

# The Two Worlds.

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## IS THE SOUL IMMORTAL?

A CHRISTIAN SAYS "No."

IN a pamphlet, issued by the International Tract Society, entitled, "The Immortality of the Soul: What the Scriptures say of it," the writer declares the doctrine of the immortality of the soul to be "subversive of the truth of God." He holds that the doctrine is unscriptural, and says—"The immortality of the soul is the foundation of Spiritualism; and through the already prevalent belief of that doctrine, Spiritualism will yet lead the world to the active acceptance of every point which we have charged."\* Then follows a warning against having anything to do with Spiritualism. The author recognises the growth of Spiritualism, and imagines that if he could prove the "immortality doctrine" false all would be well, but his quixotic attempt will disastrously fail. It may be useful to call the attention of those who have not yet ceased to regard the Hebrew Bible as a fetish, to some of the statements of this anti-immortality writer, who credits the Devil with the invention of the doctrine, when he said to Eve, "Ye shall not surely die," and affirms that if the doctrine of the resurrection of the body is true there is no immortality of the soul, inasmuch as the resurrection theory treats the body as *the man*, and if the soul be immortal there is no need to resurrect the body. The resurrection of the body is undoubtedly taught in the Bible—"There shall be a resurrection of the dead, both of the just and unjust."

In Section II. of the pamphlet, dealing with the "Second coming of Christ," it is argued that if those who die go to heaven or hell at once it would be foolish for Christ to come again for them. Undoubtedly!

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, &c."—1 Thess. iv., 16, 17.

The writer, apparently, overlooks the fact that this was expected to occur before Paul's death, as he writes: "*We which are alive.*" In the main the argument is sound; but modern Christians, finding the various prognostications concerning the "second coming" to have been false, throw the doctrine aside and say that the "infallible" writers either made a mistake or did not mean what they said.

Section III. deals with "The Judgment," and the writer quotes a number of texts to show that God has appointed a day in which to judge every one who has lived, who now lives, and who will live; and argues that if the soul be immortal the consequences of sin or goodness would be felt before the judgment, and this would reduce the judgment-day to a farce. Paul said Jesus should judge the living and the dead "at His appearing," and as the "appearing" is to be at the end of the world the judgment, according to the apostle, is yet to come: consequently, if at death men enter into their reward, the Judgment-day is a figment of the imagination and the Bible is untrue—surely "a Daniel come to judgment."

Section IV., headed "A Clean Universe," sets forth the view that as the Bible speaks of a time when there shall be no more pain, and the mission of the Christ was to destroy the works of the Devil, immortality of the soul is impossible, because that would necessarily mean the eternal existence of pain and sin. The writer, of course, argues from the absurd premise that at death man's destiny is fixed for ever. To the Spiritualist this section will seem the merest rubbish, but to the orthodox Christian it must be galling indeed.

Section V. treats of "The Mission of Christ," and combats the idea that death is but the liberation of the soul from the trammels of the body. The writer quotes 1 Cor. xv., 26—"death shall be destroyed," and asks whether God would be likely to destroy death if it were the gate to endless joys? And if death be the gate to endless joy, the Devil, having the power of death, must be the gate-keeper; and argues that when "death" is referred to as the means by which

men enter heaven the Devil is being given honour which does not belong to him!

Section VI. quotes John iii., 16—

"God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—

and says the word "perish" means "to be destroyed, to go to destruction, to pass away, to come to nothing, to be blotted from existence, to die, to lose life." From this the pamphleteer concludes that *annihilation* is the fate awaiting those who do not accept the statement that life cannot be had but through Christ.

Section VII. presents the teaching of God and the Devil thus:—

<p>God said, "Thou shalt surely die;"</p>	<p>Satan said, "Ye shall not surely die;"</p>
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and proceeds—"Therefore the doctrine of the immortality of the soul sets God aside as a liar, and exalts Satan as the one who tells the truth."

The brochure is clever, and shows once again that those who go to the Bible for guidance are trusting to a broken reed. It points to the fact that when one goes to this heterogeneous mass of Hebraic legend, history, parable, and poetry, he should go with Reason as his guide.

The doctrine of eternal damnation is nearly "played out," and lo! the Bible, which for centuries has taught it, is found to be on the side of the annihilationist. What a pity people will bow down to this idol instead of thinking for themselves.

JOHN KINSMAN.

## SPIRITUALISM IN THE PULPIT.

MAN IMMORTAL AND PROGRESSIVE HEREAFTER.

[Preaching in Ripon Cathedral, Canon Malcolm MacColl took as his text the "many mansions" verse (John, xiv., 2), and said so many Spiritualistic things that we reproduce such portions of his discourse as we have room for. It was printed in the *Church Times*, Dec. 8, 1893.]

COMPARE the words of the text with the popular idea of heaven as a vast place in which God is visibly present, with the host of angels and the spirits of the just made perfect worshipping before His throne, and into which all the redeemed will eventually be gathered. Our Lord tells us that, on the contrary, heaven is not one common abode for angels and sanctified human beings, but a realm of many dwelling-places, suited to a great variety of capacities and characters, and that He would have made a special revelation of the fact if it were otherwise. "If it were not so I would have told you."

Speaking of the fallacy of the prevalent notion that men undergo some great change in the moment of death, Canon MacColl said in this world men of great saintliness and men of great wickedness are comparatively rare. The bulk of mankind are persons of mixed character, varying in infinite degrees, from incorrigible selfishness to supreme sanctity. It is impossible for any mortal eye to draw a line through this mass and say that all on one side of the line are lost and all on the other side of it are saved. We hope for the best in every case, and dare not say or even think of any soul that it is finally lost. Yet we feel that many of whose salvation we feel bound to hope are far from fit for the presence-chamber of Him who is of purer eyes than to behold iniquity. What then? Are they to be suddenly transformed in the hour of death from sinners into saints? That seems to be the belief of some. But surely there is no ground for it either in Scripture or in reason. To be saved is not necessarily to be fit for the presence of "the King in His beauty." A shipwrecked mariner is saved when he has reached the shore naked and bruised and bleeding and helpless; but he is not, therefore, at once on an equality as regards health with those who have not been shipwrecked. A sick man is saved when his malady has been mastered; but it may take him years to reach the state of health from which he has fallen. So it is in the spiritual life. Death makes no change in the character of any one. Just as the body grows from infancy to maturity by slow but ceaseless addition of atoms, so does

\* Italics ours. Spiritualism triumphs!

the character. There is no advance by leaps and bounds in the one case any more than in the other. It is a matter of gradual development. *As the man dies so he appears in the spiritual world.* There is no change, no breach of continuity with the life on earth. *It is simply the earthly life carried into the spiritual world apart from the body.* The life itself will remain just as it was, with the same desires, passions, propensities, habits, and character. The man will have lost nothing but his body, and that will not affect his character, for character belongs to the soul, which will open its eyes in the world beyond the grave in precisely the same moral condition in which it left the body. *Undoubtedly the soul will grow in the next world—grow in moral and mental excellence—but it will be a gradual process, requiring time.* *Dives was the same man in Hades that he had been on earth, and so was Lazarus.* Change of scene made no change in the character of either.

Look, again, at the multitude of human beings who have never, so to speak, had a chance of preparing themselves for heaven. Consider the millions of heathen who, without any fault of their own, have passed, and will yet pass, out of this life ignorant of God and of their responsibility to Him. Think also of the myriads of men, women and children in the great cities of Christendom whose environment is such that they have no opportunity of living—I will not say Christian but moral lives; who are victims from ignorance and circumstances rather than from deliberate choice. What is to become of all these? They are obviously unfit for the presence of Him whom the pure in heart alone can see. Yet our moral sense and our belief in a God of love and righteousness forbid the thought that they must perish. "Shall not the Judge of all the earth do right?" Let us not doubt that for all who sin through invincible ignorance in faith or morals a place of repentance and amendment will yet be found in one of the "many mansions" provided by the Father of all. And must we not also believe that a dwelling-place suitable to their needs will likewise be provided for those imperfect characters of whom I have spoken; persons of good intentions, but weak and wavering wills, the result, perhaps, of ancestral sins, struggling against temptation but with indifferent success till death overtakes them?

*No one can perish in whom any spark of the Divine life is still burning.* No one can be plucked out of the Saviour's hands who still struggles towards Him, however feebly and falteringly. But such souls are manifestly unfit for the mansions of saints and angels, nor could they be happy there. They need a different dwelling-place, a lower school to make them "meet for the inheritance of the saints in light." But there are degrees of excellence in the characters and capacities of saints, and therefore gradations in their occupation and glory in heaven, just as there are in the hierarchy of angels. There will be similar gradations and ranks and occupations among redeemed mankind. They leave this world with differing capacities, endowments, qualifications; and they will each find the place and occupation for which they are best fitted. Each will "go to his own place" naturally by the force of spiritual attraction. We can at least see as much as this, that heaven is not what we ordinarily mean by a place—a given locality that can be defined and mapped out. It is much more a state of being, a moral, spiritual, and intellectual relation to an infinite series of more rarified atmospheres of purity and beauty, into which admission is gained, not by travelling through stellar spaces, but by a gradual ascent in the altitude of being. As men become purer, more loving, more spiritual, organs of perceptions will open out within them, which will disclose new worlds, perhaps close to them. Alps will on Alps arise above them as they ascend in the scale of being. Splendours never dreamt of, wonders never imagined, will reveal themselves in every fresh mansion which the aspiring saint or angel enters. And this progress will go on for ever, for progress is the inalienable prerogative of moral and intellectual being. It is so here, at least till decay of faculties begins. But there will be no decay there. "They rest not day or night," yet they toil not, for exercise of their powers brings no exhaustion; it only invigorates and enlarges their capacity for further effort and ampler enjoyment. In the heavens progress is continuous and uninterrupted, so that he who arrives fit only for the lowest room will by-and-by reach the highest, while he who has passed at once to the highest attainable on leaving this earth will yet mount higher and higher, as the faculties expand by unwearying activity, always getting nearer, though never getting near, the uncreated source of all life and energy, of all beauty and joy.

#### SCRIPTURAL AND SPIRITUAL EVIDENCES OF MAN'S CONTINUED EXISTENCE COMPARED.

By WM. EMMETTE COLEMAN.

THE striking contrast between the teachings of Jesus and the early Christians, as found in the New Testament and those of Spiritualism, concerning the nature of the future life, may be succinctly outlined. The Scriptures teach the eternal punishment of wicked mortals and fallen angels in everlasting hell-fire; Spiritualism teaches the non-existence of the fallen angels and the lake of fire, and that there is no eternal punishment—only a natural progress of all lower mentalities in the spirit-world to a higher plane, all punishment being remedial, the result of natural causes, inherent in the nature of things. The New Testament teaches the existence of a fixed, material heaven, above the clouds, ruled autocratically by a local, personal God, seated on a throne, attended by hosts of non-human, winged angels; Spiritualism teaches that heaven is a mental condition—happiness, harmony—not a fixed location, and that in the spiritual world no trace can be found of a masculine potentate, enthroned in solemn awe, to whom all mortals lucky enough to reach his kingdom must eternally render abject obedience in servile slavishness, and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit realm.

The New Testament teaches that heaven is a Jewish city—the New Jerusalem, paved with streets of gold, with precious stones adorning its gates and walls, with twelve gates having the names of the twelve tribes of Israel inscribed thereon, and twelve foundations, with the twelve apostles' names on them; the city being a four square every way, 1,500 miles wide, long, and high. Spiritualism declares that the spirit-world is not a city, but a series of circles upon circles and spheres upon spheres spanning the immensity of space—worlds corresponding in many things to this world and the other physical planets that people the universe. Jesus and the apostles evidently conceived heaven to be created miraculously by the arbitrary fiat of Jehovah; Spiritualism pronounces all spirit-worlds to be evolved from material worlds, or from lower spiritual worlds through laws eternal as nature. Christianity and the Bible threaten eternal damnation as a penalty for non-belief in Jesus; while Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation, the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all beliefs in speculative doctrines, and that, if any thing, the belief in the supremacy of Jesus, on earth and in heaven, being an intellectual error, will retard rather than advance the soul's progress in light and love, purity and wisdom. The New Testament and Christianity teach that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail, a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, inimical rather than favourable to the soul's purification. The Scriptures affirm that salvation consists in being saved from a burning hell and a personal devil; Spiritualism teaches that there is neither hell nor devil to be saved from, and that salvation consists in being saved from the effects of ignorance and immorality, consequent upon the present imperfect condition of the human race—which salvation can only be attained in this or any other world by each individual soul striving to elevate itself from its debased condition and to gradually grow in virtue and truth. The New Testament teaches salvation by and through Christ; Spiritualism knows no salvation through Christ or any other person, male or female—the man Jesus being able to save only himself, every soul being its own saviour, assisted, of course, by other sympathising souls, like Jesus, Paul, and other philanthropists. Jesus and the Apostles appear to have believed that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead re-animated, to live for ever in the future world. Spiritualism affirms that the material body decomposes and is never restored to life—it having no place in the spirit-world, it being impossible for purely material things to exist in that realm. Christ and the Apostles taught that at the end of the world (in that generation) a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that have ever lived on earth would be assembled, in their material bodies; that the records of each life kept by angels would be read, and the entire multitude be separated into two divisions—those on the right hand passing into

an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain for ever and for ever. Spiritualism shows this to be a fancy sketch—that no material resurrection or judgment day will ever happen; that immediately after each human soul enters upon its never-ending pathway through the spheres, upward and onward for ever—the day of judgment, in our sense, taking place at the entrance of each soul into spirit-life, and in a more extended sense in every day of the life of every soul—a constant fact in the consciousness of all. Also that Jesus has no connection with the judgment of any soul save his own, in any peculiar or special sense.

Jesus and the Bible writers evidently believed that the nature of the future life, both in heaven and hell, was definitely fixed, devoid of change or progress eternally; Spiritualism teaches eternal progression as the birthright of every soul, whether high or low, that no fixity, no stagnation, exists anywhere in the wide universe, but unceasing motion, change, everywhere is rampant. The New Testament affirms the constant occupation of the sanctified elect in their seven-by-nine heaven to be the adoration of Jehovah and the Lamb, psalm singing, harp-playing, and palm-branch waving around the throne; and that the ceaseless occupation of the damned in hell is weeping, wailing, and gnashing of teeth in agony indescribable and in despair illimitable. Spiritualism, on the other hand, informs us of a variety of occupations in spirit-life, both in higher and lower spheres, transcending those of earth; that intellectual and spiritual culture constitutes a never-ending source of employment and enjoyment; that the study of every branch of knowledge is pursued, all the arts and sciences sedulously cultivated; that constant activity pervades the entire spirit realm, moral, intellectual, social; that works of beneficence, both to denizens of earthly planets and to the less fortunate occupants of the spirit-worlds, engage the attention of myriads of spirits; that instead of one or two faculties of our mind (veneration, tune, etc.) being in constant exercise, all the departments of our nature are attuned to healthful exercise and use, our characters rounded out into fair and beautiful proportions.

Finally, Jesus taught that there was no marriage in the future life; while Spiritualism teaches that the domestic relations are eternal; that all true marital unions continue in the after-life; that all souls have eternal soul-mates, the two being destined in time to be eternally conjoined as one; and that there is no such thing as bachelorhood or oldmaidism in the spirit country, except in the earlier experiences of some spirits, the very universe itself being redolent of nuptial unions in all departments of being, the sex-principle being inherent in the eternal constitution of things.

In no one particular then does the description of our future home found in the Bible correspond with the sublime and virtue-inspiring realities of spirit existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unrefined, unenlightened era; the other the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best they can in earthly verbalism. The immeasurable superiority of the spiritualistic to the scriptural, in this regard, is as evident as is the superiority of the spiritual evidences of continued existence over the asserted evidences of a future life contained in the Christian Scriptures.

THANKS FOR SENDING HIM *The Two Worlds*.—A friend has permitted us to print the following from a private letter, which, since it is representative of the state of mind of many persons, will interest our readers: "I thank you much for the papers you sent me, and have read a good deal of their contents, which are generally very attractive, but as to 'what is to be the end of all things' I am afraid, without in the slightest degree impugning the beliefs of others, that, except as a matter of belief, it is beyond mortal ken. I may say, most candidly, that if I were asked to point to some one whose statements could be relied upon I should select yourself without hesitation, but whether the experiences you have had have been the result of special circumstances, or otherwise, I cannot say. However, I trust that the portraiture of the next world as drawn in *The Two Worlds* may prove correct, for, if so, it will be a great improvement on much of this; and yet, bad as this is, how we cling to it! Truly it seems as if the words in Job, whether inspired or not, are as true as ever—'All that a man hath will he give for his life.' [This writer needs some experimental experience of spirit presence and power.]

## INCIDENTS WITH MRS. MELLON AND DR. SLADE.

By W. H. ROBINSON.

A FEW evenings before Mr. and Mrs. Mellon commenced their voyage to Australia Mrs. Mellon kindly favoured the Spiritual Evidence Society here with a farewell reception séance in their "upper room." One manifestation, in particular, was of great interest. A spirit form manifested in the circle and went to Mr. Bevan Harris and kissed him. Mr. Harris, and others, recognised it as his lately deceased daughter, Mrs. Herbert Dawes. "George" afterwards showed himself and expressed sorrow at leaving Newcastle. He requested one of the young ladies to sing for him the plaintive Scotch song "Ye banks and braes o' bonnie Doon," which was done with great feeling, the chorus being taken up by the audience, and other kind interchanges took place.

One of the most remarkable mediums known in Spiritualistic history, either in the new or the old worlds, is Dr. Henry Slade. In 1888 he returned to England and visited several of the Lancashire and Yorkshire centres of Spiritualism, and scores of intelligent and scientific investigators received most remarkable proofs of spirit action. When he arrived in this coal metropolis, as secretary of the society it was my business to meet him and escort him to his apartments. After I had conversed with him for a few minutes I perceived clairvoyantly, near to him, the figure of a beautiful woman. I mentioned the fact, and Dr. Slade manifested a great desire for the most ample delineation of the spirit. After such was given he said, "Mr. Robinson, you have pleased me most highly; that lady is my wife, and she has been frequently described to me for years by mediums both in North and South America, in Germany and France, and she is the lady who assists in the remarkable presentations of psychography." I desired to know of the doctor if he would allow me to invite the representatives of the local press to a séance, to which course he expressed his willingness. The next morning the doctor and myself visited the North of England School Furnishing Company, and ordered half a gross of common school slates to be delivered to his rooms at the Washington Hotel, New Bridge Street. The reporters arrived on the scene at 12.45. After chatting with them for thirty minutes, telling them of his experiences with Professor Zollner and other scientists in Germany, Dr. Slade asked the spirits if they could produce manifestations that day? The answer was in the negative. The gentlemen of the press were a little crestfallen and hinted that their time was valuable, to which the doctor testily replied, that that was their look out and not his. If they chose to repeat their visit on the following day they would then possibly see manifestations, but they were beyond his control. Precisely at 1 p.m. next day they once more appeared on the scene. Mr. Cuthbertson, of the *Daily Leader*, Mr. Kerr, of the *Daily Chronicle*, myself, and Dr. Slade formed a quartette around a plain table 4ft. by 4ft. We were surprised at the commencement by a series of loud thuds, right through the centre of the table, occasionally varied by knocking on the walls of the ceiling, but we were not prepared for the most powerful movements which followed. About 3ft. to the right of my chair stood a large iron-bed; this suddenly ascended in a vertical position and came down with a crash, which startled us exceedingly. We all stared at the doctor, who quietly smiled and intimated that these were the tricks of "*Owasso*," his Indian factotum. The doctor then took one of the new slates, sponged it, introduced some small particles of slate pencil, and placed a second slate on the top. He then projected the slates underneath the table, and after a good deal of bodily vibration the doctor said he would have to change their position; he then took hold of one end of the double slates, and rested the other end on Mr. Cuthbertson's shoulder. Presently we heard the slow movements of a pencil in operation for several minutes, when a knock announced that the message was completed.

Let me remind readers that six eyes were watching every movement of Dr. Slade's, and a brilliant September sun was illuminating the room. On removing the top slate there were messages written in four languages, namely, English, French, Italian, and German. These messages all related to the great Spiritual influx which would distinguish the close of the present century. The reporters signed the message as witnesses; the slate was presented to me by Dr. Slade, and I afterwards handed it to the committee of the Newcastle Evidence Society. It is now framed and hanging—a public witness in the society's hall. Well written and defensive reports appeared in the evening papers; every detail of

the remarkable séance was given to the public, which produced great excitement. The messages were quoted by some of the London papers, and some unfavourable criticisms were there bestowed upon what was called the "spirits' bad grammar" in writing the Italian language. Such was afterwards challenged by an educated Italian, who said "there were two ways of writing that language, but the spirits had proved themselves adepts at the best methods." Many persons in Newcastle and district visited Dr. Slade's rooms during the next fourteen days, and most remarkable messages from deceased friends were received. Testimonials relating thereto appeared frequently in the columns of the *Newcastle Daily Chronicle*. Dr. Slade delivered from the public rostrum to packed audiences three very striking orations in the inspired condition, the controls minutely detailing the medium's original development for the special form of mediumship which has rendered him famous throughout Europe and America.

Here is an illustration of the extraordinary prevision of impending events which can be at times vouchsafed to mediums.

On the Saturday morning previous to Dr. Slade leaving Newcastle en route for New York, he was waited upon by an elegantly attired, intellectual looking gentleman, who informed him that he was greatly interested in psychography as a science, and that having read in the London press of the marvellous tests which had been given to the public through his mediumship, he had determined to visit Newcastle, and had travelled all night from Cambridge University, where, he said, immense interest was taken in spiritual investigations. Dr. Slade, through impressions from his spirit guides, was duly advised to be cautious, and refused him a sitting. The gentleman begged, protested, and then tried coercion, and even hinted that money was no consideration if he could obtain the favour. The doctor maintained the most absolute firmness, when the gentleman withdrew in disgust, and visited me at my place of business and detailed in aggrieved language how unkindly he had been received, and desired me to intercede for him. During the few minutes of our conversation I espied Mr. Slade taking his morning stroll, and, reaching my place by another route, he privately requested me not to encourage any more talk with our so-called Cambridge philosopher, as he was a conjuror seeking information, and was also uniting to his profession the rôle of a police detective. I was rather dubious at Dr. Slade's decision, but from long experience felt it improbable that he was deceived. I got rid of the visitor, and afterwards Dr. Slade detailed his impressions, remarking also that had he been equally obedient to his impressions when Lankester and Donkin visited him, the notorious police interference in London would not have occurred. A day or two after the cat jumped from the bag, as it came out that an envious Novocastrian amateur conjuror had been in communication with the London detectives to get Dr. Slade arrested and sent to prison for taking money under false pretences. The further particulars it may be as well to suppress, but we were all glad when the doctor was comfortably en route for Liverpool. At the next election for the city the Right Hon. John Morley and Mr. Joseph Cowen, the candidates, publicly stigmatised the foolish statutes which had often been put in force against mediums, and they both promised to vote for their abrogation should any member introduce a Bill.

#### ◆ LINES DEDICATED TO THE MEMORY OF A DEPARTED SISTER.

I stood beside the deathbed of one I loved full well,  
And as I watched the peaceful face, I felt my bosom swell  
With joy and animation that she showed no earthly fear,  
But seemed prepared to leave this earth for a higher, nobler sphere.

Her face was calm and peaceful, her smile serene and bright;  
Her eyes were fixed as though she saw some radiant shining light  
Set forth to guide her little barque (by winds and storm oppressed),  
Into the port of refuge, the home of heavenly rest.

Her tongue was still and silent, she uttered not a word,  
Yet, watching her, I almost thought, that some one by her stirred;  
For with her hands she beckoned, as though her eyes could see  
The angels standing round her, sent by the Deity.

The grave has lost its victory; aye, death has lost its sting,  
And souls arisen from the earth in loud hosannas sing;  
Her spirit, free from earthly care, soars on the wings of love  
To live in light and freedom, with God in heaven above.

—E. ARMITAGE.

Park View, Mouldgreen, October 30, 1893.

#### AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

BY ALFRED KITSON.

##### CHAPTER II.

When Mr. Henderson called on Mr. White he was introduced to a Mr. Munroe, professor of phrenology and physiognomy, a person of great experience and a world-renowned exponent of the spiritual philosophy. Mr. Henderson at once made known that his object in calling was to discuss the question of Spiritualism, or, rather, to urge the Biblical objections to Spiritualism.

Mr. White replied: "I have no objection to discuss Spiritualism with you. I am quite ready to testify to the genuineness of the phenomena I have had the honour to witness. But I must decline to enter into a discussion of the nature you propose. I feel sure the Biblical statements do not apply to modern Spiritualism, because its teachings are of the highest moral order. It gives a complete answer to the question, 'If a man die, shall he live again?' It supplies the demands of science for a demonstration of the continuity of life, and thereby it utterly confutes the materialist—an achievement which all the beliefs in Christendom are powerless to effect. But perhaps my esteemed guest, Professor Munroe, will kindly hear what you have to urge against Spiritualism, and reply in the light and knowledge of his great research."

The Professor readily assented, merely remarking that Mr. Henderson appeared to have come thoroughly prepared for his task, if one might judge from his copious notes, and it would be a pity to disappoint him.

Turning to Mr. Henderson, he said: "I am ready to hear your objections and to deal with them candidly. I suppose they are the hackneyed ones—'Thou shalt not suffer a witch to live,' and 'There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.'"

"Quite so, sir, you have anticipated me. And I respectfully urge the importance of those injunctions as being sufficient to deter us from having anything to do with Spiritualism."

"But, before we can accede to your objections, you must first prove that they apply to Spiritualism. For instance, what is the meaning of the term 'witch'?"

"Why, sir, you surprise me by asking such a question. A witch is a—a person who—who," he stammered, being quite nonplussed at being called upon to explain the term, "calls up the dead to learn certain secrets which God, in His divine wisdom, has seen fit to conceal from us. Surely you remember the case of the *witch* of Endor, and the death of Saul for consulting her, instead of enquiring of the Lord."

"I am sorry to hear you repeat a common error," replied Mr. Munroe, "in applying the term 'witch' to the *woman* of Endor. Allow me to inform you that such an epithet is not to be found in the *text*. Another error you make is in stating that he died for consulting this woman instead of enquiring of the Lord."

Mr. Henderson consulted his notes, and, extracting a Bible from his coat pocket, he proceeded to turn over its pages to find the passage. Whereupon Mr. Munroe remarked—

"Allow me to assist you, sir. Find 1st Samuel, chapter 28, verses 6 and 7, which runs as follows: 'And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.' Here you have it distinctly stated that Saul only sought this woman when the Lord refused to answer him."

"But," added Mr. Henderson, "it is stated in 1st Chronicles, chapter 10, that Saul died for having consulted this witch instead of enquiring of the Lord, as I quoted at first."

"Granted. But do you not see that one part of the Bible contradicts another, which greatly weakens its authority. Both accounts cannot be true. I have quoted the original case as it stands in the narrative. And if you need further evidence you have only to turn to the 15th chapter of Samuel and read the narrative in an unbroken chain. There you will learn that Saul died because he disobeyed the following command: 'Thus saith the Lord, Go and smite

Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' He executed this fearful command, with the exception of sparing Agag, and saving the best of the oxen and sheep for a sacrifice unto the Lord God in Gilgal, and because of his rebellion in this respect he was rejected from being king. So much for those errors. Now, we must return to the question of—What is a witch?"

"I must confess my inability to answer your question, sir," said Mr. Henderson, "if the one I have already given is not correct."

"Then allow me to again help you. According to Professor R. Sullivan witches were formerly called 'Lot-tellers,' because lots were used as their means of divination. The same authority tells us that 'sorcerer' is derived from the Latin word *sors*, which means a lot. So that witch and sorcerer are synonymous terms for Lot-tellers. Again, Sir Walter Scott says the Hebrew word *Chasaph*—the original term—means 'poisoner,' according to many learned writers. Now, sir, are you prepared to prove that Spiritualists practise casting lots as a part of their religion? Or are they recognised poisoners?"

"No, sir, most assuredly not. I never intended to imply that they were." And he looked anxiously at Miss White, who had now become an interested listener.

"Very well, then," continued the Professor, "we see that at least a portion of the injunction is not applicable to modern Spiritualism. Do Spiritualists make it a part of their religion to work enchantments, or use charms?" he asked with marked firmness.

"Not to my knowledge," Mr. Henderson reluctantly answered.

"Thank you. Now we come to the term 'wizard.' I suppose you will be able to supply us with its meaning?"

"Yes, I think I can give the correct interpretation of this at least," Mr. Henderson said confidently. "Wizard means a person who is in league with the devil, who, in return for giving himself to him, promises to assist him to do many wonderful things."

This definition provoked a smile from the Professor, and the retort, "I must again correct you, seeing that you commit an error common to the majority of Christian ministers. The Hebrew word is '*jidsonim*,' as some Rabbis say, from their putting into their mouths, whenever they were consulted, the bone of an animal called '*jaduah*.' But Maimonides makes the *jaduah* to be a bird, for he says, 'They put the bone of a certain bird into their mouths; make a fumigation till their understandings are intoxicated, and then utter what they think most likely to pass.' Now, Mr. Henderson, I must ask you again, are you prepared to prove that Spiritualists put bones of a peculiar bird or animal into their mouths, and use fumigations until they are intoxicated in order to obtain spirit communion?" Again, he could only answer, "No, sir, I am not."

"Another term contained in your indictment is 'necromancer.' This word implies one who divines by the means of bones and various organs in dead bodies, either bird, animal, or man. Ancient history is full of accounts of instances of this kind of thing. Do Spiritualists practise this?" Mr. Henderson again was forced to answer in the negative.

"We now come to the last clause in the indictment, viz., 'those who have a familiar spirit.' Now, on the authority of Bishop Hutchinson, we are told that the word *familiar* is not contained in the original, and most certainly it is not to be found in the Douay Bible, which professes to be translated from the Latin Vulgate. The same authority tells us that this word was inserted into King James's translation of the Bible by the translators. After the king had written his book on '*Dæmonologia*,' they received into it, by his particular desire, several phrases which favour the vulgar notion of witchcraft, which were not in the old translation, and first brought up that gross notion of a familiar spirit, so that the text of the Bible was corrupted, in this instance, to suit the whims and vagaries of the king."

"This is only one instance," continued the Professor, "of how the Bible has been corrupted. The Hebrew word is *Obhoth*, or *Obh*, as it is in the singular number, which may be derived from '*Ob*,' a bottle or hollow vessel, meaning such as talk with a hollow voice. And again *Obh* may signify a serpent, and accordingly *Obh* and *Obhoth* are always rendered in the old Latin version by *Pytho* and *Pythones*, which signify a serpent or serpents. I must again quote Maimonides as to their mode of procedure. He asks, 'Of what kind is that work of the Pytho?' and proceeds to answer as follows:

'He is one who offers a certain kind of fumigation. He flourishes a myrtle rod in his hand, and pronounces certain set words of enchantment; then he seems to consult one who is talking with him and answering him questions, as it were underground, with so low a voice that he cannot hear it, but must collect the meaning by his imagination.' And now, sir," turning to Mr. Henderson, "I ask you if you are prepared to prove that this mode of procedure applies to Spiritualism?"

But poor Mr. Henderson sat mute and crestfallen; and no wonder, for he had had all the wind taken out of his sails, and the little barque in which he set out with such high hopes, confident spirits, and fair breezes, was left becalmed in the mid-ocean of perplexity.

Mr. and Mrs. White and their daughter, Florence, sat attentive listeners through the whole of the interrogations, with a look of wonder on their faces, as clause after clause was taken up of this stock-in-trade theological impeachment with a masterly hand, and its utter inapplicability to modern Spiritualism shown. Florence cast repeated looks of pity and sympathy at her lover as she saw how his stronghold was being demolished.

Mr. White was delighted, and expressed his gratitude to his esteemed guest not only for answering Mr. Henderson's Biblical objections in such a thorough and scholarly style, but for thus putting himself in possession of facts that would be of service to him when placed in a similar position. "I have been as greatly surprised at your learning," he continued, "as Mr. Henderson himself. I had looked upon those passages as unanswerable, though I was thoroughly convinced of the facts of Spiritualism, and was quite satisfied with its high moral and religious teachings."

"My dear Mr. White," said Mr. Munroe, "I can readily understand your position. It was not to be expected that you could, in so short a time, make yourself thoroughly acquainted with these matters. But if you had to grapple with them in every Christian land, as I have had to do, besides a thousand and one other forms of opposition, they would have become quite as familiar to you."

"Is that the reason you called them 'hackneyed'?"

"Yes; they are the most hackneyed objections in all Christendom, trotted out by every minister and layman and theological mountebank as the most terrible orthodox scarecrow to frighten their flocks away from the spiritual vineyard. But," addressing himself to Mr. Henderson, "are you prepared to have Bible laws and commandments, from which you have taken those objections, applied to Christians, seeing you are willing to make the Bible your guide and authority in rejecting spirit communion?"

"Most assuredly. To be a consistent Christian I must," he answered.

"Then you are commanded to eat no manner of fat, nor the flesh of the hare, or swine."

"In reaping the harvest you must not reap the corners of the field."

"You must put all adulterers and adulteresses to death. Also, you must hallow the fiftieth year, and proclaim liberty throughout all the land and unto all the inhabitants thereof. You must not wear garments made of mingled linen and woollen, and much more of a similar nature, all of which is not observed, but sublimely ignored throughout Christendom to-day!"

"But," answered Mr. Henderson, "these laws and commandments were given to the children of Israel to be their guide, and to safeguard them against falling into that idolatry which was the common practice of the nations by which they were surrounded."

"It is a pity you did not remember this in your attack on Spiritualism. It is a pity the ministers in Christendom do not recognise it. When it is an obscure passage that can be used against a new revelation, a new outpouring of the spirit upon all flesh, it is used both in season and out, and is insisted on with the utmost rigour as binding upon the conscience of every faithful Christian, to be disobeyed at the peril of their eternal happiness. But when the same authority is quoted against orthodox Christianity, it is immediately discovered that the passage applies to the ancient children of Israel. Such are the methods of bigotry. Such is the difference between Tweedledum and Tweedledee!"

Mr. Henderson gathered his notes together—those he had made during the interview were copious—and took his leave of the party, a sadder but wiser young man. Conquered for the time, but not subdued.

(To be continued.)

# THE TWO WORLDS.

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FRIDAY, JANUARY 12, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

## IMMORTALITY.

THE articles in this issue form a symposium on future life problems. Canon MacColl declares that progress is gradual and eternal; that death makes no change in the character of any one; each one gravitates naturally to his own place, and that no one can perish who retains a spark of Divine life. These affirmations show conclusively how Spiritualism is vitalising and revolutionising modern religious thought, and Canon MacColl is to be congratulated upon having publicly said these true things. But, being true, where is the foundation for his talk about "redeemed" humanity, and "no one being plucked out of the *Saviour's* hand?" Is that the orthodox jam to send down the heterodox pill pleasantly? Who, but Christians, are responsible for the popularity of the "fallacies" the Canon condemns?

Mr. KINSMAN's article controverts, from the Bible Christian's point of view, Canon MacColl's claim that man is naturally immortal, and the life hereafter one of endless progression. The Canon contends that his views are in accordance with right reason and Scripture, and the Bible Christian controverts his view by quoting Scripture. Which is right? Are we not justified in our contention that the Bible is a many-tongued book out of which it is possible to extract authority for any view?

Mr. COLEMAN's "comparison of evidences" places the whole matter in a rational light, and demonstrates the value of our facts, and the information spirits have been able to impart. Mr. Coleman's article shows that Scripture is *with* the "Bible Christian" and *against* Canon MacColl; but it also proves that Spiritualism supports the Canon, and contradicts the Scriptural affirmations that "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish," and that the dead "are extinct, they are quenched as tow." . . . "Neither have they any more reward, for the memory of them is forgotten, their love and their hatred is now perished," and "there is none other name given under Heaven among men whereby ye must be saved."

A PLEA FOR COMMON HONESTY was recently put forward by Rev. Aked, and we too urge it. Does not Canon MacColl know that the church *curses* all who "presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to the law and light of Nature"? Does he not say when performing baptism that "none can enter into the kingdom of God *except* in this way—by regeneration and by water, both of which he proceeds to impart"? Is he not instructed to refuse to recite the burial service over the unbaptised or excommunicated, and to declare (of the baptised) that the body is interred "in *sure and certain hope* of the resurrection to eternal life" as one of "the elect"? Do not his creeds preach "the resurrection of the body"? and that "whosoever will be saved: before *all* things it is necessary that he hold the Catholick Faith, which faith, *except* every one do keep whole and undefiled, without doubt he shall *perish everlasting*"? Does he not know that the "Articles" he has sworn to be bound by declare, among other dreadful things, that Jesus died "to reconcile his father to us, and to be a sacrifice, not only for original guilt but for *all actual sins of men*"? And lastly, although we could ask many more questions, does he or does he not believe the 11th Article, viz., "We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ by faith and *not* for our own works or deservings"? How will he reconcile his utterances in the sermon we have quoted, with these *basic affirmations* of his Church, founded, as they undoubtedly are, on Bible statements? To preachers we

would say: Let us have honesty! Don't stop in Christian pulpits when you have ceased to heartily and *unreservedly* accept and endorse its articles and claims. The friend who drew our attention to the Canon's sermon said, "See how some of the clergy are beginning to steal our ideas and pass them off as their own—no blood now, but *progress*." They are welcome to our ideas if they will but be honest.

REV. A. J. WELLS, a Methodist clergyman, recently announced that he had become a Unitarian, and said:

"I have been through it all. For years have I hesitated, resisted, feared, doubted, gradually advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that science and criticism have changed the whole aspect and character of religious questions." He surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge.

THE *Church Times* for December 8, reviewing a book by Rev. Horton, very aptly indicates the chaotic condition of modern religious thought.

All that Mr. Horton seems to be able at present to supply for the lost "faith" of the old Separatists in the infallible Bible is a vague and shadowy "I believe in Christianity." Everything in the Canonical Scriptures which is contrary to this "Christianity" is rejected. But what exactly this "Christianity" is, or where it is to be seen in its entirety, Mr. Horton cannot as yet tell his anxious readers.

Quite true? We should like to know what Christianity is! But Churchmen are no better off, for like Canon MacColl, they have departed from the Catholic faith and are all at sea. Surely it is time that Spiritualism came to the rescue with its luminous teachings, its beautiful philosophy, and its revealing communion with the departed.

REV. B. J. SNELL, reviewing Rev. Horton's book in the *Christian World*, speaks of the "futile fallacy that correct theological opinions are necessary to eternal life," and quotes Rev. Horton, who says it "is injurious to man and blasphemous against God. It is injurious to man because it diverts his attention from character, which is the *only key to the higher life*; because it puts pride of intellect in place of lowliness of spirit; because it makes dogmatic confidence of more importance than loyalty of soul. It is blasphemous against God, because it charges him with making salvation dependent on two conditions—exhaustive learning or stupid credulity—one of which is impossible to all but the very few, while the other degrades and even brutalises those who comply with it. For me salvation has no meaning at all except safety from sin, whether in this world or in any other." This is all very true, but it is not Christian, unless a new Christianity has been invented this last fifty years. The "fallacy" referred to was, and still is, the central claim of Christians. "Believe on the Lord Jesus Christ, and thou shalt be saved" has been the cry for centuries, and the Bishop of Carlisle says, "The faith once delivered to the saints," and embodied, as we hold, in the creeds of the Church of Christ, is independent of the progress of human knowledge. . . . The testing question for baptism is not 'Dost thou believe in evolution?' but 'Dost thou believe in Jesus Christ?' Go on, reverend gentlemen, you are successfully pulling down your own house about your ears. Spiritualism will construct a Diviner Temple while you are removing the rubbish.

The late C. H. SPURGEON, writing of "The terror by night," says: "It is then they fancy that spiritual creatures walk the earth; though, if they knew rightly, they would find it to be true that 'millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake,' and that at all times they are round about us—not more by night than by day." Again: "My grandfather's grandfather was a Quaker, and I sometimes feel the shadow of his broad brim over my spirit, inasmuch as I believe in spiritual monitions. When pondering over a certain change in my position, when I was young, I walked across the common musing, and a voice came to me, 'Seekest thou great things for thyself? Seek them not;' and the whole of my intentions were altered from that moment; and to that alteration, which at the time seemed to be a very humiliating one, I have owed all the prosperity of my after life."

COLONEL INGERSOLL recently said: "I do not say that death ends all, neither do I say that man is immortal—I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all of the children of men. All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue for ever now that I have a start than it was that I should begin. We love, and those we love die, and we cling to the hope, to the wish,

that we may meet again. Love was the first to dream of immortality, and as long as we love we shall hope." The gallant colonel ought to investigate Spiritualism, and then he would be able to say "I know."

THE MORE SPIRITUALISM is preached against, the more it is advertised. Rev. White warns his hearers to have nothing to do with it, but he has evidently had some experience, and many people will be more inclined to follow his example than heed his precepts. We rejoice when Spiritualism is denounced—better that than contemptuous indifference or silent acquiescence. If we can only set people thinking, and stir them up enough to be hostile, we have done something to awaken them from their lethargy. As for the result, *what have we to fear?* Whoever knew truth to come off second best in fair and open encounter?

DEATH, FAR FROM BEING A DESTROYER, is a builder up; it lifts the spirit of man to a higher and larger level; it is a natural and therefore desirable change of condition, and one that is essential to spirit growth on its passage to immortality. We go on with our work under greatly improved conditions; what is lamented as being so incomplete here, is then seen to be but a single stage of a necessary experience; human selfishness is eradicated, so that the spirit can progress in an unclouded heaven. After death the spirit is precisely what it was before, but placed so that it can more clearly and widely understand the course of its destiny. If it were not so its identity would be destroyed. Its past experience becomes for the first time of real value because it is seen to be only tentative and transitional, yet having a direct bearing toward rounding out the soul for better achievements in fairer lands.

THE WORLD has moved forward because of the "fanatics" who have dared to speak the truth as they knew it, who declined to trim and hedge and temporise and palter, and measure out their thought to the capacity of the people to whom they spoke. The world may be startled—at first horrified; may hound down the reformer and heretic, but it learns to admire, respect and esteem, and finally to extol the honest, outspoken, fearless man or woman who hides nothing, holds nothing back, but with dauntless will stands for "the truth, the whole truth, and nothing but the truth." Bradlaugh was an object lesson; his life ought not to be in vain. His example and sacrifice, even in his death, ought to give backbone and moral "vim" to the reformers of to-day.

DARWIN wrote the following: "With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is, as the consideration of the views now held by most physicists, namely, that the sun with all the planets will in time grow too cold for life, unless, indeed, some great body dashes into the sun and thus gives it fresh life. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful."

LIFE BEYOND THE GRAVE.—THE POSITIVISTS' POSITION. Dr. J. H. Bridges said we had to face the fact of death in absolute uncertainty of what might befall afterwards. Science had nothing to say of the possibility of consciousness apart from nervous tissue. On the other hand, Hume had shown us how very limited a thing human science was. The very existence of the outer world was unknown to us except as a matter of belief from which we could not escape, and philosophers in Hindostan long centuries ago maintained that belief to be a dream. We stood to-day where the ancient pious Hebrew and Greek stood. It might be wise to suppose that death was eternal sleep, and to "work while it is called day, for the night cometh when no man can work." It might be beautiful to believe in the union with our lost ones beyond the grave, but Positivists asked whether it was true? Those who honestly believed in personal immortality might well tell Positivists that their subjective immortality was a barren substitute for it, was a mere playing with words, and the giving of stones for bread. Positivists had no wish to disturb those who sincerely held such a faith, but they approached the consideration of the matter from a totally different point of view. The thought animated them that the lives of the noble dead were not merely examples for their imitation, but constituted a supreme force controlling and governing their weak will and strengthening their feeble energy. The thought of the progress of humanity to a happier future would inspire unborn generations.

## "IN MY FATHER'S HOUSE ARE MANY MANSIONS."

How can we paint for mortal eyes  
The mansions of our world above?  
What forms can fitly symbolise  
The fair creations of our love?  
The vast expanse of star-filled space  
Is spirit country to the wise,  
Where each may choose his dwelling place  
And form his own soul's Paradise.  
Within our old earth's atmosphere  
Richest materials await  
The architect and engineer,  
When born into the higher state.  
*Spirit is substance, matter naught*  
But transitory states of soul;  
The centred forces of your thought  
In living images unroll  
Within the realm of finer sense,  
Which is the real of all you see,  
Where every deed bears recompense  
As fruit of immortality.  
You gaze on glowing sunset skies,  
Unrolled in gorgeous panoply,  
When hills are clothed in purple dyes  
Of more than royal majesty.  
Or revel in the honeyed sweets  
Exhaled from hearts of countless flowers,  
Where kiss of sun on fair earth meets  
To flood with light the morning hours.  
And think with dread on solemn death,  
Which chills with sense of loneliness,  
And turneth all with blighting breath  
To ashen hue and dull distress;  
And yet death is an open way  
To realms a thousand times more fair—  
The passing from a house of clay  
To one of th' "many mansions" there.  
Men labour all their years on earth,  
And when the worthiest comes to die  
He counts that labour little worth,  
And sighs o'er wasted energy.  
But hearken to my simple rhyme,  
And then take courage for your task:  
The gentle hand of Father Time  
Shall lift from all this coarse clay mask.  
And then your gladdened eyes shall see  
The fruitage of your efforts here,  
A beautiful reality,  
A place prepared, "a title clear"  
To mansions, building day by day,  
Adorned by every loving thought,  
Whose beauty passeth not away,  
Because by power of spirit wrought.  
Your dreams of joy, transfixed by will,  
Shall greet your clearer vision there—  
The songs that now your beings thrill,  
More vibrant on that finer air,  
Shall sweep in waves of golden light  
From many a wondrous instrument,  
Until hate shadows take their flight,  
And leave sweet Love sole ministrant.  
Your yearning for a higher truth  
Shall there expand like shining wings,  
And freshness of eternal youth  
Arise from secret spirit springs.  
Be patient, then, a little while,  
Blindfold, to build within the dark;  
And let no false guide e'er beguile  
From aiming at the highest mark.  
And then, though what men call success  
May not be yours on earth to win,  
Each virtuous deed shall none the less  
Keep bright the better life within.  
And when Death's shadowy curtain lifts,  
Your loved and lost it shall restore  
With all life's sweet and gracious gifts,  
To grow in beauty evermore.  
—Mrs. E. L. Watson, in the "Banner of Light."

## THE NEW CHRISTIANITY.

BISHOP FOWLER (Methodist, U.S.A.) says: "We are growing more liberal every year. You know that beautiful hymn in our hymn book, which begins, 'There's a wideness in God's mercy'? Well, fifty years ago that hymn could not have found a place in our hymn book. I find, as I grow older, that I know a great deal less than I used to. Twenty-five years ago I knew exactly who were to be damned; to-day I can't tell who are to be." That to us seems a pretty plain confession of the narrowness of the Methodist creed fifty and even twenty-five years ago.—*Banner of Light.*

## LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD, S.E.—General assembly of members and election of officers on Sunday, 14th, at 8-30. Anniversary service and dances on 28th, and tea and social festival on Tuesday, 30th, at 6-30. Tickets ninepence.

311, CAMBERWELL NEW ROAD.—At the half-yearly general meeting the balance-sheet showed the following figures, which give eloquent testimony to our success: Total receipts for half-year, £70 10s. 6½d.; expenditure, £46 14s. 4d.; balance in hand, £23 16s. 2½d. Seeing that we owe not any man, the officers of the mission express thanks to those who have contributed to this happy state of affairs.—C. M. P., hon. sec.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—Jan. 14, at 7 p.m., Mrs. May Mozart, from California. Trance address and clairvoyance.

MARYLEBONE. 86, High Street.—Sunday evening: The guides of Mr. J. J. Morse discoursed on "Human duties versus Heavenly joys." I cannot convey to the reader any idea of the finished and exhaustive manner in which the subject was handled by the inspirers of Mr. Morse. Very great satisfaction was expressed by strangers, as well as by those accustomed to hear lectures from the same source. We find in Marylebone (and doubtless the same is found elsewhere) that those who have once heard any of these lectures always come again when a like opportunity is afforded. Miss McCreadie (from Manchester) gave clairvoyant descriptions and psychometric readings, some of which were particularly successful. We are very pleased to have Miss McCreadie amongst us, and feel sure her gifts will greatly assist in the promulgation of the cause in London. Miss Morse again delighted us with her very sweet rendering of Berthold Tours song, "The New Kingdom," which greatly added to our enjoyment. With the ground covered with snow, and a blinding fog, it speaks much for the popularity of these services, that so many ventured out.—L. H. R.

STRATFORD.—Owing to severe weather a small attendance greeted Mr. Leeder, but they were well rewarded for venturing out. Subjects were taken from the audience—"Intuition," and "Some say it is not right to converse with spirits; we should let them rest, as it was right they should rest." There were many points made in these subjects which were eloquently dwelt upon. We hoped to secure Mr. Leeder for the 14th, but unfortunately he is due in Halifax on that date, but we hope to have the pleasure of hearing him again before long, and wish him God speed and every blessing.—J. H. R.

Friday, Jan. 5, at Mr. J. J. Morse's Library, 26, Osnaburgh Street, the members and general public assembled, in overflowing numbers, to listen to the wit and wisdom of the Strolling Player, one of the invisible friends associated with the mediumship of Mr. Morse, and to witness an exhibition of clairvoyance and psychometry by Miss McCreadie, of Manchester, who has recently taken up her abode in London. After some vocal music, and introductory remarks by Mr. Morse, the Strolling Player effected control, and for over an hour kept the audience spell-bound by as quaint a collection of humorous remarks and philosophical observations on things in general, and Spiritualism in particular, as ever proceeded from human lips. Jest, aphorism, anecdote, and epigram followed each other in a continuous stream; anon the control would burst into some eloquent period or poetic rhapsody; at another moment he would point a sentiment with a verbal distortion that set his auditors laughing with playful depreciation. The Strolling Player, in fine, appears to be a kind of spiritual J. L. Toole or Josh. Billings; and the entertainment given by Mr. Morse may fairly be considered unique. We are afraid our Theosophic friends would not have felt flattered by the inimitable satire of the Strolling Player, when dealing with the "spook" theory. Miss McCreadie's clairvoyant and psychometrical delineations, although strikingly accurate here and there, did not exhibit the uniform level of success usually associated with that lady's powers. A fact was mentioned in explanation, which may be commended to the attention of Spiritualists anxious to become familiar with the intricacies of spirit control. By some oversight Miss McCreadie had been sitting in juxtaposition to Mr. Morse during the control by the Strolling Player, and it was at once recognised that this would have the effect of largely depleting the "power" required by the clairvoyante. Suitable observations by Mr. Morse closed one of the pleasantest evenings at his Library since its establishment. The gathering was under the auspices of the Marylebone Association of Spiritualists, 86, High Street, Marylebone, in aid of whose funds the collection made was set apart.—D. G.

Mr. W. H. Edwards writes: "238, Southampton Street, Camberwell.—Allow me to congratulate you on the successful work of the past year, and to express a hope that the one now commencing may result in still greater triumphs. Your 'Bible Class' was exactly the thing needed to educate Christian Spiritualists as to the true nature of the book which so many worship. It is sincerely to be desired that it may be the means of discouraging the largely increasing practice of giving so many Biblical sermons in lieu of those mediumistic spiritual orations which were listened to with such rapt attention, but which are now, unfortunately, far too few in number. I spent the last day of the old year at a most impressive ceremony in connection with Spiritualism, viz., the Spiritual Baptism of the infant son of Mr. Vango, at the Forest Hill rooms. The cordial exchange of greetings between those old Spiritualists who had not met for long periods, in renewing old friendships and exchanging reminiscences, made one feel it was good to be there. Harmonious conditions resulted in a number of spirits controlling, whose beautiful discourses reminded me of the famous orations of Mrs. Cora Tappan. The ease and rapidity with which control succeeded control, through the mediumship of Mrs. Bliss and Mr. Vango, amply demonstrated great spiritual power. Throngs of spirits were described by the mediums and also seen by the clairvoyants in various parts of the rooms. The delighted experiences and descriptions given by some of these spirits were of the most soul-uplifting character, while those who had loved ones 'over the border' were thrilled with joy which showed itself in their features. The awe-inspiring invocation by one control, then the address by another, the beautiful prayer on behalf of the infant, the exhortation to the parents, together with the appropriate hymn sung and played with heartfelt unity, will ever be impressed on my mind. When I add that our president, Mr. Gunn, and Mrs. Leuty Collins alternately presided at the piano, our good fortune will be

readily understood. In South London we have rapidly approaching completion a building to be used by the 'People's League.' It is understood to be an institute for lectures and entertainments of all kinds, the gift of a clergyman. The principal manager is a well-known Spiritualist, and as there are one or two more on the committee I venture to predict that this 'People's League' will play an important part in the near future for the propagation of Spiritualism, and may really become the much-needed hall so long wished for in this part of London. The expenditure will reach £10,000, and all South London Spiritualists should become members, so as to form an important element in whatever may transpire. This last is of the greatest importance to us. The County Council have also conferred a much-needed boon in throwing open the Board Schools for hire, when not engaged during school hours. The large room can be had for 10s., while an additional smaller room can be obtained for a further charge of 3s. This disposes of the difficulty of obtaining a large hall so often complained of by Spiritualists, and should be taken advantage of accordingly. The local papers here do not seem at all to object to the discussion of matters spiritual, which should be turned to account by those who have the opportunity."

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Service of Song entitled "Rest at Last," by the members of the choir. Readers: Afternoon—Mr. G. Hill; evening, Mr. W. T. Braham. Friends, do not forget we shall have Mr. E. W. Wallis next Sunday, when we hope to see our hall crowded to give him a hearty welcome. Circle: Wednesday, Jan. 3. An experience meeting from both the earth life and the spirit life. A gentleman, a stranger to us, was controlled; gave a short and beautiful discourse for the first time in public. Clairvoyance by Mrs. G. Hill and Mr. James Lamb, and psychometry by Mrs. J. Lamb. A very pleasant and instructive evening.

COLLYHURST ROAD. Psychological Hall.—The inspirers of Mrs. Dixon, of Burnley, delighted large audiences with their masterful discourses on "Spiritualism a comforter," and "Spiritualism a reformer," bringing to the bereaved ones of earth glad tidings that their loved ones are not dead, but dwelling in the Summerland. As a reformer, Spiritualism shows us our duty towards our brothers and sisters, and urges us to try to the utmost of our powers to assist in bettering the conditions of the poor, deprived by man-made laws from enjoying the fruits of the earth which our loving Heavenly Father intended for the good of all. Clairvoyance and psychometry of a most astounding and convincing character followed, being the best given in our hall for some time; all recognised. We hope ere long to have another visit from our friend. Societies will do well to give her a trial. Strangers and friends gladly welcomed. Election of new officers for 1894: President, Mr. Lawrence; vice-president, Mr. Taylor; treasurer, Mr. Whitehead; cor. sec., Mr. Barrans; asst. cor. sec., Mr. Potts; financial sec., Mr. Parkinson; librarian, Mr. Stanistreet; musical director, Miss Rotherham; committee, Messrs. Barrans, Whitehead, Wilson, and Messrs. Hulmes and Planchi. We tender our hearty thanks to all the old workers for past services. The Lyceum Glee Party presented their elaborate, refined and amusing entertainment to crowded and appreciative audiences. Mr. George Hearon and his mischievous assistant Mr. E. Ashworth made capital showmen. Miss Rotherham and party elicited applause for the merited success. Lyceum: Attendance moderate; marching and calisthenics good; recit. by Ada Garner. Our conductor, Mr. Taylor, moved that a Lyceum Benevolent Fund be started, which was carried unanimously, the following officers being elected: Sec., Mr. Hyde; treasurer, Mr. Parkinson; committee, Mr. A. Stanistreet, Miss A. Cooling, Miss N. Ashworth.

DEBATE at Corbridge's Café, Lever Street, January 9. Mr. E. A. Verity made a vigorous speech on "The relations between Spiritualism and Secularism," which provoked a very interesting discussion, amusingly closed by Mr. Verity. Tuesday next, at 8 p.m., Mr. Simpson (Individualist), on "Is Socialism just or reasonable?" Rally round, bring Socialist friends, and let us have a good lively discussion. Mr. Morse on the 23rd.

OPENSHAW. Granville Hall.—Morning circle conducted by Mr. W. Hall, who related experiences of "How he became a Spiritualist." Evening, Mrs. Lamb spoke on "Where the spirit of truth is, there is liberty," and she handled the subject in grand style in answer to the Rev. Showman. The discourse, I think, was sufficient to clear away all stumbling blocks if the Rev. Showman had placed any in the road of Spiritualism. 14th, Mr. W. Clark, speaker, morning "Spiritualism, its Phenomena." Evening, "Its Philosophy."

HULME.—Thursday: We keep progressing in numbers seeking truth, many fresh faces. Sunday evening, a goodly number of strangers attended. Unfortunately we are yet short of mediums able to speak. Many clairvoyant descriptions were given. 48 present. We hope to have a good night on Monday with Mrs. Hulmes, of Collyhurst Road. Present at Lyceum, 28. Monday: We had a fair number of visitors, 39 present, 12 clairvoyant descriptions given, 10 being recognised; very good psychometry; several strangers got good tests.—T. D.

PENDLETON. Hall of Progress.—Mrs. Frank Taylor's guides discoursed on "As children in the vineyard of life, peace be unto you." At night our chairman read Corinthians xiii., exhorting all to study Faith, Hope, and especially Charity. Mrs. Taylor's guides also spoke on "Anticipation and Realisation," two very able discourses; afterwards portraying a beautiful clairvoyant vision of the life beyond. Next Sunday, Miss Janet Bailey. Lyceum: Christmas Tea Party moderately attended. 22 prizes were given for attendance and 6 for recitations. An enjoyable evening was spent. Jan. 7, Lyceum matters well discussed at the morning session. Afternoon: The following were elected to hold office till the end of March: Conductor, Mr. Crompton; asst. conductor, Miss Featherstone; sec., Mr. J. Jackson; asst. sec. Mr. J. Broom; treasurer, Mr. Brooks; guards, Miss Byrom, Miss Moulding, Miss Jackson, Mr. Rimmer, Mr. Moulding, Mr. Poole; musical directors, Miss Grimes and Mr. J. Broom; auditors, Miss J. Fogg and J. Blinkcorn. The Lyceum will be opened at 10-30 a.m. every Sunday; we hope scholars will be in their places that we may make more progress.—Jas. Jackson, sec., 6, Devonshire Street, Pendleton.

Mr. J. B. TETLOW writes in reference to a proposed union of Manchester District Spiritualist Societies: "The old saying 'Unity is strength' is true in Spiritualism as in all other isms. With Spiritualism, however, there is a constant tendency to separate, which I hope will soon die away. I feel sure that if a basis upon which all may meet can only be formulated, the end would be attained. I do not say I have discovered that basis, but I have an idea which I think would, if put into practice, assist to realise the desired end. In my past position as secretary to the National Federation, I was often asked, 'What good will the Federation do our society?' My answer was more of a prospective character than of immediate help. This, to my mind, was unsatisfactory; hence, after much thought, I wish to make the following suggestions to our Manchester, Salford, Pendleton, Openshaw, Hulme, and Miles Platting Societies: The distinctive feature of Spiritualism is its phenomena, by means of which interest is aroused and sustained, and conviction secured. Let Spiritualism lose its phenomena, and it will be naught but a system of speculation like all other churches. The phenomena are its impregnable rock, and the circle is the agency by which they can be elicited. At present, unfortunately, the circle, in its truest sense, seems to be largely neglected. There can be two classes of circles, 1st, for development, which should always be small and select; 2nd, the public circle for the exercise of more or less developed gifts, that the medium may gain confidence and wider experience, and so pave the way to the Sunday platform work. My idea then is to ask all societies in this district to unite to institute a regular system of week-night circles at all places for public purposes, to which a medium would be appointed, as at the Sunday meetings, so that the public would know beforehand what they might expect. Each society would conduct its own work and Sunday meetings in its own way as formerly. The plan suggested would lead to an interchange of mediums from one society to another. In Manchester there are a considerable number of mediums who could be usefully employed week after week to the advantage of our various societies, but they are not. My plan would, I think, effect the desired result. But what about the cost of these mediums? The Manchester society pays its officiating medium and charges twopenny admission to the circle, and manages by that means to pay its way. Can other societies try the same plan to their own aid? Mediums might be requested to give services in the meantime. It will be seen that I only want the societies to join together for mutual help. If they were to hold a quarterly conference to discuss such plans as might be laid before them for their higher usefulness, still wider scope of work could be found. I have laid these ideas before the Manchester Society at a members' meeting, and an instruction has been given the secretary to bring the matter before the committee for the purpose of inviting the various Manchester societies to meet at an early date to discuss their feasibility. I hope members from all the societies will attend, and that useful work may be done by which a true basis of unity can be attained, and the largest results be accomplished."

**WANTED** (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

## 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.]

**ACCRINGTON.** Bridge Street.—Mr. Edwards's guides gave splendid discourses. Those who stayed away missed a treat. Wonderful psychometry, all acknowledged by strangers to the cause. Thanking you for inserting my request and all mediums who have written to me.—J. Clark, sec.

**ASHTON.**—Mrs. Hyde's controls gave addresses on "Shall we meet?" and "Seek ye the kingdom of Heaven," and gave very good clairvoyance and psychometry.

**BARNOLDSWICK.**—I, the originator and pioneer of Spiritualism in this place, have been ejected from my position. But, by the help of those from the other side, we shall be able to progress in our own home, which shall be thrown open to all earnest enquirers. Mediums please note.—Mrs. A. Hutchinson, North Avenue.

**BEDFORTH.** Market Street.—Jan. 7: Pleased to welcome Mr. J. Ashby, of Leicester, who gave great satisfaction in his discourses on "Is Jesus Christ God?" and "Spiritualism the light of the world." Excellent clairvoyance; full names given in a few cases. Many strangers present. Services at 2-30 and 6 p.m.—A. B.

**BIRMINGHAM.** Spiritual Union.—The first annual conversazione, on January 4, at Frederick Street Schools, was a great success. The thanks of the Union are due for their able and efficient rendering of pianoforte solos, etc., to Misses K. Arnold, Russell, Madam Clavigna, and Mrs. Mountford. Songs: Miss Bradley, Mrs. Bolton, Miss Tubbs, and Mr. H. Allcock. Pieces by Madam Clavigna and her banjo band. Recitation by Mr. J. Hands. A duet, "O that we two were Maying," by Miss Bradley and Mr. Allcock was most appreciated. Over 100 ladies and gentlemen enjoyed the social intercourse and seemed reluctant to leave. In Mr. Waldron's absence through illness, Mr. Bryan Hodgson acted as M.C., and Mr. E. W. Bradley as musical director and accompanist. The officers are much gratified at the success.—E. W. B.

**BIRMINGHAM.** Oozells Street.—Mrs. Barr, of Walsall, kindly journeyed through the inclement weather, and her guides spoke very ably on "Angel Greetings," giving loving and fervent advice for the New Year, asking all to work for the grand and noble cause of Spiritualism. Mr. Barr very ably presided.—A. K., sec.

**BLACKBURN.** Freckleton Street.—Jan. 1: Annual Tea Party. A goodly number assembled to tea. A miscellaneous entertainment was given, consisting of glees, anthems, &c., also grand selections by our string band, under the conductorship of Mr. A. H. Holt. A most pleasant evening. 7, Local speakers. Mr. W. Smith, of Accrington, in the chair. Mr. Smith gave a short discourse "What must we do to be saved?" Mr. T. Tyrrell (our president) followed with an interesting discourse on "Mediums and Mediumship," after which Mr. H. Smith

briefly discoursed with sympathy and feeling on "Where are our loved ones gone?" Mrs. R. Bullen gave clairvoyant descriptions in a marvellous and distinctive manner.—M. B.

**BLACKBURN.** Northgate.—First annual tea party on New Year's Day. 150 members and friends sat down to tea. A capital programme was gone through. Mr. T. Coppack presided. Songs by Misses Stephenson, Coupe, and Hulme, and Messrs. Stott, Pickup, Stephenson, Hopper, and Bullen. Recitations by Misses Stephenson, Ormerod, Cannavan, and Messrs. Duerden and King. Humorous songs by Messrs. Riley and Edsforth. Accompanists, Misses Sheppard and Coupe, each one performing their duties in a very clever manner. During an interval, refreshments were served, and the performances of a troupe of black and white minstrels closed a most enjoyable meeting. The committee thank all members and friends for subscriptions, and all who took part in the proceedings. Proceeds amounted to £6.

**BLACKPOOL.** Liberal Club, Church Street.—First anniversary. Mrs. Craven, of Leeds, in the afternoon, to a large and very intelligent audience, spoke very ably on "The Fatherhood of God." She also named two babies, the ceremony being very interesting. Evening, the room was crowded. Mrs. Craven dealt with written questions from the audience in a very satisfactory manner. Jan. 8: Our first annual public tea and entertainment, in the Station Coffee Palace, when about 100 sat down to tea. A grand entertainment of songs, readings, recitations, and musical selections by the Cooper family. We also had games and dancing; here, also, the annual report and balance sheet were read. Both anniversary services and tea meeting were a grand success.

**BRADFORD.** St. James's, Lower Ernest Street.—Afternoon: Speaker, Mrs. Whiteoak, asked, "How have we spent the past year, and how do we propose to act in the year to come? Are we prepared to do our duty to ourselves, to society, and to God, and thus leave the world better for our being in it?" A good practical discourse, followed by successful clairvoyance. Evening: Subject, "Genuine and counterfeit coins," showing who are the genuine and who are the false. A telling address. Most successful clairvoyance, twenty-five descriptions of spirit friends being given, and only two that were not clearly known.

**BRADFORD.** 448, Manchester Road.—Mr. Todd delivered excellent addresses on "If a man die shall he live again?" and at night dealt ably with one of the hymns we had sung. Very good clairvoyance by Mrs. Webster.—J. A.

**BRIGHOUSE.**—Mrs. Ingham's guides spoke very well from "We are bothered." Rather a peculiar subject, but was handled to the satisfaction of all. Evening: "Prove all things, and hold fast that which is good," was also satisfactorily dealt with.—C.S.B.

**BURNLEY.** Hammerton Street.—Mr. Tetlow. Subjects; "Matter and Spirit," and "The Evolution of Spirit." These subjects were treated in a very able manner. Mr. Tetlow will be with us again next Sunday.—W. Mason.

**BURNLEY.** Guy Street.—Miss Skipper gave good and interesting discourses on "Life, and How to View it," and "There is no Death." Good clairvoyance.

**BURNLEY.** Hull Street.—Pastor Christopher King is a very able speaker. He spoke on "Between the Two Worlds," and dealt very ably with three subjects from the audience. Secretaries will do well to give Mr. King a trial, as he is one of the best speakers I have heard on the spiritual platform.—Isaac Golding, sec.

**BURNLEY.** Robinson Street.—Mr. Campion failed us, but one of our locals, Mrs. Harrison, was an able substitute. Good addresses on "Ye shall know me as I am" and "Borderland." Well worthy of better audiences. Clairvoyant descriptions given and fully recognised. Saturday last the Lyceum scholars were given a free treat of buns and coffee and oranges, after which they had the use of the room for games, &c. All seemed to thoroughly enjoy themselves.

**BURNLEY.** 102, Padiham Road.—Mrs. Singleton's guides gave short homely discourses and advice. Much appreciated, especially at night. "Spirits Bright." Good clairvoyance.—James Wilkinson.

**BURY.**—Mrs. Brooks's guides gave very nice addresses, followed by very satisfactory clairvoyance, three only out of about 20 tests were not recognised.—A. N.

**DEWSBURY.**—Mrs. Crossley being ill, wired us on Saturday, and Mrs. Taylor kindly walked from Batley in the cold to fulfil her duties. Afternoon subject, "The experiences before and after death of a disembodied spirit." A homely lesson, which could with advantage be studied over. Evening subject, "Peace on earth and goodwill to men." The conditions were not very harmonious, many strangers. Under the circumstances we had a very good day. Many clairvoyant tests were given.—John Smithson, Hon. sec.

**GATESHEAD.** 24, Hartington Street.—Mr. Thos. Bell gave a nice address on the "Comforts of Spiritualism."

**HEYWOOD.** Temple, William Street.—Once more pleased with Mr. Taylor, of Royton, who delivered two sensible addresses on "Praise for the Glorious Light" and "Brightly beams our Father's mercy"; also dealt with subjects from the audience. Good clairvoyance. A large audience at night. Mr. Taylor has given us a good start in the New Year, and we trust we shall "progress with harmony and love." Trusting to have him again before long.—J. F., cor. sec.

**HOLLINWOOD.**—Jan. 2: Good circle. Mrs. Hyde conducted in her usual pleasant manner. 7th: Miss Cotterill spoke on "God's Best Gift to Men—Spiritualism," and "The Beautiful Home over there," to good audiences; much appreciated.—E. D.

**LEICESTER.** Crafon Street.—Dec. 31: Mr. Sainsbury's guides spoke on "Liberty" (taken from the audience). As the bodies of men were enslaved in the past, so are many thousands of the people mentally enslaved to-day by the priesthood; much appreciated. Jan. 7: Our blind friend, Mr. Muggleton, spoke on "Are the spirits of the departed acquainted with this world's doings? and to what extent can they manifest themselves to mankind?" A most eloquent address, explaining the benefit and consolation derived from spirit return. Successful psychometry and clairvoyance; much appreciated.

**LEICESTER.** Liberal Club, Town Hall Square.—1st, 50 friends sat down to a substantial tea. Games and dancing followed. Songs, duets, readings, and recitations were much enjoyed. The humorous control of Mr. J. J. Morse kept the audience amused with his comic expressions, and every one was delighted and looks forward with great pleasure to the return visit of Mr. Morse. Songs by Mrs. Wightman,

Miss Mabel Smith, Miss Manders, and Mr. W. H. Huish; duet by Mrs. Wightman and Mr. W. H. Huish; readings by Mr. J. J. Morse, Mr. Clark, and Mr. Pinkney; Mr. Will Huish gave two comic songs in character. Mr. Chaplin, chairman, and Miss Mabel Smith presided at the piano. Refreshments were provided free. A great many could not attend the tea, but turned up in good numbers at the social. All present thoroughly enjoyed themselves.—Wm. H. Huish. [Please use ordinary paper.]

**LEICESTER.** Liberal Club, Town Hall Square.—Sunday evening, Mr. H. Clark lectured to a large audience. "And the angels ministered unto them" was very ably discoursed, and much appreciated. We were pleased to see Mr. Smith again in his usual place. He led the choir again. The anthem was "Make a joyful noise."—R. W.

**MACCLESFIELD.**—The Rev. A. Rushton gave a cursory view of the noble and ignoble lives that have passed away during the year just gone (not forgetting our own poet Samuel Laycock), and exhorted us to emulate the lives of the workers who had done good and to leave the others alone. A truly inspiring address, encouraging all to fight harder than ever against bigotry, etc., until pure truth should be the ultimatum. Next Sunday, at 3 and 6-30, Mr. W. H. Rooke. After the evening service a special members' meeting.

**NELSON.** Bradley Fold.—An excellent day with Mr. Hepworth, whose guides gave splendid discourses on "Death and the after life," and "Spiritualism the friend of all." Fair audiences seemed well satisfied.—D. H. B.

**NEWPORT (MON.)** Portland Street.—The guides of Mr. F. T. Hodson spoke on "Social Salvation and its Relation to Spiritualism." Clairvoyance and psychometry very good.—H. H. J.

**NEWCASTLE-ON-TYNE.**—Mr. J. H. Lashbrooke's eloquent discourse, entitled "A Spiritualist's Reflections on Time," afforded every satisfaction.

**NORTH SHIELDS.**—Mr. Wilson, of Felling, spoke on "Superstition." The committee beg to thank the following ladies named, Mrs. Murray, Mrs. Matthews, Mrs. Shelton, and Miss Walker for articles supplied to sale of work in December.—J. J. G.

**NOTTINGHAM.** Masonic Hall.—Mrs. J. A. Stansfield's first visit has been a decided success, and she has made a very good impression. Her addresses were profitable and interesting, and her style very pleasing. She made the usually dry details of Biblical times really fascinating and "up to date," throwing a new light on one or two important passages. Her clairvoyant descriptions were given with carefulness and with no desire to press for recognition. We look forward with pleasure to her next visit. The annual meeting after the service was very satisfactory, nine new members joined, and a hearty and encouraging spirit was manifested.—J. F. H.

**OLDHAM.** Bartlam Place.—4th: Thursday's circle conducted by Mr. Young. Excellent psychometry. On Sunday Miss Walker lectured to good audiences on "The Unity of God" and "Spiritualism and its divine revelations." Clairvoyance at each lecture.—A. W.

**OLDHAM.** Temple.—P.S.A. Fourth grand distribution of prizes, of very valuable and useful books, giving great satisfaction, and enabling members to get a good library for themselves. Every member has the opportunity to select their own book. Some Spiritualistic books are chosen, and many more would be if within the reach of every one. We regret that our literature is so dear. We are now in the fifth quarter. The cold weather prevented a large audience to hear the treats given by the trio party. The P.S.A. yearly election has taken place, and new blood has been introduced. Mr. Josiah Lawton was elected president, and Mr. G. E. Taylor secretary. Dec. 31: After night's service the members' meeting re-elected the late committee in a body as before with one exception. Mr. F. Allam was elected corresponding secretary. Mr. W. Meekin desires mediums and speakers to note that through ill-health he has retired from the position of secretary to the P.S.A. and Society, and would request them to correspond with Mr. F. Allam, 32, Back Marsh Street, off Cow Lane, Oldham. Sunday next, Mrs. Wallis.

**PRESTON.** Lawson Street.—This society gives great promise of future usefulness and progression. The numbers of children attending our tea meeting on the 26th ult. was very suggestive of a Lyceum in the near future. The members met on Thursday last and elected Mr. Woods president, Mr. Pearson and Mr. Ogle vice-presidents, Mr. Banks treasurer, Mr. Walton financial treasurer, Miss Tidyman corresponding secretary. Sunday, 7th, two addresses by Mr. Lomax, of Darwen. Very good clairvoyance. Monday, an interesting lecture was brought to a close with an invocation in the Chinese language by the control of Mr. Lomax.—E. T.

**RAWENSTALL.**—Excellent clairvoyance by Mrs. Best to good audiences.

**ROCHDALE.** Penn Street.—Jan. 6: Members quarterly meeting. Officers appointed, president, Mr. John Wright; vice-president, Mr. Alfred Smith; treasurer, Mr. Richard Hardman; financial secretary, Mr. William Travis; corresponding secretary, Mr. Alfred Smith; auditors, Mr. Wrigley and Mr. Samuel Fletcher; committee, Messrs. Hollows, Riley, Atherly, and Wrigley; organist, Mr. Barlow. We are pleased that we have 41 good standing members and the society is in a very good condition. May it long continue. 7th: Third anniversary, speaker, Mr. G. E. Manning. Afternoon subject, "The heavens tell of thy glory, O God, and the firmaments declare thy handiwork." Evening, answering questions and clairvoyance. The room was crowded, it being difficult to find standing room. Mr. Manning did very well, all seemed highly pleased. Will the secretaries at Heywood, Bury, Royton, Oldham, Hollinswood, Whitworth, and Bacup please send me their addresses, so that I can forward them a few posters and handbills of our sale of work, which, I think, by a little united effort, we can make a grand success. Mediums please note all correspondence should be addressed to Mr. Alfred Smith, 14, Hamer Street, Crawford Street, Rochdale.

**ROCHDALE.** Regent Hall.—Saturday, a very successful tea party and entertainment. Mr. John Barker presided. The chief features were Mr. Sam Hey, junr., as a novelty entertainer, introducing "The Fairy Bella," and, with a friend, a Comic Sketch, entitled "Colleen Bawn;" and Mr. Jas. Hadfield, as a "female impersonator." Mr. J. Beck recited "Kissing Cup's Race," and rendered a domestic tragedy, with musical accompaniments; well received. Mr. G. Hilton recited "The Charge of the Light Brigade," in several characters, which caused

much amusement, and sang "In our Backyard." Miss S. E. Greenwood recited, and, for an encore, gave "Death Doomed." The musical programme was rendered by Miss Mills, Messrs. D. Astin, E. Spencer, and Clayton. Mr. Fred Barker proved an efficient accompanist, and gave a pianoforte selection. A farce was played by members of the Dramatic Society, for whose benefit the party was given. Sunday: Mr. Chisnall delivered short addresses, and urged his hearers to commence the new year with more vigour and follow up the teachings of our mottoes on the walls. Mr. Young followed with very successful psychometry. We give creditable comment to Mr. Young as a psychometrist.—J. B.

**ROYTON.**—A splendid day with Miss Gartside, who discoursed on "Spiritual Gifts" and "The Blessings of Spiritualism" in her usual manner. Clairvoyance after each service.

**SOUTH SHIELDS.** John Clay Street.—Dec. 24: A very stimulating address from Mr. McKellar to a good audience. 29th: In place of Mr. Pickford we had a good discourse from Mr. Bell, our chairman. Good clairvoyance. Jan. 1: Our first tea and social in our new place, when the following took part: Mesdames Lawson, Smith, McKie, and others. After tea, songs and solos by Mrs. Smith, Miss Meldrum, Mr. Kay, Mr. Bell, and others. After dancing, we were provided with a good supper. All enjoyed themselves. On Sunday Mr. Forrester gave an address on "Spirit and Spirit Return," in a very able manner, to the delight of all. Clairvoyance from a local medium.—J. E. W., cor. sec.

**SOWERBY BRIDGE.**—Dec. 31, Mr. Ringrose, in taking a retrospective view for 1893, gave us good advice for '94, which, if followed up, should prove of benefit. Jan. 1, a social and coffee supper was well attended. Games and dancing, interspersed with songs and recitals, were indulged in. Jan. 7, Mrs. Griffin delivered an excellent address on "A Just God" to a moderate but appreciative audience. Good clairvoyant tests.—G. H.

**STOCKPORT.**—Mr. R. A. Brown reviewed the rapid progress made, spiritually, in science, art, and letters, and traced it to the energy and activity of the Spiritualist who supplied conditions for the flow of inspiration, influencing the liberal minded in religious bodies and the best workers in all departments of knowledge. Pointed references to local work in 1893, and the cheerful outlook generally for 1894 were made. Night, "The knowledge of the philosophy of Spiritualism in possession of every experienced Spiritualist" was eloquently expounded and made a marked impression.—T. E.

**WALSALL.** Central Hall.—Our ever welcome and esteemed brother Mr. E. W. Wallis gave two of his very instructive lectures. The evening service was well attended. "Spiritualism; its principles and progress," was spoken to in a most pleasing and able manner and much appreciated. Next Sunday, at 6-30, Mr. S. Welsh, Secretary Walsall Cottage Hospital, will lecture. Subject, "Arbitration." We regret to record the passing on to the higher life of the father of our esteemed friend and co-worker, Mr. J. Tibbitts.

**RECEIVED LATE.**—Longton friends have had a Bazaar and Sale of Work for two evenings. Mrs. Groom's guides performed the opening ceremony in an exceedingly pleasant manner, counselling the friends to buy all that was on the stalls, and relieve the minds of those responsible for the services. Mrs. Groom gave eight clairvoyant descriptions, all recognised. Five stalls were tastefully decorated and presided over by Miss Plant, Miss Bertie Lucas, Miss Jennings, jun., Miss Saulsbury, and Mr. E. Hobbs.—Blackburn, Northgate: Anniversary Services. Mr. Geo. Edwards delivered a fine trance address, and Miss Janet Bailey gave most successful clairvoyance to large audiences.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**ARMLEY.**—Very good attendance. Recitations by Misses R. Brett, E. Dodgson, A. Parker, A. Pogaon, L. Woodcock, J. Hudson, and Masters W. Carter, J. Pullan, and W. Dodgson. Prizes to be given to the best reciter. Miss S. A. Camm also gave a short address. Conductor, Mr. Wm. Wilkinson.

**BLACKBURN.** Northgate.—Christmas Day, our scholars met to receive their coffee and buns, and indulged in numerous games. Songs and recitations were given and much enjoyed by the children, who, as they left for home, each received an orange. There were present, Officers Messrs. Minshull, Callan, Riley, Hastings, and fifty children.—C. H.

**OLDHAM.** Bartlam Place.—Attendance fair. Chain recitations well rendered. Marching and calisthenics led by W. H. Wheeler. Class subjects, "Follies of Fashion," and "Astrology." Recitations, the Masters Tetlow.

**ROCHDALE.** Regent Street.—Marching and calisthenics very disorderly. Being the first session in the year every effort should have been exercised to make it successful. We hope for amendment. The subject, "How are mediums controlled by spirits?" was discussed.

**ROCHDALE.** Water Street.—Anniversary; special services. Morning, usual calisthenics carefully executed. Miss Lizzie Rhodes sang, splendidly, "Light in the Darkness" and "The Wandering Boy." Mr. Frank Ritchie gave a recitation with good taste. Mr. Peter Lee delivered an address to the children, their parents, and friends. Afternoon, Mr. Inman, of Sheffield, spoke well on subjects from the audience, and gave several psychometric tests. Mr. Eastwood sang a solo, "The Pilgrim." Evening, Mr. Inman officiated, as in the afternoon. Mr. Spenser sang "Ora Pro Nobis," and Mr. Eastwood, "Thou art with me, O my Father," and the choir sang the anthem "Jerusalem, my glorious home" very creditably indeed. Praise is due to the organist and conductors of the Lyceum for the care which had been taken to make the musical part of the services so complete; the solos were excellently rendered.

**SLAITHWAITE.** Near Huddersfield.—Jan. 8: General meeting. Officers elected: conductors, Misses Emma Sutcliffe and Eliza Bamforth; secretary, Mr. M. Farrington, c/o T. Bamforth, Commercial Buildings, Slaithwaite, to whom all communications must be sent.

**HEAVEN REVISED.**—We have received a fresh supply of this extremely interesting descriptive account of life after death, and shall be pleased to supply them, post free, for 1s. 1½d.

A FEW SOCIETIES, through their agents, have recently kindly increased their orders for *The Two Worlds*, for which they have our thanks. If every society would take six or twelve additional copies weekly our efforts would be rewarded by a substantial increase in our circulation.

## PROSPECTIVE ARRANGEMENTS.

**BIRMINGHAM.**—Jan. 14: Mr. J. J. Morse, of London. Afternoon, 2-30; evening, 6-30.  
**BLACKBURN.** Northgate.—14, Mr. J. Gibson, senr., and Mr. J. Gibson, junr.; 21, Mrs. Rennie; 28, Mrs. Griffin.  
**BURNLEY.** Hammerton St.—Jan. 13, Lyceum free tea. Children can bring their playmates at the small charge of 3d.; adults can bring their friends at 6d.

**COLNE.**—21, Mr. Swindlehurst; 28, Local.

**HULL.**—Jan. 28 to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome him.

**KEIGHLEY.** Eastwood Temple.—14, Miss Pickles; 21, Mr. Postlethwaite; 28, Miss Jones.

**LANCASHIRE LYCEUM DEMONSTRATION.**—All Lyceums desirous of joining in the demonstration at Royton, in Whit-week, are earnestly invited to send two delegates to a meeting at Regent Hall, Rochdale, on Saturday, Jan. 20. Tea at 4-30. After meeting, a concert will be given by members of the Rochdale Lyceum; admission—adults 2d., children 1d. Kindly send names of delegates on or before Wednesday, Jan. 17, addressed, J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

**MACCLESFIELD.**—Services are at 3 in the afternoon, and the Committee of the society have passed a resolution that all the speakers be respectfully requested to arrange their addresses, etc., so that the hall will be cleared by 7-45 in the evening, as we have found out that long services have considerably interfered with our audiences.—W. P.

**MANCHESTER.** Tipping Street.—Sunday, Jan. 14, Mr. E. W. Wallis. Afternoon: "Spiritualism in relation to Science and Scripture." Evening: "Spiritualism consistent, moral and religious."

Mrs. H. J. STAIRS' address is now 19, Dudley Hill Road, Undercliffe, Bradford.

**NEWCASTLE-ON-TYNE.**—Professor Timson, of Leicester, Jan. 14, 10-45 and 6-30. Short addresses, psychometry, and clairvoyance. Also special evening Saturday 13, at 7-30. Psychometry, clairvoyance, and phrenology.

**NORTH EASTERN FEDERATION** meeting of Spiritualists at Kingsboro' Road, Gateshead, 3 p.m., Jan. 13. Election of officers, etc. All speakers invited.

**OSSETT.**—Anniversary tea, at 4-30, and entertainment at 6-30, Saturday, January 27. Adults, 9d.; children, 4d. Entertainment tickets, 2d. All are invited. Mr. Bradbury will give two addresses on Sunday, the 28th.

**RAWENSTALL.**—14, Miss Gartside; 21, Mrs. Stair; 28, Mrs. Warrick.

**SOWERBY BRIDGE.**—14 and 21, Mrs. Wade; 28, Mr. Beeley.

**SLATHWAITE.**—14, Mrs. Summersgill; 21, Mr. E. W. Wallis. Afternoon, "The upward march of man." Evening, "The social reformer's need of Spiritualism"; 28, Mr. Tom Bamforth.

**SPEAKERS** and others please note that I am no longer secretary of the Leeds Spiritual Society. All communications should be addressed to the new secretary, Mr. Cran, Portland Crescent, Leeds.—D. Williamson.

**SUNDERLAND.**—In February (date not yet fixed) Mrs. Russell-Davies (Bessie Williams) will lecture and hold meetings for clairvoyance, etc. Correspondents wishing for fixtures in the neighbourhood are requested to communicate direct to Mrs. Russell-Davies, Sunnyside, Ledrington Road, Upper Norwood.

**YORKSHIRE UNION.** Special Mission Services.—Shipley, Jan. 15, Mr. J. W. Boocock. Armley, Jan. 15, Mrs. W. Stansfield. Bingley, Jan. 16, Mr. H. Long. Brighouse, Jan. 17, Mr. W. Rowling. Yeadon, Jan. 18, Mr. J. W. Boocock. Batley, Jan. 22, Mrs. Craven.—W. Stansfield, hon. sec.

## PASSING EVENTS AND COMMENTS.

THE SEVERE WEATHER on Sunday interfered with the attendance at most meetings.

NEXT WEEK we shall print a fine review of Mr. Glendinning's book, "The Veil Lifted," kindly written for *The Two Worlds* by an old friend.

NOTICE TO AGENTS.—Should your parcel of *Two Worlds* not arrive kindly send us word immediately, so that we can send a second supply in time for Sunday.

**MALVERN.**—Gentleman resident would like to correspond with any residents of like mind.—Address G. B., Nassau Villa, Lower Quest Hills.

"SPIRIT TEACHINGS," by "M.A. (Oxon)" The new memorial edition of this valuable work is now ready, price 4/6, and can be had at 73a, Corporation Street, Manchester.

"AN INVESTIGATE STUDY OF SPIRITUALISM," by Mrs. Duffey, author of "Heaven Revised," is the title of a new penny pamphlet, forming No. 3 of *The Two Worlds* series. It is of exceptional merit and interest, and just the thing to put in the hands of enquirers.

IN MEMORY of Fred, the beloved son of Mr. and Mrs. W. H. Nuttall, the late secretary of the Cleckheaton Spiritualist Society, who passed to the spiritual plane on January 3, aged 10 weeks, and was interred at St. John's Church, Mr. J. Armitage, of Hanging Heaton, Dewsbury, conducted the service.

THE VEIL LIFTED.—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, post free 2s. 3d. Now ready. Orders may be sent to the office of *The Two Worlds*. The volume contains papers by Mr. J. Traill Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

THERE IS ONE feature running through all this psychic phenomena which cannot be gainsaid. There is an independent intelligence back of them all; and whether it be Odic force, or a surplus of intelligence lying around loose, which has nothing better to do than to rap on furniture, tip tables, and fabricate messages, poems, and sermons, it is at least curious that it is always consistently heterodox in its utterances. If it is electricity, we should think that orthodox people generally would fear to send telegrams or have telephone boxes in their houses, lest this independent, intelligent electricity might at any moment break out into heterodox and Spiritualistic utterances.—From Mrs. Duffey's *Investigative Study of Spiritualism*. Price 1d. Post free 1½d.

NOW READY, "Death a Delusion:" with some account of personal experiences on the borderland between sense and soul. By John Page Hopps. One Shilling. London: Sonnenschein and Co., and all Booksellers. Post-free from Oak Tree House, South Norwood Hill, London.

TO CORRESPONDENTS.—E. J. Felton: We will keep your interesting letter by us and await developments. We trust the prediction will be amply and happily fulfilled.—J. Walsley: Glad we were able to acquaint you with the fact that Mr. R. Woods is still an earnest Spiritualist.—J. H. Whaithe: Hardly suited for our columns. There are many good, worthy men among the parsons. We oppose their doctrines and pretensions only.

AT MR. ASHCROFT'S VERY DOOR.—Jan. 8: "I am requested by Mr. James Riley (and his mother) to write that your readers may know that he has been miraculously cured by Mr. Adams's guides. His cure has astonished hundreds of people, and Mr. Adams is much visited by sick people, and a great work is being done by his guides. Mr. James Riley is a Wesleyan, living at No. 2, Hulme's Houses, Westleigh, Lancashire.—William Boone, 5, Platt Street, Leigh Road, Lancashire."

HONOUR TO WHOM HONOUR IS DUE AT BARROW.—Mr. Holden rises to explain. Desirous as we are to oblige all friends, we must be permitted to decide how much or how little of what is sent in shall appear in these columns. By stipulating that we must print his contributions *verbatim*, Mr. Holden debars us from using his lengthy letter in condensed form, and we cannot give space to print it in full. Both Mr. Foster's and Mr. Walsley's communications had to be greatly curtailed. So many demands are made on the three pages devoted to society work that we have had to dispense with the "Voices" page last week, and this to satisfy the wish of contributors. If we printed all reports as sent, some correspondents would wish we had not done so, and we should have to devote more than half the paper to reports and nothing else. We do our best as impartially and fairly as we possibly can to oblige everyone, but friends must leave it to us to decide, according to the limits of our space and our judgment, what shall or shall not be printed. Although we think more than enough has already been said about this Barrow business, we would have made a digest of Mr. Holden's letter had he not bound our hands.

HOW THE WIND BLOWS.—This is from the North-East. A word of remonstrance: "In your articles called 'Our Bible Class,' let me in the first place say that some of them, in my opinion, are pretty fair, but a great many are unfair, and bear on the face of them the spirit of rancour and illwill. You seem to do your best to show off to the utmost all or any flaws or discrepancies you may find therein, but scarcely a favourable word or sentence is admitted into your lessons. Let me admit at once that I don't ascribe infallibility to the records, but still it is not so black as you seem to paint it. Will you not acknowledge that the Bible and its teachings have been of some benefit to humanity—I mean to those who have listened to its lessons of moral virtues? Do you not think that it has done some good to society?" This is from the South-West: "Your articles, 'Our Bible Class,' interest me immensely. What I admire mostly is not so much the cumulative evidence as how you give it. It is done in so charitable a manner. The principle of brotherhood seems so rightly understood by you, that all your weapons used, instead of dissolving partnership with your opponents, seem to bind you and all of us together in the bonds of fraternal love, carrying out in practice the higher ethics of Spiritualism. However much people differ from your views, they must and do admit that there is a vein of sympathy running through your articles." [We try to follow the method discerned by our S.W. friend, whose warm breeze cheers us, and are not conscious of any rancour and illwill such as our N.E. friend finds in our articles. We continually admit and admire the moral precepts set down in the Bible, but our point is that they are not true and beautiful because they are there. The Bible has done both good and harm. It is questionable whether it has not hindered progress more than it has helped the race because of its claimed infallibility. Our friend concedes that the records are not infallible, and thus gives us all we contend for.]

YORKSHIRE UNION QUARTERLY CONFERENCE at Little Horton, Bradford, Jan. 7. Owing to severe weather fewer delegates were in attendance, though during the proceedings fourteen societies were represented. The morning devotions were by Mr. Parker, the vice-president of the Union, the chairman during the day. Huddersfield (Station Street) and Morley societies were admitted to affiliation, making twenty societies now in the Union. Among the correspondence read by the secretary was a letter from the Rev. C. King, or Pastor King as he is more familiarly known, stating that he was prepared to lecture for us, could we but find an opening for him. It was decided for the present season it would be unwise to engage Mr. King. The planning and other business having been gone through adjournment was made for a sumptuous luncheon prepared by our hearty workers at Little Horton. At 2 p.m. devotions were led by Mr. J. Armitage, and short addresses on the condition of the various societies were given by Mr. Brett, Armley; Mr. Armitage, Batley Carr; Mr. Greenhalgh, Batley; Mr. J. Parker, Little Horton; Mr. Gill, Psychological Institute, Bradford; Mr. F. Wood, Bingley; Brighouse, written report sent; Hull, written report sent; Mr. H. Long, Shipley; Mr. Ingham, West Vale; Mr. Green, Yeadon; Mr. J. W. Hemingway, Huddersfield; and Mr. W. Smith, Windhill. In several instances the value of the aid of the ladies' sewing meeting, or mothers' meeting, was pointed out, and the necessity for the formation of these useful adjuncts to our ordinary efforts was enforced. Several societies are looking out for desirable plots of land on which to erect their own house of worship, and others gave good hopes of extended usefulness in the near future. In one or two instances severe depressions existed arising from exceptional conditions, otherwise the general reports showed a gratifying growth of the movement in the county, slow it might be but firm and solid. After tea, the devotions were led by Mr. W. Stansfield, and stirring and inspiring addresses were given by Mr. Long (of Shipley), Mr. Armitage (of Batley Carr), and Mr. Pickles (of Keighley), followed by a few remarks from the secretary of the Union, as to the utility of applying the lessons of the day to our society work during the coming year. The delegates separated feeling that another landmark had been made in the progress of Yorkshire Spiritualism. Societies or Spiritualists desiring information as to the work and objects of the Union, please write Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury, hon. sec.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6.

NOT A LEG TO STAND ON!—"The renunciation of the Orthodox tenets by thinking men among the ministry is going on every day—to the alarm of all the 'regulars' in religion. Rev. A. J. Wells, formerly a Methodist clergyman, has announced himself a Unitarian. The reasons he gives are interesting, and carried to their logical conclusions leave the evangelical system of creedal thought without a leg to stand on."—*Banner of Light*.

MRS. FIRTH'S LIBRARY FOR SALE.—These books can now be seen at 73a, Corporation Street, Manchester. Crookes' Researches, 3/-; Dialectical Report, 3/-; Tuttle's Ethics of Spiritualism, 2/- (scarce); Career of Religious Ideas, 2/-; Morse's Leaves from My Life, 2/6 (scarce); Faiths, Facts, and Frauds (First Edition), 1/6; Modern American Spiritualism (Mrs. Britten), 7/6; Nineteenth Century Miracles (Mrs. Britten), 6/6; Hafez (First Edition), all the plates, 7/-; Jesus of Nazareth (Clodd), 2/6; twelve numbers of the Unseen Universe, 3/6; Old Truths in a New Light, by Countess of Caithness, 6/6; Apocryphal New Testament, 1/6; The Alpha, 3/-; Farmer's New Basis of Belief, cloth, large type, 3/-; Nuttall's Dictionary, 1/6; Popular Life of Buddha, 2/6; Lillie's Astrology, by Zadkiel, 3/-; Gen. Booth's Darkest England, 3/6.—Address, F., care of Editor, T. W.

SIGNS AND TOKENS OF PROGRESS.—But yesterday the loadstone was the toy of children and idlers, now it has become the means of approximating the intelligence of remote continents. In less than half a century what fields have been ploughed with the new knowledge Spiritualism has brought to man. The savage or half civilised theology which fed the babyhood and coloured the manhood of so many of us has lost its power, for as the genial "Autocrat," Oliver Wendell Holmes, says, "You cannot have people of cultivation of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other world." Another great American, a man with a genius for religion, even as some men have a genius for mechanics, standing at a distance from Spiritualism, which he never had the opportunity to investigate, I mean Theodore Parker—bravely said that "the Spiritualists were the only sect that looked forward, that had new fire on their hearths, who alone emancipated themselves from the Bible and the theology of the Church, while they kept the truths of the Bible and the good things of the Church."—*Jas. Robertson*.

HERE IS AN ODD CIRCUMSTANCE which Mr. Savage declares genuine, in his book "Psychic Facts and Theories." It is told of a doctor, a friend of the author:

"On a winter night two years ago he was sound asleep. Being very weary, and in order that he might sleep as late as possible, the green holland shade of his window was down to the bottom, and there was no way by which any light could penetrate his room. His wife was sleeping in a room adjoining, with the door open between. She was awakened by hearing him call her name. She opened her eyes, and saw his room flooded with a soft, yet intense yellowish light. She called and said, 'What is that light?' He replied, 'I don't know, come in and see!' She then went into his room, and saw that it was full of this light. They lighted the gas, but the other light was so much stronger that the gas flame seemed lost in it. They looked at their watches, and it was about five full minutes before it faded away. During this time he explained what had occurred. He said he was awakened by a strong light shining directly on his face. At the same time, on opening his eyes, he saw the figure of a woman standing at the foot of his bed. He noticed that it was a woman in a white garment, and, looking sharply, recognised it as one of his patients who was very ill. Then he realised that this could not be so, and, with the vague thought of a possible burglar thus disguised, he sprang out of bed, and grasped his revolver. This brought him face to face with the figure, not three feet away. He saw every detail of dress, complexion and feature, and for the first time recognised the fact that it was not a being of flesh and blood. But the moment he called his wife's name the figure disappeared, leaving, however, the intense yellow light behind, which they both observed for five minutes by the watch before it faded out. The next day it was found that one of his patients, closely resembling the figure he had seen, had died a few minutes before he saw the vision, and had died calling for him."

SPIRITUALISM has worked to reform religion and helped to make humanity what it was destined to be—only a little lower than the angels. Beneath all the discords of prejudice and confused outbursts of ignorance is to be seen the divinity of the soul, outshining all the obscurities of passion past and present, silencing with its sublime patience the turbulence and turmoil of doctrinal strife, lifting the lower elements of humanity up to the possibilities of an ever higher level, and radiating an influence of light and goodness, of happiness and wisdom on all things around—the sole evangel of the human family and its only great and eternal possession. This is what SPIRITUALISM substantially has taught and is all the time continuing to teach. But it is especially the convincing teacher of the unwilling as well as the indifferent. It compels the uninvestigating disbeliever to investigate and believe. It converts by convicting. It changes faith to knowledge. It crowns death with the laurels of victory, bringing back the absent ones much nearer to us than they were before. The companionship into which it introduces us surpasses all that creeds have ever professed and pulpits promised. It is spirit-communion now and without end! One of the dreariest misconceptions which Spiritualism has effectually dissipated is that which concerns the occupation of those who have passed to the other life. It teaches and the churches at last are beginning to teach it too—that those who enter the spirit-world will find there the occupation they are best adapted to; that the true and only way of "praising the Lord" through eternity is to be doing with all the strength that which is congenial and fit. True, the churches will never admit that they have stolen the conception, but they have done it nevertheless. And as we are to continue in the grooves of activity which temperament and gift have fashioned, and habit and inclination have deepened and worn, how important for each one of us to clear ourselves of all that is obstructive and unclean, by consecrating our bodies while here as living temples of the immortal spirit; to

understand that the body is at the best but the servant; that it is neither a debasing partner nor to be debased. The great and supreme office discharged by SPIRITUALISM since its faint knockings were heard in the humble house at Hydesville, 45 years ago, is that of dissipating and delivering from the oppressive, the crushing dread of death with which the human family had been so long overpowered. That alone is an emancipation for which human gratitude cannot find strong enough expressions of relief. This is the triumph, not of faith, but of actual knowledge. It enters as an angel into every home in which it is offered a welcome. It is the foundation and the precursor of the new universal faith, the faith not in meaningless mysteries, but in DEMONSTRATED IMMORTALITY.—*Banner of Light*.

OUTSIDE THE NEW TESTAMENT STATEMENTS we possess no reliable evidence that such a character as the historical Jesus of the Gospels ever lived. As this assertion may be called in question, I may remark that the public archives were in possession of the Romish priests for centuries before they were destroyed, and all papers that had reference to any such person as they made out Jesus to be, would certainly have been preserved by them for the purpose of supporting their cause; also, that for upwards of a thousand years all records concerning the Christian religion were in the hands of the Romish priests, who, history informs us, caused all manuscripts which were antagonistic to their views and interests to be consigned to the flames. Among these, I may mention, were the works of Celsus, Porphyry, and Julian. The Fathers of the Church (as the earlier priests are termed), altered, interpolated, and even forged manuscripts in order to give their cause the semblance of truth. The eminent Christian historian Mosheim frankly admits that during the first two centuries "forged histories of the life and doctrines of Jesus were palmed upon the world; that these histories were full of pious frauds and fabulous wonders; that they were composed by men whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance." And he adds, "Nor was this all—productions appeared which were imposed upon the world by fraudulent men as the writings of the holy Apostles. . . . Thus they who wished to surpass all others in piety deemed it a pious act to employ deception and fraud in support of piety." With such admissions as these by one of their own cloth, and bearing in mind that all the Christian records were in the hands of such lying and unscrupulous men for more than a thousand years, I maintain that we are justified in concluding that all the boasted writings in support of the churches' claims are simply priestly forgeries. I also maintain that the ingenuity manifested by the unscrupulous Fathers of the Church to verify the fictions of their creed was in keeping with the bitterness they manifested towards philosophy, and with their persistent efforts to rule or ruin all who dared to oppose them in their audacious policy to attain supreme power through appeals to the superstitious nature of man. As has been truly remarked—"The historical life of Jesus bears the same relationship to the individual on whom it was based as does the story of Robinson Crusoe, in De Foe's celebrated romance, to the adventures of Alexander Selkirk." In other words, fantastic decorations have been added to what was simply a benevolent and self-sacrificing life, which, instead of being adorned by these tawdry embellishments has been grossly disfigured and travestied thereby.—*Hugh Junor Browne, in "A Rational Faith."*

SOWERBY BRIDGE.—A two days' sale of work was held in the Town Hall to clear off a debt of about £70. Although no very elaborate decorations had been indulged in, still the room presented a very pleasing appearance. Mrs. W. Greenwood presided on Friday, and in a few well-chosen sentences she introduced Mrs. Chiswell, of Liverpool, who expressed great pleasure at again meeting the Lyceum friends. She thought bazaars might be made the means of knitting communities in one common bond of fraternity, love, and fellowship. With the repetition of a pretty parody of the little poem, "How doth the little busy bee," she said there must have been dozens of busy bees amongst them to have made such a brave show. She believed they had been actuated by desire that by being free from debt they might be free from all clog to their efforts to spread a true, bright, spiritual light that would shine out and eclipse all others. She hoped that the dear little place, which, she always remembered, was "set on a hill," might long be remembered as the birthplace of many souls—where the spirit was quickened; where men and women learned for the first time that instead of bowing down in meek humility, they claimed the right to live as God made them, upright, standing erect, looking the whole world in the face and saying—"The God that made me is divine, and I, being a part of himself, must be brave and erect," ready to fight the battles of life, always recognising that this life was given to us only as a trial-time to the brighter time beyond. She claimed that this was a ladies' effort, and maintained that the ladies could not have had the strength given them to work unless they had been buoyed up with a brighter hope than an earthly one. Capital entertainments were given by the children in charge of Mrs. Rushworth and Mrs. W. Greenwood; also Lady Christy by the young women and a minstrel troupe by the young men. The Lyceum band also added to the enjoyment by rendering selections of music at intervals. Saturday, Mr. Joseph Sutcliffe gave some interesting reminiscences of the cause whilst at Causeway Head, Mr. J. Armitage, of Batley Carr, chairman of the Soothill School Board, in a very able and interesting speech, alluded to many old friends and faces of long ago, who had taken an active interest in Spiritualism in this district, such as Messrs. Lord, Swain, Gaukroger, Wm. Robinson, and Wm. Whitehead. A very pleasing innovation took place, in the shape of a sweet little chorus by the children. Miss A. Woodhead also sang a solo. Refreshment stall: Mesdames Gaukroger, Copley, J. Robinson, J. Sutcliffe, Whitworth, and Miss Broadbent. Fancy stall: Mesdames Rushworth, Greenwood, Brown, and Misses A. Copley, R. Copley, and E. J. Sutcliffe. Underlinen stall: Mesdames T. Thorp, Dewhurst, and Kershaw. Apron and pinafore stall: Mrs. P. Sutcliffe and Mrs. Cant. Skirt stall: Mrs. Shepley, Mrs. J. Bottomley, and Mrs. W. H. Bottomley. Flannelette stall: Mrs. Shaw and Mrs. H. Greenwood. Advertisement stall: Mr. George Howarth and Mrs. Howarth. Toy stall and Bran Tub: Miss Mayors. Battery: Mr. E. Law. Aquarium: Messrs. Hill and Holroyd. Curiosity room: Mr. Walter Copley, who had on view a capital selection of British and foreign lepidoptera, and other interesting natural history objects. The proceeds amounted to nearly £84.