

The Two Worlds.

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MAN'S INHUMANITY TO MAN.

By J. W. ROBSON, OF BARROW-IN-FURNESS.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

They have corrupted themselves; their spot is not the spot of his children. They are a perverse and crooked generation.—Deuteronomy xxxii., 4, 5.

MANY who read this text and compare it with the present state of things will be much perplexed. If "He is a God of truth, without iniquity, just and right," why are things so uneven in the world? Why does crime go unpunished, and virtue unrewarded? Why should falsehood overshadow truth? Why does wrong in might overpower right, and justice give way to injustice, and weep over the innocent slain? Why are the honest, thrifty, and industrious oppressed with care and want, whilst the knavish live in indolent luxurious extravagance? Why are the wise and upright held in contempt and despised, whilst the foolish are sought after and courted? Why should one individual, who neither toils nor spins, be clothed in purple and fine linen, whilst another whose back is bent, and whose strength is spent in labour, goes in rags and lives in squalor and misery, toiling from morn till eve, yet still pinched and famished?

Rich and poor alike, we are told, are sons and daughters of the All-loving God, whose work is perfect, and whose ways are judgment. Man is "fearfully and wonderfully made," but through the perversion of his powers he alone has become vile.

He has corrupted himself; his spot is not the spot of God's children; he is perverse and crooked in his generation.

God endowed man with certain faculties and senses; made him sensitive of hunger, thirst, pain, and fatigue.

Now I ask you, as rational beings, can you suppose that this Almighty One, whose power and wisdom is made manifest in every surrounding object, and whose "mercy is over all His works;" can you believe that He could make such a grievous mistake as to endow man with desires and inclinations for all that is good and true, and then deprive him of the opportunity and means of ennobling his manhood, and arriving at that perfection which is the hope and desire of every true man?

God never made such a muddle of His work. Then what are the causes of misery and distress, crime and wretchedness?

Through man's misappropriation of God's gifts, and his inhumanity to his fellow man, he causes thousands to mourn; and by his disregard for natural laws he brings suffering upon himself and offspring, may be for many generations. You cannot do an injury to yourself without injuring others, and you cannot do good to yourself without benefiting some one else.

Fire is good for warmth and preparation of food, but plunge your hand into it and you will feel where your disregard for natural law will cause you suffering. Water is good for many domestic purposes, and is drink for man and beast, but do not walk into twenty or thirty feet of it, or you may be forced to drink a deal too much. It is so with God's gifts; abuse, not use, brings on trouble. Physical sin brings on pain and all kinds of suffering. Spiritual sin causes agony of mind, remorse, and a guilty conscience that knoweth not peace.

God made all things good, and nothing evil. It is man who has perverted good things to evil purposes. God is no respecter of persons; the good things of the earth are for all. Labour is the law of Nature, and the "Proverbs" say, "An idle soul shall suffer hunger." One writer says, "All service ranks the same with God."

With God, whose puppets, best and worst,
Are we: There is no last and first.

Man cannot live independent of mother-earth, he must have a portion of her produce or he will soon die. In this respect she is more than generous, from her vast sources of wealth there comes abundance for all. Eminent men of science assure us there is sufficient for over four times the population of the globe; even with our present resources, and they could be much further extended and improved—nay, what is *wasted* of our present supply would keep in plenty those who are starving of hunger and perishing in rags. But they must not steal, they must not even pick up that which is wasting in decay, if it is upon what is known as "private property." They dare not beg; to work they are not allowed. Live—no, not live, exist in wretchedness, pain, and sorrow, and then die a cruel hard death, and be lost to mortal sight for ever in a pauper's grave. This is their choice. This is their lot.

Let us consider the chief causes of this state of things. The unjust manner in which some men appropriate so much more than is sufficient to live upon, and thus deprive others of their rightful portion. Lowell says:

Some by superior force, or by religious or traditional feelings of subordination, have established themselves lords of the soil.

By thus laying claim to large tracts of land they deny and hinder many the means of existence. Pope Gregory said:—

Let them know that the earth from which they were created is the common property of all men, therefore the fruits of the earth belong indiscriminately to all, and they who make private property of the gift of God pretend in vain to be innocent, for in thus retaining the sustenance of the poor they are the murderers of those who die daily for the want of it.

Rousseau said:—

The first man who took upon himself to enclose a piece of ground and say, this is mine, and found people silly enough to believe him, was the founder of civil society. How many crimes, how many murders, how many wars, how much misery and horror would have been spared the human race if some one, tearing up the fence and filling in the ditch, had cried out to his fellows: "Pay no heed to this impostor, for you are lost if you forget that the produce belongs to all, the land to none."

Again, others have obtained possession of implements and machinery necessary for the carrying on of labour, and only employ workmen on their own terms, which, in many cases, means an existence of semi-starvation, devoid of comfort and enjoyment, for, at the best, they only receive sufficient to keep them alive, kept going like the machines they tend, to produce wealth and the means of enjoyment for others. Their employers require, in return for the privilege of working, about two-thirds or over of the entire produce of their labour. Others by different systematic plans, such as insurance, interest, gambling, rent, etc., live in luxury and wanton extravagance.

Now, to take anything from a person and give nothing in return is simply robbery. No matter what name it goes under some one suffers by the transaction. Real benefit is only accomplished when all parties are alike benefited. This can only be effected by paying everyone the worth of their labour, and giving value for goods received. It is because these principles are ignored that there is so much poverty and pauperism.

Let us draw a picture. A poor, shivering, starving wretch, clad in threadbare garments, is looking for employ-

ment. Limping and footsore he drags his feeble, weary body along, asking to be allowed to live by honest labour. As one of our poets has it—

Out of employment, yet willing to toil
At digging, or delving, or tilling the soil,
Willing to work for his raiment and bread,
And a bare roof to cover his shelterless head.

In this picture the poet makes him—

Stalwart and strong, neither beggar nor thief,
He craves neither pity nor money relief,
But only the right to use muscle and brain,
An honest and humble subsistence to gain.

But no one wants him. At the hovel he calls his "home" are his half-naked, half-famished wife and children, without food, without fire. Perhaps some of them are ill, both ill in body and sick in spirit. Yet he dare not beg. No, the "law" forbids him. If he goes to the workhouse they part him from his wife and children, and make his life miserable. Perhaps the workhouse is already full, and he cannot be admitted. But no honest, industrious man wants to be a pauper. He wishes to live by some honourable employment. Who, that is a true man, wants charity, especially if it is grudgingly given?

If he becomes an outdoor pauper the Poor Law allows for the maintenance of himself and family, barely as much as would properly support a large dog. So day by day he drags along, and as Geo. R. Sims says:—

Till faint and footsore, broken-hearted,
Cold and hunger do their work; [He dies.]
And charity that might have saved him,
Goes abroad to help the Turk.

Now, let us look at the reverse picture. Within a splendid mansion there lives a man, well-clothed. A host of servants wait upon him, obeying any whimsical command he may think fit to issue. Set before him are viands of the most costly and tempting descriptions. Wines, in his estimation "worth a fortune," find storage in his cellars. Many acres of land tastefully decorated, and well stocked with cattle and deer, surround his house. He lays claim to the possession of, and wastes upon himself and household, what would support in comfort thousands of his unfortunate fellow creatures.

Does he work for these riches? No. Has he earned them by the sweat of his brow? No. Was all this wealth a freewill offering? I think not.

By a system which began in robbery, plunder, and bloodshed, and still continues in plunder, and in that which is akin to murder, there has been handed down from the past a so-called right by which this man holds his position. In factory, in mine, on the ocean, on land are toilers who from cradle to grave contribute to build up his wealth.

Thus are the gifts of God perverted, and with society resting upon such a foundation we need not wonder at distress and misery.

Truly it is hard for rich men to enter the kingdom of heaven, "for they have corrupted themselves, their spot is not the spot of God's children, they are a perverse and crooked generation." Psalm xxxiii., 5, says, "He loveth righteous and judgment; the earth is full of the goodness of the Lord."

All profit comes from labour and what the earth produces. God through man's talent and ingenuity has by many inventions assisted man in his work, thus enabling him to obtain sufficient for support in a short time, and thereby gain leisure for refinement, study, and recreation, but the machinery has fallen into the hands of the wealthy few, and the land is taken from the people, and then machinery is used so as to dispense with their labour as far as possible, and those who are unemployed are manipulated so as to reduce the wages of those who work by the aid of the so-called law of supply and demand, and man's blundering and greed are manifested throughout.

There are some people who think themselves wiser than God. They say there is not work for all. It stands to sense there must be work for all, if there is enough produced to support all. The difficulty arises when the results of industry are unequally distributed and the necessities of the many are made use of as the opportunity of the few for spoliation and greed to inhumanly acquire wealth to the disadvantage of their fellows. Under our present system, in many cases, one man is doing two men's work. But alter this; let another man have a start. Instead of one man having enough to keep a thousand, let a thousand have opportunities of creating wealth by their labour, and very soon health and happiness would prevail.

You cannot eat money. You cannot wear it, unless in the form of gewgaws and trinkets; and for other purposes we may class money and jewels with other minerals. If the world were to stop growing materials for food and clothing, we should soon all pass out of existence.

Real wealth consists in the necessities of life: food stuffs, materials for clothing, shelter, and other requisites, all of which are derived from *land* by labour.

Dr. Hugh McMillan says—

The chief support of man is corn or wheat. This is the staff of life. It has been man's chief food from the beginning of history up to the present day.

As long as we have our present iniquitous land laws, which benefit and maintain a "privileged class," at the expense of "the masses," so long shall we have poverty and distress. "The riches and abundance of the earth are the Lord's, and not man's," but only lent to him during his sojourn in this world. He only has a *right* to what will supply his needs. It is possible for man to produce by his own labour much more than is necessary for his own consumption, or the needs of his family; therefore, the more people there are, the richer the world becomes, when *all men work*; and if all men were allowed the full benefit of their labour, each could live in plenty and comfort. The lion's share goes into the hands of the land-grabber and capitalist, the rich grow richer, and the poor get poorer.

The Bible speaks in very clear tones:—

He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase, this is also vanity.

When goods increase they are increased that eat them, and what good is there save beholding them with the eyes?

Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase.

To bring about a better state of things we shall have to teach men how to get rid of selfishness, vanity, and pride, and give them to understand that God gave unto no man any special right above his fellow-man. He certainly has given some men greater intellectual and mental capacities than others. Men who soar above their fellows in science, in language, music, poetry, art, and other profound studies. But every man to his place, and by using his every ability to fill that place creditably, he is making the best use of the qualifications God has bestowed upon him. If a man has great talents it is as easy for him to do wondrous things which may immortalise his name as it is for a humble and commonplace individual to perform some minor task.

It is much easier for me to write this than it would be for me to make a wheelbarrow. And some men could construct a wheelbarrow much easier than they could preach a sermon. A preacher may be regarded as a finer scholar than the carpenter. The carpenter's wheelbarrow will be of greater practical use to mankind, although the preacher's sermon may encourage and enlighten and thus benefit the carpenter.

Worldlymindedness is a great drag upon the social well-being of the people. We must teach *all* men to live pure lives. There is great need of *moral* reformation. Man's ignorant, selfish, and sinful conduct not only robs humanity of its rights, but entails poverty and hardships upon the race, and leads to vice and crime.

Referring to the miserable creatures who prowl, half-famished in our streets, filthy in body, foul in speech, and vile in spirit, Cardinal Manning bade us remember that every individual of this mass was once an innocent child, and he asked how far were we responsible for the creation of these dangerous and pitiable outcasts from our Christianity and our civilisation? He said that the conditions of our modern society are hardest upon the weak and worthless. Here man's inhumanity to man shows forth its evil consequences. Poor creatures living in dens, hunted and harassed, despised by everybody, few to aid, plenty to push them into the seething, hissing whirlpool of depravity. Day by day their number increases, and so does the danger to the peace and well-being of society, for they are desperate and dangerous beings. They know only one law—might against right. The strong over all. Many people believe in a God of wrath; they see no trace of his goodness. All around them socially there is no evidence of God's love and mercy. Those who hold them in bondage manifest no such sentiments towards them. Every man's hand against them, and theirs against every other man. J. Russell Lowell says:—

What we want is an active class who shall insist in season and out of season that we shall have a country whose greatness is measured not only by its square miles, its number of yards woven, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also

its power to feed and clothe the soul, a country which shall be as great morally as it is materially, a country whose name shall not only stir us as with the sound of a trumpet, but shall call out all that is in us by offering us the radiant image of something better and nobler and more enduring than we, that shall fulfil our own thwarted aspirations when we are but a handful of forgotten dust in a soil trodden by a race whom we shall have helped to make more worthy of their inheritance than we.

Dr. J. K. Campbell, in his lecture on "Remnants of Humanity," says:—

As Christians they followed one whose chief care was for the feeble and blighted specimens of humanity. Human life was such a struggle for existence that thousands would willingly surrender if they only knew how. The world had ever a smiling eye and complaisant look for those who "got on," for a brilliant or successful career, but to those who went off the rails or on the rocks it acted the part of the priest and the Levite. The man who was successful was regarded as kingly, but the man who broke down by loss of health, or loss of work, became a mere remnant. The world might devise means to alleviate the temporary necessities of the poor, but what could it do to heal the broken-hearted, re-adjust the remnants of their broken manhood, and make them fit to live for ever—nothing!

True, we may relieve those in want and distress, but a broken heart and a shattered life we cannot heal. Our only hope is in the future. When we one and all do unto other men as we would they should do unto us, we shall effect the only cure for a broken heart and weary spirit, the best of all cures, viz., prevention. We read in the Lord's Prayer, "Thy will be done upon earth as it is in heaven," and if God's will was done upon earth as it is in heaven, this fair earth of ours, which many delight in calling a "vale of tears," would instead be an earthly paradise to all. It is God's will and intention it should be so. It is man's fault that it is not. As soon as men begin to carry out God's designs, so soon will things work in proper order, and then we shall be able to say, "All things are perfect and without iniquity, for justice and righteousness are over all, and the earth is full of the goodness of the Lord." Gerald Massey puts this truth beautifully when he says:—

This world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

SPIRITUAL EXPERIENCES AND TESTIMONIES.

BY JAMES ROBERTSON.

SPIRITUALISM, I have tried to show, began in the experience, the thought, and the feeling of the first man, and that no age has been without some evidences that light shone from some other realm than that of physical experiences. It has had all the time to adapt itself to the thought of the age in which it sought expression, and become coloured by the mental peculiarities of those who were susceptible to its influence. A person gets hold of the fact of spirit return, and the use he will make of it will depend on how far the "little systems, which have their day and cease to be," dominate him or her. If he is free from theological prejudices, like a Robert Owen, to whom the light came in his old age, he will be forced to say this is indeed the pearl beyond price, the rich treasure for which the ages have sighed, and the fulfilment of the desires of humanity. If the fact come to persons who believe that all of God's revelation is to be found in the Christian's Bible, then they will have no eyes to see its value, or recognise its far-reaching import.

When the raps came to the good John Wesley he could only demand, "In the name of God, what do you want?" And if he had managed to get an intelligent answer he would have been forced to try the intelligence by the New Testament standard—"Every spirit that confesseth not Jesus Christ has come in the flesh is Antichrist;" and so the most truthful intelligence might not have been able to swallow this shibboleth, and therefore Wesley would have had to discard it; but no intelligent mode of communication was discovered by Wesley. It is the claim of *Modern Spiritualism* that it has revealed a way by which messages may be sent. The world hungered oftentimes for light, but it was in the position of the person who entered a telegraph office in the absence of the operator, and, bending over the silent, senseless instrument demanded, "How is my mother?" We need some knowledge of the instrument before we can converse across the continent or under the sea. No new force has come into the world with electricity. No new force has come into the world with the spiritual electricity. In both cases the faculties of man have found out a certain method of communication. I am not saying that down the ages there were not at times clear communications from the world of spirits, but I do say the faculties of man had not

expanded in this direction—at all events to take advantage of them. *Spiritualism* did not originate in Hydesville, but *there was originated* a code of signals which came to be recognised and understood. By means of these signals, the earth, the hells, and the heavens were put in communication with one another, and messages of all qualities have been the outcome. But before Hydesville there were signs given that a new birth would take place.

The Shakers are followers of Mother Ann Lee, who, in 1758, in Manchester, England, had visions, prophecies, oracles, and who, after being prosecuted, fined, and imprisoned, had a revelation to emigrate to America; the great thought which animated her being that God was Father and Mother. Communities were started who believed in spirit manifestations and revelations. Elder Evans, who has been with us in Glasgow, has told me that the phenomena with which we are familiar were common amongst them. And Hepworth Dixon, in his "New America," which is full of admiration for the Shakers, says the communities all claim to be of *spiritual* origin, to have *spiritual* direction, and to receive *spiritual* protection. Hundreds of spiritual mediums are developed throughout their societies—in truth, all the members, in greater or less degree, are mediums.

Seven years previous to 1848 the Shakers predicted the rise and progress of the Spiritualist movement precisely as they have occurred. This I have heard from Elder Evans himself, now an old man of over 80, and also seen it reported again and again. But the great central figure, the man who might be called the pioneer in this great work, was a shoemaker's apprentice named Andrew Jackson Davis, one of the most wonderful figures in the century, and certainly, in his marvellous life, the nearest akin to what the world has been in the habit of calling the supernatural. Without education almost, his spiritual faculties opened and revealed a whole cyclopædia of knowledge. Every incident in his life can be fully authenticated, as they have been hundreds of times, for in this age few people accept the marvellous on the simple statement of one man, or set of men. Davis has been sneered at by all manner of people, and his claims to honesty scarcely looked at by those who have reviled him to the full. Hepworth Dixon, who skimmed American Spiritualism for the purpose of making-up a saleable book, is most unjust to Davis, because he had no time to examine his claims. But Andrew Jackson Davis, his life and his works, have now been before the world for 45 years, and no person who has studied the one or the other but has to admit—here is indeed an honest man, in possession of the noblest spiritual gifts. His life is almost too wonderful for evidence, and yet corroboration of his claims have been manifest in the lives of many other spiritual mediums. He was born in Orange County, New York, in 1826, so that he is now 66 years of age. To say he had a meagre education would scarcely make clear his condition as a scholar. Owing to his father and mother not being specially inclined to intellectual pursuits, and also their straightened financial circumstances, he was only five months at school, during which time he learned to read very imperfectly. He worked with his father at his trade of a shoemaker, then he was in a grocery store, and at 15 years of age he was bound apprentice to a Mr. Armstrong in Poughkeepsie. Working here he had neither time nor taste for studying even the simplest branches of history, science, or general literature. He was never known to frequent public libraries, or give the slightest heed to any subject. He made a character, according to the testimony of his employer, for faithfulness and integrity not to be surpassed, but none for intellectual or literary gifts. When he was 17 years of age a Mr. Grimes delivered a number of lectures in his native village on "Animal Magnetism," with experiments. Davis was brought to be operated on, but without result. Excitement was, however, created after the lecturer's departure, and a Mr. Livingston, a tailor, used to test his powers when he could. Young Davis happening to enter his shop, Livingston proposed to mesmerise him, and did so. All at once the boy revealed clairvoyant powers which were surprising. A great variety of tests were submitted, such as requiring him to visit and describe places which he had never seen, to read from closed volumes with his eyes bandaged, &c. From that time forward he was frequently thrown into the abnormal state, and many were invited to witness the experiments, which satisfied all of the reality of his clairvoyance. While in the mesmeric state he began to examine and prescribe for diseases, and gradually, while in this abnormal condition, his scientific powers became unfolded. He also from time to time presented what were

at the time novel ideas concerning the nature and powers of the human soul, seeming to demonstrate an intimate connection between the present and the spirit worlds. Davis, for some eighteen months, while magnetised by Mr. Levingston, had a great number of patients for whom he prescribed most successfully. Wherever he went he was an object of interest and was closely watched, but as yet never showed the least studious habits. The hypnotic peculiarities recently demonstrated by Charcot, in Paris, which are now being repeated all over the country, were specially marked in the case of Davis. He was an entirely different being when in the mesmeric condition. The human system seemed transparent to him, and he employed all the technical terms of anatomy, physiology, and *materia medica*.

About February, 1845, a higher condition of mental powers began to open. A Dr. Lyon, a successful medical practitioner, and a disbeliever in clairvoyance, came in contact with Davis, and became convinced of the reality of the phenomena. Davis, while abnormal, stated that he was about to deliver a course of lectures, and pointed out who was to magnetise and who take down the lectures. There was quite a furore in New York after the work was begun. Dr. George Bush, professor of Hebrew and Oriental literature, a man who had the highest place amongst Biblical scholars, swore by him, he saw at once here was another Swedenborg, and indeed Davis is a key to the Swedish seer. Edgar Allan Poe, Thos. Lake Harris, who afterwards dominated Lawrence Oliphant, and very many others, attended day by day while "Nature's Divine Revelations" were taken down. Dr. Bush wrote to the *New York Tribune* that months before the discovery of La Vernez planet Davis had spoken of it. Bush further said—

"I can solemnly affirm that I have heard Davis correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. He has discussed, with the most signal ability, the profoundest questions of Historical and Biblical Archaeology, of Mythology, of the Origin and Affinity of Language, and the Progress of Civilization among the different nations of the globe, which would do honour to any scholar of the age, even if, in reaching them, he had the advantage of access to all the libraries in Christendom. Indeed, if he had acquired all the information he gives forth in these lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no prodigy of intellect of which the world has ever heard would be for a moment compared to him, yet not a single volume or page has he ever read."

This was surely a wonder of wonders, for an illiterate boy in this magnetic condition to open new knowledges, while the lad himself in his waking state knew nothing. He had begun to keep a memorandum book, and at this time he wrote down—

"It is said that I am to begin a course of lectures to-night in the presence of witnesses. Why isn't my heart fluttering and palpitating beneath this overwhelming mysterious responsibility? Was ever any other boy so situated, and so uncomfortably perplexed about himself? I am sure that I have not a word of a lecture in my mind. These two boys—or rather this *one* boy with his two lives—bother and confuse me. The boy in his natural state knows nothing of the same boy in the magnetic state. They tell me what was done when I am treating the sick, and they read to me the notes they took of what was said; but it seems like the account of the doings and speeches of a person living in a distant country. . . . I am wondering every few minutes whether it will be possible for that *other* boy to lecture to-night, and, if he does, what sort of discourse it will be?"

(To be continued.)

HELL.

[The vivid recollection of wrongs done, which we cannot forget for thinking of with regret, and the consequent spiritual suffering and darkness, constitute the only hell there is here or hereafter.]

ROLL on! wretched tears, wayward tears,
Flow, free drops of pain, wildly well;
The cold clinging clasp of chill fears,
And the desolate dread of the years,
Could ye tell? Could ye tell?
Flow on! if in floods fierce ye rolled,
If ye regushed his blood in red rain
In all anguish that terror e'er told,
In all agonies hate could unfold,
Yet the guilt would remain.
Oh! stains wild, in horrors how deep,
Get ye lost! Why, tears, seek to express
In your madness of wild, wakeful sleep
What I terribly, bitterly keep;
In what woe, who can guess?
Get ye lost! Get ye gone! No, ah, no!
Can ye never? Oh! never can ye
Depart from my bosom, and go
Like the trace of the deed from the snow;
Leave my memory free.

—John Dent

A CHAPTER OF PERSONAL EXPERIENCE.

BY THE REV. C. WARE.

There's a divinity that shapes our ends
Rough hew them how we will.

Hamlet: Act V., Scene 2.

IN 1875 I was accepted as a candidate for the ministry of one of the smaller Methodist bodies. In that capacity I preached and lectured in several districts, in accordance with the tenets of the orthodox theology, until February, 1879, when I was unexpectedly sent to Plymouth, to take the place of another minister who had, for serious wrong-doing, been expelled from the denomination. At this important station the duty devolved upon me, in conjunction with two ministerial colleagues, of preaching on Sundays and week-days to large congregations at Plymouth, Stonehouse, Morice Town, and Devonport. It was in connection with this sudden change that I most vividly realised the truth of Hamlet's words above quoted, for if there was one thing of which I felt certain at the time it was that I was settled and established for my lifetime in the ministry of that religious body, having passed successfully through the usual four years of probation, and attained to the status of the full ministry. But I had not resided in Plymouth for more than one month before SPIRITUALISM was introduced to my notice. One of my colleagues asked me "Mr. Ware, what do you think of Spiritualism?" That was the beginning—where will the end be? That was the grain of mustard seed, which, in my personal thought and experience seems to have attained a growth of wonderful dimensions. (I would suggest that just to ask that question might possibly be an easy and convenient method of introducing the subject to those whom we meet.) My answer was a simple "Pooh pooh." Up to that moment I had not the slightest idea that Spiritualism was worthy of a serious thought. I was, however, informed that one of the oldest local preachers on that station was a Spiritualist, and that he and his family professed to receive communications from their friends who had died. I remember that this so far impressed me that when I first saw this friend at the preachers' meeting I looked at him with considerable curiosity. His name was Mr. Henry Pine; he was an army pensioner, having gone through the hardships of the Crimean War. He had also been a local preacher for forty years. Certainly neither a stripling nor a novice in the experiences of the world and its religious thought.

About this time there must have been a revived interest in Spiritualism, for first one and then another of our church officials and members came to me with testimonies of their having attended Mr. Pine's "circle," and received communications from friends who had departed this life. Finally, a ministerial colleague visited the circle, afterwards declaring to me that Spiritualism was true, for he had received communications that could only come from persons he had known in the body. The means of communication with unseen intelligences employed was only a little table with the hands of the sitters resting thereon, nothing being known locally of *mediumship*. My attention was thus gradually drawn to the subject, which I had hence found in the very midst of my congregations. On Easter Sunday, 1879, I consented to a proposal by my brother minister that I should accompany him on a stated evening to Mr. Pine's circle. That evening will be for ever memorable to me, for what took place on that and subsequent occasions so undermined the theological fabric I had erected, and in which I thought myself so secure, as to make it totter to its fall. But, more than that, I realised a new spiritual birth, and a complete revolution of thought and spiritual experience. I there received the astounding revelation that we who walk upon this earth are environed by an illimitable realm of life and intelligence, which is capable of demonstrating itself to the minds and senses of all who live in the body—a state to which all our thoughts and actions are naked and open, and which are acted upon and influenced every moment of our lives.

What though the means of communication was only a little table? What were the falling of an apple to Sir Isaac Newton, the movement of the kettle to James Watt, the flash from the clouds on the key to Benjamin Franklin? That little table was to me *an open door* of knowledge, truth, and life; "a door opened that can never be shut." I have seen since then the most wonderful manifestations of spirit-power and intelligence through a large number of mediums; but it was there, in Mr. Pine's circle, through the little table, that I became convinced of the truth and reality of Spiritualism. I may be asked "What about your colleagues?" But I feel I am not called upon to make

reference to other persons. Suffice it to say that within a week or two *all* the ministers, and many of the leading officials and members, were holding regular sittings in different houses. Spiritualism, indeed, was spreading so rapidly that those in responsibility became alarmed and insisted that it must be stopped; which, as all Spiritualists know, is very much like the attempt of Mrs. Partington with her broom to keep back the Atlantic. I steadily pursued my investigations, attending the circles, and studying the literature (the first book put into my hands being Mrs. Tappan's "Orations"), and at the same time fulfilled my regular duties as an orthodox minister.

In the month of January, 1880, there was a new departure. We received information that Mr. E. W. Wallis, now the editor of *The Two Worlds*, who was lecturing in various parts of England, was coming to the South West to inaugurate a Spiritual Mission at Falmouth. I have no doubt that Mr. Wallis could tell a thrilling story of experience in connection with that enterprise. I had the pleasure of being the first to meet Mr. Wallis at Devonport Station. The first meeting was held at Mr. James's, at Devonport, the late Mr. Vincent Bird being also present. It was with a feeling of awe that I saw Mr. Wallis influenced by an unseen power in passing into the trance state; this being my first experience of mediumship.

Familiarity in this does not breed contempt or indifference, but places us in *natural relations* with the higher and happier realm of human life. Meetings were held on the following evenings at Mr. Pine's, at Plymouth, and they were memorable occasions to me. I described my experiences at the time as having been on the Mount of Transfiguration, and I cannot better describe them now. I can recall seeing the tears flowing down the faces of venerable Spiritualists under the influence of the magnificent orations given through Mr. Wallis in the trance, in which we heard for the first time expounded the true meaning and destiny of human life. Especially was this the case when one spirit control, giving the name of Benjamin George Endworthy—who had been a personal follower of George Fox, and who had been gone from earth for over two hundred years—recalled the dim and remote perspective of his life and sufferings upon earth, and his glorious entrance to and progress in the successive spheres of the life beyond. Hearing this for the first time, what a glorious gospel did it seem! What was to become of the crude theories of orthodoxy in the light of these wonderful facts and teaching? Following these orations came the more familiar *tête à tête* communications with "Lighthouse," Mr. Wallis's Indian spirit guardian, with his wonderful delineations of character, descriptions of spiritual surroundings, and genial words of advice and encouragement. One can hardly avoid an uncanny feeling at first, at being brought under such close scrutiny of those who can see us without being seen; but "Lighthouse" said, "We do not come to remind you of your faults, you are well acquainted with them; we come to help you, to give you encouragement, to teach you to be wiser and better."

I have a vivid remembrance at this moment of "Lighthouse's" description of the spirit of my father, that alone would be sufficient to me to justify my own feeling of grateful enthusiasm toward Mr. Wallis and his work at that time. "Lighthouse" also, on Mr. Wallis's second visit to Plymouth, in October, 1880, warned me of a coming crisis, when my interest in Spiritualism would become the subject of challenge by my "superiors," and recommended me to conserve my resources, or I might find myself presently without any organisation to back me up. How "Lighthouse's" prophecy became fulfilled must be told on another occasion. I shall only say now that immediately following Mr. Wallis's second visit mediumship began to be developed at Plymouth. Mr. Pine's daughter became a writing medium; and a respectable young woman from my congregation at Stonehouse, on visiting Mr. Pine's circle, became at once entranced, and was developed as an excellent trance speaker and clairvoyant. Semi-public meetings began to be held at Mr. Pine's house, which were addressed by this young medium; and thence began the history of the public cause of Spiritualism in Plymouth and the West of England.

[The above narrative shows that the "home circle" is the stronghold of Spiritualism, and illustrates the necessity for that form of work, where people may hold "an hour's communion with the dead." The phenomenal evidences of spirit presence afforded through mediumship are indispensable. People need proof that "the dead live." Spiritual culture should follow.]

SEANCE RECORDS.

NOVEMBER 6, 1892.—Commenced as usual. Mr. Carter on the right, Mr. Bruce on the left. Nothing occurred after singing, Mr. Carter said that he felt he should change places with Mr. Bruce. As he rose to do so, three raps, and a hand patted him several times. As Mr. Bruce sat down a hand immediately came out and touched him, and several lights were shown. A number of articles of clothing and drapery were produced, among them a child's dress. Mr. Bruce said he could hear voices in the cabinet. I said, "Father and Dick." I said, "Is it my father and Dick?" Three raps were given. I should not have taken this evidence as conclusive, although I had lost touch with Dick, of which Mr. Bruce knew nothing, and I was a stranger to me and mine. But after the séance she had heard the voices and names before Mr. Bruce, and she had also heard the name of Farrant—her name, she thought, and quite unknown to her. Mr. Bruce's uncle's name; he passed away some years ago. Mr. Bruce had no idea of this, she being quite a stranger to him.

The control said he hoped we should not be disappointed at so little being seen. They were anxious to do so, no doubt would be successful after a time. I mentioned that several of the sitters, owing to colds and depression, were not in a condition to give the full pathy to the medium as at other times.

November 5.—Met as usual. Lights were shown inside and outside the cabinet. Several hands were touched the sitters, feeling soft and warm. Mrs. R. in at the side of the cabinet, saw a beautiful hand, and thick white drapery falling from the shoulder. It appeared to be a full-sized figure in the cabinet. Several hands were shown.

The control said they were disappointed, they were not being able to get far from the medium, but they would eventually come from the cabinet.

This being the twelfth sitting, the circle presented Mr. Bullock with a very handsome album, with inscriptions of their appreciation of his services, and a statement of the facts produced through his mediumship. In presenting the album to Mr. Bullock, Dr. E. remarked that whatever his mediumship had been, or would be in the future, it would not in any way affect the conviction he had received, and trusted he would be strengthened mentally and physically, in order that he might be enabled to give the truth to many a doubting heart, giving comfort of knowledge, not faith, and thus adding to the cause of Spiritualism.

These séances have been conducted in the presence of twelve intelligent persons, who consider the facts to be above suspicion. The circle is now reforming, in addition of two new members, for further investigation.

Mr. Bullock in the nine sittings gained 11°; his temperature was always normal when he left the cabinet, ranging generally from 96° to 97° when he went in, and always above 98° when he came out, excepting on two occasions, when it was 98·2° before he went in and 98° when he left the cabinet. If we calculate the loss of temperature of the person during the nine sittings, it will amount to 20°, which Mr. Bullock receives 11°, leaving 9° for the manifestations. It is remarkable that Mrs. R., whose loss of temperature at the sittings is the greatest, is both persons of the firmest fibre, and therefore the most subjects in the circle; whilst a lady, who seeks the acquisition to the medium, remains almost the same temperature.

During the séances held for materialisation the temperature of each person was taken before and after each number of sittings, time not permitting at other times. The following indicates the total loss of each person: Mr. E., during nine sittings, 7° F.; Mrs. R., six, 12°; Miss H., three, 1°; Miss L., three, 1°; Mrs. D., three, 0·2°; Mr. C., four, 0·2°; Mrs. C., Mr. V., and Mr. L., ten, 0·2° before sittings.

[There was an error in the report published. The medium's temperature on entering the cabinet was 98°. At the close of the séance it was 98°. If the temperature of the medium could be taken *immediately before* the manifestations occur, there would be a greater difference.]

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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

FRIDAY, DECEMBER 16, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

OUR CHRISTMAS HOLIDAY NUMBER.

NEXT WEEK we shall not print any reports of societary work, but the whole space will be devoted to seasonable reading of a light and entertaining character, especially suitable to Spiritualists.

First of all, the long-promised and splendid serial story—**THE HAUNTED HOUSE IN BEN'S HOLLOW**—will be commenced. Part 1, the Carman's Story, which is practically complete in itself, will be given, and if it does not whet the appetite of our readers for the rest of the narrative we shall be extremely surprised.

Then, by special permission of Messrs. Cassell and Co. Limited, we are enabled to reprint, from Cassell's *Saturday Journal*, a thrilling Psychometrical story, called—

AN INSTRUMENT OF FATE.

A lady kindly forwards a laughable but true story of
A STRANGE FREAK BY SPIRITS,
which will be much enjoyed.

An article on

CHRIST THE SUN,

by Hugh Junor Browne, will be read with keen interest we feel sure, as the author traces the celebration of Christmas to its origin in the ancient practices of Sun worship.

HAUNTINGS AND GHOSTLY VISITATIONS,

BY W. H. ROBINSON,

is the report of a lecture by that gentleman, specially preserved for this issue, as being most appropriate at Christmas time; as also an extremely interesting article on

STRANGE ROOMS.

People fond of dog stories will find one that will bring tears to the eyes in the exciting adventure narrated in

THE BACKWOODSMAN'S STORY.

And, if space permits, we shall give some Spiritualistic extracts from Mr. Stead's Christmas Number of *The Review of Reviews*, as also a most remarkable

PHOTOGRAPHIC GHOST STORY,

together with other items of interest, including

A CURIOUS THEORY OF IMMORTALITY.

With such an excellent table of contents we feel we can fairly claim from our readers the same sympathetic support and assistance in giving this unequalled Holiday Number wide circulation as they have generously extended to our various Missionary Numbers.

WHO WILL HELP? *Kindly send in your orders for EXTRA QUANTITIES at once.* 12 copies post free 1/-, 20 for 1/6, 25 for 1/9, 50 for 3/-, 100 for 5/6, post free in all cases. Societies taking extra copies will be supplied at the same rates as for Missionary Numbers.

THE RIGHT TRAIL.

THE methods of the Spiritualist—to adopt "prairie parlance"—are those of a "trailer" and "scout" in the region of Freethought, taking the word in its truest sense. Not content with mere antique *tradition*, or with priestly dictatorial pronouncements on matters spiritual, he has searched for and found the source of the "trail" running between earth and spirit-life, has followed up the footprints on the borderland, found and identified the object of his search, and conclusively established the evidences of having struck and followed the right "trail" from start to finish. This is no *egotistical* statement, but *sober fact*, repeated over and over again in the experiences of Spiritualists all over the globe. Starting with no *pet theory*, or fixed preconceptions, but with the determination to follow the "trail" of demonstrated *Truth*, wherever it may lead, applying rational and scientific methods to the investigation of phenomena, the occurrence of which, under various ascertained conditions, never have, are, or ever will be, limited to any particular time or place, he has, the wide world over, been led by sheer force of evidence to the one invariable result, viz., the possibility of an easy, perfectly natural intercommunion 'twixt earth and the heavenly spheres.

This basic fact well established, it can readily be seen how well grounded are all the other conclusions of the spiritual philosophy, worked out as they are by similar methods, none of its essentials being advanced or received without adequate evidence to warrant acceptance.—E. Adams.

REVIEWS.

THE Christmas Number of the "Review of Reviews" is especially interesting to Spiritualists. This year it is a double number, and consists of a story entitled, "From the Old World to the New," a Christmas story of Chicago exhibition, 1893, price 1s. Briefly told, it represents a doctor and his friends and acquaintances leaving the old country and visiting the World's Fair. It is descriptive of what is to be seen on the way out, the experiences on shipboard, and of Chicago and the exhibition itself. Woven into the narrative is the love story of the doctor, and a large amount of valuable information which would otherwise be dry and tedious is afforded the reader in an interesting manner.

The mystical, occult, telepathic, and hypnotic form a fairly considerable feature of the book, especially the discovery of some castaways on an iceberg in mid-ocean by clairvoyant and telepathic means, and also the last chapter but one, "from the other side," which recounts how the departed husband of a lady returns to her through the mediumship of the heroine of the story and writes, through her hand, messages which establish his identity, and then records his first experiences after passing into spirit life.

Mr. Stead, in a foot note, says that "The narrative in this chapter is not a story but a *fact*." The communications were actually automatically written, names and places, of course, being altered. Mr. Stead says, "I am prepared to vouch absolutely for the truth of the following statements—

(1) That the communications were written by the pen of one whose good faith cannot be impugned, and who was quite unaware of what his hand was about to write when he took up his pen.

(2) That the communications began, and are continued to this hour, under circumstances practically identical with those in the story.

(3) That the intelligence which controls the hand of the writer, whose own consciousness is never for a moment in abeyance, always alleges that it is the disembodied spirit of a woman with whom the writer had a slight personal acquaintance who 'died' about twelve months since.

(4) That the intelligence frequently refers to names, places, and incidents in the past and present, of which the person whose hand holds the pen has no knowledge. All this is true, in token whereof I am willing to submit all the evidence and the chief witnesses to the examination of the Psychical Research Society. I know of my own knowledge that the facts are as stated.—Ed."

This indicates considerable growth towards Spiritualism on the part of Mr. Stead, and is much more valuable testimony even than his last year's ghost stories were. To have the claim for spirit communion thus emphatically and soberly set down in a book of which 100,000 copies are to be printed is a great gain, and the nature of the messages themselves is such as to commend them to the general reader. As advanced Spiritual thinkers we take exception to one or two statements, but on the whole we recognise Mr. Stead's bravery in daring to publish an explanation of our facts and claims in this way. We accord him our heartiest and sincerest thanks, and trust that his book will sell, every copy of it, and do great good in setting people thinking upon the important theme of conditions of life after death.

"The Discovered Country" and "Oceanides," by Carlyle Petersilea. Having received and carefully read both the above-named volumes, we feel they will well repay thoughtful perusal on the part of our readers. Of the two we much prefer *THE DISCOVERED COUNTRY* for both style and substance. It is an absorbingly fascinating recital of the entrance of an earth-weary pilgrim into spirit life, and his experiences there and in the angelic spheres. The main idea appears to be that an angel is a bi-sexual being, male and female. That there is for one man but one mate, his other self, his soul's counterpart, and that, until the right halves come together, no spirit can be an angel. The style of the book is assertive, didactic, and indeed authoritative, but Spiritualists will know how to weigh the affirmations made, and judge for

*We can supply "The Discovered Country," 5/6 post free, and "Oceanides," 2/0 post free.

themselves of their value. There is much wisdom, beauty, truth, and philosophy in the work. It is descriptive, and has some passages of rare beauty, and the tone is elevated and spiritual. It is not a book to be lightly read and cast aside, nor should its statements be accepted as true without the most careful scrutiny and analysis, but no one can read this book, who catches the true spirit of love which pervades its pages, without being benefited, and that is doubtless the aim of the author.

OCEANIDES deals with the all-important problem of true marriage, and introduces the reader into the curiously dual-life of the gifted hero, who, while yet embodied, enjoys the facilities of becoming "as a spirit among spirits," and in the trans-corporeal activities of his inner self, mixes freely among certain angelic beings (who are two-in-one) and spiritually discovers his soul-mate. She, however, is on the earth, unhappily married to a drunken brute who endeavours to murder her. Eventually the spirits save the heroine, Oceanides, and she leaves her husband but declines the hero's love. At length her husband obtains a divorce, on the ground of her desertion doubtless, for the story is American, and divorce is easier there than here, and then the hero and heroine are happily united in matrimony, as they were previously *one* in soul sympathy. This book sails perilously near the old "affinity" doctrines, and some evil-disposed persons may be inclined to think they scent in it "free love." The hero to our thinking lacks true manliness when the author makes him tempt Oceanides, but perhaps it is done to show that the woman is the stronger and more virtuous, and so give the lie to the slander that woman is the tempter and cause of man's fall. To the pure-minded all things are pure, and the author, while delineating the miseries of an unloving union, eloquently pleads for marriages of pure spiritual love. It is perhaps unfortunate that of all his "angels," not one of them is represented as having been united in happy marriage in their earth life. While it is, alas, too true that there are many marriages where merely blood attraction, or other and worse motives or passions lead to the legal union (which is unsanctioned and remains unhallowed by true sympathy and soul affection), still, we believe there are a very great many men and women who are in real truth *mated* on earth, and we regret that the author did not find *some* angels who, married here, continue to dwell together over there. This book too is marred by the hasty condemnation, on the ground of *one* fraudulent materialisation séance, of all such, and the declaration of the impossibility of such phenomenal manifestations. We are not apologists for impostors, and believe that they should be exposed, but in the face of the mass of testimony from sane, scientific, and credible witnesses to the fact of the duplication of form, we feel that Mr. Petersilea has erred in this respect, and the word "impossible" comes with a bad grace from a Spiritualist. However, these books are suggestive; as "thought provokers" they will do good, and those who enter into the spirit of the writer will rise from their perusal with a feeling of greater reverence for woman, a deeper sense of life's responsibilities, a fuller ideal of duty and beauty, and a worthier sense of the value of *this* life as a preparation for that other world, so beautifully depicted in these works. After all, *pure thoughts, unselfish and spiritual love*, and the *ripe wisdom* which is born of soul-growth in harmony and beauty, are the only real things worth living for, and constitute the only fitness to enter into "fellowship with the angels."

THE EFFECTS OF EARLY TRAINING.

WHEN Mr. Beecher said he would be "happy to believe" spirits did revisit the earth, but had "failed to discover it," what did he think of the Bible records of angel visitants? From beginning to end it is replete with the ministrations of spirits. Its value depends thereon, as a fundamental evidence of life after death.

An angel appears to Hagar and Jacob; an angel spoke to all the people of Bochim; Gideon saw an angel in an oak, and received therefrom the announcement of his mission to save Israel; the Woman of Endor saw gods as spirits ascending from the earth; Elijah was fed by an angel; an angel appeared to David with a drawn sword; an angel appeared to Daniel amid the flames with the three holy children, and again appeared clothed in linen, &c. An angel came to Joseph in a dream; Moses and Elias appeared with Jesus; an angel appeared to the two Marys at the sepulchre; and a spirit removed the stone from the door; an angel appeared

to Zacharias in the temple; an angel appeared to Mary and announced the birth of Jesus; angels appeared to the shepherds; Mary Magdalene saw two spirits who addressed her; angels opened the prison doors and liberated the apostles; an angel came and conversed with Cornelius; Paul saw a "man" or spirit praying him to "come over to Macedonia and help us"; and the Revelation is a series of angelic visions.

From the apostolic time to the present there is an unbroken chain of evidence of the appearance of angels or spirits.

What disposition did Mr. Beecher make of all this evidence? If he dismissed as rubbish the spiritual manifestations of to-day, the Bible record shares the same fate.

The Beechers were a family of Spiritualists. Charles Beecher wrote a valuable book on the subject. Mrs. Stowe with her husband received remarkable manifestations, and Mrs. Hooker is an ardent advocate. It is somewhat remarkable that to Henry Ward alone his spirit friends gave messages "of such a weak, milk and watery nature" that showed intelligence so childish, "that they ought to be put in an infirmary." Spiritualists may clearly understand why he received such "milk and water" communications. The best sermons of Beecher, delivered when his mind was in its zenith, were replete with the spiritual philosophy. When age came on, he returned in a marked manner to the ideas received in his youthful education. In this he furnishes not a solitary example. It is often observed. Men trained in the ways of dogmatic theology become freed therefrom when they attain the full strength of their intellect, and then with age return to the rut deep-grooved in their minds during their childhood.

It is a pitiable spectacle, and teaches a valuable lesson in Spiritual culture which free thinkers ought to heed in the education of their children. They should be warned thereby that the child cannot attend the orthodox Sunday school and be baptised with false ideas of nature, God, and man, without the influence of such baptism in at least a latent form, possibly to reappear and overshadow broader views entertained in mature life, as seeds of noxious weeds remain dormant in the soil for years, to spring up at the favoured moment and overshadow the more delicate vegetation.

HUDSON TUTTLE.

DID IT EVER OCCUR TO YOU?

Did it ever occur to you,
While growling at fortune and fate,
That others in life are worse off by far
And envy your unhappy state?
For health you have got, tho' wealth you have not,
And friends that are steadfast and true;
To come out of yourself and look round about,
Did it ever occur to you?

Did it ever occur to you
How foolish and weak is the maid
Who marries a man just because he's a man,
And thinks the trump card she has played?
She heeds not the wishes or counsel of friends,
But waves them an airy adieu.
She'll bask in the sunshine a moment—what then?
Did it ever occur to you?

Did it ever occur to you—
The pranks of the youths of our day,
Who "cut" from the roof-tree at sixteen or so,
Determined to have their own way?
They put on the airs of superior men,
And nasty tobacco they chew.
The fate of such youngsters is generally bad.
Did it ever occur to you?

Did it ever occur to you—
The folly of dress and all that,
The cut of a coat or the set of a vest,
The style of a collar or hat!
That fashion doth lead us around by the nose,
Will acknowledge the whole human crew,
And we're getting to be a big nation of fops.
Did it ever occur to you?

Did it ever occur to you
That the tramp whom you turn from your door
With a kick and a curse and an angry "Begone!"
And never an alms from your store,
Was once on a time the hope and the pride
Of a mother both loving and true,
And he differs from you by a shifting of fate?
Did it ever occur to you?

Did it ever occur to you,
You magnates with money galore,
That thousands of wretches are struggling each day
To keep the wolf out from the door?
Your millions will buy you—what?
When the light is shut out from your view,
Why, six feet of earth and a narrow pine box.
Did it ever occur to you?—M. J. Donnelly.

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.]

TESTIMONIAL TO MRS. SAGAR, OF BRADFORD.

We have been requested to publish the following text of a testimonial, recently presented to this pioneer of the movement, who has been spending two months with the friends at York, who came to her aid when others failed. This aid was brought about in direct and immediate answer to prayer, the distinct words "Thy request shall be granted" being followed next morning by the letter of invitation, which she retains as a direct evidence of God's loving care. The testimonial is executed in the highest style of illumination by the celebrated Morton, of York, and is framed in oak from the ancient "Galmanho," now St. Olave, adjoining the ruins of the Abbey, where the great marvels and manifestations of spiritual truth were witnessed by us: "On behalf of your many friends in York, we desire to testify to you our grateful appreciation of the valuable services you have rendered to the cause of spiritual truth during your visit to this city, and also to record our thanks to Almighty God for the manifold evidences of immortal life, of which you have been the unfolding instrument. We recognise the providential way in which, through a serious accident, you were led into our midst for the sole purpose of rest, but which was ordered as a means of imparting untold blessings to each one of us. The abundant records in Holy Writ of spiritual gifts, spirit return, and communion are now understood. The spiritual functions exercised by priests and seers of old are still with us. The laws by which they worked are unchangeable, and the diligent seeker after truth has now no difficulty in obtaining, through the gifted ones of God, the evidences of these laws. We find that in your normal condition you can see and describe our friends in the spirit; and, further, that when you are in a state of trance, these same friends delight to converse with us. The gifts of discerning of spirits, speaking and interpreting of foreign tongues, healing, &c., were in almost daily evidence, thus proving the Scriptures to be true, and the manifestations recorded therein to have been glorious realities. The memories of 'The great Emancipation Day' forcibly brings to our minds the promise of Him, whose promises never fail, 'Greater things than these shall ye do in my name,' a relation of which to the ordinary investigator would be beyond belief—far exceeding our spiritual experiences during the past twenty years. The band of spirit guides are ever ready to deal publicly with all spiritual questions, setting forth, in no uncertain sound, the facts, laws, and conditions of spirit-life, the glorious truths of the primitive religion of Christ, and the living Gospel of to-day. Standing firm to these teachings, and turning neither to the right or left during this phenomenal and transitory stage of the spiritual movement, has brought upon you the persecution and ridicule promised to every faithful servant since Christ; but, being for righteousness' sake, the victory is yours. Although your more active labours may in some respects be restricted, we trust that many years will be given for continuing your labours in God's vineyard; but be this as it may, your reward is sure; there is prepared for you a crown of glory, laurels that never fade, friends that never change, a home eternal in the heavens. Our prayer is that God will ever bless and prosper you, and that His angels will speed you in your God-given mission.

York.

W. RAYNER,
J. SLATER."

THE FINDING OF HIDDEN TREASURE.

DEAR SIR,—The following may prove interesting to your many readers. We moved into the house we now occupy about five years ago. It had then the reputation of being haunted, and had been vacant for some time for that reason. We soon had plenty of proofs of the fact, in noises, footsteps, and one partial manifestation. At the end of a year I began to see forms; but it was only about six months ago that I was able to hold direct conversation with any of them. One of these nocturnal visitants used to come regularly down the stairs every night about half-past eleven. We could distinctly hear his footsteps and the creaking of the stairs; and on one occasion the door was pushed open a little and I saw him enter. Later on he showed himself freely, and I had several conversations with him, but I could not get his name. On describing him to a neighbour, who had known all the tenants of this house for a long time past, she at once identified him as a man who had passed away about seven or eight years ago, and told me his name. In the course of one of his conversations he told me he had some money hidden away in the house, and later on would let us know where it was. A few weeks ago he took control of me in the presence of my husband, and said that if we would hold a séance on the following Monday, and get two other sitters whom he described, so that we could readily identify them, he would point out where the money was. The sitting was accordingly held. He at once took control, and, after a few preliminary remarks, said that the money would be found lying under the second plank from the door at a spot which he indicated. He wished us to take up the plank at once, and said that he would wait while we did so. As the plank ran right across the room it could not be raised without great difficulty, so my husband got a tenon-saw and sawed it through. On raising it the money was found lying on the lath and plaster between the joists. It had evidently been dropped through a mouse-hole in the wainscoting. It consisted of a little gold and a few pounds in silver, and the coins were very dull and tarnished. These are the simple facts of the case, and the two sitters above referred to are quite willing to testify to that part of the affair which came under their own observation.

S. BILLINGSLEY.

Cardiff.

[In corroboration of the above we have received the following letter from one of the witnesses.]

DEAR SIR,—As an occasional reader of your very readable paper, I have many times been surprised and I must say a little dubious of some of the phenomena described as taking place in different parts of the county. But my unbelief was to receive a shock and be finally scattered to the winds. It came about in the following manner. Among my acquaintances, which are many, I include Mr. and Mrs.

Billingsley. Mrs. Billingsley is known as a medium and I should think a very good one; for her gifts are remarkable. She has described to me five relations, accurately and minutely in every detail, who have joined the majority, and on telling these things to an intimate friend, she having been in trouble, she asked me if I would see what this wonderful woman could tell me concerning her, and gave me a handkerchief out of her pocket to convey to Mrs. Billingsley. I did so and, marvellous to relate, she told me all about it having been taken from the lady's pocket, a description of the lady and the lady's husband, and of the house, and of the business conducted there, together with the lady's life history. All these things have more than surprised me, and are to me unaccountable by any means other than what is put forward by Spiritualists. But a new experience was in store for me, the finding of hidden treasure, such a thing I should certainly have said was impossible if I had been told by any one of a similar occurrence. But in this case I was an eye witness, and not only so but a party to it. It happened in this wise. On November 17 I received an invitation to attend a private séance at Mrs. B.'s, to be held on the following Monday evening. I joyfully accepted. The time arrived and found myself, the medium, and one other gentleman the only sitters. We adjourned to the bedroom and after singing a hymn the medium became entranced. The spirit controlling claimed to be a man who died about eight years ago in that very room. He spoke a few words to the effect that his grief was on account of remembrances of his latter days spent in that room and not on account of his giving up the money. He then pointed out where the money was to be found, and suggested that we at once should take steps and he would remain until it was found. On examining the floor it was found it would be a difficult task to raise the board, but the medium's husband soon settled the question by getting a saw and cutting through the board. Raising one part we soon found the money, which consisted of gold and silver, and evidently had lain there for a long time as it was very dirty and required cleaning. These are positive facts, and as such cannot but prove interesting to your many readers of whatever belief they may be.—I remain,

Cardiff.

A WELSH BAPTIST MINISTER.

THE FIRST MARRIAGE AT THE SPIRITUAL TEMPLE.

ON Saturday an interesting event to the community which assembles to worship at the Spiritual Temple, Union Street, Oldham, occurred, being the solemnisation of the first marriage which has been performed at that place. The contracting parties were, a widow named Frances Howarth and Mr. Chas. Edward Brooks, both of whom are workers in connection with the Temple. Mr. E. W. Wallis officiated. The form of service contained the following clauses: "Man is by nature superior to woman in physical force, and in the past he has robbed woman of her rights, and made her subject to his will. He has retarded her intellectual development and spiritual growth by persistently withholding educational advantages, and barring the road to independence by making it difficult for her to earn her livelihood. Man should redeem the past by undoing these wrongs. He should insist that woman should have every right given to her by law which is enjoyed by man, that she may stand by his side his equal in every respect. Both should be bound by love and honour. In the married state there should be perfect liberty controlled by honour. Through educated and enlightened and emancipated womanhood, wifehood, and motherhood the regeneration of the race will be secured. Woman is by nature superior to man in love, grace, beauty, delicacy, intuition, and spirituality, and should, therefore, receive sympathy and tender appreciative care and protection. Neither man nor woman should rule the other; one should not become master or mistress over the other, but each should bear and forbear, and with mutual confidence and affection patiently and lovingly strive to make each other happy." "The empire of the mother" should be recognised. Love, not passion should bless their union, remembering that the coming generation will be what the mothers and fathers, by purity, righteousness, and true love, make possible, for the "hand that rocks the cradle rules the world. Through and by the mother in the true marriage of love and honour there will soon arise a nation of healthier, stronger, sounder, and more spiritual men and women—a nation where justice, morality, beauty, and goodness shall be the prevailing religion of life." The remainder of the service and ceremony was brief, and after the placing of the ring on the bride's finger by the bridegroom, the parties pledged themselves each to the other to live together in this holy bond, &c., "in anticipation of reunion in the spirit world." About 300 friends sat down to tea, and afterwards a presentation was made by the president, Mr. J. Emmott, of an illuminated address. A tea service was also presented in the name of the society by Mr. W. Meekin. Mr. Clark's string band did good service. Songs, solos, and recitations; short speeches by Messrs. Wallis and Fitton. A pleasant evening closed with a good dance. Copy of the address: "Oldham Society of Spiritualists, Spiritual Temple, Bridge Street, Union Street, Oldham. To Mrs. Frances Howarth (Brooks). Dear Sister,—We, the committee, desire to place on record the sense of gratitude we hold towards you by our unanimous thanks for the many valuable services rendered to the society, and more especially for your able and strenuous exertions in the conducting of a public circle and mothers' meetings, which have been the means of many additions being made to the society. The committee also desire to join the members of the society and friends in wishing you much happiness in your inter-marriage with Mr. C. E. Brooks, an old member and co-worker, and hope you may be long spared to continue your good work in the grand and noble cause of Spiritualism. Signed by Mr. John Emmott, president, and the committee."

"THE MILLION" for December 10 has some stupid paragraphs about "Spirits." Possibly such nonsense suits *The Million* who neither know nor wish to know the truth about Spiritualism, but fooling with an important subject is not likely to add to the success of Mr. Newnes's latest venture. When all that can be fairly said about imposture has been uttered there is still a large residuum of fact to be accounted for. But thought and care are requisite to deal justly with this matter, and it is perhaps too much to expect such qualities to be displayed by those who write down to the level of the prejudiced millions. Free thinkers have ever been in the minority.

PLATFORM RECORD.

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

ASHTON.—A good day with the controls of Mrs. Rennie. Afternoon: "Why I became a Spiritualist, and why I remain so." Evening: "What is Death?" Both subjects well treated, followed by clairvoyance and psychometry.

ATTERCLIFFE.—A good day with Mr. W. C. Mason, whose controls spoke on "If a man die shall he live again?" and "Spiritualism," followed by interesting clairvoyance.—G. J. J.

BARNOLDSWICK. Old Baptist Chapel.—A real Spiritual feast with the inspirers of Mr. G. A. Wright. Capital audiences. Practical ideas were given on "Spirit Communion," and written questions were dealt with, giving much food for thought and clearing away many misconceptions concerning spiritual things. Clairvoyance was clearly given, and psychometry of a very convincing nature, causing much surprise. Monday, Mr. Wright lectured on "A Night with the Spirits." The minds of the people are being awakened to the "facts."

BIRMINGHAM. Oozells St.—Thursday, Dec. 8, Mr. Victor Wyldes gave an interesting lecture on "The Cultivation of Mediumship," which we trust will prove of value to our young mediums. On Sunday, Mr. Oakes' spirit control gave an excellent oration on "The attributes, power, love, and grandeur of the great Creator," without beginning, without end, and the Monarch of endless space! whose Majesty will probably occupy the eternity of mortals to discover and to study! Mr. Oakes gave some interesting descriptions from articles submitted, and his evening's work was much enjoyed by the hearers. Miss Davis gave a solo very nicely, and we thank her very much for her assistance.

BLACKBURN.—Mr. Lawton lectured on "Spiritualism through fire" in the afternoon, and answered nine questions at night, and our rising medium, Miss Pickup, gave 18 clairvoyant descriptions, 16 recognised. Names being given in most instances. Last week your report says only 9 were recognised out of 20 given by the young lady, whereas it should have been 19.—J. T.

BLACKPOOL. 81, Albert Road.—An admirable address was delivered on Sunday evening by Mr. Milner. Clairvoyance very impressive and satisfactory to the recipients. These meetings are to be continued every Sunday evening at 8-30. [Please write on one side of the paper only.]

BRADFORD. 448, Manchester Road.—Afternoon: Mrs. Bentley spoke on "In accordance with the spirit of your minds." Evening: "Is man a progressing being?" Both subjects excellently handled. Clairvoyance very good; nearly all recognised.—J. A.

BRADFORD. Norton Gate.—Mrs. Farrar's guides spoke on "Spiritualism—what it is and what it should be." Evening, "Twenty-five years' experience as a Spiritualist." Both subjects well handled; also clairvoyance very good and pointed.

BRADFORD. St. James's.—Mr. Todd gave very good lectures on "Thou canst not toil in vain," and a memorial service for a friend in the cause of truth. Mrs. Webster gave good clairvoyance and psychometry.

BRIGHOUSE. Martin Street.—For the first time we listened to the guides of Mr. George Smith, who gave a most able and stirring address on "Planetary Influences," handled in a most remarkable manner and gave great satisfaction. Evening: "The Deluge, as recorded in the Bible," was dealt with in fine style, and fairly astounded his listeners, they hoped he would come again soon; his psychometry was most excellent. Good audiences.—J. Shaw, cor. sec.

BURNLEY. Fulleage Academy, Hull Street.—Mrs. Johnstone's guides opened the above place with a splendid address on "Prayer," followed by clairvoyance, giving startling evidence of spirit return. The above room will supply a long felt want in the Fulleage district, which is rapidly increasing, and will be a great accession to the cause. The room will seat about 400, and has two entrances, three good ante-rooms, and is replete with all requisites for the comfort of those who attend. A hearty welcome to all friends.—James Wilkinson.

BURNLEY. Guy Street.—Miss Walton's guides discoursed on "Prayer" and "Our Home Over There." Both were much appreciated.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave very instructive addresses, especially in the evening on "My Beautiful Home." The audience expressed themselves highly satisfied. Psychometry and clairvoyance followed, mostly recognised.

BURNLEY. Robinson Street.—I made a mistake last week, as Miss Jones is here on Sunday, Dec. 18, instead of the 11th, as announced in Platform Guide. On Sunday afternoon we had a circle, and in the evening, two local friends gave their experiences and a few psychometric tests.—J. F.

DARWEN. Church Bank Street.—Mr. Bland, in place of another, gave a good address in the evening on "Is Spiritualism Understood?" He also gave good clairvoyant descriptions to a number of people. Good audience.

DEWSBURY. Bond Street.—A very pleasant day with Mrs. Dickinson, who gave very good discourses. The room well filled at night.

FELLING. Hall of Progress.—Dec. 4: Mr. Griffiths, owing to the severe illness of his wife, could not come. Mr. Wilson, vice-president, officiated in his stead. Subject, "Spiritualism, its Beauties and Use," was very ably dealt with to a good audience. 11, Mr. Geo. Laws, our treasurer, spoke on "The vision of Jacob and Ladder," which was highly appreciated. He was accorded a hearty vote of thanks. This was Mr. Laws' first attempt, but we sincerely trust it will not be the last.

GATESHEAD. Team Valley Terrace.—Dec. 4: Mr. Forrester's splendid address was much appreciated, and his son's recitation of "The Little Man" was wonderfully well given for a boy. Mr. Davidson, chairman, made a few remarks. A pleasant evening. Dec. 6: Annual meeting. The business was well done. We are very happy to say the society is going on very successfully.—M. M.

HALIFAX.—Mr. Hepworth was unable to be with us owing to sickness, but we trust he will soon be able to take up the reins again—our best wishes go with him. In his absence the duties were willingly taken up by Mr. Hudson and Mrs. Hindle, our own mediums. Mr.

Neil, chairman, also spoke on "Spiritualism—its phenomena and philosophy" in his usual manner; in fact, an investigator said he had never had the subject placed before him in such an intelligent manner. Mr. Hudson spoke on "Mesmerism," giving a little of his experience as a subject and a medium in a manner which proved that he is fully qualified to occupy the platform at call. The guides of Mrs. Hindle dealt with "What think ye of Christ," as though she were a fully developed speaker. She has recently developed, and is yet young, and if she looks well after her powers she will ultimately attain results of a high order. The friends who did not come, because of disappointment, missed a treat.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Thornton, attended by her husband as chairman, gave beautiful addresses on "Exhortation to a Good and Holy Life" and "Spirit Return and its Evidences." The clairvoyant descriptions, which were numerous, were bound to be recognised, seeing that the majority were given so realistically. A gentleman spirit was described to the president, who in earth life was a local preacher, and if the spirit had been in his physical state of existence he could not have been more real, and to convince him still more he impressed the president with one of his favourite hymns—

Though oftentimes here we're weary,
There is sweet rest above,
A rest that that is eternal
Where all is peace and love.
Then let us all press forward
That glorious rest to gain,
We'll soon be free from trouble,
From care and toil and pain.

I have never heard Mrs. Thornton before, but if she keeps up to Sunday's performance there is no doubt she will become a very popular medium.—H. R.

HEYWOOD.—Wednesday: Circle. Mrs. Hyde gave a good lecture on "Mother's duty," and a few good clairvoyant descriptions. Sunday: Mr. J. W. Sutcliffe gave good lectures on "The Coming Social Revolution," and "How Spiritualism meets its critics," and some capital psychometry.

HOLLINWOOD.—Tuesday's public circle well attended. Mrs. Howorth's controls gave 19 clairvoyant descriptions, 13 recognised. Sunday: We had Miss Cotterill for the first time; her guides discoursed on "True Charity," a lesson those who have the means would do well to practice. Evening subject: "How and why I became a Spiritualist," showing clearly that she was a born medium, and did not know it until she came in contact with some Spiritualists. It was a treat to hear her relate her experiences. We hope to have her again shortly.

HUDDERSFIELD. Brook Street.—Dec. 3: Mrs. France spoke well and gave excellent clairvoyance to good audiences. Dec. 11: Mrs. Craven has given excellent addresses, replying to questions in clear and forcible style. Fair audiences.—J. B.

LANCASTER.—Nov. 27: Mr. Riley (clairvoyant), of Blackburn, was with us; Mr. Ball in the chair. Dec. 4: Miss Bailey, of Blackburn, gave clairvoyance, Mr. Condon being the speaker; Mr. Daws presiding. On Dec. 11, Mr. Condon kindly spoke both afternoon and evening; Mr. Baird, chairman.

LEICESTER. 67½, High Street.—The guides of our friend, Miss Crutchley, gave an interesting discourse on "Is life worth living?" It was no use praying without working. A good after-meeting was taken by Mrs. Richards and Miss Wesley. A little black spirit controlled Mrs. Richards, and gave several clairvoyant descriptions, nearly all recognised.—F. C. G.

LONDON. 311, Camberwell New Road, S.E.—Practical meetings have been held during the past week, sustained by our own workers, showing encouraging results. Sunday evening: Mr. Long addressed a good audience on "The Gospel of Hell," expounding the different positions taken by the Christian sects; concluding by teaching the hereafter of progression for all men.—W. G. C.

LONDON. Federation Hall, 359, Edgware Road.—Last Sunday, I read a paper on the "Occult Doctrine of Re-incarnation," before an intelligent audience. A wish was expressed that the points brought forward could be discussed in a series of debates, and Mr. Drake thought that Spiritualists were much to blame in refusing to discuss or entertain this doctrine.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Marylebone, 86, High Street.—Mrs. Wallis, from Manchester, gave two fine discourses at the above hall on "The Power of the Spirit" and "Spiritualism; Is it a Religion?" A crowded hall in the evening, and the audience were deeply interested in the cogent, argumentative, but thoroughly practical manner in which the lady handled her great subject. Spiritualism, said the speaker, was not so much a religion, as *religion itself*; it spoke to man with the authority of truth, with power, and yet in the language of infinite tenderness. It required no creed, asked for no priest but man himself. He, the living, mighty, progressive spirit would, from his very nature, be a priest to his God for ever more. Love eternal is, and will be, the basis of this great outpouring of the spirit. I am sure every hearer of Mrs. Wallis's lectures will wish her God speed in her ministrations, with the hope she may again be soon heard in London. Satisfactory clairvoyance was also given.—C. Hunt.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Cable, of Pendleton, gave a short spiritual discourse and fairly successful psychometry.

LONDON. Walthamstow, 18, Clarendon Road.—What was considered a very spiritual service by the visitors was held here. One of Mr. Brailey's guides spoke on "We are of God" (1 John, c. iv., v. 6), showing clearly that Spiritualism was not of Satanic origin; though good and evil spirits could and do communicate, yet we were to try the spirits whether they were spiritual and edifying ministrations. Several solos (baritone, soprano, and tenor) were rendered by spirit friends making the service bright and melodious. We listened on Dec. 8 to the surprising musical abilities of our American visitor, Mr. Carlyle Petersilea, whose marvellous pianoforte display was listened to with appreciative admiration.

LONGTON.—Our esteemed friend Mrs. Pimblott-Rushton, of Macclesfield, conducted the services excellent discourses were given to

appreciative audiences. The evening subject "What is Truth?" was dealt with in an able manner.—A. S.

MACCLESFIELD.—A very good time with Mr. Swindlehurst. Evening, "Socialism" was dealt with in a thorough manner, the speaker seeming to be in first-class form. The room was nicely filled, and all seemed well satisfied.

MANCHESTER. Tipping Street.—Mrs. Hyde. Afternoon: Subject, "Does Spiritualism Build up the Body or Pull it Down?" Evening, "Where is Heaven and its Loved Ones?" Excellent clairvoyance—all but two fully recognised. In the evening the controls of Mrs. Hyde had the pleasing duty of naming the child of Mr. and Mrs. Henry Roberts.—R. D. L.

MANCHESTER. Collyhurst Road.—Afternoon: A grand circle with Mr. Rooke. Evening, "Temple of Life." The discussion was a really grand one.—J. T.

MANCHESTER. Palmerston Street, Moss Side.—Dec. 7, Mr. Moorey conducted and gave good psychometry. Dec. 11, Mrs. Lund spoke generally on "Developing spiritual gifts." A few clairvoyant descriptions well given.—J. B. L.

NELSON. Bradley Fold.—The controls of Mr. Lomax gave very instructive discourses on "The Books of Life," and "Did not our hearts burn within us," &c. He gave some good clairvoyance to very fair audience.—D. H. B.

NELSON. Lomeshaye Lane Coffee Tavern.—Disappointed by our speaker we held circles, and a few good clairvoyant descriptions were given by a developing medium. Mrs. Heyes is expected next Sunday. Public circles every Wednesday and Saturday, at 8 o'clock. No circle next Saturday.

NEWCASTLE-ON-TYNE.—At 6-30 Mr. Kersey lectured on "Spirit Phenomena: their Nature and Purport," illustrated by splendid lime-light pictures, including spirit photographs, allegorical drawings, spirit writings and paintings, materialised forms, &c., which was listened to with rapt attention by a crowded audience and gave every satisfaction. We trust soon to have another lecture from Mr. Kersey.

NOTTINGHAM. Masonic Hall.—Mr. Postlethwaite held a circle in the morning, and at night lectured on "Psychic Force." Mr. Brearley, chairman, gave an appropriate reading from "The Holy Truth." We hope the weather will be more favourable for Mr. Wallis next Sunday. We held a Coffee Supper and Party for Bank Holiday, when friend Hepworth will be present in full force.—J. F. H.

NOTTINGHAM. Morley Hall.—Good attendance. The address on "Spiritualism, a House built on a Rock" was up to the usual standard. We have to note the loss of another family, "gone to America" (quite a familiar saying with us now). Mrs. Bonello and daughters left to join Mr. Bonello, who went out a few months ago. They are going to our friend Mr. Hunt, who, with his family, we are glad to learn, are doing well. A line from them will be welcome. Quite a half of our members are in the New World. Our best wishes and season's greetings to them all.—J. W. B.

OLDHAM. Spiritual Temple.—Dec. 4: The guides of Mrs. Gregg gave an address with force and feeling to a fair and respectable congregation. Good clairvoyance, nearly all recognised. Mr. E. W. Wallis's guides spoke on three questions from the audience. The answers were of such an intellectual character the people seemed to drink in the full spiritual meaning for future use. Mr. Savage was chairman, and also gave invocation at close of service. Dec. 11: The P. S. A. was again an hour's pleasure. We were favoured by having Mr. E. W. Wallis as speaker, who gave a splendid address and sang two solos. Mrs. Wood gave a recitation. Miss Papworth sang a solo and recited. Mr. Wolfenden, of Lees, gave a cornet solo, which gave great satisfaction. Many friends desire him to come again. Mr. J. T. Gibson, chairman, our president being unwell. See Prospectives.

OLDHAM. Bartlam Place. Mr. Tetlow's discourses were powerful and instructive, followed by the usual psychometric readings. Thursday's circle, Mrs. J. A. Stansfield made a neat little appeal for people to think and investigate for themselves, and when they sing this coming Christmas, to sing from their hearts, and not only from their lips. She was very successful both in clairvoyance and psychometry.

OPENSHAW. Granville Hall.—Mr. Mayoh lectured in the morning on "Heaven." Evening: "Man's Rights." Both lectures were eloquently delivered and attentively listened to.—W. P.

RAWTENSALL.—A good day with Mr. Pilkington, whose guides gave instructive addresses to fair audiences.—T. G.

PENDLETON.—Miss Walker's lecture on "God's need of Man," was very pleasant to listen to. In "Spiritualism and the Church of the future," Miss Walker's spirit friends were quite at home with the subject, and treated it in a very interesting way. Clairvoyance very good.—J. M.

ROCHDALE. Penn Street.—Miss Jones discoursed on "God the Father, God the Son, God the Holy Ghost," defining that God the Son was only a son like unto ourselves, and the Holy Ghost was no more or less than the descension of spirit which controls the organism of the human family. Afterwards the naming of an infant, followed by clairvoyance and psychometry, which was very satisfactory. Evening discourse, "Love thy neighbour as thyself." Attentively listened to by a good audience.

ROCHDALE. Regent Hall.—The service of song, "Rest at Last," was given to moderate audiences. The connective readings were given with sympathy and feeling by Mr. Reed in the afternoon, and by Mr. Schofield in the evening. The choir was specially augmented for the occasion under the leadership of Mr. Clegg. Solos were sung by Miss B. A. Baron, very soft, though clear, Mrs. E. Barlow and Miss Nurse, and also Miss B. Rothwell in the evening. Mr. F. Barker accompanied on the organ.—F. B.

ROCHDALE. Water Street.—Mrs. Smith, of Leeds, spoke on "Speak Gently," and in the evening took questions from the audience. Dealing with "Spiritualism in Relation to Science," she contended that it is a science itself, and governed strictly by laws. Scientists had not been able to prove it was not scientific. Where law obtained, science was an inherent characteristic, and revealed an infinite spirit. The continued existence of the spirit was a scientific phenomenon which the orthodox preachers could not understand. "Don't meddle, what you know not now you shall know hereafter," was their answer to the sorrowing enquirer concerning their loved one. The passage of a spirit from

the human to a spiritual world, was a demonstration of a scientific spiritual law, and proved that there was no death; and Spiritualism sets forth a continued unfoldment in a life beyond. Its religion was educational, and dealt with practicalities, not theories.

ROXTON. Chapel Street.—Wednesday: Public circle. A very nice evening was spent with Mrs. Howorth. Clairvoyance very good. Sunday, an enjoyable day. Madam Henry delivered very good addresses to fair audiences. Clairvoyance excellent.—D. G.

SOUTH SHIELDS. 21, Stevenson St.—Wednesday night: Mr. Wright's guides gave psychometrical readings. Many strangers present. Sunday night: Mr. J. G. Grey's inspirers gave an eloquent discourse on two subjects from the audience, "What consolation has Spiritualism afforded to man in place of Christianity?" and "Hero Worship," proving that Spiritualism was the comforter. Listened to with rapt attention by a good audience. The guides afterwards gave two impromptu poems. Mrs. Walker gave clairvoyant descriptions very clearly.

SOWERBY BRIDGE.—Excellent address from Mr. Sutcliffe, of Rochdale. Good psychometric tests followed. Sunday last, a most enjoyable service was held, consisting of a short address by our own medium, Miss Thorp, on "Angel Ministry." Two choruses from the Messiah, rendered creditably; solos were tastefully rendered by Mrs. Robinson and a lady visitor, Mrs. Wood.

STOCKPORT.—Mr. Moorey gave some good examples of clairvoyance and psychometry. Night, "Is Spiritualism a Religion?" Religion had been defined as our duty to God. If, as Coleridge says, "Bright ideas and proven facts constitute religion," then certainly Spiritualism with its high moral philosophy and indisputable array of facts could lay claim to be the religion *par excellence*. The charge of its immoral tendency could be met with the truthful statement that nine out of ten spirit messages were calculated to elevate and benefit humanity. In spite of a disquieting incident he was successful with clairvoyant and psychical readings. Good meetings.—T. E.

WAKEFIELD.—Mrs. Yarwood gave us a brief address upon "How I became a Spiritualist," and at night devoted the whole time to successful clairvoyance. A crowded room.—A. W., cor. sec.

WIBSEY. Hardy Street.—A good day with Mrs. Mason and Mrs. Hunt and their guides. Afternoon, clairvoyance by Mrs. Mason very good. Evening, Mrs. Hunt gave a good address on "O Grave, where is thy victory, O Death, where is thy sting?" Exceedingly good clairvoyance by Mrs. Mason.

RECEIVED LATE.—Cardiff: Mr. Daley gave a very interesting paper upon "The Experiences of Henry Ward Beecher in spirit-life." Mrs. Billingsley took the after-service séance. Her clairvoyant descriptions were very clear, several recognised.—C. H. H. — London. Peckham. 33, Leigh Street: Sunday morning, an interesting discussion on Mr. Edwards' remarks. Evening, an inspirational address on "Spirit-life." He said, "John saw a city, and he saw no temple therein." Thank God for that—hence no priest; every soul there worships God in the temple of his own purity.—J. T. A. — Normanton: A good day with Mr. Hopwood. His guides enlightened the audience at night as to the meaning of psychometry and psychology. Service lasted over two hours, and we all could have listened longer.—C. I. — Ashington: Mr. W. Murray's speech was very interesting. He was heartily applauded. We are doing well in spite of disappointments. — Wisbech: Mr. Ward gave a good address and successful clairvoyance. Dec. 12, successful coffee supper given by Messrs. Hill (senior) and Smith for building fund. Mr. Ward gave good advice.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWICK. Blanket Hall Street.—A fair attendance; yet we are somewhat like the Macedonians of old, and need to cry out "Come over and help us." Workers wanted.—H. R.

HUDDERSFIELD. Brook Street.—Dec. 4: Attendance very bad lately. Only ten were present at half-past ten, whereas two months ago the attendance was more than forty. It is not very gratifying to the officers, some of whom come a long distance, to see less than twenty members present half an hour after the Lyceum is opened. Friends, send your children in good time. Surely ten o'clock is not so very early. Let them ever remember, punctuality is the soul of business. Dec. 11: Attendance 30. Conductor, Mr. Briggs. Musical readings. Chain recitations led by various members. Marching and calisthenics with bells gone through excellently. A few remarks about an entertainment for Christmas. A pleasant session.—G. H. B.

HUDDERSFIELD. 3A, Station Street.—Saturday, Dec. 10, we gave the Lyceumists a free tea at 4-30. A very substantial repast was provided; about 37 sat down. After tea the rooms were thrown open for games, dancing, &c. All seemed to thoroughly enjoy themselves.

LIVERPOOL. Daulby Hall.—Present: Officers 10, children 53, visitors 6. Chain recitations and musical reading in accord with an address by the conductor on "Health." Recitations by Lily Brooks, Reggie Stretton, Emily Rossbottom, Arthur Dawson, Carl Siebert, Lily O'Keeffe, and Frank O'Keeffe. Gertie Green, from Heywood, also recited.—E. J. D.

MANCHESTER. Palmerston Street.—Recitations by Bertie Whiteman, J. W. Ferniss, Ada Shaw, and Lucy McCellan. Marching and calisthenics ably gone through. Mr. Ianson conducted.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Ada Fell, Richard Haggitt, Albert Hayes, and Mr. Horrocks. No groups. Our speaker, Mr. Rooke, spoke briefly on "Health, &c."—a change, we should say a healthy one. Short addresses on various subjects, delivered in plain and simple language from time to time by the various leaders, would make our Lyceum more educational and instructive.—A. H.

PENDLETON.—Morning: Recitations by Misses E. Winder and A. Ireland, and Masters J. and T. Crompton and E. W. Wallis. Lesson by Mr. Crompton on "Power and Influence of Speech." Junior classes taken by B. C. Wallis and Miss Tipton. Afternoon: Recitation by Miss E. Rimmer. Some discussion about Christmas tea-party. Conducted by Mr. Crompton.—B. C. W.

ROCHDALE. Regent Hall.—Morning: Fair attendance. Marching conducted by Miss E. K. Moores, afterwards final rehearsal for the service of song, "Rest at Last."

STOCKPORT.—Programme well worked out. Marching admirable and chain perfection. Good development going on here.

PROSPECTIVE ARRANGEMENTS.

BLACKBURN.—The Spiritual Hall (late Good Templars Hall), over Technical Sale Rooms, off Northgate, will be opened on Sunday, Jan. 1, 1893, by the newly formed Blackburn Spiritual Progressive Society. Any mediums desirous of rendering assistance (for expenses only) kindly communicate with the undersigned; also contributions in aid of the furnishing fund may be sent to same address.—Thos. Shepherd, hon. sec., Jubilee Street, Blackburn.

BRADFORD. Spicer Street, Little Horton. — Grand social and musical evening, Dec. 26. Refreshments, tea, coffee, cakes, fruit, &c. Games, songs, and phrenological delineations by Mr. A. Widdop. Admission, 4d. each. Come and spend a pleasant evening.

BRIGHOUSE.—Annual tea party and entertainment in the new Spiritual Church, Martin Street, Saturday, Dec. 24. Tickets, 6d., children under 12, 4d. Dec. 26 and 27, a grand Christmas tree and sale of work in aid of the furnishing fund. Tickets, 3d. each. Refreshments and amusements provided. Pleased to see friends from the district.—J. Shaw, sec.

BOLTON. Spiritual Hall.—Dec. 24: Sale of work, tea party and entertainment.—T. T.

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

CLECKHEATON.—A public tea and entertainment in the Oddfellows' Hall, on Dec. 26. Prices, 9d. for tea and entertainment. Entertainment only, 3d.

DARWEN.—Conversazioni, Dec. 24 and 26. A good time expected.

DEWSBURY.—Tea party and fancy stall on Monday, Jan. 2; Tuesday, Jan. 3, a public circle and coffee supper.

FELLING.—Monday, Dec. 26: Annual Tea, at 4 p.m., and Concert. Adults 9d.; children half-price. Friends, honour us with your presence.

HALIFAX. Winding Road.—Grand Tea and Entertainment at 7, Christmas Eve. Admission: Tea and entertainment, adults 1s.; children under 12, 6d. Entertainment 4d. and 2d. Members free. Tea and election of officers, &c., Monday, Jan. 2.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Tea (at 4-30) and entertainment, Dec. 24. Tickets, tea and entertainment, 9d.; entertainment only, 3d. Christmas Day, 2-30, Mr. Ramsden on "Sociability." 6 p.m., Service of Song, entitled "An Angel in Disguise, or Did He atone." Specially trained choir for the occasion.

HOLLINWOOD.—Tea Party at 4-30, Saturday, 17th inst., tickets 9d. for adults, and 4d. for children under 12.

HUDDERSFIELD. Brook Street.—Monday, Dec. 26: A Tea at 5 p.m. Entertainment and Dance. Tea and Entertainment 9d.; children, 6d. including dance 1s. All cordially invited.

LEEDS. Psychological Hall.—18, Mr. Postlethwaite; 26, a public ham tea and entertainment.—J. W. H.

LIVERPOOL. Daulby Hall.—18, Mr. J. J. Morse, 11 a.m., "Social Work for Spiritual Workers," 6-30, "The Unseen Side of Material Life." Monday, at 8, replies to questions.

LONDON. 311, Camberwell New Road, S.W.—A watch night séance, Saturday, Dec. 31, at 11 p.m. for Spiritualists only. Tuesday, Jan. 3, New Year's Social Soirée and supper. All friends welcome.—W. G. Coote, hon. sec.

LONDON. Federation Hall, 359, Edgware Road.—Dec. 18: Mr. Ramanathan Cheloa Rajan on "Eastern Magic." Singing class, Thursday evening. For terms, &c., apply to me at the hall.—A. F. Tindall.

LONDON. Marylebone. 86, High Street.—Dec. 18: Miss Rowan Vincent, "Spiritualism and Freethought." Mr. C. Petersilea, the great inspiration pianist, will give a series of grand concerts on Tuesdays, 20 and 27 Dec. and 3, 10, and 17 Jan. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d. Commence at 8. Anniversary tea and social, 31st. Jan. 1: Mr. C. I. Hunt, "O Grave, where is thy victory." 8: Rev. Rowland Young.

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

LONDON. Shepherd's Bush, 14, Orchard Road.—Dec. 18: Mr. Hunt's séance tickets, 1s. 8, Lyveden Road, Tooting. Mrs. Mason will give a séance on Dec. 18, at 7 prompt. Investigators welcome. Monday, Jan. 2: At 8, Christmas entertainment, "Nero, or the adventures of a Ghost," interspersed with vocal and instrumental music, by Mr. H. Hunt in character. Tickets 1s., reserved 2s.—J. H. B.

MACCLESFIELD.—Dec. 18, 2-30: Pleasant Sunday afternoon. Solos, vocal and instrumental, recitations, &c., and clairvoyance by Miss Janet Bailey, of Blackburn. 6-30: Address by Mrs. Rushton, and clairvoyance by Miss Bailey.

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

MR. W. NUTTALL, 89, Ramsay Street, Rochdale, is open for dates for 1893. State terms and dates. Mr. Nuttall is an inspirational speaker.

MRS. WHITEOAK, of 37, Cloudsdale Street, Bowling, is so far recovered from her illness of the last five weeks that she hopes to resume platform duties with the New Year, and begs to sincerely thank the many friends for the sympathy and help given her in her affliction.

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

NEWCASTLE-ON-TYNE.—Dec. 18: Mrs. Yeeles. Short addresses and clairvoyance. 24, Mr. E. W. Wallis, at 7-45. Pleasant Saturday evening. Songs, recitations, and a brief discourse on "Making the best of this world." Christmas Day, at 10-45, How Spiritualism can help us." At 6-30, "The Coming Man and Woman."

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

NOTTINGHAM. Morley Hall.—A New Year's party will be held in the South Lodge Room, Albert Hall, Monday, Jan. 2. Tickets 1s. and 6d. Help is earnestly solicited. We hope to have a good time.

OLDHAM. Bartlam Place.—Christmas Eve, a coffee and sandwich supper and entertainment. Tickets 6d. Grand tea party and entertainment on Dec. 26. Tickets 8d.; children under 12, 6d. New Year's Eve, children's tea party and jollification. Tickets 6d.; children, 4d.

OLDHAM. Temple.—Dec. 18: At the P. S. A., Miss Boys, of Pendleton, will sing "Ora Pro Nobis," and "Angels ever bright and fair." Miss McCreadie will sing and give clairvoyance. 25, Mrs. Craven. Jan. 1, Mrs. Kaye. 8, Open.

OPENSHEAW. Granville Hall.—Special notice. Dec. 18, a member's meeting after the evening service. Mr. Boardman will propose the closing of the society. All members are requested to be present to vote for or against the proposal.—W. P.

PENDLETON. Co-operative Hall.—Annual tea party and ball on New Year's Eve, at 4 p.m. Dancing at seven. St. George's band will play for dancing. Gentlemen, 1s. 6d., ladies, 1s. 3d., double, 2s. 6d.

ROCHDALE. Penn Street.—Dec. 18, Mr. J. T. Tetlow, 2-30, "Questions." At 6, "Spiritual phenomena, some logical deductions therefrom." Jan. 1: Anniversary services. Miss Jones, speaker. Special hymns by the choir.

ROCHDALE. Regent Hall.—Christmas Eve, a potato pie supper at 6-30 p.m. Tickets 8d. The proceeds in aid of the sale of work to be held on Good Friday and Saturday. All are welcome.—F. B.

ROCHDALE. Water Street.—17, Children's tea party, tickets 6d.; 18, Mrs. Hoyle; 24, Social gathering; 25, Open.

SLAITHWAITE.—A Sale of Work in the Meeting Room, Laith Lane, Dec. 26 and 27. To be opened on the 26th, by Mr. J. B. Tetlow, at 2 p.m. Tea provided each day at 5 p.m., at 6d. Admission: Monday, 6d.; Tuesday, 3d. Old friends and new will all be welcome.—S. H. S.

SOWERBY BRIDGE.—Monday, Dec. 26, the annual tea at 4-30, and entertainment. Admission: Tea and entertainment 1s.; entertainment only 6d. Fruit at the interval. Monday, Dec. 19, Mrs. Green, of Heywood, at 7-30.

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

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

PASSING EVENTS AND COMMENTS.

SPIRIT GUIDED is in the printer's hands, and we expect to be able to supply subscribers before Christmas Day. We shall be pleased to receive orders at once. Send 1/- for this story, in book form, post free.

THE INCLEMENT WEATHER last Sunday again affected the size of the audiences at most North Country towns. The worst weather seems to be reserved for Sunday.

YORKSHIRE FEDERATION. At the monthly meeting on December 11, it was unanimously resolved: "That we have great pleasure in accepting the donation of 6s. from 'An old Yorkshireman,' and tender to him our sincere thanks."—M. Marchbank, secretary, 70, Lonsdale Street.

NORMANTON.—Mrs. Backhouse writes, saying that she wrote to Rev. Smith, of Belper, to ascertain which of the two accounts as given severally by Mr. Ashcroft and Mr. Wallis of what transpired there was correct. She states that Mr. Smith confirms Mr. Wallis and Mr. Smedley does likewise.

AFRAID TO SELL "THE TWO WORLDS."—A correspondent writes: "The agent who has supplied me for about ten months dare not sell *The Two Worlds* any longer, for it is of such an evil nature he is afraid of the devil fetching him." [One is almost inclined to ask would he be worth fetching.]

MAN'S INHUMANITY TO MAN.—Mr. Robson takes somewhat extreme views in his paper under the above heading. The system of private ownership may be wrong, but there are many good and worthy people who are landowners, capitalists, and landlords. The distinction needs to be drawn between the system and the individuals, who under that system act justly and righteously according to their lights.

THE DEBATE AT THE DUKE OF ALBANY Coffee Tavern, Oldham Street, Manchester, was opened by Mr. J. Ainsworth, in an interesting speech on Bible Ethics (we shall print his paper in a few weeks), and a lively discussion followed. Next Tuesday Mr. J. B. Tetlow will open on "What Man Has Done for Woman." A good paper and a large audience are expected.

MR. BEVAN HARRIS writes:—"I notice the printer has mistaken one word in my letter on the "Thirsk Accident." Instead of "necessitation" it should have been "necessitator." Our friends who claim *per se* to be the "Freethinks" are for ever reminding us of the "Law of Necessity." We admit it, but claim it is only a half truth, the other half required to complete it is an intelligence who could enforce its universality.

FEEDING THE LITTLE ONES.—On Sunday morning, in the Spiritual Temple, Union Street, 260 children were fed in connection with the Oldham Sunday School Poor Children's Free Breakfast Mission. The entire cost of the breakfast has been defrayed by Mrs. Christopher Taylor, Derker, and the Misses Newton, Greenacres Lodge. Mr. Elliott Lees has offered to provide the breakfast for Christmas morning.—*Oldham Standard.*

CLECKHEATON.—3, Serpentine Road.—I have a large and powerful organ, very rich tone, with 4½ sets of reeds, which I will sell to any society requiring one for the low sum of £13. The cause of sale is poverty. Any person may call and try the merits of the organ. Societies please cancel the dates I have given out for 1893. I find it will be better to retire from being a public speaker in the interest of my family, but I shall never give up the cause.—Wm. Galley.

AMATOR VERITATIS writing in the *Wakefield Express* contends that Jesus taught that the return of spirits is useless, and quotes "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Quite true of some people. Amator Veritatis is one of them apparently and yet Paul said "If he be not risen then is your faith vain." A. V. objects, because we stated the fact that

the originals of the Gospels are lost and we possess nothing but copies of copies, how many times copied no one knows. He asks if we wish to say they are spurious. No. But we do wish to say that they are valueless as AUTHORITIES, because we know not if the statements are true and no proof can now be adduced to demonstrate their infallibility. Everyone must judge for themselves.

WE GREATLY REGRET THAT BROTHER HEPPORTH is still so seriously unwell as to be unable to fill his engagements and trust he will soon be "fit" for labour once more. Under the conditions afforded by the weather during the last few weeks one has needed the constitution of a horse to carry out public work. Travelling from place to place speaking in heated rooms and getting soaked with perspirations, drenched with rain, and wet footed tramping through the slush; truly "the speaker's lot is not a happy one."

CORRESPONDENTS who have not received answers to their letters are requested to kindly exercise a little more patience. The bitter weather of the past month has tried us very severely, for what with catarrh, influenza, and bronchitis separately and in combination, we have suffered considerably, and in spite of all have had to keep at work for the paper in addition to Sunday services and the free work for the National Federation and Debating Society, &c. Fortunately we are on the up-grade now, and shall soon be able to wipe off all arrears of work.

NATIONAL FEDERATION.—Propaganda meeting at Macclesfield, on Monday last, the speakers being Mrs. Rushton, Mr. W. Johnson, and Mr. Swindlehurst. The town had been posted with the following—"Is Spiritualism of the Devil? come and see." Discussion was challenged. Both Mr. Johnson and Mr. Swindlehurst gave capital discourses. Some remarks and questions were asked by several persons in the audience. A very pleasant evening was brought to a close by the chairman, the Rev. A. Rushton.—G. C.

IN ANTICIPATION of Christmas—the reputed season for spectres—the people of Batley have had a lively time with the ghosts, at the Town Hall, this week. On three successive evenings the Rev. T. Ashcroft delivered a course of lectures. . . . That he is always correct in his conclusions, or absolutely fair in his strictures, we cannot venture to assert, and we take this opportunity of expressing the opinion that the local supporters of Spiritualism are as honest and sincere in their convictions and in their motives as is Mr. Ashcroft himself.—*Batley News*.

THE LOGOGRAPH.—We now have a fresh supply of these "word writers" or rather spelling boards. They consist of two discs of wood the lower one being largest, with the letters of the alphabet painted round the rim of one half, the figures 1 to 9 and the words "yes" or "no" being painted on the other half. The top disc revolves on ball bearings, and has two pointers projecting over the letters on the one side and over the figures on the other. Sitters place their hand on the top and await movements. Messages can be readily spelled out in this way, and in our opinion the logograph is the best thing of the kind in the market. They are 5s. post free.

SUITABLE BOOKS FOR CHRISTMAS GIFTS.—Florence Marryat's "There is no death," 3/6; post free, 3/9. "Judge Edmonds' Tracts and Letters," 3/6; post free, 3/9. "The Discovered Country," 5/6, post free. "Oceanides" (paper), 2/9, post free. "The Future Life," by Elizabeth Sweet, 6/-, post free. "Alice Vale," 3/9, post free. "The Spiritual Pilgrim," a biography of J. M. Peebles, 5/-, post free. "Arcana of Spiritualism," 5/-, post free. "Outside the Gates," 6/-, post free. "Around the World." Peebles. 7/6, post free. "The Future Life." J. P. Hopps. 1/2, post free. "Holy Truth," by Hugh Junor Browne, 3/6, post free. "Rational Faith," by Hugh Junor Browne, 1/2, post free. "Faiths, Facts, and Frauds of Religious History," 10d., post free. "Spirit Guided" (ready shortly), 1/-, post free. Address, E. W. Wallis, 73a, Corporation Street, Manchester.

ACCIDENT TO MR. W. WALLACE, THE PIONEER MISSIONARY MEDIUM. An urgent appeal for help. We are greatly grieved to learn that, about ten days ago, Mr. Wallace fell, through slipping on some ice as he was crossing the street, and hurt his right arm. A week ago on Thursday he was seized with violent shivering and trembling in every nerve and has been unable to rise since. The arm is black from above the elbow to the wrist, and there is a large wound upon it, from which there is great discharge. *His condition is very serious*, and the poor old man is in want of assistance. For years he has struggled on, doing his best, but has latterly been unable to earn anything scarcely. We trust the warm-hearted friends of Spiritualism will be generous towards this brave old pioneer, who has worked hard and suffered much for Spiritualism, and who now lies, possibly sick unto death, and in need of support and sympathy. His address is 24, Archway Road, Highgate, London. Help now lest it should be too late.

YORKSHIRE FEDERATION.—Meetings at Batley Carr. Mr. W. Rowling, of Bradford, referred to the fact of his father and grandfather being local preachers in the Wesleyan body, and of himself becoming a preacher at sixteen years of age. As he became older he found a gradually increasing repugnance to being bound by creed and dogma, and, the limits of the Wesleyan connection proving too narrow, he obtained the position of town missionary of Ashton-under-Lyne, and after five years returned to business. He had been taught that Spiritualism was fraudulent and ungodly, and was not worthy the credence of an honest mind. His first visit to a Spiritualist meeting undeceived him upon several important matters. This led him to follow up his inquiries, and he became the recipient of many tests before he was fully convinced. One of these he received from five different mediums in five different towns, the descriptions being closely accurate and not one of the mediums had he seen before. Proving, as he was doing, the facts of spirit return, he allied himself to the Spiritualists, and finding that Spiritualism was from God, that its truths were inviolable and in consonance with the highest dictates of right and reason, he strongly advised his listeners to investigate the subject and not depend too much upon what he or others told them. Speaking on "Spiritualism, a Bible Truth," Mr. Rowling, in an earnest and eloquent address, argued that clairvoyance is discerned in the case of Saul and the woman of Endor, and many other instances; psychometry in the cases of Jesus and the woman of Samaria, etc.; clair audience in the instance of Samuel running to Eli to hear why he had called him; and fire tests in the case of the Hebrew children thrown into the fire and not being consumed. The speaker gave similar

instances as occurring in modern Spiritualism—cases, he said, substantiated by witnesses of the highest authority. Mr. Armitage, chairman of the Soothill School Board, brought several slates on which, he said, were messages from his father, who had been passed to spirit life forty years, produced under full gas light and with the whole of his family and a London lady present at the séance at his own house, under the mediumship of Dr. Slade.—*Batley News*.

PASTOR FRANK M. SMITH has not replied to our published call for his authorities, although, in addition to sending him last week's paper we forwarded a letter requesting an early reply to our questions. Evidently he does not possess any evidence in support of his outrageous assertions, and merely relies upon the ignorance and prejudice of his readers to carry him through. To Mr. Audy's challenge that he should debate he replies, "That which I have stated I am confident is true." He does not say "I know is true," he is only "confident." Pastor Smith's methods may be "Evangelical," but they do not appear to us either honourable or manly. He ought never to have made the charges he did unless he had first-hand evidence to support his case, but, having made the charges, he should at least be fair-minded enough to state the grounds of justification. As he has done neither we fear he comes under condemnation of the commandment which refers to the bearing of false witness against one's neighbour. Mr. Audy favours us with a lengthy letter which he sends to Pastor Smith, but it comes too late for insertion in this issue, our columns being already full, and next week's paper being the *Holiday Number* we cannot use it then, and it will be out of date by next year. Besides, a man who fires a shot and then skulks away is too cowardly to waste powder upon. Let Pastor Smith apply this text, quoted by Mr. Audy, before he presumes to judge Spiritualists and Spiritualism: "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself."

IS CHRISTIANITY COMPATIBLE WITH SPIRITUALISM.—Mr. W. H. Edwards, lecturing at Winchester Hall, High Street, Peckham, remarked that he had noticed a tendency to assume that Spiritualism and Christianity might very well be incorporated, and he felt it his duty to show that the popular creed was totally opposed to most that Spiritualists knew to be true. After tracing its origin to older religions he defined Christianity as belief in Jesus as the only Son of God, salvation by the Atonement, and eternal beatitude for the believer, and everlasting damnation for the unbelieving sinner. Spiritualism was infinitely superior to Christianity: it replaced *faith* in a future state with positive *knowledge*, and for the first time explained the true nature of the death change through which man passes, retaining all his faculties, as an intelligent being. It showed how a man's motives and *deeds* determine his starting point *hereafter*, and in place of eternal fixity of condition "over there," it supplies knowledge of continued advancement. Progression is a law which applies equally to both worlds. Glancing at Christianity's past connection with oppression and slavery, he contended that, all things considered, the sooner Spiritualism severed all connection with Christianity the better. An animated discussion followed. This was Mr. Edwards' first platform effort and a general wish was expressed that his future appearances would neither be few nor far between. Hearty thanks. [Received late, therefore much condensed. If Spiritualism and Christianity were to be incorporated, it would be Christianity first and Spiritualism nowhere. As it is—Christian Temperance, Christian Socialism, &c.]

TO CORRESPONDENTS.—J. D.: You fail to comply with our rule requiring that name and *address* must be supplied. Further, you add nothing new to that which has already been published. You fail to recognise the difference between *voluntary* work, undertaken for their own pleasure and mental profit by those to whom you refer, and the *compulsory* work entailed upon those who have to hold themselves in readiness, in all weathers and under all conditions, to fulfil their "engagements." If a man chooses to devote his spare time to cabinet-making as a hobby, it pleases him and is a voluntary affair, but when he takes to it for employment, and is "engaged" to do the work, he draws his salary. There is no law to compel a man to work voluntarily. If he chooses to do so it is his affair, but when other people make calls upon his time, and demand his services, and require from him sacrifices of his time and home pleasures, and an expenditure of his energies in their behalf, he is justified in making such charges as he thinks his time and talents are worth. No one is compelled to pay. If they don't want him don't ask him, and they will not have to pay, but if they *do* ask him, and know what his charges are, they should not grumble about having to pay, neither should they start to "sweat" him, and try to get the work done for less. The matter is very simple. If a call is made for professional services upon the plumber or the doctor, the dentist or the dustman, the singer or the dancer, the speaker or the artist, the person called upon has a right to live. Time is money to him as to others, and the person who demands his services should pay his price or leave him alone and go elsewhere. If the professional singer or speaker chooses to do *voluntary* work, he can give what he likes, and *when* he likes, and to *whom* he likes, the same as you do no doubt. You charge for your labour when you work at your trade or profession, and you *give* your service when you feel like it. Then give others the same rights.

IN MEMORIAM.

PASSED ON AT WAKEFIELD.—John Robert Sephton, the beloved son of Abraham R. and Annie Sephton, whose remains were interred on Wednesday, Dec. 7. The deceased expressed a wish, some four weeks before passing on, that having been brought up a Spiritualist he might be interred as a Spiritualist. Accordingly, to gratify his request, Mr. J. Oliffe, of Ossett, read a hymn in chapel and then discoursed upon it, and showed that though the earthly casket lay before us the spirit had fled, but still lived on and was happy in the spirit-land, and thus gave comfort and consolation to those present. Mrs. Dickinson, at the grave side, read appropriate pieces from the *Spiritual Lyre*, which seemed to be felt by all, such was the fervency of the language used. An invocation was given, full of sympathy and hope for all. The service closed with singing of a favourite tune of the deceased, "Hark, hark, from grove and fountain." This is the first interment of this kind here and was witnessed by many persons.—Wakefield Cor.