

The Two Worlds.

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IS IMMORTALITY SET FORTH IN THE BIBLE?

A Paper read by S. S. Chiswell at the Daulby Hall Debating and Literary Society, Liverpool.

"Does the Bible teach immortality apart from its records of spirit return and spiritual phenomena?" is a question that has often agitated the minds of thoughtful doubters, and caused them to investigate the philosophy and facts of Spiritualism (such has been the experience of the writer). At the outset it is necessary that I should explain my position. Immortality, to my mind, means the natural inherent immortality of the soul, that spark of divinity which is immaterial, indestructible, and immortal in its own nature, and therefore is independent of any conditions or opinions which would make the doing of anything or the acceptance of anything necessary to earn immortality. The Bible of course is the compilation known as the Old and New Testaments. Man being the highest type of the creation, and, according to Paul, "the offspring of God," religions and theories must of necessity bend to man, for he cannot bend to them; they come to him and adapt themselves to his wants.

The first inquiry is naturally, "What are the wants of the human soul?" Will not all answer simultaneously, "The first great want of the soul is an evidence, a knowledge of its own continued existence"? Now does the Bible give this knowledge plainly and consistently so that the human soul is satisfied and can rest contented on a certainty—in fact, does the Bible satisfactorily answer Job's question, "If a man die, shall he live again"? I fearlessly answer "No," and shall endeavour to give proof of my assertion from its own pages. What says the law and the prophets, or the Old Testament?

Jacob says, Gen. xlii. 36, supposing his sons Joseph and Simeon to be dead, "Joseph is not and Simeon is not."

Jer. xxxi. 15: "Rachel weeping for her children refused to be comforted for her children because they were not."

Isaiah says (xlii. 17), speaking of the dead, "They shall lie down together, they shall not rise; they are extinct, they shall be quenched as tow." xxxviii. 18: "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Job says (vii. 9), "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." xvii. 13—16, "The grave is mine house; I have made my bed in the darkness. I have said to corruption, 'Thou art my father,' to the worm, 'Thou art my mother and my sister.' And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

David says (Psalms vi. 5), "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" xxxix. 13: "O spare me, that I may recover strength, before I go hence and be no more." lxxxviii. 10: "Wilt thou show wonders to the dead? Shall the dead rise and praise thee? Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."

Solomon, the wise man, says (Eccles. iii. 19, 20), "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other: yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity, all go unto one place, all are of the dust, and all turn to dust again."

ix, 5, 6: "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."

ix, 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

The same writer does say, xii, 7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." But that passage contains no statement of any surviving personality, for the same may be said of the beast, the body goes to dust and the life (whatever it may be) returns to its source.

I must here refer to the passage in the Christian Burial Service from Job xix, 25-27: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another." This, some may say, is explicit enough; but on reading carefully and examining the context, I find that before this utterance Job had anxiously asked, "If a man die shall he live again?" and in answer to the accusation of his friends he says, "Why do ye persecute me as God, and are not satisfied with my flesh?" i.e., to have my flesh corrupted, but must persecute me with reproaches. "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know," &c. Mr. Froude says, "The word translated 'redeemer' should rather be avenger or vindicator." Job felt assured in his innocence that God would vindicate him from the unjust reproaches of his comforters, and though after his skin had all perished from the disease which afflicted him, as vii, 5: "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome," even should his flesh too be removed, yet God would restore him, and he should see the goodness of his Heavenly Father; he himself should see it and not another for him. The translators themselves say, that for the phrase "in my flesh," we may read "out of my flesh" or "without my flesh," and "stand upon the earth," should rather be, "stand upon my dust"—i.e., "my next of kin, my avenger, shall stand upon my grave." Here Job speaks of God as fulfilling the duty of his "next of kin," to vindicate or avenge him.

Were not the promises made to the Jews through Moses and the prophets all temporal, for Moses held out earthly promises and earthly punishments as the inducements to obey his laws. Warburton, in his "Divine Legation," as De Quincey says, "bases his argument on the fact that Moses assumed the 'mortality' of the soul," and De Quincey adds, "The very existence of such a sect as the Sadducees, who claimed to be the true followers of Moses, proves sufficiently that no positive affirmation of the soul's immortality could have been accredited among the Hebrew nations as a Mosaic doctrine." In the new edition of the "Encyclopædia Britannica" there is a learned article by a clergyman on the subject of Eschatology (the doctrine of last things or the future state). It gives many myths, traditions, and supersti-

tions upon the future condition of souls, but no texts from Scripture, and admits that the first clear note of immortality in Hebrew literature is struck in the Book of Wisdom, the work of an Alexandrian Jew, a book which is apocryphal to Protestants. Gladstone, in his "Ancient Beliefs in a Future State" is bound to admit "that the conservation of the truth concerning a future does not appear to have constituted a specific element in the divine commission entrusted to the Hebrew race," and Henry Ward Beecher, lecturing to the students at Yale College, said, "Every one who reflects for a moment will be struck with the fact that immortality is a truth which never made its appearance in the Old Testament."

Now what says the New Testament? Does it give us the true and unmistakable light regarding immortality which might be fairly demanded from what claims to be a divine revelation, and which should therefore place the solution of the question beyond a peradventure? I trow not. This portion of the Bible is the portion from which it is claimed by some you can prove or disprove anything in relation to religion or philosophy. From this portion may be proved—election, predestination, universalism, the oneness of God, the Three in Oneness of God, justification by faith, justification by works, and so on *ad infinitum*. It gives scope to a Rev. Mr. Aked, on the one hand, to say "That the conception of a God who could consign His creatures to everlasting fire and torment was devilish and degrading," and on the other incites another person to distribute to his hearers as they pass out from his meeting, a tract proving the scripturalness of the doctrine of the eternal punishment of the wicked in a lake of fire, and makes it possible for a Spurgeon and a Talmage to have a following in these days of liberal and progressive thought.

I find that a large class of Christians contend that man is not naturally immortal; that Adam and Eve were driven from the garden of Eden lest they should eat of the Tree of Life and live for ever; and that the word "immortal" appears but once in the Bible, viz., 1 Tim. i., 17, "Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." I have carefully perused most of the passages that speak of eternal life, everlasting life, eternal glory, everlasting contempt, and the like, and in trying to get at the meaning of such terms find that the same Greek words that are used to express the idea of *endless* duration are also used to designate *limited* duration; that the word formed from *ἀεί*, "always," "for ever," signifies in classical Greek "eternal," and it occurs only twice in the New Testament (Rom. i., 20), speaking of God and creation, "Even His eternal power and Godhead," and (Jude vi.) "The angels, &c., he hath reserved in everlasting chains." On looking up Christian authorities for an explanation, I find in a book published by Eliot Stock, with a preface by Rev. G. T. Perks, M.A., this remarkable explanation: "The terms 'eternal' and 'everlasting' when applied to things that will pass away mean that they will endure the longest possible period that can be predicated of them; but when applied to the continuance of a state of existence in the future life, they unquestionably denote absolute and unlimited eternity, or boundless duration." Does not the audacity of such an explanation almost take away one's breath? I read that the only being who possessed immortality originally was Jehovah, and he conferred it on Jesus according to John v., 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself," and 1 Tim. vi., 15-16, "God, the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto."

Now I distinctly deny that inherent natural immortality is set forth in the Bible. If I could believe in the infallibility of the Bible, of its writers, of its translators, and of its exponents, I should say the Christadelphians had given us the best definition of the sort of immortality set forth in its pages, and what do they say? "The doctrine known in theology as the immortality of the soul is a pagan fiction, and subversive of every principle of eternal truth. The doctrine of immortality in the Bible differs from the popular doctrine in every particular; instead of being inherent and natural it is a quality brought within reach by Christ in the Gospel, and only to be attained on condition of believing the Gospel and obeying the Divine Commandments, and is to be manifested in connection with and as the result of the resurrection or change of the body."

They quote a multiplicity of passages from which I cull the following:—John iii., 16: "God so loved the world that

he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." 1 John v., 11 and 12: "And this is the record, that God hath given to us eternal life, and this life is in His son. He that hath the Son hath life; and he that hath not the Son of God hath not life." John iii., 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." 2 Tim. i., 1: "Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus." Romans vi., 23: "The gift of God is eternal life through Jesus Christ Our Lord." Rev. xxii., 14: "Blessed are they that do his commandments, that they may have right to the tree of life." James i., 12: "He shall receive the crown of life, which the Lord hath promised to them that love him."

In conclusion I venture to unhesitatingly assert, with all due deference to other other systems of religion and philosophy, that Modern Spiritualism is the only system (as was ancient Spiritualism) which can supply evidence and knowledge of the continuity of life, of the immortality of the soul. The Christian accepts its reality on faith, but what every-day men and women need is actual, evidential knowledge. At the Church Congress of 1881 Canon Wilberforce said: "The sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of Modern Spiritualism is in their ignorance of that life and in misapprehension of Scripture teaching concerning it."

There are some who need nothing but faith and hope, but let us realise that the highest knowledge man can possess is to "know himself," and when we "know ourselves" we shall know that we are the sons of God, and that our life is not bounded by the horizon of time but stretches out into infinity and eternity.

NORMA.—A RETROSPECT.

(Prize Story No. 2.)

BY ANNIE E. FITTON.

CHAPTER V.

RAYMOND HOPE would spend an evening with us as often as his engagements permitted. He bore a strong resemblance to his mother; the same open brow, the same grave sweetness in the eyes, and what was visible of the mouth, shaded as it was by a moustache. It was a face intellectual and sincere, and stamped with an earnestness almost too intense. It was easy to see that whatever he undertook, whether for himself or others, would be performed with a whole-hearted devotion, which neither discouragements would deter nor obstacles turn aside.

He and my brother were friendly, but not intimate. I think Raymond was too grave for him, viewed life altogether too seriously for pleasure-loving Philip's approval, to whom science was a subject to be kept at a respectful distance; religion, a Sunday church-going affair. "Not good form, you know, to discuss *that*," and politics, "Oh, bother the thing! What does it matter to me which party rules the roast? Let them play at boss by turns, then neither side can grumble, for it comes to that in the long run, whatever you ardent politicians may say to the contrary. Popular feeling is absurdly like a pendulum, or perhaps a see-saw would be a better comparison, with the Unionists to keep balance between them."

And so my careless brother runs on, and Raymond listens gravely, disapprovingly it seems to me.

"Do you take no interest, then, in the government of your country? Have you no public spirit?"

With a contemptuous shrug Philip replies—

"My dear fellow, you expect every one to be as serious as yourself. Nature never meant me for a second Hamlet. I don't feel in the least that the world is out of joint, and, if I did, I don't think I should be oppressed with a consuming desire to set it right. I enjoy my life. I wish others to do the same. What more would you have?"

"I would have you do something to ensure that result."

"Come out as a full-blown philanthropist, you mean?" was the laughing response. "I'll depute my share to General Booth. He has more surplus energy than I possess."

"You are incorrigible! Whom do you take after?"

"Not my worthy father. I am sure he feels tempted to disown me at times. I set all his preconceived notions at

defiance; while Norma here flies off at a tangent in quite an opposite direction—turns Spiritualist and goodness knows what else—Theosophist, for anything I know. How the pater came to have children so totally unlike himself I can't imagine!"

We could not help smiling at the mock seriousness with which this was said, and Mrs. Hope rejoined, laughingly, "Nature loves variety; it would be too monotonous if all were alike. But, really, I am sometimes of your opinion that it is possible to be too serious. I wish Raymond would indulge in a spice of frivolity now and then."

"Well, did I not take you and Norma to the Lyceum the other evening—don't you call that frivolity?"

"What, seeing Faust!" broke in Philip. "Not exactly! Why, it is solemnity itself. I am sure it had a most depressing effect upon me, disturbed my night's rest, and even affected my morning appetite. No tragedies for me, thank you! There are plenty in real life without seeking them on the stage."

"You are about right there," said Raymond. "I was witness to one last week, which has haunted my memory ever since."

"What was that?" inquired my father.

"A piteous case of destitution, sir, brought on by an accident to the breadwinner in the first place, followed by continued ill-health and hopeless poverty. To escape his starving wife and helpless little ones the father poisoned himself, and there I found the poor things in an almost empty room, the children clinging to their father's body, and not even a crust of bread to satisfy their hunger. And the man and his wife, too, were sober and industrious—not the drink to blame in this case. It is a scandal and a crying shame that amidst so much wealth such cruel destitution should be permitted. Of course, you may say there is the workhouse, send them there, and make paupers of the whole family! No wonder the Socialists rail against the gross inequalities of modern society when such a case as this is possible amongst us. Nor is it an isolated specimen of our boasted civilisation. It may be matched by others as bad or worse."

"But intemperance and improvidence are largely to blame, Hope."

"They are, sir. But even they are merely effects, the causes we must seek elsewhere."

"You mean ——"

"Take intemperance. You say it is the root of much of the poverty and evil we know lie around us. Granted. But how much of it is induced by the conditions in which the poor are compelled to live? Think of the sordid lives, the dreary monotony of existence which the toilers in our cities are compelled to endure. No change but the public-house, no society but what is found there or in the streets, or homes, which God knows it is a misnomer to call such. Think also of the unsanitary conditions in which they live and work, of the ill-health and depression these are bound to produce, and then say if there is not some excuse for their excesses and a physiological cause at the bottom of their mad cravings for intoxicants. I tell you, Mr. Beresford, I would not answer for myself if forced to endure such an existence."

"What remedy would you propose?"

"Ah! Now you puzzle me. Society is such a complex thing, and the units that compose it so interblend with one another, that it is hard to put one's finger upon the spot, and say there lies the root of the mischief."

"And yet, does it not lie in one evil, selfishness?" said Mrs. Hope.

"You are right, mother. Selfishness in employers with their starvation wages. Selfishness in our great property owners and landowners, with their indifference to the conditions in which their tenants live providing their incomes come in intact and with due regularity; and culpable inertness in our legislators."

"You can't make men virtuous by Act of Parliament."

"Perhaps not; but you may make it easier for them to be so. You may make wholesale injustice impossible. Some men only yield to compulsion. Show them that property has its duties as well as its rights; that wealth carries with it a serious responsibility, and that capital and labour while running in harness are mutually indebted one to the other, and that the strength of the former may not trade upon the weakness of the latter."

"I think the trade unions are beginning to see to that."

"And quite time too. The rich have had their innings. Let the poor take the wickets!"

"A dangerous sentiment, Hope, leading to anarchy and revolution, as the French found to their cost."

"We shall not make the mistakes they did. The world has grown wiser. Men are less one-sided in their outlook, and society is better safe-guarded against eruption. There are too many safety-valves for an explosion to be feared. But still there is a vast amount of injustice in the world, much of which I hope to see righted. I don't intend to despair; the world is bound to improve."

"Well, don't tilt at windmills, Don Quixote," interposed my brother, suppressing a yawn. "I think a little music would be a welcome diversion after all this dry discussion. I hope I have profited by your arguments, but as my digestive powers are limited, I think a short interval would promote assimilation. Come, Norma, won't you enchant our ears?"

"Well, get out your violin, if it will not be too much exertion for you, and keep me in countenance."

Philip was an excellent violinist and the possessor of a fairly good tenor voice, and as Raymond also could contribute a song, we were able to pass an hour very agreeably.

And as time passed on the pleasant reunions became very bright spots in my life—red-letter days to be looked forward to—and I am afraid the week which was unmarked by a visit from Raymond Hope seemed rather blank in the retrospect.

And there were of necessity many such weeks, as every day found him more engrossed in his profession. His practice, unfortunately, was more engrossing than lucrative, for it was in a poor neighbourhood, where the calls upon his time were out of all proportion to the remuneration received.

Generous to a fault, to relieve suffering was to the young doctor a labour of love, and while he was sufficiently practical and far-seeing to save him from becoming the dupe of the idle and the vicious, he spared neither time nor skill even when he knew that the thanks of his grateful patients would be his only reward.

His mother warmly seconded him in his efforts to ameliorate the lot of his poor friends. "The good doctor's mother," as she was spoken of, was a familiar figure in the squalid neighbourhood which her son visited, and many a neglected wife and starving child had reason to bless her for her loving ministrations.

I sometimes accompanied her in her visits, and though I thought I knew her before, another phase of her character opened before me as I watched her by the bedside of some wreck of humanity, and saw her in homes cursed by the drink-fiend, and listened to her wise suggestions, practical counsel, and words of gentle sympathy.

I was with her when she visited the widow of the unfortunate suicide, whose story Raymond had briefly outlined.

The poor creature was almost paralysed by the shock, and so weakened by starvation as to seem incapable of further struggle; but by the aid of a few friends whom Mrs. Hope interested in her behalf, she was allowed a few weeks for rest and recuperation, and then a sewing-machine was bought for her by which it was hoped she would be enabled to earn a living for herself and her children, none of whom were of an age to help their mother through the crisis. But at the best it would be a hard struggle to make both ends meet; and there was a delicacy about the woman which made her ill fitted to battle with the cruel circumstances which hemmed her in.

She was gratitude itself to the friends who had helped her, to Mrs. Hope in particular, whose presence seemed a stimulus which nerved her in the fight.

There are some natures with whom it is good to associate, who radiate a healthy influence as unconsciously as they breathe, and whose words cheer and inspire the weaker ones with whom they come in contact.

Of such a healthy magnetic atmosphere Mrs. Hope was the happy possessor. Her tact, too, never failed her; she knew when she had said enough.

"I hate anything like preaching," she would say to me, "particularly to my poorer friends. What right have I to assume the office of censor—to take a liberty with them I should resent in their place? If I wish to encourage self-respect in others I must treat them with respect, and show them that their rights are as sacred to me as are my own."

"You are not like the district visitor of whom I heard the other day, who went into a poor woman's room, and seeing a pennyworth of milk upon the table—her allowance for the next twenty-four hours—expressed surprise at the quantity, and told her it was too much!"

"What an impertinence! A woman who could say a thing like that should stay at home. I always feel that poverty itself is hard enough to bear without any one pre-

suming upon it and taking liberties in consequence. The inequalities of life are hard to understand," she continued thoughtfully. "I never come home after visiting my poor friends without feeling *that*. Why should we have so much and others so little? I cannot think it right. There must be a screw loose somewhere."

"But you would not put all on the same level?"

"Certainly not. That would be as great a perversion of the natural order of things, only in another direction. No, inequalities there must be; Nature never meant all men to be equal, but the extremes of society are too wide apart, one never comes within the sphere of the other. Then think of the disadvantages the poor, ignorant, and the vicious have to struggle against, no wonder the weakest goes to the wall—the survival of the fittest is a stern fact which it needed no Darwin to emphasise."

(To be continued.)

THE CONSOLATION AND SAVING POWER OF SPIRITUALISM.

A TRUE STORY, BY JAMES CLARE.

HAVING a few minutes to spare for my train, I stepped out of Charing Cross Station, and repaired to the cocoa-room opposite, to refresh the inner man. While seated at the table, I noticed a person opposite to me whose features reminded me of some one I had seen before. I strove to recollect where it was, but I was certain I had seen him somewhere. My surmise was further strengthened by the glance he bestowed upon me. At length, mustering up courage, I exclaimed—

"Good day, sir."

"Good day," he replied.

"I think I have seen you before?" I said.

"Yes," he replied, "I think you have; for, if I remember correctly I met you at a company of Spiritualists in Birmingham, about four years ago."

"Ah yes," I said; "I remember now, and of the question you put to me regarding the nature of the soul."

"Do you remember," he said, "what you told me at that meeting? that I would shortly experience some heavy trouble."

"I have a dim recollection," I replied, "that I said something concerning your future career."

"Ah, sir," he said, "you little know how truthful your words were; but if you care to listen to my story I will tell you all about it."

Interested in the man's manner, I consented to listen, regardless of losing the train.

"You must know," he said, "that, before I saw you in Birmingham, my wife had been dead about two years, leaving me with a daughter about eight years old. The blow was very severe, but the love of my daughter sustained me through the trial. Things went on smoothly for a while, my business as a collector was increasing, and I was daily gaining more confidence from my employers. But success is only temporary after all, the brightest days are succeeded by the darkest nights. A blow was gathering which wellnigh killed me. Returning home one night after a heavy day's work, I perceived little Annie did not receive me with the same joy that she usually expressed at my return. She looked very pale, and trembled from head to feet. I saw that she was ailing, and immediately secured the services of a very competent doctor. But all his skill proved of no avail. She gradually sank lower and lower until she died." Here the poor fellow sobbed bitterly. "God knows," he continued, "what I suffered then; the charm of life had passed, I lost all interest in anything, my business was neglected, and I became the victim of the bitterest anguish. I sought comfort from the wells of religion, but their waters were sour and unpalatable. I had the good sense to shun the gin palace, and to avoid all such insidious snares. I shunned all such artificial supports. What fools the drunkards are!" he cried. "They know only too well how transient are the consolations of ale, and yet they blindly persist in their indulgence. But to resume, whatever I did in other ways could not satisfy that deep unrest which surged through my soul. It was at this moment that I accidentally renewed my acquaintance with Spiritualism. I entered the meeting-house, and listened intently to a gentleman named Mr. Victor Wyldes. I remember with what interest I listened to his eloquent exhortation to cultivate an acquaintance with the spirit world. Ah! that was indeed a memorable night, and

little does the gentleman know the power which flowed from him. I pondered a long time upon his words. On my first acquaintance with Spiritualism I had simply assented to the things it teaches; but grief is a most effective teacher, and vividly portrays the lessons of life. I would at that moment have forfeited my whole worldly possessions if I could only rid myself of the hell of unrest that troubled me. Nay, what would I not have given if I could only see my darling again! I resolved to apply myself to the instructions of the lecturer, and in secret I lifted up my soul to God and prayed for peace. Night after night I repeated my prayer, yet no response came, and I despaired of Spiritualism affording me any consolation whatever. Often I rebuked myself for the folly of wasting time on a fruitless purpose, but something within me seemed to urge me to persist in my endeavours. At last one night—God be praised!—my prayer was answered. And just as she appeared in this life did my darling stand before me. At first I thought it was a fancy, a whim that had possessed my brain, but no—it was no fancy, sir, it was a very palpable form, and it was my little Annie. I know the world would laugh at me if I were to tell them this, but let them laugh, I can afford to laugh at them; some day they will know the truth, as I know it to the fulness of my joy. Did I invoke blessings upon the man who had been instrumental in producing such divine favours for me? Need I tell you, sir, that Annie still visits me and communes with me? Often when the dark clouds of this life frown fiercely upon me do the gentle tones of my darling soothe my burning anguish. But now, let me tell you how Spiritualism has, by means of Annie, prevented me from becoming a suicide."

"A suicide!" I exclaimed.

"Yes," he calmly replied. "Listen, about this time a young man had been engaged in our office, whose appearance and credentials gave the brightest prospects for him. But alas! appearances are very deceptive; this young man turned out to be a mean unscrupulous scoundrel. Believing in his honesty, I allowed myself to be inveigled into a trap, which resulted in the painful necessity of my standing in the dock of a police court. God knows how innocent I was, yet by the cunning of the scoundrel the facts of the case were so distorted that I was made to appear a most culpable wretch. I was sentenced to nine months' imprisonment. I cannot describe the pain, the mortification, which I then suffered. That I, who had held the most chivalrous notion of life, should be found in the company of felons. O God, it was terrible! the flames of hell seemed flashing round my brain—everything seemed to rebuke me. Even the gaolers, exultant at fresh prey, sought with eagerness to impose all manner of indignities upon me. The strain was terrible, I could not endure it much longer. The consciousness of my innocence served to aggravate my affliction, and often I was upon the point of cursing God. It was upon the fifth night of my incarceration, as I lay in my narrow cell brooding over my trials, I perceived a mist rising in the corner, and at length appeared the form of my dear little Annie; she had found me out, and had come to console her wretched father. Down I fell in an ecstasy of joy, and offered up thanks to God for such mercy. And so it was that during those long dreary months in the gloom of the dungeon did my little Annie dispel the pains and burden of my imprisonment, and sustain my soul beneath their weight. I have recently left the prison, and I have in vain sought for work. My character is gone, and the prospect before me is exceedingly dark. But my little one has told me to be of good comfort, that fortune will soon smile upon me; and, as you know," he said firmly, "I believe my little one's words."

I need not add that in a few days I was instrumental in securing a situation for him; and often does he smilingly say, "You see, there's something in Spiritualism after all."

THE NATIONAL FEDERATION.

THE time is fast drawing near for the Annual Conference, which is to be held at Burnley, July 3rd (Ashcroft is advertising it splendidly), and preparations are already being made so as to have a glorious gathering. Societies in the district are co-operating, and a lively interest is being shown all over the country. The time has now expired for the receipt of notices of *revision of the Constitution*, and we are requested to publish the following motions:—

To add to Article 6 :—

That no society shall have more than one member on the General Executive Committee. And not more than one member of a household be eligible from the Associated Members at one time.

JAMES SWINDLEHURST.
JAMES KNIGHT.

Amendment to Article 3, last sentence of clause from the word "thereof" to read as follows instead of as now printed :—

Said delegates in conjunction with the associated members shall elect the officers and conduct the business of the Conference.

J. J. MORSE.
J. SWINDLEHURST.

Article 7. Finance :—

That the last words of second clause, viz. : "of five shillings," be left out, and the words "half-a-crown" be substituted instead.

Article 8. Debate :—

That the words "three clear months" in the last clause be left out, and the words "fourteen days" take their place.

JAMES WM. HEMINGWAY (Huddersfield).
JAMES SWINDLEHURST (Preston).

NOTICES OF MOTION of matters to be brought before the Conference (which will not involve *revision* of the Constitution) should be sent *within* the next *three* weeks to Mr. J. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

THE MIND'S REVERIE.

BY E. E. WHEELDON.

WHEN we lose our outer being in a reverie of mind, oh! how grandly we may realise the wondrous expanse of the soul's kingdom!—so unfathomable and unending. Each wave of life that sweeps over it only tends to enlarge and send forward the mighty cataracts of its being! How wonderful is this soul-realm! I lost all being but my soul! My mind was bathed in the most perfect ecstasy! Every thought shaped itself as embryonic from the boundless soul of harmony, and fell on the mystic solitude as so much melody, until, on, on, in the vast infinity of space, the eye would catch a glimpse of the endless spheres of mind and action—wonderful stories retold and fulfilled—until my soul called for more. Yet greater regions appeared before the fathoming gaze, giving fresh lustre to the plan of All Being, filling all with the creative touch of Omnipotence, and calling on the Divine Hand to unclothe the gates of immortality, to catch, with bated breath, this spark of life, and waft it through still higher heights of intelligence, until my mind, too full, too wonderstruck to gaze, was fit to shrink from such unutterable ecstasy, or fall, dipped in the waters of divinity, into lethargic sleep, to dream of the time when it should, aeons hence, find itself awakened to its deserts in the promised land of the soul's elysium. Oh, this goal is the triumph of a spirit—the heaven of an angel—in the never-ending worlds of change! Oh, 'tis grand to dare to bask in the sunshine of such promise, even if the soul, yet drowsy, cannot bear the full blaze of its glory!

And the Cause of all these spiritual realms? God, our Father of Love! whose illimitable scroll of life unfolds in the great beyond, unseen by poor material eyes. Who are the beings that breathe life and beauty into the scene? Manes, Magnates, Literati, Genii!—the departed spirits of the noble minded, the learned men of old, now grown into flames of living glory—gods of the future—and the sons of genius gathered into one mighty blend of harmonic glee, the chorus of living art, chanting to the gods!

Hear the wonderful jubilee, the anthem of praise, the grand rejoicings from afar, where the victory over earthly supremacy is won! Try, oh my soul, to catch the echoing cadence wafted from those works of harmonious spirits, grown strong in soul and impervious to the sting of every foe! Hear the softly-rising thanksgiving, chanting so melodiously low that the very heavens bow down to listen! Note the throbbing spaces how they chronicle such spiritual ecstasy! See the wondrous landscape expanding with inspiring afflatus! Hark! hear the rising of that swelling crescendo, flying up in answer to the higher heavens. Oh, my soul, now hear the aspirational burst of unspeakable grandeur, the thrilling of their soaring prayer? Nay, break not the cord that binds you, but for another second listen, poised midway between heaven and earth. Their great thanksgiving doth now arise. It shakes, chokes, strikes thine every chord! It fills with boundless love! Hear those marvellous interludes—note the bursting melody of those rhythmic chords! Now they clash out of minor into major harmony, and unite to part their glorious life's chorus nevermore! These souls have helped to cry man-made

(d) evils down from their unrighteous exaltation. They have conquered death by life, and they now magnify Omnipotence in the great arcana of endless glory as they march for ever onward, unfolding and solving the problems of their divinity.

All that ever was is here stored or chronicled. Every virtue is so much beauty, and every event, thought, or life has sent aloft the aroma, essence, or fragrance of its purity. This is the foundation upon which the angels build, and from which the towering temples of thought give off fresh and higher habitations and, lastly, worlds, which in turn they enter; while the chord of life grows brighter and lower, souls in the circle of enlightenment, at their passing onwards, march into their vacated realms. Oh, blest worlds! so little understood, except by master-minds, by guileless souls, by inspired poets. Ye have been sung of by these in tones varying in intensity, and depicted in various degrees of lustre. Ye have filled the eye of wisdom with divinest love. Ye have inspired every noble action. Ye have been the light and the life of the martyr; through ye has he lived for truth. Oh, be ye so potent that the soul-vision through which ye are seen shall be all-seeing for evermore.

SPIRITUALISTS' LYCEUM UNION.

OFFICIAL NOTICES.

THE allotted time for notices of motions has now expired.

Proposed by Mr. W. Mason, conductor, Burnley (Hammerton Street) Lyceum.

That all future Conferences open on Saturday with a reception, so that there may be more time on the Sunday for the more urgent business of Lyceum work.

Proposed by Mr. H. U. Smedley, secretary, Belper Lyceum.

(1) That all Lyceums federated with the Lyceum Union send their subscriptions to the secretary one month before the Conference so as to allow time for the accounts to be prepared and audited before the Conference assembles.

(2) That this Conference recommends the importance of teaching the principles of abstinence from all intoxicants and tobacco, and to have this question discussed occasionally in group lessons or short discussions, and where it can be conveniently done, to work a Band of Hope in connection with the Lyceum.

Contributions to the Spiritualist Lyceum Union. Received too late for the auditing. 1891, May 10, Bartlam Place, Oldham 2s.; Hammerton Street, Burnley 6s.; Brook Street, Huddersfield 5s.; Daulby Hall, Liverpool 5s.; West Vale 1s.; Little Horton Lane, Bradford 1s. Received in advance for 1892: May 10, Newcastle-on-Tyne 3s. 6d.; West Vale 1s.; Mr. Harwood (gift), Littleborough 4s.; June 3, Beeston 1s. and February, 1s.; July 29, Temperance Hall, Manchester 2s. and February, 1s.; 1892: January 4, Brook Street, Huddersfield 1s.; February 9, Halifax 3s.; Blackburn 2s.; February 10, Spiritual Temple, Oldham 2s.; Pendleton 2s.; February 14, Bradford Road, Bolton 1s.; February 16, Milton Rooms, Bradford 2s.; March 11, Thomas Street, Heckmondwike 1s.; February 13, Guy Street, Burnley 1s.; February 19, Barrow-in-Furness 1s.; Batley Carr 2s. 6d.; April 2, Daulby Hall, Liverpool 5s.; total £2 17s.

The Annual Conference of the Children's Progressive Lyceum Union will be held on Sunday, May 8, in Daulby Hall, Daulby Street, Liverpool, sessions at 10 and 2. In the evening Mr. E. W. Wallis will deliver a Lyceum address, subject, "Why?"

Refreshments for dinner and tea will be provided on the premises at a reasonable price.

Delegates arriving on the Saturday should communicate as early as possible with either of the following gentlemen, Mr. E. J. Davies, 218, London Road, Liverpool; Mr. S. S. Chiswell, 11 and 13, Renshaw Street, Liverpool, who will advise them as to where suitable board and lodging can be obtained. A stamped envelope for reply must in all cases be enclosed.

On Saturday evening, May 7, the officers, leaders, and children of the Liverpool Children's Progressive Lyceum, No. 1, will give a reception to the delegates of the Spiritualists Lyceum Union.

A juvenile cantata, entitled "Red Riding Hood's Rescue," will be rendered by the children, and a humorous dialogue entitled "Our House of Commons, Debate on the Anti-Tobacco Bill," will be given by twelve boys of the Lyceum.

Delegates likely to be present will kindly notify the sec., Mr. E. J. Davies, 218, London Road, Liverpool.

ALFRED KITSON,

Hon. Sec. Spiritualist Lyceum Union, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, Yorks.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, APRIL 15, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

TERMS TO SOCIETIES.

The Two Worlds will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra. Accounts issued monthly. The Directors respectfully ask the favour of prompt remittances to Mr. E. W. Wallis, to whom all Cheques and Postal Orders should be made payable. Post Office Orders on Corporation Street.

THE RATE OF SUBSCRIPTION TO ALL PARTS OF THE WORLD IS NOW 6s. 6d. per annum in advance.

ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Cash with order. Special rates for larger advertisements and consecutive insertions.

JOTTINGS.

RECOGNISED AS A CENTRE OF SPIRITUAL ACTIVITY.—Despite the Rev. Showman's denunciations, and the support accorded to him by ministers of almost all denominations, the Burnley Spiritualists have been invited to send not less than three representatives to a conference with Mr. Stead, to consider "what the Church of Burnley *might* do." Christians find that Spiritualism is a power in the land, and must be reckoned with. It cannot be sneered out of existence.

LIVERPOOL is well to the fore in *The Two Worlds*. Mr. J. J. Morse's paper on "Capital (Horrible) Punishment," last week, has been highly spoken of, and Mr. Chiswell's terse analysis of "Bible Teaching *re* Immortality" should be of great service to those who, "In Search of Truth," will be assisted by it, and by Mr. Beattie's admirable paper.

BURNLEY will get a good innings next week, as the ministers who have been aiding Mr. Ashcroft have made some remarkable statements which call for extended comment, and Mr. Stead's visit has opportunely served as a corrective. We shall have something to say of interest.

CARDIFF friends will also be pleased to read Mr. E. Adams' lucid, thoughtful, and effective paper on "Spiritualism in Relation to Science and Religion," which we shall print in our next issue in the post of honour. We think it is just what is needed as a corrective to Ashcroftism, and are trying to arrange to print it in pamphlet form.

THE PEOPLE'S PAPER. That is emphatically what *The Two Worlds* is. Any one who has anything to say worth reading will find our columns open. Manuscript sent to us will be fairly dealt with, judged upon its merits, edited if required, and inserted if found worthy.

HOW AND WHY I BECAME A SPIRITUALIST. — We propose to devote considerable space to contributions upon the above subject. Records of striking personal experiences, together with the reasons for the hope that is in us, are always valuable. We respectfully request our readers to forward us, in as brief and pointed a fashion as possible, articles under the above heading. Test cases of spirit action and of *spirit identity* should be emphasised. We propose to make our readers the jury to decide which are the best articles sent in, and shall award prizes to the three who receive the highest number of votes. Full particulars next week.

THANKS, FRIENDS.

FROM all parts of the country we have received letters of congratulation, expressing pleasure and satisfaction with *The Two Worlds* as at present conducted. For all the kind things said by our friends we are extremely grateful; they have cheered and sustained us through an unparalleled trial-time of anxiety and labour. We are determined to *deserve* success, and shall endeavour to second the efforts and co-operate with all who are earnestly working for Spiritual progress. We are passing through a crisis as a nation, and in our own Spiritual work, and shall require to be on our mettle, cool and determined, and with a united front to meet the combined forces which are arrayed against us. The angel hosts who are with us are more than those who are against us; but we need the hosts of earth men and women too. It gives us sincere pleasure to announce that so far from *The Two Worlds* failing, as many of our friends feared, and foes hoped it would, our circulation is higher now than ever. But we shall never rest satisfied until we have doubled our present weekly issue. Kind and appreciative friends, once again we thank you, and while doing so solicit your renewed efforts in our behalf to send up our circulation.

HE IS RISEN.

THROUGHOUT Christendom the gloom of Lent culminates this week on Friday, when the devout believer observes the fast with strict attention, and keeps in remembrance the tragedy he has been instructed to think occurred in Palestine, when a *God* died that man might live. Spurgeon thus pictured the subsequent events:—

In that moment, when the Man of Nazareth died, that splendid piece of tapestry [in the temple] seemed to tear itself asunder from end to end as if in horror at the death of its Lord. While they [the members of the Sanhedrim] looked upon each other, the earth they stood upon reeled and reeled again, and they could scarcely keep their feet. This was not the first wonder which had that day startled them, for the sun had been beclouded in darkness. At midday

THE SUN HAD CEASED TO SHINE,

and now the earth ceases to be stable. Lo, also, in the darkness of the evening, certain members of this council saw the sheeted dead, newly arisen from their sepulchres, walking through the streets; for the rocks rent, the earth shook, and the graves opened, and the dead came forth and appeared unto many. Thus early they began to know that the Man of Nazareth was at the right hand of power.

Early on the third morning, when they were met together, there came a messenger in hot haste, who said, "The stone is rolled away from the door of the sepulchre. Remember, that ye placed a watch, and that ye set your seal upon the stone. But early this morning the soldiers say that He came forth. He rose, that dreaded One whom we put to death, and at the sight of Him the keepers did quake and became as dead men."

We shall not do more than remind our readers that the observance of Easter is much older than Christianity. That the Cross and hot cross-bun date back to the old days of phallic worship, of which they are symbols. That Easter-Sunday is always the first Sunday following the first full moon after March 21st, which fact reveals the origin of the festival in the old solar worship, when the ancients welcomed back the sun to supreme power, after his descent into Hades, or the under-world of the zodiac. The sun being, therefore, the real "Lamb of God," who after dying at mid-winter rose again in the house, or sign, of the constellation of the Lamb (Ram), and was thus resurrected and came in power to redeem the world from the thrall of winter, and saved humanity from famine by "ascending up on high" and pouring forth his Life, in his rays of Light, causing grain to grow, fruit to appear, and transforming the barren earth into a land of plenty, "flowing with milk and honey." This graceful myth has been robbed of its beauty by being literalised and carnalised, and in its place we have the horribly oppressive nightmare of Christian theology, with its murdered Saviour, its shedding of blood for remission of sin, and resurrection of a material body, which are symbolised by wine and bread, and partaken of as being the veritable blood and body of the Divinely human or humanly Divine Christ.

The Catholics, more literal and theatrical than Protestants, darken the Cathedrals and assemble there in gloom, until at a given signal, lights are lit, curtains are withdrawn, the solemn tones of priest, choristers, and organ are changed for glad and triumphant strains, and the contrast between death and life, darkness and light, despair and joy is accentuated by this means. But how significant it all is of the error and misconception upon which it is based. The darkness and grief were artificially assumed. The light and gladness were natural and true. Priests have, by their dogmatic theology, banished the natural and original gladness which greeted the rising sun (which comes "as it begins to dawn") with the song and dance, and proclaimed, "He is risen," and we are only now beginning to tear down the curtains, hush the voice of superstitious fear, and break forth spontaneously and naturally in joyous welcome of returning Spring.

It is claimed by Christians that life and immortality were brought to light by the resurrection of their God-man Christ Jesus. We deny it *in toto*. No such God-man ever lived, died, or rose again in actual fact. But suppose he did, how could his resurrection prove that we shall rise? He being God, or second person in the God-head *could not* die, but we, being human, might die, and there is no analogy between the two cases. Further, the resurrection set forth in the Scriptures is a physical one. He ascends bodily (the sun does); some people try to spiritualise the story and affirm that it was a spiritual body which rose; but what became of the natural body then? What of the other bodies which arose from their graves and walked the streets?

Spiritualists do not recognise a physical resurrection. Christians did (many still do) until they became ashamed of the absurdity and afraid of the ridicule and shafts of sarcasm

of their opponents. The resurrection set forth in the Scriptures is clearly non-natural. It is a supernatural miracle which is to take place at the second coming, whenever that may be.

Go into a cemetery and read the inscriptions, they testify "I shall rise," "Asleep in Jesus," and although some sanguine individual declared that Spurgeon entered Heaven the moment he died, that statement was contrary to his theology and Bible teaching. The Bible consistently promises immortality as a reward for faith—a gift by God to man through the Lord and Saviour Jesus Christ, and we do not hesitate to say that it is untrue, for we know by the testimony of millions of spirits that immortality is natural to man, and that our spirit-friends are neither asleep in Jesus, nor awaiting the trumpet sound which shall summon the spirits from their slumbers to revivify a miraculously reconstructed body.

We celebrate at this golden season of the year, and how glorious, how inspiring, how exhilarating the bright sunshine has been. How hope and cheer have thrilled us, how all Nature, animate and inanimate, has leaped into new life at the magical touch of the breath of spring, and the magnetic life tides of the master magician, the Lord of Day, Osiris, Sun, or Saviour, whichever name we call him by. We, too, as Spiritualists, celebrate not only the return of Nature's King, but the return of the wanderers who passed out in the winter time of death, but now come trooping back to us, bridging the gulf of ignorance, banishing the spectre of fear, withdrawing the curtains of superstition and error to let in the light of the sun of truth. We hail them with glad acclaim, our redeemers from false theologies, our comforters who tell us all things we can know about the land hereafter. We greet them with the sweet kiss of love, we listen to their voices and grow brave and hopeful, for now indeed are life and immortality brought to light by the truly resurrected human beings—not Demi-gods—who are human still and reveal to us a land of promise where we shall live and love, and learn and labour, and understand. "He is risen"—who? "The Nazarene"—perhaps! We never knew him, his re-appearance does not touch us closely supposing the story to be true, but when it comes home to us with a flash of conviction that we are actually in the presence of and communicating with one we "loved and lost," then our enthusiasm knows no bounds. We call upon friends and foes alike—"Rejoice with me, for this my son was dead is alive, the lost is found." Thus independently altogether of what Bible writers thought, believed, or knew, *we know and all mankind may know* that "there is no death," but life for evermore. "He is risen." Yes, and "*She is risen.*" The beloved mother, sister, wife, *they* are risen as well as the he's, and the angel ministry is an accomplished fact.

IN SEARCH OF TRUTH.

[A paper read by Mr. Beattie, at Daulby Hall, Liverpool, on Sunday morning, March 13th, 1892.]

THE search for truth has excited the keenest interest in all ages. It is the goal all thinking minds have in view. Man's knowledge has so greatly increased that we begin to think highly of ourselves, and feel proud we were born under such favourable circumstances, and not in an age when men were compelled to believe what their leaders and teachers thought fit to teach them. Still there are people to-day who will not think for themselves. Mr. Lund justified that assertion by what he said recently of a famous convert to the Church of Rome, who exclaimed, "I am going to exercise my own will for the last time!" In spite of the advance of science and arts, and the progress of civilised nations, it is to be deplored that there are individuals unworthy the name of man who act like clogs in the wheels of the chariot of progress to their own and others detriment. When we think of the difficulties surrounding truth-seekers in past generations, the fierce and fiery opposition they had to contend with, and the fact that ignorance was often more powerful than knowledge, we thank, honour, and appreciate those workers for their courage and perseverance which laid the foundations for our freedom.

One of the greatest and noblest writers of America, Mr. Emerson, says, "God offers to every mind his choice between truth and repose, take which you will you can never have both. Between these as a pendulum man oscillates ever. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets, most likely his father's. He gets rest, commodity

and reputation, but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings and afloat; he will abstain from dogmatism, and recognise all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinions, but he is a candidate for truth (as the other is not) and respects the highest law of his being." In our investigation we must of necessity "be true"—that is to say, we must rid ourselves of all prejudices, we must not have foregone conclusions. These seem to me the root of all bigotry and intolerance. Have an open mind, ready to receive that which is corroborated. In childhood's days at a mother's knee we received definite instructions of what to believe. The Church endorsed the same and we accepted without doubting, but in maturer years reasoning powers come into operation and we begin to throw off that which no longer satisfies our reason, though there are still many who bow the knee in unquestioning submission to authority, and allow their reasoning faculties to become impaired and impoverished until they are well nigh incapable of recognising new truth.

The true scientist considers nothing unworthy of his careful scrutiny. In like manner, the candidate for truth must sift out all that is worthless, however attractive it may appear, and retain only that which has stood the severest tests. It is pleasant for the toiler after a week's labour, when receiving his wage, to be able to say, "I have earned it." Is it not more so to the truthseeker when, after a hard struggle and a fierce battle, he overcomes every obstacle, and possesses the precious gem? His countenance then becomes radiant with joy, and he is more capable for continual research. Jesus was asked at an important point of his career, "What is truth?" But for the caprice of Pilate he might have said something definite upon the point, and not left us his bare assertion, "I am the Truth," which implied that he alone was the embodiment of truth, which could only be received from him. Dr. Chalmers says: "We do not condemn the exercise of reason in matters of theology. It is a part of reason to form its conclusions when it has data and evidences before it, but it is equally the part of reason to abstain from its conclusions when these evidences are wanting."

THE EVIDENCES ARE WANTING

to show that Jesus was the embodiment of truth. We might have understood had he said he was the exponent of truth, and I differ with the eminent divine and say we *must* use our own reason *even in this case*, and declare that he was not the sole possessor of truth or its embodiment. Truth is a fountain which flows to us through Nature from God, who is the source of all truth. It is wise and providential that we as human beings have the power to discriminate, and we should use it to the fullest extent. God is truth. The foundation of all His laws is truth. The laws of Nature are immutable; if the foundation whereon His laws are based were not immutable then our reason would affirm "The laws that govern the universe are not to be relied upon." Carlyle says, "Nature is true." I understand him to mean that the laws of Nature are true. To fully realise this we must be true to Nature. But alas! we all, to a greater or less degree, understand it more in the breach than in the observance.

Truth is the basis of all religion. The intuitive nature of man leads him to adore and worship that supreme Intelligence we call God, thereby drawing out our better feelings, and giving us peace and true happiness. The theologies of the various peoples of the world, although they may possess a spark of divine truth, are more or less enshrouded in error. Their creeds, doctrines, and dogmas prevent men from enjoying the pursuit of truth and developing their highest powers. Pure religion and undefiled is to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from the world. This is the natural outcome of the spirit of truth in man. It is healthy fruit from a healthy tree. It is to be regretted that pure religion has become prostituted. The test of a godly man is too often "How much can he give to the Church?" and "How many church meetings can he attend?" His sacrifice is to the Church and not to humanity. Uncharitableness seems to me to be the fruit of creeds and doctrines. You cannot serve the God of orthodox believers unless you think as they think. Bigotry and intolerance are the propelling force of all persecutions, and oh! the horrors that have been perpetrated, I shudder to name them. The forces of evil were rampant, the strong crushing out the weak, all for the glory and honour of their God.

PERSECUTION CONCLUSIVELY PROVES THE WEAKNESS OF ANY CAUSE.

The success of Christianity does not prove the truth of Christianity, as some leading Christians assert. If that argument were admitted, then Mohammedanism would have the stronger claim. Error as well as truth has its triumphs, gaining ground by sophistry, and forcing unwilling submission by its terrorism. Such methods, however, are not in harmony with the teachings of Spiritualism. Revelation is truth made manifest. Now the Bible is regarded as a revelation from God to man, and is urged by its adherents to be absolutely true and worthy of man's entire confidence. That may be so or it may not. So-called revelation must stand the test, and only that which comes forth as genuinely true can be accepted.

How then are we to discriminate? Only by experience coinciding with testimony. At our experience meetings and séances we testify to the truth of the principles we espouse, each and all differ in details, but are at one in the main principle, which enables us to have a certain degree of unity of thought. Now spirit-revelation is the testimony of those who once sojourned here to their experiences of the circumstances and conditions of the life they have entered upon, and although they may differ in detail, there is a great unity of purpose and principle in their statements, which are to the effect that the death of the body enables the spirit to enter another phase of life which is a source of pleasure and delight. It is the natural outcome of variety in Nature, so in the variety of personal experiences we are enabled to see the real nature of "Revelation," and are more capable of estimating the Bible at its true worth. Man learns by experience to discern between true and false testimony. Some people, even in this life, have experienced a transition into another sphere of existence. Paul speaks of such an experience when he says, "Whether in the body or out of it, I cannot tell," he was caught up into the third heaven. Swedenborg bears similar testimony, as also do many others of our own day, and their statements have corroborated and confirmed the revelations of our spirit friends. Truth is conformity to fact. It should be man's aim and object to endeavour to understand the laws underlying the phenomena of life, and learn what life is in reality. I believe the time will come when we shall know much more regarding the inner powers and spiritual verities of existence than we do to-day, and that this superior realm will soon come within the bounds of practical investigation. Methinks I hear some one say, "How is it that God does not make us acquainted with the facts of His own existence, and of a future life; do away with such diversity of opinion, and bring to an end the bitter animosities and eternal wranglings so that we may rest satisfied and be content?"

It might suit *some* minds if that were done, but I feel sure it would not tend in any way to improve us. We should be deprived of the need for and opportunities to use our faculties, and be the creatures of absolutely unalterable circumstances.

MANLY DOUBT IS PREFERABLE

to the imbecility of unnatural confidence. The man who labours to acquire the knowledge of God and His truth does so *with the aid* of that divine influence which enables him to discern truth in all its beauty, but reserving unto himself the right to accept or reject testimony until he is convinced of its truth. It is well said "Nothing true can ever die." For though truth is resisted by all, and oftentimes has arrayed against her the plausibilities of falsehoods in the subtlest forms, she ultimately triumphs over all opposition. I know not how it is that she, by her unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in meridian splendour, and conquers by her innate force and beauty the falsehood by which she is oppressed. It has been said "Ignorance breeds error." But knowledge unfolds the gentle yet most powerful elements in human progress, namely, "Truth and Love." Men have embraced erroneous creeds, and entered into their promulgation with energy and zeal worthy of a nobler cause, producing a barren waste in human lives. Let us cherish truth and live for it, let our life actions be indications of its worth, for it has the power of ennobling our characters and bringing us into harmony with all that is Godlike and worthy of emulation. Let us take for our motto, "Truth for our Creed and God for our Guide."

THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

A PLEA FOR BETTER MUSIC AT OUR SERVICES.

DEAR EDITOR,—I often think what a need there is for better music in our Sunday services. It seems a great pity there is not more interest in singing and music among our friends. They are productive of better conditions, attract audiences, and incite both spirit friends and medium to higher and nobler thought. Of course we are not all alike. To me music is the sweet melody that cheers the sad moments of the distraught mind. Melodious and harmonious sounds are pleasing to the ear, which a sensitive mind seems to absorb and carry by affinity into the deep recesses of the soul, and there find a response. Music is the subtle element that plays on the tenderest part of man's nature, leading him beyond material conditions. It is the wonderful mystical power which seems to catch the bright sparks of one's higher self and bear us to some better land. It is a glorious sound which seems to emerge out of silence and relapse into silence, vibrating on the soul's chords, destroying all bitter thoughts, acting as a stimulant. If performed by a master hand, it is the subtle power that takes us to some unknown shore of thought. A purifier of the soul, a prolonger of life, and a tonic for forgiveness. It atones for harsh words, is a magic healer of feuds, a sanctifying principle, exhilarating our spirits by its wonderful influence—Mrs. J. M. Smith, 5, Colville Terrace, Beeston, Leeds.

AS OTHERS SEE US.

DEAR SIR,—Your correspondent, Mr. Woods, has touched upon an important subject. I am afraid much of the antagonism which is shown towards Spiritualism is due to the unnecessary rancour and bitterness which so many of our public speakers exhibit when propounding their views and denouncing their opponents. Spiritualists are too much given to holding up to ridicule and contempt the doctrines with which they cannot agree, forgetting that these are truth to those who hold them, and are helpful to many whom, perhaps, the more logical and unemotional philosophy of Spiritualism might fail in influencing. Before condemning in such scathing terms the orthodox creeds, it would be as well to remember that all cannot assimilate the same food spiritually any more than they can physically; and while remembering, also, that most of the benevolent philanthropy of the day flows from Christian charity as a stream from its source, one is bound, in common fairness, to admit that a tree bearing such fruit cannot be as rotten as some would have us believe. It is quite possible to be candid and honest without needlessly wounding those from whom we differ. Ridicule is an easy weapon to handle, but it is apt to recoil upon the holder, and some of the phases of Spiritualism are themselves too much open to ridicule to render stone-throwing a wise or a consistent proceeding. There is room in the world for all who are trying to better it, and it should be ours to conserve the good, and not let our antipathies blind us to its presence and rob us of our fairness, and thus raise a barrier between ourselves and those whom we should be anxious to convince rather than alienate.—I am, sir, yours truly,

A. E. FITTON.

JUSTICE BUT NOT CHARITY.

DEAR SIR,—Your article on this subject fires my soul. Like you, I feel I must voice my thoughts, and plead for a greater measure of "justice" to our platform workers. Some of our mediums are timid, they feel the iron of injustice driven down to their hearts, but they dare not speak. Let me speak for them, even though I be misunderstood, or afterwards misrepresented. Enough, and more than enough, has been said and written about "freely receiving and freely giving." What I am waiting to see is, that those who write such twaddle also do a little of this "freely giving" business. I am a medium and platform speaker; the best years of my life have, and are still being given to the Spiritual movement. What I am doing, others are gladly doing. Do we earn a living out of the movement? I answer emphatically, No. I have placed in the movement, as a speaker, my manhood, my character, my physical body, my brain power, my intellectual self-hood. Surely this is a sacrifice of no mean import. My pay has been in the past an abundance of "votes of thanks," but I could not purchase clothes or bread and butter with votes of thanks, so was very reluctantly compelled to charge a fee for the wear and tear of my body, my clothes, and my brain power. Am I committing an injustice on the Spiritual movement by so doing? As I did not, and do not yet receive these parts of myself free, I decline to "freely give" of them any longer. Can any of those Spiritualist advocates of a "free platform" tell me where I can find a house rent free? Or where I can get bread and butter, clothes, books, &c., free? I will tell them what we, as speakers, get free in great abundance and variety; we get libellous accusations very freely hurled at us from the platform of a modern Ashcroftism. We are freely held up to the scoffs, the sneers, and the ribald jests of the opponents of Spiritualism—glorious pay this. I plead for justice, not charity, for our platform workers. I plead that they be paid a fair remuneration for honest work rendered. The best of us, the most highly paid amongst us, do not receive per annum as much as the meanest tract distributor of the Christian sects. Why should this be so? You speak of a "printed circular" announcing that speakers' fees would be reduced one half. I have a printed circular before me from a society informing me that my fee would be reduced considerably more than one half, yet this very society I have served with the greatest fidelity, have made the greatest of all sacrifices that a man or medium could ever make. Has all the sacrifice to be on one side? I answer, No! Hence I decline the reduction, and, for the first time in my life I am a medium "on strike." I have a few dates open to those only who believe that even a despised spirit medium is worthy of his hire. Let the Spiritualist societies learn to be generous as far as possible to those speakers they engage, and they will find that the spiritual workers will know how to deal

generously in return. This letter may cost me some dates, and I am prepared to hear of dates being cancelled through it. Well, let it be so. If any sacrifice I make will redound to the glory of Spiritualism and to the better appreciation of its platform workers I shall gladly count such sacrifice a living gain to the cause. For the present I voice the cause of the speakers. 'Tis justice *not* charity we want.

JAMES SWINDLEHURST.

Preston.

STRAY THOUGHTS.

By J. BRONTE.

"Our paper" has become more interesting of late. What we want is to live here and now, and to rub shoulders with our kith and kin, and occasionally to see the blue sky of some other country. The picture of Niagara Falls, as exhibited in Deansgate, Manchester, some time ago, was a beautiful sight, but—what a lot of "buts" there are in this world—one could not always stop there. Sights were to be seen not far away, equally beautiful, though not as magnificent. I was once within fifteen miles of the real Niagara; have seen several of the American lakes by sun and moonlight. Over the rolling prairie I have sped, and rushed down the mountain gorge. Beautiful, awfully beautiful at times, but—again but—it is needful we should mix amongst the "madding crowd" and feel the pulse of city life. Life in all forms, scenery of all countries has charms, yet we cannot live on them. We must have other facts to grow upon. Life and its employments are varied. The weaver at the loom; the spinner at the headstock; the moulder in the sand; the farmer on the land; the sailor tossed high on ocean wave, and the lifeboatman ready to save the storm-distressed mariner are all aspects of life that have something of joy and sorrow.

A NATIONAL DUTY.

Talking of lifeboatmen, here is friend Lawton making a suggestion good in itself, practical, no doubt, in its way, on which I would not throw any cold water whatever. But—get away, you "buts;" can't I talk without you always interfering—is it a sight worthy of the gods to see fine, well built, whole hearted men, ready at all times to risk life and limb at duty's call, standing cap in hand, with a "For God's sake give me a penny to keep body and soul together." Echo answers *No*. My heart aches and my face blushes with shame when I think of men tramping the street, box in hand, and the implements of their labour on exhibition to stir the sympathies of men and women, that they may thus raise the wages for which they have wonderfully toiled. Away with your philanthropy! We have had already too much of it. We want *JUSTICE* and nothing less. What is needed is that the lifeboat institution shall cease to be a private venture, but shall become the *property of the nation*, and be provided for by Parliament, as the excise and the navy. Friend Lawton means well, but his well-meaning does not cover the difficulty. Our friends of the churches have believed so long in vicarious helpfulness that they do not see any other method. Let us point out a wiser course, and one more in keeping with the requirements of justice and true manliness.

DEAL JUSTLY BUT SMITE ERROR.

And so Walter Woods thinks we ought to deal gently with the erring ones. Not a bad idea, only it is very difficult to put in practice. Carlyle tells us that an Englishman will put up with almost anything but a lie; and I think he is correct, especially if that lie is found connected with religion. All mediums that I hear, speak upon Christianity not so much from a moral standpoint as from a theological one. Is not Christianity forced on our view as a theo-therapeutic remedy for all sin, and when we find it has no power to touch the fringe of the disease, should we deal gently with it and speak soft words? I trow not. Let us be just, not harsh, dealing as carefully as possible with other people's fetishes, but not hesitating to smite when necessary. Let us shun false theology as we would an epidemic. Christianity as a system of theology is false to the core, immoral at every point, and has only succeeded on the strength of a pernicious glamour to touch the hearts and intellects of men. Take away the imaginary Jesus and place the personage that is to be found in the New Testament in his stead, and the scales will fall from men's eyes and the work will need other assistance.

UNWORTHY CHRISTIANS AND SPIRITUALISTS.

Archdeacon Wilson, speaking in the Gentlemen's Concert Hall, Manchester, last week, said: "That the unworthiness of Christians is the greatest stumbling block to Christianity." The Archdeacon has said part of a truth, but not the whole of it. Mr. Ashcroft says that when a man does wrong he ceases to be a Christian. Does he? Then I am sure the Archdeacon will bear witness that there are vast numbers of persons who are members of Christian communities who are unworthy to be such, and ought to be expelled. It is a sad thing to see people professing goodness to which they have no title. We need only read our daily and weekly papers to find that hundreds of the cloth are far from true examples of morals, and whilst we are willing and ready to point at them as object lessons, we should never forget that our own skirts may sometimes be far from clean. The *Lancashire Evening Post* reported "A Colne Spiritualist charged with wife desertion." When we find facts of this character before our eyes, what shall we do? Stand still as we are, or move towards some practical end?

GUARD THE ROSTRUM.

If we cannot get all the societies to fall into rank and create a truly National Federation, then every society ought to take the matter in hand, and make the pathway to our platforms less easy than at present. There is no mistake about it, that whilst Spiritualism teaches a system of high-toned morality and personal endeavour, there are many in our midst who are very lax as to the performance of their duty. Therefore, whilst we are ready to smite our enemies hip and thigh, let us not forget our pseudo-friends, and see that they march a bee-line to truth and justice.

Whilst Spiritualists may say and do funny things sometimes, can we find anything half so foolish as the act of the Bishop of Exeter last week administering the rite of confirmation to thirty-eight lunatics at the Western Counties Asylum, Starcross? Surely this is funny. Poor unfortunate ones, what could they know of confirmation? Yet sometimes there is method in madness. Let us hope there was in the Bishop's.

I am glad to see friend Knight has been trotting the *Trotter*. It is really wonderful what a lot of ignorance some of these editors display. But then, you can't expect a man to know everything, even though he should edit a *Bolton Trotter*, and when he pokes fun you must think it's a joke in the way of trade, and laugh—yes, laugh at the editor. Ta-ta.

AS OTHERS SEE US.

The letter of "Walter Woods" in last week's issue of *The Two Worlds*, if dealt with at length, would take up more space than seems to be at your disposal. I must therefore be limited to a general rather than to a particular reply. Speaking from personal experience gained through a transition from orthodox Christianity, it is no more possible to harmonize Spiritualism with Christianity than it is to mix oil and vinegar. Spiritualism claims for its existence a basis of truth in fact and reason, and as a consequence is opposed to Christianity, where it can be shown to be irrational and untrue in point of fact. When a person has been taught to revere anything as sacred, and has by long consent believed in all that he has revered, it is easy for one who has been similarly circumstanced to understand why such phrases as "arrogant and bigoted" are used against Spiritualists. There is always danger in general denunciation, as well as in general appreciation, and it would seem that your correspondent has erred in the former. Be this as it may, Spiritualism is essentially destructive of that which is erroneous, and its faithful expounder, like the faithful physician, is bound to apply such means as will effectually remove every cankerous excrescence, whether it be painful to the patient or not. Perhaps Mr. Woods has not taken this into account. The orthodox Christian is encrusted in creeds and dogmas, which become so much a part of himself that when the scalpel of the Spiritualist is brought to bear upon him he naturally winces, and thinks he is hardly dealt with. I am willing to admit that some who aspire to expound Spiritualism do not always adopt the less disagreeable method of dealing with what must be unpleasant to an orthodox Christian, but as like begets like, so orthodox Christians in their common denunciation of Spiritualists and Spiritualism must not be too thin skinned if some Spiritualists apply the rasp to their excrescences. But to charge Spiritualists generally with all in Mr. Wood's category is not quite fair, and if he will consult the writings of the better educated of our movement, he will find no justification for his castigations; moreover, I claim that it is by our best we ought to be judged and not by our worst. Besides, after Mr. Wood's admission that he is not a Spiritualist, nor yet a strictly orthodox Christian, he has laid himself open to a charge of haste and incompetency. Whether this be so or not, if he proceed with his investigation into Spiritualism, the time will come when the imperative demand will be made to choose whether he will serve orthodox Christianity or Spiritualism. "He cannot serve God and mammon."—Yours, &c., PETER LEE, Rochdale.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Lyceum Anniversary, Saturday, April 30. Grand tea at 5, and entertainment at 7-30. Sunday, May 1, anniversary services, in the Albert Hall. Mrs. Green, of Heywood, will deliver trance addresses, at 2-30; and 6-30 p.m., special hymns from the new Songster, accompanied by a string band. Collections at each service. Tea provided on the Sunday, at 6d. Glad to see old friends and new.—Tingley Archer, sec.

BELPER. Jubilee Hall.—April 24: Professor Timson will lecture morning and evening, followed by psychometrical delineations, &c.

BOLTON. Bradford Street.—Lyceum tea party, April 16, 4-30; and on Easter Monday tea and social, tickets 6d., all welcome.—J. K.

BRADFORD. Bentley Yard, Bankfoot.—Easter Monday, at 2-15, Mrs. Clough. Psychometry and diagnosis of disease. A picnic tea at 4-30, all welcome. At 6-30, a grand social gathering, songs, readings, games, heads examined. Refreshments. Miss Myers and Mrs. Clough will attend. Admission to social: adults, 2d.; children, 1d. Proceeds towards a Lyceum, as one is very much needed.

BRADFORD. Little Horton. 1, Spicer Street.—Annual tea and entertainment at 4-30 on Easter Monday. Admission, adults 9d.; children 4d.

BRADFORD. Milton Rooms.—Easter Monday, Lyceum first annual tea, at 4-30; entertainment, at 7 to 8-30; social, consisting of games, dancing, songs, etc., until 11 p.m. There will also be a stall for the sale of useful and ornamental work, provided by the ladies' sewing meeting.

BRADFORD. Otley Road Lyceum.—Easter Monday: Annual Tea Party and Entertainment. Tea at 4-30; entertainment about 7. Tickets, adults 9d.; children under 14 4d. Come and have a good ham tea and spend a pleasant night.—J. B.

BRIGHOUSE.—Saturday, April 16, tea at 4-30 p.m., in our rooms in Nettleton's Yard, and a grand entertainment in the Oddfellows' Hall, at 7 p.m. Dancing at 9. Tea and entertainment, adults 10d., children 6d. Entertainment only, adults 4d., children 2d.; dancing only, 3d. Friends, rally round.—J. S., cor. sec.

BURNLEY. Guy Street.—Good Friday: A meat tea, tickets 1s.

COLNE.—Good Friday: A public tea and entertainment in the Cloth Hall. Tickets for adults 9d.; children under 12, 6d. All welcome.—J. N.

FELLING-ON-TYNE.—The committee have decided *not* to hold a tea and concert on Good Friday, owing to the great distress caused by the strikes.

GATESHEAD. 1, Team Valley Terrace, Askew Road West, near Redheugh Colliery (Teams).—A Public Tea on Good Friday, April 15, at 4-30. Tickets 9d., from the Secretary, Thomas J. Middleton, 6, Osborne Place, Bensham, or of members.

HALIFAX. Winding Road.—Preliminary announcement. A grand bazaar and sale of work on Good Friday, April 15, at 2 p.m., opened by Mr. and Mrs. Goldsbrough, of Bradford, and on Saturday by Mr. J. Armitage, of Batley, to be continued on Easter Monday and Tuesday. High class entertainments will be given in the rooms adjoining. A refreshment stall will be provided. Admission: season tickets, 1s. 6d.; Good Friday, all day, 1s.; Saturday, all day, 6d.; Easter Monday, 2 until 6, 6d., after 6 p.m., 3d.; Easter Tuesday, open at 6 p.m., 3d.

HANLEY.—At Mr. Sankey's, Grove House, Birches Head, April 24, Mrs. Wallis; May 15 and 16, Mr. Victor Wyldes. A circle will be held each alternate Sunday, commencing next Sunday, April 10th, at 6-30.

HECKMONDWIKE. Thomas Street.—Annual tea, on Easter Monday, at 4-30 p.m. After tea, a costume choir and minstrel performance, by Lyceum members and amateurs of the society. Songs, recitations, jokes, and conundrums, with the assistance of Mr. Boocock, of Bingley. Old friends and new are welcome. Tea and entertainment, 9d.; children, half-price. Entertainment only, 3d. and 1d.—F. Hansen, sec.

HECKMONDWIKE. Blanket Hall Street.—A ham tea on Saturday, April 16th, at 4-30. After tea an entertainment. Songs, recitations, and dialogues by the Lyceum scholars and friends. Tickets for tea and entertainment, 9d. each; children, 6d. For the benefit of our organist, Mr. T. R. Ogram.

HUDDERSFIELD. 3A, Station Street.—A meat tea and miscellaneous concert on Saturday, April 16. Tickets for tea and entertainment: Adults, 9d.; children, 5d.; entertainment only, 3d. Anniversary services on Easter Sunday. Speaker, Miss Thorpe. A cordial invitation to strangers and friends.—John Gee, sec.

HUDDERSFIELD. Victoria Hall.—Easter Monday, April 18, the Spiritualists will produce a serio-comic drama, in two acts, "The Chimney Corner," and a farcical comedy, "My Neighbour's Wife" (the special scenery by Mr. Ramsden). To commence at 7-30. Tickets 1s., 6d., and 3d.

LEICESTER. Bishop Street.—A public tea and entertainment on Easter Tuesday in the lecture hall. Tickets, 9d.—T. M.

LIVERPOOL. Daulby Hall, Daulby Street.—Sunday, April 17: Mr. J. J. Morse at 11, subject, "Is Our Public Work Necessary?" At 6-30, subject, "The Rainhill Horrors in the light of Spiritualism."

LIVERPOOL. Quarterly tea party on Good Friday. Tea at 5-30. Tickets, 1s.—J. Russell.

LONDON. 311, Camberwell New Road, S.E. (near the Green).—A séance for the general public will be held every Wednesday at 8-30, under the direction of Messrs. Long and Coote. Inquirers earnestly invited; also on Thursdays. Collections to defray expenses.

LONDON. 311, Camberwell New Road.—Good Friday, April 15, social soirée in aid of the piano fund, 7-30. A happy evening (with light refreshments) for 6d.—W. E. L.

LONDON. Marylebone. 86, High Street.—Good Friday: Tea meeting at 5. Brief addresses, music, &c., at 7. Tickets, 9d. 8th May. Florence Marryat. Further particulars.—C. H.

LONDON. King's Cross, 184, Copenhagen Street, London, N.—April 17 and 24: 10-45 a.m., a private séance will be held on each date in the above hall. Medium, Mr. Horatio Hunt. Intending sitters will please apply for tickets, 1s. each, to the secretary, Mr. T. Reynolds, by post or at the meetings, as the number is limited to ten sitters at each séance. April 17, at 6-45, Mr. H. Hunt will lecture on "The Limits of Human Responsibility." Admission free. April 24, séance, 10-45 a.m. At 5 p.m., reception and tea party. Tickets 6d. We hope members will make this meeting a success. At 7 p.m. Mr. H. Hunt will lecture on "Different orders of Ghosts." Admission free.

LONDON. Mile End, 218, Jubilee Street.—Miss Marsh will give a course of séances every Sunday, at 7 p.m., until further notice.

MACOLESFIELD.—April 17, Mr. Swindlehurst; 24, Mr. E. W. Wallis. April 20 (Easter Wednesday): Entertainment at 7-30. Solos, recitals, &c., including three comic character songs by Mr. F. Hepworth, of Leeds; also an instrumental band will play several selections, concluding with a laughable farce, "Bill-stickers, Beware," in which Messrs. Hepworth, Challinor, and Pimblott, and Mrs. C. Challinor will take part. Tickets, 6d.

MANCHESTER. Temperance Hall, Tipping Street, Ardwick.—A miscellaneous concert, for the benefit of the widow and eight children of E. Kelly, Wednesday, May 4. Tickets, 6d. and 3d.

MIDDLESBOROUGH. Spiritual Hall.—17, Mr. J. G. Grey; 24, Mrs. J. Stansfield.

MR. DAWSON of Leeds and MR. J. METCALF of Bradford intend holding a course of open air meetings, commencing on Easter Monday, April 18, on Otley Schevin, at 11 a.m., and 2-30 and 6 p.m.

MRS. HELLIER's appointment at Birk Street, Leeds Road, Bradford, will be April 17 and 18.—M. M.

MR. J. SWINDLEHURST has a few open dates for this year, owing to a society failing to keep its engagements.—Address, 25, Hammond Street, Preston.

MR. J. HOPCROFT writes: I am booked for Oldham on the 17th of April, and Burnley on April 24th, and having open dates from 14th to 24th shall be pleased to arrange for a few séances in private homes. All letters hereon to be sent to the care of Mr. E. W. Wallis, Editor.

MR. J. H. OWEN will be in Manchester during April, and will be glad of opportunities for fellowship or service within 20 or 30 miles in return for expenses and hospitality, with or without a fee. He is not a test medium. Present address, 8, Cottenham Street, Ardwick Green Manchester.

NEWCASTLE-ON-TYNE.—Saturday, April 16, at 7-45, Mr. E. W. Wallis will lecture on "The Coming Conflict, or Labour's Opportunity." Sunday morning, "Spiritual Resurrection." Evening, "The Triumph of the Spirits."

NEWCASTLE SECULAR SOCIETY. Eldon Hall, 2, Clayton Street.—April 17, at 7 p.m., debate between Mr. W. H. Robinson, president of "Is there any evidence for a continuity of life after physical death?" the Newcastle Spiritual Evidence Society, and Mr. A. T. Dipper, on NORTH SHIELDS.—Annual tea and dramatic entertainment on Good Friday, April 15.

NOTTINGHAM. Morley Hall.—Tea party on Easter Monday at 5 p.m. Adults 9d., children 6d., after tea, admission 4d.

NOTTINGHAM. Masonic Hall.—April 17: Mr. F. Hepworth; 18: Tea party at 5, tickets 1s., after seven 6d., dancing, comic songs, harp and violin; 24: Mr. J. C. Macdonald.

OLDHAM. Bartlam Place.—Saturday, April 16: Annual Easter Party. Tea at 4-30. Prices 8d. and 6d. Pendleton friends will be with us to give the first half of the evening's entertainment. Sunday, May 1, second anniversary services at 3 and 6-30. Speaker, Mr. W. H. Wheeler. Subjects later. [We regret that these announcements were mislaid last week.]

ROCHDALE. Penn Street.—John Wm. Abram, cor. sec., 72, Watkin Street, Lowerplace. Mediums, please note.

STOCKPORT.—Trip to Mottram, April 15, from Tiviot Dale, at 11-19 a.m.; return, 7-50; fare, 9d.

SLAITHWAITE.—A Sale of Work, on Easter Monday, in the Meeting-room, Laithe Lane, in aid of clearing the debt. Opening at 2 p.m. All friends are invited to help us.

SUNDERLAND. Centre House, Silksworth Row.—Anniversary Celebration, April 15: Public tea, at 5; Report meeting, at 7; Social, at 8. Tickets, Tea and Social, 1s. April 17, 6-30 p.m., Mr. J. H. Lashbrooke. Special music by choir and orchestra.

WEST VALE. Green Lane.—Easter Monday: Public tea and entertainment. Tickets 8d.—S. H. M.

PASSING EVENTS AND COMMENTS.

VOL. IV. of *The Two Worlds* is now ready. Will customers please send us instructions how they wish to have them sent, or call at this office and much oblige?

ON SALE.—Vols. I., II., III., and IV. of *The Two Worlds*, at 7s. 6d. each, post free. We have very few of the first year's issue left, and when these are sold shall not be able to replace them. Order early.

THE YORKSHIRE FEDERATION had a really good and enjoyable time with the friends at Bingley, at their quarterly gathering, and hope they have done them good.

THE AUDIENCES at Burnley have been larger than ever since the Showman's visits, and Mr. Tetlow fairly rose to the occasion and excelled all previous efforts on Sunday, April 3.

THE CROSS.—Mr. J. M. Wheeler has a striking article in *The Freethinker* for April 10, on "The Mystery of the Cross." He has packed a large amount of useful information into a very small space.

BURNLEY PAPERS are fully alive to the importance of Spiritualism, and devote considerable space to reports and letters; both of them gave lengthy reports of Mr. Tetlow's lectures.

JUST AS WE GO TO PRESS a large number of reports have come to hand, although we announced last week that we could not print any in this issue. We will do our best to print them next week, when short reports will oblige.

THE ANNUAL CONFERENCE OF THE LYCEUM UNION.—Liverpool friends are determined that the occasion shall be second to none of its predecessors in point of excellency of management. A splendid time is anticipated. See the official notice elsewhere.

"THE ARMLEY NEWS" Editor has our thanks for printing a letter from our pen. We regret that we have trespassed by being too lengthy, but it is difficult to answer objections in a few words. We shall not trouble him again in the same way.

"THE BOLTON STAR" for April 9 says an excellent address was given by Mr. Wallis, and a telling speech by Mr. Tetlow. The *Bolton Trotter* prints a good letter by Mr. J. Knight, in response to the editorial gossip referred to elsewhere.

KNIGHTCOTE.—The *Banbury Advertiser*, April 7, gives a lengthy and very fair report of a meeting, addressed by Mrs. King, of Leicester, and states that her clairvoyant descriptions were recognised. Some table experiments were also very successful. Mr. J. Lloyd, chairman, made an excellent speech.

HEAVEN NO JOKE.—"There may be," says the Rev. Mr. Carrol, of Glasgow, "some hearers who can be joked into the Kingdom of Heaven, but when they enter therein they will find the Kingdom itself no joke." Is it the other establishment then which provides the amusement?—*The Clarion*.

FINE WRITING.—The publication by Walter Scott of a volume of poems by Joseph Skipsey, of Newcastle, an ex-coller, leads the *Star* to state that "the wild bilberry clings warmly about it, and from the crevices peep hardy little Northern flowers, while a bird sings above, and happy glints of sunshine keep coming and going."—*The Clarion*. [Mr. Skipsey is a Spiritualist.]

PHRENOLOGIST IN MANCHESTER.—Mr. W. Rooke, of 5, Barlow Terrace, Levenshulme, may be consulted by appointment. We have often been asked to recommend a good phrenologist and have much pleasure in recommending Mr. Rooke, who we believe is thoroughly capable. Consult our advertisement columns for address of mediums who receive visitors for séances.

THE BIGGEST LYCEUM IN ENGLAND, said Ashcroft at Nelson, is at Hammerton Street, Burnley. He "hoped to God he had succeeded in lessening its numbers and weakening its influence." We looked in last Sunday morning and found a larger attendance than ever. A very happy feeling prevailed, and a stronger influence was manifest. Is that God's answer to Ashcroft's prayer?

"ARE YOU WILLING TO GIVE IT UP?" said the Showman at Burnley. He was met by loud cries of "No." "You must not sing our hymns then, read our Bible, or pray to our God." He had better apply to Parliament for a protective tariff, or take out letters patent, and prevent free trade in singing, reading, and praying, or else get himself elected Pope, for he is one now without a Pope's power.

TO CORRESPONDENTS.—Questions answered next week, crowded out. R. White: Shall be glad to receive them, and will use as soon as possible. Glad you like "our paper."—J. J. Ashworth: Very pleased you are better. Will print yours next week. Too late this.—A. Ley: Next week.—W. Meekin: Hardly suitable, thanks.—Mr. and Mrs. Hargreaves shall receive best attention.

TRACTS FOR OPEN AIR WORK.—There seems every probability of a great increase of activity this summer in open air work. *The Two Worlds Leaflets and Hymns*; Leaves at 4s. 6d. per thousand are admirably adapted for free distribution. Also the new four page tract, "IS SPIRITUALISM BIBLICAL?" Post free for 6s. 6d. per thousand. Mr. R. Cooper's *Religio Liberal Tracts* (see advertisement page iii.) should also be widely distributed. Send two penny stamps for samples.

OUR SUNDERLAND FRIENDS are progressing in a most satisfactory fashion since their new departure less than six months ago. Excellent audiences, large augmented membership, capital instrumental and vocal services at the meetings, numerous classes and social parties through the week, and an occasional ball, keep the members at work and united. The music—three violins, piano, and American organ—and the singing of choir and congregation at the services are admirable, and are worthy of emulation at other places. Harmony and unity prevail, and with an array of useful speakers they are gaining a firm foothold as a body in the town.

APPRECIATION.—The Directors have received the following letter from the Hon. Sec. of the Organising Committee for the Anniversary Demonstration at Manchester: "Dear Sir,—The Committee of the late Anniversary Tea kindly requests you to convey to the Directors of *The Two Worlds* their hearty thanks, unanimously voted on the 24th ult., for support and assistance by notices in your valuable paper, *The Two Worlds*, and the use of your office for committee meetings, through favour of your esteemed editor, Mr. Wallis.—Signed on behalf of the above committee,—Thomas Taylor, secretary, 37, Conran Street, Harpurhey, Manchester."

THE FIRST ADVOCATE FOR THE ABOLITION OF SLAVERY was Thos. Paine, according to Mr. Moncure D. Conway: "And his pamphlet on that question, published in April, 1775, was followed thirty-five days afterwards by the formation of an anti-slavery society. He sought to prevail upon his intimate friend, Thomas Jefferson, to have inserted an emancipation clause in the declaration of independence, but the plan was successfully opposed by slave-owners in the northern and southern States. It was he who penned the proclamation of emancipation in Pennsylvania, setting free all the people held in bondage in that State."—*Freethinker*.

SOME SIGNIFICANT FIGURES.—C. D.—If you want to make money in an easy, lazy way, be a Beetle of the Most High, and preach blessed be ye poor. Among the personal estates proved during the last year were the following: Archbishop Thomson, £44,570; Archbishop Magee, £20,000; Bishop Goodwin, £18,977; Dean Plumtre, £46,947; Dean Elliott, £3,810; Dean Church, £32,021; Cardinal Newman, £3,575. During the last thirty years forty Bishops and Archbishops of the Established Church in England have died, leaving behind them personal property amounting in one case to £140,000, in three cases to £120,000, in twelve cases to between £70,000 and £90,000; the remainder averaging between £30,000 and £40,000. Each one of these men was unfit to be a minister of the Gospel. He broke the injunctions against the accumulation of wealth, against humility, against charity to the poor.—*Agnostic Journal*.

PHENOMENAL.—Mr. R. Harrison writes describing a séance held at Mrs. Middleton's with Mr. Ellinson, of Chester-le-Street. There were 14 sitters, nearly all non-Spiritualists. He says the phenomena were very convincing, that the piano lid was raised by a spirit form who played an accompaniment to the song, "Where is my wandering boy to-night?" The form then passed into the circle and touched several sitters with its hand. It also lifted the table, rang a bell, and performed various other things. Another form shifted the table from the centre to the side of the room. "A little girl next appeared and was seen by us to go to one of the sitters. She answered several questions by tapping on the sitter's knee. I am glad to say every one was convinced that our spirit-friends could come back to help and cheer us by their influence. Every credit is due to the medium, who came amongst us without a friend and gave his services."

CHRISTIAN CHEATS.—The *Methodist Times* having lifted up its voice against grocers' assistants who palm off on ignorant customers stale eggs for fresh, and who charge different customers different prices, has laid before its readers some of the correspondence which its remarks have called forth. In one case a senior deacon of a chapel habitually practised the two prices diversion, and told his assistant, when he refused to follow in his steps, that he had "too much religion to be good for any business." A Methodist "Reformer" thinks it by no means easy to be quite honest behind the counter. "It is not a very easy thing," he remarks, "to persuade a man to plunge himself and his family into poverty on purpose that he may gain heaven." Another correspondent declares that some of the worst offenders in this line are professed Christians.

A SPIRITUALIST GONE WRONG.—The *Lancashire Evening Post* for April 6 contains a report which we deem it our duty to print. Before doing so it is necessary, however, to state that the man in question has for some time past been discountenanced, and his engagements cancelled wherever his character has become known. No one can prevent him calling himself a Spiritualist. He may be a *Spiritist*, but he most certainly is not a *Spiritualist*, or he would not have acted as he has done. "At Colne, George Smith, described as a lecturing Spiritualist, of Colne, was summoned to contribute towards the maintenance of his wife, on the ground of desertion. Mr. R. Procter prosecuted, and stated that this was the defendant's second wife, to whom he was married in 1882, and at that time he had seven children. There was no issue from the second marriage. Defendant did not seem to follow any employment at all. He believed in Spiritualism, and had been going about the country preaching that doctrine. During his travels he was often away from home, and during his absence made the acquaintance of another woman, and returned to Colne on January 25th, bringing her with him. He took her to his wife's house, and told his wife, in the presence of his children, to get out of the house, or he would make her fly. He told her she would not have to sleep in bed that night, and pretended to be ill. The new woman looked after him. The next day he again used bad language to his wife, and in the evening the latter's sister came down to see who the new woman was. Defendant, who was in bed called out to his eldest son to put his mother out of the house, and the son threw her out, for which he was brought before the Court, and convicted for assault. Subsequently the wife went upstairs, and found the woman in the bedroom with her husband. The latter threatened to throw his wife downstairs if she did not leave the room, and she left. Defendant had been going about in Colne with the woman, and he (Mr. Procter) submitted that he had wilfully brought to an end a state of cohabitation with his wife. Defendant said they were there to slander and swear away his life. It was a fabrication, and he was wholly innocent. The strange woman alluded to was a married woman, with whom he had been lodging. The Bench ordered him to contribute 5s. per week towards his wife's maintenance." It is the opinion of many thoughtful Spiritualists that the time has come for some united action, whereby the character and fitness of those who seek to become platform advocates for Spiritualism may be thoroughly well known before they are put upon the rostrum. How it is to be done is the question for solution. Our opponents will, no doubt, make much out of this case; but one swallow does not make a summer, neither will one man's misdeeds prove that all mediums are immoral, or that Spiritualism teaches and sanctions immorality. Of

course they will be ignorant (?) of the fact that Parliament is being asked to consider a Church Discipline Bill, and the Home Secretary refuses to supply particulars of the number of clergymen convicted during the past seven years. Why? are they so numerous? The following instances of the wrong-doings of Christians appeared in the last two issues of *The Freethinker*. "Thomas Hill, gardener at Checkley Rectory, near Leek, and lay preacher, has been sentenced to six months' imprisonment for concealing the birth of a child, which he had by a widow, and which he put into a tank.—The Rev. S. G. Cotton has been found guilty of illtreating the children at the Carogh Orphanage, county Kildare.—The Rev. G. Cockburn Dickenson, vicar of Hartford, with his son and daughter, have been fined for assaulting a labourer under singular circumstances. The young people went to the Hartford Baptist Chapel in a ludicrous disguise, and a holy squabble ensued.—John Goodall, local preacher, has been found guilty of indecently assaulting Mary Ann Siddals, at Tamworth, on January 11. The woman got out of the compartment of the train she was riding in to escape from the fellow. In so doing she fell upon the line, and was so injured that for a considerable time she lost her memory; but it gradually returned, and she was able to give evidence against her assaulter. Had her mind remained a blank the wretch might have escaped, for he enjoyed a godly reputation; and he has most piously protested his innocence.—Henry Allen, teacher at the Sansom Walk Sunday Schools, St. John's, Worcester, has been committed to trial on a charge of attempted indecent assault on Edith Phoebe Davis, a girl of eleven. Allen is one of the shining lights of the city, being teacher of the men's Bible class as well as Sunday school superintendent.—The wife of Rev. Augustus S. Withington, of New Haven, Conn., has obtained a divorce from him on the ground of adultery and general immorality. Where is the 'refining influence' of Christian religion? To adopt Ashcroft's logic, these men were Christians, therefore Christianity is immoral. If not, why not? Why apply to Spiritualism what he would not use towards Christianity?"

GOLD OR LOVE?

WERE truth our uttered language, angels might talk with men,
And God-illuminated earth should see the Golden Age again;
The burthen'd heart should soar in mirth, like morn's young prophet lark,
And misery's last tear wept on earth, quench hell's last cunning work.
For this world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.
Dear God! what hosts are trampled 'mid this killing crush for gold!
What noble hearts are sapped of love! what spirits lose life's hold!
Yet a merry world it might be, opulent for all, and aye,
With its lands that ask for labour, and its wealth that wastes away.
This world is full of beauty, as other worlds above;
And, if we did our duty, it might be full of love.

—Gerald Massey.

GODLINESS IS GREAT GAIN.—We look forward with interest to the Spurgeon probate. It is rumoured that the great preacher died worth a good deal more than his Saviour. Of course the rumour may be false, but it cannot be denied that Spurgeon lived well. Whether he "entered heaven at 11-5 on Sunday evening," January 31, or not, his lines were cast in pleasant places in this vale of tears. He had a splendid mansion and lovely grounds, and live stock that equalled the Queen's at Windsor; his carriage and pair would have done credit to a duke, and he smoked A1 cigars—none of your queer Laranagas, seven for a shilling. Altogether the oracle of Predestination and Everlasting Hell enjoyed himself while his chance lasted. He found, of a truth, that godliness is great gain, and damnation still greater.—*Freethinker*.

THE GROWING LABOUR PARTY.—In the expansion and development of Labour councils, which bring together the leaders of many trade organisations for mutual help and encouragement, which establish a visible bond of sympathy between the workers, and provide a ready means of united action, we find ground for hope that practical unanimity may yet be attained on some broad issues. The Halifax Trades and Labour Council commands the allegiance of men of all shades of political colour. It speaks in the name of hundreds of workers engaged in a great variety of industries; and when the dividing mists of prejudice have rolled away, we make no doubt that the thunder of its voice will be heard above the din of party warfare, and find an echo in the halls of Parliament. That the workers have the power to do and undo at their pleasure cannot be contested. Combined for the attainment of any purpose affecting the government of the country or the basis of society, they would be as irresistible as the majestic sweep of the ocean.—*Halifax Free Press*.—[We have italicised the latter portion of the above extract. It is equally true of Spiritualists, and should show us the absolute necessity of combined effort. Federated we are powerful.]

THE RESURRECTION.—One portion of "The Forester" is interesting as giving Lord Tennyson's view of the Resurrection. There is no "entered heaven at 11-5" in the following passage. Robin is meditating alone in the forest, on his thirtieth birthday, on his greater nearness to—

"The birthday

Of the after life, when all the sheeted dead
Are shaken from their stillness in the grave
By the last trumpet."

It is highly complimentary to the manufacturers of "sheeting" to suppose that their goods will last till the Judgment Day. But I am afraid that in these days of trade competition and shoddy a good many of us will have to rise unsheeted on account of our having been buried in shrouds of an inferior quality. If mine should fail to wear well for the next few thousand years, I shall look out for my draper at the general assembly, and I shall say to him: "Look here, Mr. —, you sold my people this shroud a hundred thousand years ago, and said it would wear well. Look at it!" I cannot bring myself to believe in sheeted resurrection, any more than I can accept a ghost walking about in a coat and trousers or a dressing gown; but, as there are many good people who do believe that all the dead will come out of the earth in their grave-clothes, it is just as well that we should take precautions and see that we are dressed in good lasting material before we are put away. If there is "recognition in eternity," we shall all be glad to look neat and clean for the sake of our friends.—DAQUET.

SUNDAY LABOUR.—Christians grow indignant when it is proposed to open Museums and Reading-rooms on Sundays. Yet Spurgeon countenanced the work of the reporter, who took down his morning sermon, and spent considerable time on *Sunday* transcribing it that it might be ready for publication. Consistency, thou art a jewel!

MAY HE SUCCEED.—Mr. J. W. James writes from 29, Union Place, Dundee: Please announce in your next a meeting of Spiritualists at Mr. Scott's, Mayflower Coffee Tavern, Overgate, Dundee, for the 18th instant. I have met a great number of friends, and am trying to get them together to form a society, as I find it is strong in Dundee, and also some of the friends you have visited. I am just off to Aberdeen to see the friends, and hope to see a good meeting, as I am determined to let light into the darkness of this part of Scotland.

MIDDLESBROUGH. Spiritual Hall.—Notwithstanding the great depression felt by the miners' strike, which has caused the stoppage of nearly all the ironworks in the neighbourhood, our meetings have been well patronised during Mrs. J. M. Smith's extended visit. We have had nine lectures in all, and the interest has been fully sustained throughout, I might say increased. She has given many food for thought, and I am confident the cause has greatly benefited by her able and energetic efforts to impress the truth on her hearers. We all wish her God speed in her work, and may she always find the same sympathy we extend to her in Middlesbrough.—W. L., cor. sec.

SUNDERLAND.—Yesterday, Sunday, April 3, Mr. J. J. Morse (Liverpool), the well-known Spiritualistic exponent, delivered two lectures at the Centre House, Silksworth Row, that in the afternoon being entitled "Spiritualism, the Gospel of Humanity," and at night, "The Life of Spurgeon in the Light of Spiritualism." Both lectures had large audiences, more especially at night, when the place was crowded. The membership of the Sunderland Spiritual Evidence Society, which has its headquarters at the Centre House, is now 100, having doubled during the past few months.—*Sunderland Daily Echo*, April 4, 1892.

ANOTHER MISLEADING STATEMENT NAILED.—A Spiritualist writing in the *Armley and Wortley News*, Feb. 19, says: "I attended the Monday evening lecture at Cardigan Road, Burley, and during that lecture Mr. Ashcroft stated he had given this subject a careful and scientific investigation, having for some length of time been a member of the London Psychical Research Society; thus conveying the idea that he had been a member and had taken part in that Society's investigations. Doubting this, I wrote to the secretary and received a reply to the effect that he was not now, nor ever had been a member, and had never taken any part in the investigating work of the Society, he being only what might be called a 'library associate,' to enable him to borrow books from the Society's library. On the Friday evening at his lecture at Armley I drew Mr. Ashcroft's attention to having made this statement at Burley, and he never denied it, but evaded it by saying he had been connected with the Society, that he had read their literature that he had been an associate, &c., &c. I will now leave your readers to judge whether Spiritualism is the only fraud, or whether there be not fraud outside it."

CHRISTIAN FELLOWSHIP, &C.—Mr. Sam Lees, presiding at a lecture in the Unitarian Schoolroom, Preston, said he had not to apologise for the absence of their pastor, who *might* have been detained by the Conference of the Congregational Union—only he wasn't asked. (Laughter and "Hear, hear.") They had seen fit in their wisdom to invite all the Nonconformist ministers in the town, except those demons, the Unitarians. (Renewed laughter, and a plaintive voice, "The New Jerusalem too.") Well, poor New Jerusalem! New Jerusalem got more of his respect after that, at any rate. But if those very Christian-like people refuse to invite the Unitarian minister to their Conference, they very kindly invited the Unitarian people to "feed and bed" some of the Congregational parsons on a visit to Preston. Some of the Unitarian people were actually entertaining those worthy gentlemen at the present moment. (Laughter.) Let them hope they would be entertaining angels unawares—at any rate, he hoped they belonged to the upper regions, and not to any other. (Laughter).—*Lancashire Evening Post*.

GRAMMAR AND CLAIRVOYANCE.—The editor of the *Bolton Trotter* (what an elegant name!) visited the meeting at Bradford some few weeks since, and does not seem to have been favourably impressed. His paper is a satirical one, and he appears to have found plenty of scope for the exercise of his peculiar gifts. After some preliminary remarks, which reveal his misconceptions as to the powers of spirits, he says: "I forget the medium's name, but her grammar I shall never forget. Of course she's not to blame for that; the spirits that moved her were responsible." After further remarks in the same style, he says: "A ghost who can't talk properly has no right to come back here. I can excuse a man for making a fool of himself when he's alive; but I've no pity for him if he continues that course when dead." It is worth while sometimes to "see ourselves as others see us," and to gain some idea of the effect upon outsiders of the platform work of our movement. This critical editor continues: "She took for her theme of talk this subject: 'Where is (note the *is*) our loved ones? Where are they?' and she went on, 'Is the spirits of the dead around us? Does the spirits of the dead come back?' and so on. Her grammar was appalling; and her pronunciation was peculiar. She frequently spoke of 'Philoso-pha'—I assume she meant 'philosophy.' The 'earth-plane' was frequently used, and we got many shavings of spiritual wisdom. But the grammar—oh, the grammar! I most sincerely advise that lady to quit searching the spirit-spheres for a few months and tackle some terrestrial grammar instead. Or, for heaven's sake, let her find Lindley Murray's shade amongst the spirits, and get him to give her a lesson or two. After the singing of another hymn she appeared to fall into a trance and pointed out numerous spirits in the audience standing by the friends they had accompanied. To me it seemed guess-work; though she was right about two times out of six. Her method was something like this: She looked straight at some person (say a woman) and said, 'I see a spirit-form on your right. It is an old woman. Her hair is grey; wrinkles on the forehead; small nose; sunken cheeks; she wears a little black and white shawl; appears to be about sixty years old; has an apron with a broad hem (all aprons have), tied round the waist (where else are they tied?); she came in with you—do you recognise her?' That description would fit 99 out of 100 old women, and the party appealed to might hesitatingly answer 'Yes, it's my

grandmother.' On this hint the medium proceeds further, and tells the woman that her grandmother is warning her of impending danger, &c. It was all very silly to me, and yet I may be wrong. But I shall want more proof than that. I do not call the Spiritualists knaves and fools. I believe they are sincere and honest in their faith. I respect their opinions. I do not say they are idiots because they do not believe as I do. I do not abuse them. I do not hate them. They may be right and I may be wrong, but there's no telling. I do not denounce them as wicked. But I think they are mistaken, that's all." We have no further comment to offer, our readers must draw their own conclusions. May we be permitted to make one suggestive remark? Is it not time that some steps should be taken to give our enemies less chance to blaspheme, and give candid critics fewer opportunities to find fault?

MR. J. T. DAWSON, of 24, Frazer Mount, Stoney Rock Lane, Burmantofts, Leeds, writes to testify to the benefit received by a lady, who had been treated by the best surgeon and physician in Leeds without any success after repeated operations for a tumour, from Mrs. Goldsbrough's treatment. The lady in question was induced to visit Mrs. Goldsbrough, Mr. Dawson leaving his work to conduct her thither as she is nearly blind (an effect of repeated surgical operations). She admitted having undoubtedly received great benefit, but discontinued the treatment for fear her Christian friends should learn that she was being cured by a Spiritualist. Mr. Dawson desires to express his appreciation of the work of Mr. and Mrs. Goldsbrough, and wishes them God-speed. The fact is Mrs. Goldsbrough gets almost more work to do than she is able to accomplish, strong and brave as she is. Indeed, she would fail but for the able assistance of her husband and family.

A CONGREGATIONAL SUNDAY SCHOOL SUPERINTENDENT, who is also a local preacher, testifies to the benefit he has derived from the treatment and advice of Professor Timson's guides. His shoulder was dislocated, and the arm hung useless when he visited Mr. Timson as a last resource. He says: "Sir,—After suffering three years with indigestion and weakness of the lungs, after doctoring for a long time and getting no benefit, I placed myself in your hands, and in a few weeks I never felt better in my life. I had also been suffering immense pain in my shoulders for five years, for which I tried doctoring, and underwent operations at the infirmary, and was discharged incurable. Your treatment gave me instantaneous relief, and cured my shoulder in a fortnight. I thank God I heard of your good work, which has been the building up of my constitution.—Yours truly, B. Shenton, Enderby."

AUSTRALIAN AFFAIRS.—A friendly correspondent writes: "Things are frightfully dull in the colony just now. We are in the position of the spendthrift, who has been living at a high rate on borrowed money, when he finds a sudden stoppage put to his funds. The natural resources of the country are good and ample, if they were only utilised, and more honesty prevalent amongst our public men. Political morality stands at a very low ebb, and one of the greatest curses of the colonies is *land jobbing*. The course of events lately in the old country ought to have given a great impetus to Spiritualism. That and occult matters generally appear to have been *in the air*. That number of Stead's will certainly provoke much inquiry. Kindest regards and best wishes for the success of *The Two Worlds*."

LIST OF MEDIUMS AND SPEAKERS.

[This list of speakers has been supplied by Mr. Marchbank, the energetic hon. sec. of the Yorkshire Federation.]

- Mr. J. Armitage, The Mount, Hangingheaton, near Dewsbury
 Mrs. Beardshall, 25, Turner Place, All Saints' Road, Bradford
 Mr. J. Bloomfield, 35, St. Stephen's Road, Bradford
 Mrs. Berry, Church View, Greetland, near Halifax
 Mr. Boocock, 4, Bradley street, Park Road, Bingley
 Mr. Campion, 50, Royal Park Avenue, Leeds
 Mrs. Craven, 4, Crimble Place, Camp Road, Leeds
 Mrs. Crossley, 1, Queen's Road, King's Road, Halifax
 Mr. H. Crossley, 14, Richmond Terrace, South Lane, Elland
 Mrs. Dickinson, 4, School Street, Stourton, near Leeds
 Mr. F. Hepworth, 151, Camp Road, Leeds
 Mr. and Mrs. Hargreaves, 909, South View Terrace, Thornbury, Bradford
 Mr. Hopwood, 30, Tamworth Street, Laisterdyke, Bradford
 Mrs. Hoyle, 19, Smith Street, St. James Road, Halifax
 Mrs. Jarvis, 3, Brayshaw's Yard, Lumb Lane, Bradford
 Mr. J. Kitson, Mill Lane, Hangingheaton, near Dewsbury
 Mr. J. Lund, 470, Bowling Old Lane, Bradford
 Mrs. Mercer, 129, College Road, Bradford
 Mr. Geo. Newton, 6, Pym Street, Hunslet Road, Leeds
 Miss Patefield, 311, Bolton Road, Bradford
 Mr. J. Parker, 681, Little Horton Lane, Bradford
 Mr. Peel, 40, Town Street, Armley, near Leeds
 Mr. Rowling, 203, Otley Road, Bradford
 Mr. A. Smith, Stainland Road, West Vale, near Halifax
 Mr. and Mrs. W. Stansfield, 3, Upper Mount Street, Warwick Road, Dewsbury
 Mr. A. Walker, 12, Pavement Street, Cleckheaton
 Mrs. Wade, 31, Woodlands Road, Bradford
 Miss Walton, 16, Nelson Street, Keighley.
- Mr. J. Gibson, 51, Strawberry Hill, Pendleton
 Mr. Horatio Hunt, 8, Chapel Road, Notting Hill, London, W.
 Mr. and Mrs. Mason, 14, Orchard Road, Shepherd's Bush, London, N.
 Mr. D. Milner, 81, Albert Road, Blackpool
 Mr. J. J. Morse, 80, Needham Road, Liverpool
 Mr. John H. Owen ("Naked Truth"), Inspirational Lecturer and Pamphleteer, 172, Watery Lane, Birmingham, undertakes pioneer, revivalist, and organising missionary work on mutual terms
 Miss Parker, 334, Bowling Old Lane, Bradford. Healing Medium, Test, and Business Clairvoyant
 Mr. Jas. Swindlehurst, 25, Hammond Street, Preston
 Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton
 Mr. and Mrs. Wallis, 12, Grosvenor Square, Lower Broughton, Manchester.
 Mr. John Wilson, 73, Dall Street, Burnley Wood, Burnley. Trance and Clairvoyance
 Mr. G. A. Wright, 5, Paisley Street, Clayton Lane, Bradford

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