

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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MR. J. J. MORSE INTERVIEWED

By a Representative of the "Newcastle Leader."

THE following article was published in that paper on Oct. 8, 1892. As it will be new to the majority of our readers we have much pleasure in reproducing the narrative for their benefit:—

Mr. Morse has been working 23 years in the Spiritualistic field, and therefore should know something about the "spirits." Questioned as to whether he did not self-induce a "hypnotic" state, Mr. Morse pointed out that in that case he would be a "subject" to the hypnotists, but that they had tried their influence upon him in vain. Expert mesmerists had also attempted to put him out of the trance and had failed. His

FIRST EXPERIENCE,

he proceeded to say, went back to 1868, when he was induced to attend a Spiritual circle held in the East End of London, but his first information concerning Spiritualism was derived from a brief acquaintance with Mrs. Hopps, the mother of the Rev. John Page Hopps. Mr. Morse said he attended his first séance in a very hostile mood, believing Spiritualism to be humbug and delusion. At this séance, however, the "influence," or whatever it was, attacked him. A tingling sensation descended from his head to every part of his body, and he felt as though the interior of his brain had opened—the muscles became rigid. He felt he was in the grasp of some power, and, after staggering about the room, he fell prostrate upon the floor. When he recovered consciousness he was told he was a wonderful medium. When, however, he got out of the house he vowed he would keep clear of that sort of thing again. Curious to say, he was then employed in the "spirit" trade, being a barman in a public-house. This house has, not long since, been demolished to make way for the extensions of the Great Eastern Railway. The "pub" was in Primrose Street, Bishopsgate, London.

The following day he was engaged in his usual avocations, and in the course of cleaning some pewter with water and sand the influence came over him again, but not to the extent of destroying consciousness. This time it was merely the sensation as of red-hot wires running down his right arm, causing the index finger to be rigid and the hand to be somewhat violently agitated. This made rough tracings on the moist sand. He had heard of there being "writing mediums," and so he spoke up and said, "If this is a spirit, tell me if I am a writing medium," and his hand, under control, scrawled "Yes" on the sand in the tub. He asked who the spirit was, and his hand traced the word "mother." Afterwards he got paper and pencil and a communication was written expressing approval of his looking into Spiritualism, asserting that it came from a good source, would make great headway in the world, and ultimately he would become one of its prominent exponents. This message was signed—"Your affectionate parents,—Thomas and Mary Morse." This, he need not say, astonished him very much. He was at that time sceptical as to there being any spiritual existence at all, and he carefully scrutinised his own mental state to make sure that he had not "gone off." Vainly he tried to dismiss the subject from his mind, but without success, his curiosity urging him on to attend another séance and see what would turn up.

Next a clairvoyant, without any knowledge of his family relations, described the spirits of his father and mother as being near him. Shortly after this curious series of mishaps occurred to him, the spirit bar failed, and he became associated with a person who promised to obtain him a good position, but who simply eased him of what cash he possessed and left him to fight the battle of life the best way he could. Fortunately, however, he soon found employment in the publishing business of Mr. James Burns, who issued the *Medium*, and after sitting in a few circles the spirits perfectly controlled him to give lectures and addresses. Two or three volumes of these had been published. Inquiries for his services came from the provinces. He had also made two passages to the United States, covering five years in all, and had spoken under "spirit control" in all the chief cities of America. This very month he completed his twenty-third year of public work.

POSITIVE FACTS REQUIRED.

Mr. Morse proceeded to say that his "positive facts" were of his own personal experience. These could not by any means be transferred to the inquirer, who must investigate and obtain his own facts. He had seen and described spirits, and people had averred that the descriptions were correct. He remembered one case that was rather curious to him. He had been invited by one of his friends to stay with him for a few weeks. About noon one day they went up into the drawing-room to have a chat, and while there he saw an old lady, whose appearance and dress he described. She appeared to be seated in an old-fashioned high-backed chair. She wore spectacles, was knitting what looked like a stocking with a sort of grey worsted, a little girl at her side, and a kitten was playing underneath the chair. This scene faded away, and was succeeded by a bluff-looking farmer-like man. His dress and manner he described, and he held a whip in his hand. He (Mr. M.) had never been to that house before, and knew nothing about his host's family, but these persons, his friend said, were his grandfather and mother. The little girl and the kitten brought the identity strongly home, as the old lady usually sat in the identical chair described, and the little girl often came in and sat by her side, while the kitten used to play with the old lady's ball of worsted. He did not mean to say that he saw the veritable old lady, and that the ball of worsted, kitten, and child were realities; these, he believed, were simply impressions cast upon his mind, and which became a sort of clairvoyant vision. These impressions would, he imagined, be thrown on his brain by the spirits very much in the same way as a lantern threw a picture upon a screen. It would be understood that if he had seen and described these people as spiritual beings in their spiritual state, there could have been no recognition of them by their relations. Mr. Morse gave several other cases of a like nature, all of which he affirmed had received confirmation, and held that these experiences were satisfactory to himself as indicating the existence of beings who made themselves known through clairvoyance and other means. Under "control" he had described the diseases of persons and prescribed remedies, and done both correctly and satisfactorily.

THE RELIGIOUS ASPECT.

This, Mr. Morse said, might be inferred from the fact that there were something approaching to 200 services held in England every Sunday, and that there was in active operation some sixty Sunday schools, or "Progressive Lyceums" as they were called. The spiritual philosophy held to the immortality of the soul and the necessity of righteous living in every regard in this world as the only means of happiness hereafter; the certainty of encountering

the consequences of all actions in the future ; the everlasting punishment—as had been elsewhere expressed—of sin, but the ultimate elevation of the sinner, or, in other words, the doctrine of progress after death ; the communion between the departed and those whom they had left behind ; the naturalness of the spiritual world, which was governed by law just as definitely as was this world, and the recognition of the existence of a Supreme Power ; the acceptance of the beautiful and the true in all forms of thought ; the necessity of a progressive and reformatory life in this world ; the reality of inspirations to aid and stimulate us in our path of duty, and the necessity of a stern obedience to all that was virtuous and good as the only sure protection from the contaminations of the vicious and the evil.

THE SPIRITUALISTS' CREED.

By W. E. LONG.

To say that Spiritualists have no creed is to admit that no results have accrued from the years of patient investigation of phenomena on the part of competent inquirers. Let me briefly explain. "What is a Spiritualist?" One who is convinced by reasonable evidences of the existence of the spirit world, the continuity of man after physical death, and the intercommunion between the spiritual and the natural worlds. Now, what are the teachings (or creeds) arising from the above facts? They may be summarised thus: "Spirits proclaim an ennobling gospel of human development, depict a rational hereafter of progress in knowledge and growth in perfection ; a future of usefulness, not of idle, dreamy inactivity. Spiritualism supplies the best incentives here, by teaching that the soul must remedy, hereafter, the result of present sin, and that transgression of known laws entails disease and punishment, the burden of which is laid on the back of the offender, to be borne by him alone. It holds out no fear of death, for death is but the portal to a wider sphere of activity. It proclaims that we think and act in the sight of many witnesses. It looks for no relief from the penalties of sin through the mysterious suffering of another. It teaches no vicarious advantage. It proves that as we sow, we reap ; that man is preparing his condition here, and is thus his own punisher and his own rewarder. It recognises the unbounded and universal presence of law, and its phenomena occur in conformity therewith. It therefore discards all belief in the miraculous and exceptional ; it shows that man has power to elevate himself, as well as to be elevated by others.

"It teaches that sin is most detrimental to the sinner, as both good and evil actions are causes, which produce certain effects, regardless of any belief we may hold.

"It teaches the fatherhood of God and the brotherhood of man ; that charity is the greatest of virtues, and selfishness the greatest of sins ; that belief amounts to nothing, but actions to everything.

"Spirit communion has transformed the black monster of death into the white-robed messenger from the higher life, and, proclaiming an individual, conscious existence for man after death, asks no favour or belief from the earnest seeker after truth, as founded upon verifiable data ; it is in perfect accord alike with man's reason and spiritual aspirations."

Many will at once cry "Dogma." Not so ; it is our creed, the net results of our researches. Dr. Momerie, in his admirable article upon "Dogmatism in Theology," in the *Agnostic Annual*, writes : "The distinction between creed and dogma, though simple enough, is but seldom recognised. Creed means that which is believed in the present ; dogma that which must not be disbelieved in the future. In the one case the belief is held tentatively ; in the other it is assumed to be final. People often imagine they are defending dogmas when they refer to the utility of creeds. But they are doing nothing of the kind. Formulating what we believe is quite different from declaring we will never believe anything else. So far from being identical, the two things are antagonistic. If the tentative belief is useful, the assumption of its finality must be pernicious. Every genuine science has its creed—its register of results ; and this is used as a stepping-stone to further advances. But whenever dogma is substituted for creed we get pseudo-science, the aim of which is not advancement in knowledge, but stagnation in ignorance."

In the public propaganda a genuine want is felt in dealing with enquirers—how to briefly, but plainly, lay our case before them—and I feel assured "our creed" will be gladly welcomed by many still in the bondage of dogma.

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SPIRITUALISTS' DIVISIONS.

By JAMES F. HEWES.

It has been to me, for a long time, a matter for regret that the Spiritualist camp in England is so broken up and that the various sections manifest so little sympathy with each other. What progress would be made in the spread of Spiritualism, and what great improvements could be effected in various directions, especially in the education and development of psychics, or mediums, if Spiritualists were united! The public mind is daily becoming more interested in our facts, and more prepared to listen to our theories ; but it seems to me that "the cause" is far from being in a position to boldly face this search light. How many mediums are there to whom an inquirer can apply with any probability of receiving convincing tests? Yet little is done, or attempted, to improve this condition. It is all left to individual effort (or to the individual *without* the effort). Certainly *The Two Worlds* has, from the first, earnestly advocated union, and the importance of a special training for mediums ; but, whilst one paper openly sneers at and attacks all such methods and policy, and the other openly avows a lack of interest in the "outside movement," declaring that Spiritualism is *not* a religion! and devotes its columns to that strange, illogical thing known as "Christian Spiritualism," we can for the present only work for these ends, trusting that one day we shall be able to prove that "all things come to those who wait."

A recent contributor to one of the English Spiritualist papers attacks, in the following choice terms, the work and workers of popular Spiritualism: "The raving of trance orators"; "its indiscriminating proselytising among the weak brained and the wonder-seeker"; "the largely obsolete society work"; "its wishy-washy ill-digested lectures"; "its well-deserved hole-and-corner existence"; and so on.

I thank God for the existence of at least one of these "hole-and-corner" societies, for by means of it I came into the light of day, and commenced a brighter and more rational existence ; and thousands more have cause to be thankful for the same means, who would otherwise have remained in "outer darkness" had it depended upon the exertions of these "select" Spiritualists.

Is it not in the worst possible taste, this reviling at those who are, at any rate, doing their best (and successfully too) to advance a knowledge of Spiritualism, by Spiritualists who "hide their own light under a bushel," doing little or nothing to give to others what has, presumably, been such a blessing to themselves?

Granted that public Spiritualism does not, as yet, occupy the exalted position it ought to, who is to blame for this? To a great extent those responsible are those very people who keep aloof, instead of giving to the movement the advantages of their education, experience, and means.

From my first acquaintance with the religion of Spiritualism I have noticed this *lack of interest* on the part of those who could so materially improve the working and "tone" of it.

In the mean time the work is advancing, and its teachings are bringing comfort and joy to thousands ; and, although improvement all round is necessary, the results of this popular movement are sufficient evidence that the sneers and opposition alluded to are ill-timed and unjust.

Mentally, I see a long, steep hill, up which is slowly travelling a great load. There are a number of earnest, anxious men and women who, by pulling and pushing, are doing their best to get the load to the top ; but it is a long trying journey, and sometimes it appears as though no progress was being made. Scattered along the road are many well-dressed people, who simply regard the efforts of the poor strugglers with apathy or repugnance, remarking upon their dirty appearance! It appears that some of these indifferent on-lookers have, near at hand, traction engines, many keep horses, by the assistance of which this load could quickly gain the top ; but, strange as it seems, scarcely anyone comes forward to take the burden from the people, or with any proffer of assistance, fearing that if seen to be engaged in such labour they would lose "caste" in their own circle.

The load thus seen represents the unpopular cause of Spiritualism. The toilers who are making such noble efforts are the earnest men and women who are devoting themselves to the work of carrying the good news to the people ; and the apathetic and selfish on-lookers are the well-to-do and educated who acknowledge the blessings of our scientific religion, but who do little or nothing to extend them to others.

A VOICE FROM THE SPIRIT WORLD.

BY MRS. M. H. WALLIS.

(Continued from page 511.)

ONE of my little daughters had spoken of "seeing" people, and I invited Miss E——, the medium, to my home, that I might ascertain the opinion of her guides as to the child's clairvoyance. My baby, little Louie, was asleep on the sofa, Annie, the one I thought would make a medium, was playing about the room. The guide of Miss E—— took control of her medium, but, to my disappointment, did not say much about Annie. When little Louie awoke, however, she said with decision, "Ah, this is the *one*—*this* is the medium." At this I was greatly surprised, for I had seen no signs of mediumship with her.

Louie was in the habit of coming into my bed in the morning. The little rogue was delighted when she could steal in without awaking me, and, to please her, I sometimes pretended to be asleep. One morning, soon after Miss E——'s visit, Louie had as usual crept into her accustomed place in my bed. She had been prattling to me about her dollies and Annie, and I gave her a sudden kiss, at which she said "Kiss Arfur too, daddy."

"I wish I could, my darling," I answered.

"You *can*, here's Arfur, he's been playing wif me; he'll kry if daddy doesn't kiss him. See!" and the three-year-old baby pointed her tiny finger at what to me was nothing.

According to her account after this "Arfur" was as frequent a morning visitor to me as herself.

Another morning, when she was chattering and seemingly playing with my dear lad, or "Arfur," I was aroused from a half doze by her sudden silence. On opening my eyes I saw her seated on the bed, almost like a statue, with her large eyes fixed with a look of awe and wonder on something she could see seemingly a little above the bed. "What is it Louie, love," I questioned, "What do you see?" In low, reverent, tones came the answer, "I see God."

"What is He like, love?" I asked, startled at the unexpected reply.

"A big, *big*, bwack man," the baby answered, "and he lubs my daddy, and Louie too."

"How do you know, dear?"

"Ob course he does, he's good," she said, looking with surprised eyes at me. "He smiles at you and Louie too, and he puts light, bwite light, on you. He's dorn now," and with eager haste Louie scrambled to the foot of the bed to see, I suppose, *where* He *had* gone.

Returning with a disappointed expression on her face she said, "'Arfur says 'tell daddy it's Faithful,' I fink it's God.'"

Then I comprehended that my spirit guide, "Faithful," who had often been described to me by mediums as a big black man, had visited me, and little Louie, whose only idea of the Deity was of some one big and good, had thought in her baby fashion that it must be God.

Another morning, while I was watching her from under my half-closed eyelids, she suddenly stopped after pushing the bedroom door open, and looked very intently on the floor, then she very carefully began to make her way to the bed, crushing herself to the wall and almost falling in her efforts to tread on as small a piece of the floor as possible. In this way she went round more than two-thirds of the room, instead of just running across as she usually did, and at last clambered on the bed and nestled down beside me.

I wondered what could be the meaning of this strange conduct, but thought I should soon hear. Presently she sat up in bed and said, "Arfur is here, and wants to give you a white wose, and Faithful has brought you frowers. Arfur says it is your birthday, daddy."

That was quite correct. It was my birthday, but little Louie did not know it. I asked her—

"Are there any more flowers, pet?"

"Why, yes, daddy, all over the floor. I was so fwaid I would step on 'em. Such big, booful, wed woses," Louie answered. "Don't you see em?"

Her strange manner of entering the room was explained. The darling had seen the spirit flowers, which my blind eyes could not see, and had been "fwaid she would step on them."

What a corroboration these experiences afforded of the evidences I had received of the real presence and personal identity of spirit ministrants! Surely, I argued, these things and people must be here or the baby could not see them. I thanked God with the tears starting from my eyes for the revelations I had received. "Out of the mouths of babes and sucklings" the truth was made manifest.

SPIRIT GUIDED; OR, RE-UNITED BY THE DEAD.
BY WALTER EDWARDS.CHAPTER XIV.
MY STORY.

JUDGE not! the workings of his brain
And of his heart thou canst not see
What looks to thy dim eyes a stain,
In God's pure sight may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

—A. A. Procter.

AGAIN I am called upon to take up my pen to fill in the chronicles of the eventful life-story in which, as an on-looker, I became so deeply interested that I could not lose sight of any of the actors in the drama which was being worked out on the boards of real life.

Mark has plainly recorded the part he played, but he did not know, and could not realise what he was doing. Probably, absence from Mary had much to do with the change of his feelings, and the dominating personality of Dr. Bill, together with his determination to secure Mark for his son-in-law, warped his better judgment. We are, all of us, so much the creatures of our circumstances, so largely affected by our surroundings, that it is difficult to apportion blame, and I shall not attempt that thankless office. If we were to "put ourselves in his place" more than we do, when we think of and perhaps harshly condemn our neighbour, we should probably plead extenuating circumstances in mitigation of the sentence passed upon us. We are apt to say "If I were you I should not do so and so," or "I *should* do" something different to what the individual to whom we speak has done, or is about to do. He might fairly retort, "If you *were* me, and had my brain and body, with my thoughts and inclinations, you would do as I have done."

There is a species of fatalism about the idea perhaps, but who of us can claim to be entirely independent of past and present circumstances? Who of us can say that we do as we would, please ourselves, and enjoy entire free-will? Are we not all obliged to do as we *must*? Can we believe or disbelieve *at will*? Not a bit of it. We believe what we are compelled to accept by the force of facts, heredity, education, logic, influence, and conviction. We act from emotions, are swayed by feelings; our motives may be good, but our conduct unjust; our intentions bad, but our actions appear to others virtuous and good. Who knows the secrets of the heart? Who has sounded the depths of character? Do we *know* ourselves? Are we not sometimes brought face to face with a phase of our character, which links us to our brutal ancestry, of the very existence of which we did not dream?

A wise old seer said, "Let him that thinketh he standeth, take heed lest he fall;" a warning evidently born of experience and close observation of men which it were wise to take to heart.

The young and inexperienced will often rashly and harshly condemn where the aged will shed the tear of sympathy. "Let him that is without sin cast the first stone," is another of those trite expressions which should give us pause when we would judge and convict others. Who knows the extent of their trials, the intensity of their temptations, the weakness of their will, the bias they inherit, or the struggles they may have made? We can never tell how much has been *resisted* and may applaud the actions of one as being "brave and noble," and condemn another for his "cowardly and vicious conduct," when, could we go behind the mask of matter and enter into the courts of conscience, we should find that it was no trouble to the one to do right, it cost him no effort; while the other had battled against overwhelming odds, was only "cast" after severe conflict, and was keenly self-condemned and conscious of his fault. Thoughts, such as these, teach us the futility of judging by appearances, and should make us tolerant and forbearing when we criticise. After all, is not life a continuous battle, a forward march, an endless discipline, a training school for the development of character, and the unfoldment of diviner powers? Why, then, are we so unwise as to expect old heads on young shoulders? These children must have time to grow, to learn; don't expect too much, or be unforgiving. When they are fit to live—when they have grown wise, they will have become grey, and will be called upon to quit this stage of being for another.

But to return to Mark. He had to learn a bitter lesson, and was taking it manfully. My sympathy was with poor Mary, however. Life for her had held so few sweets, the

shadows and sorrows predominated so largely in her experiences, that it seemed hard indeed for her to lose her lover, just at a time when all promised so fairly for a happy future. Probably the fact that the music of her past had been pitched in a minor key, with the cadences of pain and endurance running through it all, had something to do with her fortitude and patience. She was very brave. An added look of sadness, a still gentler tone in her voice, a soft caressing and appealing manner now and then were the only outward signs. "Still waters run deep," and I knew that she was stricken to her heart, and, though she complained not, was suffering all the more keenly.

Mr. Banks was indignant when he heard of Mark's defection, and, man like, declared that Mark was not worthy of a good woman's love; Mary "should not give him a second thought." "She was lucky to be rid of such a poltroon before it was too late." Little did he realise that every word was a stab to her sensitive heart, which loved Mark all the more truly because of his fall. As though a woman, who had once truly loved, *could* refrain from thought about the man she had chosen, even though he betrayed her?

Mrs. Banks was motherly and silent. Her quiet sympathy strengthened and composed Mary's feelings, and Lucy's growing happiness in the love of Mr. Mackinson gave her great pleasure. They were so admirably adapted to each other, she felt that they must be happy. Little did she dream that Mark suspected her of being in love with, and was jealous of, Lucy's lover; indeed, had she been aware that he entertained such thoughts regarding her, it would have wounded her more than aught else could have done.

Fortunately, she had found her work, and devoted her time with faithful and loving endeavour to the younger members of the household, who became fondly attached to her, repaying her efforts in their behalf with warm affection.

Mark at this time was alone, attending to his duties. Dr. Bill and his daughter, whose failing health had caused great anxiety, had, at the invitation of an old friend and college mate, accompanied that gentleman in a voyage in his yacht. It was hoped that a change of air and a sea voyage might restore Amy's strength. After a cruise in the Mediterranean they returned for a run along the Irish Channel, and a visit to bonnie Scotland. For a week they sailed about the Clyde and its lochs, enjoying to the full the magnificent scenery. Dr. Bill was delighted to notice that Amy had grown much stronger. She revelled in the golden glory of the summer's sunshine, and sent home to Mark glowing reports of the grandeur of the Scottish highlands which they visited. Her one regret was that he was not with her, but she did her best to compensate him for his loss by the long descriptive letters which she despatched whenever opportunity served.

It was decided, seeing that Amy was reaping so much benefit, that another week should be spent on the Clyde, and Mark should join them. Could they have foreseen the events of the next few days how differently their lives would have been shaped. Amy felt only that her happiness was too bright to last, but she resolutely put the thought from her, determined to enjoy the present and leave the rest.

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

THE ESSENTIAL TEACHING OF SPIRITUALISM is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state. Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness and charity, could not possibly be exercised and trained except in a world where wrong and oppression, misery and pain and crime called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.—A. R. Wallace.

GOOD ANGELS.

EXTRACTS FROM A SERMON BY JOHN WESLEY.

1. SUPPOSE my spirit was out of the body, could not an angel see my thoughts, even without my uttering any words (if words are used in the world of spirits)? And cannot that ministering spirit see them just as well now I am in the body? It seems, therefore, to be an unquestionable truth (although perhaps not commonly observed) that angels know not only the words and actions, but also the thoughts of those to whom they minister. And indeed without this knowledge they would be very ill-qualified to perform various parts of their ministry. . . . And if this be supposed to have been an evil angel, must not a good angel be as strong, yea, stronger than him? For surely any good angel must have more power than even an archangel ruined.

2. Is it not their first care to minister to our souls? But we must not expect this will be done with observation; in such a manner as that we may clearly distinguish their working from the workings of our own minds. We have no more reason to look for this than for their appearing in a visible shape. Without this they can, in a thousand ways, apply to our understanding. *They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness. They may warn us of evil in disguise, and place what is good in a clear strong light. They may gently move our will to embrace what is good, and fly from that which is evil. They may many times quicken our dull affections, increase our holy hope or filial fear, assist us more ardently to love Him who has first loved us. Yea, they may be sent of God to answer that whole prayer, put into our mouths by pious Bishop Ken:—*

"O may thy angels, while I sleep,
Around my bed their vigils keep;
Their love angelical instil,
Stop every avenue of ill!
May they celestial joys rehearse,
And thought to thought with me converse!"

He (God) wants not either angels or men to fulfil the whole counsel of His will. But it is not his pleasure so to work. He never did, and we may reasonably suppose He never will. He has always wrought by such instruments as He pleases, but still it is God Himself that doeth the work. Whatever help, therefore, we have, either by angels or men, is as much the work of God as if He were to put forth His almighty arm, and work without any means at all. But He has used them from the beginning of the world. In all ages He has used the ministry both of men and angels. And hereby, especially, is seen "the manifold wisdom of God in the Church."

3. May they not minister also to us, with respect to our bodies, in a thousand ways which we do not now understand? They may prevent our falling into many dangers, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls! And it is well if we did not impute that preservation to chance, or to our own wisdom or strength. Not so. It was God gave His angels charge over us, and in their hands they bore us up.

4. When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is affected by the ministry of an angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested either to the sick person, or some attending upon him, by which he is entirely cured.

5. It seems what are usually called "divine dreams" may be frequently ascribed to angels. Marcus Antoninus, in his "Meditations," solemnly thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal. And why may we not suppose that God gave him this notice by the ministry of an angel?

6. And how often does God deliver us from evil men by the ministry of His angels, overturning whatever their rage, or malice, or subtlety had plotted against us! These are about their bed, and about their path, and privy to all their dark designs. Sometimes they bring to light the hidden things of darkness, and show us the traps that are laid for our feet. In these and various other ways they hew the snares of the ungodly in pieces.

7. Another grand branch of their ministry is to counter-work evil angels, who are continually seeking whom they may deceive. But the merciful Lord hath not given us up.

to the will of our enemies: "His eyes," that is, His holy angels, "run to and fro over all the earth." And if our eyes were opened we should see "they are more that are for us than they that are against us." We should see—

"A convoy attends,
A ministering host of invisible friends."

And whenever those assault us in soul or in body, these are able, willing, ready to defend us; who are at least equally strong, equally wise, and equally vigilant. And who can hurt us while we have armies of angels and the God of angels on our side?

[We commend the above extracts to the earnest, thoughtful, and honest consideration of all Wesleyans.]

THE PARSON AND THE GHOST.

THE *Newcastle Daily Journal* relates as follows:—

A clergyman bent on educational progress was invited to visit a hospitable squire, whose old house had a haunted room. He arrived very late at night, and by the inadvertence of a new and ignorant servant, was shown into this ghost chamber, where he slept. The good squire was vexed the next morning to learn that his guest had been so disposed of, and anxiously expressed a hope that he had had a good night. "Excellent," replied the visitor; "but curiously enough some one came into my room (though I thought I had locked my door) directly after I had put my candle out and gone into bed. It was just twelve o'clock, for I heard the hour strike." (This, of course, was the ghost.) "Well," inquired the host, "and what did he do?" "Oh, nothing. Hearing him come in, and thinking that he might be wishing to see me about the business which brought me here, I sat up and said, 'I have not the pleasure of knowing you, sir.' Then I added, 'I hope, however, that I shall have the happiness of putting your name down for a donation to my new schools.' But he only walked out." And he has not been heard of again.

This wise (!) clergyman evidently thinks he has settled the ghost question, and takes glory to himself for his very poor wit; but has he? If he locked the door how did it get in and out of the room? Again, how did he know it was a ghost and of the male gender? Also why did he not get out of bed and examine the door and room, or did he retire under the bedclothes? We suspect the gentleman did not shine in this matter, or we should have heard more cheap wit. But if the gentleman's tale is strictly correct, and not the result of a late dinner, we do not wonder at the ghost's non-return, the fatuity in the greeting accorded to him will account for that. North Country papers, please copy.

SEANCE RECORDS.

AUGUST 28, 1892: Séance as before (excepting Mr. Johnston). But we had an addition, viz., Mr. and Mrs. Davy, who had commenced the investigation with us, and Mr. Carter, who had attended our weekly séance for twelve months. Mrs. Carter and Miss Himel had not sat in a circle before. Miss Mayor was a Spiritualist.

Mr. Bullock had not been well all the week. Previous to his arrival we sang, and I read a synopsis of the religion of modern Spiritualism.

When the medium came he placed Mrs. Davy on the left and Mrs. George on the right of the cabinet, each holding his hand. The light was sufficient for us to see each other. We sang, but there were neither lights nor raps, but a rustling up the side of the curtain next Mrs. George, who felt rather nervous. I saw the curtain part a little from the side of the cabinet. We sang again, during which time the curtain on the side of Mrs. George bulged out, as though a tall man stood there, pushing out with his shoulder and arm sideways, then seemed to collapse.

The medium was restless. Three very faint raps were heard. After singing, Mrs. George asked if we might expect anything. "No" was faintly rapped. The medium said he did not perfectly go under control. He was suffering from headache. Mrs. George told me that at every rap she felt as though an electric shock had come through the medium to her. She had not felt that at the previous sitting, when the raps were so much louder. She had felt the curtain pressed out as if by a body at the time I saw it bulge. We thought it might have been the strange sitters that prevented phenomena, but the medium felt assured it was caused by his own debility. We cannot command the elements; of that we are convinced. But those who go to promiscuous séances *must* have something, even if it be spurious; hence the encouragement of fraud. They are responsible.

September 4: Mrs. Davy this time on the medium's right, Mr. Davy on the left, holding hands. We sang. The medium did not seem to be under control. We sang again, during which we saw some bright lights. They did not remain so stationary as on the first night. Raps, very faint;

ordered one of the lights out. Again singing, we saw a hand show a brilliant light. Mrs. Davy, being so close, distinctly saw the fingers. That vanished, and we heard the bell tinkle. The medium being now entranced, someone made a remark, and we heard three distinct raps. We sang again, and the bell accompanied in quite a professional style to the end; then we heard it drop. A hand was again seen, and again the tinkle of the bell, and then dropped. We sang once more, during which time a cloud of fleecy, gauzy, white material rose above the top of the cabinet from the inside, moving in a wavy manner, as though enveloping someone. That disappeared, and the bell was rung again.

The control then spoke saying he was pleased to meet us, but his medium's health would not permit him to give any manifestations through him. What we had seen had been from the sitters, and we should get nothing different if we sat for hours. He could not allow his medium to be used until he was better, and we should then have good results. He thanked us for our sympathy and patience, and bade us good night. The medium regained his normal condition, and seemed to be pushed out of the cabinet, after which the bell rang. After singing the doxology, as usual, we separated, quite satisfied with the evidence of our senses.

At the two previous sittings, I had an hour before the séance taken my own, Mrs. Francis', and Mrs. George's temperature. At the first séance it was unusually high, owing, I think, to the great heat that day. Before the séance: Dr. E., 98, after, 97; Mrs. F., 99, after, 98; Mrs. G., 99, after, 97. Second séance, before: Dr. E., 98, after, 97; Mrs. F., 98, after, 97; Mrs. G., 98, after, 97. Third séance, before: Dr. E., 97, after, 97; Mrs. F., 98, after, 97; Mrs. G., 99, after, 98; Mr. Davy, 98, after, 97; Mr. G., 98, after, 97; Mr. Bullock, 96, after 98.

The control was right in saying he had not used the medium. Further tests may give further proofs.—DR. E.

WILLIAM HOWITT thus replied to a writer who used the word "Orthodox" as his *nom de plume*: "If we are to take the Mosaic code as our law, what does Moses say? We must take the whole code. It is not a warehouse of cudgels out of which you may select one wherewith to break your neighbour's head, without your neighbours immediately snatching a dozen, not simply to break your head, but to batter you to pieces. 'Cursed be he that confirmeth not all the words of this law to do them' (Deut. xxvii., 26). Is Orthodox, then, prepared, for the sake of this prohibition, to take the whole mass of Mosaic prohibition? Is he ready to call in the surgeon and be circumcised, 'he and all the males of his house?' For this is absolutely indispensable under Moses. Is he prepared to stone to death all his neighbours who gather sticks on a Saturday—the Jewish Sabbath? Who eat swine's flesh, hares, rabbits, tortoises, and eels? All who eat blood in black puddings, or who are 'presumptuous,' who swear, or blaspheme, or disobey parents? Is he ready to immolate all our sculptors and painters, engravers and lithographers, and other artists and manufacturers who make the likeness of anything in the world? But this he must do if he seek to impose the Jewish laws on us, for we cannot take one part without the other. He must prepare to make a bloody hecatomb of all his neighbours, for they are all living in open and universal defiance of the laws of the Old Testament, and finally, to be hanged himself for thus breaking the laws of England. We may tell Orthodox what, no doubt, will astonish him, that Christianity is especially and essentially founded on the doctrine of 'seeking to the dead,' and that in direct opposition to the law of Moses, on which he relies. Christ having, as a Jew, fulfilled the whole of this law, openly and purposely broke this clause of it, in the face of Moses himself. He took three of His disciples and ascended the Mount of Transfiguration, 'to seek to the dead,' that is, to Moses himself, who came there with Elias, and He took up these disciples who were to be the heralds of His system to the world, that they might see Him there abolish this injunction. And this was absolutely necessary, for Christ was about to become 'a spirit of the dead.' Your Orthodoxes will, therefore, look in vain in the New Testament for any prohibition of such communion with the so-called dead—that is, with the saints and souls of the departed, who are neither dead nor acknowledge any death, but the death to the evil in the entity. On the contrary, Christians are enjoined 'to try the spirits whether they be of God,' or not, a thing manifestly impossible if they were not allowed to converse with them."

Read "THE HAUNTED HOUSE OF BEN'S HOLLOW."

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E. W. WALLIS.

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

MRS. BESANT AND THE JESUITS; OR, TWEEDLEDUM AND TWEEDLEDEE.

FATHER CLARKE, a Jesuit priest, has been attacking Theosophy, and by way of rejoinder Mrs. Besant has issued a tract entitled, "Theosophy and the Society of Jesus," in which she charges the Jesuits, and quotes Madame Blavatsky to the same effect, with forming magnetic circles and concentrating their collective wills to influence others when they have any special object to effect or any particular or important person to influence, although at the same time they try to make people think there is no such thing as magic. They thus work, she affirms, by hypnotic suggestion to "will" people into an agreed on line of action.

Spiritualists have long been aware of these facts, and Hudson Tuttle pointed out years ago in his pamphlet on "Revivals" the methods and dangers of this species of mesmerism. It is somewhat late in the day therefore for Mrs. Besant to discover (?) this dangerous practice. She says: "To bring to bear on unsuspecting persons this subtle force in order to subjugate their reason is, from the Theosophical standpoint, one of the most damnable of crimes." But it has been frequently asserted that Madame Blavatsky exerted to the full her wonderful hypnotic powers over "important and particular persons" whom she desired to influence; in fact many intelligent people are of the opinion that among the number thus "psychologised" by the fascination of Madame Blavatsky Mrs. Besant must be included. In her pamphlet, "Why I Became a Theosophist," page 20, Mrs. Besant gives colour to this supposition. She admits that she believed in the existence of "the masters" on "second-hand evidence" (presumably Madame Blavatsky's evidence), and again on page 27 she makes the significant admission that she was influenced by Madame Blavatsky's statements in regard to her phenomena, some of which she declares were mere "psychological tricks and illusions, conjuring on the mental plane as does the ordinary conjurer on the material, making people see what you wish them to see instead of what really is."

It has been reported that Madame Blavatsky enjoyed the fun of thus fooling the "flap-doodles," as she contemptuously termed these people whom she thus misled, and that she made a practice of exerting her hypnotic powers to capture "important individuals" when she had "any special object to effect." What was innocent and amusing on Madame's part becomes a "damnable crime" apparently when practised by Jesuits!

Mrs. Besant in this pamphlet, page 7, says:—

I regard the Society of Jesus as a serious public danger, in virtue of its rules, its organisation, and its numbers. To bind together some thousands of men under the control of a single human being who is open to all human temptations, raised above no human weakness, and to place these in his hand "as if they were corpses that let themselves be moved in any direction and manipulated as one will, or as the stick held by an old man and that serves him for any purpose for which he wishes to use it, and on any side to which he wishes to turn it"—to me this is a real danger of a pressing and terrible kind. To destroy the conscience, to dominate the intellect, to drug the judgment, is to degrade the human being and to place a barricade before spiritual progress. And when a number of human beings thus dehumanised and deprived of their spiritual heritage are taught to use even the minor powers of Occultism in order to gain control over others and to reduce them in turn to bondage, it is time for those who value human dignity and who believe in human brotherhood to take their stand as open and avowed opponents of the enslavers of human kind.

As Spiritualists, lovers of independence, free-thought, liberty of judgment and conscience, we endorse those sentiments. We are, and have been, "open and avowed opponents of the enslavers of human kind." In our opinion the day for "secret doctrines" and secret societies, with their pass-words, signs, symbols, and other mystic mummary has gone. The time has passed for esoteric compacts, and the hour of uncovering and making manifest has been reached. Mystery, magic, authority, doctrine, and dogma have too long held sway over humanity. The world needs manifestation, demonstration, examination, verification, and emancipation. Full, free, and fearless inquiry must be enjoyed. Why should any one bow the knee to mysterious and invisible adepts and dictatorial masters?

We join with Mrs. Besant in deploring the existence of the powerful secret organisation of Jesuits; but is she quite consistent? Are there not *outer* teachings for the uninitiated, and *secret* doctrines for the household of faith in the *Theosophical movement*?

Is it, or is it not true, that an inner section of that society exists? Is it true that applications for membership in that "Esoteric section" must be accompanied by a *pledge*, written and sealed by the candidate who, if accepted, becomes a probationer?

Is it true that "any person expressly agrees that he shall be expelled, and the fact of his expulsion be made public to all members of the society should he violate any one of the three following conditions?" viz.—

- (a) Obedience to the head of the section in all theosophical matters.
- (b) The secrecy of the signs and passwords.
- (c) The secrecy of the documents of the section, and any communication from any initiate of any degree unless absolved by the head of the section.

Is it, or is it not true that among other things the would-be probationer must *pledge* himself in his own handwriting?

"To support before the world the Theosophical movements, ITS LEADERS, and its members, and in PARTICULAR to OBEY WITHOUT CAVIL OR DELAY the ORDERS of the head of the Esoteric section." To *give what money he can* to support the movement in addition to time and work, and to preserve inviolable secrecy as regards signs, passwords, and confidential documents?

We do not ask if identically these conditions are exacted *now*; probably some changes have been effected since the precious secret document referred to was made public; nor do we affirm that we have printed *all* the conditions; but we do ask, were the conditions we have enumerated, especially those we have emphasised, ever exacted from probationers, or would-be probationers, in the Esoteric section?

If they were, and are, then, to use Mrs. Besant's own words, we regard the existence of this Esoteric section as "a serious public danger," for it binds people together under the one head—"a single human being who is open to all human temptations," &c., and places him in a position of supreme power, responsibility, and authority contrary to the whole genius of this age of liberty; and "*It is time for those who value human dignity, and who believe in human brotherhood to take their stand as open and avowed opponents of the enslavers of human kind.*"

What right has any society, or any head of a society to tempt people with the offer of secret and superior knowledge, to sign away their independence, and pledge themselves to *obey orders without cavil or delay*? To support leaders, and to furnish them with cash? To agree beforehand to be expelled and have that expulsion published to all other members if any violation of these despotic and arbitrary conditions occur?

The *external* objects of the Theosophical Society are innocent enough, but he who becomes a member of that society soon learns that it does not represent *Theosophy*. Attracted by the offer of hidden knowledge (the wisdom of the Gods and the way of attainment of superior powers) he finds that to ascertain *what Theosophy really is* he must become a probationer of the *inner* branch. Before being permitted to enter the mystic interior brotherhood, he must sign away his independence, and submit to the authority, and *obey the orders* of the "head." It is well said, "He who enters the Esoteric section is as one newly born," for surely he has become a child again and gone into leading strings! True, a saving clause is inserted in the conditions laid down in the rules, viz., that the "obedience" is to be "in all Theosophical matters"; but *that clause is NOT* (was not) *inserted in the pledge* which the candidate must *write* himself. Besides, who should determine where Theosophic matters end, and others begin? If the "head" demanded obedience and the candidate refused on the ground that the matters involved were

not Theosophic that would be an act of disobedience for which he could be expelled and disgraced.

We make no charge against anyone. The present head of the section is doubtless perfectly well-meaning, moral, and disinterested; but suppose it were otherwise, or that a future head of the movement were crafty, scheming, designing, ambitious, or avaricious, what might then happen? Suppose the next adept who became "head" exercised hypnotic influence over his probationers and exacted obedience from them to further his own ambitious or designing ends? Such things have been known in other societies and doubtless will be again. This secret society would then be a ready tool for such a person, and if it were as large as "the Society of Jesus" would be equally "*a serious public danger.*"

We appeal to all students of psychic and occult phenomena to be on their guard against plausible, and specious offers of assistance, and introduction into the knowledge of hidden powers through the agency of secret societies. There is no need for such organisations now-a-days. People ought not to be led into the abandonment of their intellectual independence even to obtain the so-called "wisdom of the Gods." For our part we fail to see much difference 'twixt tweedledum and tweedledee, and on principle oppose them both.

A WOODLAND IDYL.

OLD brown Brier lived in the depths of a wood,
Close down by a sassafras tree;
Jealous, and selfish, and hostile to all,
A surly old fellow was he.
He hated his neighbour, the sassafras tree,
When her leaves grew green in the spring,
And he almost perished with envy and spite,
When he heard an oriole sing.
But one thing saved him, and only one,
From a life of sorrow and woe;
He longed for a change in his hermit life,
And a power in himself to grow.
A fair young child to the greenwood came,
With eyes like the gentian blue;
Her hair was like threads of an amber flame,
And her cheek wore the sunset hue.
Her steps were light as the bounding roe,
And her voice like a silver bell;
She charmed the birds from their green retreats,
And the squirrel from his cell.
She sang of the love, of the free, great love,
Which the Father has for all,
From the worlds of light in the heavens above,
To the flowers and the insects small.
"Ah!" sighed the Brier, the brown old Brier,
"What has He done for me?
Does he give me leaves in the early spring,
Or flowers like the locust tree?"
"Our God is just, and our God is true,"
Still warbled the happy child;
"He sendeth his sunshine and silver dew
To the desert and lonely wild;
And the secret force in the tempest cloud
To the smallest flower is given,
That all, by His wisdom and strength endowed,
May live for the Lord of Heaven."
She passed. The old Brier was lost in thought.
"And is it, then, really so?
Can this wondrous change by *myself* be wrought?
Have I power in myself to grow?"
Then up from the gray old mother Earth
Rich juices he quickly drew,
Till the sluices and channels small were filled
With the fresh sap trickling through.
He called to the winds, to the warm spring winds,
As they played with the flowers near by,
And he prayed the sunshine, with golden wings,
On his cold, damp roots to lie.
The spring winds blew, and the sunshine came,
And the Brier grew fresh and fair,
Till his blossoms, like wreaths of incense cups,
With their fragrance filled the air.
Again the child to the greenwood came;
But her steps were sad and slow;
Her eye beamed not with its love-lit flame,
And her voice was soft and low.
"I am changed," she said; "O ye birds and flowers!
With a yearning heart I weep
To lay me down in these quiet bowers,
In a long, untroubled sleep.
"For O, my heart like a flower is crushed,
And I cling to the world no more;
The sacred fount from its urn hath gushed,
And the joy of my life is o'er."
The summer winds through the greenwood passed,
And the sweet Brier bowed his head;
A garland fair at her feet he cast,
And in gentle tones he said,—
"Return to the world, dear child, return;
No longer receive, but give!
From a humble Brier this lesson learn:
Thou hast power in *thyself* to live."—Lizzie Doten.

INSPIRATION AND REVELATION.

By E. ADAMS, CARDIFF.

LET us contemplate the very striking contrast afforded between the old time ecclesiastical views regarding inspiration, and the broader, more enlightened comprehension of the subject revealed by Modern Spiritualism. On the one hand we view the seething millions of humanity, moving in the grand panorama of being, out of whom only a chosen and selected few are the ordained recipients of high heaven's decree—the only channels of communication between the physical and spiritual worlds—becoming the arbiters of the destinies of the vast residue of mankind, who, so far as concerns their thoughts, conceptions, and aspirations on spiritual matters, and very largely as to matters which affect their purely physical needs and earthly well-being, become as mere mechanical automata in the hands of these spiritual wire pullers. We can easily comprehend, from a bird's eye retrospect of the ages, the tremendous influence which has been thus wielded upon the destinies of humanity. Sometimes heralded with a "Thus saith the Lord," have commands and injunctions been issued which have rained devastation and despair upon all around, the uninitiated masses being veritably led like sheep to the slaughter, while again, to the credit of our common humanity, have injunctions, similarly heralded, been given which have been more consonant with our conceptions of deific attributes. In this way has mankind been led through a devious and tortuous path, allowed to have no voice of its own in the control of its most vital interests, blind and impotent followers of blind and arrogant leaders. How degrading is the picture, to our present day conceptions, of the nobility and dignity and inherent divinity in humanity.

How different that other picture presented to our view by the revelations of Modern Spiritualism. These prove to us beyond gainsaying that all mankind are recipients of influence or inspiration from the spirit side as well as from the earthly side of life; that we, individually, are the arbiters of our own destiny; that there is, consequent upon our personal effort, continual progress and unfoldment for all; and that the quality and tendency of our inspirations, whether for weal or woe, depend upon the inner feelings, desires, and motives by which we allow ourselves to be actuated. Here lies the groundwork for the development of a strong, reliant, and dignified personality. Whatever good is achieved, whatever happy condition is reached, however great the altitude attained, will infallibly be the result of personal endeavour, and this will constitute our all-sufficient, because justly earned, crown of rejoicing in the glorious yet to be.

"IF I SHOULD DIE TO-NIGHT."

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Or errands on which the willing feet had sped;
The mem'ry of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore perchance,
And soften in the old familiar way—
For who could war with dumb unconscious clay?
So might I rest forgiven of all to-night.

Oh friends, I pray to-night,
Keep not your kisses from my dead, cold brow!
The way is lonely, let me feel them now.
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn.
Forgive oh hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

—Robt. C. V. Myers.

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A RATIONAL VIEW OF MAN'S DESTINY IN A FUTURE LIFE.

(Continued from page 516.)

WHEN we object to eternally fixing a man's state at death, we are told that the man had the two roads put before him, that he made his choice, that he is therefore responsible, and that God is perfectly just in damning him for ever. It is unspeakably cruel and unjust. It is not even true. Consider how men and women are born and reared and educated and worked. Consider what a multitude of sharp and distracting cares wait at the poor man's door to snatch the child from the cradle and turn it prematurely into a careworn man. Consider how we are hurried on from year to year—our childhood a vacancy, our boyhood a dream, our youth a passion, our manhood a bewildering care, and our ending perhaps coming upon us like the lightning's flash to close the perplexing scene; and then say whether we ought to believe that this chance is all, that the future world is all heaven and hell—perfect bliss or unspeakable woe—and that God has actually put poor men here to decide in such a world as this their *never-ending* fate? No, I could sooner give up my faith in God altogether than believe this of Him, and this is what many men have done. With all my heart and soul I am at one with the truth, not grasped by one in a thousand, perhaps, but none the less true, that death is an advantage for every man, that removal to another world is not removal from mercy to mercilessness, is not removal from love to vengeance, is not removal from pity to eternal doom, but that death is removal to more perfect light, to fresh discipline, to vaster aids, to clearer perceptions, to a better order, to nobler chances and more glorious opportunities, of which, perhaps, the souls of the worst of men may finally take advantage and begin to rise to newness of life. And it seems to me that we must believe in this if we are to believe at all in a wise, a just, a righteous, and an all-powerful God.

It is a merely arbitrary assumption that in the life to come men will neither be able to will nor to repent. It is sometimes said that the lost will be punished eternally because they will go on sinning eternally; but surely if the lost have the power to sin they have the power not to sin? If they have the power to will evil they have the power to will good, unless, indeed, God will work a double miracle to make them able only to will sin; but in that case God would not only be the *author* of their *misery*, but of their *sin*. But why should we assume anything so dreadful? Nay, why may we not go farther and say that in the other life the sinner will have a far better chance of recovery than here? With the death of the body there may be a death or a decay of many merely animal and fleshly temptations and weaknesses, and the soul, delivered from that body, may really find swifter deliverance from evil.

As regards the retributions of the future life, we shall not go far wrong if we begin to judge of God's ways where He begins to show them. We find that His punishments here are for our good. We find that in this life all experience comes by repeated discipline, and that discipline involves repeated pain. We learn to be wise through suffering the pangs that come of our folly; and we come to knowledge only by the rough road filled with the perils and pains of our ignorance. This is God's method with us now; and we have every reason to conclude it will be His method with us hereafter, since He is the unchanging God.

We bless God for the emancipation that has come—that we believe no more in a hell without a hope, a doom without a God, a punishment without a purpose, and a misery without an end. We bless Him that we have learned to trust Him as one who will ever wait to befriend us, and not as one who will take delight in swiftly casting us from Him as sheep to the slaughter. He never changes—to-day merciful, to-morrow implacable; to-day forgiving, to-morrow relentless; here offering hope to us, and pouring the fire of his fury on our brethren there. We bless Him that this dreadful dream has vanished, and that in its place we have the clear shining of a Father's face. A rational view of man's destiny leads to the conclusion that the life hereafter is a natural, orderly, progressive continuation of life here; that the experiment tried here amid so many disadvantages will be continued there with the help of wiser teachers and with liberated powers; that the poor souls who come into this world they know not whither will pass into the world where the Lord God will give them light and at last will wipe away all tears from their eyes; that the good, the wise, the merciful will go to serve God day and night in His temple, not by surrounding Him to offer songs of adulation, but by finding out His children to bless them, encouraging the despairing, healing the sick of soul, turning the discord of disobedience and fear into the harmony of willing service and loving trust, so making all spheres His temple and all well-doing His praise.—REV. J. P. HOPPS in *The Future Life*.

THE PEOPLE'S LETTER BOX.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

TRANSFIGURATION.

The following letter was handed to the chairman at Mr. Ashcroft's meeting last week at Normanton, and, after being pressed for, was read to the audience:—"Mr. Ashcroft, according to his bills, will call on the table or screen any spirit the audience may ask for. Now, sir, this to me is a most serious question. A short time ago I was invited by a friend to meet a lady medium. During the sitting the lady's face changed completely, and as I looked at her I distinctly saw the features of my father as perfect as ever I did while he was on this earth; also, the medium showed me the exact death scene of my father, told me his Christian name, and how long he had been dead. Now, if Mr. Ashcroft can produce the same phenomena, either on his own organism or on his canvas, I will be candid enough to admit the truth in the public room. I do not wish to ask this question myself in the room, as the *Newcastle Daily Leader* states that the lecturer turns the laugh—or the tables—on the inquisitors, and this subject to me is too sacred to be made a laughing-stock of. I may say that the above scene was witnessed by four other ladies, and not one of them knew my father was dead; also, I was not at the time thinking of my father. If Mr. Ashcroft, being

anti-Spiritualist, can produce the same effect, I must own that I am a victim of one of the cruellest frauds ever practised on humanity, but until then I must believe in spirit return, for I cannot, I dare not, deny it.—I am, rev. sir, yours respectfully, (Mrs.) E. Backhouse, Cemetery House, Normanton."

Mr. Ashcroft, in reply, charged mediums with going up and down the country, "planting" towns, he called it. Does he judge them by his own standard? He then asserted that Mrs. Backhouse mesmerised the medium; it was no proof that her father was there at all; thus people were dodged and deceived. Mrs. Backhouse writes: "How could I mesmerise the lady? I am ignorant of the power of mesmerism. I have only once in my life—twenty years ago—been to a mesmeric entertainment, and at the time of this incident I was sitting four yards away from the medium, in conversation with another lady, and we were both looking through the window, when our hostess said, 'Here is a test for some one,' then, of course, I watched the medium."

PARSONIC OPPOSITION.

DEAR SIR,—I greatly enjoyed your "open letter" to Rev. Stone. You have certainly given that gentleman some words with "knobs" on them. It is hard hitting, but all above the belt, and I am anxious to see how he will defend himself. I would like to know just how he feels when he sees your query, "Are you *absolutely* certain that you are right in your interpretation of the meaning to be drawn from Biblical statements?" But have you not used the wrong term when you say "your interpretation?" Has not the "school of thought" to which Mr. Stone happened to find himself attached, put it out of his power to have an interpretation of his own? Does it not rather decide for him what construction he is to place upon Biblical statements? I affirm it does. Doubtless he really thinks he believes the things he teaches, but it is rather strange that when those of his cloth *do* start thinking for themselves, they are either compelled to leave the sect to which they belong, or, not possessing the requisite courage or honesty or both, to take such a step, they temporise as long as their congregation will stand it, and finally receive the Irishman's invitation, "to come outside and be 'chucked' out." I fear that the parsons, who can lay claim to having, by their own unprejudiced, independent study of the Bible, arrived at an interpretation of their own, could be counted upon the fingers of one hand, and I am not sure that the "decapitation" of the fingers—as an Irishman would *never* say—would make any difference to the counting. To my mind they all go to the Bible with preconceived notions of one kind or another, and find what they expect to find—that is, they make certain "conditions" and get "results" in accordance with them. Some of these results are rather curious; for instance, the first "article" of the mis-called Church of England states that "there is but *one* God, without body, parts, or passions," and immediately afterwards asserts that "God is *three* persons." In the same book we are told that unless we wish to "perish everlastingly" we must think of God as three distinct persons who must not be "confounded" with each other, and yet not three but one. As three distinct persons who are equal and unequal at the same time. ("In this Trinity none is greater or less than another . . . Jesus Christ . . . is inferior to the Father as touching his manhood"—Athanasian Creed.) And this jargon is held up as Biblical teaching (see Article viii.) in spite of the fact that *Trinitarian* scholars are compelled to admit that it is *not*. Neander, in his "Church History (Bohn's edition, vol. ii p. 286), says "The doctrine of the Trinity does not, it appears to me, belong to the *Fundamental Articles of the Christian Faith*." And yet we shall be everlastingly damned if we don't believe it. May I quote Ingersoll and say "I will if I *do*." Again, Bishop Mabridge says, "There is no such text in Scripture as this, that the Unity in Trinity and Trinity in Unity is to be worshipped" (Sixty sermons, xxxiii., p. 348). The Rev. T. Mouzley, brother-in-law to Cardinal Newman, says, "Where is the Triune God held up to be worshipped, loved, and obeyed? Where is he preached in that three-fold character? We read 'God is one,' as, too, 'I and the Father are one;' but nowhere do we read that Three are one, unless it be in a text long since known to be interpolated. . . . Certainly not in Scripture do we find the expression, God the Son, or God the Holy Ghost." (Reminiscences of Oriel College and the Oxford Movement.) Well might Bishop Tillotson say of this Creed "I wish we were rid of it." And still they teach it! I am equally desirous to know how the Rev. Stone will treat four other queries. "Will you prove that God's love and goodness are limited," &c., and also your remarks re the "atoning work of Jesus." The theologians tell us that Jesus paid all our debts, and that he died that we might be forgiven. Does it not seem rather strange that we should have to pray for forgiveness in addition? If I had two sons and one owed me a debt, and the other paid it for him, don't you think I should be satisfied? and if I were to call the one who had been the debtor and say to him, "Son, I am a good father, a loving father, a merciful father, a just father, and if you will only ask me I will forgive you that debt you owed me," could I wonder if he turned indignantly upon me, and told me to keep my forgiveness, and reminded me that his brother having paid his debt he was under no further obligation, and if I was a good and just father I had a very peculiar method of demonstrating the fact. The schools will teach that Jesus died to reconcile God to man. But the Bible teaches that He lived to teach man how he might be reconciled to God. You may ask "Who shall decide?" Well, *not* the Pope, because I am rather inclined to think he is prejudiced, if he is infallible. But the book itself will decide if it is rationally questioned. I hope many reverend gentlemen will see your letter, as I think it time that parsonic arrogance should receive a check. These men seem to think that because they are able to believe the doctrines taught by the school of thought (?) to which they belong, they are qualified to reject and oppose and persecute every other philosophy. This may seem a sweeping statement, but out of their own mouths I judge them. How many of these people have you bowled out, trying to pass themselves off as competent critics of matters they have not troubled to investigate? They think that because they win honours at college by that method, they can do so in other walks of life. That is just their little mistake. In conclusion, I have a little bone to pick with you. Under your 17th heading you say, "We dare to affirm that Spiritualism is *more in harmony* with the spiritual experiences recorded of Bible worthies, and that its teachings are more

accordant with the highest inspirations set down in that book than are the doctrines you advocate." (Hear, hear.) But if so why are you usually so down upon the book? Why do you oppose it in such a sweeping manner as you generally do? In this letter to Mr. Stone you distinctly imply that the doctrines he holds are *not* taught in Scripture.* And yet when you are on the "war path" you assume that they *are*. I am glad to see you cutting and slashing at "doctrines," but what I would like you *not* to do is to call them sometimes Bible teaching and sometimes not. There, I have picked my bone. I don't know that I am better, and I am sure you are no worse for the operation.—I remain, yours most respectfully,
53, Wyvis Street, Poplar, London.

WALTER WOODS.

* Hardly, Mr. Woods. I said more accordant with the *highest* inspirations.

What about "The Haunted House of Ben's Hollow"?

PLATFORM RECORD.

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

ASHTON.—We were very glad to have Mrs. Hyde, after her illness. Her guides gave good addresses on "The Power of Prayer" and "The Work of the Spirits," to a crowded room. Clairvoyance and psychometry very good.—C. H. A.

BIRMINGHAM. Oozells Street.—Evening: Mr. Hanks, chairman. Mr. Knibb delivered good addresses to large audiences. Mrs. Manton gave very good clairvoyance. Collection on behalf of the annual Hospital Sunday collection.

BLACKBURN.—Mrs. Whiteoak being absent through illness in her family, we found very able substitutes in Mr. Chas. Lawton and Miss Lily Pickup, local mediums. The former delivered eloquent and instructive addresses, giving much food for thought. Followed by good clairvoyance by our young medium, Miss Pickup, who is making good progress. I may say the cause here will not languish whilst the services of such local mediums can be secured. Large audiences. Crowded out at night.—J. S.

BRADFORD. Boynton Street.—Mr. Hindle's subjects were "The Outward World is Dark and Drear," and "What good has Spiritualism done for Humanity?" Miss Hindle's clairvoyance gave every satisfaction to a fair audience.

BRADFORD. 448, Manchester Road.—Morning: Circle, 58 present. Anniversary services. Mrs. Winder delivered excellent addresses on "The outer world," and "O Lord, how excellent is thy name." All credit is due to Mrs. Winder. She is a thorough Spiritualist, and fairly delighted the audience. Many had to go away, unable to gain admittance. Special hymns and anthems. Collections good.—J. A.

BRADFORD. Norton Gate.—Mrs. Mason's guide spoke on "Be honest to one another, and all work hard for the Spiritualist Cause; do what good you can and your light will shine brighter when you get on the other side," and "Are we not all sufferers now for what our forefathers did, and is it not our best way to try and aid them in their work now they have passed on, as we all have a cross to bear?" Both subjects well handled, and clairvoyance very good.

BRIGHOUSE.—Monday, October 24: Disappointed by Miss Patefield, owing to indisposition. Mrs. Summersgill proved a good substitute, and on Tuesday her guides gave good practical addresses to moderate audiences. Her psychometric delineations were much appreciated. Wednesday: Mrs. France spoke very energetically, giving good food for thought. Clairvoyance moderate. Thursday: Mrs. Whiteoak's address will long be remembered. The style of her clairvoyance was something new, and gave satisfaction to all. Friday: disappointed by Mr. Wainwright, he being unable to leave his work. Mrs. Waterhouse, one of our locals, gave a very good address and good clairvoyance. Saturday: Mrs. Berry gave sound and practical advice to a good audience. Clairvoyance good. We hope that the seeds sown during our week's mission may take deep root and spring up and bloom in our midst. Oct. 30: Mr. Tetlow spoke on "An Ideal of Spiritualism," which was highly appreciated. Excellent psychometry. In the evening questions from the audience were answered in a very admirable manner and kept the audience spellbound. His psychometry was astounding, all being so clearly given. Crowded to excess at night.—J. Shaw, Cor.

BURNLEY. Guy Street.—A pleasant day. Mrs. Horrocks's control dealt with "Speak gently," and "Man, know thyself," and seemed to give great satisfaction. Successful psychometry given to many strangers.

BURNLEY. 102, Padiham Road.—The guides of our local medium took subjects from the audience, "The Formation of Worlds," and "The guides' experience after the change called death." Interesting and instructive addresses, listened to with rapt attention by crowded audiences, many strangers. Clairvoyance.—J. W.

BURNLEY. Robinson Street.—Favoured with Mrs. Wallis to-day. "The Higher Spiritualism," very interesting and instructive, and fully upholding the speaker's reputation. Evening: Questions from the audience were ably dealt with, leaving nothing to be desired. Special mention ought to be made of the last, viz., a request for "A brief outline of the life of the control on earth and in the spirit spheres," drawing from the speaker a peroration which deeply affected many of the audience.—W. H.

CARDIFF.—Mr. F. B. Chadwick gave an able address upon the somewhat homely expression frequently made use of by objectors, "Wait till you come to die!" He showed that there is not, as a rule, anything accompanying deathbed scenes in the nature of evidence as to the reliability or otherwise of the religious beliefs held during earth life, and that death, which to the non-Spiritualist seems with nameless terrors and dreaded mysteries, is no such "bogeyman" to the Spiritualist, who, by an intelligent and practical study of the subject, sees therein only the natural and orderly outworking of the immutable laws of an all-wise beneficence. The after séance was again led by Mrs. Billingsley, whose clairvoyant descriptions were most successful.

DARWEN. Church Bank Street.—Mr. Hoskin gave an inspirational address on "Scientific studies," to an audience who seemed to drink in with pleasure what was said. He demonstrated that science and Spiritualism went hand in hand, and still more so in the future. Miss Taylor's clairvoyance was very successful. Evening: Mr. Hoskin discoursed to a good audience. He contended that astronomers and geologists were rapidly advancing towards the spiritual philosophy.—C. R.—[Please write on *one* side of the paper only, and be as brief as possible.]

FOLESHILL.—Evening: Harvest Festival. Mrs. Barr's guides spoke upon "Bringing in the Sheaves," describing our earthly harvest, then the spiritual, entreating us to prepare for it by presenting good sheaves when called upon. Monday evening: Fruit banquet and circle meeting, many friends of sitters controlling. Some good tests given.—W. C.

GATESHEAD. Team Valley Terrace.—Mr. Berkshire's short address and clairvoyant tests were highly appreciated. Mr. Stevenson, chairman, said the meeting had been to him very interesting. Mr. Davison and Mr. Murray expressed similar opinions.—M. M.

HOLLINWOOD.—Tuesday: Public circle. Capital clairvoyance by Mrs. Howorth, mostly recognised. Sunday: Mr. Long's controls took subjects from the audience, "Shall we know each other there," and "The Immortality of the Soul." Good discourses handled in a masterly manner, giving much food for thought.

HUDDESFIELD. Brook Street.—Fairly numerous audiences. Mr. Morse spoke splendidly. Subjects: "Our Fortress; its defence," "The Three Kingdoms in Man." The treatment of these very interesting subjects deserved a much larger audience.—J. B.

LANCASTER.—Again disappointed by our speaker, but we took no harm; on the other hand, we were supplied with good food for the mind. Mrs. Winder's guide gave a short address and clairvoyance, our good friend Mr. Condon following with a few remarks. At night Mr. Shaw kindly took the chair, and Mr. Condon spoke on "Body, Soul, and Spirit," in such a clear way that I think everyone must have understood. Mr. Condon announced that we might expect to have Miss Janet Bailey soon.—H. W., cor. sec.

LONDON. 311, Camberwell New Road, S.E.—Meetings not so well attended as usual during the past week, but good spiritual influences have prevailed. Sunday evening, Mr. W. E. Long gave an address on "The Gifts of the Spirit," and proved their reality from the Biblical record, as well as our own experiences.—W. G. C.

LONDON. Federation Hall, 359, Edgware Road.—Mr. Smyth and myself lectured on Theosophy, after which we held our usual séance, at which the physical phenomena were of a powerful character.—A. F. Tindall, A.T.C.L.

LONDON. Forest Hill. 23, Devonshire Road.—Oct. 27: Séance by Mr. Coote. Oct. 30: Address by Mrs. Bliss on "Is Spiritualism a Religion?" after which she gave clairvoyance.—J. E.

LONDON. Forest Hill.—Thursday, October 27: The members of the old Forest Hill Society commenced their winter services with a visit from that wonderful medium, Mrs. J. M. Smith, of Leeds, by special invitation. We had present a number of ladies and gentlemen who are beginners in search of this great truth. The marvellous tests given by "Clatty," one of Mrs. Smith's guides, simply surprised everyone. The beautiful and hallowed influence will long be remembered. This branch, in an unostentatious way, continues to do a good work, our object being to get men and women to live pure and holy lives. May the angel world help us.—H. W. Brunker, secretary.

LONDON. Marylebone, 86, High Street.—Mrs. Green gave "The Reality of Spirit Life," an excellent trance address. Life in spirit was continued after mortal death, *that* life being more real, fuller of interesting incidents, of greater activities, of higher aspirations, and of a more progressive character than earth life can possibly be. The controlling intelligence said "we speak of the life in which we live," and urged every hearer to live as children of a deathless life, knowing that in joy and in sorrow they were encompassed about with a great cloud of witnesses, those who had loved them in the stormy past. Mrs. Green gave good clairvoyance, clear and definite, 17 recognised out of 22. The hall crowded, some unable to obtain admission.—C. I. Hunt.

LONDON. Peckham, Winchester Hall, 33, High Street.—On behalf of our association I heartily thank Mrs. J. M. Smith, of Leeds, for her services. She has given a fresh and needed impetus to the work, besides giving to many strangers tests of such distinct nature as made them think there was some truth in Spiritualism. Sunday morning: A good gathering, much useful questioning to which Mrs. S. replied. Evening: Many were unable to gain admittance. Eight subjects from the audience were dealt with concisely, and the earnest acclamation after each reply showed how satisfactorily they were handled. The clairvoyance was remarkably impressive, proving that we still have "seers" who can discern spirit forms, and even gave the pet names of our dear ones both living and passed over. Friday: A good number assembled, many psychometric tests given.—J. T. Audy.

LONDON. Stratford, Workmans' Hall, West Ham Lane.—The committee tender thanks to the speakers for the past month, and announce Mr. J. Allen's address, on Nov. 13, will be a reply to the Rev. Father Clarke's recent controversy, "Is Spiritualism of the Devil?" Nov. 20, Mr. J. Veitch will give an address on "Psychometry," with delineations.—J. R.

LONDON. Walthamstow. 18, Clarendon Road.—Mr. Brailey's guides discoursed upon "Immortality Proved," and also rendered several solos. Clairvoyance and tests by Mrs. Brailey. A small but appreciative audience were convinced for the first time of the return of loved ones. Several questions answered. Being the first public meeting held, the results were most satisfactory.

MANCHESTER. Collyhurst Road.—Miss Jones discoursed on "Faith, Hope, and Charity—the Greatest of these is Charity," and "Our eyes shall behold the King in His beauty and behold the city of His choice." Psychometry mostly recognised.—J. T.

MANCHESTER. Tipping Street.—October 23: Mrs. F. Taylor. Evening subject: "None can rise and none can fall alone." Our Lyceum scholars now take part in the afternoon services, led by their officers. A musical reading was very well rendered. We trust this will be the means of both scholars and parents taking a deeper interest in the work of our society.—J. D. L.

NELSON. Albert Hall.—Mr. Davies gave two services, "Spiritual

Philosophy" and "Spiritual Teaching of the Nineteenth Century." Successful delineations. Good audiences. Crowded circle on Saturday night; 45 present.

NELSON. Bradley Fold.—Mr. Pilkington's guides gave excellent discourses on "The Origin of Heaven" and "Is Life the Life of Organisation, and Does Spirit Return," to fair but attentive audience.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. Joseph Armitage, of Dewsbury, occupied our platform morning and evening, giving answers to relevant questions from the audience. The different subjects were treated in a splendid manner, which gave great pleasure to full audiences. The energy and enthusiasm displayed by the speaker won all hearts, and I am sure we shall look forward with pleasure to future visits.

NORMANTON. Queen Street.—We had a feast that we shall not soon forget with our devoted brother, Mr. Bradbury, of Morley. If we never have another proof of Spiritualism being true, we received countless proofs yesterday to satisfy us that we are on the right track. Brief addresses from Bros. John Pawson and Wm. Stansfield, which we shall long remember. Some of our devoted friends were pained by seeing a friend of the Rev. T. Ashcroft sitting in full view of our speaker (Mr. Bradbury) actually taking notes during the invocation. It seems to us such an act of desecration to our Heavenly Father; but during the address he got more notes to take than the rev. gentleman will be able to deal with. Of course they had a meeting in the Assembly Rooms after 8 p.m.—Chas. Illingworth.

NORTHAMPTON.—Oct. 23: Mr. Clark, of Leicester, kindly paid another visit, speaking on "Immortality: What is it?" and "Spirit-guided," making special reference to the passing-on of Lord Tennyson and Ernest Renan, giving great satisfaction to very fair audiences. Oct. 30: Mrs. Yeeles being here visiting, on being asked, kindly took our platform. We had a very successful day. Large meetings.

NORTH SHIELDS. Camden Street.—Oct. 3: An able address by Mr. J. Stephenson was highly appreciated by a good and intelligent audience. 17: Mr. T. Wright delivered a good discourse strongly advocating temperance principles, for which he was admired and congratulated. Mr. Hoggings gave a short but creditable address in the trance condition, considering he only became acquainted with Spiritualism last March. 30: We had a good practical address from Mr. W. Davidson, after which his Italian control sang in good style.—J. T. McKellar.

NOTTINGHAM. Morley Hall.—Morning: Meeting as usual. Two friends from Belper present. Evening: Mrs. Barnes' guides made out a strong case for "Spiritualism the World's Redeemer." They claimed that spirit was the real power behind the things of this life. Spiritualism taught the worship of the Great Spirit, and the knowledge of the spiritual nature of man, which alone endured the changes of time. At the after-meeting Mr. Smedley and other Belper visitors were with us. Harmonious conditions prevailed, and the evening was very enjoyable. Strangers seemed awakened to enquiry. The social gathering was not a financial success, Saturday being inconvenient. About fifty, present after tea, evidently enjoyed themselves.—J. W. B.

OLDHAM. Bartlam Place.—Oct. 27: Public circle conducted by Miss Wade, who gave clairvoyant delineations to a fair audience. Oct. 29: Public tea party. About 80 members and friends sat down to a good tea. A pleasant evening was spent. We were pleased to see Rochdale friends, who added to our entertainment by singing solos and duets. A vote of thanks to them and others for their kindly services by our chairman, Mr. W. H. Wheeler, and seconded by Mr. Savage. Sunday: Disappointed by Mrs. Ashton, owing to sickness. Mr. E. Buckley kindly gave very interesting discourses. Psychometry at each service.—A. E. L.

OLDHAM. Temple.—Mr. Victor Wyldes gave inspirational addresses upon "Will power, its use and abuse," "Spiritualism, Magnetism, and Astrology, and their connections," "The Spirit Spheres and their Gradations," and "Material and Spiritual Science Compared." We had a real intellectual treat. The audience seemed spellbound. Psychometric tests very good. Monday evening subject, "The influence of the stars," and some extraordinary experiments.

OPENSRAW. Granville Hall.—Mr. Boardman lectured in his usual able manner on "The use of Prayer" and "Heroism." The society is undoubtedly indebted to Mr. Boardman for its present existence. One or two more such workers would make our society a flourishing one. Speakers willing to come for expenses only, will oblige by corresponding with W. Pierce, 36, Neden Street, Openshaw.—W. R.

PENDLETON.—Afternoon: Mr. Verity on "How Spiritualists are treated by Christians." Evening: "Mr. Gladstone's sitting with a spirit medium; what he saw, what he heard, and what he got." After each address questions being asked, Mr. Verity answered in a very nice way. He is very witty, and seems to be at home when among the parsons. Our people were very much pleased with his interesting lectures.—J. M.

RAWTENSTALL.—Disappointed by Miss Gartside (who we fear must be seriously ill), we had to hastily appoint local speakers. Messrs. Cook and Palmer gave good addresses. Mrs. Gretton's guides gave a very pleasing discourse, and Messrs. Cook and Palmer again addressed the meeting.—T. G.

ROCHDALE. Regent Hall.—Miss Patefield's guides spoke to good audiences, in her usual eloquent style, on "Spiritual Gifts" and "Religion—Past, Present, and Future." Successful clairvoyance at each service. Chairman, Mr. L. Pickey.—F. B.

ROYTON. Chapel Street.—Wednesday, 26: Usual public circle. Mr. Birch's guides discoursed on "Walking heavenward"—a very elaborate address. Those who had not the privilege of hearing it missed a treat. 29th: A public tea party. Our efforts were attended with success. Sunday, 30: A very good day with Mr. J. W. Sutcliffe; his guides dealt with "Is Spiritualism Essential?" and "Our Immortal Homes: How and when are they made?" Both subjects were very instructive and much appreciated. Very good clairvoyance by Mr. Birch, and very good psychometry by Mr. Sutcliffe.—D. G.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday: Usual meeting. 30: Mr. Gardener gave an excellent lecture on "Shakespeare and the Bible," much appreciated. A very successful after-meeting.—J. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Oct. 19: Several local mediums gave good clairvoyance. 23rd: Mr. W. H. Robinson gave a stirring and scientific address on "Haunted Houses and Ghostly Visitations," much enjoyed by a fair audience. 26: Mrs. Young's

guides gave clairvoyant delineations, mostly to strangers; all declared thoroughly recognised. Sunday: Mr. J. S. Grey's guides dealt with the subject, from the audience, "Over the Border, or the Borderland," clearly showing that we take up the life we lay down in the physical. Mrs. Young's guides gave successful descriptions, nearly all recognised.

SOWERBY BRIDGE.—Miss Cotterill paid her first visit and was well received. Her vivid pictures of slum misery, wretchedness, and squalor were pitiful, and made one wonder how she had gone through such fearful scenes. It awoke sympathy for our less fortunate brothers and sisters. The evening was devoted to her experience as a medium in "Why I became a Spiritualist." She has had some wonderful and rare experiences, showing most powerfully how we are influenced in our daily life by beings who love and care for us.

STOCKPORT.—Anniversary and Harvest Festival. Beautiful as the display was last year, it has been improved on. Rows of tables were arranged from the floor of the platform and the orchestra at the back, and covered with a choice selection of fruit, garden produce, palms, ferns, and shrubs; other parts of the hall decorated with corn, Lyceum banners, and evergreens. Mr. R. A. Brown gave suitable Spiritual discourses in good style. The attendance was good, and the anniversary finds us in a better all-round position. The Lyceum sang, under the direction of Mr. G. Halsall, accompanied by Mr. Frost. Miss Cox sang a solo; Miss Longson, Master Boulton, and Miss Cox a semi-chorus, full chorus by the Lyceum, in the "Anniversary Greeting." Mr. J. Ainsworth, as secretary for the district committee, did good service, and was well backed up by a large staff of workers.—T. E.

WAKEFIELD.—October 23: We had the pleasure of hearing Mr. Brook discourse on "Reason" and "The wisdom and glory of our Father God." Clairvoyance was given, which appeared satisfactory. 30: We had the pleasure of Mr. Metcalfe's first visit. Discourse on "The Bible not the work of God." Shall be pleased to hear him again.

WIBSEY. Hardy Street.—A good day with Mrs. Mason and Mr. Hunt. Subject in the evening, "Blessed are the peace-makers." Nov. 6: Mr. Worsman and Miss Wright, at 2-30 and 6. Morning circle, at 11. Wednesday, 7-45, Mrs. Mason. Nov. 5: Tea at 4-30, and entertainment, 6d. Mr. Lund will give phrenological delineations.—P. B.

RECEIVED LATE.—Keighley Lyceum, East Parade: We have many times been disappointed by speakers, and they have not written to tell us that they were not coming. Not so with our friend Mr. Hopwood; we expected him last Sunday, but finding that he could not possibly attend the services, he kindly came to tell us, not knowing in time to write. We thank him heartily for the trouble and expense he took on our behalf. He found us an able substitute in Mr. Hargreaves. May this be an example to other speakers. They would either write or send a substitute, I am sure, if they knew the trouble and anxiety they cause secretaries.—Leeds, Psychological Hall: Our old friend, Mr. Johnson, gave a short, stirring, and pithy address, showing the necessity there is for practical Spiritualism. He also took four subjects from a packed, sympathetic, and appreciative audience, viz., "What is the difference between Spiritism and Spiritualism?" "Can spirits travel, and, if so, how?" "Is the stage detrimental to human progress?" and "The evolution of man from the animal to the divine." A hearty welcome on a return visit. Splendid circle, Monday afternoon, followed by a good meeting. Mrs. Russell was most successful in her diagnosing of diseases, giving also prescriptions for remedies free. Mr. Parker, Sunday next.—Sowerby Bridge Lyceum: More interest manifest than usual, and we are glad for parents to visit the Lyceum and ascertain what instructions are given to the children; their presence helps the leaders considerably. Afternoon, attendance over 60. Miss Cotterill addressed Liberty Group on her work in the slums. A thrilling narrative. The speaker so vividly pictured the sin and misery of some of our fellow creatures, that it made the hearts of her listeners burn with indignation that such conditions were allowed to exist in our much vaunted Christian England. Miss Cotterill's visit will long be remembered, and she has our best wishes.—Walsall: The guides of Mrs. Groom gave a splendid address on "Man's revelation to man, and God's revelation to man." Thoroughly appreciated, and nice harmony prevailed.—Leeds, Progressive Hall: Mrs. Farnsworth's guides gave great satisfaction to good and intelligent audiences. Good clairvoyance, and also on Monday.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Greenhalgh. Recitation by Master A. Chamberlain. The Liberty group discussed "Why do mediums apparently contradict one another?" Many ideas were given. What are called contradictions are only want of knowledge, one not having realised what the other has proved true, both give their ideas so far as their knowledge goes. Attendance moderate. Saturday, Nov. 19, Tea at 5 p.m., and entertainment. Tickets 9d. and 6d.

BATLEY CARR.—Morning: Chain recitations, bearing on the progress of life, unity, and eternity of labour; the religion of use, and the Word of God. Musical reading on angel guidance. The recitations were led by various members at the request of the conductor, Miss Firth. This plan fixes the attention on the recitations and develops self-reliance as public readers. Solo, "Let it pass." Calisthenics and marching. Lessons on phrenology, and out of "Spiritualism for the Young."

CARDIFF.—Oct. 23: Attendance moderate. Harmony excellent. Miss F. Dunn's guide spoke on "The Origin of Lyceums," and said spirit friends would be pleased to hold communication with them much oftener. Oct. 30: Attendance good. Splendid harmony. Marching and calisthenics well rendered. Recitations by Masters Saddler, Batten, and Johnson, and a solo by Miss Phillips.—E. J. Cule, sec.

GATESHEAD. 1, Team Valley Terrace, off Askew Road West.—Session gone through in good order. Present: 50 scholars, 5 officers, and 4 visitors; total 59. Recitations from several scholars. We had the pleasure of the assistance of Mr. and Miss Seed, both of the Newcastle Lyceum. Miss Seed kindly consented to be musical director and Mr. Seed gave us a lesson about the marching and calisthenics, which gave great pleasure. Three prizes were distributed by Mr. Seed to scholars who had been regular, punctual, &c., kindly given by Mr. Thos. Morris, leader of the Liberty group. Vote of thanks awarded to Mr. Seed and friends. Invocation by conductor. A joyous afternoon. Thos. J. Middleton, sec., 6, Osborne Place, Bensham Road.

HUDDERSFIELD. Brook Street.—Good attendance. Mr. Briggs, conductor, made a few remarks. Recitations by Alice Armitage and Cissy Walker. A little carelessness with the marching and calisthenics, however, Mr. J. J. Morse coming a little late, we went over them again very satisfactorily. Mr. Morse with one of his interesting little talks concluded a pleasant session.—G. H. B.

LIVERPOOL.—Attendance: Children 61, officers 10, visitors 6. Songs and readings. Short address by the conductor on "Pride." Group lessons by the leaders. Recitations by Fred Rosbottom, Reggie Stretton, and Ethel Chiswell. Piano solo by Edith Hird. Chain march led by Mr. Davies.—E. J. D.

MANCHESTER. Collyhurst Road.—Attendance again good. Mr. Horrocks led calisthenics. Recitations by Lilly Crutchley, Bertie and Polly Whitehead, and Richard Haggitt. Groups: Mr. Horrocks instructed elder boys on phrenology. Discussion class: Subject, "Hereditary Influence of Drink," which brought out some bright thoughts. Mr. Crutchley presided. We beg to report the passing on of the infant son, Samuel, of one of our members, Mr. Fletcher. The remains were interred in Philips Park Cemetery, Bradford, the service being conducted by Miss Gartside, of Rochdale.

NOTTINGHAM. Morley Hall.—Mr. Smedley present as a deputation from the Lyceum Union. Mr. Timson, who was speaking for our friends at the Masonic Hall, spoke to the children in a way that pleased them. A very enjoyable session, and the juniors were dismissed early. A conversation on the conducting of the Lyceum then followed. It was decided to ask Mr. Kitson "to come over to Nottingham and help us" with his advice and experience. We shall be glad to see him. It was also decided to appeal to the Union to have a separate index printed and published to stick in the manuals already printed, an idea we are surprised not to have seen carried out before. The interchange of thought will doubtless be of benefit.—J. W. B.

ROCHDALE. Regent Hall.—Morning: Good attendance. Marching and calisthenics as usual. Conductor, Miss E. K. Moores. Mr. J. W. Sutcliffe read the first of the second series of lectures on "Electrical Psychology," by Dr. Dods, to the Sea group. Interesting discussion. Mr. Nurse presided.—F. B.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR NOVEMBER, 1892.

BACUP.—13, Mrs. Horrocks; 20, Mrs. Best; 27, Public Circle. Public circles on Tuesdays and Saturdays at 8 p.m.

BRADFORD. Norton Gate.—13, Mr. Collins; 20, Mrs. Stretton; 27, Mr. Fleming. Saturday, Nov. 12: Concert, consisting of songs, recitations, stump speeches, etc. Admission, 2d. All are welcome.—E. H.

BRADFORD. St. James's.—13, Mrs. Mercer; 20, Mr. Hartley and Mr. Hilton; 27, Mrs. Shulver.

BRIGHOUSE.—13, Mrs. J. M. Smith; 20, Mrs. Berry; 27, Mrs. Bailey.

BURNLEY. Guy Street.—13, Mr. John Moorey; 20, Mr. John Long; 27, Miss Cotterill; Saturday, Nov. 5, Potato pie supper at 6.

HUDDERSFIELD. 3a, Station Street.—13, Mrs. Crossley; 20, Mr. Rowling; 27, Open.

LEEDS. Psychological Hall.—13, Mr. Schutt; 20, Mr. Hepworth; 27, Mrs. Wade. Nov. 21: Mr. Hepworth and the White Star Minstrel Troupe will give an entertainment, for the benefit of the sewing class.—T. C.

LIVERPOOL. Daulby Hall.—13, Mr. Wallis; 20 and 21, Mr. Morse; 27, Mr. Tetlow.

MORLEY.—13, Mr. Walker; 20, Mr. Parker; 27, Mrs. Webster.

NELSON. Albert Hall.—13, Madam Elvira; 20, Mrs. Heyes; 27, Mrs. Griffin.

ROYTON.—13, Mrs. Hoyle; 20, Mrs. J. A. Stansfield; 27, Mr. John Kay.

SLAITHWAITE.—13, Mrs. Craven; 20, Mr. Johnson; 27, Open.

SOUTH SHIELDS. Stevenson Street.—13, Mr. J. S. Grey; 20, Mr. W. Davison, of Gateshead; 27, Mr. W. Murray.

WHITWORTH.—13, Mr. Plant; 20, Mr. J. W. Sutcliffe; 27, Circles.

YEADON. Town Side.—13, Mr. and Mrs. Galley; 20, Mr. Widdop and Mrs. Kendall; 27, Mr. Boocock. Monday, November 14, at 7 prompt, Mrs. Wade, clairvoyance and phrenology. Phrenological class every Thursday at 7-30.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BATLEY CARR. Town Street.—The officers and members of the Lyceum will provide a public tea, with ham, at 5 p.m., and an entertainment, on Saturday, Nov. 5. Tickets 9d., 6d., and 4d. Entertainment of songs, solos, dialogues, readings, and recitations.—A. K.

BIRMINGHAM. Camden Street Board School.—Nov. 20, Mr. E. W. Wallis. Particulars next week.

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

BOLTON. Bradford Street.—Saturday, Nov. 12, a miscellaneous entertainment, by the Lyceum Dramatic Society, in aid of the funds, at 7-30. Admission by programme, 3d.

CARDIFF. Town Hall.—Nov. 13 and 14, Mr. J. J. Morse.

DARWEN.—A Grand Tea Party and Entertainment, Saturday, Nov. 5, in aid of new organ fund. A meat tea will be provided. Tickets 1s.; children 6d. All welcome.

HECKMONDWIKE. Blanket Hall Street.—A great spiritual mission, to be conducted by Mr. G. A. Wright, commencing Nov. 6: subjects, 2-30, "Revelations of an after life." 6 p.m., Six Questions from the Audience. Monday, "Psychometry," with experiments. Tuesday, "Sweethearts, and how to choose them." Thursday, Members and a few friends. Saturday, Public circle. Psychometry, clairvoyance, and delineations of character to follow each service. Collections.

KEIGHLEY. Eastwood Spiritual Temple (late Wesleyan Chapel).—Opening Services by Mr. T. Bentley, Saturday, Nov. 5, at 3 p.m. The following ladies and gentlemen have kindly consented to be present, and they will give addresses during the evening: Mrs. Wallis, Mr. Joseph Armitage, Mr. Pawson, Mr. Rowling, and other friends. A substantial meat tea will be provided. Tickets: Adults, 1s.; children, 6d. Grand public meeting at 7 p.m., president, Mr. J. Armitage, chairman of the Soothill School Board. Musical selections by Mr. F. Dunderdale, Mr. Lupton Gill, and Miss Bell. Mr. E. Murton, accompanist. Nov. 6, Mrs. M. H. Wallis will deliver addresses, at 2-30, subject, "Our

Message to the World;" at 6, "Religious Spiritualism." Chairman, Mr. Herbert Horner. Hymn sheets will be provided. Monday, Nov. 7, Mrs. Wallis will lecture on "Socialism from a Spiritual Standpoint," at 7-30 p.m. Collections towards the cleaning, decorating, and furnishing. A hearty welcome to all.

LONDON. Marylebone. 86, High Street.—14: A concert for organ fund; talented artists; tickets, 1s. and 6d. 13, Mrs. Green or Mr. H. Hunt; 20, Mr. T. Everitt, "Spirit-form Manifestations"; 27, Mrs. Arther, "Has the Age of Miracles Passed?"—C. H.

LONDON. Mission Hall, Thornhill Bridge Place, near the Canal, Caledonian Road, King's Cross.—Monday, Nov. 7: A debate on Spiritualism will be opened by Mr. Rodger. Chair taken at 8-30 p.m. by G. J. Chatterton, Esq., L.C.C. Admission free. The support of friends invited.

LONDON. Peckham.—Thursday, Nov. 10: Rev. John Page Hopps will deliver an address in connection with "Our Father's Church," at Winchester Hall, 33, High St., at 8; subject, "The Religion of Common Life, without superstition, priest, or fear." Mr. Hopps will give poetical readings from Lizzie Doten, Felix Adler, &c., &c.

LONDON. Spiritualist Federation Hall, 359, Edgware Road, W.—Sunday, Nov. 6, at 7 p.m., Mr. Read will give an account of Recent Spiritual Phenomena. We invite members and all those in sympathy with us to attend this meeting, to hear what has already been obtained at the séances held by the Federation. Nov. 13, Mr. Emms will lecture on "Esoteric Theosophy, Weighed and found Wanting." Nov. 20, a tea and public meeting of the outdoor workers. This being the close of the season's work in the parks, we shall meet together to compare results. We hope to see a grand re-union and to pass a happy evening. Sunday, Nov. 27, the Rev. R. Young will lecture on "Agnosticism." All who wish to join for the tea, the séances, or those requiring tickets, please address me at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. 311, Camberwell New Road, S.E.—Tuesday, Nov. 7, at 8-30, a soirée for members and friends. Tickets 6d.—W. G. Coote, hon. sec.

LEEDS. Psychological Hall.—Monday, Nov. 14: Mrs. Beanland at 8 p.m. Clairvoyance or Psychometry. Our audiences are very much improving in numbers, and the spirit of interest, enthusiasm, and enquiry is growing. This is what we required. Friends, your support is appreciated.—J. W. Hanson.

MANCHESTER. Collyhurst Road.—Saturday, Nov. 5: Tea party at 5-30, and entertainment. Members, 6d.; friends, 9d.; children, 4d.

MANCHESTER. Palmerston Street, Moss Side.—Monday, Nov. 7, Mr. W. H. Rooke, descriptive lecture on "Phrenology." Heads examined. &c. Reserved seats 6d., back seats 3d. Friends, come and help.

MRS. HATTON AND FAMILY, who sailed for Bombay, India, on the 10th of September, arrived all well on Oct. 6, at 8-30 a.m.—H. Hatton, late sec., of Bolton Knowsley Street Spiritual Society.

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

NEWCASTLE-ON-TYNE.—Nov. 6 and 7: Mr. Victor Wyldes, Sunday, at 10-45 and 6-30; and Monday, at 7-30. Short addresses and psychometrical delineations.

NOTTINGHAM. Masonic Hall.—Nov. 6: Mr. J. J. Morse at 11 and 6-30; Nov. 7: In Mechanics' Institute (small hall), at 8, "Money, Mind, and Muscle, or the New Gospel of Labour."

NOTTINGHAM. Mesmeric and Psychological Society.—Under the above title, the "Mesmeric Society" will resume monthly meetings, Sunday mornings at 10-30, on November 6th, in a front room of top floor, Morley Hall, Mansfield Road entrance, and will be continued the first Sunday in each month. Members are requested to attend, and a cordial invitation is given to those interested in mesmerism, hypnotism, and kindred subjects. To Spiritualists especially the opportunity should be welcome. We have a good library on the science, and the meetings will be made as interesting and instructive as possible.—Mr. J. J. Ashworth, president.

OLDHAM. Temple.—Nov. 5, a sandwich tea party. Tickets, 1s. each. Provisions or donations of cash are welcome.

OSSETT.—A meeting will be held at Mr. Charles Halgarth's at the Temperance Commercial Inn, at 7-30, Thursday, Nov. 10, to consider the advisability of opening a meeting place at Ossett.

PENDLETON.—Nov. 6, Mr. E. W. Wallis. 2-30: "Spirit Life Explained." 6-30: Questions from the audience.

RAWENSTALL.—Mediums and others please note all correspondence must be addressed to Thomas Gretton, cor. sec., 51, Waterside Terrace.

WALSALL. Central Hall.—Nov. 6, at 11 and 6-30, Professor T. Timson, M.L.P.A. Also Monday, Nov. 7, a public tea and entertainment at 5 p.m. Professor T. Timson will give a lecture on "Phrenology and Character," followed by examinations of hands, heads, and photos from the audience. Interspersed with songs and violin solos, by Masters Aldridge, Selby, and others. Tickets, for tea and entertainment, 9d., entertainment only, 3d. Friends, assist in making it a grand success.

WANTED by respectable widow, OFFICE CLEANING; references.—Mrs. Dean, 5, Peter Street, Hightown, Manchester. [Adv't.]

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

PASSING EVENTS AND COMMENTS.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

SCARBOROUGH.—Are there any Spiritualists in Scarborough? We should be pleased to receive names and addresses.

"YOUR LAST MISSIONARY NUMBER is an excellent and valuable one, but when *all have been good* it is invidious to draw comparisons, and my earnest hope and trust is that you may still 'from strength to strength go on.'"

AT KEIGHLEY THE LANTERN LECTURER tried, some few years ago, to stamp out Spiritualism. How far he succeeded may be gathered from the fact that the Spiritualists have taken a Wesleyan chapel, which is to be opened on Saturday, Nov. 5. We trust our friends will have a big success. Brighouse friends have started a new hall, and had crowded meetings last Sunday with Mr. Tetlow.

BURNLEY.—Hammerton Street friends are holding a sale of work this week end, but we have received no particulars.

CIRCLE HOLDING and the development of mediums is putting new life into the cause. A word to the wise is enough.

REV. C. WARE, Newton St. Cyres, Exeter, wishes to gratefully acknowledge the kindness of friends in Mr. Wallis's circle, who, at their meeting on Oct. 28th, made a collection on his behalf, amounting to 7s. 6d.

ARE THERE ANY SPIRITUALISTS in Jersey? A correspondent, recently returned from Australia, has gone to reside in the island, and would like to meet with Spiritualists. Address W. de G., c/o Editor *The Two Worlds*, 73A, Corporation Street, Manchester.

MRS. GREEN'S visit to London (Marylebone), has, we are pleased to learn, been very successful. Mrs. J. M. Smith, too, has been causing a revival on the Surrey side of the Thames. Spiritualism cannot prosper without mediums. We wish there were ten thousand in the land.

THE TEMPER of the meeting at the debate at Normanton may be judged by the fact that it terminated with the singing "of a couple of comic songs, accompanied with indescribable caperings on the platform" by a Mr. Clegg, encouraged thereto by Mr. Grange, Mr. Schutt's opponent.

ROCHDALE. Water Street.—A tea party and entertainment on Saturday was one of the most successful gatherings ever held in connection with the place. There was a very large attendance, and after tea a pleasant evening was spent in singing, dancing, etc. Mr. Turner presided. [Not killed yet, Mr. Ashworth.]

TEN THOUSAND PEOPLE, says the *Daily News*, assembled on a hill at Salces, a small town in the Pyrenées-Orientales, expecting that the Virgin Mary would appear and work a miracle. A girl of ten declared the Virgin had appeared to her, and promised to perform a miracle on Oct. 5, but nothing came of it then or on the Thursday following.

PLUMSTEAD.—Mrs. Moore's, 63, Vicarage Road. A séance was held with Mrs. J. M. Smith, of Leeds, who gave a grand address upon the mistake made by so-called Christians in worshipping Christ or the Virgin Mary, and in nine-tenths of their prayers neglecting the Omnipotent or Great Spirit. Clairvoyance, the best we have heard, only one description not recognised out of ten. One sitter asked the nature of a control, and how could one be controlled? The answer came that "control" was nothing less than spirit mesmerism. If one wished to be controlled, he must learn to control himself, after which, if controlled by a control, he must then learn to control the control.—F. J. M.

"**FANTASIAS**" is the title of a small volume of some 200 pages, containing a number of articles from the pen of Mr. Robt. Blatchford (Nunquam). The subjects are varied, and the treatment ranges from grave to gay, from the light and amusing touch of the humorist to the sarcastic thrust of the cynic, or the stern denunciation of the indignant soul, stung to the quick because of injustice and wrong. The articles on Poetry, Moonshine, Chetham's, Cradley, Bogey-land (the coalpit) are among the best. The two last named reveal a state of things in this Christian land which should silence all boasts about Britain's greatness, and the last of all, "The Song of the Shirt," can scarcely be read without the blush of shame mantling the cheek, and the tears of pity and horror falling from the eye. How terribly helpless one feels in the face of such facts. The poem deserves to rank with Hood's famous verses bearing the same title. This little book ought to be sold by the million. In our opinion it is the best selection of Nunquam's papers yet published. We will supply it post free for 1s. 2d.

GLASS HOUSES.—Preachers should not throw stones and call Spiritualists immoral, else they lay themselves open to retort that the misconduct of parsons proves Christianity immoral. "Mr. A. P. Clarkson, of Wimbledon, writes to the *Pall Mall Gazette*: The following summary might be edifying to your readers concerning the ministers of the Established Church. From October, 1891, to October 10, 1892, I have kept a record of convictions, etc. They are as follows: Breach of promise, 14; cruelty to animals, 11; bankrupts, 254; elopements, 17; suicides, 12; drunkenness, 121; assaults, 109; various other charges, 84. I think some one should ask for an official return in Parliament. The above are collected from the daily papers." Add Non-conformist delinquents to the above, and the list is indeed a black one. Mediums will compare favourably with ministers.

A PEN AND INK PORTRAIT.—"He is an orator of the 'Smash and pulverise' order, and does not believe in showing tender mercy for what he deems the fatuous beliefs of the dupes of designing men who make a good living out of their folly. An opponent of the downright 'swash-buckler' order, Mr. Ashcroft held up to contempt and ridicule such well-known leaders of the Spiritualists as Burns, Wallis, and Britten, although he said more than once that he had come to attack Spiritualism, not Spiritualists. The explanation of this seeming contradiction probably is that Mr. Ashcroft does not count the leaders among the genuine Spiritualists. In his treatment of their beliefs he was equally unmerciful. No atheistic lecturer dealing with Christianity could have proved himself a greater scoffer, a more unsympathetic foe. His performance was hardly worth the name of a lecture; it was rather a long, inconsequential talk with plenty of buffoonery introduced. As such it amused the audience if it did not convince them."—*Rochdale Star*, Oct. 14, 1892.

LYCEUM AND SOCIETY.—Mr. Bleasdale, late secretary of Lancaster Lyceum, writes: "In your last issue there appears a letter signed by 'H. W.' reflecting on myself and Mr. Jones, the late conductor. We started our Lyceum four and a half years ago, and, although not legally connected with the Society, we always worked harmoniously with it. Our chief drawback has been in getting members of the Society to help us. Appeals, both public and private, were made, but without avail. Judge then of our surprise when, at a members' meeting to consider the Society's position, it was endeavoured to be proven that the Lyceum was the chief cause of the Society's decay, and unkind inferences were thrown at its managers implying that they had studied the Lyceum interests more than the Society's. But they were jealous of us, for we had worked the Lyceum most successfully, as many visitors can testify, and they ostensibly wanted us to devote more time and energy to the Society. How we could do this I cannot see, for, although I have to say it, no one has done more for the Society than we have. At a Lyceum committee meeting it was decided that we take steps to close the Lyceum as conducted by us. This was conveyed to a subsequent members' meeting, and we offered to support a motion that the Society

should take over the Lyceum, but they decided they had nothing to do with it, and adjourned their meeting for a fortnight that we might carry out our resolution. This we did, and hence the advertisement of our cantata properties for sale. The suggestion of that advertisement came from your correspondent, and was strongly supported by the present Lyceum conductor, who was a leader in the late Lyceum. 'H. W.' should be more consistent. We are charged with taking away the property of the Society, and yet 'H. W.' says that the Lyceum was not connected with the Society. Never having been connected with the late Lyceum, I consider your correspondent not a person to judge or draw a comparison between the two systems of working. 'H. W.' says we have left the Society. Another mistake. We have not, and it is not our intention. We are content to wait until a Spiritualism shall present itself whose motto shall be 'Truth and Freedom.'—[We regret that people who should be co-workers should differ; probably a "give and take" spirit would settle matters, but we cannot devote any more space to these affairs.]

THE DEBATE at Manchester, on Tuesday, was opened by Mr. J. J. Morse, who gave some interesting "Thoughts on Theosophy." His speech elicited rather warm replies from three Theosophists, and other speakers took up the Spiritualist side. The reply by Mr. Morse was pointed and somewhat amusing. Next Tuesday Mr. Wheeler is expected to open the debate at the Duke of Albany Coffee House, Oldham Street, at 8 p.m. prompt.

TO CORRESPONDENTS.—S. Long. Your questions can all be answered in a reply to the last one. We are not aware that public mediums become "fortune tellers." It does not follow that because mediums give clairvoyant descriptions of spirits, prophetic predictions, or even psychometric delineations of the past, present, and future, that they can be justly called "fortune tellers." We understand that term as one of reproach levelled against people who pretend to tell fortunes solely for purposes of gain. If such persons do exist in our ranks, the sooner their ignorance and cupidity and want of mediumship and principle are made known the better for all concerned, but be sure you are right. The dignity of the platform rests with those who occupy it, and those who put them there. If, therefore, committees used due discretion as to whom they engaged for rostrum work the matter would soon be settled. If character and capability were the tests employed, if fitness and worthiness were more considered than they are, the whole matter would speedily be settled.—Henry Livesay. Many thanks for your kindly and encouraging words. We remember the time you refer to distinctly; those were indeed "trying times."—A. F. Tindall. Probably next week.—R. Phillips. Many thanks; shall appear.

SPIRITUALISTIC REUNION.—Despite the attraction of Theosophy, the Pope and the Devil, Spiritualism, pure and simple, continues to hold its own. The fact was attested by the really representative assembly which gathered together in the banqueting-room, St. James's Hall, on Wednesday night, October 26, to do honour to the memory of the Rev. Stainton Moses, late president of the London Spiritualist Alliance, and to listen to a sort of funeral oration from Mr. E. Dawson Rogers, on whom, as on a sort of Elisha, the mantle of the departed prophet has fallen. Mr. Stainton Moses was a scholar and a gentleman. He occupied a distinguished position at one of the chief educational establishments in London; and whatever you might think of his transcendental theories, you were quite sure of this, at all events, that he was transparently honest. He died a short time ago, having for several years edited *Light*, the Spiritualist organ, up to the time of his decease. Some of the more despondent Spiritualists thought it would be impossible to find a successor for Mr. Stainton Moses; but Mr. Rogers, the president *pro tem.*, was the advocate of a "robuster faith" last night. "Shall we," he asked, "yield ourselves to a hopeless despair and lose our boasted confidence in the sacredness and the sure progress of our cause? No, I say. A thousand times no. And I know that if he should now speak to us, he, too, would say 'No' with all the force which could come from his deep and abiding love for our cause. Some months ago when he was very ill and, for the moment, very much depressed, he proposed to withdraw from active work, and suggested that we should look out for another editor for *Light*. Not realising how seriously impaired his health had become, I ventured to plead with him for a reconsideration of his resolve, and placed before him a gloomy picture of the consequences to Spiritualism if his valuable services should be lost to us. I remember well his prompt and emphatic response—'If you say that I must continue, I will do so to the end; but do you really believe that the ultimate success of any good and important movement depends upon the life and co-operation of any one man? Because I don't.' Well, you know the sad story—humanly speaking, sad. He did continue to the end; and, anxious as we were that the day should be long deferred when his services should cease to us—if, indeed, they have really ceased—the end has come at last, and has brought with it the duty of an earnest resolve on our part, and of a firm faith, that the work shall, and will, go on to a successful issue, even without his sensible presence in our midst." There was something weird and suggestive about this passage. One rather expected to see a "manifestation," but nothing of the kind took place, and Mr. Rogers was succeeded by Mr. Alaric A. Watts, who, besides bearing a well-known poetical name himself, married the daughter of Mary and William Howitt. His subject was "Voices in the Air," and this set folks on the *qui vive*, but nothing came of it. The Rev. Page Hopps and "Saladin," the Agnostic, also said their say, and then the evening was devoted to music and conversation. One fact was made abundantly clear from last night's meeting, viz., that Spiritualism is not dead, but very much alive, just at present.—*The Morning Leader*, October 27, 1892.

IN MEMORIAM.

In affectionate memory of William Bowen, of Saltash, Devon; a loving husband and a kind friend to all who knew him. Living the life of a consistent Spiritualist, he won for himself many lasting friendships. He passed peacefully away from the mortal to the immortal life on Nov. 3, 1891, to reap there his own reward. "We shall meet again."

Passed to higher life, Agnes, the little daughter of Mr. and Mrs. Beresford. Her body was interred in Greenacres Cemetery, Oldham, on Saturday, Oct. 15. Service conducted by Mr. W. H. Wheeler, whose address was listened to by a goodly number of members and friends.—A. E. Linley, rep. sec., Bartlam Place society.

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