SPIRIT IDENTITY.

THE CASE OF COLONEL A.

By EDINA.

PREFATORY NOTE.
The medium by whose hand this, and the messages to be afterwards dealt with, have been written, is my daughter. Since the year 1876, when she was aged nine, she has been totally deaf, but retains the gift of speech. She is of a lymphatic temperament, and very guileless and simple-minded. Since the spring of 1880 she has become a powerful clairvoyant, clairaudient, and writing medium. All her powers have been developed in the home circle, and she is not permitted to exercise her gifts except among ourselves, or on very rare occasions at the house of a select friend. Her "non-intervention" is now very clear, and the clairaudience (which only extends to the spiritual world) extremely good.

During the time she is engaged in automatic writing she informs us that she sees nothing, being enveloped for the time in a white, vapoury cloud, which does not enable her to read the messages. We have now in our possession seven thick note-books filled with messages automatically written by her, and purporting to be from denizens of the other world. The greater portion of these are mundane in their character, relating to past or present, but disclosing identity and personality, while many details are of an unsolved problem in psychology.

In June last an officer who had seen much active service in the army, and had taken part in at least two important campaigns in the East, visited us to examine some of our automatic messages. In the course of his visit he incidentally told me he was very anxious to "open up communication" with an officer who had been a dear friend, and who had died in his arms on the battlefield. The name of this friend, or the battle at which he was killed, were not disclosed, which were unknown to us at the time, have been subsequently verified on inquiry.

With these preliminary remarks I now proceed to deal with the first of our recent cases—that of Colonel A. I may here note that "A" is not the correct initial of the name of this officer, as for obvious reasons it is not desirable to disclose the identity of persons who have passed from earth life within the last ten or twelve years. The name of this officer is herewith sent for editorial verification, and also a note of the page of the newspaper where his life history is detailed as after mentioned.

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The colonel has also written several messages by the hand of our medium. He meets her in the street, walks by her side, comes to her in her room, and has been the means of bringing a large number of other officers over on the "other side" to write messages by her hand. These communications will be dealt with in the order in which they came. The colonel has also written several messages by the hand of our family medium. His earlier communications were not so full of details of his life history as I could have desired, but during Christmas week a message covering three pages of the note-book was given. It is most convincing on the question of identity, and contains a full account of the leading events of his life history, from the date when he entered the army in 1854, down to its tragic close in 1880. A diligent search of the files of the Times and Illustrated London News during this last mentioned year enabled me to verify the whole message, and every date and leading event spoken to be correct. There is throughout the communication the use of the original phrases and terminology that the writer had spent his life in the army; the messages disclose personality, and gives a most concise and coherent sketch of a distinguished military career. The colonel affectionately alludes to his former comrades in arms, who had visited us, and makes it abundantly clear that a very strong tie of attachment existed between them in life.

There remains only to be noticed one peculiar defect in this case, viz., the refusal or failure of the "communicator" to reply to three test questions submitted to us by the gentleman before referred to, and which, on more than one occasion, have been put by the medium to the "Colonel," but without result. Again and again he has said he would answer these "all in good time," and at his last visit he told the medium to "wait" and it "would be all right." The why or the wherefore is difficult to understand, except on the assumption that memory is as often defective on the other side as it is here. That has been my experience in several cases where the evidence of identity was very strong, and with these remarks I must leave this part of the case, as an unsolved problem in psychology.

Your readers are now in possession of all the facts of the case, and I have only to point out (1) that the medium was only twelve years old when the war occurred in which the Colonel was killed; (2) that none of us ever heard of him; (3) that the medium only confirmed his identity by the fact that the volume containing his obituary notice and portrait was found by me after a long search, and in a place to which the medium could not have access without my intervention as a ratepayer; and (4), which is perhaps the best point of all, that her disposition is such that she would not take the
problem either to write a message or to verify it, unless she was moved by controlling power from "the other side."

I have only to add that the handwriting in the messages is not at any figure let about in the Colonies in earth life, a specimen of which has been shown to me.

This is our normal experience of automatic writing. However clear the internal evidence may be of the identity of the writer, he or she is rarely able to reproduce the earthly script. Out of many hundred messages, I have only put down about a dozen in which the earthly calligraphy and signature have been reproduced.

(The remainder to be continued.)

THE RISE AND PROGRESS OF MODERN SPIRITUALISM

BY JAMES ROBERTSON.

LORD LINDSAY'S TESTIMONY.

MARVELLOUS indeed was the progress of the Spiritual movement in Great Britain during the first twenty years—i.e. from 1850 to 1870. Real, tangible, and positive facts had been witnessed in many a home, and so believers banded together and formed societies for investigation, and thus what had only been read about as a something afar off and mysterious became part of their lives, and therefore of more value than all theories which humanity had concocted. So many had no more faith in religious light from Rome or Church, and the scientific materialism which was rampant failed to nourish. Spiritualism came and revived the old religious feelings which had waned in many a heart, and stimulating the latent fire. In their own homes people had opened the door without the help of any ecclesiastic, and the loved ones got right down to the souls of men and women, and brought that death was really promotion to many, and no curse. It was indeed love and wisdom in this world of ours, that the saintly character still blossoms among mankind.

About 1870, the leaders of the movement—such as Professor Huxley, Dr. Helmholtz, Helmholtz, and others—had no other idea than that which was narrated was a mere delusion. The reputed marvels were incredible, because they were not of the same order of miracle as those of the Colored man in earth life, a specimen of which has been shown to me.

The Earl of Crawford, then Lord Lindsay, who has some reputation as an astronomer, told of the closure of doors in his own rooms when Home was present—the first phenomenon he heard. Then at another meeting he saw a crystal ball placed on his hand head, and the ball was impelled in a light which emitted flashes of different colored light. He saw a phenomenon raised in the air without any noise, but then the voice was heard, and it was locked and the key taken away. Further so
he saw Home while entranced elongated eleven inches. He repeated the experiment only to find it confirmed. That night he went into a large room, and saw Home in a little room. Here he saw a female figure. He asked Home what he saw, when he said, "A woman looking at you." Then she fainted away. He said that he had frequently seen Home go on his hands, and then put them inside his shirt; and that eight times he, Lord Lindsay himself, held red hot coals in his hands, and saw him in full light standing in the air seventeen inches over him.

When asked had he ever obtained any information not known to the public or the people who accompanied him in his experiments, Lord Lindsay told the following: "A friend of mine was very anxious to discover the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls [to whom I have referred in previous articles] and we had a sance. We sat at a table, and soon the raps came. My friend then asked his questions mentally. He went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Wallace, and that the house was in Scotchtown. The name of the road and the number of the house were given. We went to Whitechapel, found the man, and subsequently through his aid obtained a copy of the draft. He was quite unknown to us, and had not always lived in that locality, for he had lived in the country. The friend had already consulted a great many people, and had not been able to get any information. He was contending there was nothing in the thing at all—apart from any minds with which they came in contact.

The Watch Tower Papers.—No. IV.

The Haunted House of Ben's Hollow.

By "Anita and Lennard."

In Three Parts.

Part II.—The Artist's Story.

How long we might have remained in Genoa I know not had we not been masters of our own time, but unfortunately we had to return to our work again, and our holidays drew to a close all too soon for us both.

A few days before we left an incident occurred that impressed me so much that I wrote it down at the time, and can therefore give it with more accuracy than if I spoke from memory.

We had been invited to a large party given by an Italian family of distinction in Genoa, friends of Madame De Marterville. There was amongst the guests a certain French doctor, a man of science and author of several important works, who had recently been using the subject of hypnotism and hypnotic suggestion, as he preferred to call it. He had adopted the views of that school of thinkers who hold that the whole of the phenomena of Spiritualism and kindred subjects are nothing more than the transference of thoughts from the brain of the operator (or some one present with him) to the brain of the subject, and that it affords no proof whatever of the existence of any agency outside our own minds. He even denied that in hypnotism or mesmerism any fluid, such as ether, or anything whatever passed from the mesmerist to the person he mesmerised. Whatever, distinct or indistinct, was in the brain of the subject, he might take himself over into the brain of his subject. He placed himself in a position to receive any suggestions from any minds with which they came in contact.

This gentleman, whom I will call Dr. L., first attracted my attention by his overbearing airs, which I found so magnificent. He was young, of good breeding, and a gentleman in every way. He had a disposition for a few days to make me very much feel his superiority, but I soon discovered the fact that he was only a pretender, and that there was no foundation for his pretensions, but that his real purpose was to return to our work again, and our holidays drew to a close all too soon for us both.

The Editor recently remarked that "Spiritualism is larger than any man," which is most true. Neither, may it be added, has any person the right to exploit the cause, under any pretense, for private gain, unless it be under such safeguards and control as will place all matters beyond suspicion.

Let the meaning of this be made clear. The gospel of individualism has been run to seed in our cause for years past. The result is that following the bright (1) example of its leading apostle we have had the unpleasant experience of meetings for public services, with all the appearance of meritorious efforts, held in private houses, repeats sent to our papers, and the money collected at these assemblies comfortably shared between the speaker and the tenant of the house. No control, no committee, no guarantee for any—nothing but a game of blind man's buff, and where a house is thrown open for the good of the cause, and is thus the only opening for the presentation of our philosophy, one may feel grateful for such a meeting place, and understand the reluctance of Spiritualists in the town will not recognise the effort until it is placed upon the proper basis of organised formation.

Our people should be warned not to support those who, leech-like, have attached themselves to us to suck our blood, divert support, and weaken the power of our public work. Our National Federation should be posted on such matters, and issue a manifest. The "hindering helpers" need to have a little light let in upon their methods, then Spiritualists can be left to decide whether they will support efficient and honest secretaries, and those who will not. Where the people who support the work have every assurance that their money is honestly used for the purposes for which it is subscribed, and with the added safeguard that the workers engaged will not disgrace them or their cause by their platform incompetence or personal impropriety, such things are indeed hindering helps to the extension of our noble work.

Sentinel
for a moment, she walked up to where Aimde sat and took
again to the doctor, and was about to hand him another of
the room where sat, and after standing in an uncertain way
execute this test. This time she returned to the end of
the slips of paper when Mrs. Humphreys stopped suddenly,
and seemed to become greatly agitated; she held the fan
(which I now noticed was a very curious-looking one, evidently
a very old one, and made partly of old lace, and indeed, as
Aimde explained afterwards, it was the one she had found in
then the doctor willed her to do something else, and she
and took a flower from a vase and gave it to our hostess;
rose and went over to the piano, like one walking in sleep,
lady's head. She shivered and moved uneasily, and then
and began to rub her forehead with it, and to moan and Bigb
read over mentally, keeping one hand lightly resting on the
dr. L-— mentioned to his hypnotised subject what to do.
laughed and said, Oh! yes, do anything you like; you may
make a few passes over her to induce sleep. Captain Maldon
of the revolving disos he spoke of with him, he proposed to
and handed to the doctor by Captain Maldon. The
given should be written on slips of paper by one of those
and that the best way would be for the officer, whose name
was Captain Maldon, to pick out the person to be hypnotised from amongst those whom he knew to be free from all sus-
picion of being in collusion with Dr. L—, and for the other
persons present to suggest to the doctor what the sensitive
should be asked to do. It was proposed that the tests to be
should be written on slips of paper by one of those
and then to fold them up and hand them to him. He then
placed an arm-chair a little apart from the company and
sat Mrs. Humphreys in it, and as he had not any of the
revolving discs he spoke of with him, he proposed to
touch her lightly on the forehead, and then to fold the papers
laughed and said, Oh! yes, do anything you like; you may
paw away as long as you please over her head—that won't help you much.

At first Mrs. Humphreys was quite unaffected by the
documents, but presently, then her head sank forward, and she
seemed to appear asleep. Dr. L— motioned to Captain
Maldon to hand him one of the slips of paper, which he
read over mentally, keeping one hand lightly resting on the
head's lady. She shivered and moved uneasily, and then
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then the doctor willed her to do something else, and she
and began to rub her forehead with it, and to moan and sigh
as if much distressed. She shivered and moaned and made
several convulsive movements, and then, as Dr. L— (who
had been looking at her, and keeping his lighted fan in
his hand, and asked her what was the matter, she began
to speak in a strange, far-away, half whispering voice. The
first few words she uttered were unintelligible, and she talked
like one in her sleep, moving the fan from her forehead,
and softly passing her hand up and down it as she spoke.
There was a silence, and Aimde exclaimed: "Why no! not this dark place. Take me away, I do not know this house, these people." She paused, and then spoke again, clearly and in a stronger voice: "I see a large house now, many people, they are dancing. What queer dresses, what beautiful people! I have never seen men or women with
their hair long and tied with a ribbon, but oh! what faces,
how sad, how weary they all look, and yet they seem to be
obliged to go on moving about. I
an island and a dark sheet of water and hills—wild dark hills
lighted by many candles; the windows are open and I see
a garden and a dark sheet of water and hills—wild dark hills
beyond; there are trees round the house. It has a portico
in front and a terrace with vines of flowers, and steps leading
down to the water. Now I seem to be going down to the
lake, and the house has faded behind me; it grows dark, the
lake looks gloomy, such dark brown water—marsh water.
Her voice was like a whisper, low and far away, with a
shudder and covered her eyes with her hands, then she was
in a voice of terror almost, she exclaimed, "Who is that dark shadow, Why does he come here?" Then in a whisper she said,' "He is following some one. He is following a young man, a tall fair young man with curling hair, he goes with him; where, it seems to be all round him, this dark shadow. Again she paused, and then spoke once more. "Now I see two more people and I see the lake again, and the fair young
man in broad shoulders wrapped in a cloak; I can hardly see his
face, he has something over it. He points to a young man in long
knife he has; the fair man takes up the knife, and the dark shadow beside him seems to try himself and then
round the other till they look like one. In a moment the ladies were all round her, offering her
smelling salts, fanning her, etc., and it was some minutes
before Dr. L— could restore order and get Mrs. Humphreys
carried into a little anteroom where it was quiet. He then
made a few passes over her in an upward direction, and after
a few convulsive shivers she regained consciousness, but was
so much shaken by the extraordinary experience she had
passed through that she preferred to return home at once,
and there, as far as the public were concerned, the matter
was just a mixture of the ideas existing in the minds of the
guests, her previous performances in carrying out tricks,
etc., as "suggested," being held to prove the Doctor's theory
most satisfactorily.

Captain Maldon and his brother-in-law were by no means
so readily satisfied, however, and the former more than
the latter. All the experiments were decidedly to be avoided as tending to upset
one's established notion of things. For my own part I had
never been so much shaken by the extraordinary experience she had
passed through that she preferred to return home at once,
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was just a mixture of the ideas existing in the minds of the
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etc., as "suggested," being held to prove the Doctor's theory
most satisfactorily.

After some little debate this was agreed to, and a sister-
law of Captain Maldon's was proposed, as being quite un-
known to Dr. L—. This lady was a quiet-looking person
and said her hair was long and tied with a ribbon, but oh! what faces,
how sad, how weary they all look, and yet they seem to be
obliged to go on moving about. I
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in front and a terrace with vines of flowers, and steps leading
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CONSEQUENCES: NOT FORGIVENESS.
A WISE AND SPIRITUAL SERMON ON SIN.
BY REV. B. J. SNELL.
I REMEMBER once asking a scholarly and diligent minister who was a frequent visitor in my house: "How do you deal with sin?" To which he replied: "I don’t deal with it—I leave it alone." My brethren, I cannot do that. I cannot come here and preach to you only of the God of sunshine and flowers, singing-birds, and little children; I must declare to you the whole counsel of God, and I know that God is not a God of feeble good-nature who shuts His eyes to sin. He hates sin with an inexpressible hatred, and in His hand the Father all-loving bears a rod wherewith to chastise the sinner. And I am sure of this, because punishment is linked so indissolubly to sin. We are twins who walk through the world with our heads tied together; but the connection is closer even than that. Sin and punishment are as inseparable as the substance and its shadow in the broad noon sunshine. Take this sheet of paper, cut it thin, thinner, thin as the airiest tissue; it still has two sides, always two sides. This side is sin, that side punishment. And by thus yoking them so inevitably I think God has given us an object-lesson whereby to learn what sin really is and how to treat it.

THE CERTAINTY OF RETRIBUTION.
The gospel of forgiveness does not mean impunity, remission from the consequences of sin. "Whatsoever a man soweth that shall he reap," says the Lord God. Sin is a leprosy that descends to the third and fourth generations, and leaves us to learn by our folly, and not to save us from the effects of our folly. If we engrain evil desires in our souls, it will take long to blow them away, and even the sufferings consequent upon folly are rays beyond the spectrum invisible to us; but they still exist. "The sins of our fathers remain in the children." You must confess and say: "This is the measure of God’s hatred of sin. Why should I beat my breast, and say, ‘I have sinned, and am cast down, and mocked, for whatever a man soweth that shall he reap.’"

I do not wonder that the deeply-wrought consciences of our fathers, trying to find some adequate symbol of the eternal woes consequent upon sin, have turned to the symbol of the leprosy. Oh! the helplessness of the preacher! What can he say, but what you already know! What are my words but flimsy rubbish! The first blast of temptation sweeps us from your memories like straws. We say that God would spare us, but temptation stretches out its long arms and clutches us; and lo! all words of warning are forgotten, all the fine things we have thought are burnt up in the furnace of inclination. We all know that sin is slavery, and yet, alas! we put our necks beneath the yoke.

Brethren, I will say no word about the horrors of the pit, about hell’s flames and curses. I have tried to keep my sermons within the bounds of sobriety, for the theme itself is solemn. But it is of no use to cry "Peace, peace," when there is no peace. Remember this. We can never undo what we have done; "Almighty God cannot do that, cannot make it as though we had never done that thing." [True, and therefore "the Lamb of God cannot take away the sins of the world."] Every sin means loss of power. If I lose time I cannot make it up. "Oh yes! by greater work and constant effort." No, no; if we are capable of greater effort, we could still have put it forth even if we had not lost that time. In every one of us there is something that will forever make us say: "You may as well argue with a flimsy rubbish; you may as well try to save us from the effects of our own folly," etc. We must learn to sow good seed, and step heavenward, even if it be through sin. Something is lost never to be found again, even though our feet be set straight for the Morning Land.

[It seems pitiful that the above clear and condensed wisdom, with all its directness and force, should be called "the Call of salvation by the stoning blood," should have tagged on to it the supersitious conclusion as follows:]

What shall I say? "Behold the Lamb of God who taketh away the sin of the world!" That poor, tear-stained, weep-stricken brother, Christ; stricken through the heart with our transgressions; Christ, in whose eyes were the passion and peace of Paradise, came to give freedom to the slave, forgiveness to the sinner, salvation to the world. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Christian World Pulpit.

[How true! But note that, in view of the developments of the science, philosophy, and sound sense of all the preceding utterances are stultified and set at naught by dragging in these poor sectarian catch-words and cant phrases of orthodoxy. Mr. Snell the philosopher shall answer Mr. Snell the theologian.]

The gospel of forgiveness is expressed in facts which cannot lie. Christ’s gospel cannot abrogate the law of consequences. Retribution is inseparable from sin. What then is the remedy? Not “Behold the Lamb." Not acceptance of the claim that Jesus can give forgiveness to the sinner, but "conform to our conditions," "the mind and will of God expressed in facts." God wakens us to be men, He does not raise a finger to save us from the effects of our folly, etc. True, Mr. Snell. Neither does He offer us salvation through the Lamb. We must cease to do evil, and learn to do well. Every act of wrong leaves its scar behind, but every effort to do right does. If we walk uprightly, that is the way God wants us to be men;" to grow strong, wise, and self-reliant, and leaves us to learn by our folly, and not to save us from the necessity for effort. Hence even sin must serve the purpose of our spiritual education, and prompt us to love and live the higher life.

SUFFERING THROUGH SIN.
It is the fate of our generation to look facts in the face; and sometimes Hope comes near breaking her heart. We see plainly that nearly all the pain and suffering in the world comes straight from sin, and we know that the evil effects of the sins of the fathers remain in the children. Remember you are the children of a history merely, but that you are shaping the history of your children yet unborn. God grant you are not making black stains in their nature, for which they will one day curse you. Sin is a leprosy that descends to the third and fourth generation, and then culminates, probably, in extinction. That

* Italics ours.

* Spiritile have taught this all along, and psychometry proves it
A BRIDGE TO THE UN-EEN

Is the title of a significant article in *The Christian World* for February 9, to which we would add

SPIRITUALISM THE KEYSTONE OF THE ARCH.

At last the despised and rejected phenomena are being recognised and reckoned with. "The stone rejected by the builders is about to be placed in its rightful position. Our contention that modern mediumship and spiritual phenomena supplement and make believable the testimony contained in the Bible records is now being admitted by hands. Fresh evidence concerning man's relation to the spirit world would be "a reinforcement to faith," and "an immense boon to multitudes of perplexed minds." In those few words the necessity for and utility of our work as Spiritualists is admirably presented, and we are justified by "our friends the enemy for our long and arduous labours.

THE FLOWING TIDE IS WITH US.

Spiritualists, we are on the "up grade." Our facts are winning recognition all along the line, and will command the respect of thoughtful and spiritually-minded people the world over. While we rejoice that our triumph has come, we must not lose sight of the dignity of our cause. The success which has so far rewarded our labours must invite us to

REDEDICATED EFFORTS,

to promote the spread of our principles. Spiritualists, the future is yours if you will rise to the requirements of the hour, and recognise your duty to maintain the highest possible standard, and to make your testimony concerning man's relation to the spirit world the subject of Scriptural testimony. When Renan declares that the question between Christ or Christianity and the theologians, the supernatural element in the Scriptures, and the important Church doctrines founded thereon, has, withInto discredit. Hume's famous contention that miracles are not borne out by corresponding experiences in the present.*

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challenges to Christianity then is, if it would bring the world back to genuine belief in its supernatural histories, to

produce corroborative evidence from temporary phenomena. Mr. Stephen, in the essays just alluded to, declares that theology is unable to

carry forward the one single point of its contention about the supernatural.

"The remarkable feature of the present position is that exactly upon this crucial point a large and constantly in-
creasing body of witnesses, whom it would be very difficult to
covet either of fraud or of imbecility, are coming forward to
declare that the evidence demanded, and declared im-
possible of production, is actually accessible. Our readers may remember a book by Florence Maybrick, in which we

were told that "There is no Death," in which the well-known authoress relates her experience of intercourse with departed friends, her dead daughter amongst

them, on evidence which she declares as good as any which Stadthagen or the poet Theophilus Jones ever had, the truth of which he has ascribed partly to his Central African forest. Mr. W. T. Stead is a man generally supposed to have his wits about him, and he is now furnishing the Psychological Research Society with testimony of communications received by himself from the spirits of dead persons, on the truth of which he is prepared to stake his whole reputation. And now a book, entitled, 'Do the Dead Return?' published by Mr. Fisher Unwin, has just appeared by a Clergyman of the Church of England, full of statements of personal experiences, which he challenges in his preface that up to some three years since he had

shared the generally received opinions respecting the phenomena commonly described under the term Spiritualism, and had ascribed them only to self-delusions and subjective impressions of similar minds, partly to fraud and trickery. Being subsequently led to investigate the subject for himself, he declares that, in company with friends whose intelligence and probity were beyond question, he has received messages from "the so-called dead" by rappings, by writing, sounds of telegraph, by the passing of cards, by the spoken voice. Once, by the latter method, "for nearly two consecutive hours a deeply-interesting conversation, respecting the present and the future life and the subject of spirit intercourse, was thus carried on between the living and the dead," until the power failed, and the voices, with parting greetings, died away. In addition to this, he testifies to having seen, in company with a number of trusted fellow-
witnesses, the materialisation of some departed friends, whose features were recognised, and who gave other unmis-
takable evidence of their identity. Glances and flashes of light, which might be described as "tongues of fire," at times were among the signs of spiritual presences. Those with whom they thus communicated were of various degrees of intelligence, some showing great mental capacity. Once, when some "exceedingly complex and metaphysical questions" were proposed, "the answers of the spirits were at all times

scarcely formulated before the answer came, on each separate

point, with extraordinary precision, lucidity, and exactness of expression." The writer, after describing the "materialisa-
tion" scenes, says, "it seems to me somewhat childish, after such an experience, to waste time in seeking to disprove the doubts of the unbeliever." He is fully aware that the pursuit of these experiences is not unattended with danger. The other world, like our own, has in it the frivolous and the unworthy, as well as the good and the pure, and the search for phenomena by means of excitement hunters may easily be attended by evil consequences. But

purity and goodness on this side the veil attract the purity and goodness on the other.

"I believe that a gathering together of a number of devout men of pure heart, and with a reverent desire for truth, is the best type of a science." It is the prayerful, significant, and spiritual; it is the magnetic power and atmosphere, if I may so call it, into which evil influences cannot penetrate. This, it seems to me, is the only legitimate method of spirit intercourse, the only form of science to which the New Testament bears witness.

"We must leave these statements and the others of which this remarkable book is full to make their own impression on the minds of our readers. Whatever theory may be formed of them, it is evident that the materialism and agnosticism which of late have so loudly claimed to represent the really cultured and sane mind of the age, and which flatly deny to man any knowledge of the unseen, are now being squarely challenged on their own ground. The agnostics must either explain these phenomena or abate their own pretensions. They must either forsake their thoroughly scientific investigation and for a scientific verdict.

Professor Barrett, on the other hand, and deniers of the age have a plainly defined issue put before them. The New Testament is a record of spiritual phenomena, and revelation, and as such, on evidence which is as good as anything answering to them is probable now. It is for materialistic agnosticism, in the light of what is declared to be actually going on in our midst, to prove that statement."

"Do the Dead Return!" By W. T. STEAD."
Perhaps the most important part of the book is the concluding chapter, in which he discusses whether or not it is wicked for the devil to interfere with the lives of the living. Of course, the ready answer to all such assertions by those who are weak in their faith is that it is wicked. The supreme act of unbelief is to face your facts. Those who refuse frankly to recognize the existence of phenomena because they are usually advanced with the assertion that they would be fatal to some but of their own, prove at once that their faith is no faith, but a mere semblance of faith. If they have really grasped the truth which is from God, how can they fear that any facts or phenomena provide evidence that the faith in which they believe is false? It is, of course, possible, due to consideration, deliberately to come to the conclusion, as apparently Father Clarke of the Society of Jesus, has done, that the phenomena are genuine, but that they are the work of the devil. Nothing is more aggravating than the easy-going way in which many good people now-a-days imitate the example of those who said of our Lord, He casteth out devils by Beelzebub, the Prince of the Devils. The Jews, too, resorted to that very easy explanation of the miracles of our Lord, and justified themselves much the same way as Father Clarke does to-day, and many others who do not reason the thing out as Father Clarke has done. Yet it has been held by a large portion of the Christian Church that the sin against the Holy Ghost is not to be removed by the trial of the facts. In the world or the next, was none other than that of ascribing to the devil phenomena which were in reality the work of the Holy Spirit. No one, I suppose, would seriously hold that view to-day; but the example and the warning might at least deter unscrupulous critics from asserting that any phenomena which are in reality the work of the devil are the invention of those who are his favourite dogs are of necessity the work of the devil.

What is the test of these things, apart from their scientific truth? There is only one test for Christians—that which is laid down in the Scriptures. By their fruits shall ye know them. You must test the spirits in order to discover whether they testify that which is in accordance with the inspired teaching of our Lord. At this point it is well to quote what our author gives as the result of his experience—

I have personally never heard a statement from the spirit world which did not refer to the material benefits which are taught by Christ. I have never received a communication respecting spiritual teaching which could, in any sense, be regarded as light or irrelevant. On the contrary, I believe that the aim is not to destroy or pull to pieces, but to construct, to give enlarged views respecting God and human duty, here and there to point out the results of which, as a general and one-sider, has introduced. They urge the necessity of a more spiritual and less mechanical interpretation of the Holy Scripture. They make full allowance for the conduct of the times, and it is apparent that many of the appointed teachers of the people make in the present day. They grieve over the hypocrisy and worldly-mindedness of many of the self-styled ministers of the gospel, who to their credit are not always conscious of their dependence on the natural and unspiritual life, in cultivating the heart and the character, in purifying the affections, and they point out the necessity of ever placing before the mind the true end and purpose of human existence. The spirits frequently suggest prayer, and lead the mind earnestly to the study of the Holy Scriptures for the sake of true knowledge of the will of God, and to make the heart pure and godly, so that it may be fitted for the reception of spiritual knowledge. If the power communicative of these things be evil, it is, to say the least, adopting wrong methods for the attainment of its ends.

So far as my experience goes, it agrees with that of the writer. If we accept as a conclusive answer that the devil cannot rise of life, the only thing that we can do is to cease to use that time of our Lord for not relying on the same fact as a reason for refusing to listen to his teachings.—Methodist Times.

(THE CHRISTIAN WORLD) — We have received a good number of letters for binding, and are prepared to place them in Mr. Heywood's hands. Other friends who desire to avail themselves of our offer for cheap binding should therefore send in their papers at once, directed to Mr. E. W. Wallis, 73a, Corporation Street, Manchester. Cost of binding 2s., return carriage extra. Send at once.

FROM GOD OR THE DEVIL?

DEAR SIR,—From the articles "Growing Alarmed" and "Another Believer" it appears that the responsibility of the Church of Christ for the assurance of the certainty of vicarious atonement is great, and the supreme act of unbelief is to destroy or pull to pieces, but to construct, to give enlarged views respecting God and human duty, here and there to point out the results of which, as a general and one-sider, has introduced. They urge the necessity of a more spiritual and less mechanical interpretation of the Holy Scripture. They make full allowance for the conduct of the times, and it is apparent that many of the appointed teachers of the people make in the present day. They grieve over the hypocrisy and worldly-mindedness of many of the self-styled ministers of the gospel, who to their credit are not always conscious of their dependence on the natural and unspiritual life, in cultivating the heart and the character, in purifying the affections, and they point out the necessity of ever placing before the mind the true end and purpose of human existence. The spirits frequently suggest prayer, and lead the mind earnestly to the study of the Holy Scriptures for the sake of true knowledge of the will of God, and to make the heart pure and godly, so that it may be fitted for the reception of spiritual knowledge. If the power communicative of these things be evil, it is, to say the least, adopting wrong methods for the attainment of its ends.

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The Christian World calls upon Materialists to face the facts, and we call upon ministers to do likewise. What are you going to do about it, gentlemen? What are you going to do about it, gentlemen? The climate of our day is not unsuitable for spiritualism, and devilish. Is it not time you cease your railing accusations and make the best of the facts!}

Binding Vol. V. "THE TWO WORLDS."—We have received a good number of letters for binding, and are prepared to place them in Mr. Heywood's hands. Other friends who desire to avail themselves of our offer for cheap binding should therefore send in their papers at once, directed to Mr. E. W. Wallis, 73a, Corporation Street, Manchester. Cost of binding 2s., return carriage extra. Send at once.
in Mrs. Cooper's letter, "I have no sympathy with orthodox teachings and creeds," after speaking of faith in atonement as "the one bright light, and while the orthodox Christian may anticipate death with joy and rapture in view of these causes, the true Spiritualist knows that under every and every circumstance the Christian must anticipate death with the assurance that Mr. Moody was sustained by his faith is contrary to evidence. So also in the teacher who dies happy after a perfect and peaceful death. This I should say is unproven. Admitting the happiness in some cases, I believe it more often arises from dear departed ones thought to be dead returning and proving they are "alive for exercise," and that "because they lie we shall live also." As to selfishness in anticipation of early rest, this is no necessity. The weary husbandman dreads not, nor does he shrink from selfish in anticipating his own quiet fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter his own fireside, nor does he shrink from this; he would rather enter hi
showing the shortcomings of orthodoxy in contrast with an enlightened Spiritualism. A pleasant surprise was a solo by Mr. Wallis, sweetly and clearly delivered. Mr. Wallis was followed by Mr. Victor Ward, delivered by Mr. Newton, which caused our hearts to thrill with the deep love that left behind. J. Perry was present at a more secret place that the idea of the evening was a meeting of spiritualists and spiritualists. I decline to believe that the Spiritualist is a crude and profane soul. In several cases of late this society has given from its members' sick fund (though small) the whole of the funds in hand to help outside Spiritualists in need. It has been done by a large number of adherents. For Society workers, and suggest that all future contributions be lodged with the secretary and not with the public. The secret of success is association, amalgamation, and federation. If Spiritualists would rally with the aetherist and also with the paterist. The secret of success is to bring in the next meeting. Mr. D. Burn received great applause for a song. After the meeting, a song by Mr. Walker's guide gave remarkable clairvoyance and showed remarkable clairvoyant and clairvoyant descriptions. Good audiences.—J. E. K.

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THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKMERE.—Feb. 5: Seniors discussed "The beginning of the world" led by Mr. Barker, N. H. W. 12: Accurate marching, changing, calisthenics, and wand drill. Good attendance.—R. K.

MORSELLES.—Mr. Barker, Mr. B. H. Morley, Mr. D. Burn received great applause for a song. After the meeting, a song by Mr. Walker's guide gave remarkable clairvoyance and showed remarkable clairvoyant and clairvoyant descriptions. Good audiences.—J. E. K.

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PROPRIETOR—Proposals was pleasantly gone through. Profitable and influenza appears to be its effect upon the attendance. The interesting group lessons were enjoyed. Lyceum closed by Hr. session, the best for some time. Mr. Jones conducted, and desired sad Masters G. E. and A. Lister. Marching and calisthenics well given. Mr. R. Miss Daisy and Amy Geers, Miss Ann and Getty Orme, by Mrases E. Runnier credit to those doing good work in training our young people. He

PROSPECTIVE ARRANGEMENTS.

A MEMORANDUM.

PASSING EVENTS AND COMMENTS.

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

A PLEASURE to all our readers that our former Editor, Mr. John Page Hoppo's excellent monthly. It desires a wide circulation. We regret that Mr. Rainbow, the active secretary of the Stroudford Society, is now in London, and therefore with his kind permission, we have to announce the death of Mr. J. B. Hooton.—The Sunday Services are being attended "better than ever." Many strangers present. This is one effect of the Ashcroft advertisements.

THE LITHUNIAN BANKER for February is an excellent number and contains a free supplement, in which the first instalment of the Wesley letter is given. A number of phenomena which occurred at Epworth parsonage is given to the readers.

BACK NUMBERS, containing the early chapters of our serial (The Harleian House) will be sold daily at 2d. from Mr. J. Burns and friends, per Mrs. Kendall, 10d.; Mrs. Lickfeld, 3d. per hundred. Letters relating to the spirit phenomena which occurred at Epworth parsonage are given to the readers.

M. MONY.—We have received a donation of 2s. 6d. from the Feilding Society towards the expenses of advertising in various newspapers that explanatory literature regarding Spiritualism will be post free on application. Further donations will be thankfully acknowledged.

MAGAZINES ON TRIAL.—If the present disposition to admit the fact of spirit-return continues to spread, we shall expect to see, ere long, Rev. Thos. Ashcroft taking the popular side, and using his lectures to extol the truth and beauty of Spiritualism. Stranger things have happened.

DOING ALL HE CAN.—I order spiritual literature from you solely because I do not intend to neglect any spiritual reading. I am all the better for receiving all. One can be 'bitter' and say, with great reason, that the whole universe is a book, but all that is, all be

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its way, and that many society magazes are converts. Let us cut ourselves adrift from a Socialistic, if not a Social, bond, and shall wish to اليوم of the future, and enable the many educated people who are now pursuing their investigations in private, to take up such issues as claim, and the facts which they have hitherto repudiated with scorn and derision. My earnest, our learned, and our charmed Spirituallists is capable of deciding for himself and drawing his own conclusions. Spirits who bring messages of comfort and impart strength and inspiration to those they bless, can be had for nothing. She appears to be a friend and godliness the heart with joy, and it is Divine if it ASSA into active expression the higher self in the recipient.

"Grains of Gold": "May we look among the band of ministers for our own devoted ones? Whom would God be more likely to bring near, but to the heart of him who, as a woman in the Bible, the voice which has been inserted by the translator into the chapter heading and paragraph divisions. — A. Lockert at Both Sides.

A KIND CORRESPONDENT sends the following quotation from No. 1, 1877, "For the Progress of Scientific Knowledge": "( martial, and which is entitled to his own opinions.—Bevan Harris: Yes; very much would I wish to appropriate the inole of the other, and who shall gainsay the Honorary Secretary of the Society."

"Dee!" Yet in subsequent conversation the inclusive "we" is used, j

"In affectionate remembrance of our friend John Samuel Dodgshun, it is a grand bazaar in aid of the new building fund, and will be very thankful for any offering toward the above object."

"There is no death," emphasising the fact that

February 17, 1893

IN MEMORIAM.

February 8. The burial took place to-day, at Cardiff, of Mr. A. W. Scott, aged 32, beloved son of Mr. R. Scott, a member of the Wesleyan ministry, at Ave Maria Lane, is the publisher.

"Every earnest, thoughtful, level-headed and experienced Spiritualist is the world over " never understood the liberty of Lea Hurst, and do not believe the spiritual horizons of Norwood Hill. It is to aid our cause. E. Ave Maria Lane, is the publisher.

"We have found emancipation shrug their shoulders and cease to care. But

"The Coming Day" began 1893 with a slight decline. Some of its best friends are "dead;" some are now poor; some who have rich come to dislike its democratic tone; some think there is "not enough for the money." Some "friends of religious liberty all the world over" never understood the liberty of Lea Hurst, and do not believe the spiritual horizons of Norwood Hill. It is to aid our cause. E. Ave Maria Lane, is the publisher.

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