

The Two Worlds.

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PRICE ONE PENNY.

GOOD EVIDENCES OF SPIRIT RETURN.

MY EXPERIENCES IN SPIRITUALISM.

By JOHN LAMONT.

On the 29th of December, 1888, my wife passed to the higher life, after being an invalid for nearly thirty years. She was rather joyful than otherwise at the approaching change, and having had the advantage of studying Spiritualism at home for 17 years, both in its *physical* and *philosophical* aspects, she was perfectly free from fear at the prospect of being freed from the suffering imposed on her by a diseased physical organism, while the mental faculties were clear, thus rendering the restraints all the more difficult to endure.

I now feel impelled to place on record some of the proofs furnished by her of her *continued conscious* life, leaving the reader to judge the value of the evidence furnished by the spirit. On the evening of the day on which the body was interred, she partially controlled her niece, Miss A. Hodge, who was sitting with a lady friend, Mrs. H., and myself, in my dining-room. The control, although not very successful, was quite sufficient for recognition, but was cut short by Miss H. fainting, and thus for the time being putting an end to the spirit's effort to communicate. The next message from her was of a peculiar and interesting character, and, in order that the reader may be able to understand what is to follow, I must describe the last scene in the drama of a suffering and patient woman's earth-life.

On the evening of the day on which she was released, her niece, Miss Hodge, Mrs. Jones, a friend and neighbour, and myself were present with her, watching the approaching dissolution, when, at her request, she being very restless, I sat on the side of the bed, shifting the pillow as required. Shortly she grasped one of *my hands with both of her own*, laid her head on my left breast, and so breathed her last, being clearly conscious to the last moment; and thus a spirit passed out from mortal sight and suffering into a state where Nature provides a body suited to the divine order of things involved in the change which man calls death, but which, in reality, is a birth into another mode of existence, where the inhabitants have not to say "I am sick," and where kindred souls greet the arrival of the pilgrims with the sympathy and love for which they are fitted.

The following letter was received from Mrs. Parkinson, of Bolton, on the Saturday following Mrs. Lamont's decease. I ought to say that Mrs. Parkinson and Mrs. Lamont never saw each other. Mrs. Parkinson writes:—

"On Sunday [the day Mrs. Lamont's body was interred], my husband and I went to spend the evening with some friends. After tea we both felt inclined to leave early. I felt languid and weary, but we thought it was the influence of the house that was disagreeable, so we left about half-past nine. Then I felt a strong influence; my weary feelings I could not describe. After our little boy went to sleep we seated ourselves at the fire, and, to my astonishment, I felt that I must give way to some kind angel power, but had not the slightest idea who was coming, but for relief I gave way. One of my own spirit-friends just said 'Good evening,' and then left me in the hands of a kind, gentle, smiling spirit, who breathed so deeply I gave her my love, for I felt the impression who it was. I felt myself to be Mrs. Lamont over again, though I have not the slightest idea what she was like when on earth. Yet, dear friend, it was the personation of her. I never intended to tell you about it but for what you said in your letter, as it is such a satisfaction to us both. She said: 'Excuse me, Mr. Parkinson, but I cannot sit upright as I am very weak here' (touching the chest). Then she took both his hands and clasped them tightly, and *leaned her head on his breast*, saying, 'I come for a purpose. You will soon know why, but take notice of what I say to you, for the sake of this dear girl, as she will doubt me when I am gone.' Then she said again, 'Mr. Parkinson, this is how I passed away, and this is all I have to say, as it is for a purpose.' She asked me to write and I have done so, and just repeat to you all she said to us: 'God bless you both for your good feeling.' She wishes me to write this for you to get it on Sunday; the reason why you may perhaps know. She gives me the feeling now, through my loved spirit-friends, to bless you a thousand times for earnestly helping her to leave the body, as you removed mountains of dull power with your sympathy and aspiration. Amen. Good-night. —FLORIAN."

[It will be readily observed that the test given to Mrs. Parkinson was in perfect accord with what actually transpired, and forms an important link in the chain of evidence.]

IN AMERICA.

How true it is that spiritual things are spiritually discerned, and it is also true that in the majority of cases the inner is reached through the outer; the spiritual through the physical, the senses being the avenues through which man learns of the governing powers within him, of the fact that he is a spirit. Hence the importance of the phenomena, both physical and mental, of Spiritualism.

When on my passage to New York in 1889, I had a constant impression of the presence of invisibles, especially of my wife. "Well, what of that?" queries the sceptic; "nothing more likely than that your wife should be in your thoughts. Why, it's all imagination!" But mark what follows. My friend and host, Mr. G. Norton, his wife, and I visited the Lake Pleasant camp. Two hours after our arrival we went to a meeting of not less than 1,800 people. A lady whom I never saw before was on the platform, viz., Mrs. Maud Lord (now Mrs. Drake). After delivering an address she proceeded to give an exhibition of her extraordinary clairvoyant powers, and pointing to myself, she said, "There is with you a lady," and proceeded to give an accurate description of my wife's appearance. She then said, "This lady has been for over a quarter of a century an invalid. She has been in the spirit world, let me see [counting on her fingers], one—two—three—four—five months. She gives the name 'Mary Lamont,' and says that she is your wife—is that correct?" That was the only question asked. That was proof No. 1. I next saw Miss Jeanie Conant in her tent. She, of course, never saw me before, nor I her. I had a private sitting with her. She also described my wife; said that we were married over forty years; had no children of our own, but brought up, or helped, several of other people; and said that I had just come from the old country. "How do you know that?" I asked. "Oh, your wife tells me so. She says she was with you *all the way across*." In this case the medium gave my wife's name, but not the surname.

I then enquired for slate-writer Watkins. Had a sitting with him. He asked if I had brought my own slates. "No." In this case my wife wrote a message characteristic of the writer, in her own handwriting, and signed with her full name. The slates never left my hands for an instant, and were above the table in the full light while the message was written.

Three years pass over, and I am in San Francisco. Sitting with Fred Evans, his guide, John Gray, states that he will help my friends to write messages. In this case the writing has not the slightest likeness to my wife's handwriting, except the signature, and *that is a perfect facsimile of hers*.

While I was abroad my wife materialised at several sittings at the house of Mr. J. Catlow, 9, Shaw Street, Liverpool, and was fully recognised by Mrs. W. Glendinning, Mr. Catlow, and others who knew her intimately in earth life.

I have confined myself to some of the proofs furnished by my wife of her conscious life over there. I could add to them, but forbear, and content myself with stating what many Spiritualists will understand, viz., that there are soul communings between the spirits here and those over there, which furnish us with as conclusive evidence of the presence of loved ones gone before as either physical or mental phenomena. But we have to grow up to it.

When for me the silent oar
Parts the silent river,
And I stand upon the shore
Of the strange for ever;
Shall I miss the loved and known,
Shall I vainly seek mine own?

Can the bonds that make us here
Know ourselves immortal,
Drop away like foliage sere,
At life's inner portal?
What is holiest below
Must for ever live and grow.

—Lucy Larcome.

DOES THE BIBLE GIVE EVIDENCE OF HUMAN IMMORTALITY?

BY WILLIAM EMMETTE COLEMAN.

EXAMINING first the Old Testament, we find that the doctrine of a future life is not taught in the Books of Moses, the Psalms, or the historical books. The well-known passage in Job (xix. 25), often claimed as voicing a belief in the resurrection of the body, is now admitted by orthodox scholars, when correctly translated, to have no reference to a future life for man. Isaiah and Ezekiel contain a few vague allusions to a possible resurrection of the Hebrew race; and Daniel, written about 165 years before Christ, speaks of a partial resurrection of the dead that should take place in the near future, which resurrection, as we know, did not occur as predicted. It is a peculiar fact, that although Moses is said to have been learned in all the wisdom of the Egyptians, and though the Egyptians thousands of years before the existence of the Hebrew nation had an abiding faith in the continued life of the soul after death, their oldest and greatest sacred book, the so-called "Book of the Dead," being devoted specially to the experience of the soul after death, yet not a word is said in the books ascribed to Moses about a future life for the soul, nor is the doctrine explicitly taught anywhere in the Old Testament. Not a particle of evidence, then, does the Old Testament give us on this momentous question.

It is claimed that Jesus, as revealed in the New Testament, "brought life and immortality to light." Now, it is conceded by Christian scholars that the views held by Jesus and the Apostles concerning the resurrection and the future life were the same as those entertained by the Jews of his day, the Sadducees excepted. All the ideas taught by Jesus and the early Christians concerning the resurrection and the future life are found in Jewish books written before Jesus was born. See the Book of Enoch, the Book of Wisdom, etc. Jesus and the Apostles merely accepted the current teachings of their countrymen on this subject, that is all. Though the canonical sacred books of the Jews failed to teach the doctrine of a future life, yet the apocryphal books, those denied a place in the Hebrew Bible, did teach this doctrine; and Jesus's teachings thereupon coincided largely with those in the apocryphal or excluded books. There are two or three asserted historical events in the New Testament upon which the Christians base their evidence of a future life for the soul; namely the appearance of Moses and Elijah on the mount of transfiguration, the resurrection of Jesus, and his subsequent appearance to Paul. But what evidence have we, worthy of being called scientific, that these supposed events ever occurred? The books containing them—Paul's epistles excepted—were written long after the time of their supposed occurrence, and are full of similar supernatural stories, undoubtedly mythical and legendary. We have the testimony of no eye-witness, except in one case, that of Paul. The several accounts of these occurrences are extremely contradictory, and cannot be reconciled. We have no means of testing the sources of information of the gospel writers concerning the appearance of Moses and Elijah or the resurrection of Jesus, nor those of the author of the Acts of the Apostles concerning Jesus's appearance to Paul. No one knows who the authors of these books are; they were certainly not written by Matthew, Mark, Luke, and John, though fragments of the writings of some of these men are probably, but not certainly, contained in the four gospels and the Acts. The testimony of pseudonymous or anonymous writers to the occurrence of such extraordinary events nearly 2,000 years ago cannot possibly be accepted in this age of critical analysis and rigid scientific scrutiny; and it is a well-known fact that many of the most learned scholars and theologians in the church of to-day have renounced all faith in the truth of their occurrence, and regard the biblical narratives of these supposed evidences of a future life as unhistorical myths and legends. That there was, however, some historical basis for the belief in the resurrection of Jesus and his appearance to Paul is evident from the writings of Paul himself. Paul had a personal acquaintance with Peter, James and John, and perhaps the other Apostles; and in 1 Corinthians, xv. he speaks of Jesus having been seen alive various times after his death by one or more of the Apostles, and also at a later time by himself, Paul. There is no reasonable doubt but that the Apostles and Paul really believed in the resurrection of Jesus and his appearance after death; but of the circumstances of these appearances Paul, our only valid witness, tells us

nothing. It is impossible for us to tell the grounds upon which this belief was held, as no reliance can be placed in the confused, contradictory, and impossible narratives of the gospels and the Acts. As Paul tells us of having seen and heard wonderful things through visions of the upper heaven, it is probable that Jesus was presented to him in one of these visions. But the fact that Paul saw Jesus in a state of ecstatic rhapsody is of itself no absolute proof of the reality of the vision, or that Jesus did really appear to Paul; and so, also, in the cases of the other alleged appearances of Jesus. Mind, I am not denying that Jesus did thus appear; in fact, I think it probable that Jesus was really seen by Paul, and also by some one or more persons immediately after his crucifixion—but belief is not substantial evidence. The fact that Paul so thought is not accepted as valid evidence of its truth to-day; and many eminent Christians now think that Paul and the Apostles were mistaken, deluded. Men and women, in all ages of the world, have seen visions unreal, delusive, fanciful; and the mere fact that a person asserts that he or she has seen Jesus or any other dead person in a vision will not be accepted in this age of the world without other corroborative evidence. The writings of a man dead over 1,800 years, even though they had not been tampered with or interpolated, which of itself cannot be absolutely known, furnish of themselves no evidence of man's life after death. We need Paul and the Apostles here to cross-examine them, to find out the exact reasons for their belief in Jesus's continued existence, and all the circumstances connected with his supposed reappearances to them. This it is impossible for us to have; therefore, the so-called Christian evidences of a future life fall to the ground.

THE WATCH TOWER PAPERS, NO. IX.

A NATIONAL FUND OF BENEVOLENCE.

THEORY assures us that example is better than precept, but experience shows that, generally, precept is preferred to example by the multitude. Human brotherhood is an ennobling sentiment to most people in the abstract, but the acceptance of all it implies, and a life in accord therewith, are still dreams rather than facts. The story of the "Good Samaritan" has not yet lost its point, for the Levites are yet with us. Nevertheless, unnumbered deeds of noble kindness are daily done, and only those immediately concerned are the wiser and the better. In all walks of life this is true, perhaps most true among the workers and the poor of our population; but, after all, "one touch of nature makes the whole world kin," and, fortunately, most of us are broader than our "views," and kinder than our creeds, whatever they may be.

In all things we Spiritualists must be brothers. While not exactly Ishmaelites, we are a people apart. We look at life, death, and duty as others do not. We maintain equality of right between man and man, and between men and women also. We are free thinkers, free worshippers, free teachers, and bow at no man's bidding; respect Truth as authority, call no man leader, and look beyond the cleric's sophistries and the politician's schemes to the soul's needs and the people's rights. All this puts us beyond the pale, and marks us out for either contumely or ostracism. Fashionable we are not yet. Wealth we have but little, and the keeping of our house sometimes taxes all our resources. So, poor halls in back streets, and small rewards for the workers, are our penalties for being before the times. The happy consciousness of having done good is ours, but even a "happy consciousness" will not pay butcher, baker, landlord, or doctor. If our workers spend themselves in our service, have we no duty to them in their sickness or their deaths?

What does our National Federation say? Is the establishing of a Benevolent Fund at present beyond them? The conferences are apparently too busy curbing the encroachments of the "professionals" who do not "encroach," and making a fuss over—well, not much! Plainly, it appears useless to expect the Conference, in its present mood, to undertake so serious a topic. Yet, when it is remembered that "private whips round" are necessary when any brother or sister worker is stricken sick, it must surely occur to the sober-minded that charity in that sense is just a little unpleasing. It is, then, a fact that our great, glorious, and philanthropic cause does not possess the means of aiding its sick, save by spasmodic appeals in individual cases, and, as usual, the burden falls upon the few, who may in time grow weary in well-doing.

If a National Fund of Benevolence is ever created, it must come from our people generally; should stand alone,

apart from party ties or relations, and should be administered by impartial, trustworthy men and women. Something more than a hint in this direction is before the movement now. The Order of Progressive Spiritualists is quietly, but determinedly, pushing the central idea of this article to the fore. Mr. E. W. Wallis has placed before us a means that could be easily amplified, properly constituted, and efficiently directed to meet the need of any worker or meritorious person in our ranks who falls upon sickness, or whose demise may be financially unprepared for.

Just here one little item may be worth recording. The writer of these lines recently had a conversation with a well-known worker, who suggested that, as a means of assisting in the providing of a Fund of Benevolence, it would be a good thing if in every *private circle* the host or hostess would have a small box placed upon the table, and each member should deposit one penny per week—no more and no less—so that a tax would not be imposed upon any one. There are thousands of such circles held every week, and the amount of "circle pence" would of itself be considerable in the course of a year.

The purpose of this article, however, is but to indicate what is needed and what can be done. Who will move? Who will suggest? Let us do something. If we cannot properly reward our workers in health, let us be ready to succour them in sickness, which is our plain and honest duty.

SENTINEL.

THE "CONSOLATIONS" (1) OF MATERIALISM.

The *Commercial Gazette*, of Cincinnati, U.S., publishes a letter addressed by Colonel Robert G. Ingersoll, to two friends in that city, who had been recently bereaved of a child. The writer of this "comforting" epistle is one of the ablest of that greatly-to-be pitied body of men upon whom Materialism has laid its withering hand; and it may be interesting to hear what he has to say to the mourners in their affliction.

"NEW YORK, July 9, 1893.

"MY DEAR MR. AND MRS. DUNBAR,—Your sad telegram reached me yesterday. The sweet babe just touched life's shore and was then carried out to the great sea by the ebbing tide. I know how dark the world must be to you, standing in the shadows of so great a grief. How helpless we are. All we can do is to bear our burden and to hope. How pathetic our poor life is! The loving mother goes to the gates of death when her child is born, and when she hears the first feeble cry, her heart aches with love—and then in a few hours this miracle, this divine babe goes back to sleep and death.

"And yet nothing can be done and nothing need be said—words are worthless. Time is the only comforter. You will become accustomed to your loss—while other pains and joys will fill your days. All I can say is that my sympathies are with you and that my heart is yours. There is, however, one consolation: The dead do not suffer.

"Hoping that you will bear your loss, and that that you may live for many, many years, enriched with material love, I remain, Yours always, "R. G. INGERSOLL."

"To bear our burden and to hope!" To hope for what and in whom? To the materialist there is no God, and no hereafter. The beautiful young life came out of darkness, only to endear itself to its parents, and then to disappear into the darkness, leaving behind it "the shadow of a great grief." It drifted away upon "the great sea"—of annihilation, we presume. "The divine babe has gone back to sleep and death;" and the mourners have "one consolation" left to them: "The dead do not suffer." Certainly not. They are extinct, according to the dreary and desolating belief of the materialist. All the physical beauty of the tender infant, all its capacity for inspiring that pure and unselfish affection, which makes mothers so near akin to the angels; all the latent possibilities of mental, ethical, and spiritual development which were enfolded in that child, as the rose is enfolded in the bud, were called into existence only to be almost immediately annihilated! Such is the only solace Colonel Ingersoll can offer to his afflicted friends.

But does not Nature cry out to them from the bottom of their hearts, "Believe him not. Your child has not been carried away by the ebbing tide into the great ocean of nothingness and oblivion. It lives and will live for ever. There is no death. The love of a mother for her offspring, and of the offspring for her mother, is part of the Divine Love, and is therefore immortal. Time cannot weaken, nor absence diminish it. Even at this moment, that little one

may be laying a soft cheek against your own, pressing its lips upon your sighing mouth, and wreathing its dimpled arm around your neck. Therefore do not give way to an inconsolable sorrow; but rather rejoice in that you are the mother of an angel, instead of a mortal, whose life, had it been prolonged, would have been familiar with the common lot, trials and temptations, sadness, and suffering."

As a thousand spirit-voices have declared, through the lips of a thousand mediums, in all parts of the world, it was time that Spiritualism should be sent upon the earth to rescue the human race from the appalling influence of Materialism. It was time that man should know what he is, where he is, and whither he is going. It was time the veil of the temple should be rent in twain, and that, through the rift, we should be permitted to obtain a glimpse of the glory shining behind it. It was time the two worlds—the world of shadows in which we are moving, and the world of realities towards which we are advancing—should be brought into close companionship and intimate communion. For the state of society all over the so-called "Christian" world, presents a terribly painful resemblance to that which prevailed throughout the whole of Europe immediately before the birth of Jesus of Nazareth. If Juvenal and Martial were living at this hour in London, Paris, Vienna, Madrid, or even in Melbourne or Sydney, and were to write fresh satires, would they not disclose a state of society as corrupt, as sordid, as sensual, as material and unspiritual as that which excited their caustic indignation in Imperial Rome?

And the light which then dawned upon the world in an obscure corner of Asia Minor, is once more breaking over the human race, not in one favoured spot, but in every quarter of the globe. And now, as then, the media chosen for its diffusion are, more often than otherwise, people who are quite undistinguished; of no social importance; and very frequently of no great intellectual eminence. It is not less true at the end of the nineteenth, than it was in the early part of the first, century, that "not many wise men after the flesh, not many mighty, not many noble," have received the gift of mediumship; "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things which are despised"—for on whom has more contumelious compassion been heaped than upon Spiritualists?—"hath God chosen, yea, and things which are not to bring to naught things that are." For certainly the "things which are not" visible to the eye, nor apprehensible by the physical senses, are confounding all the judgments of the scientists who occupy themselves exclusively with "things that are;" and a poor illiterate Neapolitan peasant woman has humbled the pride of mighty savants, and has brought all their materialistic theories and conclusions to naught.—*The Harbinger of Light.*

VESPER VOICES.

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EVENING chimes are sweetly pealing,
Waking echoes, soft and low;
And in fancy o'er me stealing
Comes the past of long ago:
And amid the flitting phantoms
Which at mem'ry's call appear,
Is the spirit of my darling,
And again her words I hear.

CHORUS.—Earth's ties must sever,
The cord of life be broken;
Dark seems to-day—bitter is the pain;
Yet not for ever
Our farewells are spoken
Love lives alway—and we shall meet again.
Ah! those days were but too fleeting,
But a brief sweet dream of love;
For the angels called my loved one,
Bore her on their wings above;
And the world seems dark and dreary,
As I tread its path alone,
Weary, waiting, longing ever
For that rest when life is done.
But when comes the hush of even,
Then that peaceful vesper strain,
Seems like spirit voices bringing
Back her parting words again.
And they tell me she is waiting
Till that night has passed away—
There will dawn a brighter morn,
Where true love will live for aye.

[The above beautiful lines, by L. T., have been set to sweet and appropriate music by Wesley Deans, and make a nice song especially suitable for Spiritualist services. We can supply it in 3 keys—No. 1, in D, No. 2 in F, No. 3 in G, post free, for 1s. 8d.]

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

By ALFRED KITSON.

CHAPTER XII.

MR. HENDERSON was greatly impressed with the foregoing incidents, in which he had been one of the chief actors. He was delighted at the result, and rejoiced with his friends at their good fortune. He now understood the reason of his lamented pastor being seen assisting him when practising delineations. But he felt sure he had been rendered partly clairvoyant for the occasion. But his greatest surprise was when he learned that Mr. Dale was not only acquainted with this psychometric power, but had actually investigated Spiritualism, and none of his congregation or most intimate friends had been made acquainted with the fact. True, he had heard him make a similar statement, but he could not credit it. It was again made, and this collateral one of psychometry with it. "Is there no honesty in humanity?" he asked himself. "At first I learn of the wilful corruption of the ancient manuscripts, errors in the interpretation, and now the wilful withholding all knowledge of valuable facts in spirit intercourse," and he heaved a deep sigh at these sad reflections.

To the Whites it was a time of great rejoicing. True, they had not recovered the money, but they all felt sure of it. The one question was: what means should they employ? Should they place it in a lawyer's hands, and instruct him to commence legal proceedings at once, and keep their discovery a secret until Mr. Sharp should deny the claim in court, and then expose his baseness? Or seek to recover it direct on the strength of the document, and so save him from public disgrace?

An outraged and injured nature advised the former course as being the one most in accordance with that law which says "an eye for an eye, a tooth for a tooth, a stripe for a stripe," etc., which Christendom is so persistent in taking for a guide. But that higher law which says, "Do unto others as ye would have them do unto you" advised the latter course, which, on request of several spirit friends, was finally adopted.

When Mr. White made the application, and produced the note, Mr. Sharp, rogue though he was, paid the amount with interest, deeming discretion the better part of valour.

This safely accomplished Mr. White said, "Now I can die in peace. My wife and daughter are provided for, and my mind is at rest with all," and he composed himself, calmly awaiting the end, cheered by daily communion with those friends he was soon to join.

One evening, when all nature seemed calm and still, a number of old friends and new gathered round his bed. He had just awakened from a brief slumber, so the watchers said, but, in reality, it had been a foregleam of the spirit world and the friends waiting to receive him—that world where death, decay, false friends, and sorrowful partings are known no more, where the cloak of hypocrisy is removed, and all stand revealed in their own intrinsic worth, be it little or much.

There were no signs of sorrow or dread visible on his face, no shrinking from death's dark river, dark now no more; its banks were radiant with bright flowers and emerald green verdure; its waters were clear as crystal, o'er which the services of no mysterious boatman were needed to ferry his victorious soul, but, in its place, the services of loving friends, who greet the ears of the newly-awaking spirit with "Welcome home thou good and faithful servant of the true and living God, enter thou into the harvest of thy earthly labours." No, his face was beaming with joy and inward peace, that peace which passeth all human understanding. He spoke to the friends around him of the change that was near, of the comfort he had received from spirit communion, of the great need there was of its glorious truths being more universally proclaimed, and prophesied the ultimate triumph of its teachings over those of error and superstition, and exhorted each and all to do their duty to hasten that glorious day.

The friends stood with bowed heads, deeply impressed with the words as they fell from this dying martyr's lips. Many eyes were wet with tears they could no longer suppress, and they individually registered an inward vow to be faithful workers in God's spiritual vineyard.

Taking the hands of his daughter in his left one, and stroking her glossy hair with the right, Mr. White said, "And you, dear Florrie, will know that I am neither dead nor

removed far away. I will show myself to you as often as possible. Be a comfort to your loving mother; tell her of my presence. You have rare gifts, my dear; guard them, and hold them sacred for the service of that God who has given them. If the world should offer every precious gem, look not at the scoffer, change it not for them. Do not fear: I will warn you of danger, advise you when in doubt, and strengthen you when weary. Now, cheer up, dear, and dry your eyes; those tears—they are out of place." As he relaxed his hold upon her hands to take those of his loving wife, Florrie leant forward and imprinted a most loving and affectionate farewell kiss on his thin pale lips, and exclaimed: "Oh! my loving father, I will dry my tears for your sake, for I know I shall still have you near in spirit;" and she stepped aside to make room for her mother, to whom he said: "Dear Emma, the change has come at last. I must leave you for a short time; you will soon join me in that land of eternal youth and vigour. Remember, dear wife, that though parted in body, I am near you in spirit. You have been a good, loving, faithful, and patient wife to me; when cast down with sorrow, when my load of care has felt too heavy for my strength, you have ever been ready to lighten it with your ready sympathy and words of cheer and comfort. You have encouraged me to renew my efforts when failure has disappointed me; you have been the first to congratulate and to rejoice with me at my success. You have been my one steadfast friend in the hour of adversity when my summer friends fled. In my sickness you watched day and night over my weary slumbers, soothing my aching temples with your hand, and pillowing my weary head upon your loving breast. Oh! Emma, darling, you have been a veritable angel to me, ministering to all my needs with marvellous intuitive perception. I would that you had been called first, but God's will be done." . . . His strength failed him for a few seconds, during which she wiped the death-damp from his brow, and whispered, "Oh! my own dear, loving husband, it is hard to part with you—it feels too heavy a burden to bear and live; life without you will not be worth living, but, for our dear daughter's sake, I will try to bear up a little longer, in the knowledge that our temporary loss is your eternal gain."

He gave her a grateful look, and asked to have his head pillowed once more on her loving breast, to feel her arms affectionately supporting him during his last earthly moments—a request that was readily granted; and in that affectionate embrace, sustained by her undying love, with a smile on his face, and eyes fixed apparently on the ceiling over the foot of the bed, but really gazing upon the spirit attendants of his birth, he drew his last mortal breath; and there was one martyr less on earth, and one hero more in heaven.

Meanwhile, Florrie sat gazing at a spiritual scene that filled her whole being with joy. Gathered round the dying bed were a number of spirit friends waiting for the soul about to be borne into that higher heavenly world, to give him a joyous welcome. She saw her father leave the body, and turn to his worn-out casket and wave his hand over it, causing a peaceful smile to dwell upon its features. He then turned to his friends and received their congratulations; then, bending over his loving, bereaved wife, he imprinted a loving kiss on her brow, and also on that of his daughter, and then, accompanied by his friends, left the room. Florrie watched them as they ascended higher and higher, until finally they were out of sight, and when she turned her attention to the room, she saw that the spiritual visitants had left a halo of glory behind them.

The friends, one by one, kissed the forehead of the poor worn-out body for the sake of the brave-hearted soul who had just left it for ever, and wended their several ways home. Mr. Henderson was the last to leave, but before doing so, he heard Miss Florence relate to her mourning mother the scene she had witnessed of her father's exit from a world of pain, suffering, and death. As the description proceeded, her mother smiled through her tears at the comforting words, and at their conclusion she clasped her daughter to her aching heart, and thanked God for the great solace He had sent her in the hour of need.

What minister, what religion could give such a consolation as this? None whatever!

Mr. Henderson turned his face away from this touching scene, and when he next faced the mother and daughter, his eyes were red as if he had been weeping, but no tears were visible. He bade them a tender good night, deeply affected with the whole incidents of the evening.

Here was a living testimony of the comfort and consolation afforded by the facts of Spiritualism to its adherents. Could he longer doubt? Could he longer remain irresolute as to which was the true religion, which was the truest and best guide through life—could he? It was very hard to give up his old friends and acquaintances; the blood of his blessed Jesus, and the authority of the Holy (?) Bible. No, he would linger a little longer in their influence; for he could not part with them yet, so he told himself.

MISS FLORENCE MARRYAT.

INTERVIEWED BY THE REPRESENTATIVE OF YOU AND I.

MISS MARRYAT is the daughter of the late Captain Frederick Marryat, R.N., C.B., the world-renowned naval author. Though of a literary family, she did not become an authoress until years after her marriage. Marrying at an age when most girls are in the schoolroom, she did not fail to see that marriage is not the "be all and end all" of a woman's life; that it should be its crown, and not its grave. So, while perfectly fulfilling the varied obligations of wifehood and motherhood, she yet found time and scope for the growth and development of her own individuality.

But, once commenced, her own literary career never flagged, and she is now at work on her 64th book, every one having some aim distinctly recognised in her own mind, and therefore deserving of at least more critical attention than novels which are obviously intended only to amuse. Her life is full of incident, whether looked at from the domestic or the literary side. In her quiet retreat at Penge, away from the noise and smoke of London, she has found a fitting home, every detail of which proves a cultivated taste. Miss Marryat shows that a literary life need not be one-sided, for she has, indeed, been "everything by turns." She has travelled nearly all over the world; has lectured on popular subjects in the United States and at home; has written plays, and even appeared on the stage in the most varied capacities, while for four years she was the editor of *London Society*. But with all these occupations, she has never ceased to write, nor failed to recognise the claims of her friends, and in a smaller measure of society, on her time and attention.

In due course our chat turned on Spiritualism, for I was rather anxious to hear from herself Miss Marryat's views on this striking and much-canvassed subject. She referred me to her book, "There is No Death," as the best exponent of her belief in the unseen. She is seemingly no egotist, for, while ready enough to throw herself into the interests of others, and to join in current topics, it is a little difficult to get her to talk of herself. Still, she is quite an enthusiast on the subject of Spiritualism. I owe much, on this topic, by-the-by, perhaps, to the fact that a neophyte was present, in the person of a lady who was "searching after truth." Probably more for her sake than for mine, Miss Marryat at last unfolded, and allowed us a glimpse into the innermost recesses of her mental life. It will, of course, be understood that the writer is by no means endorsing her views, though sensible of their interest, not to say value. Herself a Catholic, Miss Marryat is at issue with "the Church" as to Spiritualism. She argues that the churches generally teach Spiritualistic dogmas, yet restrict Spiritualism to the Church. They believe that visions and spiritual manifestations are granted to the saints, yet deny them to sinners.

"Why," asked Miss Marryat, "should this be so? Which of the two needs a vision most?" "In the Bible," she went on to add, "I read that Christ came to call, not the righteous, but sinners to repentance; then why deny to sinners the teaching of the supernatural? In all ages the Church has upheld this doctrine as shown in signs and miracles, yet will not allow that the multitude may see such wonders." If, however, these are of divine institution for the instruction of humanity, Miss Marryat argues that they must be general, and not confined to a favoured few.

Passing from this point Miss Marryat went on to speak of the comfort of her creed, of the thin border-line dividing us from the "majority," and of our delight that this is so when we think of those who have joined it. She believes that our dead are always about us, not only in spirit, but sometimes in materialized, bodily presence, and are permitted to speak to us in an earthly voice.

"I cannot deny," she added in response to my suggestion, "that there is danger in Spiritualism, for in the other world are bad spirits, and these may be attracted to us and exercise an evil influence." And she then went on to quote

from Scripture the case of the man who sought out seven spirits worse than himself after his house had been swept and garnished.

One could but be interested in her pictures of the spirit-land and spirit-life. "They tell me," she remarked, "that the ages of perfection there for male and female are respectively 24 and 19. At whatever age we leave this world, we attain to the age of perfection in the other world, growing older or younger, as the case may be, a uniform age being ordained so as not to rudely break the relations of this life." Miss Marryat asked how, if it were otherwise, an aged woman could be re-united to her young husband who had left her fifty years before?

She thinks that those who quit this earth unprepared and uncultivated, morally and spiritually, will remain as they are when they so quit this sphere. They remain, she believes, stationary till new influences and examples have begun their work. Then the repentant spirit turns to the light, crying to God for instruction and reformation. From that time a new life begins, and the process of development. Growth, both spiritual and physical, sets in; its youth is renewed, like the eagle's; the decrepitude of age, or the lassitude of one who has just passed from the burden and heat of the day are all, she says, forgotten; vigour comes back to the feeble, youth and beauty to those who have lost them, and then and not till then is the perfection of spirit-life.

For unbelievers, Miss Marryat has many arguments. Her friend suggested that it was a cause of complaint that so much was done in the dark, and that few mediums would operate in sight of those assisting. She promptly replied that all important natural processes, especially all those of creation, go on unseen, as the beginnings of plant or animal life.

Passing from her remarkable exposition of Spiritualism, Miss Marryat was ready to talk of favourite authors, of her love for country life, her fondness for driving, and the open air. One could but be struck with her versatility. From grave to gay, from the shallows to the depths she rapidly passed; nothing came amiss. Kind-hearted and amiable, a charming hostess, and certainly a most pleasant companion. A woman indeed, yet with a most masculine brain; she impresses you as of no ordinary calibre.

THE SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

SPECIAL APPEAL.

DEAR FRIENDS,—We desire to call your attention to, and elicit your hearty support of, the above fund. It is very urgently needed to enable the Lyceum Union to publish books which are imperatively necessary to the mental, moral, and spiritual development of the children of Spiritualists.

The officials of the Union have done their utmost to cope with the urgent need, by heavy drains upon their own private resources. Three editions of "The English Lyceum Manual" have been published; "The Spiritual Songster" has been compiled and published at a cost of £200; the Union possesses the MS. of "Spiritualism for the Young," a most excellent and suitable work, and there have been repeated demands for its publication, which cannot be complied with for lack of funds; and other books are also urgently required.

It is the imperative duty of all Spiritualists who have been freed from the bondage of creed and dogma to see that their children are not fettered as they themselves have been. Some of the teachings in the public schools will certainly do this unless Spiritualists awaken at once to the danger, and provide the necessary means whereby the children may be trained in the free atmosphere of Truth.

We therefore call the attention of all to this *high and holy duty*. Shall the pure souls of the children, entrusted to us by OUR FATHER, be trained as *slaves* or as *freemen*? There can be only one answer. You can assist those who are toiling for this by furnishing them with funds to continue the struggle. *Will you help us, friends?*

Any sum you may be pleased to contribute will be gratefully received and acknowledged, and faithfully applied to the above purpose.

We remain, yours fraternally,
 H. A. KERSLEY, S. S. CHISWELL, } Publishing
 JAS. SUTCLIFFE, H. U. SMEDLEY, } Fund
 A. KITSON, W. MASON, } Committee.

†N.B.—Donations for the above object may be sent to A. Kitson, Sec. S.L.U., 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, or to any of the Committee.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, MARCH 23, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

THE GOOD FRIDAY CELEBRATION OF THE FORTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM IN THE

CO-OPERATIVE HALL, DOWNING ST., ARDWICK, MANCHESTER.

A
SOCIAL TEA PARTY AT 4 P.M.,

AND
A "HAPPY EVENING" AT 6 P.M.

Chairman, JOHN LAMONT, ESQ. (our G.O.M.)

The following well known

SPEAKERS, MEDIUMS, AND WORKERS

among others are expected to take part and give Songs, Recitations, Short Speeches, etc.: Mesdames Green (if well enough), Groom, Stansfield, and Wallis, and Miss Walker; Messrs. J. Armitage, W. Corstophine, S. S. Chiswell, W. Johnson, J. C. Macdonald, J. J. Morse, J. B. Tetlow, T. Timson, and E. W. Wallis. Mrs. Rickards, pianist.

The programme will include solos by Miss Rickards and VIOLIN SOLOS by M^{DLLE}. LUCRETIA, accompanied by her sister, whose brilliant performance last year gave such great pleasure.

Tickets for Tea and Meeting, 1s.; *Children under twelve*, 6d.; Meeting only, 6d. May be obtained at the Hall.

OUR EASTER.

THE Anniversary of Modern Spiritualism is, we are pleased to observe, to be more widely celebrated in this country this year than ever before, and we anticipate a most successful meeting in Manchester. This issue of *The Two Worlds* appropriately records some striking evidences of spirit return. Christians on Easter Sunday sing with such fervour as they can muster for a personage they never knew—

He is risen, He is risen,
Tell it with a joyful sound;

but Spiritualists have *real* cause for joy and gladness, because to them have come the evidences of the rising out of the body and the continued conscious existence of those they *have* known and loved. Brothers John Lamont and Bevan Harris speak from knowledge, *not* belief. The report from Hyde of materialisation phenomena, and Brother Yates's letter which appeared last week, attest phenomena equally as remarkable as the recorded appearance in the upper room at Jerusalem; and the testimonies of these living witnesses are infinitely more valuable as *evidences* of continued existence because they are alive, they corroborate each other—aye, and make probable and believable the statements in the New Testament, which must otherwise be relegated to the realm of the supernatural, and therefore unbelievable.

Forty-six years ago there was not a Spiritualist in our sense of the word, and now there are millions and millions more who have passed on to join the majority. *Nothing but truth* could win such victories as have been achieved in this great cause during these forty-six years. Science and Theology combined to crush out the pestilent heresy, to kill the unwelcome child in the world of fact and thought; but it lives and thrives, and converts foes into friends. Twenty years ago there were in this country only about twenty meeting places where Sunday services were held, and only about a dozen regularly constituted societies, whereas there are about a hundred and twenty societies now and about two hundred meetings held every Sunday evening, besides many "circles."

The cause now sustains three weekly journals, close upon a hundred Children's Lyceums exist and sustain a monthly, *The Lyceum Banner*, Mr. Stead's *Borderland* meets the requirements of a large army of beginners, who will most of them by and by enter the promised land. Surely we may indeed rejoice and become enthusiastic, and press forward more devotedly in future. Progress is in the air. The old order (socially, politically, and spiritually) changeth and giveth place to the new. Truly

The world hath felt a quickening breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more.
For *this* we hold our jubilee,
For this with joy we sing—
Oh Grave, where is thy victory?
Oh Death, where is thy sting?

PROGRESSIVE AND PRACTICAL SPIRITUALISM. TO THE READERS OF "THE TWO WORLDS."

In this issue will be found articles of a suggestive character—one by Mr. L. M. Byles, on "Love your Neighbour," and another by "Sentinel" on "A National Benevolent Fund." The latter is a practical suggestion towards effecting the purport of the former.

Some months since, acting upon the suggestions of many friends in all parts of the country, a plan was formulated for the establishing of an "Order of Progressive Spiritualists." The principles and objects of that Order have met with wide-spread recognition and approval. One of the primary objects was thus set forth: "To inaugurate a sick and benefit fund, to assist the suffering, the needy, and the aged, such fund to be raised by *voluntary* effort, in which every member is expected to join."

Up to the present the total voluntary contributions amount to nearly four pounds. Thirty shillings of this sum was loaned for a few weeks to a Spiritualist who was in temporary difficulties. He has now refunded it with grateful thanks. Thus some little good has already been accomplished, and a further development of our plans is needed. "Sentinel's" article calls for the publication of the methods already decided upon.

The following well known friends of Spiritualism have agreed to act as a Central Council for this Sick and Benefit Fund, viz.: Mesdames Beaman, G. Hill, and M. H. Wallis, and Messrs. R. Fitton, W. Johnson, Simkin, and E. W. Wallis. The next step is to secure the co-operation of earnest Spiritualists in the leading centres of spiritual activity as *HELPERS* for consultative and administrative purposes. All "helpers" will be *ex officio* members of the Council, and welcome whenever they are able to attend its meetings.

The following voluntary contributions to the fund have been received (others will be gratefully received and duly acknowledged): H. J. Charlton, 5s.; H. Bloodworth, 2s.; Mrs. Bellingham, 5s.; Mr. R. Fitton, 10s.; A Friend, 5s.; Mr. W. Gray, 1s.; Mr. and Mrs. Gibson, 2s. each; Mr. C. Delome, 1s.; Mrs. E. Firth, 2s.; Mrs. Beaman, 10s.; Mr. Hewes, 5s.; Mr. W. L. Hall, 1s.; Mr. and Mrs. Wallis, 10s. each. Total, £3 11s. Mrs. M. H. WALLIS, Hon. Sec.

MY BELIEF.

I DON'T hold with the Christians
That mankind one time fell,
And were by that disaster
Doomed to an endless hell.
For man, at the beginning,
Was too low down to fall,
And must have fallen upwards
If he ever fell at all.
And then from that position
He onward found his way,
To higher planes of action,
To where he is to-day.
And far on in the future,
When the present is forgot,
He will reach a lofty summit,
And a brighter, better lot.
Then onward, ever upward,
Through an endless grand career,
Till he wins a state of beauty
Past our comprehension here.
And rest assured and certain,
Whatever may befall,
An end to our progression
Can never come at all.

—George Wilson.

PHENOMENAL.

MARVELLOUS MATERIALISING BY MRS. DORA SINGLETON MOSS.

DEAR SIR,—On Thursday, March 1st, I attended a séance at Mrs. Meakin's, Joel Lane, Gee Cross, Hyde; Mrs. Singleton Moss was the medium. After several of the company had seen spirit forms our attention was drawn to the opposite side of the room, and there stood the materialised form of Mrs. Moss's control, "Joey," surrounded by spirit lights. He appeared to be breathing heavily and in great pain. The materialised spirit was in full view of the company, and stood there the first time for about three minutes, then he faded away. In a few seconds more he commenced to build again, but seemed to want power as he could not show himself so plainly. The third time he was very plain, and seemed to gather power from the company, and I could plainly see his face. I thought he had a strong resemblance to his medium, but was much fuller in face. He was clean-shaven, and seemed to wear a square paper cap and white jacket. I had hold of the medium's hand and Mr. Hingham, of Hyde, of the other. The medium seemed to shrink up to half her usual size, her hands being exactly like a baby's and very cold, and the exhausted condition of the medium after the séance was painful to witness. All this took place in the presence of ten persons, namely, Mrs. Meakin and her four daughters—Lydia, Annie, Alice, and Edith—Miss Atherton, Mr. and Mrs. Hingham, Mrs. Gartside, and myself.

94, George Street, Hyde. ERNEST R. GARTSIDE.

A STRANGE EXPERIENCE.

DEAR SIR,—A few years ago, travelling from Birmingham to Walsall by express train, I had no sooner sat down in the carriage than a strange nervousness came over me. I thought some one was going to be killed, and I was worked up to such a pitch that I got up and looked out of the carriage window two or three times to see if I could see anything. We had not gone above four miles when the train was brought to a standstill. I got out and went towards the engine, where I saw half a man's head. He had been crossing the line and the train ran over him, cutting him all to pieces. I often think that a certain thing is going to happen, and it nearly always comes to pass. I have tried to shake off the feeling but cannot. I wish some reader could give me an insight into this mysterious power. I have just joined the Walsall society.

C. W. PATTEN. ll

LOVE YOUR NEIGHBOUR.

BY L. M. BYLES.

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God loves his brother also," says the Apostle John. "Yes, but who is my brother?" asks some one. "One is your master, and all ye are brethren," says Jesus the Nazarene. In Luke x. we find another answer to the same question, substituting neighbour for brother, and there we find a poor man in trouble. Two men, leaders of Church and State, come near and pass him by. But lo, a third man approaches. Watch the eager look on the poor man's face; see how he pleads with his eyes, how eagerly he watches the stranger's approach that he may see what manner of man he is. Then watch the sudden chill, the groan of despair, the helpless look of the eyes, and hear the low murmur, "Only a Samaritan—an enemy of my race; no hope there." But what is this? The stranger dismounts, tenderly examines the poor man's wounds, binds them up carefully and gently, places the sufferer on his own beast, conducts him to an inn, where he provides for the injured one's keep, arranges the terms with the landlord, and pays his bill in advance.

Who, then, was neighbour, brother to him who fell among thieves? Why surely he who had mercy on him, and helped him even at loss and inconvenience to himself. What do you think Jesus, the Nazarene carpenter, told this story for? What do you think Luke recorded it for if it was not to teach you and me that all men are brothers, and that all women are sisters, children of one father—God. That no matter how poor a man may be, no matter how miserable, dirty, neglected, and degraded he may be, he is our brother just as much as if he had been reared under the same roof, eaten at the same table, and played at the same games, and that it is our duty to stretch out a helping hand to all in affliction, even though it costs us both time, money,

and patience. Depend upon it that is what we are here for now, and if we fail to learn God's lessons now we shall have to later on. God is like a schoolmaster, who gives us each so much to do, so many lessons to learn, and if we do not do that work and learn those lessons easily, he is under the painful necessity of making us learn them against our will. For whatever God is or is not, he is just. He is good, he is love, and love always punishes itself for the object of its love.

The world ever progresses, so does the human being. Do you think that when you die you go to one of two places, there to remain always in the same state? Not a bit of it. Do you think God is so unjust, so cruel, so limited in power that he can but guide us through this life, and leave us stranded, morally and intellectually, when we depart? The idea is preposterous, and cannot be entertained for a moment. Is it not far more rational to suppose that our loving Father, who ordains all for our good, will allow us to progress and progress for ever? And we shall progress here all the more for the help we give to those who need it. The more we do for others the more we do for God, and to the selfish ones I will add, for ourselves. He who loveth not his brother whom he hath seen cannot love God whom he hath not seen. He who does not help his fellows, who does not treat them as brethren, is no Spiritualist, no lover of God and of Humanity. God dwells in all who love, but no one can love God and hate his brother.

What a glorious state that would be in which each loved all and all loved each, in which the Human Brotherhood and the Fatherhood of God were established facts! There would be no use then for our navies, no employment for our police, while our armies would be disbanded, and its men become useful members of society. The social problem would cease to exist, for none would take another's share of the country's wealth. The Christian (i.e., Christ's) ideal would be realised—"the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." Rest assured this glorious state will come. When? That rests with you.

REVIEW.

THEOSOPHY, OR SPIRITUAL DYNAMICS AND THE DIVINE AND MIRACULOUS IN MAN. Second Edition. By GEO. WYLD, M.D. Cloth. 264pp. Price 5s. James Elliott and Co., Temple Chambers, Falcon Court, Fleet Street, London.

If we were asked what are the three salient features of this volume, we should feel disposed to reply—simplicity, earnestness, and lucidity. Those students of occult subjects who find themselves bewildered by the intellectual subtleties and verbal complications that characterise so many of the works on such themes, will turn to this book with a sense of relief. At the same time they will hardly fail to be struck by the somewhat uncommon standpoints taken by the author. The Theosophy of which he is the exponent has little in common with the Buddhistic hash with which we are wont to associate the term. On the other hand, the author's position is hardly that of the scientific Spiritualist. We do not at all agree with some of his conclusions; nevertheless we welcome his book as the outcome of a diligent and painstaking enquiry into our facts, by one whose work proves him to be a scholarly thinker, combining with the painstaking methods of the *savant* the weight of a spiritually-minded seeker after truth. The work deals with miracles, mesmerism, hypnotism, faith-healing, clairvoyance, the attributes of matter, Buddhism, Darwinism, re-incarnation, sleep and trance, and will therefore be seen to cover a wide range of subjects. We can commend the book alike to the tyro and the ripe student. The one will find in it a safe and useful guide to a knowledge of the topics of which it treats; the other will find therein much food for thought in the fresh and masterly treatment of the subjects presented. Externally regarded, the volume is beautifully got up, the letterpress being large and clear, and the binding exceedingly chaste. In addition there is a half-tone portrait of the author, Dr. Wyld.

ALDERMAN BARKAS, F.G.S., referring to a number of striking and important answers to scientific questions which he received from a medium, declared: "I fail to see that any explanation of these phenomena will cover the entire ground, other than that which is claimed by the alleged producers of them, viz., that the replies were given by persons in the spiritual world, who had for the most part acquired the scientific knowledge displayed in the replies during their residence on earth. That position, I believe, is the only one logically defensible."

COUNTY DEMONSTRATION OF SPIRITUALISTS AT BRADFORD, MARCH 10, 11, 12, AND 13.

THE meetings commenced with a tea in the Saloon of the Temperance Hall, on Saturday. Visitors from various parts of Yorkshire were sumptuously catered for under the superintendence of Messrs. Lindley, Marshall, and Snaith, assisted by a number of Bradford ladies. At the public meeting in the large and beautiful hall above, the President of the Yorkshire Union (Mr. T. Craven, of Leeds,) was supported by Messrs. J. Lamont, of Liverpool; E. W. Wallis, of Manchester; W. D. Williams, of Hull; J. Armitage, of Batley Carr; W. Rowling, J. Parker, and J. Whitehead, of Bradford; A. Walker, of Cleckheaton; J. Jagger, of Shipley; and Mesdames Craven, of Leeds; Stansfield, of Batley Carr; Berry, Crossley, and Hoyle, of Halifax. The Chairman opened with a brief, but effective speech and introduced Mr. Jagger to move the following resolution, viz.:—"That this meeting of Yorkshire Spiritualists views with eminent satisfaction the improved attitude of the public mind towards our movement, and pledges itself to renewed activity in the spread of the knowledge of the facts and principles of Spiritualism." Mrs. Craven, in a thoughtful, earnest address, seconded the resolution, which was supported by Mr. W. Rowling in his own earnest and impressive manner, enforcing the intense need at the present time of an intelligent knowledge of Spiritualism being awakened.

Mr. Walker moved:—"That all Yorkshire Societies be cordially invited to co-operate with the Yorkshire Union in their desire to spread the knowledge of Spiritualism through every district in our county, and also to assist in every possible manner the spread of the Lyceum movement amongst us." This was ably seconded in a powerful deliverance by Mr. Armitage, whose advice to Yorkshire Spiritualists was summed up in these words:—"Faithfulness to our principles, and concentration of effort in their promulgation." Mr. Wallis, editor of *The Two Worlds* (who had unexpectedly broken his journey to give us a pleasant surprise) supported the resolution, and pointed out how much easier the path of the Spiritualist reformer is to-day than when he began his public work years ago, and amongst other matters alluded to the calumnious charges that have been hurled at us, and in exceedingly felicitous terms answered them according to their weight and import. Organisation, he said, was the great bulwark and citadel of our defence, and he hoped this resolution would be carefully considered by every society not at present in combination.

Mr. Lamont was then requested to speak in support, and if any doubt existed in the minds of any as to the condition which Spiritualism presents to those in the declining years of material life, the grand spiritual pathos, the loving invitation, and the sublime utterances of this "grand old man" of Spiritualism, should have at once dispelled such doubts. He had lived under Spiritualistic teachings many years of his life, and the nearer he approached the boundaries of material existence, the more beautiful became his sense of God's divine presence in the facts and philosophy of Spiritualism.

Sunday morning: Delegates and speakers met in the comfortable committee room, and we had the largest and most interesting delegates meeting ever held in our county, every society in the "Union" being represented, about forty speakers, officers, and visitors being also present. After the routine of planning had been gone through,

It was resolved that Societies having left the "Union" and rejoining, are not to be considered as newly-joined Societies, but are to take their places in the planning of speakers as if they had not been separated from us. Resolved also that the arrangements for the summer demonstrations be left over to the next meeting (Conference Day) at Shipley. Feeling reference was then made by several delegates to the "passing on" of a daughter of Mr. Pickles, of Keighley, that very morning, and the united sympathy of all was silently accorded to that gentleman (who was present). Special notice was taken of the fact that Spiritualism is being placed on its merits just now at Brighouse, in consequence of a local clergyman attacking it from the pulpit. Mr. Armitage arranged to go down and assist in rebutting the charges laid against us; and the executive have in view a "mission" at Brighouse early.

Mr. W. D. Williams, of Hull, briefly addressed the assembly, and thanked the Union for the help accorded the Hull Society since their affiliation, and trusted that the objects of our combination would be fully realised in thorough unity of purpose and the spread of our principles.

Mr. Judson, of Keighley, one of the oldest Spiritualists in England (introduced by Mr. Armitage to the meeting), briefly stated that he had been convinced of Spiritualism forty-four years ago, and in his declining years it gave him every confidence in looking forward to the life beyond.

Afternoon: In the Lower Temperance Hall, a good gathering was presided over by Mr. Craven, and interesting addresses were given by the chairman, Messrs. Wood, of Bingley, Whitehead and Lindley, of Bradford, and W. Stansfield, of Batley Carr. Evening: Over three hundred intelligent people assembled. After singing and prayer, the chairman, J. Lamont, Esq., of Liverpool, delivered a devoutly inspiring address, followed by others from Messrs. Clegg and Whitehead, of Bradford, Craven, of Leeds, Pickles, of Keighley, and Stansfield, of Batley Carr.

On Monday, in the Large Hall, the chairman, J. Lamont, Esq., directed his speech to the energising of apathetic Spiritualists, advising them to leave their couches of selfish ease and indulgent habits, and assist in the movement of uniting the scattered ranks of Spiritualism. Mr. Wyldes then dealt with two subjects from the audience, "Union in relation to the Spiritualist movement" and "What advantage has a Spiritualist over a non-Spiritualist in the next world?" in an able and exhaustive manner; Mr. Armitage was then called for, followed by Mr. Rowling, who both spoke in an effective and spirited fashion.

On Tuesday, Mr. Lamont (chairman) again gave the true ring of the meeting in his opening address. Mr. Wyldes then delivered another admirable address, "An answer to our Opponents," and claimed that in the not distant future the line of demarcation throughout Christendom would be more complete, and would resolve itself into the two well-defined alternatives *Rome or Reason*. Mr. Rowling, in summing up the work of the series of meetings, pressed home the importance of carrying out the lessons and injunctions given, thus fitly closing this effort of the Yorkshire "Union" to bring Spiritualism more prominently before the public of Bradford. Our thanks are specially due to Mr. Lamont, the G. O. M. of Northern Spiritualism, for his

readiness in coming at our request to fill the important niche he so worthily occupied.

Societies desiring to join the Yorkshire Union or Spiritualists in districts without societies are requested to communicate with the Secretary, W. Stansfield, Hanging Heaton, Dewsbury.

THE SPIRITUAL PHILOSOPHY OF GHOSTS.

A Trance Address by Mr. J. J. Morse, at Mr. J. H. Sankey's, Grove House, Birches Head, Hanley, on March 11th.

THE address was delivered in a masterly style, and with that abundance of learning and illustration, close reasoning and subtle disquisition, good sense and good humour that is characteristic of most, if not all, of his addresses. He said that to the ordinary mind the consideration of "ghosts" implied entering upon a realm that was uncanny, and in a few well-directed sentences quietly ridiculed those who would not for a moment admit that there was anything in "all these nonsensical stories about ghosts" that they had heard from their infancy. But in spite of all that had been said against him the ghost remained in his mortal characteristics, whether he came as a mailed knight from olden times, or as some fair-haired, blue-eyed maiden streaming through the ancient corridor in the moonlight.

The control laid great stress on the fact that the "ghost" presented not only the characteristics but the personality that answered for the full expression of his continued personality to those to whom he appeared. The ghosts were but human beings transferred to another plane of existence and operation, from which plane they could demonstrate their presence and their powers in the affairs of mortal life, so that we had the solution of the great problem of immortality.

The next sentences showed the belief which, of course, is common to Spiritualists, that there is more than "a reasonable degree of certainty" of spirit-return, which is all Mr. Stead will at present admit. "He must come, said Mr. Morse, in referring to the ghost, with much earnestness, "as much in accordance with natural law and liberty as you come into this world. His appearance must be a part of the possibilities of natural law; he must be a phenomenon within the range of Nature's laws and principles, and being such, there seems of necessity to be methods whereby he can be pinned down, metaphorically speaking, and carefully examined; his habits discovered; his circumstances understood; his nature disclosed, and his relations to you and your phases of existence thoroughly understood and realised. We may leave him out of count if you will; you may refuse to examine him carefully or treat him seriously, but he persists; and in spite of all the ridicule poured upon him; in spite of all the claims of civilisation and intelligence which men make to-day as against him; in spite of these barriers to his presence and obstacles to his continuance, he still remains amongst you and will not be dismissed from the feast."

How should we treat him then? The answer was, Not as something supernatural or miraculous, but as a possibility of nature. There was in the man something greater than natural organisation, something that survived the death of that natural organisation. The evidence in support of this would come to us from the experience of mesmerism, hypnotism, and mediumship; from an analysis of the subjective or psychological side of the human being. We were getting ready for a higher plane of existence by an objective side, but which on this world was subjective, and when one died they became a ghost.

The ghost for some reason or cause was in greater sympathy with this world's life than the other life. Some Spiritualists had experience with a class of departed people known as "earth-bound spirits"—these were literally "ghosts." The dead were not necessarily bound to this world by the consequences of evil deeds or evil life; they might be bound from the sweetest affections, from the sincerest love or truest purpose. He instanced the mother's love for her child, the desire of the social reformer, the statesman, the philanthropist, the philosopher, to help humanity. On the other hand there was the evil or darker side of the problem—what would hold the souls of the ghosts? The old stories of hauntings and apparitions, of wraiths, banshees and such-like things had a very solid foundation of truth upon which to rest. The family ghost was by no means an unknown quantity, but a reality. The ghosts of victims and the ghosts of the criminals themselves were well-known verities to those who had given any consideration to the subject, and there were plenty of people who, if introduced into an apartment alleged to be haunted would almost instantly divine the nature of the haunting presence and the circumstances that led to the haunting, and, though knowing nothing of the matter, correctly detail some marvellous event, some great crime or incident that had transpired 50, 100, or 200 years ago. And when a victim to a murder died a mental picture was impressed upon the psychological or subjective side of the murderer's nature that would last him for many a day and generation.

The speaker concluded by pointing out the great problems that the subject of the discourse opened up, and said he wanted them to comprehend how evil it was to lead a useless life in this world because the penalty was an imprisonment in spheres of human suffering and sorrow. Let them do their best to avoid such possible imprisonment by living that life of honesty, usefulness, and goodness that should link them to the higher brotherhoods of the angel world, and bring them into close communion with the Divine Being, so that when death came it would be a kindly transfer from the lower life to the higher and the grander one that lay beyond.

THERE IS GREAT excitement over Spiritualism in Birmingham.

BRISTOL.—Miss Ley accepts the congratulations of G. L. Lower Eastville, and desires to inform him that "Borderland Circle" is established, and sittings held every Wednesday at 8 p.m. Members are welcome, but nearly all shrink from £ s. d. By our means a number of private circles are at present formed. Persons come and reply, "That is how it is done. Well, no need to spend money; we shall start at home." We intend to have some kind of lecture on Sunday, at our clubroom, which will seat from 80 to 100, if sufficient members can be found willing to open their heart and purse. For particulars, address Thos. Hooper, 314, Newfoundland Road, Bristol.

A SPIRITUAL CHURCH FOR HANLEY.

On Sunday, March 11th, at a meeting of Spiritualists, at the residence of Mr. J. H. Sankey, Grove House, Birches Head, a Spiritualists' society was established. Mr. J. J. Morse presided over a large attendance, supported by Mr. Sankey, Mr. L. M. Byles, and others. It was unanimously decided to form a society, to be called "The Spiritual Church, Hanley," and Mr. Sankey was elected hon. pastor, with Mr. Llewellyn as deputy hon. pastor; Mr. Byles, hon. sec.; and Mr. McCluskie, hon. treasurer. A committee of seven were also elected. Mr. Byles stated that the society wished to obtain speakers every other Sunday, and Mr. Sankey had kindly offered a room free of charge until a hall could be obtained. Membership cards and the principles of the church, which were those of the Progressive Order of Spiritualists, had been printed, and the society would start at once. He referred to the demonstration to be held in Manchester on Good Friday, and hoped to see a party from Hanley present at the proceedings. The Chairman, in an excellent address, said he understood that they named their society "The Spiritual Church" with a view of meeting certain opinions and the conventionalities of society. Mr. Sankey stated that the society would do its best. They were writing to several speakers, and he thought there was a possibility of getting Mr. J. C. Macdonald in a fortnight from that day. (Hear, hear.) In proposing a vote of thanks to the chairman, Mr. Byles impressed upon them that if the church was to be an established fact, to do any good it must be filled with people who were enthusiastic in the cause, and who were willing even to suffer some little discomfort to make the church a success. They must be willing to work in the town, and not in that room alone, for the principles they professed and the faith they believed. The Deputy Pastor also addressed the meeting and supported Mr. Byles in his remarks. Mr. Morse, in reply, thanked them very heartily and said that with the number of Spiritualists in the district there was no reason why the church should not be successful. He urged them to so live and work that they would feel the value and beauty of Spiritualism as he did. A number of members were enrolled, and the church will doubtless have a long, prosperous, and useful existence.

This is the second society of Spiritualists that has been formed in Hanley. The first effort made resulted in the formation of the Hanley Society of Spiritualists, which was started in 1890, and held meetings in Broad Street and the Psychological Hall, Marsh Street. Owing to lack of funds and enthusiasm the venture fell through, but it is highly improbable that the same fate will befall the new society. We are asked to state that the society will be pleased to afford every assistance to inquirers and investigators into Spiritualism.

Mr. L. M. Byles writes: "The light of Spiritualism has too long, in Hanley, been hid under a bushel; our church must uncover it so that it may shine forth and be seen of men. In less than three months we ought not only to be holding meetings every Sunday in a hall of our own, but to have at least 150 members on our books, and our congregation should number many more. If members of the 'Spiritual Church' show any enthusiasm, or attempt in the slightest degree to forward its aims, our church will rank with the largest and the most successful churches of the Potteries. We ought to have a hall open, for some purpose, every night of the week, and thronged with people. These, brethren, are our aims. Are they to be realised? It rests with you. If they are it will be the result of your labours, if not the failure will be with your apathy. 'May God bless The Hanley Spiritual Church, and grant it a long and useful existence,' is the prayer and deepest wish of, yours fraternally,
"Shelton, Stoke-on-Trent. "L. M. BYLES."

BRIGHTON AND SPIRITUALISM.

SILENTLY but surely the work and word of truth is springing up. The fashionable, materialistic churchgoers will have to reckon with this new Easter development. Our worthy sister, Mrs. Walter Acton, who has laboured privately in her own pleasant dwelling, No. 1, Hanover Crescent, in developing the mediumship of others, has great pleasure in seeing some fruit of her labours in the efforts put forth just now, and joins heart and hand in the endeavour to spread these glad tidings.

I have visited Brighton two or three times a year for the last decade, to spend a few days with two aged sisters, both of the orthodox faith. Our discussions with pen and tongue have been immense, without, I regret to add, any appreciable change of views in either of them. The younger of the two, aged 76, passed away a fortnight ago, professedly holding, with a clear mind, the dogmas of popular Christianity. She had no expectation of meeting a single relative who had died, but "Jesus only." This seemed to give her some comfort, but not nearly so much as did an angelic vision she affirmed had come to her about a week before her departure. My attempt to shake this experience by dream suggestion, or the nurse being up was vehemently denied. She was "wide awake," and saw the nurse lying on the other side of the bed, and could not be mistaken; was deeply affected by the sympathetic pitying look of her visitant, and greatly comforted; indeed the revelation [vision] imparted a sweet serenity and calm trustfulness I had not witnessed before. She passed on without a sigh three days after.

Since my acceptance of the spiritual hypothesis of phenomena, I have often spoken to her, and begged that if she passed on before me, and could, she would report to me some of her experience. She would make no promise, but when I suggested a possibility of her being sent, she yielded to that thought. With this understanding she departed.

On the next Wednesday after her death, which took place on Friday (I being away in the North attending the interment) this happened. At the house of the lady before named their usual monthly séance was held, with Mrs. Bliss, of Forest Hill, as medium. Only two were present at the sitting who knew my departed sister—Mrs. Acton, who once spoke to her for ten minutes, and the other a lady who knew her well. I now copy the verbatim report handed me by one present, with this remark, that the information was obtained by the link of some rings taken from my sister's fingers, and placed in the psychic's hand:—

"Through the mediumship of Mrs. Vincent Bliss, March 18, 1894. One of the controls (Vigo) stated that a spirit was present who appeared by her condition to have passed away a very short time, she should

think the body might not even be buried. The spirit seemed surrounded with the dogmas of her belief, and was trying to get rid of and away from them; also gave the name Hannah. [Quite correct, but known only to one present.—B. H.] Vigo said she had a great number of friends round her—hundreds. The spirit (Hannah) wished her friends to know that she was happy, and had made a crown in her life to wear, and that she was with her mother, father, and John. [This John is a remarkable test.—B. H.] Vigo also said that the illness before passing over was most painful, and the nature of her sufferings was shown to her. [Marvellously true.—B. H.] Other particulars were given which need not appear, as they were more of a private nature. The lady who knew her so well affirms that the personal description given by Vigo, and name, enabled her easily to recognise her, as they were most accurate portraits of the risen one so described. This lady knew nothing of the rings placed in Mrs. Bliss's hands when under control of Vigo, nor any one else in the circle.

So I now come to the conclusion that as it will soon be throughout Christendom affirmed on Easter Sunday "He has risen," I have even better proof that she who died a few days ago "has arisen too."

35, Grand Parade, Brighton (pro tem.) BEVAN HARRIS.

A BIRMINGHAM SOLICITOR AND SPIRITUALISM.

MR. A. GOUGH, a Birmingham solicitor, delivered an address to the members of the Birmingham Spiritualist Union, at the Masonic Hall, New Street, on "My First Acquaintance with Spiritualism." He did not lay claim to the character of a Spiritualist, but related some curious experiences during the time he investigated the subject many years ago. The most extraordinary story had reference to Corbett's Hotel, which stood at the top of New Street for a great many years, and was pulled down when the site was bought for the new Post Office. A money club had been carried on at the hotel, and about nineteen years ago, on the death of the secretary, it was found that the affairs of the club were in confusion. The secretary's books could not be found, and as there was a deficiency of about £1,000, an action was brought against Mrs. Corbett, the treasurer, to recover the money. Mrs. Corbett, who was then eighty years of age, was anxious to discover the books, but it was impossible to trace them. About this time mysterious knockings and other noises were heard in the hotel, and on several occasions the police called the landlady up in the night to ask the meaning of them. Bells were rung from unoccupied rooms, and one of the chambermaids got so frightened that she gave up her situation. The hotel at length got the reputation of being haunted. At two o'clock one morning there was a thick pillar of smoke seen in the hall, and though the police were called in the smoke would not go out. On another occasion, when the "boots" was fastening up the dog, prior to going to bed, he heard footsteps descend one pair of stairs, go up another, and then return, finally dying away in the direction of the commercial-room, on the table of which the mysterious raps had been heard. The dog was so terrified that he never looked up again, but left off eating and died a fortnight afterwards. Shortly afterwards a gentleman, now a clergyman of the Church of England, persuaded Mrs. Corbett to let him hold a séance, with the result that a spirit rapped out on the table the name of George Pinson. When in the flesh Pinson was a steward of the money club, but at the time of the séance he had been dead six years. All that he would tell, however, was that he wanted to communicate with Mr. Gough. At the next séance Mr. Gough attended. When the spirit was asked whether he had anything to tell about the club books the table fairly danced with excitement. Mr. Gough at once proceeded to business, and asked where the club books were, and the spirit said they were in the possession of Mr. Duke. "Do you mean Duke the solicitor?" Mr. Gough asked, and the table danced still more wildly. Mr. Gough next day challenged Mr. Duke with having the books, and that gentleman having with some surprise admitted he had got them, was told that he would be subpoenaed to produce them. After all this trouble, however, taken by the perturbed spirit of George Pinson, the books were not required, as, according to a decision just given on an appeal in a similar case, Mrs. Corbett was not legally responsible for any remissness on the part of the dead secretary. Mr. Gough had no knowledge of Pinson's spirit, and wondered why he was communicated with, but on mentioning the matter to his father discovered that some years previously Pinson had been in the employ of Mr. Gough, sen., though he was only known to the speaker as "Pincher." Mr. Gough, in conclusion, mentioned, as a matter not altogether without interest to Birmingham at the present time, the account given by the Rev. J. Page Hopps of the discovery of a huge supply of water at Chicago, in 1864, and of the great Pleasantville oil springs, in 1868, by a clairvoyant.

[The above is slightly condensed from the Birmingham Daily Post. A similar report appeared in the Gazette, to which paper the following reply by "Alma Media" was sent, but only a portion of it was published.]

SIR.—The exceptional phenomena described under the above heading in to-day's Birmingham Gazette, as having been witnessed by Mr. Gough, a Birmingham solicitor, is a mere scrap of what could be furnished and what has been furnished to the Birmingham press. If your reporter wishes to fill two whole pages of the Gazette he would find no difficulty whatever in getting reports of the experiences of Spiritualists residing in and around Birmingham, provided he did not publish their names and their business addresses. The arrangement of society in Birmingham is altogether different to that of Manchester, Leeds, and other large cities; in this city those who do get a living are very much dependent upon public opinion. The keen competition in every class of business is such that few of the intellectual men and women who are sought after for their special business qualifications can risk the contempt and contumely that is persistently expressed by the religious ministers and their connections in this city, against known Spiritualists. A man can be a Roman Catholic, a Swedenborgian, a High Churchman, a Low Churchman, a Wesleyan, a Freethinker, or an Atheist, in this best-governed city in the world, but if he puts himself forward before the public as a Spiritualist, he is subject to persecution by the ignorant portion of the Low Church and Dissenting sections, together with persecution by the bigoted, better educated section of the Roman Catholics and High Church party.

Both the Roman Catholics and High Church party will tender respect to an avowed Atheist, but Catholic priests and Church minister will not tender the same respect to a Spiritualist.

The reason for this is obvious. The Spiritualist is a religious reformer, who ignores the pretensions of priests and parsons, and who seeks by practical knowledge and experience to gain a knowledge of the future state in the same way that he would gain a knowledge of engineering, mathematics, and chemistry, namely by demonstration.

After twenty years' experience of Spiritualism I know positively that when I leave this life I shall live in a future life. I was not consulted with reference to coming into this life, and I shall not be consulted with reference to leaving it and going into another life.

I know a little of Abyssinia from reading, but if I was thinking of going there to live I should certainly consider it to my interest to find out much more.

I know for an absolute certainty that I shall emigrate to another state, or condition, or world when the breath in my body ceases, consequently I feel interested in learning as much as I can respecting the manners and customs of the people in the country or condition where I shall have to emigrate at the time of my death in this physical body.

The priests and parsons pull long faces, and try to make the people shudder at the future state of existence, but the beautiful philosophy of Spiritualism teaches and demonstrates that as a man lives so shall he die, and that his condition on entering the next world will be just what it is in this world in respect to spiritual unfoldment, integrity, and truth. Spiritualists can look upon death as a natural and happy development of the soul. Spiritualists know absolutely that all are eventually what is called saved, that is to say developed by the process of evolution and the working out of their own salvation into a spiritual state, when and where they are fit to associate with spirits of the highest order, and in that knowledge consists our freedom from attendance at churches, chapels, or such like places.

In the course of time a new religion will be gradually established. Until then Spiritualists probably will do most good by making the least exterior display.—I am, sir, yours truly,

ALMA MEDIA.

ADDENDUM.

In reference to the above, the *Birmingham Daily Post* published a letter from Rev. C. J. Sneath, who not only confirmed Mr. Gough, but declared that many other facts might have been mentioned. Rev. Sneath is the gentleman referred to by Mr. Gough, and a representative of the *Daily Mail* waited upon him and reported that Mr. Sneath said: "We sat around the table, and had intercourse with spirits, and were told that the books had been taken away by Mr. Duke, and were then in his possession. The date of the occurrence was also mentioned." [On enquiry this was confirmed by a servant.] "The spirit prophesied that there would be a good deal of trouble, but in the end Mrs. Corbett would be exonerated, and ruled to be not liable for the money. This proved to be perfectly true, although it was a long time in coming about. At another séance in the same house, we heard a determined knocking, and on asking who it was, the name Elizabeth was spelt out, and we were told of something that happened to this Elizabeth in the house some 25 years ago. Nobody round the table had heard a word about it, or of the existence of the mysterious Elizabeth. The spirit insisted in asking us about the welfare of some child of whom we knew nothing. We made enquiries, and discovered that it was quite true there had been such a personage, who visited the house under romantic conditions a quarter of a century before. It is beyond doubt that on more than one occasion a pillar of smoke was seen in the house during the night. At first it was thought it came from a fire in the premises below, and the occupant was hurriedly brought to the place, only to find that his premises were perfectly secure. Some time afterwards, in another house, the spirit of the Elizabeth I have mentioned told us she caused the smoke, because we had neglected to hold a promised séance in the house. Mr. Sneath said he once took a letter to the same medium, a lady. The letter was given to him by a friend. He had not seen it, he did not know who it was from, he had no idea what it was about. It was concealed in an envelope. The lady put the envelope to her forehead, in a state of semi-trance, described the character of the writer, and detailed a voyage he had just made, alluding to a burial at sea. "This," said Mr. Sneath, "proved to be strictly accurate. I do not explain it, beyond saying that it was some psychometric manifestation. It could not have been suggested to her by me, for I was under the impression that the letter was written by a totally different person. Do I believe in Spiritualism? Unless you give the word some confined meaning I certainly do. Man is essentially a spirit, and his body is but the temporary habitation of it. Death does not change the character of the man. I believe that spirits return to this world after the change we call death, and that under certain conditions they are able to make communications to living men, and to do things which silly people would call miracles. I do not believe in miracles, or in the supernatural. Nothing can be beyond or outside nature. I have seen things which are beyond my comprehension, but I do not for that reason call them miracles. Our understanding is limited. I have studied the subject, both theoretically and practically, for over thirty years, and profess to know something about it. You ask how it is that other people do not see these manifestations? Well, has a man who has never been photographed any right to disbelieve in the camera? That would be just as reasonable as to disbelieve a science they have never investigated. The reason why people do not usually see these things is because they do not devote the necessary time and patience to the task. They content themselves with paying so much to hear a professional medium, who may be a scamp. But if six or eight people devote themselves regularly to the task, determined to persevere, I think they will not be very long in arriving at a result."

The age is dull and mean. Men creep,
Not walk; with blood too pale and tame
To pay the debt they owe to shame;
Buy cheap, sell dear; eat, drink, and sleep
Down-pillowed, deaf to moaning wail;
Pay tithes for soul insurance; keep
Six days to Mammon, one to Cant.

—Whittier.

CHRISTIANITY: CUI BONO?—No. 2.

SIR,—I am obliged by your allowing me to express my thoughts on this subject in a recent issue. It appeared to me then that popular Christianity *per se* was of small worth for the "life that now is," as almost the whole of it was comprised in dogmas that are immoral, irrational, and blasphemous, through which minds assenting become stultified, demoralised, and unfit for the sober realities of life.

I know many professing Christians will deny this, and claim themselves (at any rate) as exceptions, for they have attained positions of respectability, honour, and wealth. I do not deny the statement and fact; but how much of it is truthfully the result of the kind of Christianity I referred to in my former article?

What is there, for example, in the belief of the Fall of Man, Eternal Punishment, and Vicarious Atonement, &c., to benefit and uplift a man for *this life*? Not a thing. Such belief does nothing to strengthen and invigorate the character for the attainment of any earthly good; but, on the contrary, tends to depress, darken, and destroy those noble manly qualities absolutely essential to an all-round happy and useful existence here. That many who profess Christianity are respectable, useful men and women, may go without saying; but they have attained this, not through assent to dogmatic Christian doctrines, but from parentage, education, and environments, and following the lead of that "light which enlighteneth every man that comes into the world."

It is the God within and not the priestly creed without that makes all the difference; but Christianity will admit of no moral worth unless baptised into its crude and unbelievable dogmas. The virtues of an angel go for nothing, unless said angel "kept the faith" (whatever that may mean).

Christianity as a system of doctrinal beliefs is an encumbrance in this nineteenth century; it is void of use except in impoverishing the poor and "heaping up riches" on those who now groan under the weight of stupendous immoderate wealth.

But, if useless and pernicious for *this world*, is it not of incalculable worth for "the world to come"? I am asked.

From very recent experience with estimable Christian people, my conviction is that orthodox Christianity is also worse than useless for that life (of which it rather boastfully affirms)—that "life and immortality were brought to light through its Founder and Gospel." That it was an advance on Judaism in this direction is admitted, but its assurance of continuity of life for even its own adherents is weak and unsatisfactory.

How can this be avoided? "Born in sin, shapen in iniquity," the race cursed from the beginning, with whom "God is angry every day." A hell and a sharp detective devil ever ready to pounce on them, a huge judgment day after a bodily resurrection, and a blood atonement for sin, offensive to justice and common sense. When the mind is crowded with beliefs such as these—enforced, emphasised every seven days by thousands of State paid and voluntary parsons, it becomes spiritually paralysed, incapable of exercising the smallest amount of independent thought, and can do no more than assent to what it has always heard, and yield to the authority of imposition.

It becomes spiritually dead. The parasitic fungus of dogma destroys the last remains of life, or hope of any immortality at all. Dying Christians are not jubilant at the prospect of death (except in rare cases). That world to which they are going is vague, misty, a veritable unknown land, a "region beyond" of which they have had no tidings.

I have been much at the bedside of one (now passed over) during the past month, an excellent person according to a Christian pattern. She wished for death that her sufferings might end. I said to her: "Will you not be glad to meet your father, mother, husband, brother, sister?" She had no expectation, and only thought of meeting Jesus. To another I put similar questions, and the answer was worse. "She did not expect to meet any one, and, if she did, thought she might not know them."

Hence I conclude that popular Christianity as preached among us is useless for the world "that now is, as well as that which is to come."

BEVAN HARRIS.

FLORENCE MARRYAT'S TOUR.

MISS F. MARRYAT is to visit Birmingham on April 2nd, when we hope to surprise Birmingham generally, and give the non-Spiritualists something to talk and think about, and trust that her visit may be the means of a fuller enquiry into our philosophy.

FLORENCE MARRYAT visits Wolverhampton, April 4, giving her lecture, "There is No Death." Shall be glad to see friends.—G. E. A.

AT NOTTINGHAM, the Mechanics' Large Hall has been taken for Florence Marryat's lecture, on Saturday, April 7. Admission is as follows: Reserved seats 2/-; balcony and second seats 1/-; back seats 6d. Doors open at 7-30, to commence at 8. I fully expect a great increase in interest and enquiries into Spiritualism, by the advocacy of such a well-known writer, and one too, who has had such remarkable experiences. Societies' halls will be better attended, and the papers read by a larger number than hitherto.—J. F. H.

SHEFFIELD.—Florence Marryat will lecture in the Music Hall, Surrey Street, Sheffield, Monday, April 9, at 8 p.m., on "There is No Death." Admission, 6d. and 1s. each. Reserved seats, 2s. each.

FLORENCE MARRYAT, in Manchester, at the Large Co-operative Hall, Ardwick, Wednesday, April 11, at 8 p.m. Councillor George Boys, chairman. Reserved seats, 2s.; body of the hall, 1s.; gallery, 6d. Purchase early. Tickets at all local societies, or *The Two Worlds* office.

MISS FLORENCE MARRYAT'S VISIT TO THE NORTH.—The North Shields Spiritualists' society have arranged for Miss Marryat to lecture on Monday, April 16, in the Albion Assembly Rooms, Norfolk Street, a large hall with seating capacity for 1,200. Preliminary posters and tickets are already issued, and a successful meeting is anticipated. Tyneside Spiritualists are cordially invited to support the effort by their presence and by the selling of tickets, which may be obtained from the president, Mr. W. Walker, 103, Stephenson Street, North Shields.

OUR FACTS bring life and immortality to light.

PROSPECTIVE ARRANGEMENTS.

A COMMITTEE MEETING at 7 p.m. on Good Friday, to arrange for a larger meeting place and children's Lyceum, in Edmonton. All friends interested are earnestly invited. 18, Mr. Walker, on "Mediumship."

ADOPTION.—A Manchester Spiritualist, whose wife passed over unexpectedly, leaving two nice children, a boy aged two and a girl of four years respectively, would be glad if some sympathetic Spiritualist would adopt either or both.—Apply office of this paper.—[Advt.]

ANDWICK. Tipping Street.—General half-yearly meeting, in these rooms, Saturday, March 31, at 7 p.m., for the election of officers, &c. It is hoped all members will endeavour to be present. Very important business is to be brought forward.

ARMLEY. Mistress Lane.—Easter Monday, at 3-30, the corner stones of our new Spiritual Church, off Theaker Lane, Town Street, will be laid by J. Lamont, Esq., of Liverpool; Mrs. Walton, of Armley; and Mrs. Bragg, of Leeds. A grand tea at 4-30, in the Temperance Hall, Westley Road. After tea, J. Lamont, Esq. will preside. Addresses by Mr. and Mrs. Craven, Mrs. Gregg and Mrs. Bealand, Mr. A. Marshall, and others. The Lyceum friends will give a nice entertainment at 7. Songs, recitations, dialogues, comic sketches, etc. Tickets for tea and entertainment, adults, 9d., children under 12, 6d. Friends, we shall have plenty of room, come and enjoy yourselves.

A SENSITIVE TEST MEDIUM desires to change his present employment for one where more time could be devoted to the exercise of mediumistic gifts. Caretaker or any place of trust not objected to. Has been fifteen years in present situation. A total abstainer.—Address, "SITUATION," *Two Worlds* office. [Advt.]

BRADFORD.—In commemoration of the 46th anniversary of Modern Spiritualism, the committee of the Milton Progressive Hall, 32, Rebecca Street, City Road, will provide a ham tea on Saturday, March 24. After tea short addresses will be given, in which it is expected Mr. Rowling, Mrs. Craven, and other leading Spiritualists will take part. Songs, &c., will be rendered at intervals. Tickets, from the committee, 6d. and 4d.

BRADFORD. Horton, 15, Quaker Lane.—Mrs. Whiteley. Circle at 2-30. 6-30, Mrs. Whiteley and Mr. Swincoe. 24: A tea party at 4-30 and after meeting, Mrs. Mercer. Adults, 6d., children, 4d. All welcome.

BRADFORD. Spicer Street, Little Horton.—Annual tea at 4-30, and Entertainment on Easter Monday. Tickets 9d., 6d., and 4d. Come and spend a pleasant evening.

BRADFORD. Boynton Street.—Sunday, April 8: Service of Song, "The Fireman's Daughter."

BURNLEY. Hammerton Street.—Lyceum Picnic on Good Friday, to Blackpool. All friends will be welcome. Saturday, March 24, great Tea Party and Entertainment. Other particulars shortly.—W. Mason.

BURNLEY. Robinson St.—Sunday next, March 25, Mr. J. Swindlehurst. "The risen Christ." Evening, "Samson, the mighty fox hunter" (by request).

CAMBERWELL NEW ROAD.—London's commemoration of the 46th Anniversary of Modern Spiritualism (our Easter). Spiritual and musical celebration and address, "The Resurrection of Humanity," April 1st. All Spiritualists are invited to participate.—W. E. Long.

CARDIFF. Public Hall, Queen Street Arcade.—March 25, Mr. E. W. Wallis. Morning: "Death explained by spirits." Evening: "The Resurrection: How and When?" Tuesday: Answers to questions.

CARLISLE.—March 25: Miss Walker, in the Working Mens' Hall, Caldewgate, at 2-30, "Ancient Prophets and Modern Mediums." At 6-30, "The Religion of Humanity." Special Hymns. All welcome.

FELLING-ON-TYNE.—Easter Monday, Tea at 4-30, and concert. Adults 9d., children half-price.

GATESHEAD. Team Valley.—Good Friday, Tea at 4 p.m., Concert at 7. Tickets for tea and concert, 9d. Proceeds to clear off the debt on our organ. We trust friends will rally round.—E. H., sec.

HALIFAX.—Easter Monday, March 26: Grand tea and entertainment. Proceeds in aid of New Church Fund. Admission to tea and entertainment, adults 9d., children under twelve 6d. Entertainment only, 4d. and 2d. The Black and White Minstrels will give their unique entertainment.—F. A. M.

HAVE YOU PURCHASED your ticket yet for the Good Friday Demonstration at Downing Street? A first-class tea and a good programme. You must come and spend a happy evening with us.

HOLLINWOOD.—Tea party at 4-30, Saturday, 24. Tickets eight-pence. Children 4d. Friends invited.

LEEDS. Psychological Hall.—A public ham tea on Good Friday, at 4-30 p.m. Tickets, adults 8d.; children, under 10 years, 4d.; above 10 and under 14, 6d. After tea, social evening; collection at close.

LIVERSEDGE. Bethel Lodge.—Grand tea party, 24th, to open our rooms. Tea and meeting, 6d.; after tea, 1d.

LIVERSEDGE. Well Fold, Little Town.—Public tea, at 4-30, meeting at 7, on Easter Monday. Tickets, 6d. Proceeds to open a place at Little Town. Mrs. Black, of Hanging Heaton, medium. A hearty welcome.—T. H.

MANCHESTER.—Debates at Corbridge's Café. Tuesday, March 27, at 8 prompt, last evening of this session, Mr. E. W. Wallis will deal with written questions.

MORLEY (Lyceum).—A public ham tea and entertainment on the 24th. Tickets 9d., 6d., and 4d. Proceeds to the Lyceum funds. All cordially invited.

MORSE'S LIBRARY. 26, Osanburgh Street, N.W.—A special tea-party in celebration of the 46th anniversary of Spiritualism, on Friday, March 30. Tickets, one shilling. Number strictly limited, a few still unsold. Apply by letter at once.

MR. WEDDEMAYER'S address is: Custom House, Maude Villa, 87, Freemason Road. Tuesdays and Thursdays. Spiritualists only.

NEWCASTLE.—25, Mrs. Yeeles, short addresses and clairvoyance; Saturday, 31, Mr. E. W. Wallis; April 1, morning, "Spiritualism, the key to ancient mysteries." 6-30, "The real Resurrection."

NORMANTON.—A public tea at 4-30 on Good Friday. Tickets, 9d.; children, 6d. Miscellaneous entertainment at 7. All friends welcome.

NORTHAMPTON.—Public tea and entertainment Easter Monday. Tickets, 8d.; children, 6d.

NORTH SHIELDS. Camden Street.—Grand concert on Easter Monday at 7 o'clock.

NOTTINGHAM.—Tea party at 5-30 in Mr. Stubbs's room, Morley Hall, on Easter Tuesday. Adults 9d., children 6d.; after tea, 3d.

OLDHAM. Spiritual Temple.—March 25: Mr. J. J. Morse, of London. At 3 p.m., brief remarks; 6-30: Answers to six questions from the audience.

REV. C. WARE will speak at Halifax, on April 29, and will be glad to speak for other societies while in the North.

ROYTON.—Anniversary, April 1, Miss Walker, of Heywood. SECRETARIES kindly note that I do not take the Sunday platform, and am only to be seen by appointment.—Dora Singleton Moss, 98, St. Stephen Street, Salford. [ADVT.]

SECRETARIES please note, Mr. and Mrs. A. Marshall have removed from 12, Talbot Street, Lister Hills, to 22, St. Michael's Road, off City Road, Bradford. All correspondence to be addressed there.

SHEFFIELD. Hollis Hall.—Tuesday, March 27, tea at 5-30, dramatic recital at 7-30. Adults, 1s.; children, 6d.

SITUATION WANTED as housekeeper, or to wait on an invalid, by a Spiritualist, a widow, without children, middle-aged.—Address X. Y. Z., Housekeeper, c/o Editor, office of *Two Worlds*. [ADVT.]

SLAITHWAITE.—25, Mr. Johnson.

SOWERBY BRIDGE. Lyceum.—Good Friday: A grand tea at 4-30, and entertainment at 7. Tableaux vivants, songs in character, and skirt dance, etc., by the children and young ladies, with limelight illuminations. Also, Black and White Minstrels, by the young men and ladies, and comic sketch. The Lyceum string band will play selections. Admission, tea and entertainment 1s.; entertainment 6d.; children half-price. If possible Mr. Hepworth will contribute humorous songs and manipulate the lime light lantern.

SOUTH SHIELDS. 87, John Clay Street.—Good Friday, a public tea, at 5-30, and concert. Tickets 9d.

STOCKPORT.—March 23, Lyceum trip to Mr. Smith's, Woodseats, Mottram, Tiviot Dale, 11-14.—T. E.

SUNDERLAND. Centre House, Silksworth Row.—Annual Tea and Social on Good Friday, at 6. Tickets, 1/-. 25th: "The Resurrection of Christ a Scientific Possibility." Special musical service by choir and orchestra.

TO MEDIUMS AND SPEAKERS.—The committee of the Lancaster Society intimate that on Easter Sunday their platform will be at the disposal of any mediums or speakers visiting Morecambe during the holidays. Gratis services will receive a hearty welcome, the committee paying train fares and providing refreshment for the day. A postcard to J. Downham, 16, Cumberland View, Bowerham, Lancaster, will receive prompt attention.

WEST VALE.—Grand meat tea at 4-30, entertainment 6-30, and social at 10 p.m., on Easter Monday. Admission: tea and entertainment, adults, 9d.; children, 6d.; social, 6d. Entertainment of dialogues, recitals, nursery rhymes, &c.

WILL GOOD lady mediums having open dates please write to D. Butterworth, Nelson Street, Accrington, stating terms and gifts, for Spiritual Temple, St. James Street?

WILL MEDIUMS who will help us at Stalybridge for their expenses for a short time please communicate with W. H. Stevens, 52, Brierly Street? We opened a room on Tuesday.

WOLVERHAMPTON.—We are now holding Sunday services, at 6-30, at 52, Waterloo Road South. A hearty welcome.

PASSING EVENTS AND COMMENTS.

MONTHLY PLANS next week. ONLY SHORT REPORTS; please make room for "Plans." THIS ISSUE of *The Two Worlds* is as full of meat as an egg. Read it all.

REV. SNEATH's testimony knocks a hole through Ashcroft's pretentious assertions.

WE REACH high-water mark this week. We never sold so many of an ordinary issue; but we must still arise and shine.

"THE MESSAGE OF SPIRITUALISM," by Miss Florence Morse. Next week.

"BOOKWORM," in the *Northern Daily Telegraph*, March 19, bore testimony to the willingness of several mediums to speak into a phonograph for Mr. Stead, that their claim to be controlled by foreign spirits might be tested.

WE VERY MUCH REGRET that Brother R. A. Brown is very unwell and forced to notify societies that his illness has completely prostrated him. His doctor states that he will not be able to take any Sunday work for two or three months at the least. We trust however he will make a more rapid recovery than that.

"THE NORTH-EASTERN DAILY GAZETTE" reports that Baldwin states that he is a "deceptionist." He further asserts "that American asylums, in 1873, were literally filled with Spiritualistic devotees who had become crazy over the manifestations of spirit mediums." Had this been true it would have been officially reported, and not left for this "deceptionist" to proclaim twenty years after the event. No evidence is adduced in support of the absurd assertion, and it therefore needs no refutation.

"THE NORTHERN WEEKLY LEADER" publishes a story of the unearthing of a manuscript "Life of Jesus Christ," in a monastery of Thibet. If this gospel be a true one the others are false. For aught any one now living actually knows they may all be false. What does it matter. Moral truths and spiritual principles are everlastingly true, because they are inscribed in the principles of being. It is time principles were accepted for their real worth, irrespective of the rival claims of so-called saviours and redeemers, who do not redeem. The truth against the world.

A YANKER tells us of a man who went to church on one of the days when souls may be bought out of purgatory for a trifling fee. As the priest came round he deposited his dollar on the plate. "Is my friend's soul out of purgatory now?" "Yes," replied the ghostly man. "Are you quite sure?" repeated the affectionate inquirer. "Quite sure," answered the priest. "Wal, then, they won't be able to put him back again!" responded the relieved friend. "Certainly not." "Wal, in that case I may as well tell you, reverend friend, that that there dollar is a bad one."

THE ARTISAN has grown wise in his generation, and can tell a donkey in a surplice just as easily as he can one in his natural skin. The days of Bunkum are past. You cannot get the working-man to church, simply because he is a Man—too much a man to listen to pulpit curates hurling damnation broadcast, or ecclesiastical dignitaries currying favour with the givers of good dinners. You are not going to tickle his ears with a choir and an organ, or catch his fancy with a man in millinery. He is too well accustomed to the stern realities of life—and death—to allow of that. He is face to face with them every day, storm or shine, well or weary; and is not the sort of being to be frightened at the howlings of a tub-thumper, whose intellect is usually as shallow as his opinions are fanatical.

THE POWER of Mesmerism was lately shown in a striking manner in New York. Sandow, the strong man, was put under mesmeric power by Dr. Mercereau. It was a remarkable subjugation of muscle to mind. Sandow could not lift a five pound dumb-bell from the floor, though he strained till the cords stood out like knotted ropes on his neck, because the doctor told him he couldn't. But he swung the 130 pound dumb-bell with ease as soon as he was told to do that. Some day we may conclude that, after all, those who believed in witchcraft had hold of the tag end of a great fact. When the mystery of mesmerism is explained (for its reality no intelligent person now questions), we shall be on the threshold of a new and important realm of discovery. That man in good health can by a touch have his senses so perverted that every one of them will tell him a lie and all tell him the same lie, is enough to make one ask with Pilate "What is truth?"—"Dangle" in the *Clarion*.

CELESTINE EDWARDS AND SPIRITUALISM.—In *The Two Worlds* of March 9 I see my old friend, of colour, has at last been more than "almost persuaded" to talk on this subject. I am glad he has come out of his shell at last. A year ago I took some pains to give him experience in our phenomena, by arranging two sances at my own house, duly advising him and receiving his promise to be present; but, alas, he could not find "a convenient season" to keep his word. I really thought he was open to receive truth. Has he discovered that to oppose Spiritualism is gain, but to advocate it is loss of money, reputation, position, and other of "this world's" things? Has he made any real investigation, or has he rushed into the fray with all the ignorance and impudence he can command? Ah, Celestine! are you "wringing your own soul"? Still, an opposing wind is better than a dead calm. To be "spued out of the mouth" is not delightful; therefore, go on and work against this truth, and you will spread it. If Miss Ley should see this, I would be much pleased to see her letter referred to in *The Two Worlds*.—Bevan Harris, 35, Grand Parade, Brighton.

TO CORRESPONDENTS.—"On-looker": All Spiritualists have a right to work in their own way—"better class," or no class, or all class. Our motto is, "with all and for all."—"Medium": Are you not somewhat harsh and hasty? The report is a statement of matters of fact which occurred under what were, in Mr. Llewellyn's opinion (and he is a shrewd and careful observer), satisfactory test conditions. It is, therefore, entitled to be placed on record equally as much as Mr. Yates' letter, or as one from yourself would be. It is quite true that similar results may be produced by conjurers (under their own conditions), but because imitation butter is made, does that prove there is no genuine butter? Personally our attitude towards the class of manifestations referred to is well known; we deprecate sances for such displays. Intelligence and proofs of identity, to our mind, are a thousand-fold more valuable than such exhibitions of physical power. But our paper is open to all honest truth-seekers to report results, and as you were not an eye-witness, your criticisms are out of court. You do not know that the manifestations were fraudulent; you only suppose so.—Geo. Simpson: We do not accept the responsibility for reports sent to us. Correspondents must be held accountable, not the Editor.

PROPAGANDA MEETING AT BURY.—Tuesday, March 13, Section C. of the N. F. S. held a successful meeting in the Co-operative Hall, Knowlsey Street. The audience numbered about 300. Addresses were delivered by Miss Walker, Mr. W. Johnson, Mrs. M. H. Wallis, Mr. J. Gibson, and Mr. E. W. Wallis; Mr. Peter Lee, chairman. The addresses were well received, and Mr. Wallis afterwards answered between twenty and thirty written questions from the audience. Among them were some relevant to the addresses; some were irrelevant, some cynical, sarcastic and insulting, while some betrayed lamentable ignorance and spite on the part of the writers. Mr. Wallis dealt with them all, and on several occasions evoked the mirth of the audience when answering questions in which the Boanergian parson was mentioned. At one time the few dissentients showed a turbulent spirit and would have upset the meeting, but the chairman promptly silenced them by threatening to close the meeting, and Mr. Wallis had a peaceable time afterwards. The chairman had his umbrella stolen, but the thief might not think it a sin as it was only a Spiritualist's umbrella; some day he will wish the owner had it back again. The meeting may be reckoned as one of the best the section has held. Spiritualism is not dead in Bury although the rev. showman said he had killed it years ago, but has recently again attempted the impossible.

DOES IT MEAN SPIRITUALISM?—A correspondent in the *Ashton Reporter* asks "Will you favour me with a small space in your next issue in order that I may ask Gipsy Smith, who has been conducting a mission at the Albion Chapel, a question in reference to a statement he made recently. Mr. Smith said: 'It may be that some of your departed relatives are actually in the chapel to-night waiting to see you give your hearts to God, and if they would only give their hearts to God, these departed relatives would return back and inform their friends of the glad news that they had given their hearts to God.' Mr. Smith said further that when he preached in the pulpit he felt that his dear departed mother was by his side, and if she was not actually by his side, he was sure she was not very far from him. If Mr. Smith believes in what he says, I should like to ask if Mr. Smith is not fast approaching modern Spiritualism? Not only do we find Mr. Smith placing himself in this position, but a few months ago the present vicar of Ashton, Mr. Pugh, while opening a new font at Christ Church, said, 'It was at this font where God sent His holy angels or messengers to bless little children, to watch over them, and to protect them all the days of their lives, and that it was possible these angels returned back to spirit land and informed our relatives of what we were doing, how

we were getting on, and everything about us.' If this is not modern Spiritualism, I should like to know what it is? I should also like to ask if our present ministers of the Gospel are beginning to admit the fact of spirit communion? "ARAB!"

March 8, 1894.

INTERESTING TESTIMONY.—Mr. E. Adams, of Cardiff, sends us the following: "The championship of a movement which essays to stem the tide of popular error, misconception, and ignorance, is generally a difficult and thankless one, and insufficiently equipped for such a task is any one whose own consciousness of duty faithfully performed does not supply all the commendation and incentive to continued effort, that he needs.

'He's truly valiant that can wisely suffer

The worst that man can breathe, and make his wrongs
His outsides, to wear them like his raiment, carelessly.'

—*Timon of Athens*, iii., 5.

And you do not need me to remind you that the tide of popular sentiment and prejudice, back through all time, never ran with such impetuosity in any channel as in that of the religious beliefs of mankind. Hudson Tuttle has truly said, that 'History yields no example of a motive actuating man stronger than religion.' And the pioneers of Spiritual Truth and enlightenment have ever been deemed guilty of a sacrilegious presumption for daring to lift the pall of ignorance and superstition, which has always been the vital safeguard of priestly domination. Truly, 'there is no darkness, but ignorance; but 'noonday never stayed for bats and owls, and Truth's clear light will yet rise and shine.' To those of us who are interested in the propagandism of Spiritualism, it is a very gratifying feature of frequent occurrence, that men who have 'dared to think' outside of the 'common rut' ever and anon express their gratitude for the light and comfort afforded by their study of its facts and philosophy—one such letter reached me only a few days since, from a gentleman who, for some time past, has been a frequent attendant at our meetings, and I cannot close my present remarks better than by quoting his letter:—

'The President, Cardiff Psychological Society. Dear Sir,—I am compelled by circumstances to leave Cardiff (for Swansea), and I grieve much for it, as I have had a pleasure from attending the hall which I never felt before—with a convincing power, that Spiritualism is truth indeed. I know now, that I have been a Spiritualist from spontaneity. I have been a Freethinker for years, having given up Theology as taught in the pulpit or in the Bible. I firmly believe that I have found the true God through Spiritualism, and I feel happier now than ever I did, and am thankful to the Great Being for the blessing thus conferred upon me. I am 70 years of age, and shall be soon beyond the border of this life, and with my dear wife (who left this life 30 years ago), children, and friends. I am grieved at this parting where I felt so happy, as there are no meetings of the kind held in Swansea. That you may go on and prosper in this grand cause, and that we may all meet again in happiness in the spirit-world, is the prayer of an old man.'

IN MEMORIAM.

Our dear sister, the wife of Mr. William Fox, of Church, was called to her heavenly home on Saturday, March 10, at the age of 46. The mortal form was interred at Church and Clayton-le-Moors Cemetery, March 14, in lovely weather, in the presence of a large concourse of people, the service being conducted by Mr. Holmes, of Oswaldtwistle, local medium.

E A S T E R.

THE dim historic page of legendary lore,
Penned by fanatic priests, of the dark, foul days of yore,
From Egypt's mythic tombs, or India's mystic shrines,
Will ne'er survive the combat of the spirit of the times.
What though the fraud is sheltered in Christian book or rite,
Jesus is lost in Horus, or Krishna's borrowed light;
The Egyptian's mummy features the Christian guise assume,
Peer at us, grim and deathly, from the sickly ancient tomb.
The truest, most devoted, of every age and race,
Have to this priest-stuffed image bowed down with solemn face—
This farcial resurrection, grim relic of the past,
A creed of stolen images, a heathen god unmasked.
'Twas Constantine the Small this mongrel breed produced,
To win the Roman favours the Christian church seduced,
To wed Christ to the Pagan, the Parthènon to adorn,
He on his hidden statue placed the Christian's crown of thorn.
Old allies of the oppressor, these apostles of the rant,
Misleaders of the simple, and sycophants of cant,
Teach angelic ministrations, as Satan's last decoy,
By a righteous God permitted, his children to destroy.
They on the Saviour crucified lay all their sin and shame,
And ask the dead to free them by trusting in his name;
But in the awful future shall come, in dread array,
Their sins, to strike with terror, in death's avenging day.
These moral cowards, vainly, trust the atoning blood
Shall wipe away the treason of their creed-sworn brotherhood;
But the Father loves his children, knows well their feeble dust,
And needs no dying Saviour to teach him to be just.
They lord it o'er God's people, and the mitred bishops now
Preach to the poor contentment, whilst to Mammon a god they bow;
The Nazarene they follow, like disciples at the cross,
At a regulated distance—all profit and no loss.
Not Christian's pagan idols, or Agnostic's unknown God,
Suffice to meet our soul-needs, or show us any good;
But the soul victorious in truth, from carnal bonds set free,
Is our only risen Saviour, the Christ that is to be.
The light that lighteth all men who come into the world,
The image of the Father, to be through us unfurled.
For truth, like God, eternal, can never be confined
To time, or creed, or nation, one cast or type of mind,
Then let us in life's actions win heaven's approving smile,
No senseless creed to blind us with metaphysic wile,
A conscience clear as crystal, a heart of love for all,
A breast bared to the battle, to do at Duty's call.

—*Henry Llewellyn*.