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CONTENTS.

Colonel Ingersoll and His Clerical Critics	205	What of the Night? When Will the Morning Dawn?	210
Why I Became a Spiritualist	206	The People's Letter Box	212
Norma—A Retrospect. Chap. VII.	207	Platform Record	213
Science and Materialisation	209	Prospective Arrangements	215
Lyceum Union Annual Conference	211	Passing Events and Comments ..	216

COLONEL INGERSOLL AND HIS CLERICAL CRITICS.

FROM A SPIRITUALIST'S STANDPOINT.

BY WALTER HOWELL.

FOR more than two months there has been a lively discussion going on through the columns of the *New York Evening Telegram*, between Colonel Ingersoll and a host of his critics.

The colonel wrote a Christmas sermon for the *Evening Telegram*, in which he contended that Christianity had brought "a message of eternal grief, instead of the gospel of glad tidings." "Christianity came with the threat of everlasting torture on its lips. It meant war on earth and perdition hereafter." "It has filled the future with fear and flame, and made God the keeper of an eternal penitentiary." Colonel Ingersoll also affirmed the pagan origin of Christmas, and pointed to solar mythology in support of his statement. Of course, such heterodox utterances could not pass without comment. Dr. Buckley, the editor of the *Christian Advocate*, was the first whose bugle notes were heard calling the Christian soldiers to arms! He appealed to all Jews, Catholics, and Protestants to boycott the *Evening Telegram*.

This awakened deeper interest than ever, and the defenders of free speech and press came forward, and by their united voice loudly declared that freedom of the press and liberty of speech are the glories of this great republic, and he who would boycott the one or suppress the other is no friend to progress. Among those who supported the *Evening Telegram* were many of the clergy. While upholding the freedom of the press, they naturally opened fire upon the colonel. Mr. Ingersoll met the storm with his usual calmness of spirit, and when abuse was substituted for argument, he manifested "that charity that suffereth long and is kind," was not easily provoked, and did not behave himself unseemly. Surely, the grace of God should have kept these servants of His in better temper! When an unbeliever can set an example of forbearance to the Christian, it is high time for the latter to cultivate some of those Christian graces about which they preach so much.

The usual torrent of abuse fell upon Colonel Ingersoll. He was called "blasphemer," "Atheist," "Infidel," "scoffer," and the like. Now, if these gentlemen would stop and think what these phrases really mean, they might find some of them at least applicable to themselves. In my humble opinion, any man who dares to preach the dogma of eternal punishment is guilty of blasphemy. The dogmas of original sin, vicarious atonement, salvation by faith alone, predestination, and the like, do not present us with an idea of Deity such as we can love and reverence. Can any man regard as just a God who inflicts infinite punishment for finite sin? Is it not difficult to reconcile a fall of man with infinite wisdom and foreknowledge? And is the doctrine of substitutional atonement compatible with infinite justice? To doubt these dogmas is to be damned, in the estimation of the orthodox Church. Those who dare utter their unbelief are Infidels, etc. Now, to what are we infidel? The heart is loyal to love. The conscience is in favour of justice. The intellect ever-seeketh truth. If God is love, justice, truth, goodness, and we love these attributes, wherein lies our real infidelity? Colonel Ingersoll's reverence for the good, his appreciation of the true, and his love of the beautiful, do not entitle him to the epithets Atheist and scoffer. If Colonel Ingersoll does not see around him evidences of the existence of a personal God,

is he not to be respected for his honesty when he tells us plainly that, to him there are no such evidences? We are all perplexed when we are brought face to face with the cruelty, famine, suffering, the earthquake, the volcano, the devastating tempest, the merciless play of the elements, the ravages of pestilence, the terrible tragedies continually being enacted, and the ocean of human tears whose surging billows ever speak of vanished hopes, buried joys, and unutterable anguish. We cannot close our eyes to the sombre side of the picture of life and nature.

Once the controversy had fairly commenced, every conceivable question was dragged into the debate, until it covered the whole domain of theology, ethics, and science. The Rev. Madison C. Peters wanted to know what infidelity had done for humanity? Had it built hospitals, asylums, orphanages, or any institutions of learning? He claimed that these were monuments of Christian charity. Mr. Peters forgot the benefits of the Girard College of Philadelphia, in which no Christian minister is allowed. He overlooked the fact that unbelievers as well as Christians contribute to charitable institutions. He also failed to realise that these institutions, of which we are so justly proud, are, nevertheless, in one sense, monuments of our ignorance and injustice. The true reformer is an informer, and when humanity shall be sufficiently informed, society will be so thoroughly reformed that many of the so-called charitable institutions will become obsolete. We have never given Thomas Paine his due yet. We say "The pen is mightier than the sword," and forget our debt of gratitude to him who used his pen so skilfully in the cause of liberty more than a century ago. When the flames of religious bigotry are extinguished, and the clear white light of reason shall take its place, then Thomas Paine shall stand side by side with the nation's honoured heroes, and receive the wreath of never-fading laurels woven by the people's loving heart.

Mr. Peters also endeavoured to show that most of the scientists were Christians, and thereby makes Christianity appear the friend of science. Now, it appears to me that men of science have been such in spite of Christianity rather than a result of it. The Church has always been the representative of conservative thought. What theories the Church has held in reference to the universe have been in harmony with ancient scientific ideas, and hence the conflict has not been between science and religion, but between ancient scientific theories and modern hypotheses. There can be no conflict between science and religion, because religion occupies a realm that transcends science. Somehow the Church has always thought that if its adopted cosmogony were proven by modern science to be untenable, the whole superstructure of religion must fall. O ye of little faith! Truth is immortal and cannot die; error is mortal and cannot live. What are ye afraid of? They who stand in the light of truth need not tremble. It is superstition that quakes and fears. If these gentlemen were quite sure that they possessed the truth, would they be so disturbed?

One good office the Church performs in relation to science is, that it combats science at every step and thereby causes men of science to be thorough. Every inch of ground gained by science is more surely annexed by virtue of her fortifications being reared with the consciousness that any weak portions would be detected by the vigilant eye of the Church, which is ever on the alert.

Dr. De Costa endeavoured to show that Colonel Ingersoll's attack was against Churchianity. He affirms that Christianity has aided the advance of science, art, philosophy, and literature. No doubt Christianity has presented opportunities for the genius of a Michael Angelo, a Mozart, a

Dante, and a Raphael to express themselves. But we must not confound what Christianity has done with what the social evolution of Europe made possible. That Christianity is a part of that evolution is freely granted, but it is not all. The advent of Christianity itself depended upon certain prior conditions. It is entitled to be recognised as an important factor in human history, but we must not overestimate its potency, or, rather, we must not exclude those other important agencies that have united to make society what it is to-day. How much in religion we owe to Egypt! What in literature we owe to Greece! How much in art are we indebted to the same source? Socrates and Plato were Greeks. In politics do we not find the root of our institutional tree in Roman soil? We must not forget that we owe some of our scientific inspiration to the Moorish people. Dr. De Costa makes many concessions, and one would think, judging from some portions of his argument, that he had outgrown the Athanasian creed. He has not quite outgrown the clerical disposition to call names, however. He must call the colonel scoffer and Atheist, &c.

I do not know that Colonel Ingersoll calls himself an Atheist. He portrays the orthodox idea of God, and tells us he cannot love or reverence such a being. Looking at the world as it appears, Colonel Ingersoll cannot say, Behold, it is very good. He, like all of us, sees joy and sorrow, smiles and tears, the beautiful and the grotesque, health and disease, poverty and wealth, the innocent suffering through the ignorance and iniquity of the guilty; and he cannot reconcile these with the existence of an all-loving, all-wise, all-powerful, and all-beneficent being. None of us can, if we employ our standard of justice, our idea of wisdom, or our conception of love. And we must abandon this standard if we assent to the declaration of Isaiah: "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways." If the totality of language will not furnish a definition of the infinite, how shall parts of speech be adequate? Let us not try to define the indefinable. If we would remember that our best efforts are but symbols and not the inscrutable reality, we should be more charitable with those who differ with us in opinion in reference to such transcendental matters. We may rest in the thought that the finite suggests the infinite. The relative presupposes the absolute. And some time, somewhere, we shall find a solution to those enigmas that perplex us now. Meanwhile a calm faith in the ultimate triumph of good over evil, truth over error, justice over injustice, will give us peace.

Dr. Talmage, Dr. Taylor, and a host of Protestant clergy have in turn endeavoured to answer Colonel Ingersoll. Father Young and Father Lambert, of the Catholic Church, have contributed. Father Young tried to hold up the mirror to Ingersoll, and it would be interesting to know if the colonel could recognise himself in the Young looking-glass. Father Lambert exhibited more ability than his Paulist brother. But one strange feature about Father Lambert's reasoning was, that he assumed that Colonel Ingersoll should prove a negation. This is a novel method. We have always thought that the affirmer should prove his affirmation. Of course, the kind of proof offered might be such as the disputant may not appreciate, but it falls to the lot of the Gnostic to prove, if possible, his position to the Agnostic. It would be a task to prove a negative.

Owing to the fact that from time immemorial ethics and religion have been interwoven, whenever a theological tenet is questioned, the fear is at once entertained that the principles of morality are being in some way undermined. People think that intellectual scepticism involves moral scepticism. It is for this reason I think that religious folks have such a horror of what they call infidelity. If the Agnostic does not agree with the orthodox Christian as to religious dogmas, he would be at one with him as to the essentials of a good and moral life. Colonel Ingersoll's eulogy on the character of Jesus and his general teachings, so far as these are known, is evidence enough that there is but little difference of opinion as to the ethics of life. It is unfortunate that we are so fond of word battles. We kick up a big dust, and then complain that we cannot see our way.

Colonel Ingersoll loves the vision of the seven-hued arch of hope that spans the grave. I for one am glad that he cherishes that hope, but how much better would be the seven-hued arch of knowledge. If the poetic genius of the colonel were inspired by the proofs of a life beyond the

grave, his bow of hope would have the sunlight of immortality as its keystone. It is this which gives to our philosophy its charm. In these days of psychical research and spiritual investigation it seems sad to see a man like the noble colonel, with only a faint hope in immortality. Perhaps, however, he can accomplish his life's work better by being in ignorance of a future state. Now, he can demolish superstition and prepare the way for clearer knowledge. If he were an avowed Spiritualist, he would have to contend against the prejudice of an ignorant world. The Church and the so-called wise of this world would then condemn him more than now. Yet, I venture to think him sufficiently honest and self-sacrificing, that were Spiritualism demonstrated to his satisfaction, he would be just as bold in its advocacy as he is now in the proclamation of Agnostic principles. We have no more room for superstition in our system of thought than he has in his. But there is a knowledge of the life to come based upon indisputable data which would enlarge the horizon of his faith, hope, trust, and intellect, and help to solve some of life's enigmas. May he and all seekers for truth find the light which banishes all shadows from the valley of death, is the earnest wish of the writer.—*Twentieth Century*.

WHY I BECAME A SPIRITUALIST.

BY E. CHRISTIAN.

Just five years ago I lost a little boy through death, and being exceptionally fond of children I felt his loss most keenly. He was the most winsome of little fellows, and a favourite with all with whom he came in contact. Up to this period my life had been one without any aim. Religion, as it is generally understood, had no influence over me. I was very doubtful whether man had a soul or not. The cold formalities of Christian theology lacked sincerity; and being honest in my principles—though I admit some of them were rather questionable at that time—I found myself fast drifting to the opposite pole of heaven.

One night, about nine months after our little boy's death, we were seated around the fire. We were six in number—our three children, my wife, a niece I had recently taken to live with us, and myself. Conversation was directed on the festive season, as it only wanted two days to Christmas Day. Suddenly my niece, who sat opposite me, cried out in a terrified voice, "There's some one standing behind you." She seemed very much agitated, and assured me that a little boy stood behind my chair, and went on to describe him. It came about very suddenly, and we were all, more or less, upset at the occurrence. Being the first to calm down, I told them to fear nothing, as a little child would do us no harm, even in the spirit.

My niece was a girl of fifteen, with a reserved sensitive nature. She knew *nothing* of Spiritualism then, and had only been with us three weeks when this incident took place. I questioned her carefully as to the child's appearance, and it corresponded exactly with the picture of our lost little one, hung on memory's wall, that being the only picture we had to remind us of the sunny days gone by—a picture that was now hung on the dark background of sorrow.

The next day I was sent for and told to come home, as Teddie wanted me, and I at once left work, wondering what it could all mean. On entering the house I found my niece waiting for me. She told me very calmly that Teddie was present, and wanted to say something to me. I could see she was holding converse with him mentally, and when questioned what he wanted, said he wanted me to go with him, and when I asked, "How shall I do so?" the answer came, "By ceasing to attend the public-house."

To this request I acceded, and my niece told me that as soon as I promised him I would cease to attend such places, he grew so bright and happy that I knew she told me the truth, for I can realise the truth of her words this very moment (clairvoyantly). His condition previous to my promise was similar to my own, and when I learned afterwards that I had released his little earth-bound spirit, I was glad, and determined to grieve no more. I knew he was still living—that was sufficient for me. It would stimulate me to better actions in the future. I would try and build up a new character, one that would defy the assault of my greatest enemies. And thus it was I began to live a new life, which dates from that eventful Christmas time now four years past.

The trumpet blast of Salvationism says, "Believe, and you shall be saved." Christianity offers the same easy

terms. What mockery to the conscientious! "Salvation comes by growth, and not by transformation," says Spiritualism, and I accepted the responsibility of my actions, past and present, rather than take a belief which gives a lease so long as life lasts to many to play the part of devil, and when life can no longer support them in their knavery, they die, carrying into eternity their mean and cowardly principles, with the solemn assurance from Christianity that so long as they believed in the blood of Christ they would be made pure as snow, and rest for ever with the good and the true. At the last moment, when money can do nothing more for this class of humanity, they leave a fat sum to some institution, persuading themselves that such is a charitable action, when it is nothing more than a bribe to get them into heaven.

From the day of my promise until the present I have striven to do my duty. I have watched the movement of Spiritualism grow in spite of misrepresentation, fraudulent mediums, and a hostile press. Personal experience has been the keynote of my investigation, often bringing disappointment and sometimes deception from those I least suspected. I have gone my way, stumbling here and there, but only to make fresh efforts to accomplish what I have set out for. "Prove all things and hold fast to that which is good" is the motto I am striving to uphold, and wherever truth leads I shall endeavour to follow.

In conclusion I may just mention that my niece has never shown any demonstration of her medial powers since the days she was instrumental in drawing me from the error of my ways. The good I possess to-day I owe to the providential intervention of the spirit, and when doubt comes creeping in through the avenues of a sensitive organisation I am reminded of the Christmas time that brought the message of immortality, and pointed out the way to glorious possibilities.

Colne, April 17, 1892.

[We have received the above in response to our appeal on April 15. The writer does not desire to enter into competition for the prizes. Its simple honesty and earnestness are eloquent indeed. In this, as in thousands of instances, the *spirits* were their own missionaries, and sought to do good. Mr. Christian did not seek them.]

NORMA.—A RETROSPECT.

(Prize Story No. 2.)

By ANNIE E. FITTON.

CHAPTER VII.

AND thus the course of true love, contrary to the old adage, promised to run smoothly for us.

Mrs. Hope welcomed me with open arms. She had long been as a second mother to me, and with a mother's keenness of perception had long foreseen the direction in which her son's affections were leading him. She was too unselfish to grudge him to me, and too secure in his love for herself to fear any diminution of that love.

I felt that she had my happiness at heart as much as his, that no jealousy would embitter our relationship. Her heart was large enough to enfold both within its embrace, and the much maligned mother-in-law with her reputation for creating discords would practically for me be non-existent.

My brother congratulated me warmly upon my engagement.

"Hope is a capital fellow, Norma, in spite of his crotchets. I wish I was half as good."

The unusual gravity of his tone surprised me, and I looked at him closely as he lounged in a low chair, his hands clasped behind his head, and his eyes gazing absently through the window as though following the slowly moving clouds in their ever-changing procession across the summer sky.

He was not looking well, I thought, and there was a grave, anxious look about him that was strangely unfamiliar in my light-hearted brother, whose gaiety was generally proof against depression, and whose high spirits seldom suffered eclipse.

"Is anything the matter, Phil?" I asked.

He started at my question.

"The matter! What should be the matter? Why do you ask?"

"You don't look well, and you are so grave, so——"

"So altogether unlike myself, you mean?" he interrupted with a laugh. "What a scatterbrain you must think me!

Surely I may be serious for once in a way, unless you wish to make a monopoly of the privilege. Don't you feel the occasion warrants a little reflection? Have you not taken a most important step, and without consulting your brother too—a most important omission, by-the-by? And then because I look at the affair with becoming seriousness, and as a brother, should you accuse me of undue gravity? The inconsistency of woman!"

I laughed as he ran on in his serio-comic way.

"Am I so very inconsistent? But Philip dear, you do vex me sometimes with your nonsense; you know there is a time for everything.

"Oh, pray don't quote Solomon to me; he may have the reputation of being the wisest of men, but his wisdom was largely diluted with foolishness, in my humble opinion; indeed, I believe he admitted as much himself. Of course I am aware my jests are very *mal à propos*; you see I am lacking in a due sense of the fitness of things, always was and always shall be, I fear."

"You are an old darling, nevertheless," I exclaim.

"It is a good thing Raymond does not hear you; he might be jealous."

"What nonsense you do talk, Philip! Jealous of you?"

"Well, some lovers are given to that sort of thing, you know—think they should be first and last and intermediate too. You will find out in time what a bondage you have entered into, Norma."

"Indeed! I think I may risk the experiment."

"Of course we know our doctor is a paragon," was the teasing reply. "But I must be off," he exclaimed, looking at his watch.

"Where are you going?"

"Oh, I made an appointment to meet a friend; nothing very important, but being the soul of punctuality, as you are aware, I must keep time."

"I am aware you are the soul of unpunctuality. What a romancer you are!"

He laughed as he quitted the room, and going to the window, I watched him as he sauntered leisurely down the road. He raised his hat as he saw me, and the smile which accompanied the gesture was so frank and winning that pride in my handsome brother banished the momentary anxiety which had possessed me.

I must pass briefly over the next nine months, uneventful, but peacefully happy—months marked only by the usual routine into which my life had drifted, each day bringing its own duties and its quiet pleasures. Raymond's visits were not very frequent considering our relationship, for the calls upon his time increased as he became better known and appreciated, and he was not one to subordinate duty to pleasure; but their very rarity made them the sweeter, and I never parted from him without feeling that I knew him better than before, and that some fresh trait in his character had won my increased regard.

"Sheldon is coming in this evening, Norma," said Philip, as he prepared to leave the house in the morning of an early spring day the year following my engagement.

"Oh, Philip! I do detest that man! Why do you ask him here?"

"Why do you dislike him?"

"I do not know. It is a case of Dr. Fell, I fancy; but all the same, the feeling is there. I am so sorry he is a friend of yours—he will do you no good, Philip."

"How ridiculous you are, Norma; you know nothing of the fellow, and yet you pass judgment upon him in this sweeping fashion. Is this your boasted charity, Norma?"

"I know it sounds very uncharitable; but, Philip, the overpowering sense of repulsion that takes possession of me when I come in contact with that man warns me to have nothing to do with him. He is not *true*, and if you are wise you will avoid him."

"How can I?" was the impatient response; "I am thrown with him constantly; besides, the man is right enough. You are so fanciful, Norma. He is coming here to-night, however; so do the civil, if only to oblige me."

I made no reply, and taking up his hat and gloves, with a "good morning," he was gone.

I was alone in the breakfast-room; my father had left for the City half-an-hour ago, and, with Philip's words in my mind, I sat on, heedless of the passing time and of the maid as she cleared the table and replenished the fire.

How I wished the man was not coming! I had met him but twice before, and each time I was conscious of the same sense of loathing, almost physical in its effects. This I took

for a danger signal, and it was with a sense of real alarm that I heard he was coming again—alarm, not for myself, but for my brother, whom I feared would suffer in some way from association with him.

Easily influenced and unsuspicious of others, he was too apt to form surface judgments, with little perception of what lay beneath, and to him my sweeping condemnation of his friend would appear uncalled for and decidedly uncharitable. The reason of my dislike, too, would seem equally absurd and fanciful. Not conscious himself of abnormal influences, they only excited his ridicule and contempt; he simply could not grasp the intangible—to me so real; nor, looking at the matter from his point of view, can I wonder that it was so. To those who have never seen, colour does not exist; the purple and gold of the western sky are beyond the reach of their imaginations to conceive, and even so does an impalpable barrier intervene between some natures and the subtle forces which affect others so powerfully.

Mr. Sheldon was a man some few years my brother's senior, of medium height, and of a Spanish type of face, not wanting in attractiveness, and boasting a pair of eyes which would have redeemed any face from absolute plainness. Deep set, luminous and inscrutable, they took keen note of what was passing around, and while they told no secrets themselves, were as unreadable as they were observant.

A gentleman in manners and appearance, I had no visible excuse for my dislike, and, as my brother's friend, was obliged in some measure to receive him with the courtesy due from hostess to guest. Be cordial I could not, and I think he felt that I disliked and mistrusted him, for he evidently exerted himself to play the agreeable. He might have spared himself the trouble; I was too conscious of discomfort when in his presence for any amount of urbanity to reconcile me to it. The earlier part of the evening was spent at cards, my father joining the young men, I excusing myself on the plea of headache.

Music followed; to my relief I found our visitor did not sing, as otherwise I might have been asked to be his accompanist, a request I should have had some difficulty in refusing, but more in assenting to.

I found that he and Philip were very friendly, and they seemed to have many tastes in common.

A good conversationalist, Mr. Sheldon was able to make himself interesting as he retailed some of his South American experiences. He had travelled much for the firm with which he and Philip were connected; had visited Mexico and some portions of Central America, and had let little escape his notice and still less his memory. My father, a quiet man himself, was a good listener, and by an occasional well-directed question elicited more than one graphic story or startling adventure in which the narrator had borne a prominent part. Without actual boasting, Mr. Sheldon seldom permitted himself to slip into the background, but his egotism was so well diluted with an appearance of modesty that it never became offensively prominent.

The elder man and the younger became quite good friends, and the evening I have described was the sample of others in which Mr. Sheldon joined our circle and did his utmost to contribute to our entertainment.

But further acquaintance with him failed in the slightest degree to modify my dislike; and as he became a familiar figure in our home I took less trouble in disguising my feelings, and sometimes I fear let my aversion show itself too plainly. But his self-complacency, or, perhaps, his good breeding, was proof against the studied coolness of my reception. He never showed that he noticed it, and, ignoring any ground of offence, would address me with a courtesy which never failed him and which sorely tried my patience. Rudeness from him would have been more endurable, because easier to resent. I hated his politeness; it roused in me a degree of hostility which familiarity had no effect in lessening.

Mr. Sheldon's visits would certainly have been more frequent but for my protests. I found, however, that my brother met him elsewhere, so I gained nothing by my opposition, save the poor satisfaction of knowing that I was driving Philip from home by my whims, as he expressed it, with some irritation.

Altogether Mr. Sheldon's introduction into our home circle brought with it an element of discord which I much disliked, but which it was out of my power to remove. I was not a free agent in the matter; my antipathy to him, though apparently groundless, was not the womanly caprice which Philip believed it to be, though I was little better able than himself to explain or understand it.

And as time went on I became conscious of a change in Philip which gave me much anxiety. Quieter and more

subdued, I could sometimes fancy him looking careworn; absent-minded he certainly was, and altogether so different from his usual self that I was both puzzled and uneasy about him. He was ill at ease, I was sure, but what there was for him to brood over I could not see, nor was he one to trouble himself about trifles. He was little at home. His evenings were mostly spent with friends, except on the occasions I have referred to. Who his friends were I had no means of knowing, and if questioned he seemed not disposed to gratify my curiosity.

"You do not know my friends, Norma, nor would you care to know them. Why trouble your head about them?"

"That looks as if you were ashamed of them, Philip."

He flushed angrily. "Don't jump to conclusions, Norma; you know nothing about it. If you were to show yourself more civil to Sheldon I might be disposed to confide in you. But you persist in giving him the cold shoulder."

"I cannot help it, Phil; indeed I cannot. I don't wish to snub your friend, only —"

"Only you do it. Exactly. Then there is no more to be said."

"You know my reasons, Philip."

"My dear girl, that is just what I don't know. Your dislike to Sheldon is based upon reasons so inscrutable to ordinary mortals like myself that I am simply unable to grasp them. I can only wonder and submit. But it is confoundingly awkward when Sheldon asks me in what way he has offended my charming sister. You make a fool of me, Norma, with your mysterious antipathies."

"I prefer not to be discussed by Mr. Sheldon at all," I reply haughtily.

"You have only yourself to thank." And with this parting shot my aggravating brother saunters off, leaving me angry and annoyed with both myself and him, and half-determined to worry no more about him. He was surely able to take care of himself, and if his choice of friends was not all that could be desired I had no right to interfere, and should probably do more harm than good if I attempted to do so.

(To be continued.)

THE JEWS OF THE OLD TESTAMENT HAD NO BELIEF IN A FUTURE STATE.—That is practically what M. Rénan told an interviewer recently. Mr. Hall Caine replies, and, says Mr. Foote, "with all the assurance of unqualified ignorance triumphantly quotes the famous passage in Job (xix. 25-27), in which the patriarch declares that his 'Redeemer liveth,' and 'though after my skin worms destroy this body, yet in my flesh I shall see God.' Now a reference to the Revised Version would have shown Mr. Caine that Job said nothing about his 'Redeemer.' The Hebrew *goel* means *avenger*, literally *blood avenger*. Job was not thinking of a future life, but of *this* life; he denied that his calamity was the result of his sin, and told his plaguy comforters that his innocence would be vindicated, and that he would yet see God with a clean skin—as indeed happens before the close of the drama." . . . "M. Rénan is reported to have told Mr. Sherard that Jesus regarded Hell as a place where the wicked were annihilated, and Heaven a place where the good lived for 400 to 1,000 years only, and that Jesus had no idea of eternal life for any being except the Almighty God. Now it is supremely difficult, if not impossible, to decide what Jesus *did* teach, if he ever taught (or lived) at all. In the circumstances M. Rénan is entitled to his own opinion, and it is idle for Mr. Caine to pick out at his pleasure some 'decisive' passages from Matthew and Luke."

ANTI-VACCINATION was a burning question at the guardians' election at Colne, where at a public meeting recently Mr. James Swindlehurst contended "That compulsory vaccination violated all the principles of civil and religious freedom. He didn't believe in State medicine. Anti-vaccinationists claimed to be the guardians of their own health and that of their children. He, as an Englishman, objected to statistics from France, Belgium, and Mexico to rob him of his liberty. This question of compulsory vaccination was a political one and would have to be fought out at the ballot box, and those were the only statistics the anti-vaccinators would abide by. Since 1840 the amount of poor rates expended in payment for vaccination was 3½ millions of pounds. During 17 years there had been 34,286 English and Welsh people summoned for non-vaccination, and 136 parents lodged in gaol for the same thing. Compulsory vaccination had failed, and was not enforced in Keighley, Oldham, and Leicester. Having failed, common sense suggested that compulsory vaccination should be abolished."

THE NABOB'S DOUBLE.

HAS Man a spirit that's more than breath,
A spirit that walks in sleep or in death ;
Shakes off at will its dust of the earth,
And waking by night, goes wandering forth
To work its wish with a noiseless tread,
While the body lies bound full-length in bed ?

This is the fact, as sure as fate,
For Burglar Bill, and his midnight mate,
That frightened until it converted him,
To join the " Salvation Army " with Jim.

Many a " crib " had the couple " cracked ; "
Large was their luck with the swag they sacked,
Many a time thought Burglar Bill,
" Old Nabob's looks very lone on the hill ! "
But, there was the Dog, whose infernal bark
Could be heard through a mile of solid dark.

One day it was rumoured that " Keeper " was dead.
To himself Bill knowingly nodded his head,
" To-night or never," he simply said.

That night up-hill the couple crept,
To rifle his store as the rich man slept.
All heaven mirrored with stars agleam,
The dazzle of diamonds in their dream.

They entered the treasury—struck a light—
A tiny light—but it showed a sight
To make the Burglar's heart turn white !
The Nabob sittin' alone in his chair,
Facing them with his long white hair,
And eyes wide open with corpse-like stare.
And close by his side, keeping watch and ward,
The statue as 'twere of a dog on guard,
With mouth agape, but never a bark ;
The dog that was dead and stiff and stark ;
Threatening them as if in life !

Jim rushed at the old man with his knife,
And drove it right through—an empty chair,
Instead of the figure sitting there.
For the Nabob vanished, dog and all—
And the burglars vanished without their haul.

Meanwhile, at the moment he felt the stroke,
Upstairs in bed the Nabob woke.
" Oh, wife ! are you here ? Am I dead ? Is it night ?
Oh, wife ! I have suffered an awful fright !
I dreamed I was dozing below in my chair,
When suddenly, helplessly, I was aware,
In the dead of the night there was life in the gloom ;
Then a light—and two masked men in the room.
One of them dealt me a murderous blow,
And I woke from my dream in the room below.
But this, oh, wife, was the strangest thing,
' Keeper ' was with me ; I saw him spring.
Swift as the flash of the falling knife
He flew at the thief as he would in life."

Only a dream ; but they went down stair,
And there were the burglar's tools, and there,
The knife was stuck in its stab of the chair !

—Gerald Massey.

SCIENCE AND MATERIALISATION.

It needs careful attention to the recent discoveries of science to keep pace with its progressive tendencies. Day by day the barriers between its branches disappear. The views of scientific students on the phenomena of " light and heat, electricity and magnetism, and even of matter and motion, are rapidly merging into one general theory of molecular physics, which is expressed by the vortex theory."

In the *Nineteenth Century* we have a definition of this theory of Sir William Thomson : " According to this theory the whole of every part of space is filled with a fluid called ether, almost indefinitely thin, and almost indefinitely elastic. The historic experiments of Faraday, interpreted by the mathematical researches of Carl Maxwell, have demonstrated almost beyond doubt that the same ether whose rays carry light and heat from the sun and stars to the earth, also carries the waves of electric and magnetic induction which follow each outburst of solar activity."

Sir William Thomson holds that " all that which we know as matter consists of vortices or whirlpools of this ether, which from their rapid rotating motion resist displacement, and therefore show the common properties of hardness and strength, in the same way as a spinning top or gyroscope tends to keep its axis in a fixed direction. But whether the molecules or particles of what we know as matter are independent, or whether they are other whirlpools, we know that they keep up an incessant hammering one on another, and thus on everything in space."

Now this theory of matter, although not easy to reconcile with what we see, hear, and feel, yet does seem to us like an approach to solving the problem of materialisation. If

matter is only a *centre*, if it is penetrable in every molecule by ether, we can conceive how scientific spirits can form new centres of this sublimated ether and produce matter from atmospheric conditions.

We certainly can easier believe that matter passes through matter, if matter is only a vortex, or subject alone to motion.

While investigators generally may not be able to follow this line of thought, yet it is startling enough to awaken inquiry, and ought to make them consider whether they should be too critical of what is presented as manifestations of spirit when they do not yet understand the first law of their production.—*The Banner of Light*.

THOUGHT-READING WILL NOT SUFFICE—
SPIRITUALISM ALONE WILL COVER THE
GROUND.

THE Rev. Minot J. Savage, in the *Arena* for March, writes :

Early on Friday morning, January 18, 1884, the steamer City of Columbus, en route from Boston to Savannah, was wrecked on the rocks off Gay Head, the south-western point of Martha's Vineyard. Among the passengers was an elderly widow, the sister-in-law of one of my friends, and the mother of another.

This lady, Mrs. K., and her sister, Mrs. B., had both been interested in psychic investigation, and had held sittings with a psychic whom I will call Mrs. E.

The papers of Friday evening, January 18, of course contained accounts of the disaster. On Saturday, January 19, Dr. K., my friend, the son of Mrs. K., hastened down to the beach in search of the body of his mother. No trace whatever was discovered. He became satisfied that she was among the lost, but was not able to find the body. Saturday night he returned to the city. Sunday passed by. On Monday morning, the 21st, Mrs. E. came from her country home to give the customary treatment to her patient, Mrs. B. Dr. K. called on his aunt while Mrs. E. was there, and they decided to have a sitting, to see if there would come to them anything that even purported to be news from the missing mother and sister. Immediately Mrs. K. claimed to be present ; and, along with many other matters, she told them three separate and distinct things which, if true, it was utterly impossible for either of them to have known.

1. She told them that, after the steamer had sailed, she had been able to exchange her inside stateroom for an outside one. All that any of them knew was that she had been obliged to take an inside room, and that she did not want it.

2. She told them that she played whist with some friends in the steamer saloon during the evening ; and she further told them the names of the ones who had made up the table.

3. Then came the startling and utterly unexpected statement—" I do not want you to think of me as having been drowned. I was not drowned. When the alarm came, I was in my berth. Being frightened, I jumped up, and rushed out of the stateroom. In the passage-way, I was suddenly struck a blow on my head, and instantly it was over. So do not think of me as having gone through the process of drowning." It was learned, through survivors, that the matter of the stateroom and the whist, even to the partners, was precisely as had been stated. But how to verify the other statement, as the body had not been discovered ?

On Tuesday, the 22nd, the doctor and a friend went again to the beach. After a prolonged search among the bodies that had been recovered, they were able to identify that of the mother. And they found the right side of the head *all crushed in by a blow*.

The impression made on the doctor, at the sitting on Monday, was that he had been talking with his mother.

The doctor, my friend, is an educated, level-headed, noble man. He felt sure that he detected undoubted tokens of his mother's presence.

WHAT IS A " MEDIUM " ?—We will give, as a prize, any half-crown book the winner may desire, for the best answer to the above question. Replies must be sent in on or before May 2, and must not contain more than 700 words. Envelopes should be marked " Medium." The decision of the committee of award to be final. A *nom de plume* should be given at the end of the answer, and the writer's name and address be enclosed in a separate envelope.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, APRIL 29, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

WHAT OF THE NIGHT? WHEN WILL THE MORNING DAWN?

THE state of society at the present time is anything but cheering. The darkness of night is upon almost all things.

SOCIALLY, we have increasing poverty—black, grinding poverty, among the masses, and a frightful poverty of spirit among the classes. Wealth is increasing in the hands of “the few” who hold it fast, and devote less to philanthropic purposes than their forefathers. In England and Wales there are *more than three-quarters of a million of paupers*; yet, during the past three months, wills have been reported disposing of personal estate valued at more than *twenty-two millions*, comparatively little of which has gone to enterprises for the benefit of the struggling poor.

INDUSTRIALLY, we are in the midst of a bitter struggle, in which selfishness, greed, and grind are prominently manifest. Strikes and lock-outs, falling markets and silent mills, idle ships and blown-out furnaces, over-stocked markets and starving thousands—these are the painful conditions of “trade” in this boasted “Happy England.”

POLITICALLY, we are “between the devil and the deep sea.” The “parties” keep up the game of bounce, brag, and bluster, but carefully and successfully do next to nothing of a useful nature. Progressive home legislation, which shall break the bonds that hold Labour captive, and give to the Worker his right to keep the full reward for his toil, is conspicuous by its absence. Who makes the slums and breeds the sweater's victim? Who but the landowners and landlords who keep up prices and cause miles of land, which might be the scene of fruitful husbandry, to lie idle, or nearly so? Interest (usury), and rent, must be maintained to provide “dividends,” while the *producers* of the wealth are unable to share in the harvest, and other would-be producers stand looking on, “eating their hearts out” with envy and “hope deferred.” To meet the dire and extreme needs of the struggling populace we have an “old age pension” scheme, which is to secure to the worn-out wreck of humanity an opportunity of dragging on an existence from which all possibilities of real enjoyment have departed. Many land and property owners are good, well-intentioned people, better probably than many who envy them; it is the *system* which works the evil.

EDUCATIONALLY, we have machines for moulding the rising generation into successors of those who worship at the shrine of Mammon, and make “getting on” in life the “end all and be all” of their existence. Moral development, gentle manners, worth and beauty, training in the ways of honour and fidelity, are not attended to as they should be. Nor are the young educated in the use of tools—taught to dig and plant, and saw and carve, and build and decorate, as they used to be in the old days of handicrafts, before machinery called the horrible mills and factories into existence, and converted working men into drudges and machine-tenders and enslaved women into weavers and “minders.”

RELIGIOUSLY, we still have the same old ostrich tricks—wilful blindness to pressing needs and accomplished facts. The same “old, old story” of “blessed are ye poor, be thrifty, contented, economical,” and *subservient*. The Church, maintained largely by royalties, ground rents, and tithes, proclaims “the poor ye have always with you,” but very seldom raises its voice against the *system* which causes poverty.

COMPETITION—cruel, cunning, crushing, crafty, callous, cold-hearted, unscrupulous, cut-throat competition—blights thousands of lives every year. It takes hope from the heart, spring from the step, joy from the life, and sight from the eye of the bravest. The treadmill of ceaseless toil bends the back, furrows the brow and whitens the hair, while the soul is harassed with premonitions of coming disaster and destitution, and life loses its brightness and beauty. Children fall victims yearly by the hundreds of thousands; suicide and insanity are on the increase; the struggle for existence grows more and more keen; the

difficulty to keep afloat greater, and the ringing cries of the “submerged tenth” as they are swept along in the mad swirl of the maelstrom of despair and destruction embitter the bread and bedew the eyes with tears of those who dare to see and think and feel.

One grows inclined to cry “Oh, for the power of a God to smite and smash the golden calf men worship! Oh, for the hammer of Thor to break the fetters which hold the white wage-slaves of the century! Oh, for the tongue of an angel wherewith to reproach, persuade, convict, convince, and reform the men and women of the land!”

Think of the folly, the farce, the fashion and fraud flaunting in the world in the presence of so much misery! Think of the vice and villainy and wanton wickedness in high places as well as the squalid and riotous excesses and perversions in the low, and then ask, “Is there *no* need for a Jeremiah to pronounce his lamentations? Is there *no* need for stern denunciation, and for a proclamation of the terrible day of woe and reckoning to come?” “Prophecy smooth things unto us” is the cry of the pampered, but a modern Cromwell or a George Fox is needed who will protest against the sins of the age, the sham and shoddy which veneer the venality of modern society, and shame the Christians into doing their duty as conservators of righteousness and promoters of religion. We care not *what* their creed, the men and women who work for the salvation of humanity in *this* world are our brothers and sisters.

SPIRITUALISM, as we understand it, is eclectic. It takes the true, the good, and the beautiful wherever it finds them. It aims to encourage the brightest and best in all men and women; to assist social reforms, practical politics, industrial emancipation, and to secure “equality of opportunity, education and enjoyment for all.” It is the science of reform and religion. What difference does it make whether the Bible is “plenarily inspired” or not to the *thousands who are in want of bread*? What does it matter if Jesus was a “Divine Incarnation” or not when the Divine nature of *living men and women* is sepulchred beneath the stone of ignorance and selfishness? The world needs Divine men and women *now*, with souls aflame with righteous indignation, who will denounce the present day scribes, pharisees, and hypocrites who are “outwardly clean but inwardly full of rottenness.” Why should we waste time discussing whether Mary was immaculately conceived, when so many children are being “conceived in sin and shapen in iniquity” and born to lives of consequent immoral tendencies and actions? It is sadly too true—“the people die for lack of knowledge”—self-knowledge, and who shall teach them?

Why fret and fume whether there is a hell hereafter or not? If there is, God made it and keeps the Devil alive—but we *do know* that there is a terribly *real hell on earth*, in which exist at this very hour, all around us, the suffering bodies, often outraged and wronged, tenanted by scourged souls who cry for mercy in their misery and are too often unheard, unheeded.

Near a whole cityful, home she had none.

God help us all! 'Tis a sad, mad, wanton, careless, thoughtless brute, this “mankind.” 'Tis true—

Evil is wrought by want of thought.

But, is it not time we began to think? Is it not time we looked things straight in the face as they are, and set to work to right the wrongs, to remedy the evils, and make life worth the living?

The other day I travelled many miles through this fair land of ours. The snow—at Easter too, ugh!—“the beautiful snow” had freshly fallen, white and sparkling, as daintily pretty and as pure as a healthy maiden. The clouds had swept over the face of Nature, and powdered everything with the diamond coat which covered the ugly, rugged, barren earth as with a mantle of charity. It hung on trees, it clung to wires, it lay on houses and decked the hedges, and I thought, “How fair the world is, and how beautiful,” even in winter—

A splendour from the farthest east unto the farthest west,
Aye, everything is beautiful and we are greatly blest.

Let us remember that while there is a dark cloud *above* us, and we see the stern, forbidding face of facts—painful, horrible facts of want and woe and wickedness—beneath, even that appalling cloud when it breaks will bless, and, through the transition times, the coming changes, we shall pass to better things and brighter days.

THE STORM is well-nigh upon us. The thunders of "labour's revolt" are heard rolling in the distance, and the lightning's flash of contention and strife reveals blanched faces and clenched fists, and the storm of passion and of progress bursts around us; still we know that good will come of it in the end.

WE MUST BE PREPARED. We must quit ourselves like men. We must be angel-guided indeed, and seek to help, in the direction of moral and spiritual reform, to secure justice and establish brotherhood in the land. We must be workers, builders, brothers. Can we not have a LEAGUE OF WORKING BROTHERS, who shall aim to form a corps in the great army of progress and reform, which is now being marshalled around us? *Construction* is the work of the hour. Agitate, educate, federate.

This world is full of beauty, as other worlds above,
And if man did his duty it would be full of love.

Let us try to cover the earth with the mantle of love, to beautify and adorn human lives as the snow softened and decked the earth.

SPECIAL NOTICE.

ANOTHER TREAT IN STORE FOR OUR READERS.

By the kindness of our good friend and brother, Mr. J. J. Morse, who has generously placed at our disposal the "copy" of a serial, written by himself, we are pleased to announce that on the completion of the beautiful story by Miss Fitton, now running through our columns, we shall commence a new and thrilling story, entitled,

IONE, OR THE EGYPTIAN STATUE.

AN ASTRAL ROMANCE.

By MR. J. J. MORSE.

We feel confident this story will be read with much interest and satisfaction, and trust our readers will make a note of it, and second our efforts to please them by securing us new friends and regular customers. *Don't miss it!*

OUR PRIZE COMPETITION.

HOW AND WHY I BECAME A SPIRITUALIST.

We are happy to announce that we have received from Mr. D. Younger, the widely-known and successful medium and healer, who is also the maker of the Alofas Remedies, a volume of his *Magnetic and Botanic Family Physician*, and his smaller work on *Mesmerism, Massage, and Curative Magnetism*, which he has kindly placed at our disposal to offer as first and third prizes, and we also offer as the second prize a copy of Dr. Peebles' well-known work, *Immortality, and our Employments Hereafter*.

The conditions of this competition are—

(1) Articles must not exceed two columns in length (about 1,600 words), signed with a *nom de plume*.

(2) They must record striking personal experiences in Spiritualism, with medium, or of personal mediumship, which must be carefully stated and without exaggeration.

(3) Test cases of spirit action and spirit identity should be emphasised, and reasons why the writer is a Spiritualist briefly stated.

(4) The name and address of the writer must be enclosed in a separate sealed envelope, with the *nom de plume* marked outside, to be opened after the decision is made.

(5) A committee will select for publication as many as can be printed in one issue of *The Two Worlds*. Readers will be invited to vote thereon. The articles receiving the largest number of votes will be the winners. The writer of the one gaining the top score will have choice of either first or second prize.

(6) Articles must be sent to this office on or before Wednesday, May 11, and will be published on Friday, May 20.

We open this competition to stimulate our friends to record their experiences, and state the reasons why they have adopted the unpopular name of Spiritualist. We offer books because we cannot afford large sums of money, and also to encourage our readers to purchase and peruse works on Spiritualism and cognate subjects. Many Spiritualists, we fear, do not read the literature of the movement.

Lastly, we desire to arouse friendly interest in *The Two Worlds*, and win the cordial sympathy and support of every Spiritualist in the land. *The Two Worlds* is "Our Paper." Friendly reader, recommend it to your friends. Advise non-Spiritualists to read it, and purchase it REGULARLY yourself.

LYCEUM UNION ANNUAL CONFERENCE.

On Sunday, May 8, in Daulby Hall, Daulby Street, Liverpool, sessions at 10 and 2. In the evening Mr. E. W. Wallis will deliver a Lyceum address, subject, "Why?"

Refreshments for dinner and tea will be provided on the premises at a reasonable price.

Delegates intending to arrive on the Saturday should communicate at once with either Mr. E. J. Davies, 218, London Road, Liverpool, or Mr. S. S. Chiswell, 11 and 13, Renshaw Street, Liverpool, who will advise them as to where suitable board and lodging can be obtained. A stamped envelope for reply must be enclosed.

On Saturday evening, May 7th, the officers, leaders, and children of the Liverpool Children's Progressive Lyceum No. 1 will give a reception of the delegates of the Spiritualists' Lyceum Union. A juvenile cantata, "Red Riding Hood's Rescue," will be rendered by the children; and a humorous dialogue, "Our House of Commons: Debate on the Anti-Tobacco Bill," will be given by twelve boys of the Lyceum.

ALFRED KITSON, Hon. Sec.

2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, Yorks.

[Contributions received since last acknowledgment: April 20, Windhall, Shepley, 1s.; Hammerton Street, Burnley, 3s.; total, £3 6s.]

A FRIENDLY LETTER FROM THE OTHER SIDE OF THE WORLD.

WE have been permitted to copy portions of a letter from the *grand old man* of Spiritualism, our good friend and brother, Mr. John Lamont, of Liverpool, to Mr. S. S. Chiswell, which, we believe, will interest Mr. Lamont's many friends all over the country, and our readers generally. He says:—

"How true it is that 'distance makes the heart grow fonder,' and surely one's appreciation of old friends is intensified by absence. You know I often feel this to be the case with our friends on the *inner side* of life. When they are unable to approach us so as to be *felt* they must feel their increased fondness for us, repelled rather than appreciated; how important then to cherish a close apprehension of the *nearness* of the *higher life*. What joy our spirit friends always manifest when we recognise their presence! This is especially true of our children, who come so very near to our soul-life. Why, they are fonder of their parents *now* than they ever were here. Yes. All life in nature is happily on the ascending scale, even up to angelhood. Ever growing, ever aspiring, and, as there can be no limit to the Infinite, there can be no end to progress.

"But it is my relation to dear old Daulby Hall and my increased fondness and appreciation of old friends that starts me on this line of thought. When you break away from old associates with whom you have grown into a higher atmosphere of being, and you are suddenly brought into contact with people who have no sympathy with the *new life* which has opened up to your inner vision, and are obliged to hold intercourse with your new friends on the only lines of thought that they know and can appreciate (however excellent they may otherwise be), you do feel drawn to the friends who are far away.

"What a piece of sad news has reached me—about the passing on of our friend Catlow—sad, not for him, but for his two boys and their mother. We shall miss his presence and support. Let us hope that the younger recruits will work shoulder-to-shoulder, soul-to-soul, and life-to-life for truth and freedom as the 'old guard' fall out of the ranks, either by passing on or by the infirmities of age.

"You, my dear friend, are engaged in the most important part of the work (Lyceum), for when the mind gets warped in youth it is not easy to straighten it. Alas! some of us know that too well.

"I had an interview with Mr. Terry, editor of *The Harbinger of Light*, and he informed me that the Lyceum is the only part of the movement that has any vitality in it here at present. I intend to visit it before leaving Melbourne, and hope to tell your young friends in Daulby Hall what I think of all I see when I get home—sweet home! Although it is very sweet here too. My adopted daughter has four beautiful girls, ages from four to ten, and, of course, I am grandpa. I shall feel sorry to leave them. The parents are both Spiritualists; they are good and true and love each other, and their children are trained in a free-loving home atmosphere.

"Let me see. I lose my thread. I do believe I began at the tail-end of my story. I ought to say that after the first three weeks I enjoyed my passage out, of 105 days, real well. I was the only passenger in the saloon, but the captain and myself were the best of friends. He was just kindness itself to me, and the time passed away very pleasantly on the ocean wave.

"My intention is to go to 'Frisco, calling at Sydney, where I expect to hear something of our movement there. I have already paid a short visit to Tasmania. It is about twenty hours' sail from here. The climate has the reputation of being the healthiest in the world—little to do in the undertaking business. I am sorry to say, though, that trade in the Australian colonies is at the lowest ebb—thousands of people idle and many starving. Any one coming out here to better their condition at present will make a sad mistake. Melbourne is a splendid city, with widespread suburbs, well-arranged streets, and good comfortable houses. But I must stop, and tell you all the news when I get home."

THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

A PROBLEM IN CLAIRVOYANCE.

DEAR SIR,—I shall be glad if you can explain through the means of your interesting paper how the spirit double, or appearance of one still living and wide awake, can be described by a clairvoyant, when perhaps 100 miles separate the two. At a recent meeting of the Pendleton society Mrs. Green described to Mr. and Mrs. Stevenson (investigators) the appearance of myself in minute detail, even to a bag in my hand. She thought I was a commercial traveller. They both recognised the description at once, and assure me they were not, and had not been, thinking of me. At the time of this description I was occupying the chair in connection with our society in Nottingham, and was fully alive to the situation. I had not once thought of my friends, nor was I in a "dreaming" condition. The clothes described are what I generally use at business, not what I was then wearing. Mrs. Green described a number of people now living when in Nottingham, and I have no doubt your explanation will be interesting to many others, as well as to yours sincerely,

JAMES F. HEWES.

Nottingham, April 12, 1892.

[We solicit brief answers to the above from our readers.]

EDEN BANK WHITE SHEET BOGGART.

DEAR MR. EDITOR,—I have read in your current week's issue, and with much surprise and great pleasure, Mr. Hutchinson's account of his sighting and assaulting the Eden Bank White Sheet "Boggart," and his speedy discomfiture. Mr. Hutchinson was no mean Westmorland runner, leaper, and wrestler; but he may thank the first two named athletic accomplishments for saving him from having to trust to the last, or he would have gone as flat to Mother Earth's breast as ever that "sheet" lay—humanly speaking. I lived the greater part of 1872-73 at Kirkby Stephen, and I often heard t' "Soldier's Stooary." But, although a seer myself—(a Christian seer, not a Spiritualist seer)—I always called the recital "An auld wife's tale." I do not believe in boggles, hobgoblins, or "boggarts" appearing and demonstrating at every midnight hour, in each lonely nook of the road, and in all old houses; but I do dare the doubting to put their pooh-poohing to proper proof. "The young fellow" was highly esteemed, and his family old in the dale, and truly respected. Many others have seen the sheet, but it has left them alone, likely because they were bold enough to let it alone. I, too, should like the opinion of "science" on the matter. I have sent the paper away. Will Mr. Hutchinson kindly address at 59, Partridge Street, Bolton, one belonging to the sister Kirkby, of Lonsdale, and, your obedient servant,

SCHOLASTICUS?

"AS OTHERS SEE US."

DEAR SIR,—I thank you for giving publicity to my remarks. I shall be glad, if you will allow me, to reply at once to your correspondent, Mr. Peter Lee, as he seems to have completely misunderstood me. His letter appears to me to be a strange mixture of admission and denial. I am glad to be able to agree with him when he says that "there is always danger in general denunciation," and if he will do me the honour of reading my letter again he will, I am sure, discover that that is just what I complain of, and not because I am a person who "has been taught to revere anything as sacred, and has by long consent believed in all that he has revered." I am at an utter loss to conceive where Mr. Lee managed to pick up that impression concerning me. Certainly it does not seem possible to gather it from a perusal of my letter. When I used the phrase "arrogant and bigoted" I spoke, as I distinctly stated, from personal experience, and I used those terms because they only would adequately describe the attitude of the individuals I had in my mind. And Mr. Lee partly bears me out when he says: "I am willing to admit that some who aspire to expound Spiritualism do not always adopt the less disagreeable method of dealing with what must be unpleasant to an orthodox Christian, but, as like begets like, so orthodox Christians in their common denunciation of

Spiritualists and Spiritualism must not be too thin-skinned if some Spiritualists apply the rasp to their excrescences." But I am afraid Mr. Lee is not quite conscious of how perilously close he approaches in this paragraph to teaching, or at least justifying, the practice of doing as you are done by. And I fear, also, that he is trying (unconsciously, of course) to saddle me with a load, of which there is not the slightest indication in my letter, that I am attempting to bear, viz., he seems to be under the impression that I am posing as the champion of orthodox Christianity against Spiritualism. If so, let me at once undeceive him. In fact I have frequently defended Spiritualism against the attacks of orthodox Christians. And here let me enter my respectful protest against the indiscriminate use in Mr. Lee's letter of the terms "orthodox Christianity" and "Christianity." He seems to use them as synonymous. I do not so regard them. There is as much difference, I contend, between the two as there is between the Spiritualist and the Christadelphian. I distinctly stated that I was a Spiritualist. As that does not seem to be quite explicit enough for Mr. Lee, let me add that I believe that man is an immortal being, quite independently of any belief he may or may not hold upon the subject, and that he is a SOUL and HAS A BODY; that he may lose his body, but never his soul; that he cannot by any possibility escape from the consequences of his own actions, or shift to the shoulders of any other his own responsibility. "He that doeth wrong shall suffer for the wrong that he doeth," and "Whatsoever a man soweth that shall he also reap." I only differ from Mr. Lee as a Spiritualist in that I don't believe that the spirit of man returns to this state of existence after it has once gone from it. Whether I ever modify or change that belief will depend entirely upon the evidence I am able to obtain. I fully intend to prosecute my investigations to the best of my ability with an open mind and an honest intention; but I cannot possibly conceive that I shall ever be compelled to choose between the two alternatives. Mr. Lee mentions orthodox Christianity, and Spiritualism. Orthodox Christianity is for me dead and buried, and "Resurgam" is not written upon its tomb. I am sorry that Mr. Lee seems to think that I am trying to serve "God and Mammon." I thank him for the reminder that I cannot do it. Will he also let me respectfully remind him that I learned that long years before I heard anything about Modern Spiritualism.—Believe me to be, Dear Sir, yours most respectfully,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

DEAR SIR,—When I was in the same position towards Spiritualism as your correspondent Walter Woods, I too felt that Spiritualists were too hard upon Christianity, but, in time, as I more fully understood the religion of Spiritualism and became acquainted with Spiritualists, I found it was not individuals but principles which were attacked. I think it decidedly the best policy for speakers to enlarge upon the higher truths of Spiritualism, the logic of which is certain to take root in the minds of those who are prepared to receive them, and in proportion as these truths are accepted Christian theories will be given up, for they are directly opposed to each other and can never be reconciled. When, however, questions dealing with the vital points of difference between Spiritualism and Christianity are submitted by the audience I think it is then the duty of the medium to speak very plainly; it may be a rude awakening to some, but what of that if truth is obtained, and the time comes when every Spiritualist is thankful for that awakening? I cannot understand how any one who has properly studied the subject can think that there is no serious difference between the two religions, when, for centuries, Christianity has represented, briefly, a belief in the fall of man and the consequent depravity of the whole race; belief in Jesus Christ as the Saviour of mankind insuring eternal happiness, disbelief (irrespective of character), eternal punishment. The first principle of Spiritualism is that according to the way we live in this world we shall be rewarded or punished in the next—that happiness in the world to come depends entirely upon ourselves. Walter Woods confesses to not, as yet, believing in the return of spirits, consequently he cannot believe in the information they convey to us. I venture to predict that when he gets on a little further and obtains the necessary proof, he will see that "half measures" will not answer, and, in biblical language, that it is useless "to patch old garments with new cloth, or put new wine into old bottles."—Yours, &c.,

JAMES F. HEWES.

Nottingham, April 13, 1892.

DEAR SIR,—I was much interested in Mr. Wood's letter, and think with him it would further our cause, at least in the opinion of those who may be wavering, if we were, both in the press and on our platforms a little more tolerant to those who, by the very nature of our philosophy, cannot see eye to eye with us. Our guides and friends on the spirit side continually remind us that they are guided by the glorious rules of love to each other, and while I make no charge against individuals, it cannot be denied that some speakers and writers are quickly on the alert to point out any faults they may see in the actions of those who do not acknowledge our belief. We have much to lose and little to gain by this too critical spirit, and I sincerely hope we may be led to deal with our opponents with more charity. We cannot afford to fall out with those who may, if we lead them with tolerance and common sense, be our best friends; they have at least numbers on their side, and while we undoubtedly have the greatest evidence to warrant our allegations of the certainty of spirit-return, and consequently of the absolute proof that they are deluding themselves by denying such evidence, yet by the very fact that we claim our best teaching comes from spirits who have passed into the spheres of love, we should strive to lead those who differ from us by the more congenial and flowery paths of gentleness and sympathy. Many of my old orthodox friends have my most ardent sympathy because I have proved for myself their undoubtedly false position. But can I hope to convert them to my views by quarrelling with them? I say, treat them with respect and courtesy, even if they are not quite respectful to us. We are not infallible even if we are Spiritualists, and it will do us no harm to be friendly, even with our enemies, thereby heaping coals of fire in a spiritual sense upon their heads. I am much pleased with "our paper," and hope the day is not far distant when its placard will be freely displayed by the side of other religious contents bills throughout the length and breadth of our land.—Yours fraternally,

A. K.

PLATFORM RECORD.

ASHINGTON. Memorial Hall.—April 23: Professor Norman, phrenologist, from South Shields, gave an excellent lecture on "Phrenology," illustrated with diagrams and skulls, and also read some of the heads of the audience, which gave great satisfaction. Sunday night, he gave a good and able address on "God and the Creeds." Our worthy friend, Mr. James, took the chair.—W. Pringle, sec.

BIRMINGHAM. Oozells Street.—April 10: Mr. Carlile delivered a very interesting lecture on "Evolution," which was well received. 17: Mr. Chas. Gray, our esteemed friend and veteran in the cause, whose veracity is a household word amongst us, gave interesting readings from *The Banner of Light* and one of Mrs. E. H. Britten's works. Mrs. Burton concluded with a beautiful prayer; she has our heartfelt thanks for her assiduity as a worker amongst us. Brother Oakes invoked blessings upon dear Brother Gray, and hoped he would long be spared to us. 23: Mr. Knibbs, formerly a Wesleyan advocate, delivered an inspirational address on "If a man die shall he live again?" which gave testimony to the immortality of the soul. He attended a meeting, sceptical as regards spirit return to this plane of existence, intending to denounce the fallacy of Spiritualism, but received such evidence as brought us another convert, and one who has developed into a promising medium. Mrs. Manton, a lately developed medium, gave clairvoyance, successfully answering questions, and seemed to astonish her hearers by her powers. Large audiences. Quite a revival.—L. T. C. [Please write on one side of the paper; be brief; and address to 73A, Corporation Street.]

BOLTON. Bradford Street.—A splendid day with Miss Walker, who gave soul-stirring addresses to good audiences, followed by clairvoyance, which gave every satisfaction and completely took the wind out of the sails of some young men who had come to make fun. Pointing to one of them, she gave him some seasonable advice and warning, describing his grandfather and the manner of his passing on, which was acknowledged to be correct. We wish there were more Miss Walkers. Monday, we were favoured with a visit from Mrs. Hellier, of Exeter, the evening being devoted to psychometry and phrenology.—Jas. Knight.

BRADFORD. Bentley Yard.—Our Easter Monday services were a great success. Mr. J. Lund was kept busy examining heads. Mr. G. Galley and Mrs. Mason were successful with psychometry and clairvoyance. We heartily thank all friends who made it a pleasant time. We hope to have a Lyceum soon, as one is much needed.—P. B.

BRADFORD. 448, Manchester Road.—Morning: Circle; 50 present. Afternoon: Mrs. Thornton spoke on "What has Spiritualism done for Humanity?" Evening: "How I became a Spiritualist" proved very interesting. Clairvoyance very good. Saturday, May 7, the friends of our society will give an entertainment of songs, recitations, dialogues, etc., at 7 p.m., in St. James's Spiritual Church, Lower Ernest Street, for the benefit of a sick friend. Admission: Adults, 3d.; children, 2d.

BRADFORD. St. James's.—Miss Calverley spoke on "Christianity v. Spiritualism," and "The analogy between the ocean and religious thought." Two interesting and instructive discourses, followed by very good clairvoyance.

BRIGHOUSE. Oddfellows' Hall.—Owing to some misunderstanding we did not have our friend, Mrs. J. M. Smith, but found an able substitute in Mrs. Berry, who was greeted by very fair audiences. She gave a really excellent address in the afternoon. In the evening the guides answered questions from the audience in a plain, straightforward manner. Her clairvoyance at night was most excellent; one description especially delighted the audience, and all seemed well pleased. We hope we shall have the pleasure of hearing her again at an early date.

BURNLEY. Robinson Street.—Good congregations were drawn together to hear Mr. Hopcroft from subjects, "There is no death," and "Is Spiritualism a farce and fraud?" The outside attractions were great, and places numerous and easily accessible, whereby the unfolding of life at this season is pleasant and interesting to behold.

BURNLEY. Guy Street.—Mrs. Russell's guides discoursed on "What must I do to be saved?" and "I will pour out my spirit upon all flesh," to good audiences, giving good clairvoyance at each service. All seemed pleased.

BURNLEY. 102, Padiham Road.—The guides of Mr. Davis gave splendid discourses, which were well reasoned out, leading the soul by aspiration to find its parent God, and to worship Him in spirit freed from all formality. Psychometry very good. Developing mediums, come and help us.—J. W.

CARDIFF.—April 17: We had the pleasure of listening to Mrs. Green, of Heywood, who gave excellent addresses to good audiences, on "There is no Death," and "Inspiration." She gave several clairvoyant descriptions after each address; the bulk were recognised at the time and most of the residue subsequently. At the evening service "The Better Land" was beautifully sung by Miss Rosie Mead. On Monday night, it being holiday time, a semi-private séance was held at Mr. Sadler's photographic studio, when 33 clairvoyant descriptions were given, 25 being immediately recognised and some others subsequently. In view of the satisfaction and comfort afforded by Mrs. Green's clairvoyant gifts, a second séance was held on Thursday with similar success, Mrs. Green very generously giving her services for the benefit of our funds. A noteworthy incident was the naming of the infant son of our worthy members, Mr. and Mrs. J. S. Haviland, at their residence, on Wednesday. It was a service beautiful in its simplicity, and touching for the words of tender, loving, and wise counsel imparted. The child (who conducted himself with becoming serenity) was named William Arthur Haviland, to which Mrs. Green added the beautiful spirit name of "Norman," while, in addition to some spirit members of the family, she described a beautiful spirit named "Liberty," whom she said would become the guiding angel of the newly named. April 24: Mr. R. Phillips gave an address entitled, "Easter Teachings," embodying the communications recorded in "M.A." (Oxon)'s spirit teachings upon the celebration of the various church fast and feast days.—E. A.

CLEOKHEATON. Walker Street.—A successful day. Mrs. Mason's guides encouraged investigators and Spiritualists. At night they said they had not found in spirit-land what they expected, as they had preached while on earth about the blood of Christ and the jasper walls and golden streets; there was nothing of the kind; but they had to

work themselves up into the brighter spheres. Excellent clairvoyance, giving full names in some instances. Good audience.—W. H. Nuttall.

DERBY.—We had the pleasure of again listening to our esteemed friend Mrs. J. M. Smith, of Leeds. Subject: "The Human Family likened to a mighty bouquet of flowers." Good clairvoyance. Monday, a splendid meeting; four questions answered, which seemed to give entire satisfaction. In extreme silence the audience (a most intelligent class of people) listened with rapt attention. I heard an old Spiritualist say they never heard anything to equal it.—Fidelis.

FOLESHILL.—Miss Roe, of Bedworth, was our speaker. Her controls, one of whom was a minister, was very earnest in showing that his earth-life teaching was erroneous, which he was most anxious to correct. A second control had been a nurse, and passed on, never hearing of Spiritualism. Afterwards a friend of a family, attending our room, controlled, speaking to father, mother, brother, and sisters, which was very interesting. There was a good attendance.—O. W.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—Wednesday: One of Mr. W. H. Penman's guides gave an account of his life as a teacher of the Christian religion, and his disappointment when he passed into spirit life, which was well received. Arrangements were made for a friendly discussion between one of the guides and Mr. Thomas Penman and a friend, on Bible teaching. Saturday, Mr. Bendelow, physical medium, gave a séance to a mixed company, 23 in all. We had some good manifestations of spirit power, closing with a coffee supper and some friendly discussion about Spiritualism. Sunday, Mr. Thomas R. Penman's guide dealt with questions from the audience. Recognised clairvoyance by Mr. Wm. H. Penman.—G. C.

HALIFAX. 1, Winding Road.—Any person ever having visited our church would at once perceive the great lack of accommodation. At almost every service the room is inconveniently crowded, and the committee a short time ago decided to commence a special "Building Fund," and from the commencement success has crowned almost all our endeavours. We recently purchased a splendid plot of land situated in one of the most respectable parts of the town, viz., Rhodes Street, costing us about £500. The committee earnestly wish that we place upon it a building well worthy of the noble cause we represent, and also able to compete favourably with the grand buildings in close proximity. In order to accomplish this a Grand Bazaar and Sale of Work was opened at Winding Road, on Good Friday, the opening ceremony being performed by Mr. and Mrs. Goldsbrough, of Bradford. They were introduced by our much respected president, Mr. J. Neil, who said that Spiritualism was simply the elevation of humanity. Mr. Goldsbrough claimed that Spiritualists, besides having truth on their side, had truth in their hearts. A few appropriate words were also added by Mrs. Goldsbrough, who, in declaring the bazaar open, said that they owed their present position to Spiritualism. On the motion of Mr. S. Jagger, seconded by Mr. T. Savile, and supported by Mr. Wilby, Mr. and Mrs. Goldsbrough were accorded a hearty vote of thanks for their attendance, and the hope was expressed that they may long be spared to continue their noble work of healing the sick. On Saturday the bazaar was opened by Mr. J. Armitage, on Monday by Mr. Ringrose, of Halifax, and on Tuesday by Dr. Blackburn, of Halifax, all of whom were accorded hearty thanks. There were numerous stalls and associated attractions, superintended as follows: Fancy Goods Stall, Mrs. Rowley, Mrs. Cordingley; Pinafores and Aprons, Mrs. T. Sutcliffe, Mrs. F. A. Moore; Underlinen, &c., Mrs. Foulds, Mrs. Kendrew; Lyceum and Circle, Mrs. Hitchen, Mrs. Burns, and Mrs. Jackson; Refreshments, Mrs. J. Marshall, Mrs. Newton, Mrs. M. Greenwood, and Mrs. Marshall (Ovenden); Sweet Stall, Miss Louisa Lister; Toy Stalls, Mrs. Sunderland, Mrs. Goodrich; Bran Tub, Miss Cordingley; Curiosity Stall, Mrs. Crossley. Varied entertainments were gone through at intervals, these being under the superintendence of Mrs. Bott, and Messrs. Wilby, Lee, and Baldwin. The general arrangements were left in the hands of the secretaries, Mr. T. Sutcliffe and Mr. F. A. Moore. The total receipts amounted to £122, for which the committee feel grateful.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Whiteoak's control on "The Resurrection" showed that the ascension was from the natural to the spiritual sphere of life at death, and not postponed in expectation of the so-called Christ coming to raise us from the dead. Evening: "The Divine Power of God." Her guides dwelt on Nature's laws and occult forces, by which the ruling power of the Divine Hand is made manifest. Our room was crowded. In spite of opposition we are making rapid progress; two new members enrolled. Clairvoyance very good. The medium was controlled by the spirit husband of a lady, who made himself known by an account of his earthly career.—W. H.

HECKMONDWIKE. Thomas Street.—April 17: Mrs. Mercer's guides spoke on "Who will roll away the stone?" in a manner that attracted the interest and sympathy of all. We should like to see more push amongst our members in this noble cause. Spiritualism shall progress, in spite of Ashcroft and Spurgeon. Monday, April 18: Annual tea and entertainment. Upwards of 130 partook of a substantial tea. The entertainment by the amateurs of the society, with the kind assistance of Mr. Boocock, of Bingley, was given to almost a crowded room. After paying all expenses it leaves a balance of £3 10s. 1d. We thank our friends for their kindness. Our motto is "Onward and Upward." HEYWOOD. Moss Field.—A good day with Mr. Thomas Wild. His clairvoyance is remarkable, good, and clear—in each case name and address. Nearly every description recognised.—W. H. D.

HOLLINWOOD.—A good meeting, under the guidance of Mr. Rogers, of Moss Side, Manchester (normal), who gave his experience from "Theology to Spiritualism," which was interesting, instructive, and made a good impression. We had some good psychometry from our friend, Mr. Eardley, Tipping Street, Ardwick, which gave great satisfaction to those who had never been to a Spiritualists' meeting before.

HUDDERSFIELD. Brook Street.—April 17: Mrs. Craven spoke well to very fair audiences, answering questions in the evening in capital style. April 24: Mrs. Gregg has done well to-day, giving good addresses and excellent clairvoyance. Very fair audience. Easter Monday witnessed the performance, by a few friends in aid of the society, of a dramatic entertainment in the Victoria Hall to a crowded audience. The pieces, "The Chimney Corner," and "My Neighbour's Wife" were both excellently rendered, the scenery and staging being

almost perfect; every one went away delighted. A good sum will be handed to the treasurer as a result.—J. B.

LEEDS. Institute.—Good Friday: one of the biggest successes of recent times. The committee were pleased to see a grand gathering of old friends and new. After tea (for the management of which the ladies' committee will please receive our thanks) the hall was well filled by friends, who were entertained by the White Star Juvenile Minstrels (pupils of Mr. Hepworth), comprising Misses Bairdow, Cran, L. Craven, and Ackroyd, Masters Wilkinson, Raper, Sugden, Wilson, and Dodgson. Master F. Cran, pianist. The artistes acquitted themselves most creditably. Unlimited praise was freely indulged in by the audience. The programme consisted of character songs, ballads, recitals, &c., concluding with a most laughable sketch. In Mr. Hepworth's unavoidable absence, Mr. F. T. Wilkinson very ably managed and conducted the entertainment.—One of the Committee.

LEICESTER. Bishop Street.—Another enjoyable visit from Mrs. Barr, who spoke on "Let not your heart be troubled," and "The truth sake," showing the different religious opinions. The control besought us to live good and noble lives. Large and appreciative audiences. Clairvoyance by Mr. Ashby, 16 recognised, 6 not. An enjoyable tea meeting on Easter Tuesday, 40 adults, 25 children. Our vice-president, Mr. J. Chaplin, an excellent worker, spoke on "Is Spiritualism true? If not, what is it?" in a masterly manner, showing spirits returned in ancient days as they do to-day. Prof. Timson's class: prayer by Mr. Allen, lecture by Mr. Moody on "The Hand," in the elementary lines, which proved deeply interesting. Mr. Allen read from *The Two Worlds* on occult phenomena in India, which was discussed. The circle was formed for development as usual.

LEICESTER. 67½, High Street.—Mrs. West's first appearance was much appreciated. Subject, "I am the way, the truth, &c." Was there such a one as Christ? He was no more the way than any other teacher of the truth. He gave a commandment "Love one another," but was not the light of love established ages before he was born? He might have been the Son of God, but are we not all sons of God, since we strive to live a life of purity and love? Love! how unfathomable is the secret of true godliness, of perfect happiness. After meeting very good.—J. H. A.

LONDON. 311, Camberwell New Road, S.E.—We are glad to report that a number of enquirers have found proofs positive of spirit communion at our weekly séance and reception, and a large number of applications for membership have been received. Sunday last, morning, a small but harmonious circle assembled. Evening: Mr. W. E. Long discoursed on "Ghosts and Apparitions," and much interest was evinced by the audience. At the séance which followed, a number of spirit descriptions were given by Mr. Long; and we would urge upon members the need of regular attendance, if successful mediumship is to be developed in our ranks.

LONDON. Forest Hill.—The members of the old society held their usual weekly meeting, a larger attendance than usual. We had a very instructive address from one of Mrs. Wilkins' guides, and many important questions were asked and satisfactorily answered. Another of this very able medium's guides then gave some of the most remarkable tests I have ever witnessed, especially to a stranger, who had never attended a Spiritualist meeting previously. This lady had test after test of a most touching character, until she, and most present, were moved to tears. Truly, we had such a meeting as never has been in Forest Hill.—H. W. B., sec.

LONDON. Forest Hill. 23, Devonshire Road.—The guides of Mrs. Bliss discoursed very ably on Sunday and Thursday last to large audiences, also giving on Sunday very successful clairvoyance.—Avez.

LONDON. King's Cross, 184, Copenhagen Street.—Great satisfaction was expressed by the sitters at the morning séance. Evening: Mr. H. Hunt lectured to a crowded audience, who listened with rapt attention to the able and eloquent discourse upon "Different orders of Ghosts."

LONDON. Marylebone, 86, High Street.—In the absence of Mrs. Slater, Mr. James Hooker kindly gave a brief address, directing his remarks principally to the opposition Spiritualists generally encountered with the world and Christian church in the avowal and propagation of Spiritualism.—C. I. H.

LONDON. Peckham.—Mr. Dale gave an excellent address, and in the evening took for his text Luke vii. The morning meeting was well attended. Sunday next, Rev. Rowland Young, at 7. Morning, discussion. Monday, Bible study, 8 p.m.—Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—To an overcrowded meeting the Rev. Dr. Young delivered an exhaustive address on "Christ's Resurrection." He went over the various portions of the New Testament to show that Spiritualists ought not to ignore Jesus, and, as a Spiritualist himself, thought that he should teach Christ to all, whether Spiritualists or not. A hearty vote of thanks was passed to Dr. Young.—J. H. B.

LONDON. Victoria Park.—Open-air work: Last Sunday, at 11 o'clock, the veteran Spiritualist, Mr. Emms, supported by Messrs. Rodger, Williams, Harris, and others, commenced the summer campaign. A large and interesting gathering. Questions and discussion at the close. Spiritual literature was distributed. Next Sunday, same time and place. Friends, give your support.

MANCHESTER. Tipping Street.—Afternoon: Mrs. Dove, in Mrs. Green's absence, addressed the meeting, at very short notice. She probably will become a good medium by steady development. Evening, Mr. Boardman answered eight questions from the audience, and named the baby of Mr. and Mrs. Booth; altogether we had a grand harmonious day. Solo and chorus by the choir.—P. Smith.

MANCHESTER. Collyhurst Road.—Miss Gartside's controls gave excellent discourses on "The Faith of the Future" and "The Wonders of the World." After the evening discourse she named the daughter of Mr. Haggitt, giving it the spirit name of Lillian.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Mr. J. Pilkington's guides gave a grand discourse on "The Chemistry of the Soul; how and where to find it," which gave the greatest satisfaction. These scientific lectures show how to comprehend the attributes of life.

MIDDLESBROUGH. Spiritual Hall.—Mrs. Stansfield ought to feel flattered with the reception accorded to her in Ironopolis. A good audience in the afternoon. A crowd at night, including a live alder-

man and several other notables, when her inspirers dealt with "Spiritualism, the great healer," after which an interesting ceremony took place. James Arthur Johnson ("Faithful") and Lottie Kenvin ("Charity") were named in a very impressive manner. A plentiful supply of flowers and some excellent music from the band, under the leadership of Mr. Thomas, added to the effect.—W. I.

NELSON. Bradley Fold.—Mr. Nuttal, of Burnley, spoke in place of Mrs. Johnstone, she being unwell. Afternoon: "The signs of the times." Evening: "The persecution of truth; the execution of evil." Both subjects were well treated. Psychometry in the evening very good. Audiences moderate.—J. W.

NEWCASTLE-ON-TYNE.—Open-air work on the Quay Side. A large, thoughtful, and interested meeting filled out two hours of Sunday morning in listening to readings and addresses on Spiritualism. Bro. Joseph Stevenson spoke with great energy and force, "alleging and proving" that "these things" of which we spoke were true. Some fatuous and feeble opposition made a show, but soon slunk away. More workers needed.—Bevan Harris.

NEWCASTLE-ON-TYNE.—Mr. James Clare gave an address on "Dante in the light of Modern Spiritualism," which gave great satisfaction.

NORTHAMPTON.—April 10: Mr. Veitch, of London, gave two intellectual discourses. April 17: Mr. Clark, of Leicester, gave interesting and instructive addresses on "Mediumship, what is it?" and "Does a Knowledge of Spiritualism Increase or Decrease our Reverence for God?" April 24: Afternoon, Mrs. Jacobs gave a public séance, with fair success. Night, Mrs. Walker's controls spoke with their usual force, and gave every satisfaction to a fair audience.

NOTTINGHAM. Masonic Hall.—Our Easter party was a great success. Much praise is due to the ladies for the excellent way in which they catered. It would do them credit in connection with the most exacting orthodox party. The entertainment consisted of dancing, songs by Mr. Hepworth (in character), Signor and Signora Silvani, and Miss Baker; recitations, palmistry, some interesting fortune-telling with cards, and mesmerism by Mr. Constantine, all much enjoyed. April 24: Capital day with Mr. Macdonald. Evening service particularly appreciated; an enthusiastic meeting. Four questions were answered in a manner highly satisfactory to a fairly large audience.

NOTTINGHAM. Morley Hall.—Easter Monday party passed off successfully. Over 100 present. Surplus, £1 11s. 4½d. Sunday evening: Mrs. Barnes' controls spoke with much power. A letter from Mr. Yates, in Chicago, to the members, was read and received with pleasure. He also sent a fine bird's-eye view of the Great World's Fair, for which we thank him. We are glad to see his interest in our work continues. Kindest greetings to him and all the other friends in America.—J. W. B. [We join with all sorts of good wishes.—E. W. W.]

OLDHAM. Temple. Mr. J. J. Morse's guide gave a most eloquent and interesting lecture, most of the remarks being quite original. "Why do spirits return to mortals?" "Natural religion, its basic principles and ultimate end." "What means must we use to get writing from the spirits without coming through a medium?" were two questions sent up at night; the answers were logical and pleasing to the numerous audience. Monday, "The Two Paradises, here and hereafter." He showed that humanity is marching along the road of progress, and demanding better conditions of life and opportunities for happiness here, and will not be content with postponing felicity till the future life. Only by a thorough and complete reversal of the Industrial and Commercial system of the age will the emancipation of mankind be attained. The lecture was a brilliant exposition of the "new thought" of time which seeks to establish "heaven on earth."

OLDHAM. Bartlam Place.—Thursday: Circle, conducted by Mr. Postlethwaite, to poor audience. Sunday, Mrs. Crossley gave good homely addresses on "Spiritualism," and "Man's progression," followed by her usually successful clairvoyance. Large congregations.—V. T.

OPENSHAW. Granville Hall.—Mr. Johnson gave one of the finest lectures we have heard on "Socialism: Its relation to Spiritualism." The lecture was much applauded, and we hope the principles set forth will be practically applied by all who participated in the treat.—W. P.

PENDLETON.—Mr. B. Plant's afternoon subject, "God and Liberty to Man," was nicely dealt with. Evening, "Spiritualism: Is it a Religion for Man?" seemed to give satisfaction to a moderate audience. 14 good clairvoyant descriptions were given during the day, 13 fully recognised. Mr. Tetlow next Sunday.—J. Moulding, 15, Eimeo Street, Whit Lane, Pendleton.

RADCLIFFE.—The controls of Mr. Hesketh gave good teachings from subjects chosen by the audiences. Mr. Hesketh has dates open. Address, 23, Sewerby Street, Moss Side, Manchester.—W. H.

RAWTENSTALL.—Miss Patefield's control spoke on "Death, and After," and "The Religious Aspect of Spiritualism," in an energetic style, to the entire satisfaction of a good audience. Clairvoyance moderate.—T. C.

ROYTON. Conservative Club.—Mrs. Horrocks, of Heywood, spoke on "Nearer, My God, to Thee" and "Spiritualism, the Light of the Age;" both subjects were dealt with in a pleasing and satisfactory manner. Psychometry very good. Note: We are opening our new place on Sunday next, and we hope to see old and new faces. We are making quick progress, opposition only makes us more determined. [Please write on one side of the paper only.]

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Two local mediums took part, and a glorious night was spent. We meet again on Tuesday to formulate a society, which will be opened on Sunday, May 1, by our esteemed friends Messrs. J. G. Grey and Wm. Murray. A cordial invitation to all earnest inquirers into truth.—D. Pinkness.

SOUTH SHIELDS. 16, Cambridge Street.—April 19: Meeting as usual; strangers present, good work done. April 24: Mr. Griffiths' guides gave an address on "Speak gently, it is better far," followed by clairvoyance. Very much enjoyed by a fair audience.—J. G.

SEWERBY BRIDGE.—We have been very busy lately. The Good Friday tea and entertainment was a success, the Lyceumists acquitting themselves creditably. Mr. Hepworth gave material assistance with his lantern. Mrs. Yeeles paid her first visit, and was exceedingly well liked. She gave no fewer than 150 descriptions during her stay, which were nearly all recognised. Some tests especially were very convincing of spirit existence and power to manifest. The friends are anxious for

a second visit. Mr. Bloomfield also came on his first and last visit, as he leaves England for America this week. We wish him God speed, and every good wish for success in life. His clairvoyance is very good, and we may say for private circles no better medium could be found, especially for medicines.—J. G.

STOCKPORT.—Mr. R. White gave an excellent address on "Angel Guidance," which he said had existed in some form in all ages. The benefits or abuses likely to accrue from an absolute handing over of our selfhood to spirit influence were well explained. Mention was made of historical characters who took part in great movements, who were directed and strengthened by spirit guides. Sir John Elliott, Speaker of the House of Commons during the struggle for Parliamentary liberty in the reign of Charles I., was cheered by his spirit friends while being done to physical death in prison by this monarch. At night an able and exhaustive lecture on "Spiritualism an ideal of life," preceded by the recitation of Charles Mackay's poem, "Eternal Justice."—T. E.

WALSALL.—Mr. V. Wyldes, of Birmingham, gave a grand address on "Life, its aim and purpose," to a good audience, who said he surpassed any previous address by the logical and rational manner in which he handled the subject.—F. G. H.

WIBSEY. Hardy Street.—Mrs. Bentley's first visit. Evening subject: "Where and what is God, or where shall we find him?" We hope to have the pleasure of hearing her again before long.

WISBECH.—The annual tea and concert on Good Friday gave great satisfaction. Mesdames Weaver, Hill, junr., Johnson, Pearman, Jex, Wood, Tomlinson, Hudson, and Miss B. Yeeles presided at tea. A lengthy programme was well rendered, including speeches by Mrs. Yeeles and Messrs. Weaver and Ward; songs, &c., by Misses Weaver, Yeeles, Jex, Mrs. Hill, junr., and Mr. Burrell; recitation by Alfred Blundell; and a dialogue. Mr. Wright proposed, and Mr. Green seconded, the vote of thanks. April 17: Mr. Wright answered questions and discoursed ably on "Immortality." Good psychometry.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 62 scholars, 9 officers. The scholars were put through marching, calisthenics, and wand-drill exercises in a very creditable manner by Mr. M. Brindle, the conductor. Mr. Jas. Swindlehurst closed with invocation.—G. E. H.

GATESHEAD. 1, Team Valley Terrace, Askew Road West, near Redhugh Colliery.—Conductor, Mr. Thos. J. Middleton. Usual programme well gone through. Recitations by Misses Dorothy Wightman, Ann Middleton, Jennie Counsellor, and Isabella Frazer. Readings by Misses Margaret Phillips and Mary Counsellor. Present: 38 scholars, 12 officers, and 4 visitors, being another increase of 6 scholars. Officers were elected for the quarter, viz.: Conductor, Mr. Thos. J. Middleton; assistant conductor, Mr. William Wightman; guardian, Mrs. Murton; assistant guardian, Mrs. Middleton; guards, Messrs. William Middleton and Wright; leaders, Messrs. Wightman, Morris, Field, Harrison, and Balda, junr., also Mrs. Hush, Counsellor, and Balda; musical directors, Mr. Thos. Morris and Mr. John Robert Morris; secretary, Mr. Thos. J. Middleton; treasurer, Mr. Thos. Morris.—T. J. M., sec.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram. Mr. Kitson paid us a visit, giving the children a good drill in their exercises, etc., for which we return thanks. We intend having a united gathering on Whit-Monday to Harold Park, Low Moor. We have again to report the progress our Lyceum is making: 45 scholars, 6 visitors.

LEEDS. Institute. 25, Cookridge Street.—A pleasant and interesting session. Our conductor, Mr. Craven, was absent through sickness. Mr. Hepworth called in, and, conjointly with Mr. Wilkinson, conducted. Recitations by Misses Lily Craven, H. Bartholomew, and Harry Dodgson. The children's singing was good—in fact, the session was thoroughly enjoyed. Present, 50 scholars and several visitors.

LEICESTER. Bishop Street.—Another encouraging day. Good order prevailed. Mr. Allen gave a humorous reading, which made us all quite happy and harmonious.—J. M.

MANCHESTER. Tipping Street.—Still improving. Present: 7 officers, 39 scholars, 2 visitors—48 in all. Miss Fernley at the organ. Three musical readings were much enjoyed, like a small service of song. Marching and calisthenics well done, led by Miss E. A. Hyde, conducted by Mr. Pearson, assisted by the officers. Recitations by M. A. Maslin, and E. Bradbury; reading by S. J. Jones nicely gone through. We have enrolled Mr. Hyde and Mr. Simkin as Lyceum members, with eight others, which is very encouraging. The visitors were young men who heard the children singing, and came in to see what we were doing. We gave them a "Manual," and they stayed till the session was over, and said if that was a Spiritualists' Sunday school they should come again. Still we cry, "Friends to the work, forward."—J. J.

OLDHAM. Temple.—Morning: We had a visit from Mr. J. J. Morse, Editor of the *Lyceum Banner*, and to welcome him, 73 members and friends. We went through the usual chain recitations, conducted by C. Garforth. Marching and calisthenics led by N. Spencer. Recitations by Louisa Calverley, Maud Runacres, Nelly Platt, and Edward Calverley. After which, Mr. Morse congratulated us on the attendance, and gave special praise for the way in which we went through our marching and calisthenics. He thought the hand-bells were a great improvement to the calisthenics, and for our singing, and said that great credit was due to our musical conductor, Mr. Davenport. Mr. Morse's address was very instructive to both old and young.—J. T. S.

PENDLETON. Cobden Street.—Morning, opened by the assistant conductor, Mr. E. Barnes. Usual programme satisfactorily gone through. Recitations by Ernest Wallis and Annie Winder. Mr. Hunt gave "A few thoughts on God and Religion," and answered a few questions in a masterly manner. A vote of thanks to Mr. Hunt closed a very happy morning. Present, 8 officers, 40 scholars. Afternoon, opened by Mr. Moulding. Usual programme. A recitation by Annie Winder. Marching was done moderately well. Closed by Mr. Moulding. Present, 7 officers, and 50 scholars.—J. J.

ROCHDALE. Regent Hall.—First Lyceum anniversary. In the morning we had marching and calisthenics; afterwards Mrs. Craven, of Leeds, gave an address, praising the scholars for the manner they did their exercises. At 2-30 she also spoke to the children on "Love one another," and in the evening addressed crowded audiences.

STOCKPORT. Good attendance and programme satisfactorily got over. Mr. Crane invoked the blessing. The writer and Mr. Halsall jointly conducted. An accident to Miss Cox prevented the full sets of calisthenics being gone through. Our Lyceum seems to be in a harmonious condition, the first essential to success. Mr. White spoke on various subjects of instruction and interest, and it is hoped the Lyceum will profit by his remarks.—T. E.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—8, Mr. and Mrs. Hargreaves; 15, Mrs. Hellier; 22, Mr. Marchbank; 29, Mr. and Mrs. Clegg.
BATLEY CARR. Town Street.—1, Lyceum anniversary; 15, Mr. and Mrs. Hargreaves; 22, Mr. Boocock; 29, Mr. Armitage.
BATLEY. Wellington Street.—8, Mr. Boocock; 15, Mrs. Crossley; 22, Mr. Bloomfield; 29, Mr. Campion and Miss Hudson, soloist.
BINGLEY.—8, Mr. Armitage; 15, Mr. Walker; 22, Mr. Metcalfe.
BRADFORD. Birk Street.—8, Mr. J. Kitson; 15, Mr. Boocock; 22, Mr. Campion; 29, Mr. Moulson.
BRADFORD. Little Horton Lane.—8, Mrs. Jarvis; 15, Mrs. Beardshall; 22 and 24, Mrs. Hellier; 29, Mrs. Craven.
BRADFORD. Otley Road.—8, Mr. Lund; 15, Miss Patefield; 22, Mrs. Hoyle; 29, Mr. Todd.
CLECKHEATON. Walker Street.—15, Mrs. Hoyle; 22, Mrs. France; 29, Mr. Peel.
HALIFAX. Winding Road.—8 and 9, Mrs. Hellier; 15 and 16, Mr. Robert White (anniversary); 22, Mr. John Scott; 29 and 30, Mr. Hepworth.
HECKMONDWIKE. Thomas Street.—8, Mr. and Mrs. Clegg; 15, Mrs. Midgley; 22, Mrs. Russell; 29, Mr. Boocock.
HUNSLT. Goodman Terrace.—8, Mr. Peel; 15, Mrs. Stansfield; 22, Mrs. Jarvis; 29, Mr. Walker.
LEEDS. Institute.—8, Mrs. Crossley; 15, Mrs. Russell; 22, Mr. Rowling; 29, Mr. J. Kitson.
SHIPLEY. Liberal Club.—8, Mr. Bloomfield; 15, Mrs. Bentley; 22, Miss Walton; 29, Mrs. Ingham.
WEST VALE. Green Lane.—8, Mr. Pawson; 15, Mr. Hopwood; 22, Mr. Armitage; 29, Mrs. Hellier.
The next meeting of the Yorkshire Federation will be held at the Milton Rooms, Bradford, on Sunday, May 15th, at 10-30.

ACCRINGTON.—8, Miss Bailey; 15, Open; 22, Mrs. Best; 29, Mrs. Whiteoak.
BACUP.—8, Miss Gartside; 15, Mr. W. Johnson; 22, Circle; 29, Mrs. Horrocks.
BLACKBURN.—8, Mr. W. Johnson; 15, Mr. C. Minshull and Miss Murray; 22, Open; 29, Mrs. Gregg.
BELPER.—8, Mrs. Gregg; 15, Mr. W. Rowling; 22, Local; 29, Mrs. Stansfield.
BOLTON. Bradford Street.—8, Mr. Swindlehurst; 15, Mrs. Stansfield; 22, Mr. Rooke and Miss Bailey; 29, Miss Gartside.
BRADFORD. Bentley Yard.—8, Miss Myers; 15, Mr. and Mrs. G. Galley; 22, Mr. Lund; 29, Mrs. Mason.
BRADFORD. Bowling.—8, Local; 11, Mrs. Beardshall, clairvoyance at 7-30; 15, Mr. Whitehead; 22, Mr. Bedford; 29, Mrs. Place.
BRADFORD. St. James.—8, Mrs. Whiteoak; 15, Mr. Wm. Galley; 22, Open; 29, Mrs. Mercer.
BRADFORD. 448, Manchester Road.—8, Miss Firth; 15, Mrs. Webster and Mr. Todd; 22, Mrs. George Marshall; 29, Mr. J. Metcalfe.
BRIGHOUSE.—8, Mr. F. Hepworth; 15, Miss Patefield; 22, Mrs. Menmuir; 29, Miss S. J. Myers.
BURNLEY. Hammerton Street.—8, Mrs. Green (Lyceum Anniversary); 15, Mr. Hepworth; 22, Mrs. Wallis; 29, Mr. V. Wyldes.
BURNLEY. Guy Street.—8, Mr. J. H. Taylor; 15, Mr. John Moorey; 22, Mr. J. Nuttall.
CHURWELL.—1, Closed; 8, Mr. Newton; 15, Mrs. Dickinson; 22, Miss Tetley; 29, Mr. and Mrs. Hargreaves.
COLNE.—8, Open; 15, Mr. Galley; 22, Mr. Swindlehurst; 29, Mr. Macdonald.
COWMS.—8, Mr. Hopwood; 15, Mr. Swindlehurst; 22, Mrs. Crossley; 29, Open.
DARWEN.—8, Mrs. J. A. Stansfield; 15, Mr. B. Plant; 22, Mrs. E. Johnstone; 29, Mr. W. J. Mayoh.
FELLING.—8, Mr. Rostron; 15, Mr. Weightman; 22, Mrs. Peters; 29, Mr. Wilkinson.
GATESHEAD. Team Valley.—8, Mr. Wilson; 15, Mr. McKellar; 22, Mr. Grice; 29, Mr. T. Wright.
HECKMONDWIKE. Blanket Hall Street.—8, Mrs. Wrighton; 15, Miss Myers; 22, Mrs. Fleming.
HUDDERSFIELD. 3A, Station Street.—8, Mrs. Craven; 15, Mr. J. Bloomfield; 22, Mrs. Whiteoak; 29, Miss Thorpe.
KEIGHLEY. East Parade.—8, Mr. W. Galley; 15, Mrs. Ingham; 22, Mrs. Murgatroyd.
LEEDS. Psychological.—8, Open; 15, Mr. Lund; 22, Miss Myers; 29, Mrs. Bentley. Speakers should write to C. Levitt, 23, Fraser Mount, Stoney Rock Lane, Burmantofts, Leeds.
LIVERPOOL.—8, Lyceum Conference; 15 and 16, Mr. J. J. Morse; 22, Local; 29, Mr. E. W. Wallis.
LONDON. 311, Camberwell New Road.—8, Mrs. Stanley; 15, Mrs. Bliss; 22, Mr. J. A. Butcher; 29, quarterly tea festival.
LONDON. King's Cross.—8 and 15, at 10-15, Mr. Horatio Hunt's séances, ten sitters only, names to be sent to sec. 6-45, lectures by Mr. H. Hunt; 22, at 6-45, Arif Effendi, editor of *East and West*, will lecture in Eastern costume upon "The Religions of the East." Admission free.
MANCHESTER. Tipping Street.—8, Mr. J. B. Tetlow; 15, Mr. T. Postlethwaite; 22, Mr. J. Macdonald; 29, Mr. Milner.
MANCHESTER. Collyhurst.—8, Miss Jones; 15, Mrs. Hyde; 22, Mr. Pilkington; 29, Mr. Buckley.
MORLEY.—8, Mr. Crossley; 15, Mrs. Wrighton; 22, Mr. Dawson; 29, Mr. Hopwood.
NORTH SHIELDS.—8, Mr. Grice; 15, Mr. Gardener; 22, Mr. Rutherford; 29, Mr. Rostron.

OLDHAM. Temple.—8, Mr. J. Moorey; 22, Mr. J. W. Sutcliffe; 29, Mrs. Green.
 OLDHAM. Bartlam Place.—8, Mr. J. W. Sutcliffe; 15, Locals; 22 and 23, Mr. J. B. Tetlow; 29, Lyceum Open Session.
 OPENSHAW.—8, Mrs. Wallis; 15, Mr. Rooke; 22, Mr. Mayoh; 29, Lyceum Open Session.
 PENDLETON.—8, Miss Walker; 15, Mrs. Craven; 22, Mr. Hepworth; 29, Mr. R. White.
 ROCHDALE. Penn Street.—8, Dinah Ashton; 15, Mr. G. F. Manning; 22, Open; 29, Circle.
 ROCHDALE. Regent Hall.—8, Mrs. Wade; 15, Mrs. Warwick; 22, Mr. W. Johnson; 29, Open.
 ROCHDALE. Water Street.—8, Mr. Moorey; 15, Mr. Mayoh; 22, Mrs. Craven; 29, Mrs. Hoyle. [Corrected last week.]
 SOWERBY BRIDGE.—8, Mrs. J. M. Smith; 15, Miss Pimblott; 22, Miss Gartside; 29, Miss Thorpe.
 SUNDERLAND. Centre House.—8, Mr. Jas. Clare; 15, Mr. Moorhouse and Mr. Todd; 22, Mr. John Foster; 29, Mr. J. H. Lashbrooke.
 TYNE DOCK.—8, Mr. Rutherford; 15, Mr. T. Wright; 22, Mr. Clare; 29, Mr. J. Wilson.
 WHITWORTH.—8, Mr. Plant; 15, Mrs. Stansfield; 22, Circles; 29, Mr. J. W. Sutcliffe.
 WISSEY.—8, Mr. Brook; 22, Mr. Parker.
 YEADON. Town Side.—8, Mrs. Mercer; 15, Mr. Metcalfe; 22, Mrs. Beardshall; 29, Mr. Rowling.

BATLEY CARR.—Lyceum Anniversary, Saturday, April 30. Grand tea at 5, and entertainment at 7-30. Sunday, May 1, anniversary services, in the Albert Hall. Mrs. Green, of Heywood, will deliver trance addresses, at 2-30; and 6-30 p.m., special hymns from the new Songster, accompanied by a string band. Collections at each service. Tea provided on the Sunday, at 6d. Glad to see old friends.—T. A.

BLACKBURN.—A grand operetta will be given at the Hall, Freckleton Street, Saturday, April 30, by Mr. Sudell and Lyceum friends from Darwen, for the benefit of Blackburn Lyceum, at 7-30 prompt. Admission, adults, 4d., children under 12, 2d.

BRADFORD. Milton Rooms.—Sunday, May 1, Mr. J. J. Morse. Subjects: 2-30 p.m., "Mediumship; its pleasures, perils, and possibilities." 6-30 p.m., "The foundations of our temple."

CLECKHEATON.—A public tea at 4-30 prompt on Saturday, May 7, for the Lyceum Whitsuntide Festival. Tickets, 6d. Friends, rally round.—W. H. N.

LONDON. Marylebone, 86, High Street.—May 8: A lecture on "Spiritualism," by Miss Florence Marryat (the celebrated authoress). Chairman, T. Everitt, Esq., at 7. Tickets, 2s. and 1s., a limited number of platform seats at 4s. Tickets of Miss Rowan Vincent, 31, Gower Place, W.C.; Mrs. Treadwell, 36, Belgrave Road, St. John's Wood, N.W.; Mr. Milligan, 1, Ladbroke Road, Notting Hill Gate, W.; and of Mr. White, hon. sec., or any members of the committee, at the hall. Early application is necessary. No seats guaranteed after seven o'clock.

LONDON SPIRITUALIST FEDERATION. — We shall hold our annual meeting at the Athenæum Hall, 73, Tottenham Court Road, on Sunday, May 1. There will be a business meeting for members only at 8-30, and a public meeting at 7 p.m. All Spiritualists are invited, the subject for consideration being "The need for further investigation of Spiritualism." Admission free. Many prominent Spiritualists will speak at the meeting, and Miss Florence Marryat has signified her intention to be present.—A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, N.W.

LONDON. Open-air Work.—The Finsbury Park friends commence the summer campaign next Sunday morning, at 11-30, near the bandstand, and the co-operation of any friends of the cause will be welcomed. The evening meetings at Wellington Hall, Islington, will be continued as usual.—T. B.

LONDON. Victoria Park. Open Air Work. — Next Sunday at 11 Messrs. Emms and Rodger, speakers, to be continued throughout the summer (weather permitting). The presence of friends solicited.

LONDON. 311, Camberwell New Road, S.E.—Inquirers are earnestly requested to attend the Wednesday evening sésances, Thursdays, April 28 and May 5. A debate will be held between Mr. Morrison and Mr. W. E. Long. Subject, "Modern Spiritualism, is it confirmed in the Bible?" We hope to see a good attendance at 8-30.

LONDON. Wandsworth Spiritual Hall, 132, St. John's Hill, Clapham Junction.—Mrs. Ashton Bingham will open the above New Hall, on Wednesday, 4th May, with a Concert and Reception. All friends of our cause will be most welcome. Thursday, 5th May, sésance at eight, by Mrs. Whitaker. Saturday, 7th May, sésance at eight, Mrs. Mason.

MANCHESTER. Collyhurst. The quarterly Ham Tea Party on May 14. Members 4d. Friends 8d.

MANCHESTER. Tipping Street.—May 1: Flower service in commemoration of passing into spirit-life of the late Mr. John Lamb, an old Spiritualist. Speaker, Mr. W. Johnson, of Hyde. Gifts of Flowers will be received at the Hall, on Saturday evening from 5 till 10.

MANCHESTER. Temperance Hall, Tipping Street, Ardwick.—A miscellaneous concert, for the benefit of the widow and eight children of E. Kelly, Wednesday, May 4. Tickets, 6d. and 3d.

NOTTINGHAM. Masonic Hall.—May 1: Mr. E. W. Wallis at 11. "Where shall we emigrate, to hell, heaven, or purgatory?" At 6-30, questions from the audience answered.

Mrs. HELLIER's address will be 49, City Road, Bradford, during her stay in the north.

OLDHAM. Bartlam Place.—May 1, second anniversary. Mr. W. H. Wheeler, at 8, "Popular Fallacies concerning Spiritualism Explained and Exploded," at 6-30, "The Alchemy of Thought." Questions and brief discussion invited.

ROYTON SOCIETY desire to communicate with mediums with open dates on low reasonable terms. Address, David H. Greaves, 204, Middleton Road.

PASSING EVENTS AND COMMENTS.

HALIFAX friends realised £122 from their Eastertide Bazaar and Sale of Work in Aid of the Building Fund. Good business.

THE ANTI-VACCINATORS at Colne succeeded in returning two of their candidates at the late election for the Board of Guardians.

SO MUCH SPACE being taken up with monthly plans, many interesting letters and passing event items are crowded out. "Our paper" is too small.

HOLLINWOOD.—A few Spiritualists intend holding public meetings, and will be glad to hear from mediums who can assist them, for expenses, to communicate with Mr. P. J. Ormerod, 21, Factory Fold.

THE WAY SPIRITUALISM SPREADS is aptly illustrated in the (London) Forest Hill and Camberwell reports, as also in those from Foleshill, Bolton.

REV. FRED BELL, who was at one time notorious in Nottingham, is writing to American Spiritualist papers declaring that he is now fully convinced of the truth of Spiritualism and is lecturing in its favour.

MR. VICTOR WYLDDES recently challenged the Lantern Lecturer to a trial of "gifts." Ashcroft to work by the power of the Holy Ghost and Wyldes to employ his powers by spirit aid. It was not accepted. Look out for his new advertisement in our columns next week.

HOW A SPIRITUALIST CAN PASS ON.—A friendly correspondent writes: "Dear old Mr. Bird passed on in full assurance. His daughter, seeing the change had come, asked him if he was dying in hope? He shook his head and said 'No, no. BUT IN KNOWLEDGE AND LOVE.'"

A CORRESPONDENT writes: "Spiritualism has an able advocate in Mr. J. G. Grey, of South Shields, and he is, in himself, a living example of what Spiritualism can do: During the week, hard at work every day at the anvil, on Sunday moving an audience to wonder and astonishment by the eloquence of his inspirers."

A SELECT COMPANY listened recently to an exposition of Spiritualism, especially in reference to materialisation, by Mr. John Ainsworth, in Blackpool. The subject was warmly debated until nearly midnight, and a spirit of inquiry has been aroused in the minds of the non-Spiritualists, to whom Mr. Ainsworth is lending books and has promised assistance in their investigations. He is keeping the subject alive by letters every week in the local press.

BOOKS RECEIVED.—Mr. Jas. Burns, of 15, Southampton Row, has added another to the already numerous editions of Shakespeare's plays. It is a "revised" version, and contains a preface "spoken to a sensitive." The book is well printed and nicely bound. We presume the revision has been effected under spirit guidance, but have not had an opportunity to compare with other versions. Those persons interested should procure the book—"Antiquity Unveiled" and "Christianity a Failure" are sent to us from America. The first-named professes to be a series of revelations from ancient spirits. Probably the less said about them the better.

RE THE PSYCHIC CHURCH.—Dr. Williams writes: "Kindly allow me to say that I shall be glad at all times to supply information on the above subject, and to any *bona fide* inquirer enclosing a stamped addressed envelope to the address below, to forward a copy of the leaflet entitled, 'The Psychic Church, its history, creed, and aims.' May I add, as a final word, that the attitude of the new church is not aggressive; that it does not seek to disturb those resting content and happy in any existing form of religion; and that I feel assured its principles will not commend themselves at first to any but those of a peculiar and unusual cast of mind.—Yours faithfully, CHARLES WILLIAMS, L.R.C.P., &c., 116, Derby Road, Bootle, Liverpool."

FREE, OR PAID. AN AMUSING INCIDENT.—"Doubting Thomas," or, The Rev. Showman as he is sometimes called, is about to re-visit Colne. To obtain the Cloth Hall he had to interview Mr. Coles, who is joint lessee with Mr. Wroe, both Spiritualists. When the "lantern lecturer" discovered that Mr. Coles was a Spiritualist, there was some fun. Mr. Coles informed "the crusader" that it would take a better man than he to knock his Spiritualism out of him. But he informed the Rev. dry-as-dust that he was "the best advertising medium" Spiritualism had, as he made more Spiritualists than any other living man. The Rev. "ghost manufacturer" admitted that some of his *best* and *dearest* friends were Spiritualists—(Was it blarney?)—and gently insinuated that Mr. Coles should let him have the hall FREE, seeing that he was doing so much good for Spiritualism (aye, but he's a "deep one!") Mr. Coles replied that it "would not pay rent." However, on receipt of a post-card from "Obadiah's medium," Mr. Coles interviewed his partner, and forwarded the following letter: "Victoria House, Colne Lane, Colne, April 13, 1892. Rev. T. Ashcroft. Dear Sir,—Your post-card to hand. I have booked the two dates, namely, Tuesday, April 26, and Wednesday, 27. I have seen Mr. Wroe, that is my partner, over the suggestion you made with respect of you having the hall free, and we will agree for you to have the hall and gas free, and will pay for your bills being posted, on conditions that you come and lecture free, and that the doors are thrown open to all and no charge is made whatever, so that all shall be free. It rests with you which way it shall be, whether free or charge.—Yours respectfully, J. W. Coles, pro Coles and Wroe." It is scarcely necessary to say that the "free ticket touch" did not work. The bills are not out, and the usual prices, 1s., 6d., and 3d. announced. Obadiah evidently has taught his medium the lesson, "Pay, and be paid."

IN MEMORIAM.

On Thursday, February 25, one of the oldest pioneer Spiritualists, Thomas Blinkhorn, aged 73, passed from our midst. For many years he laboured for the cause of Spiritualism in England, and for the past twelve years in America, more especially in Chicago. In recognition of his great work, quite a large number of local Spiritualists assembled on Sunday, February 28, at two o'clock, at the home of his son William, 1,005, Burr Street, where our old friend had been staying all winter, and, after singing, Frank T. Ripley, of Boston, Massachusetts, spoke on the good work done by our dear friend on both sides of the water, and the great sacrifice made by him on behalf of Spiritualism for over forty years, and at the same time giving words of comfort and consolation to the bereaved family. The service closed with singing.—*The Progressive Thinker*.

[Our Walsall friends remember Bro. Blinkhorn well. He worked hard for Spiritualism, and suffered much at the hands of the bigots and was finally driven from his native town. It was in his home that the early meetings were held and the society first formed. Bro. Blinkhorn was an excellent medium.]