

The Two Worlds.

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PRICE ONE PENNY.

ORTHODOXY AND SPIRITUALISM.

A WRITER once said:—"We would ask our spirit friends, instead of attacking the dogmas of the churches, to show us the truths underlying all dogmas, and they would not only enlighten us but all mankind."

Now it appears to me that our spirit friends are perfectly right in attacking and, as far as possible, overthrowing those bulwarks of orthodoxy which are founded upon false conceptions and misrepresentations, and are contrary to those truths which spirits of a high order may, as we believe, be commissioned to teach.

The fact of certain dogmas having been taught for centuries is no proof of their truth. "Let truth prevail." We may feel a species of love and veneration for our ancient buildings, the landmarks of history, but we should have neither love nor veneration for error and falsity however antiquated.

John S. Mill thus wrote in the *Westminster Review* :—

Whoever believes that Christianity is of divine origin, and consequently more benignant in its tendency than any other religion, must also believe it to be for the interests of a large majority of the inhabitants of the earth, that their present religious systems should be assailed and overturned for that to be planted in their stead. Unless men had acted on this principle the most absurd and debasing superstitions which have existed must have been perpetuated, and, unless they continue to act upon it, those which now exist must be perpetuated.

If Mr. Mill is right, and our spirit friends see that we are cherishing false ideas and principles, and misinterpreting the teachings of the Scriptures to our own unhappiness, we should be thankful to them for showing us our errors and misinterpretations, and so leading us into a better way, and through less thorny paths towards the temple of faith. We all know that it is very difficult to eradicate false ideas, and especially theological ones, which may have been inculcated from infancy. It is more difficult to abandon bad habits than to acquire good ones, and to aid us in doing this appears to be the object of many spirits at the present time, and in order to prepare the ground for the reception of the good seed it is necessary that it should be ploughed and harrowed and noxious weeds eradicated.

Allow me as briefly as possible to illustrate my meaning in another manner.

I have a plot of ground upon which my forefathers erected a dwelling-house, which was quite suitable to their requirements for many generations, but now from age, decay, the ravages of insects and parasites, and the altered mode of our existence at the present day, it has become rickety, neither wind nor water tight. Some portions thereof have already fallen, and the remainder require shoring up. In fact, it is quite unsuitable for my present habitation. But, nevertheless, there remains in the old building some good metal, sound wood, and beautifully sculptured stone and materials. What, then, is the most prudent course for me to adopt? My opinion is that it will be best to carefully take the old structure to pieces, faithfully preserving good, sound and beautiful materials for the purpose of re-constructing and combining them in my new house with such more convenient and suitable materials and appliances as the science of later times may furnish me with. I must also clear the site of the rubbish which has been accumulating for many generations, and cleanse and disinfect the old drains before I commence the building of my new habitation. The old house here corresponds to old, worn-out, and erroneous beliefs, dogmas, and falsities, which must be eradicated and cleared away before the seeds of living truths can be sown and cultivated, otherwise they will fall on stony ground and soon be dried up. We are all told by the highest and most perfect teacher that it is not well to put "new wine into old bottles."

Let us now see whether the foregoing simile is applicable to the attacks made by our spirit friends upon the dogmas of the Churches.

Firstly, orthodoxy holds that there are three Gods—when I use the term orthodoxy I do so as signifying the

general beliefs of the several churches, and not as implying a *right* belief. The Athanasian Creed tells us, "So the Father is God, the Son is God, and the Holy Ghost is God," also, the whole three *persons* are "co-eternal together and co-equal," and further that "This is the Catholic faith, which, except a man believe faithfully, he cannot be saved."

I am not aware that *any* of our spirit friends ever teach the above doctrine, but I know that many of them do not teach it. And although the Churches tell us that three separate and distinct persons or things are *only* one person or thing, and that we must believe it because it is a mystery, some persons are profane enough to say that it is not a mystery, but a palpable contradiction to everything that we know or think we know.

Secondly, orthodoxy believes, or professes to believe, in a general resurrection of our dead bodies at the last day, although science tells us that long before that time the said bodies will have been resolved into their original elements; the orthodox opinion being various as to the state of the soul and its locality when freed from its imprisonment in the body. The several opinions upon this subject seem to be that during the interval between death and the resurrection the soul is (a) either with the body in the grave, or (b) asleep in the arms of Jesus, or (c) either in heaven or hell, or (d) as Roman Catholics say, for a time in purgatory. But what becomes of the spirits after their release from purgatory and before they resume their dead bodies for judgment they do not tell us.

Which of these alternatives is to be considered as the true faith? Orthodoxy has not yet determined, but we may be certain that they are not *all* true. It appears requisite for us to consider how far any of these dogmas are in unison with the true rendering of the Scriptures and the teachings of our spirit friends, and how far they militate against our reason and the facts of spirit return.

Now if the soul is confined with the body in the grave, it is certain that it cannot produce those extraordinary manifestations of power and intelligence which Spiritualists attribute to the operations of departed spirits, therefore those persons who believe the soul to be confined with the body in the grave until "the trumpet shall sound, and the dead shall be raised," cannot accept Spiritualism.

If the souls of the departed are now "asleep in the bosom of Jesus," there to remain until the last day, it cannot be supposed that such souls wake up occasionally to play upon banjos and accordions for the amusement of phenomena hunters, and therefore those who believe this cannot accept Spiritualism.

If the souls of the departed are now in the orthodox heaven, everlastingly engaged in playing upon trumpets and golden harps, occasionally diversified by the singing of hymns, or in a state of perfect rest, as some maintain, we may suppose that they find their time too much occupied, or will be too lazy to trouble themselves about the friends they have left behind them in this world. Therefore those who entertain this idea cannot accept Spiritualism.

If, on the other hand, departed souls are now in hell, we must believe that they are too carefully guarded by the warders of his Satanic Majesty to be allowed to escape from the fire and brimstone, however willing they might be to do so, in order to amuse themselves and us in tilting tables, talking to their old companions, and playing upon their favourite musical instruments. Therefore believers in hell cannot accept Spiritualism. Especially is this evident when we consider that for the safe keeping of these erring souls the walls of hell are "more than 4,000 miles thick—that is, as far as from here to hell," as the ultra-orthodox author of "Hell Opened to Christians" informs us.

When souls are released from the Roman Catholic purgatory—which occurs, I presume, before the last day, otherwise why pay for masses for the benefit of those who are therein confined—I suppose they immediately enter into either heaven or hell, in which case they cannot be the originators of spiritual manifestations. But on the other

hand, after having passed through the purifying fires of purgatory they may be let out to wander at large according to their own sweet will, and we might be indebted to them for the spiritual communications which we receive.

The conclusion must, I think, be drawn that if the believers in the foregoing dogmas are right, Spiritualism must be a delusion, and Spiritualists the most deluded people on earth.

Thirdly, if we accept the "only believe" doctrine as the true and orthodox belief, and believe that the converted when they leave their earthly bodies are, by the mere fact of having believed, immediately fit for the society of the angelic host in heaven, there can be no need for or possibility of progression from a lower to a higher state of love and wisdom in the next life, as taught by spirits, a teaching in which, so far as my experience extends, they all agree, however much they may differ on other theological questions. Therefore orthodoxy cannot be brought into agreement with Spiritualism.

As orthodoxy admits of only two places for the reception of departed souls, and also teaches that perfect happiness and rest are at once the portion of all who are admitted into heaven, and that perfect unrest and misery are at once the doom of all souls sent to hell, it follows from what I have before stated respecting these places that there can be no such beings as "ministering spirits," though the Scriptures ask: "Are they not all ministering spirits?" etc. Therefore Spiritualism cannot be true, for if the souls are at rest in heaven they cannot be employed in ministering to our earthly needs. And if the spirits who do minister at spiritual séances are all from the lower regions, as orthodoxy asserts, when it condescends so far as to admit of any truth in Spiritualism, the said spirits cannot be in such safe keeping and in such a state of continual roasting as is asserted by our orthodox teachers.

Fourthly, if perfect happiness or perfect misery await us on leaving this life, there cannot be degrees of happiness or misery in the place to which we go; and if spirits teach us that there are such degrees of happiness or misery, the spirits must be wrong, notwithstanding their experience, and therefore orthodoxy cannot be harmonised with Spiritualism.

Fifthly, orthodoxy says that man's salvation merely requires his belief in the "atoning blood of Christ." Spirits teach that every man must work out his own salvation. Ergo, orthodoxy cannot accept Spiritualism.

Sixthly, Spiritualism teaches that God is omnipotent, omniscient, just and merciful. Orthodoxy says that God is a changeable being, and that it is necessary to have an intercessor between Himself and His children, whom He would to all intents and purposes condemn to eternal punishment were not this vengeful will acted upon by some other power or influence. Otherwise, why is an intercessor necessary? Ergo, orthodoxy and Spiritualism cannot agree upon this point.

Seventhly, orthodoxy says that God, being desirous of contravening His own laws, was reduced to the necessity of devising a "scheme" whereby He might be excused from keeping His word, as given in the Old Testament, "The soul that sinneth shall surely die." Imagine the Almighty accused of scheming—the scheme of salvation, as orthodoxy terms it—and a very ignoble scheme it appears to have been. This scheme consisted in punishing the innocent instead of the guilty. Would man do so knowingly? And is man more just than God? Spiritualism, as I understand it, does not recognise any such scheme, therefore orthodoxy and Spiritualism are at issue on this point.

Eighthly, orthodoxy says that the wicked are to endure everlasting torments in hell. Spiritualism says that even the vilest may hope to be ultimately restored to the favour of the Father. Therefore orthodoxy will have none of Spiritualism.

Ninthly, orthodoxy says that it is an abomination for men and women to hold communion with departed spirits. Spiritualists believe that if the spirits of the departed are now angels and ministering spirits, it is commendable to listen to their advice and admonitions, and not to scorn the instructions and experiences of those who are at least one step in advance of us. Therefore orthodoxy cannot countenance Spiritualism.

I shall not now attempt to argue upon these theological points either one way or the other. If I have correctly stated the foregoing orthodox dogmas and also the teachings of our spirit friends, it appears to me that the orthodox dogmas and the spirit teachings can never become recon-

ciled, and that ultimately one must supplant the other. If orthodoxy is right Spiritualism must be wrong, and vice versa.

I think I have now said sufficient to prove that if the present-day orthodox opinions are erroneous they must be rooted out before Spiritualism can be accepted by orthodox minds, and that it is therefore necessary that the spirits in fulfilment of their mission should attack such dogmas of the Churches as are inconsistent with the truths that they are commissioned to teach.

ARCANUS.

INTERESTING INCIDENTS.

By W. H. ROBINSON.

THERE is a very common complaint that "mediums fail to assist the police authorities in unearthing crime." In my experiences I have often had to "face this music;" nevertheless, there are numerous cases on record where spirits have successfully exposed criminal proceedings. For one thing, spiritual detectives are not enamoured of interference with our ordinary detective system, as the legal authorities entirely object to such evidence; and what perhaps is a question of greater pith and moment is the fact that invisible powers, as a rule, do not care to extend the chain of bitter consequences, as both in moral and spiritual government the criminal must do penance for wrong doing, and that punishment, it will be admitted, is sufficiently painful. All rules have their exceptions, and I know for a fact that Mrs. Hall, the test medium, of Gateshead, has, under great pressure, often assisted the police successfully. It would be impolitic to denigrate either personalities or places, as the police authorities might charge me with interfering with their business, therefore readers must be contented with this general statement.

I may, at the risk of appearing egotistical, record an instance which occurred within my personal experience, in which "impressions" governed very largely. While in business in Newcastle I have had the honour of assisting the detective authorities more than once, and on one occasion brought a compliment to myself from the late deputy chief-constable, Mr. George Tunnah, who also named the matter to the magistrates publicly, and Mr. Alderman Hammond, the Conservative M.P. for Newcastle, thanked me from the bench. Let it be said that I never in those experiences cared to act as prosecutor, but in each case was compelled by the authorities to appear in court. At one of Ashcroft's stormy meetings in Newcastle, some of the Christians, in default of anything worse in my social surroundings, charged me with getting people arrested and punished!

One day a very fine young man, apparently, brought me two of "Smiles' Lives of the Engineers," in the 6a. series, to sell. As soon as I touched the books a vibration reached my brain, which impressed me that I was handling stolen property. I purchased the books, however, and reflected upon the matter. There were no marks to indicate from what stock they had been taken, as the stamp had been deleted by some chemical compound. Shortly after a gentleman came to my place of business, named Moffat, secretary of the Y.M.C.A., in Newcastle-on-Tyne, and, acting under a strong impression, I showed him the volumes and inquired if he recognised them! He said, "Yes; we have been missing those books for months—in fact, they are nearly all out of the shelves." I described the seller of the books to him, and advised him to visit the extensive stalls in the market, and he might possibly obtain several other literary members of the same family. During the course of half-an-hour he made an ample collection. His next move was to get the assistance of Detective Wainwright. Private quarters were assigned to this officer during the still hours, and early next morning our suspected friend, after cleaning the library, was caught by Wainwright abstracting a further quantity of literature, and of course was immediately arrested, and, upon conviction, was detained on Her Majesty's premises for some time. The strangest circumstance of all was that this genteel young man was awaiting the opportunity of entering Mr. Spurgeon's College in London as a preaching graduate. How often do we find that building society and other kinds of swindlers are not only prominent chapel members, but good hands at scriptural quotations. It has been said the "devil dearly loves a cheap and threadbare moral platitude."

I have, by a series of impressional opportunities, detected at least half-a-dozen shopliftings, where books are concerned in account, and have used every effort to suppress such social

disorders. Readers, of course, will not expect me to furnish details. We need not delight in holding up to disgrace even the poor criminal, as we never know how much they have been tempted, or how much they have resisted before their fall; besides, there are none without faults. I have never yet met with a perfect character. The above case has only been presented to indicate a great moral fact—that the spiritual universe is all eye and ear, and that a poor criminal could even be hunted down by spiritual detectives.

I will now lead my readers to a more pleasant altitude of spiritual impressions, namely, an incident which occurred between myself and a commercial gentleman, who had a large sum of money invested in what was believed to be a paying business affair. Although he was a Wesleyan he believed in the truth of Spiritualism, and one day inquired if I had any impressions in relation to the financial standing of this particular business? I was immediately impressed, I suppose by his own spirit guardians, to inform him of the probable collapse of the same, and if he meant to go in for self-protection he had better lose no time in withdrawing his financial share from the bank. His faith in my statement was strong, as he at once reduced my advice to practice, and some months after I casually met him again, and he thanked me very kindly for the great favour I had done him, as he had promptly withdrawn his share of money, and the concern had been wound up, to the absolute loss of the creditors.

Myself and family held a few shares in one of the unfortunate groups of London building societies, which last year so disturbed the equilibrium of so many poor money-savers in all parts of England. On the Monday of each month in which my unfortunate post-office paper was addressed to the central office, my daughter, who is impressionable, almost violently protested against these sums of money leaving Newcastle, she predicting that "all would be eventually lost." I, however, resisted all these protestations, and tried to believe in the honesty of even London financiers, but, as the sequel proved, the end came with a crash—robbery had succeeded robbery, and we were left without a penny of the money; this reminds one of poor "Jabez" and his church-building proclivities, and the end is not yet.

"GOD."

BY L. M. BYLES.

As a sequel to my article on "Heaven and Hell," a short sketch on the gods of different men may be at once interesting and instructive. For greatly as men's conceptions of heaven and hell vary, their conceptions of God vary more. Emerson, in his essay on "Worship," says, "The God of the cannibals will be a cannibal, of the crusaders a crusader, and of the merchants a merchant"—thus clearly and unmistakably stating the fact that a man's god varies with his occupation and ideas. So, with this brief preface, let us take the religious teachers of all time, and sift their beliefs.

The Talmud states that Moses expounded the idea of one God, the Creator of, and Ruler over, all things; and in it he teaches the necessity for lifting up the thought above the idol worship of surrounding nations, and of worshipping the one God as a supreme and all-pervading spirit. About 900 years after Moses, and 670 before Christ, Buddha lived and preached in India. He aimed to raise the people above idol worship, and his religion was largely instrumental in putting a stop to bloodshed and superstition among the people of his time. He believed in no creation, but that matter is continually undergoing change of form. Confucius, a Chinaman, of 500 B.C., evidently acknowledged a God, though his writings make no mention of a Supreme Being, but relate principally to the importance of a moral and correct life. Zoroaster, the Persian Mystic, who certainly grasped the truth of spirit communion, taught that there were two spirits—good and evil—typified by light and darkness; that the good spirit was evolved from the purest light, and resides beyond the sun; that the bad spirit was evolved from darkness, is the embodiment of evil, and resides in hell. That these two spirits have always been, and will continue to be, engaged in a strife for mastery, until light prevails. That god, whom they call Ormuzd, created six other gods to assist him, whose attributes are Benevolence, Wisdom, Truth, Beauty, Order, and Health. That the god of darkness, the Devil, created six other gods to assist him in counteracting the influence of goodness.

Further West, and some 400 years later, Jesus, the Nazarene, taught of an all-loving Father, who created all things, and who loveth all things; and when asked to name

the greatest commandment, answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second like unto it is this, Thou shalt love thy neighbour as thyself." From this and other passages I take it that Jesus believed in the universal Fatherhood of one God—not three—and in the universal brotherhood of man. This, however, is not the interpretation which has been put on his teachings by all or nearly all his so-called followers. The Anglican Church, for instance, in a beautiful verbal tangle, called "The Athanasian Creed," thus sets forth its opinions: "The Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one. . . . Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, etc. The Father eternal, etc. And yet they are not three eternals, but one eternal; as also there are not three incomprehensibles, nor three uncreated, but one uncreated and one incomprehensible. . . . So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God." And so it goes on—three Lords, yet only one.

Of all the verbal gibberish ever penned, perhaps this creed which "Whoever will be saved, before all things it is necessary that he should hold—" is the worst. Luckily for the ordinary human, the Mother Church does not make it "before all things necessary" that he should understand "the Catholic Faith," with its three Gods and yet but one God, its three Lords and yet only one Lord, etc., etc. But, however absurd this creed appears, it is believed in and cherished in one form or another by all (I believe all) the Christian denominations, except the Unitarians, who believe that there is one God, the Father and Creator of all men, who is superior in might and government to all other beings, having no equal. They consequently deny that Christ was himself divine, but admit that his disposition and life partook of the divine nature. The Universalists hold "That there is one God, whose nature is love, revealed in one Lord Jesus Christ, who will finally restore the whole family of mankind to holiness and happiness."

Turning from modern Christianity, we find Mohammed writing in the Koran as follows: "Do thou trust in Him who liveth and dieth not, and celebrate his praise who hath created the heavens and the earth, and whatever is between them, in six days." From this Mohammed would appear to be free from the fatal error of three Gods, and yet but one God, into which our Christian churches have fallen. Emmanuel Swedenborg, the founder of "The New Jerusalem Church," and the immediate predecessor of Modern Spiritualism, taught that "God is one in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Ghost, and the Lord Jesus Christ is this God, and the only true object of worship." Swedenborg would thus appear to be freer than the Anglicans, but not quite rid of the pernicious doctrine of "three in one."

Lastly, let us briefly see what we Spiritualists hold. At the Rochester Convention, in 1868, the American Spiritualists published a basis of belief from which I copy: "The chain of causation, traced backwards from what we see in Nature and in man, leads inevitably to a Creative Spirit, who must be not only a fount of life [love], but a forming principle [wisdom], thus sustaining the dual parental relations of father and mother to all individualised intelligences, who are consequently all brethren." This statement contains practically what Jesus the Nazarene taught, namely, "The Fatherhood of God and the Brotherhood of Man." This setting forth of our own principles will, I think, fittingly cap the ideas and teachings of these great men, and will be a suitable point to leave the discussion of this vast subject.

A BEAUTIFUL THOUGHT.

God spoke to her, and so she fell asleep.
I laid a white fair lily on her heart,
And when I saw her face I could not weep.
It had the peace Death only understands;
And when I knew she would not wake on earth
I laid my heart between her folded hands.
God spoke to her so softly, saying: "Rest!"
And when she wakes in Heaven she will find
My lily and my heart upon her breast.

—Cora Pallini, "Lyrics."

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

BY ALFRED KITSON.

CHAPTER VIII.

"But how about the origin of sin," enquired Mr. Henderson; "for you know, dear, this is the question which philosophers, in all ages, have tried in vain to solve, if we are not to believe the Bible gives a solution of the problem?"

"The origin of sin is only of secondary importance," replied Miss White, earnestly. "The prime question is the character of our Father, God, being thus libelled, and He who is the source of Love, Wisdom, and Power portrayed as a monster and a fiend. This, every good man and woman ought to protest against, at all cost, as being blasphemous. Spiritualism has taught me that each child is pure, and divine as the Father who gave it. That there has been no fall, but a gradual ascent, from savagery and barbarism to civilisation; and gives, as the true solution of the origin of sin, that it is selfishness and ignorance to which sources all the evils that beset society are traceable."

"Well, my dear Florence, we will not prosecute this discussion any further at present. The old doctrines do seem unnatural and cruel, and I prefer your ideas. They ought to be true, for God's and humanity's sake. But, unfortunately, they are not in the Bible, and so will not be generally received. But, can you give me any advice, dear, as to where I can gain admittance to a private circle for the better studying of the phenomena and teachings of Spiritualism?" he asked, thus giving an abrupt turn to their conversation.

"You had better consult father on that point, dear," she said; "he is better acquainted with such matters than I am. There is only one circle I take much interest in, and that is our own."

"I should very much like to become a member of it, as I have full confidence in the honesty and integrity of its members."

"Thank you very much for the compliment. I trust you will never have cause to alter your opinion of us. But let us hear what father has to say," she added, rising from her seat.

Mr. White was greatly surprised at the request; he had fully anticipated seeing his daughter in tears at the farewell parting with her lover, which he looked upon as the last sacrifice she could possibly be called upon to make as the penalty for having the honesty of her convictions, in regard to Spiritualism. But after he had been made fully acquainted with the decision Mr. Henderson had come to, and that his daughter absolved him from all obligations until he should become fully satisfied in his own mind, and so able to determine what his future attitude towards Spiritualism should be, he consented to accept him as a member of their circle, and so give him the opportunity he sought for. And, as his own physical energies were at a low ebb, which unfitted him for circle work, as his depleted vitality tended to mar the conditions by absorbing the influence necessary to the success of the meetings, he decided to vacate his seat in Mr. Henderson's favour; while he himself would sit at a distance as an observer of the proceedings, and give advice in case of need.

The following morning the town was startled with the announcement of the sudden death of the Rev. J. M. Dale. It was the topic of the day. The news-boys cried the sad news at the top of their lusty voices, which brought them a rush of customers. The papers gave a detailed and graphic account of the sad event, and full particulars of the inquest.

It appeared that he had retired into his study, as was his custom, to prepare his sermons for the following Sunday. Mrs. Dale did not think of disturbing him until the usual time for supper and evening prayers. When she knocked at the study door, she failed to elicit any response. After repeating her efforts in vain she ventured to enter, and found him seated in his chair, his hands clasped on the table, and his head leaning on them, while in front of him was the Bible, the Concordance, several Commentaries, and some sheets of notes bearing on the text, "Then Peter opened his mouth, and said, *Of a truth I perceive God is no respecter of persons.*" At first Mrs. Dale thought her husband was asleep, and sought to awaken him, but to her consternation and horror she found that he was dead. She immediately summoned a doctor, and a number of friends.

The doctor testified that he found the deceased as Mrs. Dale had stated, that he must have been dead an hour or more when he arrived, and gave it as his opinion that death

was caused through the weak action of the heart, accelerated by over study.

A verdict was returned in accordance with the doctor's testimony, and the jury expressed deep sympathy with the bereaved widow.

It was the general opinion of his congregation that the Lord had taken their "dearly beloved" minister to dwell with Himself, as his reward for his life-long faithfulness. But when a Mr. Bramwell died while speaking at a Spiritualist meeting a few weeks after, it was the general hue and cry of those same people that it was a visitation of God's wrath at such unholy proceedings, and was a sure sign of their wickedness, and His displeasure. Such is the difference between my orthodoxy and your heterodoxy!

The sudden death of Mr. Dale made a deep impression on Mr. Henderson's mind, he could not help wondering how his life-long spiritual pastor had found the great hereafter. Was it in accordance with what he had taught and preached, or was it as the Spiritualists taught? Were people justified by faith, or works? Oh, for some guiding light, for some voice speaking to him from the great beyond to settle this great question, and set his bewildered mind at rest. Then, again, had Mr. Dale any knowledge of the real purport of those Biblical passages so frequently quoted against Spiritualism? and was he aware of the true significance of the term "Angel?" if so, he had wilfully withheld the information, and allowed his flock to unjustly persecute the Spiritualists? And, if he did not know, was he, and were other ministers equally ignorant? Fit to be the spiritual guides and pastors of trusting and unsuspecting believers? Was it not a case of the blind leading the blind, and must not all eventually fall into the ditch?

Such were the questions that kept recurring to his mind until the next "circle night," when he was to commence his investigations.

Mr. Henderson was greatly impressed with the devotion manifested by the Whites during their seances, in which the sacredness of their object, their search for truth and light, was plainly indicated. No frivolous meeting to while away an idle hour, and have a little jolly fun out of the "sperrets." No questioning for "tips" for the next races, nor yet to have hidden treasures discovered unto them. A deep earnestness was displayed in their desire to learn more and more of life and its duties; the relationship of man to God; man's spiritual nature, and soul possibilities; the homes of the great beyond, and how best to prepare for them. These were the questions those composing that circle were aspiring to have answered. Their cry was ever, "Light, more light."

Surprise, and even alarm affected Mr. Henderson when he witnessed the convulsive twitchings in the arms of Miss White shortly after the sitting had commenced, and he arose from his seat to offer assistance to her, thinking she was being taken ill. But her father assured him there was no need of alarm, she would soon be all right, and he would become accustomed to those motions in mediums. He thought it very strange but decided to await events. To his great relief the convulsive movements soon ceased, and the medium's face was lit up with a pleasant smile, and with eyes closed, she commenced a pleasant chat with each one of the sitters in a friendly manner. The addition of a new member to their circle was commented on. The event of the evening was the description she gave of Mr. Dale standing by the side of our hero, which, though impressive, was not convincing to him, as the deceased rev. gentleman was well known to Miss White. "Is he happy?" asked one of the members. "No, he has a troubled sorrowful appearance," was the answer. "He would like to speak but cannot yet. He seems to have something of an important nature to say to you, sir," addressing Mr. Henderson. "There seems to be something between you and him which disturbs him. Now he passes over to you, sir," turning to Mr. White, who was sitting in a reclining attitude in an easy chair. "He approaches you in a suppliant position, as if asking your forgiveness for some wrong he has done you. He appears to be in great agony of mind, and will be unable to find any rest until he obtains your forgiveness." This greatly puzzled Mr. White, who was ignorant of anything wrong that the spirit in question had ever done to him, except withdrawing his friendship, which he had attributed to his professional duties, and which he readily forgave.

(To be continued.)

ORTHODOXY comes in for severe criticism in this issue. "Arcanus" puts the *pros* and *cons* very clearly.

THE LARGER HOPE.

AGAIN a glorious star we see,
 Above life's shadow-shrouded hills;
 The heavens outpour love's melody,
 And all the world with promise thrills;
 Our lives, illumined like the morn,
 No more with fears of hell are torn.

From ghastly depths of doubt and woe,
 Our souls are summoned to ascend,
 And now behold our last great foe
 Hath proven universal friend;
 O, death, we have no fear of thee!
 O, grave, where is thy victory!

No more our eager eyes shall turn
 To bygone ages for thy light,
 The altars of the present burn
 With sacred fires as holy, bright;
 To all mankind God's pledge is given,
 His truth alone can lead to heaven.

The dead, already made alive,
 Now give us greeting face to face,
 And with our doubting spirits strive
 To fill their dear accustomed place;
 No more love's treasure lies entombed,
 "Death's dark" with countless stars hath bloomed.

And as the chains from Peter fell,
 In presence of the angel power,
 So dread of death and fear of hell
 Do lesser grow each day and hour;
 Wherever angel feet have trod,
 There springs a purer trust in God.

The hills of time are touched with flame,
 Foretelling splendours yet to be,
 And swelling songs anew proclaim
 The truth of immortality;
 Not Christ alone hath burst his prison,
 For all the dead alike are risen.

The "rustling wing" once heard afar,
 Now broods us with a soft caress.
 The "glimmer of a distant star,"
 Now thrills us with love's tenderness,
 And to each angel-guarded home,
 The promised "comforter" hath come.

The seas are bridged with snowy sail,
 And space annulled by electric fire,
 The planets weighed in mental scale,
 And Heaven o'erleaped by heart's desire;
 Until at last we hold unfurled
 This precious truth of all the world.

There is one God supremely good,
 To whom the universe belongs;
 And when his laws are understood
 We shall no longer suffer wrongs;
 And death is but a gateway grand,
 That leadeth to Love's Morning Land.

—Universalist.

CHRISTIANITY: CUI BONO?

WHAT is Christianity? A confession of beliefs in certain traditionary records, manipulated by priestly hands into dogmas; warranted to be infallibly true and divinely inspired; and all found between the covers of the Bible.

Christianity is a system based on *faith* (not works). It is a belief in the so-called Evangelical Doctrines of Grace (*alias* Calvinism); it is not based on *natural faith*, the mental power known as confidence by which we walk and trust one another—not at all! it has a speciality of its own. My posting this letter is truly an act of faith; but Christianity recognises no faith if it does not subscribe to its dictum. The faith it will alone endorse must be of a supernatural character, specially wrought in the mind by the "third person in the ever blessed Trinity." And so we find it, priests talking of the *faith* and *faith* as a distinguishing characteristic from all other systems under heaven. Christians therefore (to be such) must believe in the Eden story; the fall of man; transmitted depravity; a personal devil; a fiery hell and everlasting damnation for all who have not this *supernatural faith*, and therefore are not "washed in the blood of the Lamb." These are the very pillars of the Christian temple, and apart from belief in these things, eternal ruin must result. Without faith (this faith) they tell us "it is impossible to please God." My enquiry now is not are these things true? but, can any sane man believe them and satisfy another sane man that he is not insane? and *cui bono*!

What have these doctrines done to benefit and uplift humanity? Absolutely nothing. True, the race has developed in spite of these monstrous beliefs, because the law of eternal progress, "the power that makes for righteousness," works through all human blunders and crimes, and the human family is being elevated by this unseen power that by-and-by will open on this planet a new heaven and a new earth.

Christianity, with its moribund creeds and irrational dogmas, like ancient Rome, is doomed to perish.

Take the cardinal doctrine of vicarious atonement, now, during this Lenten season, being pushed to the fore in all the Christianized heathen temples in Europe, America, and the Colonies. What service has this falsehood done to the human family? It has disgusted the thinking, driven doubters into infidelity, allured multitudes to every crime under heaven in the belief that all would be forgiven at last by virtue of Calvary's sacrifice. *Cui bono* indeed! The monstrosity and utter irrationality of the dogma in substituting punishment of the guiltless, and letting the criminal go free, is so appallingly stupid as to suggest that its originator must have been a lunatic or a devil.

Spiritualism emphasises the truth, "Whatsoever a man soweth that shall he also reap."

BEVAN HARRIS.

Brighton.

ITEMS FROM TRANCE ADDRESSES.

In order to convey to those readers of *The Two Worlds*, who have not had the opportunity of hearing the controls of Mr. Morse, some idea of the tone and style of the discourses through his mediumship, we present a few of the epigrams, aphorisms, and humorous touches which characterise the addresses, and which we have culled at random.

"Individual improvement is the basis of general advancement."

"Immortality is personal, rational, individual and sequential."

"The primordial condition was the universal diffusion of spirit, and that spirit is the manifestation and expression of the power we still choose to call God."

"The limits of a man's fate are the limits of his ability to conquer that fate."

"You have robbed the dead of every attribute of the living and then worshipped the unnatural ideal you have created."

"The realm of spirit [in the mind of the loose thinker] is a sort of universal gasometer."

"So-called magic or witchcraft is merely the scientific application of psychological principles."

"It is an unfortunate fact that the exhibition of abnormal powers, or spiritual gifts has been so long held to imply a sort of warrant for the assertions of the person exhibiting such powers."

"Theosophy is interesting as an illustration of the phases of myth through which the human mind occasionally passes."

"The soul, we are told, is the immortal part of man from which it would seem that only a piece of man lives after death. But people should learn to realise that a man's soul is himself."

"There is no royal road to a solution of the mysteries of being. Divine revelations have gone out of date."

A REVERIE.

How still—how soft—and yet how dread is all
 The scene around!—the silent earth and air!
 What glorious lamps are hung in Night's high hall—
 Her dome—so vast, magnificent and fair!
 Oh! for an angel's wing to waft me there!
 How sweet, methinks, 'e'en for one little day,
 To leave this cold, dull sphere of cloud and care,
 And midst the immortal bowers above, to stray
 In lands of light and love—unblighted by decay!
 Surely there is a language in the sky—
 A voice that speaketh of a world to come;
 It swells from out thy depths—Immensity!
 And tells us this is not our final home.

As the toss'd bark, amidst the ocean's foam,
 Hails, through the gloom, the beacon o'er the wave,
 So from life's troubled sea, o'er which we roam,
 The stars, like beacon lights, beyond the grave,
 Shine through the deep, o'er which our barks we hope to save.

—From "Edinburgh Magazine" for 1826.

THE CONGREGATIONALISTS are engaging in a revival mission in Manchester. We attended the morning service at Charlestown, on Feb. 11, and were pained to hear the congregation singing that horrible hymn, "There is a fountain filled with blood."

THE LITERATURE of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign—is it not!—of new vigour, when the extremities are made active, when currents of warm life run into the hands and feet.—R. W. Emerson.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, FEBRUARY 23, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

CUTTINGS AND COMMENTS.

WE WANT SOME good constructive articles on the spiritual philosophy. Students of A. J. Davis might help us.

CORRESPONDENTS will find their articles or letters will receive insertion more promptly when they are brief, pointed, and spiritual. A word to the wise is enough.

"THE LARGER HOPE" is well expressed in the beautiful poem by "Universalist," which, by the way, will make a splendid platform reading, or, better still, a recitation. Spiritualism is stirring the hearts of people of all denominations.

ANOTHER SCIENTIFIC ALLY.—"Where are the scientists who consent to accept what you call the truths of Spiritualism?" is a question which used to be asked in a somewhat scornful tone a few years ago. Since then, however, men like Professors Hare and Mages, in America; Messrs. Wallace and Crookes, and Professor Lodge, in England; Professor Zöllner and Dr. Carl du Prel, in Germany; and M. Flammarion and Dr. Gibier, in France, have not only embraced Spiritualism, but have become the exponents and defenders of the science and philosophy. To these must now be added Professor Raoul Pictet, of the University of Geneva, in Switzerland, who is famous all over the world for his successful experiments in liquifying and solidifying gases, by the compound action of a low temperature and high pressure. Professor Pictet's attainments as a mathematician have also attained for him additional distinction. Necessarily a mathematical and scientific mind like his would not accept the phenomena of Spiritualism as genuine and credible, except after a rigorous examination; and that examination has made him one of its most arduous believers and champions; so much so indeed that, as we learn from the *Annali dello Spiritismo*, of Turin, he has undertaken a crusade against the doctrines of Materialism, and has entered upon a lengthy tour for the purpose of delivering an extensive series of scientific lectures, which have been so prepared as to lead his hearers up to the higher truths of Spiritualism. The adhesion of such a man as Professor Pictet to the cause should serve to convince the most sceptical scientists that "there must be something in it."—*Harbinger of Light*.

HE DID NOT CURSE BUT BLESSED IT.—A lecture having been announced to be given at the chief Wesleyan Chapel in Macclesfield, on Monday last, on "Ghost and Ghost Stories," by the Rev. Frank Ballard, M.A., I along with our Lyceum secretary wended our way to same, expecting to hear a fierce denunciation of our beliefs and principles, but in this respect we were disappointed. The lecturer gave an address in which he throughout admitted our chief principle, viz., the reality of spirit return. He pointed out, in the first place, that the founder of their faith and his family were firm believers in spirit return (which is exactly what we have been saying for a long time), and then proceeded to cite cases of clairvoyance, clairaudience, apparitions, and physical manifestations, showing that it was impossible for same to be accounted for, except by the hypothesis of spirit action. He also quoted Wallace, Lodge, Stead, and others, and pointed out that these men were scientists and writers of the highest integrity, and had nothing to gain but everything to lose by the advocacy of the subject. He chided the local brethren for pooh-poohing the question, and stated (which we have done repeatedly) that those who pooh-poohed the subject and said there was no truth in it had never given it five minutes' thought in their lives; and he concluded by exhorting his hearers to investigate the subject, as the fight of the future would be a stiff one, and the acceptance of the reality of spirit return would be the only means they would have of refuting the scepticism of the age. Such an address, delivered to a "respectable" audience, who sat calmly under same and actually applauded at the close proves that things are different than when our staunch friend George Rogers left the very same body to advocate the principles and beliefs he found to be true. Truly we are "getting there."—W. P.

CHARITY ESSENTIAL.—"There is an ancient Rabbinical story which tells how the Jewish Schools were rent asunder between the followers of Shammai and Hillel. At length, says the Talmud, the Bath Kol—the Voice from Heaven—decided their rivalries. 'Both,' it said, 'are right, but the Halacha, the right rule, is with Hillel.' 'Why is this?' asked the Rabbis. And the answer came: 'Because the disciples of Hillel are gentle, courteous, and forbearing, while those of Shammai are fanatical and fierce.' . . . 'He that hath ears to hear, let him hear.' And now abideth faith, hope, charity, these three, but the greatest of these is charity."

MODERN MYSTICS AND MODERN MAGIC.* By Arthur Lillie. Price 6s. The above is the alliterative title of a book of more than ordinary value. We forwarded it to our friend, J. McG. M., who thus gives the impression it made on his mind. "The main idea I derived from a perusal of Lillie's book was that the clairvoyant faculty has been seriously obfuscated all through by the Christian Theology. Look where you please—Swedenborg, Boehme, Madame Guyon, et hoc genus omne display in their illumination the illusive refracting medium of Christian theological preconceptions and imagination concerning the world of spirit. There is little sympathy between the spiritual world of the Christian, whether he be Methodist or Mystic, and the revelations through Modern Spiritualism, and I always regretted M. A. Oxon's apparent ignorance of A. J. Davis. The natural order of spiritual things disclosed in the work of the latter is in most striking contrast with the teaching of those seers whose minds seem to have been prepared for vision only on the lines of their religious belief and preconceptions. M. A. Oxon, himself, was a striking case in point. His mind was essentially Christian, and although his ideas were, under the influence of his invisible teachers, profoundly modified and very much enlarged, still his 'Spirit Teachings' throughout retain the strong aroma of the faith in which the medium of them was nurtured and trained. What the world of to-day needs is a revelation of the other world, which, shall be absolutely natural, absolutely non-theological. It wants a demonstration of the fact that the physics of the spirit world are correlated with those of the world that is material to our senses; that there is a direct natural ascent, without break or hiatus, from the matter which we term grossest to the matter of which the natural world of spirits consists. It needs to have disclosed to it, and proved to its reason, that the universe presented to our outward senses is but a vast laboratory, in which so much raw material is being sublimated and sent upward to compose lovelier and more perfect forms of existence; that the human body is just such a laboratory for the evolution, individualisation, and elaboration of the indwelling spiritual principle, preparing for a larger and fuller natural being further up in the world number two; that every flower blows, subserves the same function; that the entire globe as it whirls in space is bent on the same errand, destined for the same end. Further, that as there is no break in this process of interior evolution, from lower to higher, of the eternal principle that exists in substance, so likewise is there no break in the natural evolution of man's spiritual instincts. Ideas which have obtained lodgment in his mind—ideas which are non-natural—are doomed, but that which is part and parcel of the essential spirit of him will go on enlarging and expanding for ever and ever. The ideas regarding other world order, which have obtained the sanction of religion (I care not what system it may be) have always been erroneous and misleading. The priest *quid* priest is no more qualified to discover another world than to trace the sources of the Nile, and it is precisely because the priest *quid* priest has been elected as leader and guide into the unknown, that our spiritual conceptions, our ideas concerning the world of spirit, are all so ridiculously wide of the truth. To point this contrast between a natural world of spirit and a theological one, I should choose A. J. Davis. Whatever faults his works may contain, there is something so natural and satisfying to the reason in his scheme of natural and spiritual relations, that it is high time Spiritualists were turning to the 'Great Harmonia,' 'The Penetralia,' 'The Present Age, and Inner Life,' 'Answers to Questions Spiritual,' and other works from his inspired pen, and away from the lunacies of Theosophy and Oriental clap-trap and humbug that bulk so largely in the literature of the movement at the present moment."

* Published by Swan Sonnenschein and Co., Paternoster Square.

BIBLE-BELIEVING FOES TO SPIRITUALISM.

[THAT THE JEWISH LAW was not intended or understood as an interdiction on the great privilege of intercourse with the higher world is evident from the example of the promulgator of that law, and of the Hebrew prophets. As remarked by Mr. Newton, "If the prohibition given through Moses included good as well as evil [spirits], then they were transgressed by Moses himself, for did he not talk with the 'angel at the bush' and did he not receive the law 'by the ministration of angels,' spending forty days with them on the mount? It was transgressed also by Samuel, Elijah, Isaiah, Ezekiel, Daniel, and doubtless all the prophets, for do they not describe their interviews with spiritual beings, sometimes terming them 'men,' and again 'angels of the Lord?' Surely the Christian dispensation is one not of less but of greater privileges than that accorded to the Jews."—*Thomas Brevior*, in "The Two Worlds."]

A MINISTERIAL CRITIC says: "Spiritualists profess to have the power to bring from another world disembodied spirits. Stranger still, they base their claim to this power on the supposed sanction given to them in the Bible."

There are three errors here. Spiritualists do not profess to bring spirits, for if the spirits were not willing to manifest, we could not bring them. We provide conditions, and invite the spirits to give us evidences of their presence. We do not claim that spirits are "disembodied," although that term is sometimes loosely employed. Spirit people are divested of the corporeal body, but are possessed of an organism, body, of a more subtle character—the spirit body. This we know from the testimony of clairvoyants, as well as from the spirits themselves. Neither do we "base our claim on the supposed sanction given in the Bible." Our claim is based upon the facts of spirit intercourse, not on the Bible. Whether the Bible does or does not approve of spirit intercourse, its sanction or repudiation makes no difference to our knowledge of spirit existence, presence and power. When a bishop can speak of "a gradual and orderly development," and of the inner light of revelation, leading the people as they can bear it, and calls this "spiritual progression," we are perfectly justified in demanding that Christians shall be logical, and admit that the spiritual progression of the race has led the present generation far beyond the narrow limits of the "revelations" so-called of the Bible. We can "bear," aye, claim and exercise, a much larger liberty than was possible in olden times. Spiritualism confirms the Spiritualism of the Bible, it does not seek sanction from it. Mr. Stead put the matter very clearly recently, when replying to this question:—

"Do you find in the Bible confirmation of modern Spiritualism?" The answer was: "I think you put the cart before the horse. You can find in modern Spiritualism confirmation enough and to spare of the Bible. Almost all the phenomena that I find in the Bible are being reproduced, as any one will find if he will take the trouble to inquire. The gift of hearing, seeing, levitation, the gift of premonition, the power to hold communication with good and evil spirits, and to communicate with those who have passed into the invisible world—all these are in the Bible, and as every one who knows anything of the subject will admit they are of more or less frequent occurrence in the world to-day."

A rev. gentleman says: "Spiritualists acknowledge they consult these spirits" (meaning evil spirits). We admit no such thing. We hold intercourse with the men, women and children of the higher life, "which consultation," he goes on, "is thus forbidden and condemned by God." If he had said "by the Bible," he would have been nearer the truth. He assumes what has never yet been proved, that God is the author of every part of the Bible; and on the strength of that assumption, goes on, "They have no more authority in the Bible for such a thing than they have for committing murder!" Mark the Popish dogmatism of this Sir Oracle. We may well ask "Who made thee a judge and an authority to decide this question?" His illustration is most unfortunate for his case. No Bible authority for committing murder! Why, the Bible is the authority for every legal murder in the land! "Thou shalt not suffer a witch to live" is Bible authority, once thought good enough to warrant wholesale murder; indeed, Professor Upham says it has been computed that no less than 30,000 people were murdered within 150 years for this supposed crime. "Cursed be he that keepeth back his sword from blood" (Jer. xlviii, 10). "Slay every man his brother, and every man his companion, and every man his neighbour." The Bible positively reeks with gore; it is stained with the shed blood of the innocent, and marred with records of "murders most foul," all in the name of the Lord. Nay, if the words "God sent his only begotten Son to die for us, that we, by believing in him, may be saved" mean anything, they mean that God sent Jesus to be murdered, and thus became responsible for an authorised murder. Yet this preacher, who does not know his own

book, calmly asserts that Spiritualists by their practices "shut themselves out of heaven, and shut themselves in perdition." How appropriate here the words, "For ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii, 13). Fortunately, it is not in the power of these Christian bigots to shut us "in," "out," or "up"; and "Truth" is more powerful than they or their book.

Rev. Ed. White declares that his "study of Spiritualism" has had the effect of clearing the evidence, and enforcing upon his mind "the reality of the New Testament doctrine of the existence and activity of that great Murderer—or man-killer—the Devil and Satan," and asserts that "Spiritualism is the last direct supernatural device of Satan and his angels." He further affirms that "guidance by the dead—by ghosts—could be only instruction by *daimonia*, or disobedient souls departed," and declares that "supposed intercourse with human spirits departed this life cannot be really intercourse with saints departed, but must be, if there be any reality in it, only a commerce with earthly souls unglorified, or with mightier evil spirits personating the dead."

We have a few questions to ask, which deserve thoughtful consideration. "If 'sinful human souls departed' can and do manifest their presence to mortals, how are they able to escape from hell?" If they are able to leave the infernal regions to come to deceive mortals, why may not the good and saintly souls leave their home in heaven on errands of love? If wicked men are free to come and go between the two worlds, what proof is there that they have ever been in hell? Are the heavenly spirits prisoners? Are they so wrapped up in selfish enjoyment that they forget their sorrowing friends? Are they less powerful to protect and comfort than the evil spirits are to deceive and injure?

The Bible says "the wicked shall be turned into hell," and Benson says, "All the infinite energies of the God-head will be combined to torment the damned soul"; and the Rev. C. H. Spurgeon says:—"Body and soul will be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood; and thy body, from head to foot, suffused with agony; . . . thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs' in the fire, and yet unhurt; . . . every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament. If God be true, and the Bible be true, what I have said is the truth."

But, if these things are true, Rev. White's assertion that wicked departed human beings communicate with us cannot also be true. The wicked cannot be in hell and attending seances at the same time! If by our holding seances the poor souls can escape from hell, if only for a time, what a charity it is to let them have a holiday! If they can get out to come to move our tables, isn't there a chance that they may avoid going back?

CORRESPONDENCE.

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

REV. WHITE SEEKING TO THE DEAD.

DEAR SIR,—You are quite right when you say, in your number for Feb. 2, "There is more prejudice than principle in Mr. White's much-praised lectures." And yet Mr. White has proved himself an earnest, as well as a useful, man, unknown to himself, in the shakings of the dry bones that have accrued since the eventful year 1848. There is a small monthly magazine called *The Faith* (Digby, Long, and Co., 18, Bouverie Street, Fleet Street, London), which has for several years contended with energy and success against the abominable doctrine of eternal torment for one short life, and on this topic Mr. White has proved himself *facile princeps*. Unfortunately, tacked on to this commendable undertaking, this magazine has supplemented and supported the doctrine of the sleep of the souls up to "the last trump," taught by the Apostle Paul in the fifteenth chapter of Corinthians I, but which doctrine, under the force of evolution, Paul contradicted in his later work, the *Epistle to the Hebrews*. There, in the eleventh and twelfth chapters, he speaks of the souls of the dead as "a cloud of witnesses," watching the dwellers upon earth, to which opinion it seems that Mr. White has now himself arrived. And what is the consequence of this new assumption? The consequence is that the former most important supporter of *The Faith*, in the very last number of this periodical, is attacked in the very same words that he uses towards the Spiritualists. He himself is there apostrophised as "seeking to the dead." The very first article in *The Faith*, for February, 1894, is headed, "Seeking to the Dead: Are they really alive? Some recent arguments of Mr. Edward White, examined by J. R. Norrie, of Edinburgh." The article should be read throughout. It shows Mr. White, happily, is half a Spiritualist, and all his sound and fury is as yet to show that he is not so. I only ask you to find room for one passage, where Mr. Norrie criticises Mr. White on his New Testament views, to show what a fix Mr. White has got himself into with some of the good people of "the land of cakes," and elsewhere, and how he is teaching on the lines of necromancy, while he is making desperate but ineffectual efforts to smother his convictions. Mr. Norrie speaks of some of Mr. White's present Old Testament views as "very sad reading, especially as coming from such a source;" and asks, "Can it be possible that the 'higher' critics, against whom he wrote

so well in his lecture of 1892, have captured him after all!" With regard to Mr. White's present teaching concerning the New Testament, here are a few words of what Mr. Norrie says of Mr. White in his present stage. Mr. Norrie thus writes: "Further on we meet still more extraordinary assertions. 'It must be noted,' says Mr. White, 'as a most important revelation, not only that all the Apostles teach that in death Christ himself went to the "Paradise," or "Abraham's bosom," of the upper Hades, taking the soul of the dying malefactor with him, and there, in the lower parts of the earth—as St. Peter teaches us—preached glad tidings to some of the souls detained in Hades, who had been "sometime disobedient" in the ancient ages of the world, but that after our Lord's resurrection and ascension to heaven, we are taught that a change took place in the destination in death of the departing souls of the faithful.' A most important revelation, truly; but who makes it? 'All the Apostles!' Not one of them." This is a specimen of how Mr. White is now "catching it" from his old associates. So, it appears, it comforts him at present to retellate, in the same terms, on the Spiritualists. Mr. Norrie has given him seven or eight pages of this sort of abuse, and I trust he is getting a lesson one way or the other, though maybe he is somewhat right, and Mr. Norrie a good deal wrong. Mr. Norrie's idea of a perfect God is the God of the Jews. God help him in his ignorance! We acknowledge that the God of the Jews was perhaps the first of the tribal gods about Syria to put down human sacrifice; but as these tribal gods all loved the smell of blood, they must have it; so Jehovah, to whom blood was still a sweet-smelling savour, substituted beasts for men, and made his priests butchers; so he got more blood, if it was not so sweet. And his example has had this good effect upon the English people, who, as soon as they had sufficient power in India, put down Suttee and other forms of human slaughter urged by the Hindoo gods, and in many cases forced the natives to appease their gods with beasts' blood, instead of the blood of human beings, as I have evidence to show. Lord Wolseley has shown us how all the home bloodshed at Dahomey proceeded from their gods. Mr. Norrie, in magnifying the God of the Jews, has the audacity actually to deny the reality of the other tribal gods round about Syria. He asks: "Were these gods real? Certainly not," he answers. We Spiritualists know that they were real. Mr. Norrie says, "The sad thing is that the Israelites did believe that Moloch was a power for good or evil, and their awful delusion was as mischievous as abominable in its effects." I think most Spiritualists will agree that Moloch was no delusion any more than Jehovah was. I thank God, personally, that I have believed for many years past in the following explanation of God: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and the Preserver of all things both visible and invisible." This is the God I worship and have long worshipped. The above short summary was drawn up soon after the Copernican System was announced to the world, which grand announcement accrued in the year 1533, showing this little planet to be what it is—a mere speck, instead of the centre of the universe, as it had been supposed to be; consequently, the comparative insignificance and insufficiency of all its territorial gods in the sight of the Great First Cause.

MIRROR.

A QUESTION.

DEAR SIR,—I see arrangements are being made to put Miss Florence Marryat forward to advocate Spiritualism. May I ask is not the lady a Roman Catholic? Will she confine herself to Spiritualism, or use it, as others have done, to advocate Catholic Christianity? Are we so short of speakers that we must go outside our own ranks to get advocates? I do not know Miss Marryat, and have no ill-feeling towards the lady. I ask for information, and should like to know if those who are engaging the lady are sure she will advocate the Spiritualism for which they have toiled and suffered. It would not be the first time our platform had been exploited in a Jesuitical manner to advocate the effete doctrines of the Churches, under a thin veil of Spiritualistic disguise.

FOREWARNED.

WHAT ARE CHRISTIAN DOCTRINES?

DEAR SIR,—I have been an interested reader of *The Two Worlds* almost from its commencement, and from time to time I have been pained to see in its pages the most absurd misconceptions of Christian doctrine. With much of the criticism in "Our Bible Class" I am at one with the writer, but my present object is to challenge Mr. A. Kitson's misrepresentation of New Testament teaching in his beautifully written story of "After Many Days," in a recent number. He says, "Oh, glorious gospel! that so admirably fits the dark, selfish, and cunning tricks and policy of Christendom's commerce, of which they can be redeemed by uttering the magical, Hey, presto, quick, change-form of salvation, 'Lord, I believe,' and immediately have all their sins washed away and be made ready for heaven." Mark these words, "by uttering," which mean that he, the man of sorrows, suffered and died a malefactor's death in order that the vilest sinners might by merely saying "I believe," claim a mansion in his Father's house. Oh, Mr. Kitson! have you not read that Jesus sent forth his disciples to preach repentance and forgiveness of sins, doctrines which, in my opinion, place the gospel of Jesus Christ immeasurably higher than Spiritualism? What does repentance mean? What does it mean to the wife and children of a drunken husband and father who has turned over a new leaf? It means that sorrow is turned into joy for them. They do not moan over past cruelties; no, they generously and joyously forgive. And shall not God forgive the repentant sinners? We do not need the Bible to tell us that such is a new man; whereas he was blind now he sees. He has turned from darkness to light, and I query whether one million years of expiation would produce such a glorious result. We know that hypocrites the soul of Jesus abhorred. "Not every man that saith unto me Lord, Lord, shall enter into heaven; but he that doeth the will of my Father which is in heaven." TRUTH.

"Mr. W. H. LAMMELLE is now a Missionary Lecturer for the Unitarians in the North, travelling from town to town. He is the same dear sturdy soul." [Would that we had him as a travelling missionary for Spiritualism. The cause has need of him, but would it support him!]

LONDON NEWS AND NOTES.

CANNING TOWN. 19, Percy Road, Liverpool Road.—Sunday, Feb. 25, a Benefit Séance, at 7-30, for Mr. Barret, who has been out of work the whole winter, and whose wife has been on a bed of sickness about four months. Friends who have a little to spare, kindly send your mite and rescue Mr. and Mrs. Barret from death by starvation, which would be a disgrace to the cause. Mr. and Mrs. Barret are both Spiritualists. Donations can be sent direct to Mr. Barret, 100, Barking Road; or to Mr. Weedemeyer, 19, Percy Road, Canning Town. Mediums and friends are welcome. All donations will be acknowledged.—F. W.

FOREST HILL. 23, Devonshire Road.—Thursday, 15th: Mrs. Bliss's control; gave very successful clairvoyant descriptions to a large circle of friends. 18th: Mr. G. Davis during his remarks on "Why am I a Spiritualist?" showed how Spiritualism was a proven fact, and a religion based upon scientific evidence. Many instances were cited showing how spirits can and do help up. 25th: Mr. Dales at 7 o'clock, annual meeting to follow to elect officers. Thursday at 8, Mr. W. G. Coote, psychometry.—J. B.

HOLBORN. Town Hall (ground floor hall, main entrance), Gray's Inn Road, W.C.—On Thursday, March 1, Mrs. Emma Hardinge Britten will deliver an Inspirational Lecture, at 8 p.m. prompt. Admission free. Collection to defray expenses. Under the auspices of the "Marylebone Association of Spiritualists." A great effort is being made to further the cause of Spiritualism in London. Will all friends combine to help make the above lecture a great success?

MARYLEBONE. Spiritual Hall, 86, High Street, W.—Evening: A good attendance. Throughout Mr. Glendinning's very able and most useful address the manifest eagerness with which the lecturer was followed, as with great lucidity and exactness he described many of his experiences during 30 years of Spiritualism, showed that it was food to the Spiritualist and inquirer alike. It is to such noble advocates of our cause as Mr. Glendinning that Spiritualism owes so much. Those who "knowing dare speak, and speaking dare defy the world." Mr. Andrew Glendinning has kindly consented to deliver another address on Feb. 25th, and we expect a full hall. March 4th, Miss Morse will deliver her first address from the public platform. Subject: "The message of Spiritualism." We hope for a full hall.—L. H. R.

POWERFUL MANIFESTATIONS AT SHEPHERD'S BUSH, W.—We, the undersigned, consider it our duty, in the interest of truth, to record our experiences of a remarkable phenomenon which is of frequent occurrence with our medium, Mrs. Mason, whose powerful mediumship is not generally known. We not only frequently talk with our loved ones gone before, but very often see them fully materialised. At our private circle, on Saturday last, one of Mrs. Mason's controls made her take a handful of hot burning fire from the grate and hand it round the circle, and then placed it on her head for several minutes without even scorching a hair or burning the hands. Mrs. Mason then put her hand into the grate and raked out the whole of a red-hot burning fire, not even blackening the hands, which were examined by all present. Much more could be related if space would permit. Should your readers require confirmation, kindly refer them to yours fraternally:—Mr. and Miss Nolan, 60, Devonport Road; Miss Moore, 9, Haydn Park Road, Shepherd's Bush; Mr. and Mrs. Jones, 15, Montague Street, Hammersmith, W.; Mr. Loewenthal, 47, Waltham Road, St. Peter's Park, W.; Miss Crump, 62, Poplar Walk Road, Herne Hill; Mr. H. Mason, 14, Orchard Road, Shepherd's Bush, W.—J. H. B., hon. sec.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Good meeting, Mr. Emms delivered a very powerful and eloquent discourse upon "Spirit Communion, the basis of the coming religion," pointing vividly to the signs of the times. Mr. Percy Smyth and Mr. Mason followed with very instructive comments. Evident satisfaction of all.

MORSE'S LIBRARY, 26, Osnaburgh Street, N.W. Friday, Feb. 23, Trance address, Mr. J. J. Morse, "The Spirit Man; his Powers." Admission free. 8 p.m.

SOUTH LONDON MISSION. Surrey Masonic Hall, Camberwell, S.E.—Evening: Mr. Long being unable to officiate, "Do the dead return?" was dealt with by Mr. Payne, who read of the appearance after death of Mrs. Booth to her daughters at the crisis of a serious illness. Mr. J. A. Butcher's guides took up and dealt ably with the subject. Miss Mackay gave a recitation and Mrs. Major sang, and instrumental music was discoursed by our friend Mr. Rayment. In last week's report please read, instead of "Surrey Music Hall," Surrey Masonic Hall; and "Mrs. Banks" instead of "Mr. Banks." A Spiritual Baptism and Floral Service will be held at the Hall on Feb. 25, for the naming the infant daughter of Mr. and Mrs. Kemmish, at 6-30 p.m. Gifts of flowers (white if possible) will be gladly welcomed at 6 p.m. Full musical programme. All welcome. Come early.—C. M. Payne.

SOUTH LONDON SPIRITUALISTS are pushing ahead. The Surrey Masonic Hall will seat 200; it is well lighted and warmed, and has a good platform and piano; is centrally situated and easy of access.

STRATFORD friends are energetic and do not labour in vain. They challenge public attention, and good audiences are rewarding their endeavours.

MARYLEBONE Spiritualism is healthy and vital. The society seems determined to make its mark in the district, and its influence felt throughout the movement. We are greatly indebted to Mr. Gow and other friends for the excellent reports.

ISLINGTON workers are active, but we hear little of their doings. There should be a strong centre there, and propaganda work would soon meet with recognition.

KING'S CROSS society does not report its doings, but we trust good work is being accomplished. Reports should be sent us every week, if they only occupied a couple of lines. Every society should regularly send at least two lines and not more than seven or eight, unless of something specially interesting. Earnest and united and zealous work will always tell. We congratulate "the workers" everywhere, may increasing success reward their endeavours.

STRATFORD.—We had a beautiful address from Kate Fox, through Mrs. Bliss. She reviewed part of her earth-life. The public were principally to blame for her shortcomings. Spiritualism is a force undermining all grades of thought. We must be thankful to God for freedom of public propaganda to-day. Let us do all we can for the

upliftment of humanity. She earnestly entreated us to work and pray for the abolition of capital punishment. Audiences should understand mediums before passing opinions. Spiritualism demonstrates the welcome home to mortals. Clairvoyants should visit the churches to see the influences at work with the preacher. The identity of the control was fully established long before she gave her name. Another control spoke seriously and pathetically. The spirit workers would like to see a union of mediums at intervals, for the purpose of united sympathy and prayer. The clairvoyance was fairly successful, two descriptions were reported as recognised after the meeting dispersed.

VISIT OF MRS. EMMA HARDINGE BRITTEN.—Sunday, March 4, at the Surrey Masonic Hall, Camberwell New Road, Mrs. Britten will deliver an address on "The Religion of the Future," at 6-30 p.m. The large hall, seating from 800 to 1,000, has been engaged. Admission free. Reserved seat tickets, (2/- and 1/-) at the hall, on Sunday, or of Mr. Long, 8, Orchard Row, Camberwell New Road. Early application is necessary as the number is strictly limited. Spiritualists of the Metropolis, muster in full strength to welcome Mrs. Britten, who as a speaker and authoress is deservedly honoured by Spiritualists.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday, Feb. 14: Circle. A large attendance. Mrs. Hyde gave clairvoyance to many people, finishing with very good psychometry. We have adopted a new plan, which is very satisfactory, of allowing five minutes with each article psychometrised; thus the medium is enabled to give a larger number of tests. Lyceum, Mr. T. Jones conducted. The usual programme gone through very satisfactory. Attendance, 23. We should be pleased to see all in their places at 10-30 a.m. Wednesday, Feb. 28: Séance. Mrs. Wallis, medium, at 8 p.m. prompt.

COLLYHURST ROAD. Psychological Hall.—Mrs. Williams gave a good lecture on "A faith sublime and sure," and "Man's need of a Saviour," showing that we are responsible beings and must not expect our burden to be put on some one else's shoulders, but be up and doing and live as good a life as we can. A few clairvoyant descriptions to crowded audiences. Saturday, March 3: Tea-party and entertainment. We hope as many as can make it convenient will favour us with their presence. Admission for tea and entertainment, 9d.; after tea, 3d.

DEBATE at Corbridge's Café, Lever Street, off Piccadilly, at 8 p.m. Mr. E. W. Wallis replied to good questions. A young girl gave fairly good clairvoyant descriptions. Mrs. Dora S. Moss gave remarkable clairvoyance and clairaudience. Names and details of a striking character, all recognised. Heartly thanks. Next Tuesday Mr. Rooke, on "The best methods for developing mediumship." This should fill the room.

HULME.—Thursday: Circle, 66 present. Sunday: Lyceum, morning, 17; afternoon, 19 present. Dora Furness, organist for marching and singing. Evening circle, 54 present. Invocation by Mr. William Lamb. Good clairvoyance by Miss Smith and others. A grand night on Monday. Mr. J. B. Tetlow's controls gave seven psychometric delineations, 96 present, the largest attendance we have had. Strangers much interested. I am sorry my business compels me to leave Manchester for a three months' journey. Many happy evenings could be spent in these circles, under the direction of Mr. and Mrs. William Lamb.—Thomas Dabbs, sec.

OPENSHAW. Granville Hall.—Mr. Adams's guides gave grand discourses on "Bright star of hope," and "God is our salvation," and then prescribed for ailments. Evening: A very large after-circle opened by Mr. Adams. Psychometry and clairvoyance by Miss M. Morris. A nice earnest address by Mrs. Brown's guides, and a grand benediction. Mr. Adams is very much liked.

OPENSHAW. Spiritual Truth Seekers.—A good audience. Mr. Weaver gave an effective address on "Salvation here and hereafter." Clairvoyance by Mr. Crompton, Mr. and Mrs. Stevens, and Mr. Hamond. Mrs. Stevens gave a good test. Friends are invited.

ECCLES DISTRICT.—Any Spiritualist desirous of forming a society in Eccles or district, please communicate with Mr. R. Preston, 68, Lincoln Street, Patricroft.

MANCHESTER AND DISTRICT UNION.—At a preliminary meeting at Tipping Street, on Feb. 3, it was decided to have the second meeting on Saturday, March 3, at 7 p.m., to select committee and appoint officers, and other business for the purpose of cementing the whole of the Spiritualists in Manchester district in one common brotherhood. Each society is expected to send delegates to this meeting to act as they may think best for their societies, and all district mediums are kindly requested to attend as it will affect them.—W. Hyde, sec. pro. tem.

PENDLETON. Cobden Street.—A grand day with Mrs. Best and her little guide. Out of forty-four clairvoyant descriptions thirty-nine were fully recognised; also delineating instances in the lives of many, which were well known by those to whom she spoke, which to my mind was an unmistakable evidence of spirit presence. Lyceum: Morning, present, 40 members. Recitation by R. Poole. Classes formed by Miss Featherstone, Mr. G. Morris, and Mr. T. Crompton. Last week's subject was continued, and made interesting by a large number of questions. Afternoon, 45 present. Marching and exercises done fairly well. Mr. Crompton conducted.

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.—12: Miss Skipper kindly gave her services. 15: Mrs. Foran's guides gave marvellous clairvoyance, a real treat. 18: Mrs. Russell's guides gave wonderful addresses and clairvoyant descriptions that many of Ashcroft's converts acknowledged. Crowded houses. A social on Saturday. Friends, come and help us.

ACCRINGTON. 26, China Street.—11: An intellectual treat with Mr. Macdonald's guides. On Saturday, over seventy members and friends enjoyed a free tea, given by our president. A good time, followed

with singing and dancing. Sunday, Miss Walton's guides based their addresses on "Concerning spiritual gifts," and "There is no death." It was really a treat. The showman has done us a great deal of good, I hope he will come again soon.—T. Chambers.

ASHINGTON. Memorial Hall.—Mr. W. H. Robinson had a hearty welcome. "What do Spiritualists mean by inspiration?" he answered to the effect that thought was a product of the eternal mind, man was made the receptacle of those thoughts. The ideas contained were carried forward from man to man, but it sometimes occurred that the same thought would emanate from many men. We were more at home with the worthy lecturer when he came to treat on mediumship, how possible and common it was for illiterate mediums to treat a subject on scientific lines, far exceeding anything they had acquired by their own efforts. Several strangers seemed highly interested. The audience was good.—W. G.

ASHTON.—The controls of Miss M. J. Gartside gave two excellent addresses on "Spiritualism," followed by very good clairvoyance.

ATTERCLIFFE.—Mr. Inman's guides answered questions from the audience. Clairvoyance and psychometry good.

BARNOLDSWICK.—A pleasant day. Mrs. Griffin ably gave addresses on "Shall we meet beyond the river?" and "The new light that is dawning." Clairvoyance very good. Mrs. Griffin's first visit, but we hope not her last.

BECKBOTTOM. Farsley.—Mr. Hargreaves, of Bradford, took three subjects from the audience: "Why don't you believe in Christ?" "What is Spiritualism, and how do you prove its reality?" "Is Christ co-equal with God?" and he did well with them all.—H. S.

BIRMINGHAM SPIRITUALIST UNION. New Street.—Mrs. Craven's first visit. She lectured on "Prayer" and "Truth." We have been pleased to make the acquaintance of this good and true worker in the cause. Her addresses were very practical and much appreciated. Those desirous of joining the district circles now being formed, will please apply to the secretary of the sub-committee, Mr. Brian Hodgson, 143, Albert Road, Handsworth. Tuesday, Feb. 13: Debating Section. The debate between Mr. A. J. Smythe, affirmative, and Mr. C. Burton, negative, "That Spiritualism proves Phrenology to be incomplete as a Mental Science," resulted in a victory for Mr. Smythe, who established his contention by evidence of trance mediums, who, in the abnormal state, had shown transcendent ability and knowledge in spheres of thought, for which phrenology had declared them incapable, from lack of the necessary faculties.—J. H.

BIRMINGHAM. Oozells Street.—Mr. Findlay, of Smethwick, gave a good lecture, replying in pointed terms to the opposition he received from an orthodox friend, who attended his last lecture. An old friend of the cause, Mr. Mason, chairman, gave clairvoyance. We are pleased to welcome Mr. Mason again, and trust it is an augury of good times coming.

BIRMINGHAM. Smethwick. 43, Hume Street.—Feb. 4: Pleased to listen to Mr. Knibb's controls on "Who are the Angels." 11: Mr. Melton spoke on "The Fall of Man"—most clearly and logically. Sunday last, Mr. Rooke, of Birmingham, upon "A Rational Idea of a Future State" was listened to by an attentive audience. All much appreciated.

BLACKBURN. Freckleton Street.—Thursday: The re-opening of our mothers' weekly tea meetings was well responded to, and a most enjoyable tea and evening spent. We thank our good friends Mr. and Mrs. Kenyon for their liberal donation (on the event of their marriage) towards this mothers' class, and wish them a most prosperous, bright and happy union. Sunday: Grand day with Mrs. Wallis. Subjects, "Spirits' Mission," and "The True and the False." In the evening the hall was well filled, and a most attentive audience listened to an address filled with spiritual philosophy and food for the thinking mind. Clairvoyance exceedingly good.—M. B.

BLACKBURN. Northgate.—Owing to an accident on the railway, Mrs. Gregg arrived too late for the afternoon service. Mr. Minshall kindly lectured, and gave psychometry in good style. Evening. Mrs. Gregg gave a good address, followed by successful clairvoyance. Miss E. Grime rendered a solo during collections.—H. H.

BLACKPOOL. Liberal Club, Church Street.—Mr. G. H. Edwards lectured in the afternoon on "Spiritualism not a Farce or a Fraud," and we would that the Rev. Mr. Ashcroft had been present; it would have given him something to think about. In the evening to an overcrowded audience—scores going away being unable to get in—he took written questions bearing on Spiritualism, no less than seventeen being sent up, eight of which were dealt with in grand style. Ashcroft's meetings have been largely attended, and I have no doubt he will go away with his pockets full of the hard-earned money of the Blackpool people. Query: How much will he leave of it for our hospital fund?

BLACKPOOL. Albert Hall, Victoria Street.—Feb. 11: Mrs. Brooks gave very appropriate addresses, and clairvoyance was good. 12: Mrs. Brooks was assisted by Mrs. Berry, who had been engaged at Church Street rooms on the 11th. Good clairvoyance and psychometry was given. 18: Mr. Wallis, of Bolton, did himself great credit, both to members and a very large audience. Trusting we shall hear him again soon. Mediums who will give their services for expenses only send open dates and gifts to G. H. Williams, 21, Caunce Street. There is every prospect of our tea party being a success on the 20th.

BOLTON. Bradford Street.—Mr. Nuttall, of Blackburn, discoursed to good congregations. Mr. Hampson, treasurer, was chairman.—B. T.

BRADFORD. 448, Manchester Road.—Mrs. Galley preached the funeral sermon of one of our departed, Mr. Allison, and spoke in very sympathetic terms. The singing of "My home is there" moved the audience to tears. Many strangers. Mr. Galley devoted the evening to very successful psychometry and clairvoyance. Crowded audiences.

BRIGHOUSE.—Mrs. Berry's guides gave eloquent addresses on "Who are the world's saviours?" and "Who are the Spiritualists?" Clairvoyance very good.

BURNLEY. Hammerton Street.—Miss Venables, speaker. As usual, we had good audiences. Clairvoyance good. Social evening on Saturday, Feb. 24. Admission, adults, 4d.; children, 2d. Welcome to all.

BURNLEY. Robinson Street.—Afternoon: Owing to an accident Mr. Hepworth was unable to be with us, and Mrs. Harrison gave a short address on "Spirit Homes." Evening: Mr. Hepworth's guides joined the two subjects advertised, "Death and the after life," and "Revela-

tions and Revolutions," giving great satisfaction to a good audience. Successful clairvoyance at both meetings.—W. H.

BURNLEY. 102, Padham Road.—A good day. Our local mediums Mrs. Bennett and Mr. Clarke gave short addresses much appreciated by respectable audiences. Clairvoyance very good.

BURY.—Feb. 14: Mrs. Horrocks gave some very good tests in clairvoyance and psychometry. Sunday, Miss Janet Bailey, of Blackburn, clairvoyant, was assisted by Professor Rooke, of Manchester, who gave able discourses to crowded audiences on "Evolution of spirits," and "Spiritual account of the origin of man." Very appreciative audience.—W. H.

CARDIFF.—Mr. C. H. Helps gave an excellent reading upon the recent "Congress of Religions at Chicago," by Hudson Tuttle. The after-noon, largely attended, was kindly led by Mrs. Dowdall, whose capable and vivacious control, "Snowflake," gave several clairvoyant descriptions in an interesting and successful manner.—E. A.

COLNE. Cloth Hall.—Our old friend Mr. Macdonald gave good addresses on "The work of the coming era and the need of the time," and dealt with five subjects from the audience in a masterly manner. Sorry we had poor audiences. Should be glad to see more of the old friends turn up.—J. A. B.

DARWEN.—Mr. W. Johnson, trance-speaker, dealt with questions from the audience. Evening subject, "Mother, heaven, and home," was listened to with very much interest. Very good audience. Saturday last, our annual Lyceum tea party, and entertainment of songs, recitations, and dialogues was well gone through, and a most pleasant evening spent.—J. A.

DEWSBURY.—14th: Mrs. Colbeck gave clairvoyance; a very good meeting. 18: Mrs. Menmuir's guides gave very good addresses on "Judge not, that ye be not judged" and "The spirit-world," being many clairvoyant tests and much good advice, which from a medium of her experience was very valuable.—J. G.

FELING. Hall of Progress.—Mr. Westgarth's subject, "Religion, Christianity, and Spiritualism," was handled in a scientific manner, giving great satisfaction to a large audience. A hearty vote of thanks was awarded him and his guides. We hope to hear him again soon. Election of officers: Mr. Jos. Hall, president; Mr. J. Wilson, vice; Mr. G. Laws, treasurer; Mr. J. Dobson, financial and cor. secretary; Mr. R. Peters, jun., and Mr. G. Hutchinson, auditors. Committee: Mr. W. Harland, Mrs. Harland, Mrs. R. Peters, jun., Mrs. Stansfield, Mr. R. Peters, sen., Mr. J. Huggins, Mr. Featherstone, and Mr. Prest.

HALIFAX.—Good audiences on Sunday to hear Mrs. Crossley's guides on "Spiritualism and the Bible" and "Is Spiritualism a Religion?" Remarkable clairvoyant descriptions, mostly to strangers; 15 fully recognised out of 20.—F. A. M.

HANLEY.—This meeting, held at the house of Mr. J. H. Sankey, was to have been addressed by Mr. Victor Wyldes, but he being unfortunately indisposed could not attend. An address by Mr. L. M. Byles, reading of one of Mr. Morse's lectures by Mr. Sankey, followed by Ouija and a brief control of Mrs. Llewellyn, interspersed with hymns, formed a pleasant evening. Next Sunday, Mr. Victor Wyldes, at 3 and 6-45 p.m. All are welcome. Bring your friends. Grove House, Northwood.—L. M. Byles.

HEYWOOD. William Street.—Miss Jones, of Liverpool, delivered startling addresses on "Peace" and "Goodwill towards men." Very good psychometry to a crowded audience at night. She received a cordial welcome. Members and friends hope to have her again before long.—J. F. cor. sec.

HOLLINGWOOD.—13th: Mrs. Rennie gave good psychometry and clairvoyance. Good audience. 18th: Mr. J. T. Standish spoke on "Sowing" and "The Signs of the Times." Psychometry good.

HUNSLLET. Institute.—Mr. Brook, Westborough, near Dewsbury, discoursed on "In my Father's house are many mansions," and "Signs of the times," in masterly style. Clairvoyance very good.—W. W.

HYDE.—11: Mrs. Dixon's subjects were "Man's work on the earth," and "Spiritualism a Reformer." Psychometry at the close. 14: Opening of new room in Simpson Street, near the Station, when from 250 to 300 persons attended to listen to an address by the guides of Mrs. Wallis on "The Mission of Spiritualism; is it of God?" A splendid discourse, highly appreciated. Clairvoyance a marked success. 18: Mr. John William Sutcliffe on "Spiritualism the Gateway to Knowledge," and "Is Spiritualism in Danger?" Clairvoyance and psychometry at close.

LEEDS. Progressive Hall.—A good day with Mr. H. Crossley, of Halifax, whose guides spoke on "Man's Bible," and "Body, Soul, and Spirit," in a masterly manner.—C. L.

LEICESTER. Crafston Street.—Feb. 12: The room was packed. A capital programme. Several songs and a violin solo, and a laughable farce, "Is Marriage a Failure?" which caused much amusement, were well rendered. Refreshments provided. 18: Mr. Sainsbury's control, in reply to a friend, gave a fine explanation of the five senses of man, and the difference in the spiritual.—F. C. G.

LEICESTER. Liberal Club.—Evening: Mr. Pinkney lectured to a fair audience on "Helping one another, or true hearted charity," founded on texts from two bibles, viz.: Isaiah xli 6, "They helped everyone his neighbour and everyone said to his brother 'Be of good courage,'" and from the Koran, "A man's true wealth is the good he does in this world—when he dies, mortals will ask, 'What property has he left behind him?' but angels will enquire, 'What good deeds hast thou sent on before thee!'" which was very much appreciated.—R. W.

NELSON. Bradley Fold.—Mr. Hoskin's guides gave good discourses on "What benefit is Spiritualism to humanity?" and "Electrical psychology," to good audiences. Some good psychometry.

NEWCASTLE-ON-TYNE.—Mr. Wm. Rowling, of Bradford, delivered addresses on "Dreams and their relation to Spiritualism," and "My occupation beyond the grave." He created a very favourable impression among the friends, who seemed heartily satisfied.

NORMANTON.—Mrs. J. M. Smith's guides gave a very charming address on "Charity" so pathetically that many were moved to tears. Evening: Subjects chosen by the audience. "If, as Spiritualists say, man is a free agent, why are we burdened at birth with the sins of the father?" "If Jesus is not co-equal with God when did he become the son of God?" "If spirits return, what good are they?" All well handled, especially the first, and many received a lesson they cannot

soon forget. Clairvoyance good. Mrs. Smith will be well received on her next visit.—E. B.

NORTHAMPTON.—Mr. Chaplin, of Leicester, gave interesting and instructive addresses on "If spirits can come back, why don't they come to anybody?" and "The Establishment of the English Protestant Church." Fair audiences seemed well satisfied.

NOTTINGHAM. Masonic Hall.—Very fair audiences (considering the weather) greeted Mr. Morse, morning and evening, and were well repaid by the thoughts expressed. The ideas coming through our friend are generally worthy of permanent record, and many thought so this time.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls gave a good discourse on a subject from the audience, "If spirit is the intelligent principle, that which does the thinking; what becomes of this faculty found in the lower order of life?" Good attendance.—T. Jackson.

OLDHAM. Bartlam Place.—Our Thursday circles are making great progress. Miss Whitley, of Rochdale, conducted the largest we ever had, with every satisfaction; many disappointed. In future the doors will be locked at 8 p.m. On Sunday, Mr. Manning dealt with subjects from the audience, followed by psychometry; a solo by Mr. Duckworth.

OSSETT. The Green.—We had a good day with Mrs. Summersgill, on Sunday last. Psychometry very good. Full hall.

PRESTON. Lawson Street Hall.—Mr. Lomax, of Darwen, gave addresses on "Come, let us reason together," and "Man as an impressionable being." Clairvoyant descriptions, all but two recognised. A few appropriate remarks from our chairman were followed by an invocation in the Chinese language.—E. T.

RAWENSTALL.—Mrs. Lamb gave good addresses and excellent psychometric delineations, much appreciated by large audiences. Wednesday evening, Mr. Swindlehurst replied to the Rev. Ashcroft, Chairman, Rev. E. Turland.

ROCHDALE. Regent Hall.—Mr. B. Plant addressed good audiences on "Immortality and modern thought," and "Spiritualism as a science and Spiritualism as a religion based upon facts." Clairvoyance at each service. Lyceum. Marching conducted by Mr. H. Williams, calisthenics led by Miss B. Rothwell. Classes. Sea Group listened to an attack on Spiritualism by Mr. G. Hilton, a rather animated discussion followed. Such discussions cannot fail to cultivate within us a power to cope with these objections. Messrs. Hyde and Barlow offered invocations.—J. B.

ROCHDALE.—Miss Cotterill devoted the afternoon to psychometry. At night her controls spoke on "The wages of sin is death," and gave psychometry. All being very good. Next Tuesday, at 8, Mr. Taylor, of Royton.

ROYTON.—Mrs. Brooks discoursed to moderate audiences, and gave very satisfactory clairvoyant descriptions. Wednesday, circle. Local.

ROYTON.—Tuesday, 13: A pleasant séance at Mr. Calverley's home, 18, Spring Garden Street. Mr. Lomax, of Darwen, was very successful. We wish him every success. Anticipate another visit before long.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. C. Shaw's guides dealt with subjects from the audience, keeping them in rapt attention. Some opposition in the evening was ably dealt with and keenly enjoyed.

STOCKPORT.—A great outpouring of the spirit to-day. Mr. Jonah Clarke, of Waterloo, presided at our meeting and expressed, as a founder, his satisfaction at the success of local work. Mr. Rowcroft in good form discoursed twice, and Mr. France, in a humorous voice, made good remarks. Miss Richardson sang a Lyceum song, and Mrs. Crook's clairvoyance was excellent. The room was filled with attentive people. Lyceum attendance good, with several visitors.—T. E.

STOCKPORT.—Feb. 12: Mr. Lomax conducted a séance at Mr. W. Dewhurst's. To all the sitters it will be a night long to be remembered. Friends fortunate enough to secure Mr. Lomax will be highly satisfied; he is a medium that ought to be kept fully at work.—W. D.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. J. G. Grey gave an address on a subject from the audience: "Manifestations of the spirits." Some great truths were eloquently expressed. Very good audience. Mrs. Young gave clairvoyant descriptions, fully recognised and all highly satisfied.—R. M.

SOUTH SHIELDS. 86, John Clay Street.—14: Mr. MacKellar made a few remarks on "Harmony in our séances." A local medium gave clairvoyant descriptions, mostly recognised. 18: Our Federation speaker disappointed us. Mr. MacKellar, of North Shields, kindly gave an address on "The other world, from a Christian's and a Spiritualist's point of view," which was listened to with marked attention.

SOWERBY BRIDGE.—Mrs. Stairs, of Bradford, for the first time, spoke on "Christianity—where and what?" in an eloquent manner, and clearly showed that the need of the hour was a true feeling throughout mankind—each one to help his neighbour instead of pushing him down. Spiritualism was striving to bring about this desired state of things. We shall look forward to her next visit with pleasure. Appreciative audience.—G. H.

TYNE DOCK. Exchange Buildings.—Mr. Wilkinson, chairman. Mr. W. Davidson spoke on "Why I am a Spiritualist." He said Spiritualism taught us to be sympathetic with all mankind. He urged all to develop both physical and spiritual attributes. Listened to with rapt attention.—W. R. H.

WAKEFIELD. Baker's Yard.—A good day. Mr. Ogram spoke well on "Spiritualism, an uplifter and reformer," to an attentive audience. A little girl nine years of age gave satisfactory clairvoyance, and two recitations. Wednesday night, public circle at 7-30, conducted by Mr. Drake. March 3: tea party at 4-30, and entertainment. Adults, 6d., children, 3d. Tea on the tables at 4-30. A dialogue, "The art of wife taming," by a few members. All earnestly invited.

WAKEFIELD. Barstow Square.—Feb. 18: Mrs. Mercer's capital address from "Let the lower lights be burning," and "Spiritualism, its mission," gave much satisfaction to a large audience. Some of our upper ten certainly appreciated our service. Service on Wednesday at 7-30, Mrs. Levitt. Arrangements are being made for our first anniversary on April 1. April 2, Tea and Entertainment.

WALSALL. Central Hall.—Being the fifteenth anniversary of our public work in Spiritualism, our esteemed workers, Mrs. Groom and Mr. Brown took part in the service. The subject, "What does man know of the hereafter?" was spoken to in an instructive and able manner. Mrs. Groom gave a number of clairvoyant descriptions, mostly recognised. A large audience stimulated our workers in the glorious truth.

Our dear old friends, Daniel Holmes, Thomas Blinkhorn, and others of our pioneers, who have passed on to the other side of life, were seen taking part in our harmonious and happy meeting. Many friends, old and new, will not soon forget this our fifteenth anniversary.

WISBECH. Public Hall.—The subject taken from the audience, "Let the lower lights be burning," was handled exceedingly well by Mr. Ward, who instanced incidents in the lives of reformers, showing that the greater the trouble the brighter the light of God shone within them. A large audience deeply interested. Clairvoyance very good.—T. W. S.

RECEIVED LATE.—LIVERPOOL. Morning: Mr. Scott Anderson, Editor of the *Liver*, delivered a powerful address on "Spiritualism and the Churches." Evening, Mr. Chiswell gave his popular lecture, "Slum Life in our Large Cities," illustrated by oxy-hydrogen lantern. The Lyceum children rendered several solos and choruses very efficiently, whilst others gave specially adapted recitations. Mr. G. Wharmby was an efficient lanternist, and the "innovation" was highly appreciated. Mr. Lamont's proposal that it be repeated was loudly applauded. The musical programme was under Mrs. Chiswell's able direction. The society has decided to engage Miss Marryat, should our friend, Mr. Hewes, of Nottingham, get the requisite number of engagements.—T. T.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Good attendance. Recitations by Misses L. Parker, A. Parker, E. Dodgson, and Masters W. Carter, Willie Dodgson, and P. Farnsworth. Conductor, Mr. W. Wilkinson. Feb. 17: A grand tea and entertainment by the children; well appreciated. Mr. Marshall, of Bradford, and Miss May rendered good recitations.

OLDHAM. Bartlam Place.—Conductor, Miss Wainwright. A quiet harmonious session. Marching and calisthenics led by Miss Robinson, guardian. Recitation, Master Tetlow.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MARCH, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—4, Mr. and Mrs. G. Galley; 11, Mr. and Mrs. Marshall; 18, Mr. J. W. Boocock; 25, Mrs. Jarvis.
BATLEY CARR.—4, Open; 11, Mr. J. Parker; 18, Lyceum Service; 25, Mrs. W. Stansfield.
BATLEY.—4, Miss Lee; 11, Mrs. Wade; 18, Mr. G. Newton; 25, Miss Hunter.
BRADFORD. Milton Rooms.—4, Mr. Campion; 11, Mrs. Craven; 18, Mrs. Beardshall; 25, Mrs. Berry.
BRADFORD. Little Horton Lane.—4, Mr. T. Hodgson; 11, Mrs. Crossley; 18, Miss Walton; 25, Mrs. Hoyle.
BRADFORD. Otley Road.—4, Open; 11, Mr. J. Armitage; 18, Open; 25, Mrs. Craven.
BRADFORD. Psychological Institute.—4, Mrs. Bentley; 11, Mrs. Schulver; 18, Mr. J. Lund; 25, Mr. Marsden.
BINGLEY.—4, Mr. J. Lund; 11, Mr. J. T. Todd; 18, Miss Hunter; 25, Mr. Clegg.
BRIGHOUSE.—4, Messrs. Foulds and Williamson; 11, Mr. R. A. Brown; 18, Miss Crowther; 25, Mr. J. Sidebottom.
CLECKHEATON.—4, Mr. Clegg; 11, Messrs. Foulds and Williamson; 18, Mrs. Midgley; 25, Open.
HALIFAX.—4, Mr. W. Rowling; 11, Mrs. Midgley; 18, Mr. J. Swindlehurst; 25, Mr. G. Newton.
HULL.—Local arrangements.
HUDDERSFIELD.—4, Mrs. Mercer; 11, Mr. Hindle; 18, Mr. T. Hodgson; 25, Mrs. Stretton.
KEIGHLEY.—4, Mr. J. T. Todd; 11, Mr. J. Brook; 18, Mrs. Stretton; 25, Messrs. Foulds and Williamson.
MORLEY.—4, Mr. J. W. Boocock; 11, Mr. Barraclough; 18, Mrs. W. Stansfield; 25, Mr. J. Brook.
SHIPLEY.—4, Miss Walton; 11, Mr. and Mrs. G. Galley; 18, Mr. H. Crossley; 25, Open.
WEST VALE.—4, Mr. Postlethwaite; 11, Mr. Hopwood; 18, Local; 25, Mrs. Mercer.
WINDHILL.—4, Mr. and Mrs. Hargreaves; 11, Mrs. Wrighton; 18, Mrs. Denning; 25, Mr. Firth.
YEADON.—4, Mrs. Shulver; 11, Mrs. Stretton; 18, Mr. J. T. Todd; 25, Mr. W. Rowling.

Next meeting of this Union in No. 1 Committee Room, Temperance Hall, Bradford, on Sunday, March 11, at 10-30. Arrangements are being made for the holding of a District Mass Tea and Meeting on Saturday, the 10th March, and Public Meetings on Monday and Tuesday, the 12th and 13th. Will societies in Yorkshire please bear these in mind in their local arrangements? Communications addressed to the secretary, Wm. Stansfield, Hanging Heaton, Dewsbury.

ACCRINGTON. Bridge Street.—4, Miss Skipper; 11, Mr. G. Edwards; 18, Mrs. Foran; 25, Mr. G. F. Manning.
ACCRINGTON. 26, China Street.—4, Mrs. Best; 11, Mrs. Rennie; 18, Mr. Minshall; 25, Mrs. Dixon.
ASHINGTON.—4, Mr. W. Bancroft; 11, Mr. John Huggins.
ASHTON.—4, Mrs. Stair; 11, Mrs. Frank Taylor; 18, Mr. T. Postlethwaite; 25, Mr. W. H. Taylor.
ATTRICHOFF.—4, Mrs. P. Summersgill; 11, Mr. E. W. Wallis; 18, Mr. C. Shaw; 25, Mr. W. E. Inman.
BACUP.—4, Miss Cotterill; 11, Mrs. Harrison; 18, Mrs. Hyde; 25, Mrs. Horrocks.
BELPER.—4, Miss Jones; 11, Mr. W. Rowling; 18, Local; 25, Local.
BLACKBURN. Freckleton Street.—4, Mr. F. Hepworth; 11, Mrs. Hyde; 18, Mr. Wallis; 25, Mrs. Gregg.
BOLTON.—4, Mr. Rooke; 11, Mr. Sutcliffe; 18, Mrs. Brooks; 25, Mr. Walsh.
BLACKPOOL. Liberal Club.—4, Miss Janet Bailey; 11, Mr. John Walsh; 18, Mrs. Crossley; 24, Mr. Mayoh.
BURNLEY. Robinson Street.—4, Miss Patefield; 11, Mr. E. Hoskin; 18, Mrs. J. A. Green; 25, Mr. Swindlehurst.

BURNLEY. Hammerton Street.—4, Mr. J. B. Tetlow; 11, Mrs. Lamb; 18, Mrs. Dixon; 25, Mrs. Wallis.
COLNE.—4, Local; 11, Mrs. Stair; 18, Mrs. Lamb; 25, Miss Jones.
FELLING.—4, Mr. G. Forrester; 11, local; 18, Mr. J. Clare; 25, local.
GATSBHEAD. 47, Kingsboro Terrace.—4, Mr. Jos. Hall; 18, Mr. J. E. Wright; 25, Mr. W. Davidson.
GATSBHEAD. Team Valley Terrace.—11, Mr. J. T. McKellar; 25, Mr. W. Murray.

HANLEY. Mr. Sankey's, Grove House, Birches Head.—Feb. 25, Mr. Victor Wylde, at 3 and 6-30; March 11, Mr. J. J. Morse, at 3 and 6-30; 12, Mr. J. J. Morse, at 7-30.

HOLLINGWOOD.—4, Mr. J. Murray; 11, Mr. J. Gibson; 18, Mr. L. Thompson; 25, Mr. B. Plant.

HUDDERSFIELD. Brook Street.—4, Open; 11, Mr. Rooke; 18, Miss Walker; 25, Mr. Hepworth.

HYDE.—4, Open; 11, Mr. Lomax; 14, Mr. E. W. Wallis; 18, Mrs. Stair; 25, Madame Henry.

KEIGHLEY. Temple.—4, Mrs. Hyde; 11, Mr. J. Swindlehurst; 18, Mrs. Craven; 25, Open.

LEEDS. Progressive Hall.—4, Mrs. Farrah; 5, Mrs. Hunt; 11, Mr. Hindle; 18, Messrs. Foulds and Williamson; 19, Mrs. Levitt; 25, Mr. Essam.

LEEDS. Psychological Hall.—4 & 5, Mrs. Stansfield; 11, Mr. Johnson; 12, Mrs. Crossley; 18, Mr. Rowling; 19, Mr. Newton; 25, Mrs. France; 26, Mr. G. Galley.

LEICESTER. Liberal Club.—4, Mr. T. Muggleton.

LIVERPOOL. Daulby Hall, 14, Daulby Street.—4, Mr. E. W. Wallis; 11, Mr. Chiswell; 18, Mr. J. J. Morse; 25, Mr. J. C. Macdonald.

MANCHESTER. Tipping Street.—4, Mr. W. Johnson; 11, Mrs. M. H. Wallis; 18, Mr. R. A. Brown; 25, Mrs. Groom.

MANCHESTER. Pendleton.—4, Mr. R. A. Brown; 11, Mr. Wallis; 18, Mrs. Best; 25, Mr. Tetlow.

MANCHESTER. Openshaw.—4, Mr. W. Clarke; 11, A Friend; 18, Madame Henry; 25, Mr. G. Adama.

MONKSWRAMMOUTH.—4, Mr. J. Graham; 11, Mr. J. Beck; 25, Mr. Jos. Hall.

NORMANTON.—4, Mr. Wm. Stansfield; 11, Mrs. Stansfield; 18, Mrs. Beauland; 25, Mr. J. Campion.

NORTH SHIELDS.—4, Mr. John Huggins; 25, Mr. R. Grice.

NOTTINGHAM. Masonic Hall.—4, Mr. J. C. Macdonald; 11, Mr. Hepworth; 18, Mrs. E. Gregg; 25, Mrs. Green.

OLDHAM. Bartlam Place.—4, Mr. J. W. Sutcliffe; 11, see the *Oldham Chronicle*; 18, Mr. J. B. Tetlow; 25, Mr. W. Rooke.

RAWNSTALL.—4, Mr. Manning; 14, Mr. Tetlow; 18, Service of Song; 25, Miss Gartside.

ROCHDALE. Regent Hall.—4, Choir Services, Mr. Taylor; 11, Mr. Verity; 18, Mrs. Wade; 25, Mrs. Best.

ROYTON.—4, Mr. Gibson; 11, Mrs. Horrocks; 18, Miss Gartside; 25, Local.

SOUTH SHIELDS. Cambridge Street.—4, Mr. W. Bancroft; 11, Mr. Westgarth; 18, Mrs. Young; 25, Mr. John Huggins.

SOUTH SHIELDS. John Clay Street.—18, Mr. J. Wilson; 25, Mr. Jos. Wilkinson.

SOWERBY BRIDGE.—4, Mrs. Wallis; 11, Mr. P. Lee; 18, Mr. Sutcliffe; 25, Miss Patefield.

TYNE DOCK.—11, Mr. John Rutherford; 25, Mr. J. Stephenson.

WAKEFIELD. Barstow Square.—4, Mr. H. Crossley; 11, Mrs. Connell; 18, Mr. and Mrs. Galley; 25, Mrs. Taylor.

WALSALL.—4, Mrs. J. M. Smith; 11, Mr. F. James; 18, Mr. F. Hepworth; 25, Mrs. Groom.

WEST PELTON.—11, Mr. W. Bancroft; 25, Mr. John Rutherford.

BATLEY.—Lyceum. A public tea, at 4-30, and entertainment on March 11. Adults, 6d.; children, 4d.

BATLEY CARR. Lyceum choir will give a public tea and service of song, "An Angel in Disguise," on Saturday, March 10. Tea at 5 p.m. prompt, service at 7 p.m. Tea and service of song, 6d.; children under 12, 4d. For service of song only, 2d. and 1d. Tickets at the door.

BELPER. Jubilee Hall.—25, Prof. Timson. Two discourses followed by clairvoyance and psychometry; Monday, 26, private consultation on health, business, mediumship in the ante-room, 9 to 4. A tea and entertainment will follow, and Professor Timson will give a short humorous address and readings of heads, hands, and photos.

BELPER. Public Hall.—Thursday, March 1: A lecture, by Mr. H. A. Kersey, of Newcastle, on "Do the Dead Return"; illustrated by splendid limelight views, including spirit photographs, writings, paintings, materialised spirit forms, &c. To commence at 8 o'clock.

BLACKBURN. Freckleton Street.—It was resolved, at a members' meeting on Feb. 4, that the morning's circle should be transferred to the afternoon instead of the usual service at 2-30, and that all speakers engaged with the above society are expected to take part in the same; that one lecture only will be given by them, viz., at the evening service. The same to commence on March 3rd.

BLACKPOOL. Spiritualist Society, Church Street.—Wednesday, Feb. 28, in the Station Coffee Palace, Mr. E. W. Wallis will lecture on "Spiritualism in Relation to Science and Religion," at 7-30 prompt. Admission 3d., a few reserved seats 6d.; proceeds to be given to the hospital fund. Thursday, March 1, in the same hall, a National Federation Propaganda Meeting at 7-30. For speakers, see local papers. Collection to defray expenses.

BURNLEY. Robinson Street.—Saturday, March 3, a grand magic lantern entertainment, by Mr. A. Wilkinson, of Haslingden; nearly 120 slides. Particulars next week.—W. H.

CARDIFF. Crown Court, Town Hall.—Mrs. Emma H. Britten, of Manchester. Feb. 25: Morning, "The New Bible, or man—What, whence, and whither?" Evening, On six subjects given by audience. 26, at 8 p.m.: "Magic, Witchcraft, and Modern Spiritualism."—E. A.

DELEGATES appointed at Regent Hall, Rochdale, to arrange for field for Lyceum Demonstration on Whit-Saturday next, are desired to meet at Royton Spiritualist Room, at 3 p.m., Saturday, March 3rd.—W. Chisnall.

GLASGOW.—March 4 and 5, Mr. J. J. Morse, of London.

HALIFAX.—A special meeting, Tuesday, March 13, to consider the best means of raising or borrowing money for the erection of our new

church and other matters of importance. Everybody interested requested to be present.—F. A. M.

HUDDERFIELD. Brook Street.—25, Mr. E. W. Wallis, at 2-30. "The upward march of man"; 6-30, "Death and after in the light of Spiritualism."

LEICESTER. Liberal Club.—Feb. 25: Nineteenth anniversary. Mrs. Groom, of Birmingham, speaker. On Monday, 26, coffee supper at 7-30. Tickets, 6d. A hearty welcome to old and new friends. Mrs. Groom expected to be with us.

MACCLESFIELD.—Feb. 25, Mr. F. Hepworth, of Leeds. Feb. 26, at 7-30, concert and social. Mr. Hepworth will oblige with several of his humorous songs, and others will endeavour to contribute to an enjoyable evening, at 7-45. Tickets 3d. Dancing after the concert. March 4, at 6-30, lantern lecture, "Half-hours at the Sea-side."

NEWCASTLE-ON-TYNE.—25, Mr. J. J. Morse, of London. Subjects, 10-45, "Spiritualism for Spiritualists"; 6-30, "What men find hereafter." Mr. J. H. Lashbrooke, Sunday, March 4.

ROCHDALE. Penn Street.—A Sale of Work on Friday and Saturday, Feb. 23 and 24. Admission, season tickets, 1s. Friday, 9d, Saturday, 6d., children under 12, 4d. Tickets to be had at the room. A refreshment bar will be provided.—A. S.

RORTON.—Tea Party, Concert, and Ball, Saturday, March 3rd. Particulars next week.

SOWERBY BRIDGE LYCEUM.—A Grand Social, Saturday, Feb. 24, at 7 p.m. The Lyceum String Band will play for dancing. Admission 6d. Refreshments provided at reasonable charges.

SUNDERLAND. Centre House, Silksworth Row.—At 6-30: Short addresses by the president, Mr. T. O. Todd. Feb. 25: "Bible Miracles in the light of Modern Spiritualism"; and an address by Mr. R. L. Grice (South Shields). March 4: "The Divinity of Christ as exemplified by His Miracles"; and an address by Mr. Joseph Armitage (Dewsbury). Admission by ticket only, which may be had at the hall. (Issue limited to 200). 11th: "The Gift of God; or, Mediumship and its development"; and clairvoyant delineations by Mrs. Yeates (North Shields). 18th: "Faith and Reason—The True Combination"; and an address by Mr. W. H. Robinson (Newcastle). Annual Tea and Social on Good Friday, at 6. Tickets, 1/- 25th: "The Resurrection of Christ a Scientific Possibility." Special musical service by choir and orchestra.

YORKSHIRE UNION. Special Week-night Mission.—26, Monday, Mr. H. Long, Batley.

PASSING EVENTS AND COMMENTS.

THANKS, friends, for newspaper cuttings. Don't be disappointed if we do not use them, space is so limited, still we are glad to get them. MRS. GREEN's name appears in several "plans," but it is certain she will not be able to lecture in March.

A NUMBER of interesting items are crowded out, owing to the very numerous and somewhat lengthy reports, together with "plans" sent in for this issue.

MR. W. STANSFIELD, of Dewsbury, desires to intimate that Mr. Christopher King has no authority for using his name as secretary of the Yorkshire Union of Spiritualists.

SURBITON, Kingston-on-Thames.—W. S. would be pleased to get up or to attend a private circle in Surbiton. Can any of our readers help him?—Address W. S., care of Editor T. W.

RE FLORENCE MAREYAT.—All who are desirous of engaging this lady must write to me at once, as I am closing the list in a few days.—J. F. Hewes, 10, Forest Grove, Colville Street, Nottingham.

RE BARROW.—The matter having been reported to the Board by Mr. Wallis, the Directors desire to express their approval of the course the Editor has followed.

"BILLE AND THE DRAGON," reviewed last week, is published by J. Elliott and Co., Temple Chambers, Falcon Court, Fleet Street, E.C. Price 4s. for three months only.

BARROW-IN-FURNESS.—The *Two Worlds* can be obtained from Mr. Henry Jeavons and Mr. H. Stockdale, newsagents, of 155, Dalton Road, who deliver them to their customers on Thursday mornings. Will our friends kindly give them their orders to supply the paper regularly?

MR. GEO. HILL writes: "I have engaged Miss Florence Marryat to lecture in Manchester in April, and hope all Spiritualists will co-operate to make her meeting well and widely known. Full particulars after a while."

"BRAVO, BROTHER WALLIS.—The *Two Worlds* is immensely bigger than some other half-dozen worlds. I will do my utmost (alas, how little it is) to extend and 'broaden' everywhere the sheet that verifies and makes manifest the immortal life.—Beverly Harris."

RECEIVED TOO LATE.—Manchester, Tipping Street: Mr. Mayoh gave good addresses.—Millom: Miss Cotterill's visit was very satisfactory.—London, King's Cross: Mr. H. Towns gave very successful clairvoyant descriptions.

TO CORRESPONDENTS.—J. Armstrong: Many thanks for cutting. Will use at first opportunity.—J. M. Hervey: Yes, "Spirit Identity" would be useful in the way you suggest, but, unfortunately, it is out of print, and we are not aware that you can procure a copy.—Psychologist: Received; too long, will do our best, but when we shall get space for it all is a problem. Couldn't you condense it to half its present length?—L. M. Byles: Many thanks; will use at an early date.

The *News of the World* prints a startling story of an uncanny apparition which was seen by a gentleman in a lonely lane leading from Ladywell to Brockley Rise. He saw the motionless figure of a man on horseback. They were shadowy, and he distinctly saw the man's face under a three-cornered hat, his leather pistol pouches, and the panting and sweating horse, which seemed to be rearing after a severe run. While he looked they disappeared. The gentleman is a teetotaler.

THE NATIONAL FEDERATION OF SPIRITUALISTS.—I wish to inform secretaries of societies that I have obtained a list of mediums and speakers' open dates for the year, and would be glad to assist in arranging engagements upon intimation of terms. We specially work this important branch in supplying societies with speakers in emergency. Secretaries may prevent much public disappointment by utilising this department to the full.—T. Taylor, hon. sec., 12, Park Avenue, Chesham Hill.

THE QUARTERLY MEETING of the Executive of the National Federation will be held in the rooms of the Water Street Society, Rochdale, on Saturday, March 3. A public meeting in the evening will be addressed by members of the Executive. Further particulars next week.

ONE OF THE wise sayings by the Rabbis in the Talmud is "The vulgar desire to be deceived, let them be deceived." Evidently there is little change since the olden times. The Rev. Showman apparently believes in "fooling people to the top of their bent," in accordance with the Rabbis' advice.

OUR BOLTON CORRESPONDENT writes: "You and your many readers will be grieved to hear that Mr. Ormerod, our highly respected and venerable president, is suffering from a severe attack of rheumatic fever. An eminent local physician, who practises the magnetising science, was called in, and he is progressing towards recovery. I sincerely hope members and friends will soon see him again in the position he so worthily fills, presiding over our services.—B. T."

MRS. FIRTH'S LIBRARY FOR SALE.—These books can now be seen at 73a, Corporation Street, Manchester. Jesus of Nazareth (Clodd), 2/6; Old Truths in a New Light, by Countess of Cathness, 6/6; The Alpha, 3/-; Farmer's New Basis of Belief, cloth, large type, 3/-; Lilly's Astrology, by Zadkiel, 3/-; Gen. Booth's Darkest-England, 3/6; Isis Unveiled (2 vols.), 30/-—Address, F., care of Editor, T. W.

REV. G. WINTOUR is reported to have said "Anti-Christ would be a king of fierce countenance, who was to rise as a very emissary from hell. He would be a terrible individual, a persecutor and blasphemer. A man who would defy Jehovah, an infidel of the deepest dye. He would also be a great deceiver, and his success would only be for a time, whose destroyer would practically be Christ. He added that the second coming of the Lord Jesus Christ was not far off, and he could hear the chariot wheels rumbling in the far distance, therefore he would say to all believers, 'Watch and pray,' and to unbelievers, 'Give yourselves to the Lord.'"

WHO WILL DO LIKEWISE?—"I have read your very thoughtful suggestion in *The Two Worlds* this week, with regard to Mrs. Green, and therefore beg to enclose 10s. towards the fund. You may perhaps call to mind my short connection with Tipping Street, Manchester, some four years ago. It was there I first became connected with Spiritualism, and Mrs. Green was the person who convinced me that it was a reality, and not the humbug which Christians represent it to be. Yours faithfully, E. J. Deason." [We have forwarded the 10s. to Mrs. Green, who is but slowly recovering, and stands in great need of a change to a southern watering-place.]

NATIONAL FEDERATION. Propaganda Meeting at Eccles.—On Thursday, Feb. 15, Section C of the Propaganda Committee, held a meeting in the Co-operative Hall, Eccles. A large and appreciative audience was addressed by Mrs. M. H. Wallis, Mrs. J. A. Stansfield, Messrs. E. W. Wallis, J. C. Macdonald, and P. Lee. After the speeches, questions of an interesting nature were answered by Mr. Wallis, and the usual feeling of dissent was manifested by some orthodox people. The Chairman, Mr. F. Tomlinson, performed his duties in a most efficient manner. From the general tone which prevailed, the friends at Eccles should have little difficulty in establishing a strong society.—P. L.

A LANTERN LECTURE will be given by Mr. H. A. Kersey, of Newcastle, at the Nottingham Mechanics' Lecture Hall, on Wednesday, the 28th inst., to commence at 7-30 p.m., prompt. Admission 1s. and 6d. Mr. Kersey has a first-class collection of spirit photographs, materialized forms, spirit drawings, photos of eminent Spiritualists, etc., all of which, as well as the able address, are highly recommended by our friends Bevan Harris and W. H. Robinson. After paying all expenses the balance will be divided between the Masonic Hall Society, and the Lyceum Union Publishing Fund. Friends are earnestly desired to be in good time, and to make this exceptionally interesting lecture widely known amongst their friends and acquaintances.—J. F. H.

AN ALLEGED "ATHEIST SHOEMAKER'S" CONVERSION.—After great difficulty, Mr. G. W. Foote has succeeded in exposing the inaccuracy, to put it mildly, of Rev. Hugh Price Hughes' story. Mr. Foote calls it "a lie in five chapters." The last three issues of the *Freethinker* have contained evidence which proves conclusively that Hugh Price Hughes (like the lantern-lecture opponent of Spiritualism) has "handled the truth with parsimonious frugality." But even Mr. Foote should be careful, or he will mislead the public into supposing that he has been converted to Spiritualism. Referring to Mr. Bradlaugh, he says, "As it is, the shade of my old leader smiles upon me, and whispers 'well done.'"

THE PEOPLE'S LEAGUE AND THE LEAGUE OF BROTHERHOOD.—The following resolution was passed unanimously at a meeting in Winchester Hall, Peckham, on the 31st ult., "That we, founders, members of the council, executive, and other committees, and also members of the People's League present at this meeting, protest against the arbitrary and unconstitutional methods adopted by the elected president of the League, against the wish of the members, and being convinced that the democratic spirit on which the constitution of the League was based, is therefore violated, we decide to totally withdraw our membership from that body, and further resolve to, and hereby do, constitute ourselves an organisation to be known as 'The League of Brotherhood,' for the purpose of carrying out the principles on which the People's League was originally founded." Signed on behalf, and by resolution of the members of the League of Brotherhood, W. E. Crozier, hon. secretary (pro tem).—*South London Mail*, Feb. 3, 1894.

IN MEMORIAM.

Mr. Fred Allison, of Bradford, passed to the higher life, Feb. 10, in his 30th year, and leaves a widow and two small children to mourn his loss. They have our deepest sympathy.—S. Galley.

The friends of Mr. and Mrs. Charles Butler, of Liverpool, late of Field Head Street, Bradford, will bear with regret the loss they have sustained in the passing-on of their beloved daughter, Bertha Rebecca (Pearl) at the early age of six years. The interment took place on the 15th inst. at the West Derby Cemetery, the service being conducted by Mr. S. S. Chiswell.