. They enquired of a stripling as to whether their surmise that it would lead them into the great world beyond was correct, and while he assured them that it would, a bystander rudely interrupted and declared that there was no such road. It was a mere "mirage, a DELUSION. There was no way of reaching the country beyond, for the simple reason that no such country existed." The youth protested that it was "quite true that a fertile world was spread out beyond the hills which encircled the valley, because, occasionally visitors from that land had been seen—indeed he had spoken with them." Thereupon the stranger contemptuously pushed him aside for "a fool and a madman," and urged the wayfarers "not to be deluded by such irresponsible chatter of a brainless, beardless boy."

While this altercation was in process our sad-hearted pilgrims felt kindly disposed to the frank-faced and manly youth, and a feeling of aversion took possession of them towards the assertive and intrusive stranger; but, before they could quite decide what course to pursue, a venerable-looking individual, in a persuasive tone of voice, declared, "It is most certainly true that there is a fair and beauteous land beyond these peaks of sleep and silence which surround us, but *that* is not the road to it. Give no heed to the lad; he *means* well, but is indeed deluded and would direct you to your destruction. The visitants to whom he refers belong to a race of enemies, adversaries of our kind, servants of a false prophet; be guided by *me*, and I will show you the only true way."

At first, the wayfarers were inclined to heed the voice of this seeming sage, whose soft spoken words appeared fair, but on looking upon the open features and into the clear eyes of the youth, they elected to trust him. On making this decision manifest, the demeanour of the aged man changed, and harsh and strident tones, bitter words of denunciation fell upon their ears. He declared that they

were "of their father the DEVIL, deceived and entrapped by DEVILS," and he and the first bystander sought to slay the brave boy who proudly raised his head and strode past them. But the way was barred, ere he had taken many steps, by another, who addressed these weary-hearted wanderers thus: "Seek ye to reach the land of wisdom? Would ye walk the path of attainment? Know then that the way is hard and rough, many DANGERS beset you from beast of prey and spectral shades. Give no heed to the assurances of this youth; prepare for conflict and cast out from thy nature all desire, all personal feeling, all emotion and affection, for only by the sacrifice of these, only by pure intellect and conquest of the lower self can you reach the heights at last." "But," answered they whose hearts were sore from grief, "We long for re-union with our own. We hope to meet again those who have gone from us beyond the valley. We desire to live in peace and joy in the companionship with our departed, and *with* them continue our course until we stand in the presence of the All Wise."

"So you can and shall," exclaimed the youth eagerly. "Even now they stand by your side. I see a young child smiling upon you and beckoning you on, he cries, 'Father, mother, I love you still and am preparing a home for you.'"

"Pooh! nonsense," exclaimed the one who stayed their progress. "He knows not of what he is talking. There is no child there, 'tis merely the thought-form projected from your own brain. There is no world beyond, such as ye dream of. It is all a dream—a delusion—your child was *not* your child, merely a temporary personal form of some soul returning here for a time; he has now gone back to Maya, the land of illusion, to dream until he returns here again to awaken and gain more experience as the offspring of some other parents—perhaps the great great grandchild of your daughter's child. Be not misled by this foolish boy, he lacks years and discretion; listen to the voice of antiquity and avoid the DANGERS he counsels you to run; trust to me, let *me* teach you the *hidden wisdom*; let me guide your steps, direct your thoughts, instruct your minds, warn and lead you into Maya at last, that you may cease your foolish repining and abandon your childish affection and limited love, and return from dreamland—Devachan—to this earth to perfect your character 2,000 years from now."

This prospect seemed no more inviting to our path-seekers than the utterances of the would-be guides, who had already sought to dictate the course they were to pursue; neither were they charmed by the cold and somewhat supercilious manner of the man, his assumption of superiority and dignity not commending him to their confidence. They turned with relief to the stalwart youth, whose eyes were flashing with indignation, and yet around whose lips a smile was playing. Addressing them, he said: "Strangers—or friends rather, you shall elect for yourselves. I boldly affirm that the path you see before you leads into the world you seek. I have seen that world; I have in spirit *been* there. Many of its people visit this valley, but the mists around our people hide them from view. I know this, but I do not ask you to believe me; I do not ask you to let me guide you or instruct you. You shall *prove* the truth of what I say. It is somewhat difficult, I grant you. There *are* some dangers, but they are not more than beset every path of knowledge. There need be no mystery, everything may be learned openly. I will help you if you wish, but you must walk the path yourselves. Will you try to discover the home? Will you open your eyes to see your boy? Will you listen to his voice? Fear hath torment; mystery and superstition have ever gone hand in hand. Will you be led into *hidden* ways, abandon your liberty, be frightened by threats, and be shut up in this valley because you are too weak to go forward and prove the truth of life immortal and love undying? It is for you to decide."

They thought for a while, and then declared: "We will not be deterred by those who cry '*Delusion, Devil, Danger!*' Our intuitions declare that life *must* be immortal and progressive; our hearts affirm that love lasts through all eternity. We will walk the path of knowledge and spiritual development, and learn as we go the lessons which life can teach."

The young man was content, and our pilgrims soon found that they were attended by loving ministering spirits, who aided, guided, and comforted them. The clouds rolled away, the star of hope shone forth, only to pale before the sun of knowledge which illumined their way. Cheerful, brave, affectionate, and united in sympathy and love, they travelled on, happy in each other's companionship until the veil of

Death enveloped them, and they stood at last face to face with their heart's beloved, surrounded by hosts of glad-hearted and happy-faced friends who welcomed them home to the Morning Land of Light and Beauty where they now dwell, and are ascending step by step by effort, experience (and most of all by loving thoughtfulness, and sympathetic service for the good of others), towards the sacred heights of conscious at-one-ment with the all-loving Father and Mother God.

DESIGN IN NATURE.

IF Nature has not had, has not now, a designer, then "natural law" is not, the term has no meaning. Intelligence cannot have an existence, and vice and virtue are but simple idle fancies, or, there is a Supreme Principle of Justice. But, how *can* there be, if there is no designer? How can we suppose a law of evolution? If Nature progresses, it is because it has been so designed: if it has not, then, why does it not result in chaos? Tell me, what is conscience but a human weakness, if man's faculties have not had a designer? Might is right, or rather right hath no existence; that which *can* rule *will*—we cannot say it should do. There is no concession, nor is there compulsion, merely a jumble. Things are as they happen, if there is neither design nor designer.

Man hath no intentions, or he is unlike Nature, of which he is a piece. Whence comes his reflection? If he is a designer, whence cometh his power? There is design in Nature—then a Great Designer. Man is a designer who, for a short season, designs as a genius, then exits. Ah! whither? If the dissolution of the body ends him, he has been a victim either of chance or the Great Designer, for his life was futile if not spent in virtue, and if he was moral, he ne'er met with justice. How *shall* he receive justice if he cease to exist? He was but a fool to lead a life of goodness; suffering privation for the sake of virtue, which doth not exist unless there be Supreme Justice. Justice cannot be meted in this world of mortals. Man must then continue to be in existence, if he must receive the justice to which he is entitled, and which God must give if He would deal justly; if not, then He is not worthy of our homage; virtue's non-existent; life is without meaning; then there is no designing—there is no designer. Nature is deceptive; we are all deceivers; let us live like beasts—eat, and drink, and perish; get all that we can out of one another; smother all our thoughts of justice, love and virtue, they are all delusions; let us be like monkeys, then we may be happy. But, h'm, of course, perhaps so, we may, or we may not, but, we *cannot* be monkeys, we *believe* in justice. We *believe* that God is: that He will requite us, that we shall continue to exist and evolve in wisdom and virtue, therefore we endeavour to discharge the duty which devolves upon us through our faith in God.

JAMES RIDING.

186, Morris Green Lane, Daubhill, Bolton.

A VISIT TO THE SPIRIT-LAND.

I THOUGHT I was going through the most beautiful green meadows and ferneries I ever saw; passing on a little farther, I came to a running stream of translucent water, over which I seemed to float, or was lifted, as I crossed without any effort of my own. On reaching the other side I was surprised to meet many friends whom I knew in earth-life, and among them was my own dear mother. She took hold of my hand, and led me into a long white passage built of marble of the purest white. When we reached the end we came to a door, and, opening it, walked into a very large room, where I saw a great number of friends sitting in a circle. All the seats were occupied, with the exception of two—one for my mother, the other for myself. When the circle was complete my spirit friends gave me the most beautiful advice; also instructions with regard to my mediumship. Among other things, they told me to be careful not to sit in circles with sitters who I thought would do me any harm; and never to feel discouraged at anything I might hear said about mediums, because there are some people who are never satisfied, whatever proof they may get from the spirit world. They also advised me to work on, and work ever for the dear ones who had gone home before me. After that, they all came forward and shook hands with me, and thanked me for the good I had done them whilst on the earth plane.

There was one spirit that I remember well, she was the daughter of an old lady whom I was fortunate enough to save from being killed by a horse. The thanks I received from so pure a spirit gave me exquisite pleasure. Then the time seemed to have come for me to return, and they all understood so, for every one shook hands with me, and told me I was never alone, but always had a number of good spirits around me. Then my dear mother took hold of my hand, and led me through the room where we had been sitting, into the passage again. We came on and on, till at last we reached the end. When we arrived there, a very old friend greeted me. She gave me a bunch of lovely flowers to show the great love she still had for me. (This was what she was in the habit of doing when on the earth, as she knew I was very fond of flowers.) My mother then led me to the stream that I had previously crossed. She kissed me good-bye, and waved her hand in token of parting. I was again lifted across; and when I turned round to take another look at her dear face, to my surprise, I found she had gone. I now felt bound to hurry on, and as I was crossing the green meadows, in quickening my pace, I caught my foot against a stone and fell. This brought me back, as it were, to life; and, I must confess, that at first, and for a little while, I experienced a feeling of dissatisfaction with my earthly surroundings, after being in such a beautiful place. Everything there looked so pure and inviting, that no one, it seems to me, ought to feel afraid to die, when there is such a lovely home awaiting them.

SARAH BILLINGSBY.

WILLIAM HOWITT once wrote: "I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits by laying a pencil and paper in the middle of the floor, and very good sense written too. I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons very often, in clairvoyant trances, entering into communication with the dead, of whom they have known nothing, and giving those who had known them the most living description of them, as well as messages from them. And to put the matter at rest, whether they are actual spirits who make these communications, though not clairvoyant myself, I have tested two ladies who from childhood have professed, in their normal state, to see spirits, and have always found that they could prove what they asserted beyond doubt. One of these, the first time that she was in our house, said that she saw the spirit of a young man, and described his dress and person, which corresponded so exactly with the gentleman who had occupied the house before us, that we all instantly recognised it. On another occasion we showed her several portraits—amongst them that of the young man whose spirit, according to her description, she seemed to have seen—but without making any remark. The moment she saw this portrait she said, 'That is the young man that I saw when here before.' In a dozen other ways I have seen her prove the reality of her assertions; besides that, she is a person of a most truthful character. She is the same lady who saw the apparition of Captain Wheatcroft the day he was killed at Lucknow, and was told by him that he was just killed there, though she never knew him before. On the same day Captain Wheatcroft's wife, in a distant town, saw the same apparition, these ladies being unacquainted with each other. The fact, well known to us and all her circle of friends, is related by Mr. Dale Owen in his 'Footfalls on the Boundary of Another World.' The other lady, a very extraordinary medium, saw the spirits at the old house at Ramhurst, mentioned also by Mr. Owen, and that when no one in the place knew that such person had lived there, for they had lived there only in the reign of Queen Anne or George I. Now, it is idle talking of odyle force in the face of facts like these, which are occurring all over America, and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. In Greece, Plato, Socrates, Pythagoras, and hundreds of others asserted this spirit-action. In Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea and amongst the most eminent Fathers of the Church, the leading minds of every age but this have but one voice on the subject. It is the last, vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the century past, seize so eagerly on the odyle as their forlorn hope." [To which we may add, thought transference, telepathy, and all the rest of the terms invented to evade the inevitable conclusion that spirit people return to earth.]

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.]

MRS. GREEN'S VISIT TO LONDON. REMARKABLE CLAIRVOYANCE.

DEAR SIR,—I think a short account of Mrs. Green's mediumship as it came under my observation, will be interesting to your readers. We first met Mrs. Green, of Heywood, on the occasion of our visit to Cardiff, and found, added to a quiet unassuming demeanour, some remarkable spiritual gifts, namely, inspirational and trance speaking, with the rare and most valuable endowments of clairvoyance and clair-audience. Believing it would be a great treat to London Spiritualists to hear such a highly gifted lady, on our return to London I lost no time, and made arrangements with the Marylebone Society for her to lecture there on October 31 and November 6, to the great delight of overcrowded audiences. Here let me, as president of the society, on behalf of myself and colleagues, express my regret that so many had to leave, unable to gain an entrance to the hall. Mrs. Green having consented to speak for the Marylebone Society next year, we hope a larger hall will be secured. Mrs. Green is well known to the societies in the provinces, and always draws large and attentive audiences. You ask, "What is the secret of her success as a public medium?" I will tell you, for I know from a long and regretful experience that we have been unable to meet, as private mediums, the wants and wishes of thousands who have applied to us to know of a certainty if their beloved ones really still continued to exist. Now, where a private medium fails to meet all the claims made upon her, a public medium, such as Mrs. Green, supplies the lack to a large extent. Her descriptions of persons who had left this world were about forty, and at least thirty were recognised by their friends. She is very clear in her description of these invisible beings, not only giving the general characteristics and also what relation, but also a minute description of the hair, eyes, beard, and the complexion; the sort and colour of the clothes they wore in earth-life, and many other particulars, also about the age they died, and what particular disease or accident was the cause of their passing on, and about the time of their departure. Two illustrations, which were given in our house to our friends, must suffice. The brother of a lady, who was present, was for some time anxious Mrs. Green should make the fact known to his sister; she did so, and gave a minute description, also saying, "I fear he was shot." "I see him falling." The lady said it was quite right, he was shot in the Franco-German war. Again, the daughter of an old friend was suddenly and strongly impressed to come to London; she arrived at our house the same time as Mrs. Green, who, during the evening, said to the young lady, "I see a tall man standing beside you with his hand upon your shoulder; his hair is dark, and combed back over the head," etc., etc. "I should think he is your father; now, I see your mother, standing on this side; she is a little taller than yourself—fair, light hair, a full grey eye, a little streaky red colour in her cheeks. I see two rings on her finger—wedding ring and keeper; now, I see another ring, it has a bright stone in it, I should think it is a diamond by the rays of light coming from it." Now comes the most remarkable part. Miss Gale held up her hand, and said, "Is that it?" "Yes," said Mrs. Green, "that is the ring your mother is wearing on her finger." The ring was taken from her mother's finger after her death, and placed on Lily's. To the novice it may appear strange that the same ring can exist in two states at one and the same time, but Swedenborg gives many instances of things actually appearing or being produced in the spiritual world. John Watt has (when speaking of Mrs. Everitt's rings, which spirits have taken at different times) said, "We have the spiritual part, or essence of the ring in our possession, the material part is suspended in your atmosphere." But perhaps your readers will feel more interest in the following. Mrs. Green, continuing her descriptions to Miss Gale, said: "You have a sister in the spirit-world, she died when quite a baby, but she is now a young woman as tall as you are, and somewhat like you. I can see she has grown up in spirit-life, and should think she is now about twenty years of age." "Yes," said Lily; "she died when a fortnight old, and would now be about twenty-two years of age." This was news to us. Oh! what a comfort the knowledge of these things will be to poor sorrowing mothers who have lost their little lambs, and only think of them as out in the cold and gone for ever. Oh! sorrowing parents, dry up your tears; there is a bright world beyond, a happy re-union awaits your final entrance and permanent residence there.—Yours truly,

THOMAS EVERITT.

IS MATERIALISATION POSSIBLE?

DEAR SIR,—The author of a recently published volume denounces all spiritual materialisations as "frauds"—the only evidence he adduces, and that "after leaving the highest metaphysical planes of ideality" from which he falls (like Lucifer from Heaven) to the lowest and most degraded sphere (judging from his own description), expecting to find light and truth amid a circle of fatuous sitters and hoodwinking jugglers. He should remember, when evidence on such an important subject is required, it should be sought among the true and honourable, not the crafty and debased, and the investigator entering upon the search with his mind swayed by prejudice will always find evidence to weigh down his side of the balance. This is how we have injustice administered in a court of justice. The question flashes through my mind, Is this an exquisite piece of Jesuitical cunning to strike a death-blow to the foundation fact of Spiritualism, and to prejudice investigators in their search after truth? We have not fallen from the clouds, but have remained on the material planes of common sense, therefore are more in touch with the material. We come now to the author's remark, which is intended to be conclusive. "The wisest chemist that ever lived can never work outside a natural law. He is the servant of higher natural laws, and not their master. Do his best he cannot make a tree or plant grow with its roots upwards, and its branches buried beneath the soil." Of course not; the all-wise Creator of the universe made laws for order, not confusion and ridicule, and there are still laws which are recognised though not understood. Humboldt states that "one of the chief arguments in support of a principle of vitality is the fact that organised bodies are

thereby rendered capable of resisting and counteracting the ordinary laws of chemical affinity, and the growth and development of animal and plant is effected in direct opposition to the laws of chemical affinity, which, as soon as that principle of vitality ceases," again come into operation, indication of their action being seen in the putrefaction of the dead body, and its ultimate resolution into the elements of which it was formed. Plants perform a series of operations contrary to the laws of gravity and chemical action. Now, if growth and development take place in the animal and vegetable kingdom contrary to the ordinary laws of chemical affinity, why not materialisation be performed by some such peculiar laws, yet unknown to us, but which are most decidedly brought into activity, and made manifest to us? Truth must come from purity. Let us therefore seek with a pure unbiassed heart, thereby giving strength to the medium, who is used for the exercise of these laws.—I am, yours faithfully,

E. C.

MR. HENRY BIELFIELD.

DEAR SIR,—Several notices have appeared of late in the newspapers relative to my late friend, Mr. Henry Bielfield, written by those who knew and esteemed him when in the country as well as in town, eulogising his many noble qualities, his sincerity as a Spiritualist, his skill as an artist and man of science, his unswerving integrity and generosity as a man. Most of these writers appear to have known him a little more perhaps than the latter half of his long life, but as my acquaintance with my late friend dates back to sixty-five years since, I will add a few facts with which I believe other writers were not acquainted, and which in my opinion tend to show how much the independent and inquiring spirit, so fearless and so strongly marked in his case, was influenced by the friends and social intercourse of his early life. Mr. Henry Bielfield was born at Heavitree, a suburb of Exeter, in June, 1802, his father Mr. Diedrick Bielfield, a native of Stettin, in Germany, having come over in early life to enter the house established in that city some time before by Mr. John Baring, the son of a Lutheran minister at Bremen, in connection with the woollen manufactory, first established in that city by some of the Flemings, driven out of their own country by the cruel persecutions of Alva, whilst others introduced lace-making at Honiton, and another party established the weaving of a thick cloth called swanskin, on the banks of the Stour in Dorsetshire. The growth of commerce with the spirit of those who had fled from religious tyranny in their own country was favourable to the growth of civil and religious liberty, which had a stronghold in the Unitarian congregation of wealthy and independent thinkers, amongst whom Mr. Henry Bielfield was reared and spent his early life, so that with him the religion of gratitude had from the first superseded the superstition of fear. His father was successful in his commercial transactions, and at his death left his son sufficient to feel himself independent of his profession as an artist, although he was of that active disposition that he never could be idle, and was always to be found having some subject in hand, if not for himself for the benefit of some friend or cause he wished to serve. Other friends have spoken of him as a painter, but having been blind nearly forty-seven years, I have but little to say on that head, except that when I wished any of his work to help on the cause of the blind, or a subscription to any society, I was sure of his aid. Others have spoken of his Spiritualism. I, however, not a believer in Spiritualism, can speak with confidence of his sincerity in those views, often at the cost of myself being styled "a hard-shelled materialist"; but none will feel or regret his death more sincerely than those many blind who are indebted to his constant exertions for those pensions in the home, the result of his generous assistance, which contributed, in the words of a late blind poet, "To smooth the road, and make endurable their dark abode."—I remain, yours truly,—

JOHN BIRD.

36, Osnaburgh Street, N.W.

FORGET-ME-NOT.

PILGRIM dearest, journeying on,
Let your deeds in love be done
Till the final goal be won.
Forget-me-not.

Build thy life on truth divine,
Make thine inner self to shine;
I am thine and thou art mine,
Forget-me-not.

And should fortune take your hand,
Still with a determined stand
Keep in view the better land;
Be brave, be brave.

When the heart is aching-torn,
And your hope well nigh forlorn,
There will dawn a brighter morn;
Press on, press on.

Though I'm in the spirit spheres
I can wipe away your tears,
And make glad your latter years;
Forget-me-not.

Ceaseless, interchanging, scene,
With thee ever hastening
On towards the great unseen;
Rest at last.

* * * * *
I'll be brave! nor brook delay,
Till I reach the perfect day,
And with my whole heart will say,
I'll forget-thee-not.

—J. H. Allsford.

OUR FIFTH MISSIONARY NUMBER.—We give full value for your money, and seek your friendly support. 12 copies, post free, 1s.; 20 for 1s. 6d.; 25 for 1s. 9d.; 50 for 3s.; 100 for 5s. 6d.; 200 for 10s. 6d.; 250 for 13s.; 300 for 15s. Who will send the LARGEST order?

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.—A very good day with Madam Henry, who related her experience in the slums of London as a Salvationist. Evening, her guide gave his experience in Spiritland to a very crowded room. Clairvoyance good, and her psychometry for the first time in public was very successful.—C. H. A.

ATTERCLIFFE.—Nov. 7: Mr. Inman gave very satisfactory psychometric readings to a crowded meeting in the Vestry Hall. Nov. 13, Mr. W. C. Mason, of Sheffield, gave addresses on "The Christian's Faith Compared with the Spiritualist's Knowledge of the Future Life," and "Spiritualism considered from the Standpoint of Reason." Large and intelligent audiences.—G. J. Johnson, cor. sec.

BARNOLDSWICK.—In looking over your valuable paper I find an error with reference to a meeting at Barnoldswick. I see that according to the report that a Mr. Lomax, of Darwen, sounded the alarm. I wish to contradict this statement for I was present the Sunday previous to Mr. Lomax, and beg to inform you that Mrs. Johnstone, of Burnley, blew the first note and sounded the alarm that is being placed to the credit of Mr. Lomax.—Yours, "A Truthseeker."

BATLEY CARR.—Splendid discourses from the controls of Mr. Armitage upon three subjects from the audience. Next Sunday our room will be closed in the interest of our Batley friends, who are holding their fifth anniversary.—T. Archer, Fern Bank.

BIRMINGHAM. Oozells Street Board Schools.—Mr. Victor Wyldes, a member of our society, spoke in the large room, every seat being occupied, showing that Spiritualism is making good headway in our city. The chairman, Mr. Knibb, asked for written questions from the audience, and the following were ably and humorously dealt with: "Do people follow the same occupation when they pass into spirit life, as when on earth; if so, where do they get their instruments from, and if not, what do they do?" "Can a person be a Spiritualist and yet belong to any other sect or church?" "Do you believe in christening infants; if so state your reasons for doing so?" "Have Spiritualists a creed: if so what is it?" Miss Davies's solo seemed to please every body.—H. Rudder, Sparkbrook.

BOLTON. Bradford Street.—A successful entertainment was given by the Lyceum Dramatic Society on Saturday. Miss J. Downs and Miss Hobstir rendered songs in capital style. Brothers Nixey were a great surprise; their duel dance being particularly effective, causing an encore. Mr. France also did justice to his songs. Recitations and songs were well rendered by others. Master Hobstir crowned the evening with a Nigger song, "The Roving Little Darkey." On Sunday Mr. Rooke spoke in his usual way, on subjects chosen by the audience.

BRADFORD. Boynnton Street.—Mrs. Hunt's guides gave eloquent and satisfactory addresses. Subjects: "Spiritualism and its Teachings." "To doubt and fear give thou no heed; broadcast it o'er the land." Mrs. Mason's guides gave many satisfactory clairvoyant descriptions. We hope to have them again before long.—W. C.

BRADFORD. 448, Manchester Road.—Morning: Circle, 26 present. Afternoon: Mr. Marshall spoke on subjects from the audience. Evening: "Prayer." Both subjects were handled effectively. Mrs. Marshall gave good clairvoyance at both services. Good audiences. Many could not gain admittance.—J. A.

BRADFORD. Norton Gate.—Mr. Collins's guides spoke on "The light shineth in the darkness and the darkness comprehendeth it not," and "The scenes of life." Both subjects well handled. Clairvoyance very good. Hoping to have him again soon.

BRIGHOUSE. Martin Street.—Mrs. J. M. Smith's guides gave a good spirited address on "A word to Spiritualists and mediums," the lesson read by our president, Mr. Kilburn, from *The Two Worlds*. She again maintained her reputation, as her discourse was to the point. She had the pleasing duty of naming the infant son of Mr. and Mrs. Wade Blackburn, its name being Clement Whiteley Blackburn, and its spiritual name Victor Emmanuel; closing with a few appropriate remarks to its parents and friends who were present. In the evening questions were handled in a most satisfactory manner. Clairvoyance, with her usual ability. Crowded at night.—J. S.

BURNLEY. Guy Street.—A very good day with Mr. G. Smith's guides. Afternoon, on "Progression;" and at night, three questions from the audience, viz., "Is Spiritualism of God or of the devil?" "What is the difference between animal magnetism and Spiritualism?" and "Magnetism of the human brain," which were dealt with in a masterly manner.—E. W.

BURNLEY. Robinson Street.—Our local medium, Miss Craven, spoke very creditably on "Make use of me, my God," and "Let the lower lights be burning," on each of which a short and simple address was given. Very successful psychometric delineations, nearly all being acknowledged to be correct.—John Foulds, sec.

BURNLEY. 102, Padiham Road.—A fairly good day with Mrs. Johnstone's guides, especially in the evening. Subject: "Is life worth living?" Thoroughly appreciated by a large and sympathetic audience. Clairvoyance at close.—James Wilkinson.

CARDIFF.—At the Town Hall, Mr. J. J. Morse delivered trance orations on "The Mystery of Living," and "After Death, What?" In the evening we had a grand meeting, the hall being full, and the audience listening with evident interest to the telling oratory of the gifted controls, who gave a practical and powerful lecture. Mr. Morse kindly visited the Lyceum in the afternoon and addressed the children.

DARWEN. Church Bank Street.—Mrs. J. A. Stansfield gave a very interesting address on "The invisible steps of the ladder of progression." Very good audience, seeming much pleased. Evening, to a crowded audience, "The shady and the sunny sides of life." The main features gathered from her address were that there was too much pride among all sorts and conditions of people, and not enough charity.—C. Royston.

DEWSBURY. Bond Street.—Mr. William Galley visited us for the first time. Afternoon: Subject, "God of the Bible and God of Humanity." At night three subjects from the audience were dealt with most powerfully, and all seemed well pleased.—E. B.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good meeting. Mr. Thos. R. Penman's guide spoke on "Faith and Facts," showing how Christians have nothing to depend on but their faith in Jesus, while Spiritualists have ample facts by spirit communion of the life beyond. Good clairvoyance by Mr. W. H. Penman.—G. C.

GATESHEAD. Team Valley Terrace.—Owing to bad weather, we were disappointed with our speaker, but with the kindness of Mr. Stevenson, Mr. Davinson, Mrs. Middlington, and Mr. Atkinson, a very pleasant evening was spent.—M. M.

HOLLINWOOD.—Tuesday: A capital public circle conducted by Mrs. Howorth. Good psychometry and clairvoyance. Sunday: Mrs. Howorth gave a beautiful discourse on "Scatter seeds of kindness." Good clairvoyance. [Too late last week.] A very pleasant public circle. Mrs. Howorth's controls gave thirteen clairvoyant descriptions, twelve recognised. Sunday: Mrs. Lamb's controls spoke on "The light of the world." A nice discourse, ably delivered, pleasing a good many strangers.

HUDDERSFIELD. Brook Street.—Capital addresses from Mrs. Wallis have been the feature to-day, subjects, "The Best Life," and "The Use of the Beautiful." They are well worthy of repetition. Moderate audience in the afternoon but a full one at night. Friends please note that we are having a pie supper on Monday, November 28. Mr. Hepworth and his funny folks will be there, also other items of entertainment.

LEICESTER. 67½, High Street.—Mr. Sainsbury's guides gave very good discourses on "Stepping Heavenwards," and "God is love, yet angry with the wicked every day." Some very good tests at after meeting.—Miss Upton, cor. sec., 36, All Saints' Road.

LONDON. 311, Camberwell New Rd., S.E.—Our Wednesday evening and Sunday morning meetings have been well attended, local workers helping all to realise and put into practical effect the ennobling teachings of Spiritualism. Sunday evening, Mr. Long addressed a good audience on "The opinions and arguments which Christians have expressed on our truth," and answered each one in an able manner.—W. G. Coote, hon. sec.

LONDON. Spiritualist Federation Hall, 359, Edgware Rd.—Mr. Emms lectured on "Esoteric Theosophy" to a full hall. After which we held a successful séance, when physical phenomena of a powerful character were produced.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Forest Hill, 23, Devonshire Road.—Nov. 10: Séance by Mrs. Bliss, well attended; some strangers present, and good tests given. 13: A good spiritual address by Mr. Beeton. We hope to see this gentleman again soon.

LONDON. Islington, Wellington Hall.—Mr. Darby in the chair. Addresses also by Messrs. Pitcher, Wallace, King, and Jones. Subjects: "Thought," "Mediumship," and "The present condition of Spiritualists and Spiritualism." We desire to thank Mr. Wallis for a second parcel of *The Two Worlds* for distribution.

LONDON. King's Cross.—Monday, 7th inst., there was a debate on "Spiritualism," in the Church Mission Hall, Thornhill Bridge Place, Caledonian Road. The hall was well filled with over 200 men and one lady (a Spiritualist). Mr. G. J. Chatterton, L.C.C., took the chair, and the debate was opened by Mr. A. M. Rodger, in a speech lasting nearly half-an-hour, who maintained that the Bible, some of the most eminent names in history and science, and his own experience in the phenomena of Spiritualism, all proved that there had been communications with the spirits of departed human beings. The opposition was led by Mr. Guiver, who was described by the Chairman as a "king" debater. He alleged that Spiritualism was all fraud, hurtful to its votaries, and condemned by the Word of God, which said, "Thou shalt not suffer a witch to live." Modern mediums were all in the same category, and should not be encouraged to practise their evil devices. The Spiritualist side was ably supported by Dr. Young, and Messrs. Wallace and Vogt. Rev. Mr. Horder, Mr. Eagle, and others, opposed. The Chairman, who acted quite impartially, in summing up said in his opinion neither side had gained the victory, which would have to be decided on a future occasion. A vote of thanks to chairman and speakers closed an interesting meeting.

LONDON. Marylebone. 86, High Street.—Mr. Horatio Hunt spoke earnestly and well on "The Practical Side of Spiritualism."

LONDON. Peckham. 33, High Street.—Miss Rowan Vincent's visit was greatly appreciated by a large audience. Her subject, "Practical Spiritualism," was certainly clear, instructive and interesting. It is the unanimous desire of all that we may soon have the felicity of listening again to her logical arguments.—J. T. Audy.

LONDON. Shepherd's Bush. 14, Orchard Road, Askew Road.—Full meeting. Mrs. Spring's guides gave an excellent spiritual discourse, urging all to extend the hand of charity, and thus form a universal brotherhood. Good clairvoyance, recognised. Mr. Horatio Hunt's special séances, Dec. 4 and 18. Tickets 1s., of Mr. Mason, 14, Orchard Road.—J. H. B.

LONDON. Walthamstow. 18, Clarendon Road.—Mr. Brailey's guide discoursed on "Does Man need a Saviour?" From the earliest times man relied upon the sacrifices of animals for remission of sin—especially in the Jewish ritual—till Jesus came; and around him, by misunderstood prophetic teaching, was woven the fabrication of a world-atoning Saviour. If man needed a saviour—if an atonement was necessary, why was it not given at the beginning of the world's history? for did not the antediluvians, patriarchs, and thousands, yea all, need him, if he was needed at all? No; God the all-wise, all-loving, decreed man to be his own saviour. Therefore Enoch walked with God; Elijah, by a consistent life, was taken to the spheres in Love's chariot, drawn by Love's power (horses), and millions besides. Man, to be saved from the purifying sphere of remorse, must become a purified being here, resting on his own merits, not the merits of another, becoming his own saviour and saving the world. Tests and clairvoyance. Sunday evening at 7, Tuesday at 8 sharp.

MANCHESTER. Tipping Street.—Afternoon: Our esteemed friend, Mr. J. B. Tetlow, delivered a normal address on "Is Spiritualism True?" We had also a musical reading by our Lyceum scholars, "Ministering Spirits." Evening: Mr. Tetlow's controls answered questions from the audience. Really a treat. We were glad to see our hall crowded to welcome our friend.—R. D. L.

MANCHESTER. Collyhurst Road.—Mr. E. G. Birch, absent through

sickness. Mr. Pilkington, of Bolton, kindly spoke on "The Origin of Heaven, contrasted with the Origin of Hell," and "Is Life the cause of Organisation, or is Organisation the cause of Life? and "Does spirit return?" showing how God made heaven (a condition) and man made hell. Treated in a very logical manner.—J. T.

MANCHESTER. Palmerston St., Moss Side.—Sunday evening: We had a service of song, "Rest at Last," which was listened to with rapt attention, and brought tears to the eyes of some. Mr. W. T. Braham, reader, did well. Solos were given by Mesdames Alice and Lily Valentine and Mr. Leigh, in a very satisfactory manner. All were admirably rendered and reflected great credit on themselves and their conductor, Mr. Ianson, who said they had far exceeded his expectations. A vote of thanks to Miss Goodall, who kindly officiated at the piano (our pianist being ill), and, no doubt, greatly assisted the choir in making it such a success.—J. B. L.

MIDDLESBROUGH. Spiritual Hall.—As our meetings were badly attended in the afternoon, we have followed a new course of late, and allowed the Labour party the use of the hall to discuss social subjects. It has been very successful, our old friend, Mr. Stirraker, taking an active part in the work. It has caused an influx of new hearers to our spiritual meetings at night, and I am sure will in the end do much good, believing that Spiritualism will gain ground in proportion to the raising of the social condition of the people. Yesterday, Mr. James Clare gave us capital lectures on "Alien immigration," and "Humanity's gains from heterodoxy." The hall was crowded, and the audience were treated to one of the best orations on "Spiritualism" it has been my lot to hear; sound, logical, erudite, full of rich gems of thought, and delivered by a master of elocution. Mr. Clare deserves to be better known.—W. I.

NELSON. Albert Hall.—Madame Elvira lectured on "And he gave the angels charge over thee," and "Liberty, light, and love." These subjects were ably dealt with, and will not soon be forgotten.—W. B.

NELSON. Bradley Fold.—A very good day with Mrs. Best. She gave some good clairvoyance. Very fair audience, and well pleased.

NEWCASTLE-ON-TYNE.—Mrs. J. Green, of Heywood, gave three good, short addresses, Nov. 13 and 14, followed by clairvoyant delineations. The clairvoyance was exceptionally good, many marked traits of individuality being given, besides a description of a man killed by an accident. Nearly all the descriptions were fully recognised. Quite an enthusiastic feeling was created by the accuracy of the description. We had a very full meeting indeed on the Sunday evening. Many had to stand all the time.—R. E.

NORMANTON.—Mrs. Beanland disappointed us. Mr. Hurst, a young man from Dewsbury, was in our audience and kindly spoke a few words. We afterwards formed a circle. Evening room crowded. Mr. Hurst again kindly gave a very nice address. Five clairvoyant descriptions, each recognised. Mrs. Backhouse in the evening gave a brief address on "The Rich Man and Lazarus." Mediums should not disappoint us at Normanton; we are fighting a keen battle against a prejudiced people, and are entirely at the mercy of our mediums from other districts, but we shall have speakers of our own who will soon be able to hold the platform against all that may be hurled at them.—C. I.

NORTHAMPTON.—Mr. Chaplin, of Leicester, paid us another visit, speaking in the Market Square, at 11-30 a.m. to a good audience, and getting a little opposition from an agent of the Bible Defence Association. Very good meeting at the Hall in the afternoon. Night crowded, had to fetch chairs. Speaking from "Come, let us reason together," which was handled in a masterly manner, giving great satisfaction.

NOTTINGHAM. Masonic Hall.—A most enjoyable day with Mr. Hepworth; subjects, "The Redemption of Man," and "Can Spirits Help Us?" were dealt with in a clear manner and dignified style, and were listened to by very attentive audiences. Room again crowded at night, and the morning attendance is improving. Four out of five clairvoyant descriptions were recognised. Miss Carson and Mr. Smith kindly gave solos.—J. F. H.

NOTTINGHAM.—We had the pleasure of Mr. Kitson being with us. The weather was against large meetings, but we expected more in the morning. Mr. Kitson felt some diffidence, he said, in coming to the home of the first English Lyceum. Nevertheless his visit was timely. In the afternoon we had a more cheering muster, and went through a full programme, and Mr. Kitson advocated the claims of the Lyceum on Spiritualists. His deep sense of its value was evidenced in his words, and we hope and believe the effect of his visit will be for our good. A tea was provided, about 50 sat down. There was a good evening meeting, at which the controls of Mrs. Barnes spoke.—J. W. B.

OLDHAM. Bartlam Place.—Mr. Sutcliffe's guides addressed fair audiences upon "The Signalled Social Revolution" and "The Gospel of Good News," followed by successful psychometry.—A. E. L.

PENDLETON.—Miss Patefield again failed us. In the afternoon Mr. Boys related how he was led to become a Spiritualist, which was very interesting. Mr. Moulding's guide gave his experience on earth and in spirit life, and Mrs. Boys gave six clairvoyant delineations, which were all recognised. Evening: Mr. Moulding gave the invocation, Mr. Boys related the reasons he has for being a Spiritualist. Mr. Moulding's guides spoke on "What shall I do to be saved?" Mrs. Boys again gave five clairvoyant delineations, only one not recognised. We may say of a truth they have done all things well; if they did not, they tried their best. Our room was quite full.—J. M.

RAWTENSTALL.—Short discourses by Mrs. Warwick and impromptu poems were given, followed by good clairvoyant descriptions.—T. G.

ROCHDALE. Regent Hall.—The ladies' tea party was a great success, over 200 sat down to a splendid meat tea, and an entertainment was gone through. Mrs. Silas Oldam presided in an efficient manner. Songs, recitations, dialogues, and an amusing selection by a ladies' orchestra of various instruments, Miss Thomason conducting, was never interpreted with more engaging "esprit de corps" than by the artists in this melodious aggregation. The chromatic tints were laid on with a prodigality of fervour that sublimated the appoggiature and apotheosised the contrapuntal tone waves with dynamic expulsion. We congratulate the ladies on having put the gentlemen into shade in the entertainment, and hope they will take the hint and try to equal if not excel it before very long. Dancing followed. Miss Eastwood presided at the piano. November 13: Mr. Plant gave interesting discourses to good audiences, followed by successful clairvoyance.

ROCHDALE. Water Street.—Miss Gartside spoke afternoon and evening. "The Philosophy of Spiritualism" was dealt with by her guides in a fairly creditable manner. The ministry of the angel world to mortals was held to be of the greatest advantage to humanity. In speaking of the progressive phase of the Spiritual movement its thought was stated to be gaining a rapid hold on the masses. It was suggested that in families brighter conditions be provided in order that the spirits might be able to adequately perform their mission to a world thirsting for truth. The idea of immortality was a characteristic inherent in men and women, and a philosophy like that of Spiritualism, with its consoling and cheering balm, was the only one which could cater to the requirements of earth's millions. Clairvoyance followed.

ROYTON. Chapel Street.—Nov. 9: Public circle, conducted by Mrs. J. A. Stansfield, and assisted by Miss Saxson, both of Oldham. Miss Saxson opened and closed the circle with prayer, and Mrs. Stansfield spoke on "Self-responsibility." She showed how foolish it was for any person to put off till the eleventh hour, the duty of answering for all wrong doings, for as ye sow so shall you reap. Very good clairvoyance. Sunday: We had the pleasure, for the first time, of listening to addresses from Mrs. Hoyle, on "Is Spiritualism consistent with the teachings of the Bible?" and "Do Spirits Return?" She held the audience in rapt attention, which shows her eloquence was much appreciated. We liked her so well we have given her other dates.—D. H. G., cor. sec.

SHEFFIELD.—Oct. 30 and 31: A splendid time with Mr. J. Moorey, of Manchester. Remarkable psychometry at both meetings. We hope that our brother will soon regain his health. He is a good worker in the cause. Nov. 6 and 7: Brother Shaw, our local medium, occupied the platform, and those who wish to have him can write to 6, Topham Street, and no doubt he will oblige them at a very nominal charge, and in him they will find a good exponent of our cause. Nov. 13 and 14: Brother Inman. Fair attendance at night. Good psychometry after the lectures.

SOUTH SHIELDS. 16, Cambridge Street.—Nov. 8: Good attendance. Sunday: Mr. McKellar gave a very interesting lecture on "Spiritualism, what is it?" very much enjoyed by a fair audience. Usual after-meeting.—Cor. sec.

SOUTH SHIELDS. 21, Stevenson St., Westoe.—Wednesday, good attendance. Sunday night: Mr. J. G. Grey's guides gave a grand and stirring address on "The Influence of Modern Spiritualism over Human Thought and Progress," a subject from the audience, showing that man has his own share in working out his salvation. An impromptu poem on "Mystery" followed. Mrs. Walker's guide gave some remarkable clairvoyant descriptions to strangers, all recognised.

SOWERBY BRIDGE.—A memorable day with Miss Janet Bailey. The Lyceum crowded to excess, and doors had to be fastened. Miss Thorp gave an excellent address. Though the "cross was hard to take up" in the face of so many of our townfolk, she answered the call of the spirit voice bravely and well. Miss Bailey, in her innocent and charming manner, gave some excellent descriptions, 12 out of 13 being recognised. It is indeed wonderful for one so young to face a crowd in such simplicity and show no signs of nervousness. We wish her a long life of usefulness. Excellent singing by the choir.

STOCKPORT.—Mr. Buckley gave two elaborately worked out lectures on "The employments of the so-called dead," and "The future life." Mr. Buckley is getting to be a useful exponent of our aims and objects. Good meeting at night.—T. E.

WAKEFIELD.—A good day with a local medium, who gave a capital address in reference to the Rev. T. Ashcroft, and also gave clairvoyant descriptions, which were recognised.

WIBSEY. Hardy Street.—A very good day with Mrs. Ellis's guides. Afternoon, very good clairvoyance. Evening, "The Spirit's Mission" was dwelt upon with force and power.

WISBECH.—Mr. D. Ward spoke on "What is Death?" He pointed out clearly that there is no death in this world, only a change of birth. The address was very interesting and instructive, and was listened to by a crowded and appreciative audience; followed by clairvoyant delineations.—Wm. Hill, jun., sec.

RECEIVED LATE. Barnoldswick. Another enjoyable day with Mr. Lomax, who spoke on "Man, an Impressionable Being," and "Man in Search of God," in a lucid manner. Large appreciative audiences. Striking clairvoyance. Cardiff Lyceum.—Moderate attendance. Recitations by Misses Dunn and Sadler, and Master Johnson. Mr. J. J. Morse gave sound advice to officers and children. He presented all who joined Aunt Editha's golden group with a certificate, and offered a prize to the winner who finds and learns a poem by Longfellow. A pleasant session.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HUDDERSFIELD. Brook Street.—Very harmonious session. Present, 30 scholars, 4 officers. Conductor, Mr. J. Briggs. Marching and calisthenics, led by Mr. Castle, done excellently. Reading by Miss Armitage. Recitation by G. H. Bailey. Chain recitations, bearing on progression, led by different members. A few remarks about the publishing fund by Mr. Briggs.—G. H. B.

HUDDERSFIELD. 3a, Station Street.—Good session. Invocations by conductor. Reading by Miss Batty. Recitation by Master Hemingway. Marching, calisthenics, &c., well done. Hope for larger attendances.

MANCHESTER. Collyhurst Road.—Attendance very good. Chain recitations well done. Miss Stanistreet presided at the harmonium. Mr. Parkinson led calisthenics, Mr. Horrocks taking conductorship. Recits by Bertie, Lottie, and Polly Whitehead, Jessie Warburton, Ada Fell, and Richard Haggitt, Mr. Cooling and Miss Heron setting the young ladies and young men an example of reciting. Discussion on "Heredity." Order not up to the average.—A. H.

OPENSHAW. Granville Hall, George Street.—At 2-30 and 6-30. Open sessions. I am pleased to say we all did our best to make it a grand success. The marching and calisthenics were gone through exceedingly well. We had not as many as expected, as the weather was so very bad. Hoping to have another one soon.—W. O., sec.

PENDLETON. Cobden Street.—Morning: Conductor, Mr. Crompton. Recitations by E. Rimmer, Annie Winder, J. H. Wright, and J. Crompton. Classes: Junior boys taken by B. Wallis, junior girls by Miss Byrom, and the seniors by Mr. Crompton, who spoke for a short

time on "Do Spiritualists Believe in Hero Worship?" which was very interesting. Afternoon: Usual proceedings well done. Conductor, Mr. Crompton.—J. J.

ROCHDALE. Regent Hall.—Morning: Fair attendance; marching and calisthenics conducted admirably by Miss B. Rothwell; Sea Group: Male and female impromptu speaking. Interesting discussion. Mr. Pickup presided.—F. B.

STOCKPORT.—A few visitors were present at a fairly attended and orderly session. Miss J. Rowbottom read "There must be something wrong." A meeting at close discussed an entertainment for the approaching holidays.—T. E.

PROSPECTIVE ARRANGEMENTS.

EXTRAORDINARY HAUNTING PHENOMENA in THE HOUSE IN BEN'S HOLLOW.

A NEW SERVICE OF SONG, entitled "An Angel in Disguise; or, Did He Atone?" written and compiled by Mrs. M. H. Wallis, is now ready. 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.

BATLEY.—Tea at 5 p.m., and entertainment, on Saturday, Nov. 19. Tickets, 9d. and 6d. A welcome to old friends and new. Sunday: Anniversary services. Mr. Swindlehurst. Subjects: 2-30, "The Story of a Sacrifice." 6 p.m., "Social Spiritualism, or, the Gospel of Bread." Monday, 21, at 7-30: Mr. Swindlehurst on "The Coming Social Revolution." Discussion invited. Collections.

BELPER.—Nov. 20: Morning, Professor Timson on "Childhood of Great Men." Evening, on "Life and Love," followed by clairvoyance and psychometry. Monday, 21: Private advice in the hall. In the evening will hold a circle at Derby.

BIRMINGHAM. Camden Street Board School.—Nov. 20: Mr. E. W. Wallis, at 10-45, "Spiritualism: Its Message to Man." 6-30: "The Affirmations of Spiritualism respecting God, Revelation, and Immortality." Mrs. Groom will give clairvoyant descriptions. Special hymns.

BIRMINGHAM. Oozells Street.—Nov. 19: Miscellaneous concert in the large room. Proceeds will be devoted to the spreading of the cause.

BLACKBURN.—Nov. 20: Two services of song by the choir and friends with string band accompaniment. At 2-30: "Merchant's Clerk; or Led Astray." 6-30: "Grace Darling." Nov. 27: Mr. E. W. Wallis.

BRADFORD. Harker Street.—Nov. 20: Mr. and Mrs. Ormerod; 27: Mrs. Place.

BURNLEY. Robinson St.—Nov. 19: Social evening. Readings, recitations, singing, dancing, and games, at 7 p.m. prompt. Admission: children, 1d.; adults, 2d. Old friends and new, come and have a good time.—J. F., sec.

CHANGE OF ADDRESS.—Secretaries, please note. All communications for Mr. J. T. Standish should be addressed to 50, Plane Street, Oldham. Booking dates for 1893.

DR. LEEDER wishes correspondents *not to omit enclosing a stamped addressed envelope* when sending to him. In future no notice will be taken of any communication not complying with the above.

HECKMONDRIKE.—Nov. 27 and 28, Professor Timson. Morning, "Mediumship"; evening, "Evolution of Man," followed by psychomancy, clairvoyance, &c. Monday morning, private consultation on health, character, business, marriage, and choice of occupation, and spirit guides. Evening, a short address, with a variety of interesting delineations from heads, faces, photos, hands, and handwriting. Don't miss this treat.

HOUSEKEEPER, working or assistant. Situation required by young person, age 24. Used to invalids. Good references. London preferred.—S., 5, Bellhaven Street, Grove Road, Bow.

HUDDERSFIELD. 3a, Station Street.—Saturday, Nov. 26: Lyceum tea party and entertainment. Part 1: Miscellaneous. Part 2: A dramatic sketch, "The Loan of a Lover." Tickets for tea and entertainment, 8d.; children, 4d.; entertainment, 3d.

LEEDS Psychological Hall.—Monday, Nov. 21, a grand entertainment on behalf of the ladies' sewing class, by the White Star Juvenile Minstrels (pupils of Mr. Hepworth), including Misses L. Craven, H. Bairstow, and E. Clarkson; Masters W. Wilkinson, A. Sugden, B. Parrott, and T. Atkin. Friends, don't miss this. Commence 7-45; silver collection to front seats, second seats give what you please. The entertainment will consist of songs, recitations, &c.; to conclude with a comic sketch, the "Jealous Husband."—A. C.

LIVERPOOL. Daulby Hall.—Nov. 20, Mr. J. J. Morse, of London. 11 a.m., "Spiritualism—its Three Essentials"; 6-30 p.m., "Spiritualists as Citizens and Patriots." Monday, at 8, answers to questions.

LONDON. Marylebone. 86, High St.—20: Mr. T. Everitt, "Spirit-form Manifestations"; 27: Mrs. Arther, "Has the Age of Miracles Passed?" Dec. 4: Mr. Sutton, "The Testimony and Mission of Spiritualism"; Dec. 9: Rev. J. Page Hopps on "A Common-sense View of a Future Life."

LONDON. Forest Hill, 23, Devonshire Road.—Monday, November 21, the Rev. John Page Hopps will deliver an address on "Inspiration."

LONDON.—Open-air workers' tea meeting at Federation Hall, Sunday, November 20, at 5 p.m. It is intended to make this meeting a thoroughly representative one, and workers and sympathisers from all parts are invited to be present. It is felt that a tea, to unite all in celebration of having completed another season's work, will do much good. As a worker, I therefore, on behalf of my colleagues in outdoor work, ask friends to give us their sympathy by their presence, and in making this meeting gloriously successful. Tickets, 9d. An excellent tea will be provided. Tickets to be had from Federation Hall, 359, Edgware Road, W.; Mr. Rodger, 107, Caledonian Road, N.; Mr. Brunker, Stamford Road, Forest Hill; and Mr. Percy Smyth, 123, Lancaster Road, W.

LONDON. Spiritualist Federation. Federation Hall, 359, Edgware Road.—Next Sunday, at 5 p.m., tea meeting for the open air workers. We hope to see a grand re-union. At 7 p.m., public meeting, at which various members will speak. Nov. 27: Rev. Rowland Young, "Agnosticism." Dec. 4 and 11: Two lectures on "Astrology" by Mr.

Campbell (pupil of Madame Blavatsky). All wishing for tickets for the tea, or to join the séances, address me at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Stratford, West Ham Lane.—To the committee and members. The half-yearly meeting will be held on Sunday evening, Dec. 4, after the usual service, to receive the secretary's report and deal with other matters. The minute book, with accounts, &c., is open to the inspection of members at all committee meetings, which are held once each month, due notice being given in the various weekly papers. Propositions and suggestions likely to assist the progress of our work are invited by the committee from the members. Proposals, &c., which must be duly seconded, will be received by the secretary on or before Dec. 4. Spiritualists, residing in the neighbourhood and surrounding districts, are invited to join and support the cause of progress. Full particulars can be obtained at the hall, or from the hon. sec., J. Rainbow, 1, Winifred Road, Manor Park, Essex.

MACCLESFIELD.—Nov. 20: Mrs. Wallis. 2-30, "The Higher Spiritualism." 6-30, Suitable Questions from the Audience. Solos, vocal and instrumental, will be rendered. The singing will be led by a string band at the evening service. Thursday, Nov. 24: Our friend Mr. Morse will be with us, "An Evening with a Strolling Player." To commence at 7-45. Nov. 27, Mr. H. B. Boardman, of Manchester, at 2-30 and 6-30.—W. P.

MANCHESTER.—Palmerston Street, Moss Side.—Wednesday, Nov. 23, at 3 p.m., Mr. E. W. Wallis on "Why do we live and die, and where shall we go after death?" Mrs. H. M. Wallis will give clairvoyant delineations. Friends, help us, and attend in large numbers on Mr. and Mrs. Wallis's first visit. Nov. 30: Mrs. Hyde on "Spiritualism and other religions of to-day." Clairvoyance at close.—J. B. L.

MANCHESTER. Temperance Hall, Tipping Street, Ardwick.—Grand Concert on Wednesday, Nov. 23, at 7-30. Vocalists, Misses Maslin, Kennedy, Thorpe, and M. Maslin, Messrs. Smith, Berry, Short, Sheldermine, Masters A. and T. Smith. Piano trio, Messrs. A. and E. Newton and Grace Howard. Piano Solo, Master Frank Tigh (Aged 9 years. Accompanist and conductor Mr. P. Smith. Tickets 6d.; children 3d.

MR. W. NUTTALL, of 89, Ramsay Street, Rochdale, is a good speaker and medium, and is open to engagements. He should be kept busy.

NEWCASTLE-ON-TYNE.—Nov. 20: 6-30, Mr. J. H. Lashbrooke. Subject, "Spiritualism as a Key to the Rites, Ceremonies, and Doctrines of all Ages." 27, at 6-30, Mr. W. Westgarth. On Monday, Nov. 21, at 7-30, under the auspices of the ladies' Monday evening socials, Madame Atkinson, of Sunderland, has kindly offered to give experiments in palmistry. Admission, 3d. All friends kindly invited.—R. E.

OLDHAM. Bartlam Place, Horsedog 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.—In consequence of the lock-out the bazaar has been postponed. Due notice will be given when it is to be held.

PENDLETON.—Monday, Nov. 28: A debate will be opened by Mr. E. W. Wallis on "Will Socialism save us, from a Spiritualist's point of view?" All invited.

OSSETT.—Monday and Tuesday, Nov. 21 and 22, Mr. E. W. Wallis will lecture in reply to Rev. Ashcroft.

ROCHDALE.—Regent Hall Society are making arrangements for holding a Sale of Work, on Good Friday and Saturday, 1893. All persons desirous of helping us with contributions, etc., can do so through the secretary, John Beck, 41, Crawford Street, Rochdale. On Saturday, Nov. 12, Young Ladies' tea party, at 4-30, sandwich tea, 9d. and 6d.; after tea, 4d.

SOWERBY BRIDGE.—Monday, Nov. 21, a tea and entertainment, followed by games and dancing. Admission 6d; entertainment only, 4d. Children, half-price.

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

TYNE DOCK.—Supper and Social, Saturday, Nov. 19. Friends from surrounding societies are invited to a pleasant evening. Admission 6d.

WAKEFIELD.—Opening of a new room at Baker's Yard, Kirkgate. Nov. 20, speaker, Mrs. Dickenson. Mr. Oliffe, chairman. All are earnestly invited.

WANTED, a copy of Allan Kardec's "Medium's Book." Send price to E. W. Wallis, 73A, Corporation Street, Manchester.

WANTED by respectable widow, OFFICE CLEANING; references.—Mrs. Dean, 5, Peter Street, Hightown, Manchester. [Advt.]

PASSING EVENTS AND COMMENTS.

OLDHAM friends at the Temple intend holding pleasant Sunday afternoon services for the people. We wish them every success.

WHO SAID we ought to have a good haunted house story for our Christmas issue? You only thought so? Well, look out for the thrilling account of a haunted house in our issue for December 23.

ANOTHER SIGN OF PROGRESS.—Answers, Tit-Bits, Million, Pearson's, &c., are all opening their columns to testimony bearing upon Spiritualism. Facts are bound to win.

MRS. ASHTON BINGHAM has discontinued her meetings at Clapham Junction. Should meetings be continued at the same address, they will not have her support.

THERE WERE THREE good letters in the *Normanton Free Press* last week anent Spiritualism, two from non-Spiritualists and one from George Featherstone, who shows the absurdity of Ashcroft's talk about mesmerism, explaining trance-mediumship.

GOOD ADVICE.—Mr. Rowling, at Keighley, urged his hearers to pay attention to strangers when they attend the services, to provide attractive music, to keep on perfectly friendly terms, and to forbear with each other.

SUMMERLAND.—We have received copies of a Californian paper issued from the place bearing the name of *Summerland*, urging that Spiritualists should take "lots." It is too far away, and we know too little of the place to recommend it, although it may be all that is represented.

REV. P. DEAN'S sermon on Rev. Ashcroft's attack on Walsall Spiritualists should be freely utilised wherever the lantern lecturer goes. We can supply them, carriage free, for 5s. per 100.

WE ARE PREPARING a Holiday Number for Dec. 23rd, when a splendid and appropriate Haunted House Story will be commenced: THE HAUNTED HOUSE IN BEN'S HOLLOW. It is a most thrilling and exciting narrative, quite in accordance with facts which have been recorded of similar places. Other attractive features will be presented, and we trust it will have a large sale.

RE FOREST HILL SOCIETY.—Mr. Blackman writes to explain that we misunderstood him last week. "I said 'the president,' not I, was the oldest member, viz., Mr. Bertram, a good and substantial upholder of the cause." Mr. Brunner has our thanks for his letter. Every one must live their own life, and act according to their sense of right. All earnest and true-hearted workers have our good wishes.

GOOD THINGS TO COME.—More striking testimony from the veteran Spiritualist, Robert Cooper. Further séance records. Mr. Robertson's lectures. An interesting article on, Is our Queen a Spiritualist? Life in North Queensland, by Richard Phillips. Man's inhumanity to man by J. W. Robson. More ministerial misrepresentations, by G. Aldridge. Other exceptionally interesting articles. Look out for The Haunted House in Ben's Hollow.

THE DEBATE AT MANCHESTER on Tuesday last was a very interesting one. Mrs. Wallis opened with an earnest speech, pleading for equality of opportunity, better education, and greater scope for women. A splendid discussion followed, and Mrs. Wallis made an excellent speech in summing up. Next Tuesday an interesting evening may be expected at the Duke of Albany Coffee Tavern, Oldham Street, at 8 p.m. It is very probable a Socialist will open.

MR. G. NEWTON, of Hunslet, Leeds, writes: "In looking over a column of the *Leeds Mercury*, devoted to news of the churches, I was very much surprised to see there a paragraph giving an account of the opening of the Keighley Spiritual Temple, with the names of Mrs. Wallis, Mr. Armitage, and others, who took part in the service (can you believe it?) amongst the news of the churches! But we must remember that the poet says—

'God's fruit of justice ripens slow,
Men's souls are narrow, let them grow.'

My brothers, we must wait; but still the signs of the times say something."

DR. SLADE.—Mr. W. T. Rossiter writes: "*The Western Morning News* says 'Dr. Slade, the well-known Spiritualist, has been taken to the hospital at Sioux City, Iowa, U.S.A., suffering from nervous prostration and dementia. He is quite penniless and apparently friendless.' I fear the result of wrong living, and a lesson to all." [Poor Slade! His best friends have pleaded with him for years, but all in vain. Drink, smoking, and other excesses have ruined him. No doubt the fact that he was much sought after, "dined and wined" by people of "good society" to gratify their insensate craving for excitement, had much to do with his downfall. It is not so much his *mediumship* which is to blame as his own want of moral courage and will ability to control his appetite and resist the temptations put in his way. But "phenomena hunters," those medium killers, who are everlastingly demanding some new marvel, have much to answer for.]

THE ASHCROFT EPIDEMIC continues to rage at Normanton, and the more it is stirred the worse it gets, for, in reply to a question "Is it true that Mr. Wallis challenged you Oct. 21, 1891, at Belper, and you refused him?" Mr. Ashcroft replied, "Mr. Wallis says it is true. He knows when he says so it is a barefaced lie." The facts are these, and Mr. Ashcroft cannot deny them without (to use his own classic language) telling a barefaced lie. He attended my meeting at Belper, my challenge to him was read by me and afterwards by Rev. Smith, my chairman. Rev. Smith asked him if he accepted my challenge and he remained dumb, and left the platform without saying yea, or nay. If that is not declining to accept the challenge I know no other way to interpret his action. Mr. Ashcroft read to his Normanton audience the following statement. "In the house of Mr. Illingworth I overheard Mr. Illingworth say to Mrs. Whiteoak, 'We have gulled Mrs. Backhouse splendidly, she would not think that a person coming from afar would know her father. Signed, Wm. Hartill; witness to the same, Richard Thompson.'" If Hartill's statement is true we are glad he has made it; if it is false we trust he will be compelled to retract and apologise or else suffer for it. We wait for further developments.

THE MONTH'S Mission at Sunderland is a new venture. It has been successful far beyond our anticipations. The week-night attendances have been large—80, 100, 120, 150, and once or twice nearly 200—on two occasions (Sunday) hall crowded. Financially we are a long way back, but we were prepared for this, because we have advertised most liberally, and have not stopped short of any expense. During the whole month there has not been the slightest hitch or disagreement. Everything has been carried out with enthusiasm. These remarks apply also to the past 18 months. Can any Christian Church of 80 or 100 members show a better record? We have had some 300 or 500 strangers, who would not leave their churches and chapels to attend our Sunday meetings. I saw many local preachers, members of all denominations—Catholic and Protestant, Atheists, Materialists, &c. We have had no end of paragraphs in local papers. Been ridiculed in two comic (local) papers. We may not see the results now, but what of the future? Our members are asking when we intend having another month, but the secretary must have a rest first.

KEIGHLEY.—The local paper reports the opening of the new temple, but adds very little to the information which we printed in our last issue. A very fair report of Mrs. Wallis's lecture on Monday on "Socialism from a Spiritual standpoint" appears. On Saturday last, Mr. W. Johnson lectured on "The present condition and future prospects of the working class." Mr. A. B. Smith, Liberal agent, was chairman, and he and the audience heartily appreciated the good lecture. Sunday afternoon, Mr. Johnson related his experiences, which were heartily enjoyed, the audience actually being desirous that he should prolong his address. At night three questions were dealt with to a very good audience, giving entire satisfaction. After the service a circle was formed, and friends from the audience to the number of about 60 joined, which will be divided into more suitable circles. In fact, a spirit of inquiry is at work, and right glad we are that we

are now in a position to supply the demand. We are contemplating a mission to one of the neighbouring villages, Silsden. They have requested us to pay them a visit. Should we be helped by the Federation? [Why not write Mr. Tetlow, 140, Fitzwarren Street, Pendleton, and request aid?]

THE BAZAAR AT BURNLEY (Hammerton Street) on Nov. 4, 5, and 7 was eminently successful. A building fund was commenced some time ago, to which £70 had been contributed, and the bazaar was held to augment the fund. The room was liberally and tastefully adorned with flags, shields, lanterns, art fabrics, and numerous mottoes. The stalls bore a wealth of goods, useful and ornamental, on one of which was a good portrait of Mr. Mason. Toys, novelties, and nick-nacks were abundant, and amusements and music were supplied. The stall holders were Misses Ingham, Woodward, A. Harrison, Stuttard, Hocking, Slater, Harrison, and the Misses Shorrocks, Mrs. Dixon, and Mrs. Davis, Mr. Jas. Richmond, Mr. R. Simpson, Mr. G. F. Redmond, Married Women's Stall: Mesdames Pickup, Woodward, Stansfield, Howarth, Brierley, Broadley, and Freakley, assisted by others. Refreshments: Mesdames Holt, Peacock, Clements, and Wilson; "Dutch Auction": Messrs. Richmond and W. Dean. The society has 66 members, but the Sunday evening congregations usually number about 400. The Lyceum has between two and three hundred young people, according to the report of the local paper, and is ably conducted by Mr. Mason, hence the necessity for a new building, the present hall being inadequate to meet the needs of the growing society and Lyceum. Mr. Norman Latham presided at the opening ceremony, and Mrs. Britten, after an eloquent prayer, congratulated the friends on the success of their efforts. The sweetest, the best, and the holiest tribute they could ever render to the Creator was to work and labour, to bless his creatures. That they had done, and filled the place with the sweetest and best that their hands and means could gather together. But the chief purpose was that they might have another place to meet in, where they could open wide the gates and proclaim the tidings of immortality. Proceeding, she contended that no other religious body could show proof of a life after death, and exhorted the Spiritualists to renewed exertions. (Applause.) The day's receipts amounted to over £40. On Saturday, Mr. Mason was chairman, and Mr. Latham opened the proceedings, and congratulated the friends upon the results of their labours. The proceeds reached over £30. On Monday, Mr. Hepworth performed the opening ceremony and, after an appropriate prayer in the trance, said that not only were they putting forth their energies for the society, but for the dissemination of that philosophy which they were proud to hold. They rejoiced that their loved ones had broken the barriers which separated those on earth from those on the other side of life and were whispering words of comfort in their ears daily. Forty years ago modern Spiritualism was almost unknown, and now they had nearly 200 societies holding spiritual services every Sunday, while their philosophy was being preached in the pulpits. The bazaar was a brilliant affair, and the committee most heartily thank all persons who have in any way contributed to its unqualified success, especially Mrs. Britten, Mr. Norman Latham, and Mr. Hepworth, for the opening services. The building fund has now reached about £180, which will be still further increased at Christmas, as about £30 worth of goods have been left from the sale of work. Mr. Pickup has been a most energetic secretary for this effort, and its success is in a great measure owing to his indefatigable exertions. The friends are in high spirits. The truth is spreading. Success to the cause of Spiritualism.

IN MEMORIAM.

OLDHAM.—It is with the deepest regret that I have to announce the transition to the higher life of Mrs. Platt, the respected wife of our secretary and co-worker, on the evening of the 5th of November, in her 47th year. The interment took place at the Greenacres Cemetery, on the 10th inst. A short service was held at the house, a hymn being sung, followed by a sympathetic prayer by Mrs. Barstow. A procession was then formed of over 100 friends and Spiritualists, which was considerably augmented on the way to the cemetery. The service at the grave was conducted by Mr. E. W. Wallis, who, after a hymn had been sung, gave an appropriate address which could not fail to bring consolation and hope to the bereaved ones. While emphasising the responsibilities resting upon us here his words were full of sweet comfort for the mourners, all of whom appeared to be consoled with the glorious hope of immortality, which is the burden of the Gospel of Modern Spiritualism, and it is trusted we shall all remember that—

A light from our temple is gone;
A voice we loved is stilled;
A place is vacant at our home
Which never can be filled.

In loving memory of my dear wife, Agnes Rossiter, who passed away to the life immortal, at Gladdiswoode, Torquay, on the 12th day of November, 1891. "Altho' dead yet speaketh."

Gone where her love knows no forsaking,
Gone to the land beyond the tide,
Gone where the endless day is breaking,
Gone to the pure and glorified.

Ring glad bells, though our hearts are aching,
Sing glad songs by the river side.
Soon will her soul to joy be waking,
Soon will deep peace in her heart abide.

A little while, then a glad to-morrow
Comes to us all, we must longer wait
A little while, we must sup with sorrow,
And then we shall enter the golden gate.

Good bye, good bye, thou hast gone before us,
Gone to prepare a place of rest.
O, let thy white soul hover o'er us,
And lead our souls to the land of the blest.

Pass gently on, but come again
Ere fades the yellow light,
That sunshine casts upon the plain,
And gently say "Good night."

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