

The Two Worlds.

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SPIRITUAL EXPERIENCES AND TESTIMONIES.

BY JAMES ROBERTSON.

I NEED scarcely say much about some of the great masters of music—Mozart and Beethoven. Goethe called the latter “a demon-possessed person.”

But the great light of spiritual power before the modern advent is the man Emanuel Swedenborg. In 1688 he was born, and during the latter half of the succeeding century he was putting forth statements and recording experiences which indicated the probability that the return of spirits might be less diabolical than man had been accustomed to think. He was fifty-five years of age before he gave any glimpses of the inner vision. Then he had impressions, dreams, visions, conversed with spirits, heard them, saw them, walked with them, reasoned with them, and was so conscious of their presence that the geography of their homes became as familiar as his own native land. Years before I came in contact with Spiritualism I read the life of this marvellous man by Wm. White, and indeed it was a puzzle to me. When I saw spiritual phenomena and heard mediums in trance I recognised the same kind of power that had come to Swedenborg. Even as there are Shakespeares in literature, so there are great geniuses in other realms.

Swedenborg's mediumship has been seldom equalled, for no single man ever threw so much light on the subject of future existence before his day. It was truly a great revelation, the clearest vision yet given of a spirit world, coloured no doubt by the man's mental atmosphere, but yet the first real glimpse of spirit people. Dominated, like all spiritual teachers, with the idea that “the Lord” had given him a particular work to do, his thought has been carried forward by his followers, who deem him almost a miraculous person, at least one who was different from all his fellows. His life when in London was far from saintly, but his clairvoyance and clairaudience were undoubted. It was almost the unveiling of a new faculty, which has been wonderfully developed in these latter days. He taught that the spiritual is the real man, and dwelt largely on the substantiality of the spirit world as a realm of groves and gardens, seas and mountains, forests and birds, and nationalities of immortal men and women, having habits, affections, and aspirations similar to those they cherished in earth life. There are scattered in his voluminous works some perfect gems of thought richly studded with eternal truths. Emerson has waxed eloquent regarding the man, but in his transcendental vein leaves largely out of sight the sober, actual facts of the man's life. His open visions, his looking into spiritual realms, and talking with spirit people once dwellers on earth. Some of his clairvoyance was quite of a mundane character.

“In 1772 the spirits informed him that Rev. John Wesley wanted to converse with him, which proved to be the fact. He also had an interview with the deceased Prince Royal of Prussia, the particulars of which he communicated to the prince's sister, the Queen Dowager of Sweden, describing the scene and circumstances of their final interview, and embracing the last words spoken by the prince to his sister. After the death of the Count de Montville, ambassador from Holland to Stockholm, a shopkeeper presented a

claim against the estate for goods which the widow remembered had been paid for by her deceased husband. As she could find no receipt for the money among the count's papers she was advised to consult Swedenborg, who was spoken of as being *able to converse with departed souls at pleasure*. The baron yielded to her solicitations, and some days after informed the widow that he had seen her husband; that he assured him that he settled the bill on a day which he specified, and while he was reading a certain article in Bayle's Dictionary. The count being called away suddenly, continued the seer, he used the receipt to mark the place where he left off; and sure enough, in that book, at the page designated, the shopkeeper's receipt was found. The great German metaphysician, Kant, gives a similar example of the baron's intercourse with spirits.”

Is it not rather strange that the people who believe in Swedenborg have no affection for what is a larger and fuller manifestation of what he taught, which gives the best evidence of the genuineness of his mediumship? A kind of holy superiority is the position of the Swedenborgian to the Spiritualist. It is truly worse than the case of the pious Marcus Aurelius, the Roman emperor and moralist, who saw only impurity and blasphemy in the teachings ascribed to Jesus of Nazareth, but which are, in reality, akin to his own writings in their ethical teachings. We Spiritualists admit the value and grandeur of Swedenborg, but we say he was one link in the chain which has ever kept alive the truth that there are free and direct channels of communication between the external and invisible worlds. It would be a rich contribution to the literature of the age were only the works of Swedenborg edited by some gifted soul. You have to travel long journeys to extract the points which the world might value. Our own Robert Burns would surely have valued the testimony of a Swedenborg, who was almost his contemporary, had it been supported by clairvoyant facts such as he gave, for the question of continued existence was to him a problem which he oft dwelt upon. Full of inspiration and a revealer himself, he asks, “Can it be possible that when I resign this frail, feverish being I shall still find myself in conscious existence? Shall I yet be warm in life, seeing and seen, enjoying and enjoyed? Ye venerable sages and holy flamens, is there probability in your conjectures, truth in your stories of another world beyond death, or are they all alike baseless visions and fabricated fables? If there is another life it must only be for the just, the benevolent, the amiable, and the humane.”

How much this is akin to the thoughts of that great soul, Thomas Paine, but how much less grand than the great facts which have come to us that there is a future of progression for *all*, that the basest on earth have within them the germs of sainthood. But to conclude my quotation from Burns—“What a flattering idea then is a world to come! Would to God I as firmly believed it as I wish it!”

I pass briefly over the witchcraft epidemic, as it has been called, but in it we have the clearest evidence of facts analogous to Modern Spiritualism, which facts were undoubtedly believed in by the ablest men, only the people who had mediumistic gifts were said to be influenced by the devil or devils. There are thousands of instances met with in the trials for so-called witchcraft where certain occult facts were vouched for by reliable witnesses. Some of these events in which the poor sensitives were shamefully used must have been realities. That cruel edict by Moses, “Thou shalt not suffer a witch to live,” has been responsible for a huge amount of suffering and crime. We

Spiritualists feel that much of what transpired was an attempt on the part of the spirit world to find expression.

There was one man who, not foreseeing the import of his work, did much to break down the barriers which prevented communication between the two worlds. I refer to Mesmer, whose earliest efforts were directed towards the utilisation of the magnet. Some have spoken of this man as a kind of Cagliostro, but he was far removed from him. He struck a vein of truth from which his successors have extracted rich treasures. Animal magnetism revealed indeed a new world, larger than ever Mesmer saw; indeed, it opened the very temple of life forces. Ridiculed by the French Academy, before whom he placed his facts, he yet found a few friends whose experiments carried the subject further than his own had done. The Marquis de Puysegur, by accident, it is said, evolved the mesmeric sleep. From this it was but a step to clairvoyance. It was a new light indeed that simple men could become illuminated, and give the wisest counsel and most practical directions in great emergencies. People who when awake could scarcely utter a sentence, became under the magnetic condition poets, philosophers, and physicians. It would be too much if I followed the growth of mesmerism till now, when under the new name of "hypnotism," it has forced acceptance from many who for years have sneered at its claims. Who can say what power it will yet have in the world's history? It has literally opened the eyes of the blind, and shown that there are more than matter and force in the universe.

The experiences of the Wesleys form another link in the chain of spiritual intercourse. John Wesley declared that if he gave up his faith in witchcraft he must give up the Bible; what he had seen with his own eyes he said he was bound to believe.

William Blake, the artist and poet, was a pure Spiritualist. After the death of his brother, he was conscious he worked with him. Called a madman, like Swedenborg, he was simply a spiritual medium. He drew the pictures which were presented to his spiritual gaze, and rich and beautiful are those so-called "works of his imagination." All the time he spoke to his spiritual visitants, and he said, "I am not ashamed, afraid, or averse to tell that I am under the direction of messengers from heaven daily and nightly." He felt that he had been organised for spiritual communion, and used his gifts to the best advantage.

The closer we look into the lives of those who have been called religious impostors, the more clearly is it seen that they were acted upon by an outside influence, and did not understand the power.

Joanna Southcott, a domestic servant, a Methodist, was inspired by some power, good or ill, and what are called her "pretensions" were perfectly honest. She wrote much in prose and verse which had within it sufficient to attract and hold people of marked intelligence. It is difficult to get an honest life of this woman, for those who reported on her workings had no key to help them to understand. She blundered undoubtedly in her prophecies, but I for one cannot think of her other than as a spiritual medium, for she saw beyond the physical gaze. She had many followers, and it is only during the last twenty years or so that the last of those who believed in her have disappeared. When outside the influence that controlled her she could scarcely believe in her own mediumship. On her deathbed she said, "If I have been misled it has been by some spirit, good or evil."

The outburst of "the gift of tongues" some sixty years since shows as much as anything I have said the continuity of spiritual power. No better evidenced facts are to be had—facts which satisfied Dr. Chalmers and Erskine, of Linluthen. In Port Glasgow in 1830 there dwelt a family of the name of Macdonald, two brothers and a sister, pious people whose Bible was to them the veritable word of God. The sister Margaret was dying, and the doctor held out no hope of recovery. All at once she said, "There will be a mighty baptism of the spirit to-day," and continued for hours with praise, prayer, and exhortation. When her brothers came home for dinner she prayed that James might at that time be endowed with the power of the Holy Ghost. Almost immediately James said, "I have got it," and a marked change came over his countenance. With a majestic step he moved up to his sister's bedside and said, "Arise and stand upright." He took her by the hand, and she arose. That same night he wrote to his friend Mary Campbell, at Gaveloch, who was ill and waiting for the summons of death. The receipt of the letter produced the most wonderful effect on her; a mighty power was exerted upon

her, and she felt lifted off the earth and all her diseases taken away. She stood up, and began to leap and walk, sing and rejoice. The fact of this change was corroborated after the most searching investigation by many. Eminent people were embarrassed by it more than they cared to acknowledge. She had great crowds who listened to her in Helensburgh. To her speaking was added the writing in unknown tongues. When the inspiration came she covered sheets of paper with writing with the rapidity of lightning. Professor Story's father, then minister of Row, who knew her intimately, was convinced of the genuineness of the power, and that it was quite apart from her own volition. Quite a stir was made, the Macdonalds in Port Glasgow exercised the gifts constantly, and crowds came to see and hear them. Delegates came from London and elsewhere, who reported that they spoke with spiritual direction. The old apostolic days had come again amongst the people, and so great a man as Thomas Erskine, of Linluthen, wrote pamphlets authenticating the facts; he felt that they uttered what was given them, and not with their own conceptions or intentions.

Edward Irving, the popular London preacher, hearing from his friend Story of the bestowal of miraculous gifts, found an echo to his own preaching, viz., that the spiritual gifts bestowed upon the apostles were not exceptional, but belonged to all ages, and had only been kept in abeyance by want of faith. He believed his Bible, and at once held meetings in his church to pray for the bestowal of the gifts. Mary Campbell, full of active life, had now married, and was moving from place to place as a prophetess. To Irving she was a saint of God. Soon similar phenomena were taking place in London. No wonder Irving felt that the second advent was at hand. He was strongly advised to leave "the tongues" alone, but believing with his whole heart that the apostolic times had come again, he would not be a party to hindering what he believed was the voice of the Holy Ghost. Of course, as he was without rudder or guide, confusion got worse confounded; day by day the voices spoke, and by and bye his church became a bedlam. Numbers of men and women, when the influence came upon them, spoke out in all manner of tongues, mixed up with lofty sentiments full of grandeur. Soon the church was shut against Irving, and he came to Glasgow to die, after being deposed at Annan, where he had been licensed.

To the last the Macdonalds, whose faces were said to shine like that reported of Stephen, full of glory, were men of simplicity, truth of character, and piety. None of them understood the nature of mediumship, and had only the one idea of God or devil.

I have now come close to the period when more definite and clear evidence was to become common of direct spiritual intercourse between the dwellers of earth and the spirit sphere—our fathers and mothers, wives, children, and friends. At the time when physical telegraphy was making itself known to the world the spiritual telegraphy had become possible.

(To be continued.)

LIFE IN NORTH QUEENSLAND.

BY RICHARD PHILLIPS.

SOME Oldham Spiritualists will remember my presence among them in 1886. I have thought an account of the place where, and the people among whom, I have been living in Australia might be interesting to these, as well as entertaining to the general reader. I sailed for Australia in October, 1886. My destination was Cooktown, North Queensland. I had gathered that this was a small seaport town of between 2,000 and 3,000 inhabitants, many of whom were Chinese; that it was the first town on the mainland, and in $15\frac{1}{2}$ degrees south latitude, and therefore hot. This was nearly all I knew about it. I found that it had neither shifted its latitude nor changed its climate. What the latter was may be gathered from a series of observations made by me from November to March. The average temperature in the shade between one and two in the day was 95 degrees. During the rest of the year it would range between 80 and 90 degrees. Evidently, therefore, those who cannot stand heat had better go further south.

Cooktown is named after Captain Cook, who ran his vessel ashore here for repairs in 1770, having narrowly escaped being wrecked upon a neighbouring coral reef. He remained for three weeks, and, after making some futile

attempts to win the confidence of the natives, departed northwards through the intricacies of the then unsurveyed coral sea, having first called the river the Endeavour, after his vessel. The natives call it Toolga.

The present town arose in 1874 as the result of the discovery of a goldfield in the district and the rush which immediately set in thereto. At first the town was composed of tents. The canvas has given place to wood, and the wood is just beginning to give place to stone. There were three buildings in that material when I came away. English people predominate there, but the Chinese are very numerous, and all the market gardening, fruit selling, and fish getting and fish selling are in their hands. Some of the large general stores, as well as many smaller ones, are run by them. They have the good sense to keep to their rather ridiculous but comfortable national costume, and are a hard working and trustworthy people.

The natives, or aborigines as they are always called in Australia, are fast disappearing from the southern parts of the island, but are still numerous in North Queensland. This is not an agricultural district, and therefore they are not so much in the way. The country is covered with "bush" or open forest, which allows them to pursue their hereditary nomadic life without interfering overmuch with the white settlers. They are not a fine race either physically or intellectually, the women especially seem undersized and much smaller than the men than is the case among Europeans. They are chocolate-coloured, and most of them have bushy hair like the Papuans of New Guinea, to whom they are related. But they seldom allow their hair to grow very long, sometimes shaving it off close to the scalp with a chip of glass. They are slender-limbed and very agile, and more adapted for hunting than for agriculture. Their food consists of the spoils of the chase—kangaroos, wallabies, turtle, fish (which they catch with the spear only), and shell-fish—and whatever grows spontaneously—fruit, seeds, berries, yams, and roots. They neither breed animals nor cultivate the ground. They never stay more than a few weeks in one place. Their camps are simply groups of huts which are constructed of boughs stuck into the ground, bent over and tied together, and then covered with bark or grass. They have a very firm belief in and a dread of ghosts. When a member of the tribe dies they will at once shift their camp, and will not return to the same spot for a very long time. All who happen to have the same name as the deceased immediately drop it and take another, and the old name is not uttered again until some years have passed; possibly they are afraid that if the dead man should hear his own name called he might answer to it—a consummation devoutly to be deprecated. They bury their dead, and smear themselves over from head to foot with white or yellow clay in sign of mourning, which gives them a very ghastly appearance. The bodies of dead children are sometimes sewn up in soft bark and carried about for months and even years. As they seem very fond of their children, I do not think that they often resort to infanticide, although the temptation to do so must often be great, considering their wandering life, and the consequent trouble of carrying their young about.

The sick and aged were treated with a kindness and consideration which surprised me, and on the whole I think they rank higher morally than they do intellectually, although they are intelligent enough for their manner of life. They believe in re-incarnation and in coming back again as white fellows. The white fellow, according to some of them, after death becomes a shark—poetical justice, this, for the land grabber.

The children are very bright and sharp, and for their age more intelligent than their parents; but their education is soon ended, and their simple manner of life does not afford much scope for mental exercise.

Each tribe has a language of its own, but there is a strong family likeness in them all, although they are not mutually intelligible. Two tribes are found near Cooktown, one on each bank of the river. Their language is very euphonious, and copious enough for their needs. I mixed freely among this people, and learned enough of the language to be able to converse with them. My vocabulary contains about six hundred words. They have their own names for the mountains, rivers, &c., which the white settlers call after their own commonplace names or leave nameless, as they do not take the trouble to learn the language. I think it would be only fair to give or rather to continue the native place names. These are always pleasant sounding and easily

pronounced, and in a few ages will probably be all that will remain to remind us of their existence, for they seem doomed to extinction; apparently they cannot change their ingrained habits of life and adapt themselves to the white man's ways, and therefore as the European settlers increase, they will decrease. Even in the north they are less numerous than they were when the white man first came. Outrage and injustice by the whites led to reprisals by the blacks, and these reprisals and cattle killing by the blacks led to police raids, which are gradually thinning them down. On the whole I consider them a people more sinned against than sinning, and one cannot contemplate their extinction without a feeling of sadness.

Much of my leisure was employed in incursions into bush and jungle and up rivers and among mountains, where I saw very much both to delight and interest me. There was some risk attending these rambles in the wild bush, as I always went alone, and frequently unarmed, and more than once I was warned that it was unsafe, and looking back it does seem more perilous than I thought it at the time. But venturing thus alone I saw much that I should otherwise have missed, and laid up for myself a store of pleasant sights and scenes and experiences for the years to come.

Last year I bade adieu to North Queensland and its jungle-covered mountains, its alligator-haunted rivers, its palm-bordered streams, and the far spreading melancholy bush, with its wandering tribes and waterless watercourses, and returned to England by way of Brisbane, Sydney, Melbourne, Tasmania, New Zealand, Cape Horn, and Rio de Janeiro.

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

CHAPTER XIX. MY STORY CONTINUED.

I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.

—Byron.

MARY had heard of Mark's letter to Dr. Bill, and had great difficulty in keeping her secret from that gentleman, who shrewdly guessed, assisted by hints from Mrs. Banks, the state of affairs. The letter revealed to Mary that the old doubts and difficulties had disappeared from Mark's mind; he was now as much a Spiritualist as she herself, and yet, although that barrier was removed, they were as far apart as ever. She had long since ceased to feel any resentment towards Mark. All she had heard of Amy, and what she had seen of the doctor, enabled her to understand pretty clearly the manner in which Mark's defection had been brought about. But she now thought he had ceased to love her, or, if not, was too proud to again sue for her heart, and, with an impatient sigh, she took up her burden and went bravely on once more.

Little Maggie was again unwell. She had been attending school, and as the examination was fast approaching, the lessons were more strictly enforced, and the anxiety to "pass" affected her head, so that she scarcely slept during the night. Indeed, Mary found her doing her sums when fast asleep—muttering them over to herself, exclaiming "Oh, I cannot do them—I will, I will do them;" and in the morning she was in a high state of fever. Dr. Bill ordered her to have ice-water placed to the nape of her neck and to the temples, and hot-water bottles to her feet.

In leaving the room in the evening, after a second visit, and descending the stairs, a sudden giddiness overcame him, caused by the rush of blood to his head through stooping over the bed, and his anxiety on the child's behalf; he clutched wildly at the hand-rail but missed it, swayed forward, and fell heavily on his left shoulder, putting the joint out. Mr. Banks, hearing the fall in an adjoining room, ran to his old friend, and at once concluded that Mark should be summoned, fearing that it was an attack of apoplexy.

Fortunately it was near the time of Mr. Mackinson's customary visit to Lucy, and as soon as he arrived he was entranced by his spirit controls. A quick examination was made, restoratives applied, and, after awhile, every one was relieved to find the doctor regaining consciousness. As soon as he could sit up, the medium, still under control, began to

talk to him, and while doing so took hold of his left arm, which was hanging helplessly down, and with a sudden motion gave it a twist, and the bystanders were amazed to hear it re-enter the socket. A thorough magnetising of the shoulder and breathing upon the part by the still entranced medium, put the matter right, and the doctor was ordered to bed, where a few "passes" put him into a comfortable sleep.

While this was going on, however, poor little Maggie was rapidly growing worse. She was fast becoming delirious, and would allow no one but Mary to touch her. Mr. Mackinson came in, and magnetised her, but could do no more than soothe her for awhile.

In this state the hours passed slowly along; Mary, who held Maggie on her lap, was cramped and worn out with her long day of anxious watching and nursing, but was afraid to put Maggie down lest she should grow worse.

The paroxysms had been slightly easier, but, just as Mark was heard at the door, all Mary's strength was needed to hold the poor sufferer, who was writhing in agony and appeared to be dying, so that she neither heard nor noticed Mark's entrance until he lifted Maggie from Mary's arms, and placed her upon his own knee. Then, gently, but firmly, he spoke in calm commanding tones until he secured the child's attention, all the time making passes over and down the face.

Thus, for half-an-hour, did he patiently mesmerise her, until the strained condition of her body gave way, her head fell upon his shoulder, and she slept.

For ten minutes longer he operated upon her until he felt sure her overcharged brain was relieved, and then he looked round upon the anxious watchers with a re-assuring smile.

Thus it was that Mary and he gazed into one another's eyes for the first time after more than a year of separation, during which they had both been tried in the furnace and been purified and strengthened by the vicissitudes through which they had passed.

Mark was about to put the sleeping patient back into her bed, as she might now be expected to sleep soundly for at least twelve hours under the influence of his will and magnetism, when he heard her whispering apparently to herself.

A hush fell upon them all, and they listened as the voice became stronger and in clear musical tones they heard her say:—"Mark, I promised I would help you to be happy yet. Mary, dear Mary, I want you," and as Mary placed her hand in the outstretched hand of the child she put it into that of Mark which she held with the other, and, in a voice which brought tears to the eyes of all, they heard this message proclaimed from the spirit world by Amy:—"In life, although I knew it not, I came between you two and severed your fond hearts. I have learned to know and love you both. I have seen more than you think, and know more than you know. I now give you back to each other. Separated only by circumstance and distance, but one in love, you are together again now, and I shall be most happy in seeing your mutual love requited and your happiness assured. Mary, you will take my place and be a daughter to my father, as I am now your sister and the companion of your mother, who watches over you still and sends her blessing."

Again the little head drooped, and the sleeping form was tenderly laid down to rest. Then Mark, catching hold of Mary's hands and looking with his whole soul in his eyes, bent down and whispered, "Can you forgive me, dear?"

Mary answered with her eyes, smiling through her tears of joy, unable to speak just then, and was gathered in Mark's strong arms while he tenderly kissed her upturned face.

The others slipped quietly from the room, feeling that they were not wanted while that sweet reconciliation was being effected, and we will retire too.

It was fully an hour afterwards when those two happy young folks, who had been truly "re-united by the dead," came from the sick room hand in hand and heart to heart. They seemed afraid to lose sight of each other, and it was a source of joy to the whole household to see Mary looking so happy, her whole face transfigured by the light of her great and sacred love, as she looked at Mark.

He, too, had developed; adversity and trial had made a man of him, called out his latent abilities, given him self-reliance and a new dignity and strength which sat well upon him.

But, oh, how he loved his Mary, his eyes followed her everywhere. They were foolishly happy if you will, but it is a good thing to be true and loving and brave and faithful; indeed without love life would not be worth living, and

never knight won fairer or more worthy bride than Mark had found in his dear little Mary. And she—well, she was content; to her Mark was a king among men. Little more need be told.

There was a happy double wedding a short time after when Lucy and Mr. Mackinson, Mary and Mark, set forth on their journey of life as loving companions and helpmates until such time as they should be called to emigrate into the land immortal and join their dear and faithful friends who had gone before. Maggie, grown strong under Mark's treatment, was a happy bridesmaid. Dr. Bill gave Mary away with all his heart, for he knew he would keep her all the same. Mr. Banks recompensed the faithful medium, Mackinson, when he presented him with Lucy, the flower of the flock, and Dr. Bill has returned to Fairgrove, where Mary still coddles him, and other children gather round his knee demanding games of romps with grandpa.

THE END.

LABOUR AND THE CHURCH.

ARISING out of Mr. Keir Hardy's impeachment of the Churches, at Bradford, Mr. James Kinlay sends us an open letter of his, published in the *Fifeshire Advertiser*, to the Rev. W. J. Macdonald, in response to a request by that gentleman for expressions from working men. We quote as far as our space will allow:—

The Churches of the past notoriously failed to advocate the cause of the poor and the labourer as against their oppressors, and now that education is getting universal, the Church's changed attitude to these classes has come rather late in the day. The clergy of old never ceased to preach the doctrine of submission and contentment, so that their rapacious taskmasters (the clericals' cronies) might fatten and revel off their labour. The poor were then consoled by a *possible reward* in an ideal world in the distance; while to the rich were given the promise and realisation of the best of both worlds! Priestcraft in the past, and on the same lines, covered American slavery, and brandished the hell-fire whips over the poor wretches in the interests of their Christian tyrants, while British slavery, in a lesser degree, underwent an analogous process. "As we sow, so shall we reap," is the truest maxim of the Apostle. When the pent-up waters of the dam burst their barriers, desolation ensues by the same element that watered the meadows and turned the mill. And so with tyranny; it sooner or later brings its retribution. When oppressed humanity bursts its fetters, physical or mental, then a corresponding reaction ensues, which oft nullifies our earnest efforts to restrain.

Men have begun to *think*, not according to order, but with their *own* brains. Education is fast spreading, and no longer do they docilely open their mouths and swallow whatever is put therein. They are now finding out that the universal love of the Deity is a reality not a sham; that there is no eternal scorching as was preached of yore; that there is no devil kept for the purpose of alluring and tormenting God's countless millions to all eternity, and that none are to be everlastingly ruined for honestly refusing to credit what is against the evidences of their God-given senses. Many are finally realising that no magic white-washing process can clear away sin apart from a life of right doing; and many other absurd dogmas have also vanished, which our more intelligent clergy never refer to now in their pulpit ministrations.

Dear sir, you, doubtless, preach a broader gospel than than your predecessors, that the masses may be drawn into the kingdom by love's cords, rather than driven by the devil's whip. The frightening element is now found to be utterly useless unless to manufacture hypocrites, and you can rightly judge which is the potent factor for good. You of the clergy are swiftly advancing with the lay current which hurries you along, and are preaching a gospel of progress, but where are you to end, for there is no finality in progress? And, indeed, what right have you to advance? Here is the crux of the question; you cannot be liberal at the expense of your creed, which is a *finality*, no more than any society can consistently ignore its own rules. People (even the poorest of them) are not slow to perceive this inconsistency and the amount of hedging necessary to escape it. Until you make your standards square up with your preaching, or level back your preaching to your standards, your power to draw the masses will fail, for they naturally love straightforwardness. They will either

stand aloof or patronise meetings which, though unorthodox, are, at least, consistent.

According to the Founder of the system, the pious poor were esteemed the church's salt. In the present day it is the rich; and when wealth predominates, spiritual deterioration must ensue. The fashion of this world (as was prophesied) and spirituality is an incongruous mixture at best, and it is out of your power, dear sir, to control matters to your wishes. You well know that those who make large fortunes by the labour of low-paid employees, as well as those who fatten on their vices, are equally eligible and welcome to kirk fellowship. Both classes are shipped in the same celestial boat—the wealthy, perchance, in the cabin, the poor and worthy in the steerage. If Jesus were to come here, as in days of old, ten to one but He got the back seat.

True, as Keir Hardie states, our unfortunate millions are getting crushed in the awful struggle begot of Christian civilisation and competition, while the bulk of our sects go on splitting theological hairs—and no system in vogue will reach those masses until the powers that be are shaken to the very foundation and a new fabric raised. A revolution is impending, and the symptoms are not absent. The great eternal verities are silently yet swiftly permeating a hitherto benighted humanity, and although the old fabric will be shaken the solid part will remain, and the rubbish dispersed. When the universal fatherhood of God, brotherhood of man, and personal responsibility of each individual for good or evil done, is fully realised, the reclamation of the lapsed masses, which theological agencies have been unable to cope with, will be within the precincts of possibility. An outpouring of the spirit must precede effectual effort, and the signs thereof are not far distant.

SEANCE RECORDS.

BEFORE giving another account of séances, I will explain the manner the sitters and medium are arranged. The medium is seated in a chair behind an ordinary folding screen, with a curtain to hang in front, divided in the centre, and open at the sides, the sitters on either side *holding his hands all the time of the séance*; and I must mention one important item, that is, that the sitters are changed every séance. All these friends were *totally unacquainted* with the medium when he first came amongst us, and are investigating materialisation to prove beyond doubt its facts.

Oct. 30, 1892.—I had put several plain cards and a pencil into the cabinet. It was some time before anything was visible. Then the curtain parted from the side of the cabinet, and, looking over Mrs. Day's shoulder, I could see into it. A hand came out and patted Mrs. Day. I saw the arm belonging to it, the drapery falling in artistic folds from the shoulder. At the same time another hand from the front was laid on Mrs. Day's knee.

Again during the singing the curtains in front parted, and a form appeared in a white surplice, the hands raised as in benediction, the head and face visible, but could not distinguish features. After another interval the curtains again parted, and another form appeared, with white robes about it, and over the head. It seemed more perfect than the other. I specially noticed the eyes, they were like jet and as shining. Mrs. Day said the nose was perfect and straight. Every one saw the form, but not the features.

Two of the cards were then passed out, having writing upon them.

First card: Dear friends, we appear white till we get more over. We shall be more clear to you later.

Second card: We do return, I and you certainly, not at a given time to certain gentlemen, but generally to the few earnest folk.

The control said they could do no more that night.

SHALL WE LIVE IN THE STARS?

WHAT ignorant creatures we are to be sure! We are born, live in a world we do not understand, then die. For what object or to what purpose? Surely there is some other life in store for us, or why should the spirit leave us and bring our bodies to the ground? Did God the All Mighty make the spirit within us simply for this earthly life? Nothing of the kind. There are many marvellous things awaiting us when we leave this world. We are indeed ignorant. Who upholds the sun and the planets? How is the solar system

regulated? These and hundreds of equally mysterious questions might well be asked, but who of all our so-called men of knowledge can give us a satisfactory explanation? No one on this earth. Yet there are other worlds besides ours. Our world is only one of many. Generations follow generations, and worlds follow worlds, but how?

Spirits which have left this world may have gone to another; but do you think they are resting in idleness awaiting the Day of Judgment? No! they are undergoing great changes; they are gaining wisdom; they are learning secrets which dwellers on this earth never will learn as long as they stay here. Then after death we advance as it were a stage nearer judgment; but is it not possible, nay probable, that the spirits take a new form in a new world, and commence a new life, and follow a similar process to what we are now following? Might not one of the stars which we can gaze upon at night be our next dwelling-place? It is quite likely. If our eyes were only opened and directed heavenwards we should doubtless be amazed. But this is not to be. We must wait patiently, and a time will come when we shall understand.

The sun is the central figure of attraction; it is, I dare say, Heaven. There God perhaps holds full and glorious sway, and from thence regulates the to us incomprehensible solar system. God is light itself, and in our present state we are not fit to approach Him, not even to look upon Him at a distance. Just as a man must first learn his business or profession before he is fit to take office, so must our souls undergo a proper transformation before they can look upon the Almighty. This transformation will probably be effected by the various lives they will live in different worlds (stars), till at last they will all be purified.

SAM HEBBLETHWAITE.

Spofforth, November, 1892.

FREE OR PURE LOVE.

THE charge of free love is constantly being hurled against Spiritualists by ministers, who Sunday after Sunday repeat the commandment, "Thou shalt not bear false witness against thy neighbour." Pastor Frank M. Smith, of the Peckham Rye Tabernacle, is reported to have written and published the following charge: "Sin is their Creed. Free love and bastardy are advocated and justified by their periodicals. Indiscriminate and debasing lust is spoken of as freedom."

In the face of such false charges as these it is difficult to restrain one's indignation. Mr. T. T. Audy has challenged Pastor Smith to meet a Spiritualist in public discussion and substantiate his charges. Whether Mr. Smith accepts that challenge or not, here is one to which we DEMAND an answer from him.

Rev. Sir,—Desiring to believe that you are a truth loving and truth telling man, who would not knowingly defame the characters of your neighbours, cast upon them reproach, or cause others to think evil of them without cause, I respectfully request that you will supply me, for publication, with the following information:—

I. When, where, and by whom has "indiscriminate and debasing lust been spoken of as freedom"?

II. Will you kindly give me the names, dates, and pages of the Spiritualist periodicals which have advocated and justified free love and bastardy, as you say they have?

III. Are you in possession of Spiritualistic papers, pamphlets, or books containing statements which you can quote in support of your charges; if so, are the passages from editorial articles, are they from recognised and responsible Spiritualists, or are they the utterances of lecturers or extracts from the letters of correspondents "for which the editor is not responsible," or have you not merely based your denunciations upon publications issued by opponents to Spiritualism who *profess* to quote from Spiritualistic journals?

I trust you will answer these various questions as *frankly* as your charges are made emphatically. Awaiting your reply, which I trust I shall receive at an early date,—I am, yours truly,

E. W. WALLIS.

NEXT WEEK we shall print an interesting CHAPTER OF PERSONAL EXPERIENCES by the Rev. C. Ware, which will show how he was spirit-guided out of orthodoxy into Spiritualism.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/8; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, DECEMBER 9, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

[The Editor does not hold himself responsible for the opinions expressed by contributors, who are permitted to express their ideas with all possible freedom. Names and addresses must be sent to the Editor, not necessarily for publication. Signed articles are preferred.]

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SPIRITUAL, SOCIAL, AND OTHER JOTTINGS.

"UNBELIEF," says the orthodox preacher, 'is sin, and implies it'; and while he speaks, the saint in the unbeliever gently smiles down his argument, and, suddenly, in the rebel of yesterday men see the rightful heir of to-morrow."—*Robert Elsmere.*

NEARLY 44,000 CHILDREN attend the Board Schools of London in want of food, and 25,000 were in a state of chronic hunger. In the match-making business, if a person made 54 gross, or 8,604 boxes, in a week, he would receive 10s. 6d., but in many cases he could only earn half that amount. In the "sweating" den of the tailor in London women earned a shilling a day after working 17 hours a day. The infant mortality in London is 30 per cent among the poorest classes, and only 8 amongst the better classes.

AT A WESLEYAN HALL, on November 27, I heard in the preacher's sermon that Spain, which was such a powerful country a few hundred years ago, was at the present time so insignificant because it tortured the truth and free speech; that in Germany a law was passed "that no publican can sell drink to persons under sixteen years of age, and if England will not pass such a law—as actually 300 boys have been found drunk in one night in London—England will suffer, as God, if he is a silent God, will surely punish England for her sins, the same as Spain." *Not a good look-out for England.*—A. L.

SPIRIT WRITING.—Swedenborg was cognisant of many of the inexplicable facts which now excite curiosity. "I have already said and shown," he wrote in 1748, "that spirits who are the souls of those who are dead as to the body, whilst they are with man, stand at his back thinking that they are altogether men, and if they were permitted, they could through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest, that they could communicate their thoughts by words through another man, and even by letters. For they have sometimes, and indeed often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves who were writing, which is so true, that I can declare it with certainty, and if they were permitted they would write in their own peculiar style, but this is not permitted."—[*Spiritual Diary*, 557.]

MUCH is said and written about modern science as a distinct and separate feature from ancient and historical scientific opinion, so also in the domain of modern political thought a change seems inevitable. Hence the formation of "independent labour parties," &c. In the realm of religion we discern that the progressive thought of our times has found an abiding place, for on every hand we note the voice of humanity loudly clamorous for a more modern, more humane religious and social gospel. These deep signs of unrest, these soul-felt aspirations, are the inevitable sequences of modern thought. Knocking at the door of ancient beliefs and modern monopolies is a spirit of earnest criticism. Modern thought stands there demanding, in the name of a long-suffering people, a great change in their condition and surroundings; and woe betide those institutions which dare not, or will not, open their doors. Pleading before the world, wrapped in the mantle of his own mighty cause, and somewhat controlling the thought and aspirations of our times, stands Labour. Like the Prometheus of ancient lore, with the torch of truth and justice in his hands, he pleads. From his limbs we can discern the chains of the old, and now soon to be effete, political, commercial, and theological parties are fast falling, for at last he begins to see that these systems have too long demoralised his best efforts, and blighted alike his earthly and spiritual prospects.—*Jas. Swindlehurst.*

ANCIENT WORSHIP.—A compilation from the histories of the Gods of antiquity, showing the worship accorded them, with some account of religion as first propagated among mankind; also a description of the countries of antiquity, and how they were first inhabited, as set forth in the writings of the most ancient historians. The foregoing is the descriptive title of a work recently published by that veteran Spiritualist Mr. John Chapman, of 10, Dunkeld Street, Liverpool. Persons interested in the subject to which the author has devoted so much time and study will find this book filled to repletion with facts of a valuable and serviceable nature which all go to prove that man is naturally religious, and that in all ages men have searched for truth and endeavoured to understand and proclaim the laws of Right, Purity, and Justice.

PROFIT-SHARING IN FRANCE is on the whole gaining ground, and the more enlightened employers are beginning to see that as the systematic combinations among the men are having the effect of gradually raising wages and reducing working hours, the best means of counteracting that movement and placing a check on the fanaticism which would destroy capital, is to give the artisans and workers generally an interest in the undertakings. The members of the Labour Exchanges, however, do not regard the system of profit-sharing favourably, for they say that workmen who join establishments conducted on that principle "desert the army of labour and make war on the syndicates." The real causes of the tardy adoption of profit-sharing are—the small margin of profit in many industries, the reluctance of employers to set an example which they are willing enough to follow, and the economic ignorance of the working-classes, and their disposition to roam from place to place. The co-operative movement, too, while undoubtedly making some progress in France, is far from vigorous there.

MR. R. T. REID, M.P., speaking on the housing of the poor, and the sweating system, said that the economic causes of this condition of affairs were over-competition for work and competition for dwellings in the congested parts of the country. The remedy was to deal with the drink question first, and then to educate the people. Over-competition was caused by the immigration of paupers from the Continent and the influx of the agricultural population into the great cities. Land-law reform was essential in order to put a stop to the latter. His view was that all municipal authorities, town and county councils, and other bodies, ought to be permitted to acquire at fair purchase what land they wanted in their locality for the purpose of expanding their town or for any legitimate use on the part of their inhabitants. He condemned the Eight Hours Bill as an impracticable proposal which could only add to the existing misery of the labouring classes. The immediate prospect of bettering the condition of labour lay in legislation on the liquor and land laws, improved factory inspection, and above all in combination.

MR. G. W. WALROND, a trance medium, who was an active worker in Glasgow, writes from Canada:—I am happy to say I am still pegging away for the cause. I have held public meetings at Welland, and left the imprint of Spiritualism indelibly planted there. I have already conducted three public meetings here in Hamilton, and have been well received by well-filled halls, and I intend to keep them up through the winter. The press gave us a fair show in their reports, but the writers lack knowledge of both the philosophy and phenomena. Canada, as you may imagine, is desperately orthodox and thoroughly conservative, hence my task is no easy one, but it is a pleasant one to me nevertheless, and a duty I owe to the knowledge I possess. The day will come when the truths of Spiritualism will be hailed with universal acceptance by churches of every denomination. Indeed, there is a vast leaning in that direction, even in Canada. My sphere of operation in the spiritual field is somewhat limited, as I still work for my daily bread in a commercial capacity, but all the time and energy I have to spare I devote to the education and advancement of those who are in any way interested. My memory oftentimes goes back to Glasgow and the work there. That staunch old worker, Mr. James Robertson, is still battling away. Single-handed or assisted it is all the same. He taught me to depend on self in the hour of need, and I have found him a reliable model to copy. I hope the work goes on the same as ever there. It was my birthplace in the Spiritualistic ranks, and I feel a loving interest in all that concerns Spiritualism in Glasgow.

A SUICIDE'S REMARKABLE LETTER.—A short time since a young lady committed suicide in the gorge of Avon, at Bristol, and left a letter in her Bible which contained the following passage: "The two chief enemies I have (why they should be I cannot tell) may consider themselves my murderers, and upon their heads shall my blood rest. My shade shall be in constant attendance upon them, and I will lure them on to a doom so terrible that all eternity will not blot me from their memory. They shall bitterly repent, but I will have no mercy. No one shall dare treat either my father, mother, sister, or brothers with injustice now, for I will guard them closer than ever." It is to be hoped that she will not be permitted to attempt to carry out her threat, or that she will in spirit-life learn to think differently, otherwise the people against whom she writes are likely, if she gets the power, which is quite possible, to have a bad time. What a terrible thing it is to nurse feelings of hatred and malice until they master the better and kindlier impulses of the heart. Far better it is to forgive; let the dead past bury its dead, and thus rise conqueror over injury and wrong.

MEN AND MANNERS.—Under this heading the *Glasgow Evening News* for December 1st printed a wood-cut portrait, sufficiently like to enable us to recognise who it was intended to represent, of our esteemed contributor, Mr. James Robertson. The following description was given, and will, no doubt, interest our readers. "Mr. James Robertson is not so well-known to the pressmen of Glasgow as he was thirty years ago. He was a friend of the late David Gray (author of the "Luggie") and Robert L. Gentles (a brilliant young Glasgow journalist who also died in London), Robert Buchanan, and William Black, when the quartette were working in this city. Mr. Robertson was the first to suggest a halfpenny evening paper for Glasgow, and assisted in bringing it out. This life was too slow for him, and he entered the Howe Company, and was head of the business in Scotland and Ireland. Eight years ago he began on his own account, and has cycle works in Birmingham and Crosshill, and large warehouses in Manchester and Glasgow. His active interest in political matters has brought him prominently forward, and he has on several occasions been asked to allow himself to be put up for the Town Council. He is a genuine Glasgow chappie."

MR. JOHN BURNS, in the *Nineteenth Century*, says that ringing now in his ears is the hoarse whisper of a prisoner in the exercise yard of Pentonville—"Stick to the unemployed, JOHN; work is our only hope." He believes the cheapest, best, and safest way to prevent the idle man, the potential loafer, pauper, or criminal, from being a burden is to provide him with work that will be his salvation and the community's benefit. All charitable schemes for the relief of the unemployed who are able to work have only one end—the demoralisation of the donors, and the degradation of the recipients. The provision for the aged, destitute, and sick, and of work for the able-bodied, is a collective, social, and municipal duty. The first step, Mr. Burns says, is to get at the facts. Until the differentiation of the labourer from the loafer takes place, the unemployed question can never be properly discussed or dealt with. The gentleman who gets up to look for work at noonday, and prays that he may not find it, is undeserving of pity. Ground work on roads, sewers, and recreation-grounds is best, Mr. Burns thinks, to provide for the unskilled. He suggests that in London and the great towns the unemployed should be engaged to purify the streets, and in a crusade against dirt and filth in all the side streets, with broom, whitewash, and disinfectant. 24,000 to 30,000 men might thus be employed in London alone, and 200,000 throughout the country.

A SPIRITUALIST SAID THIS. Is it free-love? "I point to the mother as the one great artist of the world, and I ask the world to give that artist the true light; give her her own proper conditions, that in the secrecy of her own thought, in the brooding holiness of her own motherhood, the future race may be grand and beautiful. Oh! for language to touch this subject as it deserves. Let me tell you that the mother has within herself the germ of a double immortality—her own, and that of generations yet unborn; and if the mothers fail the world fails. If the men fail the mothers must fail. I ask all men to remember the mothers. I ask the mothers to remember the children. I ask men to be artist-husbands, and not mar the work of their own creation by their own rudeness, gross selfishness and lust. I say, reverence the work you do, whether it be a furrow turned in the field, or a child born in the sanctity of your

own home. This is work that calls you to be artists in the truest and most divine sense. Earthly structures fall, but these pictures of living beauty grow on for ever and for ever. Furrows may deepen with age, but they fade not. Time and change may work upon the immortal spirit of the child, but yet for ever and for ever it shall bear the impress of the father's hand, of the mother's lip. As you have formed them, as you have trained them, so through life and out into the great hereafter they must go. Oh, the responsibility and sacredness of such a charge, committed to the world of men and women through you, God working for the peopling of the vast future of the infinite with angels yet unborn!" [When Pastor Smith dares to speak as openly, and can speak as eloquently for love and purity and righteousness, he will find better occupation than in denouncing earnest folk, who are trying to teach people how to live virtuous lives as responsible beings, that they may leave the world better because they have lived and laboured.]

TESTIMONIES TO SPIRITUALISTIC phenomena are to be found in all sorts of places. In a book, by the Rev. B. Smith, entitled *The History of Methodism in Macclesfield*, and published in 1875, we find the following narrative of a spirit's return set forth: "A somewhat singular circumstance is affirmed to have taken place soon after George Pearson's death. One evening his grandson Samuel, then living with his uncle, entered the room at breakfast time with an unusually solemn aspect and demeanour. As he was generally very full of spirits and disposed to be jocose, this was observed, and he was questioned, especially by the young ladies, his cousins, as to the cause. 'Cause enough,' the young man replied. 'I've seen my grandfather.' 'Nonsense,' those present said. 'You mean that you've been dreaming about him; that is not to be wondered at.' 'Awake or dreaming,' said Mr. Samuel, 'I have both seen and heard him.' His cousins eagerly asked, 'What did he say to you?' Samuel replied, 'You do not believe me; but one thing he said to me can be tested, that I'll tell you. As grandfather stood by my bedside, he said among other things, "Samuel, in my top coat pocket you will find my class-paper, and you will find so much money [mentioning the sum], take it to Thomas Smallwood." One of you find the coat and see whether I am right.' Mr. Smallwood, who had married George Pearson's daughter Martha, was society-steward at the time. Those who knew where the deceased's clothes were, went and found the class-paper and also the exact sum of money named. Samuel lived long and acquired much wealth." [We are informed that in a subsequent edition of the Rev. Smith's *History of Methodism* the above incident does not appear. Why? Are the Methodists afraid spirit return is true?]

SPIRITUALISTIC SENTIMENTS are gradually becoming popular, and are expressed by persons who would be horrified probably if they were assured that they were unconsciously advocating Spiritualism. It will be remembered that when the ship "Roumania" was lost a Miss Burbidge was drowned. She was the daughter of the Rev. Canon Burbidge, of Liverpool, who published the following verses in the *Liverpool Mercury*, in reference to his sad bereavement. We have italicised the lines we would especially draw attention to, and, while doing so, wish to express our sympathy with the suffering parents, and trust that they will indeed learn that their darling daughter does visit them to minister comfort to their sorrow-laden hearts.

IN MEMORIAM.

M. I. B.

I WEEP till I can weep no more,
I mourn as one bereft;
Not lost indeed, but gone before,
But what a blank is left.

Not mine to challenge God's decree
My faith repels my doubt:
But who can now supply to me
The light that has gone out.

I grieve not for the lifeless clay,
But for herself so dear;
And yet she is not far away,
Ah! who can say how near?

Her life, though brief, was nobly spent;
If heaven so near can be
I fain would think she may be sent
To minister to me.

Loving, affectionate, and kind;
Oh! may I ever pray
To leave as sweet a name behind
When I am called away.

—J. B.

MIDDLESBROUGH.—Excellent discourses by the inspirers of Mrs. J. A. Stansfield, and interesting clairvoyant readings. We like the method that lady adopts of not waiting to know whether her descriptions are recognised or not. It is painful sometimes to hear the ones in rapid succession. If a crowded audience is significant of success, Mrs. Stansfield commands it every time she comes to visit us.—W. I.

NELSON. Bradley Fold.—Mrs. Hyde's guides gave splendid discourses on "That which a man sows that shall he also reap," and "Spiritualism, and what is it doing?" She gave a few clairvoyant descriptions. Very fair audience, well pleased.—D. H. B. [Notice crowded out last week by "Plans."]

NELSON. Lomeshaye Lane Coffee Tavern, Manchester Road.—Mr. Davies, of Burnley, opened our new room last Sunday, with splendid discourses. We have taken it off Mr. Blackledge's hands, and have formed a society. We give all a hearty welcome.—R. W.

NEWCASTLE-ON-TYNE.—On Saturday and Sunday, Mr. J. J. Morse gave three splendid addresses, on the following subjects, viz.: "Social Slaughter," "Secular Spiritualism," and "From Atom to Angel," all of which gave the greatest satisfaction.

NORMANTON.—Afternoon: Mr. J. Armitage's guides gave a splendid address on the "Creation." The audience were delighted. Evening: Subjects from the audience, viz., "What is so-called Death?" "What constitutes a true Spiritualist?" "What influence have the planets on us?" "The Deluge," were ably dealt with. The planetary question gave food for future thought, and will take a long time to forget. The Deluge was a splendid oration, winding up with that a mightier deluge was fast coming, sweeping ignorance, darkness, and superstition before it, and bringing intelligence, light, and knowledge in its train.—Chas. Illingworth, Wakefield Road. P.S.—Will mediums, who *can*, give us a date for expenses only? We are striving very hard to raise a building of our own. Private members have already promised £13.

NORTHAMPTON.—Our local medium, Mrs. Walker, again gave great satisfaction to very fair audiences. Her controls spoke on "Death," as one of our Spiritualist friends has lately passed on. Suitable hymns were also sung.

NORTH SHIELDS. Camden Street.—Nov. 27: Our friend, Mr. W. Walker, delivered before an unusually large audience his popular lecture on "Spiritualism," which was dealt with very ably from a phenomenal point of view, the audience showing their appreciation by their frequent applause. Mr. Walker will continue the lecture, Sunday, Dec. 11, and will deal with the scientific aspect of Spiritualism. We expect a large audience.

NOTTINGHAM. Masonic Hall.—Medium, Mr. Timson. One, who did not *want* to recognise anything, acknowledged to one of the audience after the service that a clairvoyant description applied to one he had known. Mr. Smith's solo was much appreciated. Our library is slowly, but surely, improving, and the librarians are kept busy.—J. F. H.

OLDHAM. Temple.—The members and friends have decided upon working a new movement called P. S. A. (pleasant Sunday afternoons). A large committee has been formed of over 50 ladies and gentlemen, Mr. E. Raynor was unanimously elected president. Secretaries and other officers have got to work. All persons who join the P.S.A. will pay a penny per week. The prize scheme is that all persons who attend early eleven out of thirteen Sundays in succession, viz., from January 1 to March 26, 1893, will receive a book as prize, thus enabling members to have their own library at home. All persons who attend thirteen Sundays early in succession will receive a certificate of merit in addition to the prize. A visiting committee will visit all members who are absent two Sundays together. Sick members to receive special attention, and assistance given to those out of employment. Further development will follow as the movement gets stronger. The P.S.A. service is one hour only, and consists mostly of music (vocal and instrumental). Our mediums will be kindly requested to speak briefly, also short clairvoyance and psychometry will be the order of the hour. Sunday, Nov. 27, was the opening day, and a large audience enjoyed a very pleasant hour. A string band rendered two pieces in good style. The conductor, Mr. Clark, gave a violin solo, Mrs. Mansley sang in her masterly manner, and Mrs. Green gave a few clairvoyant descriptions. Friends who desire to help are kindly requested to communicate with the corresponding secretary, W. Meekin, 6, Clarksfield Street, Lees, Oldham. Dec. 4: Afternoon: Mrs. Gregg gave a few appropriate remarks and clairvoyance. Mr. Pugh sang two solos in excellent style. Messrs. Horrocks Brothers gave two selections on the violin. Mr. H. Horrocks also gave a solo very efficiently. The songs and violin solos brought great applause from the audience. Next Sunday, Mr. Wallis. A good programme, Teas provided.

OPENSHAW. Granville Hall.—Morning, Miss Cotterill answered questions bearing upon her connection with the Salvation Army, which proved very interesting. Evening: Her graphic description of life in the London Slums, given by special request, was well appreciated by an attentive audience. See special notice in *Prospectives*.

PENDLETON.—Mr. Tetlow's afternoon subject, "Is Spiritualism true?" was a reply to something the Bishop of Manchester has said. Mr. Tetlow did full justice to his subject. The Bishop ought to have been there and heard him. Evening, Mr. Tetlow answered four questions from the audience in a very interesting way. Psychometry very good.—J. Moulding.

RAWTENSTALL.—Two splendid discourses by Mr. Swindlehurst. The weather thinned the attendance.

ROCHDALE. Penn Street.—Mrs. Howarth's guides discoursed on "Where are the Dead?" and "Scatter Seeds of Kindness." Both were much appreciated by fair audiences. She gave 14 clairvoyant descriptions at night, 13 being readily recognised. The tea party conducted by the ladies on Saturday was patronised by about 120 members and friends, and passed off very satisfactorily. There will be a child named on Sunday, Dec. 11, at the afternoon service.—H. N.

ROCHDALE. Regent Hall.—Dec. 4: Public circles, conducted by Mrs. Warwick, assisted by Misses A. Grey, Whitely, H. Ingham, M. E. Rayner, and V. Howarth.—J. B.

ROYTON. Chapel Street.—Nov. 30: For the first time we listened to Mr. Taft. He has had much experience, being a Spiritualist of 23 years' standing. His interesting explanation of "How and Why I Became a Spiritualist" was much appreciated. Very good clairvoyance. Dec. 4, Mrs. Horrocks discoursed on "Poverty," and "By

their fruits, ye shall know them." Very instructive discourses, much food in them to reflect upon. Solos rendered by Mr. James Hadfield and Miss Meanock in a nice manner. Very good psychometry. We are giving soup to the poor of our town every Sunday at 12 o'clock until the lock out is over, whilst other denominations are praying that God will bless the poor in their hour of need. It is time our Christian friends opened their pockets instead of their mouths. At the present time we want less of prayer and more practice.—D. H. G.

SHEFFIELD.—Sunday and Monday, Nov. 20 and 21: A most enjoyable time was spent, Mrs. Green's controls dealing with their own subjects. Remarkable clairvoyance on Sunday: 20 descriptions, 18 recognised. Good meetings. Nov. 27: Mr. S. Featherstone. Subjects from the audience were nicely handled. Fair audience. Dec. 4 and 5: The guides of Brother Mason, our local medium, dealt with their own subjects. Moderate attendance. Will members try and be at the general meeting on Monday, January 2, at 8 p.m., for election of officers and committee for the next six months? Members please to show their subscription card at the door to obtain admission. We are pleased our Attercliffe friends are launching forth and taking a room to spread this noble truth. We wish them every success. In the past we have had hard struggles, but are glad to say we are now comfortably settled.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday: Mrs. Young's guides gave successful clairvoyance and psychometry to a full room of strangers, giving startling evidence of the return of spirit. Sunday night, a forcible and instructive address by Mr. Wm. Westgarth's guides on "The Natural and the Supernatural." A good attentive audience expressed themselves highly satisfied, and we hope to have him again soon. Many strangers.

STOCKPORT.—Afternoon: We spent a pleasant time in singing, conversation, and spirit intercourse. Mr. Hughes, a local friend, medium. Mrs. Rooke's illness detained Mr. Rooke till evening, when he spoke forcibly and temperately on seven chosen subjects, doing good service, which was appreciated by our audience.—T. E.

WAKEFIELD.—A good day. Mr. Boocock's guides spoke upon "Mediumship," and "Progress and Poverty," followed by successful clairvoyance to a moderate audience.—A. W.

WALSALL. Central Hall.—Our old friend, Mr. Macdonald, with us. The evening subject, "Day and the spirit thereof," was treated in his usual instructive and practical manner, and every one seemed very pleased.

WISBECH.—Mr. Ward gave an interesting and instructive address on "Self Confidence." He remarked that it was greatly abused by some, and others had not enough confidence in themselves. Followed by clairvoyant delineations, mostly recognised.—W. H.

RECEIVED LATE.—Leicester, 67½, High Street: Mr. Pinkeney gave a very interesting discourse. Good after-meeting.—Rochdale, Water Street:—Public circles. Messrs. Whittaker, Manning, Wild, and Mrs. Goodhew, rendered good service. Saturday's tea party a grand success. Nov. 29, Miss Cotterill gave splendid addresses and psychometry.—London, Marylebone: Mr. Sutton gave an interesting address on "The Mission of Spiritualism."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Present, 60 scholars, 9 officers. Grand march done excellently, led by Mr. M. Brindle. The following officers were elected: Conductor, Mr. M. Brindle; assistant conductor, Mr. C. Hastings; secretary, G. E. Harwood; librarian, Mr. Holden; musical directors, Mr. A. Holt and Miss A. Harrison.

BRIGHOUSE.—Open session. Present, 74. Mr. J. Shillitoe spoke well on "Develop your own Spirits." Solo by Mr. W. Horsman; recitations by Misses S. Sunderland, Clara and Annie Green, L. Shepherd, and Master Joe Smith; readings by Emma Green and Master Bentley, all rendered in capital style.

BURNLEY. Hammerton Street. — Attendance good. Usual monthly gathering. After singing and calisthenics, the Lyceum was thrown open for recitations, &c. A large number came prepared, and our little friend, Abraham Hoole, about six years of age, gave three good recitations, which were delightful; also Miss Barbara Harrison and Masters Fawcett, Dixon, and C. E. Morton gave theirs in grand style; Misses Barlow and Newell gave songs very creditably, and enjoyed by all. Our conductor touched on the passing away of one who used to attend, but had of late had house duties to perform. He hoped that all the scholars would live so that when death came to the mortal frame they would be prepared to enter into spirit life free from incumbrance.—J. R.

CARDIFF.—Attendance still increasing, nearly 50 members enrolled. Chain recitations and musical readings in usual good style. Visitors, Mr. and Mrs. Sadler and Mr. F. Pritchard. Marching conducted by Mr. C. Help. Recitations by Masters A. Sadler and Phillips, Misses Violet Miles and Gladys Sadler. Solo by Miss Clara Phillips. Four classes talked over some very interesting subjects. A very harmonious session.—E. J. Cule.

HECKMONDWICK.—A very enjoyable time was spent by the children and officers. A fair attendance.—H. R.

HEYWOOD.—Fair attendance. Recitations and solos were rendered by scholars. Mr. Duckworth gave an essay on "Suicide."—H. W.

MANCHESTER. Palmerston Street.—Fair attendance. Usual programme. Recitations by J. W. Furness, C. Valentine, and Misses Valentine, Weightman, and Furness. Readings, Mr. J. B. Longstaff and Miss M'Cellan.—J. B. L.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Bertie Whitehead and Richard Haggitt. Several members of the Wesleyan body paid us a visit, and entered into discussion on "Matter, Force, and Spirit" with the elder group. Most of them promised to investigate for themselves and come again. Mr. Crutchley promised to assist them all he could. A very harmonious session.—A. H.

ROCHDALE. Regent Hall.—Special meeting for reconstructing the constitution; preceded by marching and calisthenics, capitally conducted by Miss Nelly Moores.—J. B.

PENDLETON.—Morning: Opened by Mr. Crompton. Marching led by Miss Featherstone. The senior group had a lesson on "Consumption," by Mr. Buckley, and A. Wallis took the junior group. Closed by Miss Featherstone. Afternoon: Recitations by Misses E. Rimmer and Ireland.—B. C. W.

PROSPECTIVE ARRANGEMENTS.

BACUP.—Dec. 11: Mr. W. Johnson; 18, Miss Garside; 25, Public Circle.

BOLTON. Bradford Street.—An entertainment and potato pie supper on Dec. 10. Admission, 6d.

BRADFORD. Milton Rooms.—Dec. 11: Mr. J. J. Morse. 2-30, "Work versus Prayer." 6 p.m., Subjects from the Audience.

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

GATESHEAD.—A few Spiritualists and investigators have formed a new society at 10, Shipcote Terrace. Meetings on Sundays at 6-30, and a public circle on Thursdays at 7-30.

HALIFAX. Winding Road.—Look out for the Grand Christmas Tree and entertainment. Particulars later.—F. A. M.

HOLLINWOOD.—Tea Party, Saturday, 17th inst., tickets 9d. for adults, and 4d. for children under 12.

LONDON. Federation Hall, 359, Edgware Road.—Dec. 11, at 7 p.m., Mr. A. F. Tindall on "The Occult Doctrine of Re-incarnation." As opinions differ about this subject, I hope to see many friends attend this lecture. Dec. 18: Mr. Ramanathan Cheloa Rajan on "Eastern Magic." I am commencing a singing class to meet on Thursday evenings. For terms, &c., apply to me at the hall.—A. F. Tindall.

LONDON. Marylebone. 86, High Street.—Dec. 11: Mrs. Wallis from Manchester. At 11 a.m., "The Power of the Spirit." At 7 p.m., "Spiritualism: Is it a religion?" Clairvoyant descriptions. Chairman, T. Everitt, Esq. 18: Miss Rowan Vincent, "Spiritualism and Freethought." Mr. C. Petersilea, the great inspiration pianist, will give a series of grand concerts on Tuesdays, 13, 20, and 27 Dec. and 3, 10, and 17 Jan. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d. Commence at 8. Anniversary tea and social, 31st.

LONDON. Shepherd's Bush.—Dec. 11: Mr. Cable, "Psychometry." 13: Mr. Hopcroft's physical séance, in aid of organ fund. Tickets, 1s., from Mr. Mason, 14, Orchard Road.

LONDON. Forest Hill, 23, Devonshire Road.—Dec. 17. A special séance by Mrs. Bliss, for the benefit of our society. Fee 1s. Dec. 18, a service of song by the children of the Camberwell Lyceum, entitled "Ministering Spirits."—J. E. sec.

LONDON. Shepherd's Bush, 14, Orchard Road.—Dec. 13: Mr. Hopcroft's special séance in aid of the organ fund. Tickets, 1s., to be had of Mr. Mason. Dec. 18: Mr. Hunt's séance tickets, 1s. 8, Lyveden Road, Tooting.—Mrs. Mason will give a séance on Dec. 18, at 7 prompt. Investigators welcome.—J. H. B., hon. sec.

MANCHESTER. Palmerston Street, Greame Street, Moss Side.—Dec. 26. Combination Spiritualists and Lyceum Christmas tea party and entertainment at 5 p.m. Entertainment after. Tickets, adults, 1s., children (not members of Lyceum), 6d., members do., 3d. Members and friends will contribute provisions, fruit, flowers, and all things necessary for tea. Contributions of food, &c., received by Messrs. Longstaff, Braham, and Leigh.

MRS. RENNIE, 28, Regent Street, Oldham. Open dates for 1893.

MRS. FRANCE, late of Almondbury, has removed to 7, Aisleway Place, Huddersfield. Secretaries please note.

NELSON. Bradley Fold.—Christmas tea party at 4-30, on Dec. 24. Songs, recitations, and dialogues will be rendered by scholars and friends. Tickets for tea and meeting: adults, 9d.; children under 12, 6d.; meeting only, 3d. All are welcome.—D. H. B.

NEWCASTLE-ON-TYNE.—On Sunday evening, Dec. 11, Mr. Kersey will lecture on "Spirit Phenomena: Their Nature and Purport." This will be fully illustrated by splendid limelight pictures, and will include spirit photographs, allegorical drawings, spirit writings and paintings, materialised forms and other marvellous phenomena of the nineteenth century. It will be given in Cordwainers' Hall, 20, Nelson Street, commencing at 6-30 prompt. Admission, 3d.; reserved seats, 6d. Friends, be in good time, as it will be difficult to find seats after the light is turned down. All thoughtful inquirers are cordially invited. 18: Mrs. Yeeles. Short addresses and clairvoyance. 25 and 26: Mr. E. W. Wallis.

NOTTINGHAM. Masonic Hall.—Dec. 18: Mr. E. W. Wallis. Morning, "New Truths Revealed by Spiritualism." Evening, Questions from the audience.

NOTICE TO SECRETARIES.—Mrs. Hyde, Ardwick, Manchester, has no vacant Sundays for 1893.

OLDHAM. Temple.—Saturday, Dec. 10, at 2-30 prompt, Mr. E. W. Wallis will conduct a marriage ceremony. At 4-30, a public tea party and entertainment. Songs and solos, recitations, short speeches, also an illuminated address will be presented to the newly-married pair. An efficient string band has been engaged, and will play for dancing at the close. Friends heartily welcome. Tea party tickets, 6d. Admission to see the wedding, a donation of one penny will be expected. Dec. 11, Mr. E. W. Wallis.

OLDHAM. Bartlam Place.—Dec. 18, Mrs. Beanland.

OPENSHAW. Granville Hall.—Special notice. At a meeting on Sunday last Mr. Boardman gave notice that on Sunday evening, Dec. 18, he will propose the closing of the society. All members are requested to be present to vote for or against the proposal.—W. P.

ROCHDALE. Water Street.—11, Mrs. J. M. Smith; 17, Children's tea party, tickets 6d.; 18, Mrs. Hoyle; 24, Social gathering; 25, Open; Jan. 1, Miss Walker.

SECRETARIES NOTE.—1893: Mr. Victor Wyldes has several vacant dates. The bulk are booked. See card advt. for address.

SECRETARIES please note, Madame Henry has only a few open dates for 1893. Apply early. (See advt.)

STOCKPORT.—Dec. 26: Social tea and high class entertainment by Lyceum. Special programme. Sandwich tea, 9d.; children, 4d.; entertainment only, 3d.

WALSALL.—Dec. 11: Professor Timson, at 11, on "Bible and Spiritualism"; 6-30, "Death and Heaven," followed by psychometrical and clairvoyant descriptions of psychical, spiritual, and physical surroundings, and of health and advice how to improve and develop spiritual gifts.—G. C.

WHITWORTH.—Tea party and entertainment on Saturday, Dec. 17. Pleased to see friends from the surrounding districts. Mrs. J. A. Stansfield has promised to be with us if possible.—J. H.

PASSING EVENTS AND COMMENTS.

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

ROYTON WORKERS are practically helping the sufferers from the "lock-out." See report.

ORDERS for "Spirit-Guided," in book form, are coming in well. We hope to be able to put it into the hands of subscribers about Christmas time. Order early; 1s., post free.

A POOR EXCUSE.—Rev. Ashcroft declines to debate with Mr. A. Kitson, because "he is a learner," and yet Mr. Kitson has been connected with our movement over twenty-two years.

THE SNOWSTORM affected the attendance at the Sunday services, but in spite of the inclement weather there were good gatherings in most places.

MEDIOCRE MEDIUMS may do much good in private circles but, only the services of the well developed mediums should be utilised to speak publicly. Such mediums should be well paid.—W.G.

I AM GLAD to see that the circulation of *The Two Worlds* has increased, and indeed we all think it deserves to do so. I have been asked by several friends to order copies for them from the local news-agent, and on all sides I hear that Spiritualism gains ground every day.

THE STORY which we shall print in our Holiday Number on Dec. 23, viz., "The Haunted House in Ben's Hollow," is founded on fact, and should be therefore read with greater interest. Don't forget it begins Dec. 23, and if you commence you will want to read it all.

THE LATEST FAD of London Society, with a big S, is palmistry, and according to a paragraph which is going the rounds of the papers (is it an advertisement?) the rooms of a young and handsome man, who expounds the science and tells fortunes, are crowded with visitors. Theosophy, apparently, has had its day as a "sensation."

MAGNETIC TREATMENT is now becoming fashionable. A young lady, living in Nottingham, being seriously ill, the doctor "hypnotised" her and secured sleep for the sufferer in that way. Doubtless the time is not far distant when "regulars" will employ this power as a matter of course.

THE VALUABLE WORK on "Anthropology," by Dr. Nichols, advertised elsewhere, is one which should be in the hands of every young couple in the land, and its advice studied and as far as practicable intelligently followed. It deals with most important matters in respect to which knowledge is better than ignorance.

WALSALL friends intend giving a free tea and entertainment to 200 deserving poor children, and, if possible, they will double the number. This is a good work and worthy of support. It shows that the hearts of our friends are in the right place. We trust they will be able to carry their plans to a successful issue.

THE STRATFORD SOCIETY is growing and exhibits gratifying signs of progress. The balance sheet shows upwards of seven pounds cash in hand. The workers are gratified at the success which has rewarded their efforts, but are determined to persevere. We wish them every success in their endeavours to promulgate the truth.

"THE NORMANTON FREE PRESS," for Dec. 3, devoted two columns to a very fair and impartial report of the Federation meeting, and deserves thanks and support from local friends for this generous treatment of our unpopular cause. Nearly another column is devoted to two letters also dealing with Spiritualism.

THE DEBATE at the Labour Church Institute, Manchester, last Tuesday, was an enjoyable one. A number of speakers took part, and it was felt that Spiritualism had a clear message to deliver on Labour. Next Tuesday, at the Duke of Albany Coffee Tavern, Oldham Street, at 8 p.m., Mr. J. Ainsworth will open a debate on "Bible Ethics."

"THE TWO WORLDS" has been the paper from which I for one have culled more truth concerning spiritual nature than from any other source, and I think it a pity that our *Two Worlds* is not read by every one who desire to know something of that life which every human spirit is heir to.—With kind regards and good wishes, I remain, yours, &c., J. Nutter."

SUITABLE BOOKS FOR CHRISTMAS GIFTS.—The extracts by J. P. Hopps, which were printed in the Fifth Missionary Number and a subsequent issue of *The Two Worlds*, were taken from his valuable little handbook "The Future Life." We can heartily recommend it to all thoughtful and religious minds. Post free, 1s. 2d. "There is no Death," by Florence Marryat. Post free, 3s. 9d.

A NATIONAL FEDERATION propaganda meeting was held at Bolton, Dec. 6. Rev. W. Reynolds, chairman, explained that he was a philosophic Spiritualist, and made a very sympathetic address. Mrs. Wallis delivered an earnest and eloquent explanatory lecture on "Spiritualism," and followed with clairvoyant descriptions, mostly recognised. Mr. E. W. Wallis also addressed the audience.

TO CORRESPONDENTS.—L. W.: Many thanks. Will print in a week or two.—A. M. S.: Hearty thanks. Very welcome. Trust you will soon be better.—E. L. B. and others: We are very full just now, must wait their turn; a little patience, all in good time. We cannot get everything into "the next issue." Mrs. Billingsley, Thos. Barker, and Mrs. Petschley, received. Shall be pleased to use as soon as possible.

SPIRITUALISM in Batley.—Mr. William Stansfield has a vigorous letter of protest in the local paper against Mr. Ashcroft's misrepresentation of Spiritualism, and points to Mr. J. Armitage's long and unimpeachable moral record, to Mr. A. Kitson's career of worth and integrity, to the fact that Spiritualism led Mr. J. Pawson from Atheism into a spiritual religion and a nobler life, and expresses indignation because of Mr. Ashcroft's misrepresentations of Mrs. Roberts, who, he says, is a good wife, mother, and neighbour, devout, reverent, and God-fearing.

COOLING HELL.—The Catholic doctrine on hell is thus set forth by Mr. St. George Mivart, in the *Nineteenth Century*: "Hell in its widest sense—namely, as including all those blameless souls who do not enjoy that vision—must be considered as, for them, an abode of happiness transcending all our most vivid anticipations, so that man's natural capacity for happiness is there gratified to the very utmost; nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that, thus considered, there is, and there will for all eternity be, a real and true happiness in hell." [Father Furniss must look to his laurels. His "red-hot-oven" hell is growing old-fashioned.]

THE DECEMBER "LYCEUM BANNER" contains a photo of Mr. W. Mason, conductor of the Burnley Lyceum (Hammerton Street), which is a great improvement on the preceding pictures, and is another step in the right direction. Miss Pitton's sweet and helpful story is concluded, and should be an incentive to boys to be brave, honest, and enduring. We wish *The Banner* every success. May the circulation go up as ours has done.

A CORRECTION.—"In your issue for December 2, under the heading, 'Oldham Temple,' I find the following: Mrs. Green, of Heywood, named a baby girl Louisa, and spirit name 'Flower'; also that her guide made references about the 'Absurdities of Christian Baptism.' Permit me to say that the spirit name was 'Florence,' not 'Flower,' and further, that no reference whatever was made about the 'Absurdity of Christian Baptism.'—Fraternally yours, E. Rayner."

"PRESENT SCIENTIFIC BELIEF and the past Physical History of the Globe" is the title of an interesting pamphlet by G. Kendal, published by Mr. W. H. Robinson. It deals with the question of the extent of the earth above the surface of the water at different periods in the history of our globe, and traverses the popular scientific theories regarding the subject, but the pamphlet must be read to be understood, it is too large a subject to be disposed of in a few words.

ARE THE CLERGYMEN OF THE ENGLISH CHURCH ROMISH PRIESTS?—In the opinion of Rev. C. Stirling, late vicar of New Malden, they are, for he has resigned his living on the ground that he "must decline now to be any longer associated with Romish priests." "No Popery" is a cry which is again being raised, it savours of persecution, bigotry, and intolerance. People must be convinced of their error not howled down. We have no fear for the future, "ever the truth comes uppermost." Reason and right will triumph.

THE MESSAGE OF THE CHURCH to the world is the title of a six-penny pamphlet by Rev. John Page Hopps, containing six beautiful discourses spoken at Croydon last Oct. We hope to be able to publish quotations from them shortly. They breathe the reverent, thoughtful, human, and spiritual sentiments which are so characteristic of all Mr. Hopps' productions. Suggestive, sympathetic, and helpful, this little book should be read by all truth-lovers. We commend the third on "Public Worship, a duty and delight," to the especial consideration of Spiritualists.

A PROPAGANDA meeting under the auspices of the National Federation was held at Normanton, on Tuesday, Nov. 29. Mrs. Backhouse presided. Mrs. Craven made an impressive speech, and Mr. Swindlehurst gave an able exposition of spiritual teachings, and answered several questions, as also did Mr. E. W. Wallis. Among the friends on the platform we noticed Mrs. J. M. Smith and Mrs. Kaye, of Leeds, and Mr. W. Stansfield, of Batley. Mr. Hepworth was to have spoken, but was too ill to attend; we trust he is better. There was a fair audience, and we hope good has been done.

ALLOW ME (writes a lady) to congratulate you upon your story, "Spirit Guided, etc." I shall want a copy when ready. I do not think you will feel nervous about writing another. I consider that in book form it will be much more attractive than in weekly parts, and at such a moderate price should sell well. *The Two Worlds* has improved, and still continues to do so. There is enough readable matter for two average papers. I read every word, and long for the next before it is issued. To instruct, elevate, and promulgate the doctrines of the cause without being dry is a great achievement. On the whole, I consider it a fascinating paper.

FRIENDS who find their articles not in just the part of the paper in which they would prefer to see them, or who do not see them at the time they would like to have them appear, or who imagine they have other reasons for complaint, should consider that an editor who is worthy of the name, conducts a paper with regard to the unity, proportion, and general effect, and these cannot be subordinated to individual wishes. Mr. Giles B. Stebbins, who has had experience as a journalist, evidently understands an editor's position. In a business letter he writes: "Only one kind, or possibly two, as an autocrat do I believe in—an editor and a sea captain. The editor as an autocrat should be just and reasonable, but decide he must and he only. He often knows why better than any one else."—*Religio-Philosophical Journal*.

CARDIFF.—Nov. 29: The circle meeting at the house of Mr. J. G. Miles again sat for materialisation, there being seven sitters besides the medium, Mr. E. G. Sadler. After sitting about half-an-hour, which was principally taken up in suitably adjusting the light, a form, purporting to be that of Mr. Miles's daughter Gertrude, appeared at the opening of the curtains before the cabinet: this was repeated a number of times, the spirit-form being retained for the space of about three or four minutes, for when not visible its presence was still noted by the bulking out of the curtains, and their being pulled in at the sides. The principal difficulty with us is in getting the suitable quality and arrangement of light, when this is overcome we have every hope of obtaining the completest results. The statement of the medium's guides that he did not require much re-development is already amply justified.—E. A.

MR. R. D. LUCAS, of Longton, writes: "I think your readers will be pleased that the Longton Spiritualists, after three years of toil and struggle against the misleading statements of religionists of different denominations, have been acknowledged as a religious body, as the following letter from the Rector of Longton Parish Church will show. We have not forgotten the valuable services rendered by Mr. E. W. Wallis, our esteemed editor, on several occasions, in the way of lectures in our town hall, and although we are but few, and have had many ups and downs, we have spared neither time nor good feeling towards our fellow-citizens, and hope that God, in his own time, will mete out to them those spiritual influences which will bring us together in one body, united in love, and that we may all meet in the immortal home where all is peace and joy. Copy of letter from Rev. R. H. Harris, Longton Rector, Staffordshire: 'Dear sir,—I write to inform you that it is proposed to have collections for the Cottage Hospital at all the places of worship in the town on Sunday, December 11. I hope you will join us in the movement, and that this date will be convenient to you. I will send you slips for distribution beforehand if you will kindly let me know as soon as you can how many you will require.—Yours truly, R. H. HARRIS.' We have acknowledged the above, and have issued a circular of the intended services." [We wish Longton friends success, and are pleased that they are commanding

the respect of their townsfolk. Mrs. Pimblott-Rushton is to be the speaker, and we hope there will be a good collection to hand over to the Cottage Hospital.]

"THE WORK OF THE SPIRIT with startling facts" is the title of a 16-page penny pamphlet, published by Mr. John Chapman, the veteran Spiritualist, of 10, Dunkeld Street, Liverpool. It is a useful little tract, and contains an interesting account of the phenomena in the Fox family, besides other interesting matters.

INSPIRATION does not involve infallibility; it only implies that heavenly wisdom and love are present as aids. The measure of inspiration is always the measure of ability to receive and use. God is still breathing into man the breath of life, that man may become a living soul. Everywhere it is His spirit that is giving man understanding, and still, psalmist and seer, statesman and artificer, messiah and apostle, receive the inspirations of the Most High.

"WE HAVE READ our Bibles wrongly before, we may be reading them wrongly now. I have called the language of the Bible upon physical matters *phenomenal*, because that language is most evidently not meant to guide scientific truth or to help scientific discovery, but is the language of appearances, describing things (as all language does, popularly) not as they are, but as they seem. . . . Thus God's Word in abstaining from scientific revelations, is simply adapting itself to our understandings in the same way as it does when it speaks of God himself in anthropomorphic language, ascribing to Him the members of a human body, that we may see a shadow of His acting on the wall."—The Bishop of Bedford, in Manchester Cathedral, Sept. 4, 1887.

A SIGN OF THE TIMES.—Surely Spiritualism must have become popular already, otherwise a big advertising firm would hardly make use of and quote an account of how a medium informed a sitter, a journalist, that he was "about to undergo a severe ordeal at a public hospital," and advised him to "do nothing of the kind," said the Medical Spirit; "I have diagnosed your case. You are suffering from quite a different disease, and merely want bracing up." The writer declares he was not a Spiritualist, but he went home and followed the advice he received, and in less than a month was a changed man, and had "no need for the surgeon's knife." When testimony of this kind can be printed and scattered broadcast by the shrewd advertisers of a patent medicine, it looks as if they have decided that Spiritualism is a power in the land.

SÉANCE RECORDS.—Some time ago I gave an account of the materialisation circle, held by a party of twelve from the Middlesbrough Society, in the home of Mrs. Colpitts, Mr. Wm. Kenyon, medium. Perhaps it would be interesting to investigators in this class of phenomena to learn our progress. We had to suspend sitting for a couple of months on account of the warm weather and the heavy class of work our medium is tied to in the ironworks, some of our sitters leaving town in the meantime. For the two or three weeks since we have had varying success, but on Sunday night we had a splendid manifestation. Lotty, the spirit form of a little English girl, showed first, both in front and at the side of curtains, and sitting on the medium who reclines full length in the cabinet. Then the medium's mother showed and remained for a considerable time, throwing the curtains back and kissing the medium as he lay on the floor. Both forms were very bright and distinct. We use a fairy lamp in the place of gas.—William Innes, 9, Balder Street, Middlesbrough. [Crowded out last week.]

AT THE LAST CONFERENCE of the Yorkshire Federation at Keighley it was decided to form a sub-committee for the purpose of visiting societies, both federated and outside our Federation; likewise to undertake active mission work during the coming winter, and also to be given a free hand in the distribution of literature. The committee selected (Messrs. J. Whitehead, M. Marchbank, and W. Stansfield) have begun their labours in earnest, and intend making the season one of the most active that has been experienced in Yorkshire. Societies not connected have been visited and communicated with, and mission meetings are in active progress, which, it is hoped, will result in rousing the dormant energies of our societies, and in dissipating, to a marked extent, the ignorance so predominant in our midst in relation to our beautiful philosophy. Literature has been largely ordered to help in this propaganda work. Yorkshire societies are fraternally invited to lend their active co-operation, as the work we have in hand is local and will not in the slightest injure any work proposed to be done by the "National" in their useful labours.—W. Stansfield.

IN MEMORIAM.

PASSED ON AT BURNLEY, a daughter of Mr. and Mrs. Norman Latham, whose mortal remains were interred on Thursday, Dec. 1. Mr. Swindlehurst, when the minister had finished, stepped to the graveside and offered up prayer in soft mellow expression. Short reference was afterwards made to the departed one, and from whom came the message while at the graveside, "Father, mother, husband, sisters, and brothers, weep not for me, I am still with you." Mr. Swindlehurst said, "Just as the one for whom you mourn had in time been ministered unto she now would become one to minister to others, plodding their way through life." Deeply touching were the remarks of the speaker. These opportunities at the graveside in private grounds where we can only join in the service, enable us to see more clearly the beauties of Spiritualism presented, as they are, side with the dry husk of old Calvin theology. From the pulpit at St. Andrew's, by the vicar, on Sunday week, prayer, with special reference to our daughter's sufferings, that they might be assuaged, was deeply affecting to us when we received the communication, especially as none of us ever attended this church. I take it as a sign of affection to the movement of Spiritualism with which we are connected.

CARDIFF.—On Sunday morning, Nov. 27, Mary Jane, wife of Captain Pollard, passed to the higher life. Before passing on she expressed a wish to receive a Spiritualist funeral for the body, and this accordingly took place at the New Cemetery, on Thursday, Dec. 1, conducted by Mr. E. Adams, president of the Cardiff Society. It was attended by Captain Pollard and two daughters and other members of the family, together with several members of the society, but the inclement weather prevented a large number from going. Mr. and Mrs. Pollard were devotedly attached to each other, the only pang felt by Mr. Pollard being that the deep desire of his wife that he should relinquish his seafaring life so that they might be enabled to enjoy each others company in their later days was not destined to be realised, for the rest the solid facts and sublime teachings of Spiritualism have afforded deep consolation and real comfort.—E. A.

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