HAY HAVE HUMAN BEINGS EVER BEEN RAISED FROM THE DEAD?

BY THE REV. C.W. WARRE.

SPIRITUALISM is a terrible innovator. Mr. Frederick Cook, in his "Rationale of Spiritualism," one of the most suggestive and instructive publications in the whole literature of Spiritualism, truly says that Spiritualism is not merely Reform, it is Revolution. What a revolution it is effecting in the realm of mind and the world of religious thought! There is a striking analogy between the work and influence of Spiritualism and the construction of a railway. One aim is kept in view, viz., to create, as far as possible, a level and easy track, upon which shall be laid parallel lines of rails that shall be mathematically true and perfect. Everything has to submit to this object. Hills, valleys, rivers, woods, all yield to the ruthless and uncompromising plan. Short work is made of pathetic laments over the despoiling of the beautiful landscape, and the destruction of the splendid scenery, which has excited the aesthetic enthusiasm of generations. Man imagines the spirit of contempt with which the magnificent locomotive, if it were a living thing, would regard your cherished romance anent the old stage-coach and other traditional modes of travel. As to the railway itself, it exists for the practical comfort and convenience of the community, and for the facility of transit of people and goods.

Very analogous to this is the relation of this new and glorious movement, known as Modern Spiritualism, to the realm of mind and of spiritual life. Its one great aim is to make known the truth concerning spiritual things, and to give mankind practical knowledge and direction in relation to their higher and immortal life. In doing this, it shows small sympathy with ancient traditions and venerable faiths; it will enter into no compromise whatever with what is false, however long it has been imposed upon the human mind as pretended truth.

In regard to this question, "Have human beings ever been raised from the dead?" Spiritualists will at once answer "No!" Such a thing has never been; such a thing cannot be. We mean, of course, the restoration of the physical body. The so-called "silver cord" that constitutes the vital link may become attenuated to such an extent as to leave the body apparently dead—really in a comatose or trance state—and to enable the spirit of the person to consciously enter the spirit-spheres, and to travel to immense distances; but this vital link once broken, no power is in analogy with the attracting power of the atmospheric air upon water through a vacuum, recalling the patient from their comatose condition. How about Lazarus? John xi, verse 11, Jesus says, "Our friend Lazarus sleepeth, but I go that I may wake him out of his sleep. Of course, I shall be told that he afterwards said: "Lazarus is dead," but it is not ours to reconcile the contradiction. Remember that in the case of Jairus's daughter, he said: "She is not dead." Now, in the case of Lazarus, there is every reason to suppose both on a priori and a posteriori grounds that this was another striking case of suspended animation, or of trance, lasting several days. This phenomenon is only too common in these days, and many, no doubts, have suffered a terrible fate through it. As the power becomes more fully developed, such cases will be discovered and the persons restored, as was the case with Lazarus. I spoke of a priori and a posteriori evidence in this case. Jesus distinctly said, "Lazarus sleepeth, and I go to awake him." And then Martha said, "By this time he stinketh," &c., which would be the case in those hot countries; and yet there was not the slightest sign of decomposition when he appeared, and only simply obeyed the magnetic voice and awaked. If the theory was correct, he is still obstinately held, we must remind the orthodox that the burden of proof still rests with them as to the authenticity of the narraive itself. Spiritualists are always willing to accept what is reasonable in these ancient records, but will not accept what they know to be contrary to the course of nature. There are two solitary cases left, that of the widow of Nain's son, Luke vii., 11-14; and that of Dorcas.

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It is a curious circumstance that the Synoptics do not mention
this incident. That John's gospel (so-called) is the least reliable of
t hem all is admitted by all students. — Ed. T. W.
Acts ii. 40. Taking the latter case first, look at the simplicity of the narrative. *Peter kneeled down and prayed, and said, Tabitha, arise, and she opened her eyes; and was called up.* Does any one believe she was really dead? How far had she gone, that she should open her eyes immediately she was called? If she had been really dead, Peter might have called long enough before there would have been a manifest exertion of magnetic power again recalling the person from the trance state.

In the case of the widow of Nain's son we would like to ask why this is recorded only by Luke? Did the others not think it worth while to mention it, or did they not know of such an occurrence? This makes the story very dubious to begin with. *Then it is remarkable that Jesus came in the nick of time, when they were evidently about to bury the young man prematurely—as we believe, before he was dead. Jesus recalled him from the trance state.* This is in accordance with natural law, and with the possibilities of present-day experience.

In my ready mind would acknowledge, that in view of the above-named facts and arguments, the theory of "raising the dead" by Jesus, Paul, Peter, &c., is in a very risky state, and scarcely tenable on any reasonable grounds. Something more than a few dubious cases is necessary to substantiate the theory of human beings ever having been raised from the dead. And it was only in order to get in a good word said to be spiritual in its essence, forms a basis upon which spirit beings act. It is the one thing we have in common with spirits, and an influx of this fluid at the seat of external vision forms a surface upon which disembodied spirits operate, and thus is established a means of communion between the material and spiritual worlds. Therein too is established a basis of imagination.

The imagination has been thought to be something unreal, but nothing in existence has more reality about it. It is an image of something real being presented to and upon the internal sense of sight, not a phantom or an illusion, but a visible representation. We are anxious to develop our spiritual vision, must cultivate that latent power of our minds.

To comprehend the things belonging to the spirit world, they must shut up their natural sight and try to exercise the spiritual that lies behind it. Thus, beyond doubt, the instrument of external sight is the eye. The seat of internal vision is the nervous tissues of the brain, immediately above and surrounding the cerebro-nervous fluid.

The cerebro-nervous fluid contained between the arachnoid and the pia-mater (the two inner coverings of the brain, which act as a pad or buffer, protecting it and at the same time containing the properties necessary for the building up and sustaining the nervous tissues of the brain), this fluid is considered by some to be fluid, and more aptly said to be spiritual in its essence, forms a basis upon which spirit beings act. It is the one thing we have in common with spirits, and an influx of this fluid at the seat of external vision forms a surface upon which disembodied spirits operate, and thus is established a means of communion between the material and spiritual worlds. Therein too is established a basis of imagination.

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different minds. The word spoken may be forgotten by us, it is remembered by others; dismissed by us, it has leaped into life elsewhere, and, on the threshold of another world, becomes "known," the speech of a life rolls back upon the spiritual ear.

Is not human character formed and built up by impressions made upon the mind by influx of thought? Do not thoughts force themselves upon us involuntarily, and is it for us to decide as to those thoughts which we will receive as we desire their influence, and which we will not carry into action. Thoughts, whether they be good or evil, are paramount factors in forming our real character. Let us be very careful in our choice of associations. Let us examine the influence they have upon us. Let us encourage the better, the noble, and the good, and as we would that our spirits should become exalted and made fit for the association of good and pure spirits, let us seek for, cherish, and treasure up the exalted influences of thoughts transmitted to us from the spirit world, where noble and exalted spirits are ever seeking with sympathy to encourage us, and so lift us to their own glorious sphere of usefulness and excellence.

AN APPARITION IN JOHN WESLEY'S TIME.

[A kind friend forwarded us the following remarkable narrative which we think will be especially interesting to our readers. He says: "I send you some pages of the Armxious Magazine for 1785, which was edited by the late Rev. John Wesley, subsequently altered to the Wesleyan Methodist Magazine. I think the report is unique for that age, and so it is narrated in the copy of the book."

Mediumistic faculties are undoubtedly hereditary. Our reader is a descendant of the Thomas Goddard here referred to. Perhaps it is only a coincidence.

THOMAS GODDARD, of Marlborough, in the county of Wilts, on the ninth of November, 1674, going to Ogburn, at a stile near the highway, met the apparition of his father-in-law, Edward Avon, who died in May last, having on, to appearance, the same clothes he usually wore when living. When he came near, the apparition said, "Are you afraid?" To which Goddard answered, "I am, thinking on one who is dead whom you are like." To which the apparition replied, "I am he you were thinking of.

I am Edward Avon your father-in-law. Come near to me. I will do you no harm." Goddard answered, "I trust in God that you will do me no harm." Then the apparition said, "How does William and Mary?" meaning his son Avon and Mary his daughter. They always denied having any connection in the garden, twenty or thirty shillings in silver, and spake with a low voice, "Take this money and send it to Sarah; for I shut Mary's eyes filled with tears, held out a bunch of forget-me-nots, and said they were for such a beautiful dream last night. A lady, who was very much like you, came to my bedside and smiled at me. She was the dear mother who was fulfilling her promise but her load seemed lighter. She did not need to be assured. Wasn't that just splendid?" Mary's eyes filled with tears, but her load seemed lighter. She did not need to be assured. Wasn't that just splendid?"

Spirit-guided; or, Reunited by the Dead.

By Walter Edwards.

Chapter XVI.

My Story Continued.

During the time that Dr. Bill and Amy were cruising about in the Scottish waters, Mary was in deep trouble, one of her little charges being somewhat seriously unwell. Maggie, a girl of some ten summers, was rather slender, but full of spirits. She was a precocious child, and had shown signs of a mediumistic sensitiveness of a high order. But outgrowing her strength, she had lately manifested distressing symptoms of weakness, and had contracted a severe chill, which Mary feared would develop into fever or worse.

One morning, as Maggie lay in bed, she drew Mary down and kissed her, and then exclaimed, "Mary dear, I had such a beautiful dream last night. A lady, who was very much like you, came to my bedside and smiled at me. She held out a bunch of forget-me-nots, and said they were for you. Then she told me to tell you 'be of good cheer.'"

The next night about seven o'clock the apparition opened Goddard's window, and looked him in the face, but said nothing. The night following, as Goddard went into his yard with a candle in his hand, it appeared to him again, and he being afraid ran into his house, and saw it no more then.

Thursday, the 12th, as he came from Chiltou, the apparition met him again in the same habit; and standing about eight feet before him in the way, spoke to him with a loud voice, "Thomas, bid William Avon take the sword that he had of me, and carry it into the wood, as we go to Alston, for with that sword I died wrong three years ago."

It further said, "Tell Margaret (meaning his own wife) I desire her to deliver up the money which I gave to Sarah Taylor, the child; but if she will not, tell her I will see her very suddenly—and see that this be done within a twelve months."

Goddard says further, that this very day, by Mr. Major's order, he, with his brother-in-law, William Avon, went with the sword, and laid it down in the copse, near the place where the apparition had appointed. Goddard looking back, saw the same apparition, who said to him, Thomas, take up the sword and follow me." So he took it up and followed the apparition into the copse. Then Goddard laying down the sword upon the ground, the apparition said, "I have a commission not to touch you;" and then it took up the sword, and pointed the end of it into the ground and said, "In this same place lies buried the body of him who I murdered in the year 1635, who is now rotten and turned to dust. Whereupon Goddard said, "Why did you commit this murder?"

He said, "I took money from the man, who contended with me, and therefore murdered him." Then Goddard asked, "Who was confederate with you?"

He said, "None." Then said Goddard, "What would you have me to do?"

The apparition said, "Let the world know that I murdered a man, and buried him in this place in the year 1635."

Then the apparition vanished; whereupon Goddard and his brother-in-law, Avon, went away together.

Avon told Goddard that he had heard his brother-in-law, and understood what he said, and also heard the voice of another distinct from his, but could not understand anything he said, nor see anyone, who being now present affirms the same. And as to Goddard, he not only positively asserts it; but faith, he will make affidavit of the whole whenever required.

But what signifies affidavits. Were a thousand men of the greatest veracity and candour to make affidavits of things of this nature, and were they to do it with their dying breath: such is the infidelity of this generation, that they would not be believed. If ever there was such a thing as the appearance of angels or spirit (entirely that the good Christians of this age think doubtful), everything of this kind, they are sure, is now at an end. Is it not then very remarkable that such should pretend to believe the Bible!
SPIRITUALISM AND CHRISTIANITY.

The writer has repeatedly said that Spiritualism should not ask for the patronage of Christianity, and that if its principles are true they should be defended on every side and at all hazards. I have read extracts from a Christian writer who is, I understand, a Roman Catholic, which proves to my mind the opinion formed by me is not an erroneous one. It is hardly credible that any one in this enlightened age could be so grossly ignorant as to give credence to a theory of the spiritual world so degrading and deplorable. Spiritualists can pity his undignified attitude when he sends forth the rancour of his calumniator has been answered and silenced another comes forward to do battle for the vanquished.

The Christian hatred of Spiritualism, with the exception of a small number of intelligent people, appears to have a vitality as enduring as the offspring of a certain mollusc, which cannot even be destroyed when burned in a furnace. Then will this intolerant spirit continue interfering for purposes of dragging down the souls of their dupes to hell, because, repeatedly, spirits have requested intercession by prayer in order to promote their spiritual progress.

One would imagine that Spiritualism should be referred to in respectful language, if only for this reason, that for years Martin主义 has been incarcerating the best and brightest minds. We shall not be unmindful of dragging down the souls of their dupes to hell, because, repeatedly, spirits have requested intercession by prayer in order to promote their spiritual progress.

Very early on the morning after the gorgeous sunset which Amy and her father witnessed with so much delight, a trading steamer, bound for Norway with goods, slowly made her way along the grey mists which hung about the river and the grand old hills. It was not really dark, although the sun had not yet risen. The officer on the bridge was doing his happy job of home, of his mother and sisters, and dreaming of his coming preferment; for he had just passed his examinations, secured the coveted certificate, and expected that on his next voyage he would be captain. The vessel passed one point after another, and now speed was slightly slackened, for she was entering the narrow passage next her the Kyles of Bute, where lay the beautiful yacht in which our friends were peacefully sleeping, awaiting the breeze which came not.

Light was slowly spreading o'er the earth. The mists were creeping down the hills, and now lay upon and above the waters to the height of some forty or fifty feet like a fine, but thick, misty veil.

Along pleasantly enough through the grey mists which hung about the river and the grand old hills. The vessel passed one point after another, and now speed was slightly slackened, for she was entering the narrow passage next her the Kyles of Bute, where lay the beautiful yacht in which our friends were peacefully sleeping, awaiting the breeze which came not.

"A boat ahead, sir," sang out the man once more, a note of excitement in his voice. "A boat ahead," called the look-out man. "Dead ahead, sir," came the reply. "Port your helm," commanded the mate. "Dead ahead, sir," was the reply. "Boat ahoy," called the look-out man. "Where is she?" shouted the officer. "Port your helm," commanded the mate. "Port it is," promptly replied the wheelman. The vessel was still forging ahead, owing to the way upon her, and began to answer to the helm.

"Hoist that abey," called the look-out man. Up sprang the sailor on the yacht, and ran to the helm. Dr. Bill, aroused from his slumbers and alarmed by the shouts, rushed on deck immediately, followed by the owner of the yacht. They were horrified at the danger which threatened them, as the steamer loomed before them out of the mist. They were amazed that the officer at the helm had left the bridge to run to assist the man at the wheel. The distance rapidly decreased, and the steamer, swinging round in response to the helm, bore right down upon the unfortunate yacht.

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that pure stream cannot flow from a corrupt source; neither can pure spiritual thought flow from corrupt teaching. To the spiritualist and the materialist, the Gospel is the foundation of the universe, created by an appeal to "Holy Scripture," when there is such a diversity of opinion about its meaning, each Christian interpreting it according to his parental training and education, is almost a sufficient reason to make the destroying angel loose the chariots of death. The assertion that Scripture is the only expository of the character and nature of the universe, and that the character of its inhabitants is imputed by God's interpretation of the will alone, prevents them from obtaining a true knowledge of spiritual environment, retards their advancement after death, and is, like the fabled vampire, soothing to sleep by fanning its wings, while it sucks the life's blood of its victim. We have no doubt whatever that the time is approaching when the New Testament will be held as the scripture of the Christian Church, and the working of righteousness substituted for meaningless ceremonies and an effetely orthodox.

A Christian minister, who read my last article in The Two Worlds, wrote to me and said that Spiritualism has no philosophy. The philosophy of Spiritualistic seers unrolls the origin and destiny of man, conveys exhortations for his spiritual welfare here and hereafter; communicates to us the immensity of intellectual employments and merciful works of dwellers in higher spirit spheres; discloses to the thoughtful student magnificent conceptions of avarom worlds, from zenith to nadir of the heavens; reveals celestial arcana from the life-scroll of immortality shining with the effulgence of God's glory; and conveys of the universe through an endless vista immeasurably transcend the teachings of Christianity. The Old Testament has only a faint glimmer of a continuity of life after death, and the New Testament has also but an imperfect knowledge of immortality. It follows then that Scripture writings are valueless as a means of teaching. Some think that it is of no importance to obtain knowledge of the spirit world, but this is a great mistake, because no earthly acquirement can elevate a man to the dignity of celestial thought like the consciousness of the realities of his transcendent spiritual greatness.

If one one seer witness a phenomenon, and another in the same locality have had their inner sight unsealed by spiritual euphrosyne, contain immense stores of knowledge beneficial to mankind, but, alas! the orthodox, who are still wandering in spiritual darkness, refuse to acknowledge their merits.

It is true that many parts of the Bible inculcate good moral precepts of great intrinsic value, which should be fully preserved and the other crude writings destroyed. We would suggest that every resource of the Church be used to destroy murderous influences, and that the foundation of the New Testament be taken as the starting point, and the identification of the spirit world be the foundation of the spiritual body. Such a body is to be a living, breathing bond of the Christian Church.

If slaying and persecution through tears of blood and violation of laws, both human and divine, be a philosophy, then verily the Christian Church, through the dark shadows of the past has a philosophy which is unequalled and unapproachable. Christians who cast aspersions on Spiritualism should turn their attention to the reformation of laws, both human and divine, be a philosophy, then verily the Christian Church, through the dark shadows of the past has a philosophy which is unequalled and unapproachable. Christians who cast aspersions on Spiritualism should turn their attention to the reformation of laws, both human and divine.

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The Two Worlds

Friday, November 19, 1892

That Magical Letter D.

DOUBT, DENIAL, DESIRE, DELUSION, DEVIL, DANGER, DEATH, DESTINY, AND DELIGHT: AN ALLEGORY.

Death had claimed for his own a dearly-loved child, and had laid low in the dust the high hopes of the parents. Hitherto they had firmly believed, or rather believed that they believed, the usual orthodox dogmas of the Churches, but now they experienced unusual pangs of fear and despair. Their faith in the hereafter had been shaken, for the simple reason that no such country existed. "The youth protested that it was quite true that a fertile world was spread out before the feet of the dark-haired children, and they set out bravely, resolved to pierce through and pierce through, and the spectres that haunt the valley of shadow hung over them in triumph as they vainly groped for light until, faint and fearful, they wellnigh groaned. The youth protested that there was no way of reaching the country beyond, for the simple reason that no such country existed."

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But there was that within them which would not be denied. They analyzed and weighed their inward struggle with the outside world, until, turning here for a time, it had now gone back to Maya, to dream until he returns here again to awaken and gain more experience as the offspring of some soul already seeking to dictate the course it was to pursue; and, as with the young man who proudly raised his head and strode past them, "I am no child there, 'tis merely the thought-form projected from your own brain. There is no world beyond, such as ye dream of. It is all a dream—a delusion—your child was not your child, merely a temporary personal form of some soul returning here to a body; but he had been the victim of the illusion to dream until he returns here again to awaken and gain more experience as the offspring of some other parents—perhaps the great great-grandchild of your daughter's child. Be not misled by this foolish boy, he lacks years and discretion; listen to the voice of antiquity and wisdom, and you will not be deceived."

Our intuitions declare that life is all a dream—a delusion—your child was not your child, merely a temporary personal form of some soul returning here to a body; but he had been the victim of the illusion to dream until he returns here again to awaken and gain more experience as the offspring of some other parents—perhaps the great great-grandchild of your daughter's child. Be not misled by this foolish boy, he lacks years and discretion; listen to the voice of antiquity and wisdom, and you will not be deceived."

"Pooh! nonsense," exclaimed the one who stayed their progress. "If you are determined to listen to this rash counsel, I must hold myself responsible therefore."

But it was too late. The young man was content, and our pilgrims soon found and abandoned their childish affection and limited love, and turned with relief to the stalwart youth, whose eyes were flashing with indignation, and yet around whose lips a smile was playing. Addressing them, he said: "Strangers—or friends rather, you shall elect for yourselves. I boldly affirm that the path you see before you they were to pursue; neither were they charmed by the cold and somewhat supercilious manner of the man, his assumption of superiority and dignity, his commandings and dictations. They were not to be deterred by those who cry *Danget*! *

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They sought counsel and advice from students of nature, only to discover that they were attended by loving ministring spirits, who were "of their father the devil, deceived and entraped by everyday things, and he and the first of his tribe, the brave boy who proudly raised his head and strode past them. But the way was barred, ere he had taken many steps, by another, who addressed these weary-hearted wanderers thus: "Seek ye to reach the land of wisdom? Would ye walk the path of attainment? Know them that the way is hard and long, and those beings beyond the spectral shades. Give no heed to the assurances of this youth; prepare for conflict and cast out from thy nature all desire, all personal feeling, all emotion and affection, for only by the sacrifice of these, only by pure intellect and conquest of the lower self can you reach the height of all last."

No one was willing to accompany them with the sacrifice, yet they were not prepared to give up their cherished affectionate, and united in sympathy and love, they travelled on, happy in each other's companionship until the veil of
Death enveloped them, and they stood at last face to face with their heart's beloved, surrounded by hosts of glad-hearts of the long-looked-for ones; and they walked on toward the Morning Land of Light and Beauty where they now have a lovely home awaiting them. After that, they all came forward and work on, and work ever for the dear ones who had gone. Among other things, they told me to be careful not to sit in circles with sitters who I thought might do me any harm; and never to feel discouraged at all. They went on and on till at last we reached the end. When we arrived there, a very old friend greeted me. She gave me a bunch of lovely flowers to show the great love she still had for me. (This was what she was in the habit of doing when on the earth.) And when they kissed me good-bye, and waved their hand in token of parting. I was again lifted across; and when I turned round to take another look at her dear face, to my surprise I found she had gone. I now felt bound to hurry on, and as I was crossing the one place of windows, in quickening my pace, I turned a foot against a stone said fall. This brought me back, as it were, to life; and, I must confess, that at first, and for a little while I experienced a feeling of dissatisfaction with my earthly surroundings, after being in such a beautiful place. Everything there looked so pure and inviting, that no one, it seems to me, could help feeling afraid to stop and touch even a lovely home awaiting them.

Sarah Billingsley.

William Howitt once wrote: "I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits by laying a pencil and paper in their hands, and the moment I turned my back on them, I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons very often, in clairvoyant trances, entering into communication with the dead, of whom they have known nothing, and giving those who had known them the most living description of them, as well as messages from them. And to put the matter at rest, whether they are actual spirits who make these communications, though not clairvoyant myself, I have tested two ladies who from childhood have professed, in their normal state, to see spirits, and have always found that they could prove what they asserted beyond doubt. One of these, the first time that she was in our house, said that she saw the spirit of a young man, and described his dress and person, which corresponded so exactly with the gentleman who had occupied the house before us, that we all instantly recognised it. On another occasion we showed her several portraits—amongst them that of the young man whose spirit, according to her description, she seemed to have seen—but without making any remark. The moment she saw this portrait she said, 'That is the young man that I saw when here before.' In a dozen other ways I have seen her prove the reality of her assertions; besides that, she is a person of a most truthful character, and her evidence has been heard by Mr. Dale Owen in his 'Footfalls on the Boundary of Another World.' The other lady, a very extraordinary medium, saw the spirits at the old house at Ramhurst, mentioned also by Mr. Owen, and that when no one in the place knew that person's name, and had never seen him before. Captain Wheatcroft the day he was killed at Lucknow, and was told by him that he was just killed there, though she never knew him before. On the same day Captain Wheatcroft's wife, in a distant town, saw the same apparition, these ladies being unacquainted with each other. The fact has had to be taken by our enemies as it stands; another an trustworthy character in all ages and nations. In Greece, Plato, Socrates, Seneca, and other historic characters, have been seen in their own persons, as messages from them. And to put the matter at rest, whether they are actual spirits who make these communications, though not clairvoyant myself, I have tested two ladies who from childhood have professed, in their normal state, to see spirits, and have always found that they could prove what they asserted beyond doubt. One of these, the first time that she was in our house, said that she saw the spirit of a young man, and described his dress and person, which corresponded so exactly with the gentleman who had occupied the house before us, that we all instantly recognised it. On another occasion we showed her several portraits—amongst them that of the young man whose spirit, according to her description, she seemed to have seen—but without making any remark. The moment she saw this portrait she said, 'That is the young man that I saw when here before.' In a dozen other ways I have seen her prove the reality of her assertions; besides that, she is a person of a most truthful character, and her evidence has been heard by Mr. Dale Owen in his 'Footfalls on the Boundary of Another World.' The other lady, a very extraordinary medium, saw the spirits at the old house at Ramhurst, mentioned also by Mr. Owen, and that when no one in the place knew that person's name, and had never seen him before. Captain Wheatcroft the day he was killed at Lucknow, and was told by him that he was just killed there, though she never knew him before. On the same day Captain Wheatcroft's wife, in a distant town, saw the same apparition, these ladies being unacquainted with each other. The fact has had to be taken by our enemies as it stands; another an trustworthy character in all ages and nations. In Greece, Plato, Socrates, Seneca, and other historic characters, have been seen in their own persons, as messages from them.
MR. GREEN'S VISIT TO LONDON. REMARKABLE CLAIRVOCATION.

DEAR Sir,—I think a short account of Mrs. Green's mediumship as it came under my observation, will be interesting to your readers. We first met Mrs. Green, of Haywood, on the occasion of our visit to Cardiff, on the evening of October 21st last, when she was the most striking member of a large and attentive audience. You were present, I believe, and will remember her remarkable spiritual gifts, namely, inspirational and trance speaking, with the rare and most valuable endowments of clairvoyance and clair- aude, which, as it came under my observation, will be interesting to your readers.*

I was sure of his aid. Others have spoken of his Spiritualism. I, how­
er, to hear such a highly gifted lady, on our return to London I lost no

Now comes the most remarkable part. Miss Gale held up her hand, and the same time, but Swedenborg gives many instances of things arising out of their own country by the cruel persecutions of Alva, whilst others introduced into England, for example, the well-known leather manufacturer, first established in that city by some of the Flemings, driven

the all-wise

THOMAS EVERITT.

IS MATERIALISATION POSSIBLE?

DEAR Sir,—The author of a recently published volume denounces, in the Unitarian congregation of wealthy and independent thinkers, amongst whom Mr. Everitt was a member, and spent his early life, so that with him the religion of gratitude had from the first superseded the superstition of fear. His father was successful in his com­
mercial transactions, and at his death left his son sufficient to feel him-­
sufficiently independent of his profession as an artist, although he was of that active disposition that he could never be idle, and was always to be found having some subject in hand, if not for himself for the benefit of some friend or cause he wished to serve. Other friends have spoken of him as a painter, but having been blind nearly forty-seven years, I have but little to say on that head, except that with the money he had got he was very kind to the growth of commerce with the spirit of those

36, Osnaburgh Street, N.W.

FORGET-ME-NOT.

Build thy life on truth divine, Take care never to deceive, Be the friend you choose to make, And friends you know you'll keep. Build thy life on truth divine, For truth alone can make a happy man. Be true to every trust you bear, And true to all you dare to wear.

And should fortune take your hand, Still with a determined stand

WILLIAM ROYAL.

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GATEHEAD-ON-Tyne. 79, Taylor Terrace.—A very good meeting. Mr. Thos. R. Pennell's guide spoke on "Faith and Facts," showing how Christians have nothing to depend on but their faith in Jesus, while Spiritualists have simple facts, a spiritual communion of the life beyond.

GATEHEAD. Team Valley Terrace.—Owing to bad weather, we were disappointed with our speaker, but with the kindness of Mr Steadman, Mr. D. W. Leeming, Mr. Hewitt, and Mr. Atkinson, a very pleasant evening was spent. —M. M.

HOLLINFORD.—Tuesday : A capital public circle conducted by Mrs. Howorth, who gave a beautiful discourse on "Scatter seeds of kindness." Good clairvoyance. [Too late last week.] A very pleasant public circle conducted by Mr. C. Childs, who gave a very good discourse and twelve recognised. Sunday: Mrs. Lamb's controls spoke on "The light of the world. A nice discourse, ably delivered, pleasing a good many listeners.

HUDERSFIELD. Brook Street.—Capital addresses from Mrs. Wallis have been the feature to-day, subjects, "The Best Life," and "Is life worth living ?" One of the best performed by both. Mrs. Howorth gave a beautiful discourse on "Scatter seeds of kindness." Good clairvoyance. [Too late last week.] A very pleasant public circle conducted by Mr. W. W. Pownall, who gave a very good discourse and twelve recognised. Sunday: Mrs. Lamb's controls spoke on "The light of the world. A nice discourse, ably delivered, pleasing a good many listeners.

LEICESTER. 674, High Street.—Mr. Sainsbury's guides gave very good discourses on " Is Spiritualism of God or of the devil ? " "What is meant by prophecy ?" and "Do Spiritualists have enough charity for the poor ?" Good discourses and beautiful music.

LONDON. Spiritualist Federation Hall, 359, Edgware Rd.—Mr. Emma lectured on "Ecstatic Theosophy" to a full hall. After which we held a successful seance, and afterwards Mr. P. T. French, a powerful worker helping all to realise and put into practical effect the ennobling teaching of Spiritualism.

LONDON. Forest Hill, 23, Devonshire Road.—Nov. 10: Seance by Mrs. Ellis, well attended; some strangers present, and good facts given. Mrs. Ellis's guides admirably performed. Mr. Besant gave a very pleasant address, and the gentleman again soon.

LONDON. English Hall, West End.—Mr. Darby in the chair. Mr. J. J. Morse delivered a very good trance message. Mr. France also did well.

LONDON. Lyceum, Upper Park.—Mr. North gave a discourse on "The law of God and its prophecies." Good clairvoyance.

LONDON. The Hub, Mile End.—Mr. France delivered a discourse on "The opinions and arguments which Christians have expressed on our truth," and answered each one in an able manner.

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LONDON. Lyceum, Upper Park.—Mr. North gave a discourse on "The law of God and its prophecies." Good clairvoyance.
sickness. Mr. Filibington, of Bolton, kindly spoke on "The Origin of
contradicted with the Origin of Hall," and "Is Life the cause of
organisation, or is Organisation the cause of Life?" and "Does spirit
return?"" showing how God made heaven (a condition) and man made
hell.

MANCESTER. Palmerston St., Moss Side.—Sunday evening: We
had a service of song, "Rest at Last," which was listened to with rapt
attention by a very attentive audience. Mr. J. J. Morgan, in an eloquent
sermon, showed how the Word of God is the true "Key of the
Door." He did well. So also were given by Medcine Misses Alice and Lily
Valentine and Mr. Leigh, in a very satisfactory manner. All were
admirably respected.

PENNY STREET. John Hong.—Mr. J. J. Morgan, who
Mr. Tabor, who said they had far exceeded his expectations. A vote of
thanks to Miss Goodall, who kindly officiated at the piano (our pianist
being ill), and, no doubt, greatly assisted the choir in making it such a
success.—J. L. R.

MIDDLEBROUGH. Spiritual Hall.—As our meetings were badly
attended on Monday evening, we decided to hold another, and I am glad
we did, as it allowed the Labour party the use of the hall to discuss social
subjects. It has been very successful, our old friend, Mr. Stirckaker, taking
an active part in the discussion. We had a very successful service of spiritual
meetings at night, and I am sure will in the end do much good, believing that Spiritualism will gain ground in proportion to the
growth of the people's faith in it. We had three clairvoyant delineations;
Mr. Moulding gave us a lecture on "Alien Immigration," and "Humanity's
gains from heterodoxy." The hall was crowded, and the audience were
gratefully satisfied. We had a very full meeting indeed on the Sunday evening.
Many had to be turned away; the enthusiastic feeling was created by the accuracy of the description. We
may say of a number of descriptions, which were recognised.

Nelson. Albert Hall.—Madame Elvira lectured on "And he gave
the angels charge over them," and "Liberty, light, and love." These
subjects were ably dealt with, and will not soon be forgotten.—W. B.

NELSON. Bradley Fold.—A very good day with Mrs. Best. She
gave some good clairvoyance. Very fair audience, and well pleased.

NEWCASTLE. The Stage.—The Old Hall was filled, and the best
short addresses, Nov. 13 and 14, followed by clairvoyant delineations.
The clairvoyance was exceptionally good, many marked traits of
character being given. The descriptions were all recognised.

NOARKHAM.—Mrs. Beanland disappointed us. Mr. Hurst, a young
member, showed how the spirit life is dependent on the natural
life. We afterwards formed a circle. Evening room crowded, Mr. Hurst
again kindly gave a very nice address. Five clairvoyant descriptions,
every one of which were recognised. Good clairvoyance followed.

We addressed on "The Rich Man and Lazarus." Mediums should not
disappoint us at Normanton; we are fighting a keen battle against a prejudiced public. We have had some unfortunate accidental accidents; but we shall have speakers of our own who will soon be able to hold the platform against all that may be hurled at them.—C. J.

NORTHAMPTON.—A very successful day with Mr. Tabor,
leading a visit, speaking in the Market Square, at 11.30 a.m. to a
good audience, and getting a little opposition from an agent of the Bible
Defence Association. It was, however, an excellent day. We had to
fetch chairs. Speaking from "Come, let us reason together," which
was handled in a masterly manner, giving great satisfaction.

NOTTINGHAM. Massey Hall.—A most enjoyable day with Mr.
Hepworth; subjects, "The Redemption of Man," and "Can Spirits
Help Us?" We were dealt with in a clear manner and dignified style, and
were very well pleased. Many had to be turned away, the evening room
and the morning attendance is improving. Four out of five clairvoyant
descriptions were recognised. Miss Carson and Mr. Smith kindly
apologised for their absence.

NOTTINGHAM.—We had the pleasure of Mr. Kitson being with us.
The weather was against large meetings, but we expected more in the
immortal Kitsonian system now that interest is being shown in the home
of the first English Lyceum. Nevertheless his visit was timely.
In the afternoon we had a more cheering success, and went through a
full programme, and Mr. Kitson advocated the claims of the Lyceum
on Spiritualists. His deep sense of its value was evidenced in his words,
and we hope and believe the effect of his visit will be for our good.
A tea was arranged, and a grand success. A vote of thanks was
derived and reflected great credit on themselves and their conductor,
twine and Mr. Leigh, in a very satisfactory manner. All were admirably
rendered and reflected great credit on themselves and their conductor,
to the winner who finds and learns a poem by Longfellow. A pleasant
dinner was served, about 50 sat down. There was a good evening
recitations well done. Miss Stanistreet presided at the harmonium. Mr.
Castle, of Leicester, paid us another visit, and, no doubt, greatly assisted the choir in making it such a
success. Mr. Pilkington, of Bolton, kindly spoke on "The Origin of
Life," and, no doubt, greatly assisted the choir in making it such a
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being ill), and, no doubt, greatly assisted the choir in making it such a
success.—J. L. R.

Poetry: Mr. Chaplin, of Leicester, paid us another visit, and
Mr. Hurst, a young member, showed how the spirit life is dependent on the natural
life. We afterwards formed a circle. Evening room crowded, Mr. Hurst
again kindly gave a very nice address. Five clairvoyant descriptions,
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success.—J. L. R.
PROSPECTIVE ARRANGEMENTS.

EXTRAORDINARY HAUNTING PHENOMENA IN THE HOUSE IN BEN'S HENG.

A NEW SERVICE OF SONG, entitled "An Angel in Disguise; or, Did He Alone?" written and compiled by Mrs. H. Wallis, is soon. The songs and solos have been taken from Mr. Kersey's "Spiritual Songs" and are likely to be selected by several of the most interesting and instructive. Sample copies will be sent as soon as ready, post free for three penny stamp. Address W. W. Wallis, 73A, Corporation Street, Manchester.

BAYLEY.—Tea at 6 p.m., and entertainment, on Saturday, Nov. 19. Tickets, 9d. and 6d. A welcome to old friends and new—Sunday: Address on "Socialism and Social Prog-ress." Subjects: 2-30, "What is Spiritualism?" 3-30, "How to get into the Society?"

HELPING.—Nov. 20: Morning, Professor Tunson on "Childhood of Great Men." Evening, "Life and Love," followed by clairvoyances and a tea

BLACKBURN.—Nov. 20: Two services of song by the choir and friends with string band accompanying. At 2-30: Merchant's Clerk or Led Astray. 6-30: Grace Darling. Nov. 27: W. W. Wallis.

BRADFORD. Harke's House.—Nov. 20: Mr. and Mrs. Ormerod; 27; Mrs. Picken.

DUNSTAN.—Robinson St.—Nov. 19: Social evening. Readings, recitations, singing, dancing, and games, at 7 p.m. prompt. Admission, children, 3d; adults, 6d.

CHANGE OF ADDRESS.—Secretaries, please note. All communications to be addressed to G. J. Crompton, 107, Caledonian Road, N. All postcards addressed to 107, Caledonian Road, N. Booking dates for 1989.

Dr. Leedham wishes correspondents not to omit enclosing a stamped addressed envelope, for return, when writing to him. In future no notice will be sent to him. In future no notice will be sent to him.

HERRICK.—Nov. 27 and 28: Professor Timson, Morning, "Inspiration, and the New Church." Afternoon, "Socialism and Social Progress." Subjects: 2-30, "What is Spiritualism?" 3-30, "How to get into the Society?"

HULL.—Psychological Hall.—Monday, Nov. 21, a grand entertainment on behalf of the ladies' evening class, by the White Star Juvenile Minitrels (pupils of Mr. Hepton). Includes Miss L. Craven, H. Sunderland, Miss Addy, Misses Parrott and T. Atkin. Don't miss this treat. Proceeds will be devoted to the spreading of the cause.

LIVERPOOL. Duhly Hall.—Nov. 20, Mr. J. J. Morse, of London, 11, All Saints Road. He is the author of "Spiritualism as a Key to the Rites, Ceremonies, and Doctrines of All Ages." 27, at 6-30, Mr. W. Westgarth. On Monday, Nov. 21, at 7-30, under the auspices of the ladies' evening social, Madame Wallis, and a Mr. Crompton.—J. J.

LONDON, Aldgate.—Nov. 20, speaker, Mrs. Dickenson. Mr. Oliffe, chairman. All are invited to join and support the cause of progress. Full admissions. The half-yearly meeting will be held on Sunday evening, Dec. 4, after the usual service, to receive the secretary's report and deal with other matters. The minute book, with accounts, &c., is, open to public view every Friday. The treasurer is a thoroughly representative one, and workers and sympathisers from all parts are invited to be present. It is felt that a tea, to unite all in the cause, and calisthenics conducted admirably by Miss B. Roffwell; Sea.Group: Male and female impromptu speaking. Interesting discussion. Mr. Pickup presided.

PASSING EVENTS AND COMMENTS.

OLDHAM friends at the Temple intend holding pleasant Sunday afternoons at 2-30. They shall open the season on Nov. 27, with "The Higher Spiritualism." 6-30, Suitable Questions from the Audience. Solo, vocal and instrumental, will be rendered. The evening will be led by a string and vocal ensemble. Admission, 1s.; tea, or to join the dancing, address me at the hall.—A. P. Tindall, A.T.C.L., hon. sec.

LONDON, Stratford, West Ham Lane.—To the committee and members. The half-yearly meeting will be held on Sunday evening, Dec. 4, after the usual service, to receive the secretary's report and deal with other matters. The minute book, with accounts, &c., is, open to public view every Friday. The treasurer is a thoroughly representative one, and workers and sympathisers from all parts are invited to be present. It is felt that a tea, to unite all in the cause, and calisthenics conducted admirably by Miss B. Roffwell; Sea.Group: Male and female impromptu speaking. Interesting discussion. Mr. Pickup presided.

GOOD ADVICE.—Mr. Rowley, at Keighley, urged his hearers to pay attention to strangers when they attend the services, to provide them with a seat, to keep on perfectly friendly terms, and to forebear with each other.

SURREY.—We have received copies of a Californian paper issuing from the name of Sargentville, urging that Spiritualists at all take "lots." It is too far away, and we know too little of the place to recommend it, although it may be all that is required.
The Two Worlds.

Rev. P. Payne's sermon on Rev. Ashcroft's attack on Walsall Spiritualists should be freely utilised wherever the lantern lecturer goes. We can supply them, carriage free, for 5s. per 100.

Rev. Robert Cooper has just returned from his visit to the Punjab, where, when a splendid and appropriate Haunted House Story will be commenced: The Haunted House in Ben's Hollow. It is a most thrilling and exciting story of the transition to the higher life of Mrs. Platt, the respected wife of our friend Mr. Platt, who will be divided into more suitable circles.

We can supply them, carriage free, for 5s. per 100.

The debate at Manchester on Tuesday last was a very interesting one. Mrs. Wallis opened with an earnest speech, pleading for equality of treatment. The two members of the audience, a gentleman and a lady, who following the precedent of some of their predecessors, and who did not wish to participate in the discussion, said that they knew little or nothing about the subject of the debate, and that they had no wish to express any opinion on it.

Dr. Slade—Mr. W. T. Roser writes: "The Western Morning News says: 'Dr. Slade, the well-known Spiritualist, has been taken to the hospital at Sioux City, Iowa, U.S.A., suffering from nervous prostration. He is quite penniless and apparently friendless.' I read the report with regret, for Dr. Slade has always been a man of high standing in the Spiritualist movement. He was a prominent member of the Federation of British Spiritualists, and his influence has been widely felt. He has been a friend to many, and his loss will be deeply felt. I read the news of his sickness with great concern, and I trust that he will soon be restored to health."