

# The Two Worlds.

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## SPIRITUALISM NO NEW FACT.

VALUABLE TESTIMONY FROM EMINENT PEOPLE.

BY JAS. ROBERTSON.

"THERE are more things in heaven and earth, Horatio, than are dreamt of in your philosophy" is a very hackneyed quotation, but one which shows how far removed from the time in which he lived was the master spirit who gave it utterance. The great mystery of nature with which we come in contact day by day becomes commonplace to the most of us, and we fail oftentimes to recognise how mysterious and marvellous it is. Familiarity, if it has not bred contempt, has at all events made us cease to think it is wonderful. As Carlyle so pointedly puts it, the miraculous by simple repetition ceases to be miraculous. Shakespeare, in that Titanic drama of "Hamlet," introduces a real ghost, who gives evidence of identity, but we must not put any stress on what is there told us, because—

"The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name."

Must we be content with this explanation? I think not, but rather believe that he who wrote so graphically, with such deep insight into all that touches human experiences, must have believed in the appearance amongst us of the so-called dead. No age or time has been free from the belief in such appearances, and he who was "not for an age, but for all time" could not leave out that which the most penetrating minds come continually in contact with. As Dr. Johnson says, "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion could become universal only by its truth, those that never heard of one another could not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it by their fears." Our own Gerald Massey, in his work on Shakespeare's sonnets, a book that has called forth the highest commendation from Shakesperian scholars, has set down the evidences which he finds for the belief that Shakespeare was indeed familiar with spiritual control and conscious of spirit people. Nothing, in fact, can unravel the great mystery of a Shakespeare, capable of setting down not the experiences of a single life, but of all our human nature. A man here and there does much in one or two spheres, but the writings of this man reveal almost the infinite. No world of thought but what lay open to him, and, if the prophetic and seeing soul has been illustrated in what are called religious prophets, they are manifested here also on a larger scale. Only the experiences of other souls "gone on," coming in touch with him, could have produced the miracle of such writings. Some books get out of date; we cease in one generation to pay attention to them, as other men have come and grappled more competently with their suggestions, but with Shakespeare never, the ages have not yet fully comprehended all that he

has given the world. Each age will discover new beauties, and see how excellent indeed was his spiritual vision. The spirit world has been shut out from the facts which we should accept, it has been hidden away, and only now and again brought out by some "wild poet," so-called, who saw and knew that this marvellous globe which we inhabit was not the all of man's being. Slowly but surely there is being built up a fabric where the facts of spirit return will find their place side by side with the other facts in God's universe. "The authentic Church catechism of the present century," says Carlyle, "has not fallen into my hands. When it does get published there will be rest on this question of questions, does death end all?" What are the laws of nature? Again, Carlyle says in "Sartor Resartus," "To me perhaps the rising of one from the dead were no violation of these Laws, but a confirmation: were some far deeper Law now first penetrated into, and by Spiritual Force, even as the rest have all been, brought to bear on us with its Material Force. To the wisest man, wide as is his vision, Nature remains of quite *infinite* depth, of quite infinite expansion, and all experience thereof limits itself to some few computed centuries and measured square miles. The course of nature's phases on this our little fraction of a planet, is partially known to us, but who knows what deeper courses these depend on, what infinitely larger cycle of causes our little epicycle revolves on." This is worthy of forming part of any Bible, is as sacred and as true as anything ever written, containing more perhaps than the writer knew the meaning of, for he, with all his intellectual depth and spiritual insight, failed to see anything of good or akin to truth in the spiritual revelation which has come so prominently before the gaze of men within the past half century.

Carlyle was not a Shakespeare, his vision, great as it was, was only partial not universal. The ploughman, Burns, in some rapt moment saw even deeper and felt keener. The curtains of yesterday drop down, the curtains of to-morrow roll up, the old skin is being shed, the new is forming itself beneath.

I said Carlyle wrote wiser than he knew, or what is the meaning of words like these? "The wise man stands ever encompassed and spiritually embraced by a crowd of witnesses and brothers, and there is a living literal *communion of saints*, wide as the world itself, and as the history of the world."

This age, which looks upon Spiritualism as a very vulgar bit of imposition, shuts its eyes to all the records of the past, which are all of a piece with what transpires to-day. A standard work, a classic almost, is the "Religio Medici" of Sir Thomas Browne, who is read because he is numbered with the wise men of earth, a man of noble sentiments, the peer of Milton as a writer of prose, who, born in 1605, died 1682, again and again in his writings acknowledges the reality and working of spirits. His father, it is said, used to open his breast when he was asleep and kiss it in his prayers over him, asking that the Holy Ghost would take possession there. Thoughts of God surrounded the man from childhood to old age. A century before Dr. Johnson, he is as clear as that great man as to his belief in spirits, but he was wider in his beliefs, more tolerant than the great lexicographer, for he said there were many canonised saints on earth, many who had their names in histories and martyrologies that would never be saints in heaven, that the wise heathen Socrates was greater than these.

For a Christian believer to say this two and a half centuries ago, was brave indeed, but our business is with Spiritualism, "I do think," he says, "that many mysteries

ascribed to our own inventions, have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard unto their fellow natures on earth," and therefore believes that many prodigies and prognostics are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature.

We do surely owe the discovery of many secrets to the discovery of good and bad angels. Therefore, for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato; there is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of a good and wholesome use in the course and actions of a man's life, and would serve as an hypothesis to solve many doubts, whereof common philosophy affordeth no solution. I might give very much more, but here is sufficient to make us certain that the man who wrote thus had experiences of some kind to give him warrant. Dr. Johnson, we know, investigated the Cock Lane ghost. Carlyle says, he longed all his life to see a ghost, that he went to church vaults and tapped on coffin-lids; but this is trifling—the man who had such strong beliefs as I have noted, had experience also, and was no foolish doctor, as Carlyle makes him out to be on this matter, but, one entitled to be heard on this subject—not only subjective was his experience, but real.

The Wesleys' experience last century has been chronicled hundreds of times, but never faced, even as Emerson in transcendental fashion talks of Swedenborg, but faces not the great fact which was at the bottom or behind his life, that he saw and knew the spirits of the so-called dead, that it was his spiritual vision that really made him great and gave him the power to unbosom great truths of nature. Great men in plenty have never told, as he did, all they knew of a spirit-world and its people, who have been but instruments to carry out the spirits' work.

In the realm of literature there has been all the time a multitude of testimony as to the reality of a spirit world; and now we come to the age of demonstration, when the scientific man can be met on his own ground, when a new force has been made plain which the earnest can examine and test with all their appliances at their leisure. A William Crookes, after twenty years' publication of occult facts, states he has nothing to withdraw. A Wallace, in a letter written to myself years after the publication of his "Miracles and Modern Spiritualism," says he is still full of love for the grand truths of Spiritualism. A Gerald Massey says the Coming Religion must accept the facts of Spiritualism. The evidences of spiritual existence have been put into a shape in which even the tests of the laboratory can be applied to them. Professor Crookes' researches in Spiritualism were made with the same care and with the same love of truth as his researches in other branches of science; the insight which made discoveries in heat and light producing the radiometer, was surely capable in every way. Wallace has said the facts have been as fully proved as any other facts in Nature—the same exact observation has been given. A Florence Marryat sets down spiritual experiences before which the miracles of the Hebrew fall, and yet the Scientific world, the Christian world, holds aloof, and will not listen to what is set down. People who cry out for the larger toleration disclose minds which are not free or impartial. In other realms of Nature they have searched humbly and patiently, but in spiritual realms they assert nothing can be found out. We admit that phenomena called spiritual, subject to law, cannot be produced under all circumstances, that conditions are necessary, but that those who will investigate the conditions honestly will find out what the Owens, the Howitts, the Halls have found out, that an objective spirit realm is revealed, in which real life continues, and mental and spiritual progress are possible to the ever-advancing spirit. The world needs just such knowledge as Spiritualism gives, and yet rejects its benefactor.

THE PROPOSED NEW NATIONAL HYMN BOOK.—The Federation Executive Committee have had a number of books and MSS. sent for their approval. It is a very big task and will require considerable time and care. Those friends who have favoured us with books, &c. will oblige by being patient; the committee has only commenced the work of gathering the materials together, the work of selection has yet to come.—E. W. WALLIS, sec. of hymn book committee.

## THE FORWARD MOVEMENT AT SUNDERLAND.

THE series of special services are progressing in a very satisfactory manner, all the members and officers being busy. Never in the history of the society has so much unanimity prevailed, whilst the earnest endeavour of every one to be faithful to the self-imposed task of working for Spiritualism for a solid month, is being fulfilled to the very utmost. The first meeting was the Sunday evening service on the 9th inst., when the Rev. C. Ware gave an address on "What knowledge is Spiritualism giving to the world?" to a large audience; the hall was nearly full, the speaker being listened to most attentively. Many strangers present. The music by the choir and orchestra was most enjoyable.

On Monday, at a public tea, nearly one hundred were present. A short meeting followed, at which addresses were given on the forward movement by Mr. Shepherd (president), Mr. J. W. Moorhouse, Mr. T. O. Todd, and Rev. C. Ware. The meeting was most enthusiastic, and if the same spirit prevails to the end the movement will be most successful. One speaker gave, as a suggested motto, the well known lines—

"Let those now work who never worked before,  
And those who *have* worked, now work all the more."

A most pleasing feature of the proceedings was the reading of letters from sympathetic friends. Mrs. Emma Hardinge Britten sent a letter fully characteristic of her great sympathy for the movement, and best wishes for the welfare of the cause in the town. Mr. Everitt, of London, expressed his pleasure in addressing cheering words to willing workers. Mr. J. Burns wrote approvingly of the attempt to place the cause so prominently before the public, and offered 1,000 *Mediums* for free distribution, whilst Mr. and Mrs. Wallis took the meeting by surprise in flashing a telegram of congratulation and approval. The friends enjoyed themselves to their heart's content with social intercourse.

Tuesday evening over fifty friends held a conference, and discussed "How best to meet the demands of enquirers into Spiritualism?" The secretary opened in a short but wide-reaching address, and advocated, amongst other things, the improved tone of Sunday meetings, better class addresses, good music, and thorough society organisation. The circulation of literature was commented upon as a most powerful factor, and as an illustration of the practical ideas given forth by the speaker the following will suffice. Supposing we have eighty members of society, and each purchase one or more of the Spiritual papers—say 100 copies in all each week. If the members would return the copies the following week, it would provide the committee with 5,000 papers a year for free distribution. The speaker also referred to matters on séances and the admission of investigators, the formation of educational classes, and also systematic visitation. Several members followed with other suggestions, and so pleasant and agreeable were the proceedings that it was with reluctance that the meeting was terminated.

At Friday's enquiry meeting a number of strangers were present, and some most interesting questions were answered by the members present. A satisfactory gathering, which no doubt will be productive of good results. More meetings of a similar and improved nature will be held.

## SEANCE RECORDS.

AUGUST 21, 1892: First séance for materialisation, Mr. Bullock, medium. Myself, Mrs. Francis, Mrs. George, and Mr. Johnston sitting in the séance room, having a little music, and confining our conversation to spiritual things.

At 9 p.m., Mr. and Mrs. Bullock, Miss Mayne and Mr. George arrived. I had not seen Mr. Bullock previously. He appears to be an extremely sensitive psychic, and I should think requires great sympathy and consideration. He selected Mr. Johnston to sit on the left, and Mrs. George on the right side of the cabinet, the rest between holding hands. Mr. Bullock went into the cabinet, *Mr. Johnston and Mrs. George having hold of the medium's hands*, which we could all see. We sang a hymn, and at the same time I saw a light, sparkling like a brilliant star, in front of the cabinet; also soft rappings were heard. The light was shaded, but we could see very well even the expression of each other's faces.

While singing again we saw some more beautiful lights. I had never seen anything so brilliant before. The medium was now "controlled," and spoke in a very feeble voice. The purport of his speech was that he and the other spirits would do their best to give us some manifestations.

There were more rappings. We sang again, and in a minute or so a hand appeared between the curtains, above the medium's head. It disappeared, and after a short time I saw a hand glide from between the curtain and side of the cabinet, and touch Mr. Johnston's hand, remaining in view of all the company before it withdrew. Mr. Johnston felt it to be so natural that he looked over to Mrs. George to see if *she still* held the medium's hand—he was holding the other. There was some more rustling in the cabinet, and again I saw a hand between the curtains, and something light inside the cabinet. There were more raps, and the control spoke again, saying he was the uncle of the medium. He had not controlled him for some time, but if the circle continued to meet regularly, he hoped to be able to give us manifestations. The medium's friends would be materialised first, as they being more in sympathy would give greater power, and be able to assist in materialising friends of the sitters. They were as anxious to give us some evidence of their existence as we were to obtain it. He wished us all "Good-night, and thank you." The medium soon regained his normal condition, and requested us to sing, in order to disconnect the influence.

To me this was a new idea. I enquired of the medium if he thought we re-absorbed the influence we had given out? He said he always felt better if he sat half-an-hour with the sitters after the séance was over. He had sometimes, when leaving directly, felt ill for a day or two.

During this sitting I did not feel at all unnerved at what I, with the rest of the company, had witnessed, but was very calm and cool in comparison to my first recognition of an intelligence through the table, which at that time produced such a feeling of awe.

My faith had been orthodox, and my organ of veneration rather active during life, so that I hesitated in embracing a new doctrine. But I felt—can I, dare I put aside these facts which I am now daily receiving, and cling to the old faith, which had, after all, never given me satisfaction? I felt unsettled, and had many arguments with myself. But that God-given power and reason commanded the position. I lost all my fears, and commenced the study of this new science. As I proceeded all the old religious teachings and dogmas fell away like worn-out garments. I first searched through the Bible, and found nothing to clash with my religious feelings, but a new spiritual light, and was surprised that, through the mystification of the parsons, I had been kept in darkness. Now that I felt free to think I could see the sparkling gems of truth, which, amid all the shrouding and falsehood, are visible to those who seek.

I worked now with a new light shining into the mind, and felt brighter than I had ever done under the old teaching. Being well acquainted with physiology and anatomy, I made it my study for nearly three years, and have obtained a fair knowledge of phrenology, psychology, phreno-mesmerism, curative mesmerism—and other varieties—therapeutic-sarcognomy, also Reichenbach, Dynamics of Electricity, Chemistry, &c. After making my mind acquainted with all these different sciences, and seeing how they blend and are related to each other, I think it quite possible and feasible that, according to the law of polarisation—the medium being the centre—the plasmic atoms which form the molecules and basis of physical life, could be drawn in their fluidic or gaseous state from the sitters, and being directed by sympathetic vibration, the particles would aggregate and combine, forming a tangible element ready for spirit manipulation.

Of course, this is only my theory, but it convinces me how necessary it is, if we wish for satisfactory results, to give the elements for their production. I think opposing thoughts would be sufficient to disperse the combining influence or particles. We know that a spark and a barrel of gunpowder would lay a town in ruins, but we don't know how little may disperse the imponderable forces used by the spirits. What a soothing and combined element of sympathy should exist, then, among the sitters for spirit or psychical manifestations.

Now, how will the sceptic or obstinate ignorance account for the hands produced which I and others saw? They are ready to say, "fraud," or "imagination," but that is no answer. Any one with very small reasoning powers could say that "fraud it is not." A dozen persons, with a good share of common sense, with the organs of comparison and causality large, are not so likely to be imposed upon as those who cry fraud only because they haven't sufficient reason to give an

opinion. Then the gentle ones who say "imagination." Well, I imagine I saw the hands. I imagine I'm writing; they imagine they are reading what I have written; so according to their idea every phase of life would be imagination. They, therefore, are more ethereal in their conceptions than Spiritualists, and less tangible. I and the others present are quite convinced of the reality of the manifestations produced that evening.

[The above account of phenomena was sent us by Dr. E——, of Hackney, London, and we believe is thoroughly reliable. We are not at liberty to print the full name and address for professional reasons.]

#### INSPIRATION—BIBLICAL AND MODERN—ITS NATURE AND EXTENT.

INSPIRATION may be defined as a quickening power, an exciting influence, a winding up and setting in motion after the manner of a watch, an infusion of thoughts and ideas whose origin is not in the mind of the speaker or writer. It is an admitted fact that disembodied spirits are able to infuse such thoughts into human minds of a corresponding organism to their own, therefore it is difficult to ascertain the full weight and significance of inspiration, because the lives of many people must be considerably affected by such suggestions. It introduces us to the subject "Are mortals responsible for all their actions?" and so on. People uninitiated in spiritual science wonder how and when such thoughts assail them.

Those who regard the Bible from a Spiritualistic standpoint can readily see how inspiration shows itself in all the phenomena occurring there. The few instances we choose are merely to show that men and women recognised a power above and outside of themselves, impelling them to do the things accredited to them, for instance—Abraham following the command to offer up his son; various miracles attributed to Moses, also to Joshua; Samson's (unbelievable) feats of strength when under the influence of the Spirit of the Lord; poor Jonah's self-inflicted troubles through not obeying the voice. Men were inspired to speak, and under this class come the prophets who wore a duly recognised class of men whose words were relied upon as truth, for were they not the words of God to the people? As a proof of this, the writings of the higher prophets are with us to-day, although the old value attached to their books has depreciated with a host of people. Joseph's interpretations of dreams, also Daniel's wonderful powers in the same way, songs of Moses and Miriam, psalms of David and others, Ecclesiastes, Ezekiel's strange mediumistic experiences. In the New Testament writings we find the thoughts of men were less crude, and their inspiration tends to elevate instead of pandering to passion and lust, as in the old books, showing an improvement in the people. Here the life of the Nazarene is referred to as being one of constant inspiration—in fact, the life of a medium, misunderstood. It was of a high order, although probably the tales of his doings and sayings are coloured by the individuality of the recorders. Perhaps the clearest case of inspiration is in the account of the Pentecost (Acts ii., v. 4): "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." All the doings and sayings of the apostles seem characterised by inspiration or a controlling power known to them as the spirit, especially in the case of Peter and Paul. The Revelation of St. John is an inspirational composition from beginning to end. There seems ample evidence of spirit inspiration in the Bible. This is borne out by Peter 2, chap. i., v. 21, who says, "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost."

The modern aspect of inspiration is best understood by Spiritualists because they alone allow its full force to be utilised. The church has forgotten the biblical injunctions, "Quench not the Spirit," "Try the spirits," "Cherishing and developing the variety of gifts enumerated by Paul," and only in this one solitary sect do we find people trying to cultivate such gifts. We must point to mediums who are before the world in evidence of this, viz., Mrs. Cora Richmond, Mrs. E. H. Britten, Mr. J. J. Morse, Mr. and Mrs. Wallis, Mr. Tetlow, Mrs. Green, Mr. Swindlehurst, and a host of others whose names are too numerous to mention. The inspiration given to these and by them is making itself felt through the length and breadth of the land, and thinking men and women pause to consider our claims. Apart from this, we should say that in its present attitude it is sounding the death knell of bygone creeds.

Inspiration in its highest and noblest sense may well be prayed for and earnestly sought. Its exciting, quickening influence affects every one in a more or less degree, but most surely are they inspired who cultivate their spiritual powers, whose ears are open to catch the cadence sweet of heavenly voices, whose eyes behold the glorious beauty of the summer land, whose lips are ever ready to proclaim the suggestions of spirits dear, and whose minds quickly respond to angelic impressions. Its extent is marred according to the private life of the individual. A pure channel, a pure stream. An educated mind, an enlightened address. It is admirably coupled with aspiration, for unless there is the yearning desire for angel ministrations, for a greater knowledge of spiritual philosophy, and an utmost confidence in those wise counsellors, we fail to catch the true significance of inspiration. When Shelley listened to the skylark's careless carols he said —

Teach me half the gladness  
That thy brain must know ;  
Such harmonious gladness  
From my lips would flow  
The world should listen then  
As I am listening now.

And those whose hearts burn within them with holy inspiration seem akin to him in spirit. All great minds are inspired, whether they be poets, orators, musicians, painters, sculptors, etc., and their productions partake of this influx of thought to the extent that many a picture has been entirely changed from what its author had intended it, and so on. Inspiration seems bound up in all natures, and is a gift above all others when rightly used.

[Mrs. Greenwood, of Tuel Lane, Sowerby Bridge, was awarded the prize offered by Mr. J. J. Morse, viz., Epes Sargent's "Scientific Basis of Spiritualism," for the above essay on Inspiration. We congratulate Mrs. Greenwood upon her success.]

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

BY WALTER EDWARDS.

### CHAPTER XIII.

MARK'S STORY CONTINUED.

DR. BILL'S quiet and persistent influence and manifest desire that I should wed Amy and settle down as his son-in-law affected me strangely. It seemed almost as though I *must* do as he wished. I inwardly rebelled, and in his absence chafed and grew angry, because of his cool assumption of control over my destiny, but *in his presence* I was quite unable to assert myself, and thus by my silence tacitly agreed to and encouraged his hope that I was favourably inclined towards his pet project.

But for this unfortunate complication, and indeed at times in spite of it, I took great pleasure in Amy's society. There was much which proclaimed us "kindred souls," and I turned from her father's cold materialism to her more sympathetic philosophy of life and brighter character with a keen sense of relief.

There was so much variety in her nature. At times she would be light-hearted, as merry as a girl ; another time she would be enthusiastic in praise of some beautiful scene or picture. She grew indignant because of the *ugliness* of the lives of the majority of people. She sympathised most keenly with the sorrows and struggles of the poor. The bare, unlovely, and coarse surroundings of the masses caused her infinite sorrow and regret. She pleaded for the ignorant, the idle, and the thriftless, because she saw that their future was so hopeless, they were the result and victims of their circumstances. "If I were a man," said she, one day, "I would make it my mission in life to denounce man's injustice to his fellows, to protest against the wrongs and cruel sufferings inflicted upon the people, especially women and children. Why should they not *all* have larger, healthier homes? Why should not our streets all be broad, with trees growing on the side-walks! Why should not *every* girl be as well educated as the Queen's daughters, and every boy be trained to respect and esteem his neighbour? Why should life be an eternal toil, a ceaseless round of drudgery, a constant strain, and drain, and drag, which breaks the heart and makes hope a mockery? Oh! I often feel as if it were wrong for *me* to be happy, for *me* to laugh, and sing, and paint, and read, and play, and wear good dresses, and dwell in this comfortable home, while my sisters are so helpless, such slaves to toil, and living in such crushing poverty, but *what can* I do? It would not help them for me to forsake my pleasant surroundings. If I could make them free and wise and happy

by my sacrifice, I would give up all I possess and enjoy to-morrow. But no! ah no! it is a work of time, of growth, of education. I see that. Generations must come and go before all men will act justly, before all men and women can lead the ideal life of beauty, love, and goodness."

"Do you know," she said on one occasion, "I like to go to church because of its rest and calm? It seems a haven where one can get peace. I am not a Christian, but it fills a place in my nature. The artistic and æsthetic side of our being requires satisfaction just as any other faculty needs exercise, and the stately music, the choristers' sweet singing, the splendid proportions of the building itself, and the subdued lights which filter through the stained glasses, all give me great pleasure. It seems to me a good thing too that at least one day in seven people should hear and think about, for an hour at least, the good life of a noble man ; that they should be brought under the influence of a cultured, educated, and sympathetic man. Life is so full of trouble, loss, disappointment, and grief, that it can do people no harm to be comforted and uplifted, and hear the gospel of goodness proclaimed. I sometimes like to think," said she, with a wistful far-away look, and a shadowy smile played around her sensitive mouth, "that there is a great Fatherly Heart somewhere in the universe. Suppose my dear father died, what a blank there would be in my life." She shuddered, and a mist of tears gathered in her eyes. "I wonder too as I sit and listen to the stories about angels and their visits to men in the long ago if my dear mother knows how I cherish her memory. How I sometimes long with a great yearning of heart to hear her tender voice once more. But there—" with a sudden change of mood, like a gleam of rare sunshine after an April shower, "I am talking nonsense, and you sit there listening, looking more like a ghost than a mortal. Let us light the gas and have some music," and she rattled away at some of the lively airs from "The Mikado" till all the thoughts were chased away, and she was a gentle, sweet, charming, lovable woman once more.

Ah me! I felt attracted, repelled; torn between love and duty. I loved them both. Mary with a deep abiding love, which, however, seemed overlaid with the glamour of the curious, and, as I now know it to have been, passing psychological attraction which fired my brain and held me captive.

A new trouble dawned upon me as the days passed and spring drew near. Amy seemed listless, she grew less active, and I noticed with a feeling of chill foreboding the remarkable ashen tinge creeping into her cheeks which betokened the insidious approaches of consumption. But when I anxiously enquired if anything ailed her she flushed and smiled, and declared she was "only a little fatigued," she "had been tiring herself nursing a sick child, and she would soon be all right," and, having my own trouble, I thought little more of the matter for awhile.

Mary and I had corresponded regularly all this time, and I had latterly gradually allowed my changed opinions to creep into my letters. At first she did not seem surprised, but rather agreed with me. But after a while she took exception to my more agnostical arguments, and I felt prompted to defend them. She then began to adduce experiences of her own of dreams and premonitions, and finally related what she called tests of spirit presence, and talked about mediumship and phenomena. It then transpired that the Banks' family had become believers in Spiritualism, that a Mr. Mackinson, a medium, frequently visited their home, and that Mary was an ardent believer in this latest craze, which to my mind was mere superstition and folly.

Curiously enough, forgetful of my own lack of frankness, I reproached Mary with want of candour in having withheld from me the knowledge of her doings in this direction, and felt furiously jealous of the medium, who, I concluded, was nothing better than a crafty designing impostor. I wrote to Mary hinting as much. She replied, defending him against my strictures, declaring that she had not liked to inform me of her Spiritualistic proclivities, knowing I was a strong Christian and opposed to anything of the kind, but that she felt sure I should be happier for the knowledge of spirit existence, especially since I had ceased to believe in a future life.

The consciousness of my own want of trust, and the equivocal position in which I was placed probably rendered me more suspicious ; be that as it may, unworthy doubts of Mary's truthfulness obtruded themselves into my mind, and I wrote a strong, and, as I thought, sensible letter condemnatory of all humbug and trickery, and avowed my firm belief that matter and force were all that existed in the universe.

I spoke earnestly of the necessity for unity of thought and oneness of sympathy and belief. Without mutual confidence we could not expect to be happy, and if she remained a Spiritualist I could not see how we could possibly enjoy life together when we were at the very antipodes of thought and religion.

It was a cruel, cowardly letter, I know, but at the time I wrote my feelings and thoughts were in a state of chaos. I suffered so much that I did not wait to weigh my words, or think sufficiently of her feelings. It was mean on my part to suspect her, and throw all the blame and all the responsibility upon her, and seek to extricate myself from my false position at her expense, for that was the lurking undercurrent of my thoughts, although unacknowledged at the time even to myself.

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Do not, my friends, profess to be Spiritualists, and yet live a selfish life—meaning by selfish life, a life devoted to the gratification of your bodily passions and selfish purposes, without a thought for others, or for the interests of your spiritual nature. This, then, is what follows the resurrection: the person finds himself exactly what he has made himself by his life and conduct here, but from that point he starts upon a career of infinite progression. This is the most glorious truth that Spiritualism has revealed—a truth absolutely new to the world—the truth of the continuity of existence, and of endless progress. No matter how low may be the point you start from, there is endless progress and unlimited advancement for every human soul.—*Rev. C. Ware.*

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Inspiration in its highest and noblest sense may well be prayed for and earnestly sought. Its exciting, quickening influence affects every one in a more or less degree, but most surely are they inspired who cultivate their spiritual powers, whose ears are open to catch the cadence sweet of heavenly voices, whose eyes behold the glorious beauty of the summer land, whose lips are ever ready to proclaim the suggestions of spirits dear, and whose minds quickly respond to angelic impressions. Its extent is marred according to the private life of the individual. A pure channel, a pure stream. An educated mind, an enlightened address. It is admirably coupled with aspiration, for unless there is the yearning desire for angel ministrations, for a greater knowledge of spiritual philosophy, and an utmost confidence in those wise counsellors, we fail to catch the true significance of inspiration. When Shelley listened to the skylark's careless carols he said —

Teach me half the gladness  
That thy brain must know;  
Such harmonious gladness  
From my lips would flow  
The world should listen then  
As I am listening now.

And those whose hearts burn within them with holy inspiration seem akin to him in spirit. All great minds are inspired, whether they be poets, orators, musicians, painters, sculptors, etc., and their productions partake of this influx of thought to the extent that many a picture has been entirely changed from what its author had intended it, and so on. Inspiration seems bound up in all natures, and is a gift above all others when rightly used.

[Mrs. Greenwood, of Tuel Lane, Sowerby Bridge, was awarded the prize offered by Mr. J. J. Morse, viz., Epes Sargent's "Scientific Basis of Spiritualism," for the above essay on Inspiration. We congratulate Mrs. Greenwood upon her success.]

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

##### CHAPTER XIII. MARK'S STORY CONTINUED.

DR. BILL'S quiet and persistent influence and manifest desire that I should wed Amy and settle down as his son-in-law affected me strangely. It seemed almost as though I *must* do as he wished. I inwardly rebelled, and in his absence chafed and grew angry, because of his cool assumption of control over my destiny, but *in his presence* I was quite unable to assert myself, and thus by my silence tacitly agreed to and encouraged his hope that I was favourably inclined towards his pet project.

But for this unfortunate complication, and indeed at times in spite of it, I took great pleasure in Amy's society. There was much which proclaimed us "kindred souls," and I turned from her father's cold materialism to her more sympathetic philosophy of life and brighter character with a keen sense of relief.

There was so much variety in her nature. At times she would be light-hearted, as merry as a girl; another time she would be enthusiastic in praise of some beautiful scene or picture. She grew indignant because of the *ugliness* of the lives of the majority of people. She sympathised most keenly with the sorrows and struggles of the poor. The bare, unlovely, and coarse surroundings of the masses caused her infinite sorrow and regret. She pleaded for the ignorant, the idle, and the thriftless, because she saw that their future was so hopeless, they were the result and victims of their circumstances. "If I were a man," said she, one day, "I would make it my mission in life to denounce man's injustice to his fellows, to protest against the wrongs and cruel sufferings inflicted upon the people, especially women and children. Why should they not *all* have larger, healthier homes? Why should not our streets all be broad, with trees growing on the side-walks! Why should not *every* girl be as well educated as the Queen's daughters, and every boy be trained to respect and esteem his neighbour? Why should life be an eternal toil, a ceaseless round of drudgery, a constant strain, and drain, and drag, which breaks the heart and makes hope a mockery? Oh! I often feel as if it were wrong for *me* to be happy, for *me* to laugh, and sing, and paint, and read, and play, and wear good dresses, and dwell in this comfortable home, while my sisters are so helpless, such slaves to toil, and living in such crushing poverty; but *what can* I do? It would not help them for me to forsake my pleasant surroundings. If I could make them free and wise and happy

by my sacrifice, I would give up all I possess and enjoy to-morrow. But no! ah no! it is a work of time, of growth, of education. I see that. Generations must come and go before all men will act justly, before all men and women can lead the ideal life of beauty, love, and goodness."

"Do you know," she said on one occasion, "I like to go to church because of its rest and calm? It seems a haven where one can get peace. I am not a Christian, but it fills a place in my nature. The artistic and æsthetic side of our being requires satisfaction just as any other faculty needs exercise, and the stately music, the choristers' sweet singing, the splendid proportions of the building itself, and the subdued lights which filter through the stained glasses, all give me great pleasure. It seems to me a good thing too that at least one day in seven people should hear and think about, for an hour at least, the good life of a noble man; that they should be brought under the influence of a cultured, educated, and sympathetic man. Life is so full of trouble, loss, disappointment, and grief, that it can do people no harm to be comforted and uplifted, and hear the gospel of goodness proclaimed. I sometimes like to think," said she, with a wistful far-away look, and a shadowy smile played around her sensitive mouth, "that there is a great Fatherly Heart somewhere in the universe. Suppose my dear father died, what a blank there would be in my life." She shuddered, and a mist of tears gathered in her eyes. "I wonder too as I sit and listen to the stories about angels and their visits to men in the long ago if my dear mother knows how I cherish her memory. How I sometimes long with a great yearning of heart to hear her tender voice once more. But there—" with a sudden change of mood, like a gleam of rare sunshine after an April shower, "I am talking nonsense, and you sit there listening, looking more like a ghost than a mortal. Let us light the gas and have some music," and she rattled away at some of the lively airs from "The Mikado" till all the thoughts were chased away, and she was a gentle, sweet, charming, lovable woman once more.

Ah me! I felt attracted, repelled; torn between love and duty. I loved them both. Mary with a deep abiding love, which, however, seemed overlaid with the glamour of the curious, and, as I now know it to have been, passing psychological attraction which fired my brain and held me captive.

A new trouble dawned upon me as the days passed and spring drew near. Amy seemed listless, she grew less active, and I noticed with a feeling of chill foreboding the remarkable ashen tinge creeping into her cheeks which betokened the insidious approaches of consumption. But when I anxiously enquired if anything ailed her she flushed and smiled, and declared she was "only a little fatigued," she "had been tiring herself nursing a sick child, and she would soon be all right," and, having my own trouble, I thought little more of the matter for awhile.

Mary and I had corresponded regularly all this time, and I had latterly gradually allowed my changed opinions to creep into my letters. At first she did not seem surprised, but rather agreed with me. But after a while she took exception to my more agnostical arguments, and I felt prompted to defend them. She then began to adduce experiences of her own of dreams and premonitions, and finally related what she called tests of spirit presence, and talked about mediumship and phenomena. It then transpired that the Banks' family had become believers in Spiritualism, that a Mr. Mackinson, a medium, frequently visited their home, and that Mary was an ardent believer in this latest craze, which to my mind was mere superstition and folly.

Curiously enough, forgetful of my own lack of frankness, I reproached Mary with want of candour in having withheld from me the knowledge of her doings in this direction, and felt furiously jealous of the medium, who, I concluded, was nothing better than a crafty designing impostor. I wrote to Mary hinting as much. She replied, defending him against my strictures, declaring that she had not liked to inform me of her Spiritualistic proclivities, knowing I was a strong Christian and opposed to anything of the kind, but that she felt sure I should be happier for the knowledge of spirit existence, especially since I had ceased to believe in a future life.

The consciousness of my own want of trust, and the equivocal position in which I was placed probably rendered me more suspicious; be that as it may, unworthy doubts of Mary's truthfulness obtruded themselves into my mind, and I wrote a strong, and, as I thought, sensible letter condemnatory of all humbug and trickery, and avowed my firm belief that matter and force were all that existed in the universe.

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## THE INNER LIFE.

BY M. H. WALLIS.

WHAT do we know of the inner life of each other? In general we judge by the outward expression, and think we know our friends; but how little of the real man or woman is revealed to us.

I have just finished reading a book, wherein is graphically described the downward path of one sinking deep into the mire. First, the picture of the good honest man, happy and full of hope, in a good position, prospects bright and fair—love comes and adds to his happiness. Then his love is betrayed, and his whole nature seems changed. First he thinks he will forgive and help; then he will not, but takes a deadly revenge. The word pictures of his changing thoughts make one shrink in horror, and wonder, can such things be true? He breaks away from all restraint, and his heart is seared until he takes a fiendish delight in working evil. Yet he wonders how it is that his oldtime friends pity those who wronged him, and condemn and shrink from himself, the wronged one. He has been deceived with gay looks and careless words, and when he discovers the living lie that has been practised, the good within him dies a lingering death.

What is the charm of reading?

Is it not that one gets behind the mask and peeps into the inner life, even though it be only a pictured one? We frequently meet a friend whom we deem quiet, self-contained, untouched by much which disturbs us, yet that individual may have a very volcano of feeling within—the surging fires burning all the fiercer because of their repression. There may be a deep longing for love, a keenness of feeling, a desire for expression, the existence of which we do not in the least suspect. Our friend is "so quiet" and, all unconsciously, we see only the faintest shadow of the real life of the one we think we know.

How much of our own true life is revealed? The fear of being misunderstood, custom, fashion are the grooves we run in, and then we wonder how it is our nearest and dearest understand us so little. "To know as we are known"—how many strange surprises there will be! For a hundred and one reasons we hide our true thoughts here; but then—will it be heaven I wonder? Shall we be glad to be known as we are? There is one comfort, the great need for acting will be removed. Are we not all actors? I was in the company of a woman the other day who was watching the antics of her babe, and at every little expression the mother turned to see if those present were noticing that which to her was all-engrossing.

Do we not all try to read in the expression on the faces of our fellows their appreciation or otherwise of the fragments of ourselves we show, and experience many a sore feeling because they do not applaud our acting? Oh, to be true to ourselves! But would the being true to the imperfect selves at present manifest conduce to happiness? Should we not rather try to be true to the grander, higher truth, of which we catch a glimpse now and then as a faint indication of what we may be some day, but when?

## SOME AMERICAN EXPERIENCES.

IN the latter part of 1874 I accompanied Mr. J. J. Morse on his first visit to America. We were at Philadelphia at the time of the celebrated Katie King affair, in which the Holmes (mediums), Robert Dale Owen, and Dr. Childs were the principal actors, and I heard Mr. Owen's version of the affair at the close of one of Mr. Morse's lectures, when nearly a thousand persons were present. Dr. Childs, who was then the leading man among the Spiritualists in Philadelphia, had given his version at the morning lecture. There was considerable divergence between the statements of the two, and the matter has never been properly cleared up. It caused great excitement all over the country, the result being that Dr. Childs retired from public Spiritualism. Mr. Owen, affected by serious business troubles, became temporarily deranged, and the Holmes's for a time dropped into private life. Mr. Morse and myself called at the residence of the Holmes soon after our arrival, intending to test their mediumistic powers for ourselves. We were disappointed, as they had removed, but I had ample opportunity afterwards to satisfy myself of their genuineness, for during my residence in Boston they came to that city, and remained for over six months. I frequently attended their séances, and witnessed a variety of very wonderful phenomena. I wrote an account of their first séance for the *Banner of Light*, which was the means of introducing them to the public after their temporary retirement from public life. One morning Mr. Morse and I called upon Madame Blavatsky, but she was unwell, so we had not the pleasure of making the acquaintance of the lady, who was a Spiritualist at the time, not an Occultist.

After a month's stay in Philadelphia we left for Boston, arriving on New Year's day, and took quarters at a boarding-house patronised by Spiritualists. We were soon visited by a lady named Thayer, a flower medium, who offered us a séance, which, as we had not witnessed any of the spiritual marvels America was said to be famous for, we readily accepted. Accordingly the following evening Mrs. Thayer came, and after being searched by some ladies, took her seat with the rest of us round a long dining-room table. The door was then locked, and gummed paper stuck on, and the gas turned off. Singing commenced, followed by a cool wind. Sounds were then heard as of objects dropping on the table. On the light being restored a profusion of fir branches and ivy and other green plants were found, but no flowers. The light was again extinguished, and on being relit a short time after, all the sitters had flowers lying in front of them. In two cases a plant was accompanied by the mould in which it was growing, the shape of the flower pot being preserved. The light was again extinguished, and Mr. Morse and myself had each a fine pigeon presented to us by the spirits. After the séance, I said to a gentleman, "What is to be done with these birds?" "Make a pudding of them," was his reply. He evidently did not believe they had been brought by spirit power. He proved to be the editor of the *Spiritual Scientist*, who conceived his mission to be to exterminate fraud in Spiritualism. He had fraud on the brain, and the only mediums he seemed to have any faith in were a girl in his printing office, whom he afterwards married, and Mrs. Maud Lord. He was an intimate friend of the late Colonel Bundy, and his principal instigator, at the outset, in his raid upon mediums, which, in my opinion, he overdid.

A few days after the séance I received a letter from Colonel Case, who was present on the occasion. In it he said, "I think such a wonderful séance should be reported, and as it was given to you and Mr. Morse, you are the proper persons to report it." I replied that I had sent a report to the *Banner of Light*, but they refused to publish it, saying they knew nothing of the lady. He wrote a short note to me saying he would "see them and tell them it was all right." He accordingly called at the *Banner* office, when he was assured of their readiness to "endorse" the lady if she would come to their place and be subject to such tests as they thought proper to adopt to satisfy them of the genuineness of her mediumistic power. Mrs. Thayer was communicated with, and agreed to the proposition. I was among those invited to the test séance, and will give an account of what took place in another article, also of some other phenomena I afterwards witnessed in the presence of this remarkable medium. Colonel Case, I may observe, is an old Spiritualist, and was the means of introducing the subject to the late President Lincoln, being the bearer of a spirit message through the medium Conklin, who afterwards visited me at Eastbourne.

ROBERT COOPER.

## TORTURING CHILDREN.

It is impossible to read without a feeling of shame the report, just issued, of the National Society for the Prevention of Cruelty to Children. "Of crimes which, from their nature, cannot be named, and many of which for their hurtfulness cannot be surpassed, your committee has dealt with 342 cases," says the report. Whatever the unnamed crimes may be, those mentioned are bad enough in all conscience. One child was punished by putting pins up its nostrils; another had its wrists bitten, and the wound burnt with lighted matches; a little girl of two years, ill with bronchitis, was thrown out of the bedroom window and killed; a baby was left unlifted in its cradle for weeks, till toadstools grew around the child out of the rottenness; the stumps of little amputated legs were kept sore to have the child, with its little face puckered up in pain, excite pity; a child was kept in a coal cellar till its flesh became green. In another case both arms and one thigh of a two-year-old child were broken, the child was left untended, and when it moaned it was taken from the cradle by the broken arms, shaken by them, and thrown down again. These are only a few of the cases. It is almost impossible to speak moderately of such things. If they occurred in Russia or Turkey, for instance, and a correspondent were to telegraph such a list of atrocities as are published in this report, the whole British public would storm with righteous indignation. We expend so much indignation upon the faults of our neighbours that we have none for our own. Each faddist explains it in his own particular manner, and goes his way. The teetotaller cries "Drink," and the smug and purse-proud tell us it is "the horrible depravity of the lower classes"—a term which they use to designate the poor. Unfortunately cruelty is not monopolised either by the "poor" or the intemperate. The homes of the poor, as a class, Mr. Waugh declares, do not one whit more deserve to be called "habitations of cruelty" than do the habitations of the rich; "and never does the drunkard surpass, seldom is he deliberate enough to equal, in diabolical inventiveness the cruelties of the sober. The society's work has rendered it clear that education, rank, and practise of religious rites are fully compatible with even fervour and devotion in cruelty to children." No wonder foreigners call us a nation of hypocrites when we memorialise the Czar on the treatment of the Jews and suffer such a disgrace at home as is disclosed in this report of 7,291 cases of cruelty to children.—*The Morning*.

## THE PEOPLE AND THE LAND.

THE cultivators of small allotments in Lincolnshire are likely to reap unusually abundant and profitable harvests. What is true of Lincolnshire must, under corresponding conditions, be true of other counties. One reason why the Lincolnshire cultivators are more fortunate than large farmers lies in their lucky selection of crops. But apart from this special circumstance, the prosperity of allotment cultivators in the eastern county is full of instruction for the whole country. Whether in Lincoln, Norfolk, or Suffolk, or anywhere else, allotments are, without exception, triumphs of painstaking and intelligent labour. The cultivator of an allotment puts his heart into his work. In rural England there is no more pleasant and hopeful sign of social improvement than the appearance of groups of allotments at seed time and harvest. To multitudes of poor hardworking people the acquisition of an allotment means the first step to independence. Squires, clergymen, and large farmers are the only persons who oppose the allotment system, though to do them justice their opposition is much less stubborn now than formerly. "A man cannot satisfactorily do his employer's work and his own," is the stock objection. To which the answer is, let him try, and if he fails in his duty to his employer, let him be dismissed. The sense of possession lightens toil, and a labourer who has an allotment is less likely to dawdle over his employer's work than one who has not. But the country has made little more than a beginning with the great experiment of allotments. Legislation on the subject has been undertaken in a grudging spirit, and hampered with silly restrictions. There are needed a more general and impartial substitution of shall for may, and more rigid precautions against the extortion of rents in advance of the general market rate for their respective localities; and the workers themselves have yet to conquer their fair share of seats in the County Councils.

## SATAN AND THE ATONEMENT.

THE most striking and important part of the Satan-lore of the Fathers is, however, that which touches the history of man's redemption. As read by them, that history is a strange medley of the ludicrous and the horrible, showing, like the "plans of salvation" with which we are more familiar, how the subtleties of theology can distort men's ideas of divine justice and mercy. According to Irenæus, all men, by reason of the Fall, became the rightful and exclusive property of Satan; and it would have been unjust on the part of God to have taken from him by violence that which really was his due. The diplomatic scheme by which man's liberation was accomplished resembles some diplomatic schemes of more modern days, in not bearing the light of too rigid an examination. Negotiations are entered into between God and Satan, the result of which is an agreement on the part of the latter to relinquish all claim to the human race, on condition that Jesus shall be handed over to him as payment in full. Then, said the uninitiated, Christ, as a ransom, remains captive and slave to Satan in our stead. But the Fathers were ready with a way out of that difficulty. Satan, after all, had not been shrewd enough for the celestial diplomatists, and he had made a very poor bargain. The stake was man; and Origen does not hesitate to say that both parties played a sharp game. But Satan was miserably taken in, and only discovered his error when it was too late. He had covenanted to release mankind if Jesus were given into his power; but when he got the prize he found he could not keep it; for, much to the delight of the Fathers, he had made no calculation for the double nature of Christ,\* and, as it has been pithily put, "having swallowed the 'bait' (the humanity), was tortured by the 'hook' (the divinity), and was only too glad to let both go." This extraordinary scheme of salvation was elaborated in the fourth century, and remained in some degree popular up to the time of the Reformation.

One point in this grotesque history of divine diplomacy is worthy of attention, standing, as it does, in diametrical opposition to the first principles of modern theology. The Fathers who taught this doctrine distinctly implied that the "Atonement" was not a propitiation made to God, but a price paid to Satan. With them it is the Devil who holds sinners in his grasp, as against God, who seeks their release; it is not God who desires the death of Christ, but Satan, who insists on it as a ransom for humanity. Terrible as is this teaching, it is surely less terrible than that current at the present day. Salvation from the wrath of Satan presents an idea less revolting than salvation from the wrath of God. To believe that the Almighty Ruler should have to purchase man from His enemy is bad enough, but surely, if there be any choosing, it is still worse to believe that the loving Father should have to be propitiated by the sight of innocent blood. Looking back into those dim ages, and comparing the crude ideas of early teachers with those which to-day orthodoxy propagates in the name of Christ, at best we can but feel sad and discouraged when we think how, amid all the refinement and civilisation of our time, the moral character of God is still distorted by the atmosphere of superstition through which He is viewed.—*Rev. J. P. Hopps*.

## NO NEW DOCTRINE.

IN the *Boston Daily Globe*, as far back as November 20, 1886, appeared an editorial article asserting that Dr. J. R. Buchanan presented the ideas since advocated and claimed as his own by Mr. Henry George, in a pamphlet issued by him when residing in Cincinnati. This was as far back as 1847, and the title of Dr. Buchanan's pamphlet was "The Land and the People." On the 23rd September of that year, the *Memphis Appeal* gave an elaborate review of Dr. Buchanan's essay. It said—

"The whole argument [of the pamphlet] is based upon the proposition that the earth is the original gift of God to man, and as such belongs of right to the human race in general, and not to the individuals of the race separately. The author insists that the land is not the product of man's labour, any more than air, sunshine, or water, and that originally this gift of God ought to have been left as free as those lighter but indispensable elements must ever be from their very nature."

*The Globe* remarked editorially that Dr. Buchanan, as Mr. George does in his works now, explained that he would not

\* *In hamo incarnationis captus est Satan.*—Gregory the Great.

annul the existing titles to land, but would "maintain in legislation the broad principle that the nation owns the soil, and that this ownership is paramount to all individual claims." The superstructure was to be built up from this fundamental proposition as a corner-stone. The owners of the land were to be regarded as the tenants of the nation, paying rent to it for the benefit of the people at large. This rent was at first to be extremely small, and estimated upon the value of the soil alone, without the improvements. It was, however, to be increased until, in the course of two generations, a rent of about five cent would be exacted from all the tenants of the nation—that is, from all who occupied any portion of the soil. This rent, as collected, was to be applied to the establishment of free schools, colleges, and libraries, and such other institutions as would improve and benefit the citizen.

So we see from this that the land doctrine of Mr. Henry George is no new thing, but was elaborately stated by Dr. Buchanan years before it had ever enjoyed the hospitality of his mind. The published pamphlet of Dr. Buchanan should be decisive of the whole matter. Where honour is due there let it be awarded.—*The Banner of Light.*

## 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.]

### WHO CAN DIE LIKE A SPIRITUALIST ?

DEAR SIR,—I grieve to part from a friend even for a short time, but console myself, knowing that I soon shall follow and, likewise, pass from sight. Henry Bielfeld, aged 90 last birthday, left us for the brighter world on the 15th inst. after 23 days severe illness. He has been for forty years a staunch supporter of Spiritualism, and the medium's friend, and lived and died in the knowledge of the hereafter. For 37 years, when circumstances allowed of it, we were in the habit of spending one evening a week together to discuss spiritual subjects, and hear what our spirit friends would say to us. Two or three days before he departed I asked him if he had any fear; he said "I do not know what fear is, I only wish this was ended." Spirit friends had promised to meet him on the other side when he arrived on the brighter shore, and his anxiety to meet them was very great, his only wish appeared to be with them. This friend had some peculiar ideas of his own. I will relate one or two of them, because he differed to some other people I have met with. He would not lend money, but gave what he parted with. I have known him walk three miles from home to take five pounds to a person he thought was in need. He was a famous artist, and soon realised as much as he wished for and a little to spare when he retired from his profession. He said there were plenty of men that wanted to live by their labour, and he was not going to help to glut the market so that others could not live. His Spiritualism was his religion, and his religion was to do good. We hear but little of such men. Who will imitate this noble man, and, like him, live and die happy, leaving the world better for having lived in it?—W. Wallace, 24, Archway Road, Highgate.

### A PROPHECIC DREAM.

DEAR SIR,—I have received the following account, and it is in the *Australasian* paper of Sept. 3, of the shipwreck on the coast, near Cape Otway, of the loss of the barque *Newfield*:—"Sailors, as is well known are most superstitious (?) as a class, and it was not surprising to find that presentiments and dreams of disaster had been prevalent on board the *Newfield*. According to the carpenter's statement, the cook, a man named Jones, was made aware by 'a vision in the night,' of the doom that was impending over the vessel, and he imparted his fears to several of the crew the day before the catastrophe. It was related that he saw in his dream the vessel lying wrecked upon the rocks, and a spectral crew scrambling into the lifeboat lying at the side, and again back to the deck of the barque. He told his shipmates this beforehand, that when the vessel was lost, as he was convinced she would be, he himself would be among the number of the saved, and his presentiments in this particular were, happily for himself, correct. The captain seeing, as he thought, a favourable chance for their lives, ordered the lifeboat to be launched, and it was nearly one hour before this could be done, as the gear was stiff and the iron work rusty, and when it dropped into the sea the line that held it to the vessel broke, and the three occupants were not seen afterwards. Undeterred, they launched the second lifeboat, and all hands that possibly could scrambled into her. Then followed the scene he saw in his dream—a fatal mishap added to the increased death list. The 'painter' of this lifeboat was made fast to the barque, and all effort to sever it failed. This small craft was on the seaward side of the *Newfield*, so wave after wave rolled in on them with tremendous force over the reef, and dashed against the side of the steel-plated ship. Nothing could withstand the terrific strain she and the twenty-three souls who had sought a refuge in her were subjected to. She sank until her gunwales were a-wash. For an hour the struggle for dear life went on, men grasping wildly with bleeding hands and fingers at the smooth sides of the barque in the vain effort to regain her deck. One by one they gave up the contest, and as they fell back into the water some were crushed to death between the boat and the vessel. Some of the strongest who reached the deck helped in every way possible to assist the others, but after a time the painter broke, the boat left the ship's side and all were lost who remained in her. The cook was one saved as he dreamt he should be."

SILVERPEN.

## SPIRITUALISM AND INSANITY.

DEAR SIR,—Now that clerical opponents of Spiritualism are on the war path, with the usual insane club in their hands, repeatedly asserting that Spiritualism leads to insanity, and that its lunatic victims are numerous and widespread, may I be permitted to call the attention of your readers to the statement of the late D. D. Home, the celebrated medium, in reference to this matter, whose extensive travels and continued intercourse with all classes of Spiritualists, duly qualified him to make a reliable and positive assertion. In his "Incidents in My Life" (second series, page 126), he says, "It has been argued that insanity is the natural result of the belief. I have been as much and more in a position to deny this statement than any man living. I have been with the peasant in his cabin, with the peer in his palace. I have travelled over a fair part of Russia, Germany, Italy, France, and Switzerland. My every-day life has been with believers and investigators, and I can stand before you this evening and solemnly declare that I never have seen any person insane from its effects. At the end of the year 1853 and the beginning of 1854 I was on a visit in Hartford, Connecticut, America, to a clergyman, who is now a bishop. The State statistics gave as inmates of the Hartford Insane Retreat thirty-seven from being Spiritualists. On the very afternoon in which we first saw this statement my friend was to read prayers at the asylum. I accompanied him, and asked the superintendent how many patients were there who had been rendered insane by Spiritualism. Without a moment's hesitation he answered 'Not one.' This little fact is, to my way of thinking, rather significant, showing to what base ends the opponents of Spiritualism may resort to make their story good." Those anti-Spiritualists who assert to the contrary perpetrate a gross fraud upon public opinion, and it is a farce of the most condemnable character to listen to such vilifiers of truth, even in clerical garb.—Yours truly,  
J. AINSWORTH.

October 24, 1892.

## IN MEMORIAM.

### THE POET LAUREATE.

Nothing will die,  
All things will change  
Thro' eternity.

—*Tennyson.*

What a wealth of inspiration  
From the poet's fertile mind,  
What a vein of consolation  
Those who mourn him here may find:  
Not the weak, uncertain preaching  
Of an inconsistent creed,  
But the bold and surer teaching  
Of a soul inspired indeed.

Not a shrinking, trembling mortal  
Holding forth with bated breath,  
Standing at heaven's open portal  
Thundering out eternal death;  
But a gem of truth's unfolding  
Radiant from the spheres above,  
Forth to suffering mortals holding  
Messages of truth and love.

And his greatest, truest teaching  
Answers one long bitter cry,  
Sorrow's darkest shadows reaching,  
Whispering they do not die;  
Oh! the wondrous consolation  
This assurance here can give,  
Worth the highest inspiration  
That our lov'd ones surely live.

Not in flames of endless burning  
To appease an angry God,  
While our loving hearts are yearning  
O'er the forms beneath the sod;  
But in words of rarer beauty,  
Where God's sainted children dwell,  
Taught by them in loving duty  
They may learn life's lessons well.

These the teachings he has left us  
After earth's sad weary strife,  
They of whom cold death bereft us  
Enter on progressive life;  
Changing ever, still for ever,  
Finding holier heights above,  
Still our spirits never sever  
From the earth ones that we love.

Noble soul, ascended spirit  
Breathe thy songs still o'er this earth,  
May some humbler soul inherit  
Something of thy matchless worth,  
From the poet's sphere of beauty,  
From those sunnier realms of light;  
Sing us still of love and duty,  
Till we leave earth's weary night.

—*Matilda Harrison.*

25, Augusta Street, Accrington.

A GOOD IDEA.—A correspondent suggests that every society in the country ought to paste up a contents bill of *The Two Worlds* every Friday outside their meeting place. It would draw attention, and advertise both the meetings and the paper. We print a large number of these bills every week at considerable expense, and fear they are not half utilised. It sometimes seems a pity that we should spend so much when so little use is made of them. There are some honourable exceptions. We hope they will not be wasted in future.

## PLATFORM RECORD.

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

ASHTON.—Mr. Buckley's guides spoke on "Religion defined," and "Our occupation after death." Mrs. Yarwood just called in, and gave a little cheerful advice, and some splendid clairvoyance.—C. H. A.

BIRMINGHAM. Oozells Street.—Evening: Mr. W. Oakes delivered an inspirational address to an attentive audience on "Modern Spiritualism." Mr. Dutton, of Smethwick, chairman, gave an interesting reading from Emerson. An animated friendly discussion followed, which proves that our meetings are awakening interest.

BIRMINGHAM.—The Smethwick Local Board are to be commended for their impartiality in granting the free use of their splendid public hall to local Spiritualists to celebrate their first public anniversary services. The committee and their indefatigable hon. sec., Mr. R. Crichton, are to be felicitated on the success that crowned their ambitious efforts, which cannot fail to be followed by satisfying results. Great praise is due to Mr. Wm. Morrall and his band of workers for the feast of music, two or three hymn settings of Mr. Morrall's composing being much admired, Mrs. Groom spoke, morning and evening, on "Spiritual gifts—are they necessary for man's happiness?" and "Spiritualism the reform religion of the age," in a logical and forcible manner, and gave evident satisfaction. Mr. G. E. Aldridge, of Wolverhampton, chairman, morning and afternoon; Major General Phelps in the evening. Mrs. Groom was very successful in her clairvoyant descriptions. Mr. Smyth gave an address in the afternoon on "Objections to Spiritualism answered," in his usual lucid and logical style. In the evening the hall was crowded with a most attentive audience. Peculiarly the services were quite satisfactory, and plenty of literature was disposed of.—A. J. F. Oct. 23: Mr. Aldridge delivered an address on "Some of the teachings of Spiritualism," which was much appreciated by the audience. Harmony prevailed.—R. Crichton,

BRADFORD. 448, Manchester Road.—October 16: Miss Crowther, of Cleckheaton, for the first time, spoke on "In my Father's house are many mansions," and "Are we not all brothers?" in an effective manner. Clairvoyance very good. We wish her every success. October 23: Mrs. Bentley spoke on "Freedom," and "The world has much of beautiful if man could only see." Splendid discourses, followed by capital clairvoyance.

BRADFORD. St. James'.—October 16: Mr. Ashworth gave excellent lectures, and Miss Townsend gave 26 clairvoyant descriptions, all but two recognised.

BRADFORD. Norton Gate.—October 16: Miss Calverley spoke well on "Sin," and "Jesus and his works." Good clairvoyance, nearly all recognised. October 23: Mr. Ashworth spoke on "Let every man do his duty," and subject from the audience, "Truthfulness," well handled by the guides. Good clairvoyance by Miss Townsend. I think that these two will be good workers.

BRADFORD. West Bowling.—Mr. Williamson spoke on "Where is our Father?" In the evening he named two children and spoke of their future, and gave advice to parents how to train the little ones. Being the harvest festival, he dwelt on the good things that our Father had bestowed on his people. Good clairvoyance and psychometry.

BRIGHTON.—Oct. 16: Miss Jones's inspirers discoursed on "The Word of our God standeth for ever," and "Man living, or a vision seen by a clairvoyant." Numerous expressions of satisfaction were heard. She is gentle with sceptics, and they are bound to acknowledge the truth with regard to her psychometry and clairvoyance. She won the hearts of good audiences. Oct. 22: Our esteemed friend, Mrs. Green, opened our new Spiritual Church in Martin Street, and spoke a few very appropriate words to the large gathering. Over 200 friends sat down to a meat tea, and the evening's entertainment was thoroughly enjoyed. The minstrels created roars of laughter. Miss Gertrude Green, daughter of our speaker, recited excellently. Two friends from Sowerby Bridge recited, and sang a duet admirably. Miss Jones, of Liverpool, also spoke a few suitable words. 23: Mrs. Green spoke ably on "The consolation of Spiritualism," and was listened to with rapt attention; it brought tears from sympathetic hearers. Evening: A splendid address on "Spiritual Attributes of Man." A crowded audience. Most remarkable clairvoyance after each address. Misses Green, Barraclough, and Dennison sang a trio most creditably, and Mrs. Crossley, a member, sang a solo most effectively. Our organist, Mr. Bentley, deserves great praise. Best thanks to all the ladies and friends who helped in our good work. We hope to prosper in our new undertaking.—J. Shaw, cor. sec.

BURNLEY. Hammerton Street.—Saturday, Oct. 15: The tea party and entertainment, given by the Lyceum scholars, was a grand success. It shows how useful the scholars can be made. They sang solos and gave recitations in grand style. Their rendering of the Japanese fan drill, &c., gave great credit to their trainers, and brought forth loud applause. Twenty-four items were well gone through.—J. R.

BURNLEY. Robinson Street.—Oct. 16: Our co-worker, Mr. Whitaker, gave able addresses on "Immortality, is it a fact?" and "Religion from a Spiritual standpoint." Miss Pickup, Blackburn, gave very successful clairvoyant delineations. We shall be glad to welcome her again; she promises to develop into one of our very best clairvoyants.—W. H.

BURNLEY. 102, Padiham Road.—Oct. 16: Mrs. Johnstone gave grand discourses on "Love," and "The Teachings of the Bible," listened to with great interest. Many strangers. Psychometry and clairvoyance.—J. W.

BURNLEY. Guy Street.—Oct. 16: Mr. W. Hoole spoke on "The Riches of Spiritualism," and "Dare to be a Daniel." 23: Mr. J. W. Sutcliffe's guides spoke on "Our Critics," and "The Signalled Social Revolution." Both ably and satisfactorily dealt with. Good psychometry; audience moderate.

CARDIFF.—Mr. E. Adams gave a short address on "Inspiration and Revelation." At the usual after séance, Mrs. Bingley and Miss Dunn took part, the clairvoyant descriptions by the former—with only one

exception—being all recognised. We are very gratified with the increasing interest among outsiders owing to these séances.—E. A.

DEWSBURY.—Oct. 16: A pleasant day with Mrs. France, her subjects being, "The Bible, is it in harmony with Spirit return?" and "Are we Guarded by Angels?" Both discourses seemed to give great satisfaction. Good clairvoyance. 23: Pleasant day with Mrs. G. Galley, who gave very good discourses, and Mr. Galley gave good delineations. All recognised. Room packed full. All seemed satisfied.—E. B.

GATESHEAD. Team Valley.—Mr. Lashbrooke gave a splendid address, which was highly appreciated.—M. M.

HALIFAX.—October 16: Our old friend, Mr. Hepworth, visited us, and his past efforts in Halifax have not been in vain, for I never saw our room so tightly packed before. The subject, "Do spirits return; if so, why?" was one of special interest to the great number of strangers, and it created a marked impression.—J. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mr. Wainwright gave very able discourses, giving great satisfaction to good audiences. He was accompanied by Mr. Thompson Schofield, who took the chair. A few good clairvoyant descriptions. Mr. Wainwright gave good psychometry, and there ought to be more like him.

HEYWOOD.—October 12: Mrs. Hyde ill. Mr. Victor Wyldes kindly officiated and fully maintained his high reputation in a brief address upon "Our noble truths." His remarkable psychometry will do much to assist those with unsettled minds as to the power of ministering spirits. Sunday: It has been truly said that there is a time to laugh, a time to cry, and a time to be serious. We had all these symptoms through the efforts of Mr. Verity. Evening: "Mr. Gladstone's sitting with a medium; what he saw, heard, and got." Brought together a good audience. Discussion after each address. 19: Mrs. Best kindly led a very successful circle. Good clairvoyant descriptions. 23: Mrs. Frank Taylor filled Mrs. Hyde's post with credit, the addresses being marked for intelligence and delivered with much fervour. Clairvoyance.

HOLLINWOOD.—Tuesday's circle conducted by Mrs. Howarth, and was well attended. Good clairvoyance. Oct. 16, Mr. Peter Lee gave very good addresses and advice to some sceptics. Oct. 23, Mr. Plant gave an able discourse, "Is Spiritualism a new way of Salvation?" giving food for thought. Clairvoyance partly recognised.

HUDDERSFIELD. Brook Street.—16: Mr. and Mrs. Hargreaves have paid their first visit to our society, and an excellent reception they have had. Crowded out at night.—J. B. Oct. 23, Splendid audiences. Mr. Wallis lectured upon "Theosophy," in reply to Mrs. Besant's lecture of the previous week. We have never heard Mr. Wallis to better advantage, and feel sure much good will result to Spiritualism in our town. We hope for an equally good day with Mr. J. J. Morse, Sunday next.—J. B.

LANCASTER.—Oct. 10: About 120 friends sat down to our first Annual Tea. An entertainment by members and friends followed, which was much enjoyed by the large audience. A grand success. Oct. 16, Mr. Milner, of Blackpool, speaker. We had crowded audiences. 23, a most interesting and instructive discourse by Mr. W. Rowling, on "Crime, its origin and the way to extinguish it."

LEEDS. Progressive Hall.—October 16: A splendid day with Mr. Essam. His guides gave every satisfaction to good and intelligent audiences, followed with psychometry. October 23: Red letter day with our esteemed sister, Mrs. Bealand and her guides; hall crowded to excess, many turned away. Monday we commenced our afternoon meetings and had 23 present. Evening, Mrs. Farrar's psychometry very successful.

LIVERPOOL.—October 16: A good meeting welcomed Mr. John Lamont, when he gave a most interesting account of his visit to Australia and America. It was like old times to see his cheery face with us again.—J. R.

LONDON. 311, Camberwell New Road, S.E.—Good spiritual thoughts were placed before our listeners by the members assembled, and good seed was sown. Sunday next Mr. W. E. Long will be with us, and will speak on the "Gifts of the Spirit." We hope to see many friends.—W. G. C.

LONDON. Clapham Junction, 132, St. John's Hill.—Mr. R. W. Cable gave many satisfactory tests; his psychometry is excellent. It is the second time Mrs. Bingham has been favoured and she wishes to thank him for taking the meeting during her absence.

LONDON. Federation Hall, 359, Edgware Road.—Evening, Mrs. Ashton Bingham addressed us on "Spiritual Gifts" and gave clairvoyance. Several successful séances were held during the week, remarkable physical phenomena were produced.—A. F. T.

LONDON. Islington, Wellington Hall.—We continue to hold Sunday evening meetings in harmony, and the little upper room is always well filled. Mr. King presided. Subject, "Spirit Communion, its advantages, and how to avail one's self of the privilege." Some require physical phenomena, others intuitively grasp the subject. Inquirers present were much impressed. Messrs. Darby, Brooks, and another friend also spoke. Mr. King announced meetings at 10, Park Street, Islington, on Sunday, at 11 a.m., for study and practice of mesmeric healing, and for spirit communion on Monday at 8 p.m.

LONDON. Marylebone, 86, High Street.—Oct. 16: Mr. J. J. Morse, to a full audience, delivered a very good lecture on "Spiritual Revelations, their accords and discords." Our old friend, the "Strolling Player," was somewhat sarcastic in his remarks on the objectors to the revelations sometimes given from spirit life. A friend remarked, "What a contrast between the prayer and lecture." Yes. A good clairvoyant present subsequently explained this by a description of the two spirit men controlling the medium. Oct. 23: Mr. H. Hunt on "The Power of Inspiration." A discourse at once instructive and interesting, unorthodox enough but none the worse for that. Inspiration was universal, present amongst all nations and peoples.—C. I. H.

LONDON. Peckham, Winchester Hall, 33, High Street.—Oct. 16: A very large meeting. The address on "Life" was full of grand lessons, and should stir members to activity. 23: A crowded meeting. Good address and excellent clairvoyance. Mrs. Smith will be with us again on the 30th, and will hold a séance at Mr. Duggen's, 672, Old Kent Road, on Monday, Oct. 31, at 7-30 p.m.—J. T. A.

LONDON. 14, Orchard Road, Sheph rd's Bush.—Mr. Portman's guides discoursed upon "Holiness," urging all to live it out as an example to the world. Mr. Norton gave excellent clairvoyance.

**MANCHESTER.** Tipping Street.—Oct. 16: Mrs. J. A. Stansfield on "There is a Light in the Valley of Death," and "Live to do Good," was attentively listened to by good audiences. Oct. 23: Mr. T. Postlethwaite. Afternoon, two questions from the audience. Evening, "Psychic Science," was evidently appreciated.—R. D. L.

**MANCHESTER.** Collyhurst Road.—Mr. Pilkington's controls gave excellent discourses on "The Nature and Immortality of the Human Soul," and "The Wonders of Spiritual Light." 23: We had a harmonious circle. Mr. Haggitt spoke on the beauty of being prepared for the death change. One member rejoiced to hear from his wife through a lady medium, who is developing very nicely. Mr. Wadsworth, an old worker, had not for years felt such a hallowed influence. These meetings help to unite us. Evening, Mr. Crutchley ably addressed a large audience on a few questions such as "Do Spirits See?" "Do they Travel?" &c. The answers seemed to give general satisfaction. Our friend is always ready at the call of duty. Will others do likewise?—J. T.

**MANCHESTER.** Palmerston Street, Moss Side.—Oct. 16: Mr. J. W. Sutcliffe's capital address on "The Gospel of Good News" was listened to with rapt attention. Psychometry gave great satisfaction. Oct. 23: Mrs. Lund's guides spoke well on "Is Spiritualism a True Religion," and gave a few clairvoyant descriptions. Wednesday nights' circles continue to be well patronised.—J. B. L.

**NELSON.** Albert Hall.—Oct. 16: Mrs. Best gave clairvoyant services, which were a great success. Crowded audiences. Oct. 23: Harvest Thanksgiving; speaker, Mrs. Heyes. "Spiritualism, the revelation" and "The Earth is the Lord's." Crowded audiences. We return thanks to the ladies for the decoration, which was a success and a credit to them. Monday, fruit banquet. All highly pleased.—W. B.

**NELSON.** Bradley Fold.—A most enjoyable day with Mr. Kitson and Miss J. Bailey. Mr. Kitson gave splendid addresses on "The Origin of our Lyceum" and "The Philosophy of Clairvoyance and Clair-audience." Miss J. Bailey gave some most wonderful and striking clairvoyance, giving full names in many cases. Good audiences. We should like to have them again before long.—D. H. B.

**NEWCASTLE-ON-TYNE.**—Oct. 16: Mr. J. G. Grey spoke on "Spiritualism, the Emancipator from Theological Errors and Dogmatic Fetters." The address was full of good thoughts, and was much liked. Oct. 23: Miss E. E. Wheeldon, of Sheffield, gave us inspirational addresses. Morning, "True Spiritualism." Evening, "The Mighty Dead." Both addresses gave great satisfaction to good audiences.—R. E.

**NORMANTON.** Queen Street.—Mr. W. Stansfield devoted the afternoon to vindicating Spiritualism from the attacks of the Rev. Ashcroft, showing how sentences of his had been mutilated and thrown on the showman's canvas, which made them look foolish in the extreme. Evening: Several subjects from the audience. Mr. Stansfield is an inspirational speaker, and has a good flow of language. The subjects were handled from a Spiritualist's point of view very satisfactorily, and anti-Spiritualists were pleased with the answers given. We were pleased with Mrs. Griffin, of Burnley, last week.—Chas. Illingworth.

**NORTHAMPTON.**—Oct. 16: Local friends again conducted our meeting with very satisfactory results, Mrs. Jacobs in the afternoon, and Mrs. Walker at night. The controls gave good counsel to old and young. The organist played the "Dead March," in respect to Lord Tennyson. We also sang his hymn "How pure in heart."—A. W.

**NOTTINGHAM.** Morley Hall.—Oct. 16, Morning: Inspiring remarks from Mr. Holbrook and others. Increased attendance. Evening: An interesting address by Mrs. Barnes on "The terrors of the grave." After reviewing the effect of past teaching she showed how the terror was banished by the teachings of Spiritualism. Many strangers present. 23: Morning meeting as usual. A good number present at night. Mrs. Barnes' guides were at their best on "Spiritualism—the sure and certain hope." They showed the advantages of the solid foundation which our facts and philosophy gave for this life, and as preparation for the next. Reading from Judge Edmonds' valuable letters and extracts. The social evening announced for Thursday has to be postponed to Saturday the 29th, as the room is engaged. Friends, muster strongly.—J. W. B.

**NOTTINGHAM.** Masonic Hall.—Oct. 16: The visit of Mr. Wallis has been a great success. Very fine addresses on "Are Spiritualists Christians?" and eleven written questions on a variety of subjects. The manner in which they were dealt with frequently elicited approval. Solo by Mr. Wallis at each service. A crowded room greeted the speaker at night. The increasing popularity of Spiritualism is almost certain to ensure a visit in the near future from the Rev. Showman. 23, Mrs. Wallis has given us an intellectual treat in her discourses upon "Spiritual Spiritualism," and "Man's Place in Nature." Crowded room at night, many having to stand. Mr. Smith's solo was very welcome. Clairvoyance at night very good, one case only not recognised. First meeting for members, for suggestions, held at night, and will be held regularly in future.

**OLDEHAM.** Temple.—Oct. 16: Mr. T. Postlethwaite gave a short discourse, and answers to mental questions. Personal surroundings in circle, which was quite a treat. Evening, we had a good discourse on "The Soul Deceased," with force and power. Good audience. Psychometry. 23, Our friend Mr. Johnson spoke very effectively upon "Spiritualism and its Bearing on Society," and four subjects from the audience spoken upon in good style. Thursday's public circle conducted by Mr. Howarth; a good meeting, and fair number of strangers. Good tests were given.

**OLDEHAM.** Bartlam Place.—October 16: Mr. Manning's addresses were exceedingly interesting, and listened to attentively by good audiences. Evening subject, "How do we get nearer to God?" Psychometry at each service. 20: Public circle, conducted by Mr. Wild, whose clairvoyance gave great satisfaction. Sunday: Mrs. Crossley's guides gave interesting discourses to large and appreciative audiences, and successful clairvoyance easily recognised.—A. E. L.

**PENDLETON.**—Oct. 16: Anniversary day. Mrs. Green. Afternoon, "Spiritualism the religion of the future," was very interesting and to the point. Evening, "The immortality of the soul" gave us plenty of food for thought. Clairvoyance very good, all recognised. Miss Boys sang solos at both services in grand style. Oct. 23: Mrs. Craven spoke on "Has Spiritualism made the progress it ought to have done?" A good many lessons might be taken from it. Evening, questions from the audience very well answered.—J. M.

**RAWTENSTALL.**—Saturday, 22nd: We opened our new building with a public tea, of which a good number of friends partook. We were pleased to see many old friends from Rochdale, Bolton, Heywood, and Bacup. After tea a lengthy programme was gone through, nicely arranged by the chairman, Mr. J. B. Tetlow. A duet, in good style, by Misses Stansfield; Mr. and Miss Ridehalgh, and other Bacup friends, rendered good service. Short addresses were delivered by Mrs. Stansfield, Miss Walker, and Mr. Knight in an energetic manner. Mr. Palmer gave a brief history of the progress of the society, and the choir sang a glee excellently. Great credit is due to Mr. Tetlow for his able conduct of the meeting. On Sunday, addresses were delivered by Mr. Wheeler, which merited the appreciation of all. Mr. Joseph Cunliffe kindly occupied the chair, and his opening remarks will long be remembered. We are thankful to all who helped to make the opening a success.—T. C.

**ROCHDALE.** Regent Hall.—Oct. 23: Mrs. Stansfield dealt ably with "How shall we worship God?" and "The light of the coming day." Clairvoyance at each service. Oct. 30: Miss Patefield, at 2-30 and 6; Lyceum, at 9-45 a.m. Thursday, circle, 7-45 p.m.—J. B.

**ROCHDALE.** Penn Street.—Mr. G. F. Manning spoke to a crowded audience, afternoon and night. We had to turn about 200 people back, so Mr. Ashcroft has not killed Spiritualism yet; we mean to live for the truth and show him that good may yet come out of that which he would put out.

**ROCHDALE.** Water Street.—October 16: Miss Walker gave good addresses to grand audiences, delineations well received. October 18: Mr. Taff conducted public circles. October 23: Miss Cotterill was very well received. "He that hath ears to hear let him hear" and "These are they who came of great tribulations;" both subjects were well treated. Her psychometry was very good indeed. Instead of Rev. A. doing us harm he has done us good. Our hall has been filled two Sunday evenings now, and the people are well pleased.

**ROYTON.** Chapel Street.—October 5: Mrs. Rennie gave a nice brief discourse and very good clairvoyance. 9th, Mr. Moorey is a very earnest advocate of spiritual truths, both his discourses being of great interest. Good psychometry. October 12: Mr. E. G. Birch's guides gave a concise address on "Why not stand for truth?" Clairvoyance very good and clear. His services were gratis, he has our thanks. 16th, our first harvest festival was conducted entirely by the ladies. Mrs. Lamb gave splendid addresses on "If a grain of wheat fall not into the ground it brings forth no fruit," showing that if we sow of love and kindness we shall reap goodness, and "The Unknown God." Much appreciated. Our church was profusely decorated with plants, fruit, and flowers. Very good audiences. The collections realised £2 8s. 7d. We thank all friends who contributed towards making it a success.—D. G.

**SHEFFIELD.**—Oct. 16: Medium, Mr. C. Mason. The controls took their own subjects at both meetings, and fairly answered. Oct. 23: Mr. G. Featherstone took several subjects from the audience, and many were very pleased with the answers. P.S.—Will speakers please send their open dates for 1893 to S. Long, 81, Nursery Street. [Questions next week.]

**SOUTH SHIELDS.** 21, Stevenson Street.—Oct. 16: Mr. Davison read one of Mrs. Tappan's discourses, viz.: "Nature and Occupation of Spiritual Existence," highly appreciated by a very fair audience. After meeting, several local mediums took part. Mrs. Walker gave accurate clairvoyant descriptions.

**SOWERBY BRIDGE.** Oct. 16: Mr. Moorey paid a welcome visit, and sustained his previous good character. His address was pithy and good, and psychometry excellent. No one could give better satisfaction, or be more successful. Oct. 23: Pleased to meet Mr. P. Lee, whose address on "Is Life Worth Living?" was worth living to hear, backed up as it was by experiences. His advice to all under the darkest clouds was—"persevere." Afternoon, to Liberty Group, on "A Raindrop," he gave a good deal of information on a few of Nature's forces.

**STOCKPORT.**—Mrs. Johnstone gave capital lectures. The manner of using "Love" in subduing evil passions which severity could not touch was well defined. Night, "Our Inhuman Conduct to Each Other" was the theme. Ancient records showed that governing classes always made slaves of the weakest. A manly resistance was now being made to oppression and tyranny. Clairvoyance good.—T. E.

**WAKEFIELD.**—Oct. 16: Afternoon, a local medium gave clairvoyance, which was appreciated. At night, Mrs. Dickinson discoursed on a reading called "The Inner Voice," in quite a masterly manner, showing that all at some time must have heard the still small voice within. Man, by not living the true life, had become deaf to admonition, and failed to be led by the spirit. Clairvoyance quite satisfactory. We hope to hear her again before long.

**WALSALL.** Central Hall.—Mr. Victor Wyldes spoke on "Where are the Dead? or Spiritualism Explained," in a most pleasing manner, and gave the hearers some deep thoughts to ponder over. A fair audience listened to the most eloquent address, and was highly pleased. Next Sunday evening we have Mrs. Groom, and hope to have a happy time.

**WIBSEY.** Hardy Street.—Oct. 16: a good day. Mr. Marsden gave very good addresses and clairvoyance. 23: Mr. Pawson absent. Miss Carverley kindly assisted in the evening. Subject, "Thy will, my God, be done." A good address. Clairvoyance very good.—P. B.

**WISBECH.**—Oct. 11: Annual harvest festival tea, concert, and sale of fruit, &c. The tea tables were presided over by Mesdames Ward, Threadgill, Woods, Pearmain, Tomlinson, and Johnson. After the tables were cleared the sale of fruit and concert followed. The goods realised fair prices. The following programme was given: Piano duet, Miss Weaver and Master Weaver. Songs, Miss Hill, jun. (2), Miss F. Weaver (2), and Mr. Burrell. Speech, Mr. Ward. Misses Weaver and B. Yeeles presided at the pianoforte. Thanks were accorded to the friend who had kindly assisted us and given goods, also to Mr. Ward, who presided in the absence of Mr. Weaver through illness. Sunday: Mr. Ward gave an interesting address on "Spiritualism," followed by clairvoyant delineations, mostly recognised. 23: Mr. D. Ward gave an interesting and effective address on "Spirit Call," referring to some who went to circles and expected to be developed in a very short time and were disappointed, because they do not obey the spirit call to be in harmony with the other side. Clairvoyant delineations, mostly recognised.—W. Hill, jun., sec., 31, Albert Street.

RECEIVED LATE.—ATTEKLIFFE: Harvest thanksgiving services in the Vestry Hall. Mr. W. E. Inman's controls spoke on "Spiritualism, what it is and what it is not," and handled subjects from the audience in a masterly manner. Striking clairvoyance and psychometry. Large audiences. We hope to hear Mr. Inman again soon.—GATESHEAD. Team Valley Terrace: Mr. Rostron gave a short address and satisfactory clairvoyant tests.—LONDON. Forest Hill. 23, Devonshire Road: Oct. 20, Mrs. Bliss gave a very successful séance. Oct. 23, Mr. Allen unfortunately disappointed us, and our president gave an interesting reading from *The Coming Day*.—J. E.

**THE CHILDREN'S PROGRESSIVE LYCEUM.**

BLACKBURN.—Oct. 16: Present 40 scholars and 6 officers. Discussion on "The Atonement of Christ." Several of the elder scholars took part. Mr. Lord opened and closed with invocation. Mr. W. Quigly, assistant conductor.

HECKMONDWIKE. Blanket Hall.—Usual programme led by Miss A. Whitehead. Solo by Mr. James Burdin. Lyceum led by Mrs. Styles.

HUDDERSFIELD. Brook Street.—Oct. 16: Excellent attendance, very harmonious session. Last Sunday's open sessions have brought quite a number of young folks.

HUDDERSFIELD. 3a., Station Street.—Oct. 16: Present 32. Invocations by Mr. Armitage, recitation by Lily Bryden. Usual programme. 23: Present 38. Invocations by Miss Hemingway. Recitation by May Bates. Marching and calisthenics led by Mr. Armitage.—Cor.

MANCHESTER. Collyhurst.—16 and 23: Attendances over 70. Recitations by Mr. Heron, Bertie Whitehead, Willie Ashworth, Rose and Lily Crutchley, Clara and Ada Fell, Frank Warburton, and Richard Haggitt. Discussion. Class paper by Mr. Heron on "Heredity." Pleased to see Salford friends. Two friends were magnetised by Messrs. Crutchley and Horrocks. Chairman, Mr. Crutchley. Good harmony.

MANCHESTER. Palmerston Street.—Oct. 16 and 23: Mr. Sutcliffe made some encouraging remarks, and gave some useful hints, which we intend to follow. Recitations by Misses L. McCellan, M. Valentine, Dora Furness, and Harry Jones, C. Valentine, and J. W. Furness. Marching and calisthenics greatly improved.—J. B. L.

OLDHAM. Bartlam Place.—Oct. 16 and 23: Invocation by Mr. Savage. Usual proceedings conducted by Mr. Lawton. Recitation by Master Tetlow and Mr. Linley. Readings by Miss Butterworth and Mr. Savage. Calisthenics led by Miss Tuke. Fair attendance.—A. E. L.

PENDLETON.—Oct. 16: Morning, conducted by Mr. Crompton. Usual programme. Recitations by Rebecca Poole (2), S. Rimmer, T. Crompton, and Annie Holden. Lyceumists and friends, don't forget the tea party next Saturday, tickets 6d. each. 22: Tea party and grand concert. Mesdames Moulding, Brookes, and Blinkhorn prepared an excellent tea. Misses A. Thorpe, S. Manning, M. A. Boys, and F. Holden, and Messrs. Goosetree, J. Crompton, C. Barnes, the brothers Wallis, and J. C. Crompton, jun., provided a very good entertainment. 23: Morning. Recitations by S. and E. Rimmer, A. Wallis, E. and A. Winder. Conducted by Mrs. Featherstone. Afternoon: Recitations by S. Rimmer and J. Crompton. Conducted by W. H. Evans. Usual proceedings.—B. C. W.

ROCHDALE. Regent Hall.—Mr. Beck completed reading the first series of Dr. Dod's lectures on "Animal Magnetism." A very interesting discussion. Mr. Pickles presided. Conductor, Miss B. Rothwell.—J. B.

STOCKPORT.—Good attendance with excellent order. Proceedings up to the mark. Harvest festival music practiced.—T. E.

**PROSPECTIVE ARRANGEMENTS.**

**LIST OF SPEAKERS FOR NOVEMBER, 1892.**

**YORKSHIRE FEDERATION OF SPIRITUALISTS.**

- ARMLEY. Temperance Hall.—13, Mrs. Jarvis; 20, Mr. Long; 27, Mr. W. Stansfield.
  - BATLEY CARR. Town Street.—6, Mr. J. Kitson; 13, Mr. Armitage; 20, Mrs. W. Stansfield; 27, Mr. Hopwood.
  - BATLEY. Wellington Street.—20, Mr. Swindlehurst (anniversary); 27, Mr. Hargreaves.
  - BINGLEY.—6, Mr. W. Galley; 13, Mr. and Mrs. Hargreaves; 20, Mrs. Wrighton; 27, Mr. Campion.
  - BRADFORD. Little Horton Lane.—6, Miss Walton; 13, Mr. Boocock; 20, Mrs. Bentley; 27, Mrs. Hoyle.
  - CLACKHEATON.—6, Mrs. France; 13, Mr. J. Kitson; 20, Mr. and Mrs. Hargreaves; 27, Mrs. Jarvis.
  - HALIFAX. 1, Winding Road.—6, Mrs. J. M. Smith; 13, Mr. J. Campion; 20, Mr. G. Newton; 27, Mr. Armitage.
  - HUNSLLET. Goodman Terrace.—6, Mrs. Beardshall; 13, Mr. Parker; 20, Mrs. Hoyle; 27, Mr. Lund.
  - KRIGHLEY. Lyceum, East Parade.—6, Mr. and Mrs. G. Galley; 13, Mr. W. Stansfield; 20, Mr. W. Galley; 27, Mr. Brook.
  - SHIPLEY. Liberal Club.—6, Mr. Lund; 13, Mr. Brook; 20, Mrs. Mercer; 27, Mr. Pawson.
  - WEST VALE. Green Lane.—6, Mr. Hopwood; 13, Mr. Lund; 20, Mr. Postlethwaite.
- The next meeting of the Yorkshire Federation will be held at Milton Rooms, Westgate, Bradford, on Sunday, Nov. 13, at 10-30 a.m.

- ACCRINGTON.—6, Mr. Hepworth; 13, Mr. Swindlehurst; 20, Miss Patefield; 27, Mr. Postlethwaite.
- ASHINGTON.—6, Mr. J. Berkshire; 13, Mr. G. Forrester; 20, Mr. T. Wright; 27, Mr. R. Grice.
- ASHTON.—6, Open; 13, Madam Henry; 20, Mrs. Horrocks; 27, Open.
- BELPER.—6, Local; 13, Mr. W. Rowling; 20, Mr. T. Timson; 27, Local.
- BRADFORD. 448, Manchester Road.—6, Mr. T. Marsden; 13, Mr. and Mrs. Marshall; 20, Mrs. Mason and Mrs. Hunt; 27, Mr. Todd and Mrs. Webster.
- BRADFORD. West Bowling.—6, Mr. Hilton and Mr. Hartley; 13, Mrs. Hunt and Mrs. Mason; 20, Miss Calverly; 27, Mr. and Mrs. Clegg.
- BOLTON.—6, Miss Gartside; 13, Mr. Rooke; 20, Mrs. J. A. Stansfield; 27, Mr. Sutcliffe.

- BLACKBURN.—6, Mrs. Craven; 13, Mrs. Gregg; 20, Open; 27, Mr. E. W. Wallis.
- COLNE.—6, Local; 13, Miss Cotterill; 20, Miss J. Bailey; 27, Mr. Todd.
- COWMS.—6, Mrs. Wright; 13, Mr. Newton; 20, Mr. Hopwood, 27, Mrs. France.
- DARWEN.—6, Mr. J. B. Tetlow; 13, Mrs. J. A. Stansfield; 20, Mr. Lawton; 27, Mrs. Craven.
- FELLING.—6, Mr. Rutherford; 13, Mr. M. Mouat; 20, Mr. J. Stephenson; 27, Mr. J. Griffith.
- GATESHEAD. Team Valley.—6, Mr. J. Griffith; 20, Mr. J. Hall.
- GLASGOW.—6, Mr. David Duguid; 13, Mr. Robert Harper; 20, Mr. Gavin Findlay; 27, Mr. John Griffin. On each Sunday evening at 6-30, during November, Addresses will be delivered by Mr. James Robertson, on the "Rise, Progress, and Teachings of Modern Spiritualism."
- HUDDERSFIELD. Brook Street.—6, Mr. Swindlehurst; 13, Mrs. Wallis; 20, Miss Wheeldon; 27, Mr. Hepworth.
- KRIGHLEY. Eastwood Spiritual Temple.—6, 13, 20, and 27, special opening services.
- LEEDS. Progressive Hall.—6, Mrs. Mercer; 13, Mr. Metcalfe; 20, Mr. Hindle; 27, Mrs. Levitt. Circle every Monday at 3 p.m. All welcome. Hot water provided for tea at 1d. each.
- LONDON. Shepherd's Bush.—6, Mr. Astbury; 13, Mrs. Spring; 20, Mr. Hopercroft; 27, Mr. Dever-Summers.
- LONDON. Stratford. West Ham Lane.—6, Dr. Reynolds; 13, Mr. J. Allen; 20, Mr. J. Veitch; 27, Mr. Dennis.
- MANCHESTER. Society of Spiritualists.—6, Mr. R. A. Brown; 13, Mr. J. B. Tetlow; 20, Mr. J. Macdonald; 27, Mr. J. Swindlehurst.
- MANCHESTER. Moss Side.—6, Mrs. Horrocks; 7, Mr. Rooke; 13, Service of Song, "Rest at Last"; 16, Mr. J. B. Tetlow, subject, "An Hour in Hell"; 20, Mrs. Hyde; 27, Mr. Buckley.
- NEWCASTLE-ON-TYNE.—October 30, Mr. J. Armitage, 10-45 and 6-30; November 6 and 7, Mr. Victor Wyldes; 13 and 14, Mrs. Green; 20, Mr. Lashbrooke; 27, Mr. Westgarth.
- NORTH SHIELDS.—6, Mr. J. Graham; 13, Mr. R. Grice; 20, Mrs. Peters; 27, Mr. W. R. Henry.
- NOTTINGHAM. Masonic Hall.—6 and 7, Mr. J. J. Morse; 13 and 14, Mr. F. Hepworth; 20 and 21, Mrs. Gregg; 27 and 28, Mr. J. C. Macdonald.
- OLDHAM. Temple.—6, Lyceum Open Session, Mr. Savage in the evening; 13, Mrs. Berry; 20, Miss Gartside; 27, Mrs. Green.
- OLDHAM. Bartlam Place.—5, Miss Janet Bailey; 13, Mr. J. W. Sutcliffe; 20, Lyceum Open Session, 6-30, Mr. W. H. Wheeler; 27, Miss A. Walker.
- PENDLETON.—6, Mr. E. W. Wallis; 13, Miss Patefield; 20, Mr. Plant; 27, Mrs. Gregg.
- ROCHDALE. Water Road.—6, Anniversary; 13, Miss Gartside; 20, Mrs. Craven; 27, Public circles.
- SOUTH SHIELDS.—6, Mr. J. Wilkinson; 13, Mr. McKellar; 20, Mr. Rostron; 27, Mr. W. Davidson.
- TYNE DOCK.—6, Mr. J. G. Grey; 13, Mr. J. Stephenson; 20, Mr. J. Wilson; 27, Mr. J. Murray.
- SOWERBY BRIDGE.—6, Mrs. J. A. Stansfield; 13, Miss J. Bailey and Miss Thorp; 20, Mrs. Crossley; 27, Mrs. J. M. Smith.
- SUNDERLAND.—6, Rev. C. Ware; 13, Mr. J. Rutherford; 20, Mr. Rostron; 27, Mr. Lashbrooke.

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. Old friends and new cordially invited.—A. K.

BIRMINGHAM. Oozells Street.—Oct. 30: Mr. Knibb and Mrs. Manton. Nov. 13, Mr. Victor Wyldes.

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.

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

BRADFORD. Walton Street.—Harvest Festival Oct. 30, and fruit banquet on Monday at 7-30. Mrs. Webster, clairvoyant and medical psychometrist, will give her services. Friends, rally round.

BRADFORD. West Bowling, Boynton Street.—October 23: Harvest festival, at 2-30 and 6 p.m. Entertainment and fruit banquet at 7-30. Mr. Wilkinson.—M. C.

CLACKHEATON. Oddfellows Hall.—Oct. 30: 2-30, Mr. Webster; at 6, a service of song, "Ministering Spirits." Special hymns, Miss Agnes Gomersall, reader. Collections at the door. Monday, Oct. 24: A public service, Mr. Pawson and Mr. Galley, speakers. Hearty welcome to all.

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.

ELLAND. Central Hall.—Oct. 31 to Nov. 5: Mr. G. A. Wright.

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. All cordially invited. Collections to meet expenses.

HECKMONDWIKE. Thomas Street.—The ladies announce a Grand Sale of Work and Bazaar on Wednesday, Thursday, and Saturday, Nov. 2, 3, and 5; Wednesday, opened by Mr. S. Wood; Thursday by Mrs. Mercer; Saturday, by Mr. A. Crowther and Mr. T. Hendry, presidents. The room will be richly decorated and will be provided with entertainments each evening by amateurs and others. The Lyceumists will give a grand fairy play, entitled "Little Jessie's Dream." Also the gipsy camp, art gallery, fishing net, post office, and ice cream stall, &c.

Admission for the three days: Family season ticket 2s. 6d.; single season ticket 1s. 6d.; first day 1s.; second day 6d.; Saturday 3d. Tea provided each day at 1s. The proceeds are for a new place of our own.

**Huddersfield.** Brook Street.—Oct. 30: Mr. J. J. Morse of London. Subjects: At 2-30, "Our Fortress—its defence. At 6-30, "The Three Kingdoms in Man."

**Keighley.**—The committee of the Assembly Rooms Society have taken new premises to be devoted entirely to our cause, and intend opening the place, which will be called the Eastwood Spiritual Temple, on Saturday, Nov. 5, with a meat tea at 4 p.m., and in the evening a few speakers in the district have promised to be with us, including Mrs. Wallis, of Manchester, who will give short addresses, interspersed with songs by good artists especially engaged. Tickets 1s., children 6d. Sunday, Nov. 6, Mrs. Wallis, at 2-30, "Our Message to the World;" 6, "Religious Spiritualism." Also on Monday evening Mrs. Wallis will give a lecture on "Socialism, from a Spiritual standpoint." Chairman, for Sunday and Monday, Mr. H. Horner, of Keighley.

**Leeds.** Psychological Hall.—Oct. 30: Mr. Johnson of Hyde, at 2-30 and 6-30 p.m. Oct. 31, Mrs. Russell at 8 p.m. Clairvoyance, diagnosing of diseases and prescribing remedies. Friends make meetings a success.—J. W. H.

**London.** Federation Hall, 359, Edgware Road.—Oct. 30: 7 p.m. Mr. Percy Smyth and myself will lecture on Mrs. Besant's and Mr. Harte's Theosophy. Tuesday evenings the hall is open for enquirers. All wishing to join the sésances apply to me first by letter at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

**London.** Forest Hill, 23, Devonshire Road.—Friday, Nov. 4: Social evening with lantern lecture. We hope to see many friends; the society sadly needs funds.—J. E.

**London.** Marylebone.—Oct. 30, at 11 and 7, Mrs. Green, clairvoyant address, &c.; Thursday, 7-45, Mrs. Spring, sésance; Saturday, 7-45, Mrs. Mason, sésance.

**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.

**Mediums** having open dates for the present and ensuing year are requested to send the same to the Spiritualists' Society, Blanket Hall Street, Heckmondwike. Good speakers preferred.

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

**Newcastle-on-Tyne.**—The ladies in connection with the society intend holding their first social meeting, Monday, Oct. 31, in the Cordwainers' Hall, 21, Nelson Street. Tea at 6 p.m., when Mrs. Sedgley, who is giving the tea, hopes to meet many friends. Oct. 30: Mr. J. Armitage.

**Nottingham.** Masonic Hall.—Oct. 30 and 31: Professor Timson, Dp.B.P.A. Lectures, psychometry, clairvoyance, psychography, and psychomancy. Monday: Professor Timson will be open for consultations, advice, &c. Come to Sunday services. There will be a special party on Monday evening. See other notices.

**Oldham.** Bartham Place.—Oct. 29: Public tea and entertainment. Tea at 4-30. Adults 6d, children 4d. All welcome. Entertainment by singing class and Lyceumists.

**Oldham.** Temple.—Nov. 5, a sandwich tea party, Tickets, 1s. each. Provisions or donations of cash are welcome, if well-wishers will kindly send the same.

**Secretaries** please note. Mrs. J. A. Stansfield, of Oldham, has no open dates for 1893.

**Stockport.**—Oct. 30: Harvest festival. Mr. R. A. Brown: Hall decorated. Special music. Tea at the hall. Manchester trams pass the building.—T. E.

**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.

**Walthamstow.** 18, Clarendon Road.—Spiritual service, October 30, at 6-30 p.m. Friends welcome. "Higher Life."

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

**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.

**Full audiences** are becoming the rule now in many places. It does not look as if Spiritualism is dying.

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

**Hull.**—The Sunday society have engaged Mr. Morse to lecture on Spiritualism.

A **new room** appears to have been opened at 51, Southfield Lane, Little Horton, Bradford.

**Mr. Verity**, of Oldham, speaks very highly of the pleasant Sunday afternoon movement, and thinks it is doing great good.

**Nottingham** friends seem spoiling for a dose of Ashcroftism. The meetings are growing in size and enthusiasm, but local friends think that an advertisement on a large scale would do them good.

**The Baldwin boom** is simply a show. Mrs. Baldwin may have clairvoyant powers, but we have no faith in folk who try to be on both sides at once.

**Mr. R. A. Brown** spoke at the debate at the Vegetarian Restaurant, Fountain Street, Manchester, on Tuesday last, on the principles of Theosophy and Spiritualism contrasted. He gave a very interesting address, and a lively discussion followed. Mr. Morse next week.

**Endorsement.**—At the Rochdale meeting Rev. Spedding read the following note, handed to him by his friend, Mr. Geo. North, who was seated upon the platform: "I know Professor Crookes to be a man of the highest integrity and scientific attainments, and president of the Institute of Electrical Engineers."

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

"**SOME THOUGHTS ON THEOSOPHY**" is the subject Mr. J. J. Morse will open with at the Debating Meeting, Tuesday next, Nov. 1, at the Vegetarian Restaurant, Fountain Street Manchester at 8 p.m. We expect a big meeting.

"**THE WHOLE NUMBER IS A MOST EXCELLENT ONE**," writes a correspondent, *re* the fifth missionary number. Many letters express similar sentiments. It is pleasant to know that our work is appreciated. We have a few hundreds left and shall be glad to supply orders.

**THE "BANBURY GUARDIAN"** reports a sésance presided over by Mr. John Lloyd. Mr. Barradale gave a good address on "The Judgment," and Mr. Summerfield gave clairvoyant descriptions successfully. Other meetings are promised.

**ROCHDALE.**—Wednesday, Oct. 19, the Public Hall was crowded with a most attentive audience to hear Mr. E. W. Wallis, in response to Mr. Ashcroft's lectures. Rev. Spedding made a capital chairman. While not a Spiritualist, he considered there was no need to descend to the language Mr. Ashcroft used, such as "farce and fraud." After speaking for an hour, Mr. Wallis devoted another hour to answering questions. The audience of about 1,000 persons listened attentively, frequently applauded, and passed a hearty vote of thanks to the speaker and the chairman. Mr. Spedding said that after what he had heard he thought Spiritualists should put on their bills, in reply to Ashcroft's "Farce and Fraud," "Fearlessness and Fairness." The meeting was a great success.

**THE "ROCHDALE STAR"** gave upwards of a column report of our meeting, and a really first-class synopsis of the lecture. The other papers were not so fair. It is just possible that the editors may become observers of the signs of the times; if not, Spiritualists will know how to appreciate those who treat them justly. There are many Spiritualists in Rochdale and they have some power.

**NORMANTON.**—The debate between Mr. Schutt and Mr. Grange was a somewhat noisy affair, and Mr. Schutt had a most difficult task to present his case before a bitterly hostile audience, save for a few devoted souls, and to combat the perverse and dogmatic misrepresentations of an opinionated opponent. As usual, Ashcroft pounces upon his opportunity to reap golden reward from the excitement. The local society desires to heartily thank Mr. Schutt for his efforts in defence of Spiritualism. They say: "He has made the people begin to think there is more in it than they supposed." The local papers contained reports which show that a great deal of intolerance and bigotry still exist. Normanton friends would do well to apply to the Federation, through Mr. J. B. Tetlow (secretary), of 140, Fitzwarren Street, Pendleton, for assistance.

**TO CORRESPONDENTS.**—Mrs. Greenwood. The National Hymn Book cannot be issued until the Conference decides to print one. At present we are only empowered to *prepare* the book.—A. Kitson. Next week, if possible.—E. Bell. Thanks; shortly.—Bevan Harris. Thank you. Glad you appreciated Nos. 267 and the Missionary Number. Papers sent as desired. No reply from Rev. Stone received yet.—A. F. Tindall. Yours received, but cannot use it yet; we have so much on hand.—E. Long, J. F. Hewes, and others, next week.—W. D. Brooks. Are you ashamed of the name of "Spiritualist?" We have fought for nearly half a century under that flag, and are not going to take down our colours now. We don't want "Psychicalist orators." Never mind what outsiders think; it will do them good to *think a little more*.

**WE HAVE, ROUGHLY SPEAKING, 210,000 men** on our peace establishment, including India and the colonies, or half that number at home. They cost us nearly £18,000,000 sterling, of which over £3,000,000 are for "non-effective services." Germany has on a peace footing 500,000 men (with over 2,000,000 of men fully trained and ready at a week's notice, and 700,000 more in case of invasion), and the cost is under £27,000,000 sterling, including cost of re-armament. Roughly speaking, our army costs us altogether about £160 per man, and the German army may be taken at £48 per man. [The immense cost of these standing armies, not to speak of all the other expenses, as well as those of the naval departments, has to be defrayed by the industrious *producers*. Is it any wonder work is slavery and poverty abound?]

**VERY IMPORTANT TO LYCEUMS.**—From an advertisement in last week's *Two Worlds*, offering for sale the properties, &c., of the Lancaster Lyceum, your readers would think that the above Lyceum was dead. This is not so. It is more alive than ever, for the simple reason there are more workers and fewer popes, the only alteration being in the course of management. In the past it has been worked separate and distinct from the parent society, worked so as to be detrimental to the progress of the society. This was acknowledged by the whole of the real members, excepting the two who have now ended their career as conductor and secretary. Hence the blending of the Lyceum into the society. Not satisfied with leaving the Lyceum, they have taken the properties belonging thereto.—H. W., cor. sec.

### IN MEMORIAM.

We have with regret to announce the death of William Grimes, one of the oldest members of the Pendleton Spiritualist Society, which occurred on Sunday, October 16, and the interment of whose body took place on Saturday, October 22. Mr. J. B. Tetlow officiated, and delivered an address at the grave, bearing upon the character of our resurrected brother, and our common truths of Spiritualism. There was a hymn sung at the house and invocation delivered, after which a procession was formed, headed by Councillors Boys and Hughes. When it arrived at the cemetery it numbered quite 100 persons. Our brother was an earnest Spiritualist, ever ready to forgive if offended. He has been a very useful member, and willing to uphold the cause as far as his character and ability would allow. He spoke more in goodness of life than in loudness of word. We could do with many such as he.—J. Bronte.

**IN LOVING MEMORY** of Hilda Mary, dearly beloved daughter of Mr. and Mrs. J. M. Smith, who passed to the higher life Oct. 23, 1890.

She is not dead, this child of our affection,

But gone unto that school,

Where she no longer needs our poor protection,

And Love himself doth rule.