

# The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## HOW AND WHY I BECAME A SPIRITUALIST.

"Most Important! Most Important! Spiritualism is destined to supersede all existing systems."—*Spirit Medium*.

THE limited space, only two columns, allotted to prize competitors to answer the above inquiry, will only admit of a very brief summary of the facts and phenomena connected with Modern Spiritualism that I and my friends have personally witnessed. To quote a sentiment of the late M. Thiers, ex-President of France, "I am a Spiritualist, and an impassioned one." The "How and Why I became" one will appear in the sequel. Up to 1857 I remained a member of the Church of England, intending eventually to become one of her ministers. At that time, however, a lady solicited me to go and report a lecture announced to be delivered in the New Jerusalem Church, the subject of which was "The Resurrection of the Body." I did so, and on reading my report the morning following, the logical argumentation of the rev. lecturer completely demolished the theological edifice I had been years engaged in building, and resulted in my acceptance of the New Church doctrines. Soon after this I contributed to a local contemporary a biographical chapter on Emanuel Swedenborg, which provoked an attack from the late William Howitt, champion of Modern Spiritualism in England. To that attack I immediately replied through the same medium—viz., *The Preston Guardian*—when he hurled another "Howittzer" in the way of rejoinder, and after the encounter had continued for some time he left me in sole possession of the field. This was about 1862, when, in 1865, Mr. James Burns, agent in advance for that eminent phrenologist, Prof. L. N. Fowler, visited Preston to deliver a course of lectures on "Phrenology," one of which I attended. The professor desiring a subject well known in the town for public examination, the audience selected me, and among other statement made, all of which were singularly correct, he said, "This gentleman ought to be a minister," &c., "for he has got a praying constitution, and he inherited it from his mother." Again "he is very fond of controversy, and whenever he engages in it is the last to quit the field." On descending the platform stairs, Mr. Burns, to whom I had never spoken before, grasped me by the hand and said "I could have talked another hour about your head." Some time after this I wrote Mr. Burns for a number of Professor Fowler's works, when something relating to Spiritualism was also enclosed, and notwithstanding my former determined opposition I became interested, and particularly when Mr. Burns advised me repeatedly "to get communications." This was the prelude to my becoming a Spiritualist, for in 1870 we bought a new table for investigating purposes, and although at our first sitting not the slightest occult power was manifested for some length of time, yet, just as I was about to rise and declare it "all humbug," up went the table, to the delight of all present. After this we were encouraged to persevere, and have done so ever since, now upwards of twenty years, during which period we have been privileged to witness almost every phase of physical and psychical phenomena that ever were vouchsafed, from the tilting of tables to the materialisation of spirit forms.

Our first communication in direct spirit writing (psychography) was given August 11th, 1872, on the *blank* portion of a lithographed bill head, the *printed* one being retained to guard against deception. It consisted of a poetic and prosaic communication written without the intervention of mortal hands or fingers, the former of which is as follows:—

Be satisfied that thou art right,  
And that thy deed will bear the light,  
Then execute it with thy might,  
For that will be thy duty.

It may be like our spirit power,  
That grows in silence hour by hour;  
Thou art to manifest thy power,  
And do thy humble duty.

All, all is working everywhere—  
In earth, in heaven, in sea, in air,  
And nothing indolent is there  
To keep us from our duty.

On the *other* side of the sheet was the following:—

"Consider only one 'concession,' namely, that of Spiritualism. While privilege and wealth are being accumulated in the hands of the few, we see knowledge widening and exalting the souls of the many. Can any sane mind contemplate this state of things, and doubt that society *must* undergo a thorough reformation? I only point to the facts. Now, whether it be good or bad for society, I am quite sure that the majority of mankind will decide in their own favour. Once let the majority of mankind be so educated as to be able to appreciate the rudiments of social science, and from that instant the predominance of the few, as at present, will be annulled. It cannot be otherwise. The many equal to the few in knowledge would not long remain unequal to them in privilege. The many, when they know their rights, will enforce them. This reformation must come. But let us see it come gradually, peacefully. Let us hope that the triumph will be the triumph of opinion, with its gentle yet irresistible power.—From R. Farmer, D.D. Good night."

We have other communications from Dr. Farmer, as well as other spirit-friends, which the limited space at my disposal precludes me from transcribing, one of which was given by the doctor in five seconds, including a sketch of the doctor's skull and another of his head and face. The communication itself, when set up in type, says the editor of a local paper, takes nearly forty-five seconds to read. These may be seen at any time by those who feel disposed.

We have also a heavy table, which no man can lift in the ordinary way, that our friends have levitated in a well-lighted room, the tips of the fingers of the medium only (whom I met this very morning) remaining in contact with its surface, while the hands of all besides were nearly a foot above it. This might have convinced the redoubtable Dr. Edmonds, had he been susceptible of conviction; but when the levitation of his *own* heavy dining table, and in his own house, proved ineffectual, mine, I fear, would prove equally unsuccessful. However, I have a bookcase on my left, which any one may see, furnished with a large sheet of glass in each door, entrances to which can only be effected in the regular way. Some years ago we had a séance and had not long been seated, when three or four volumes from the top shelf, which no one present could reach, were dropped upon the table, the doors of the bookcase being shut and securely barricaded. The signal, eight raps, being given for a light, we turned on the gas, when, lo and behold, we discovered a hiatus in the top shelf whence the volumes had been taken, and without attempting to replace them, or in any way interfering with the doors as indicated, a gentleman connected with the local press saw in the *SAME* compartment,

the transcript of a lecture delivered here by the pioneer medium, Mr. Wallace, comprising about forty sheets of letter paper, when he exclaimed, "Why, Mr. —, there's the roll of papers that our spirit friends took and kept nearly twelve months before they brought it back. I should take care of it, if I were you." To which I replied, "I *do* take care of it, hence the fact of its being in the bookcase." We resumed our seats, turned down the gas, and in a few minutes afterwards *that very identical roll* was deposited in my hand, though I was the farthest from the bookcase. "Then," said our spirit operator, "Ask your Professor Tyndall to explain the phenomena of books and papers coming through glass doors without breaking them, and he will soon be convinced that the chemistry of the natural world is inadequate to explain the philosophy of the Spiritual?"

As regards materialised spirit forms. Of these I have seen many, some of which I have conversed with, handled, and found them real and tangible, as "sensible to feeling as to sight," their garments as well, one coming to me actually without eyes; but on desiring that he would appear in a less "questionable shape," he retired for a few moments, and again returned with eyes that were perfectly dazzling. This same spirit form I have seen hold a table at arms' length, which was as much as I could lift, place the same table on its end, and cause it to oscillate like a clock pendulum, himself at a distance from it, standing with folded arms. I have a brother that entered the spiritual world in 1854, who was mentioned at one of our sittings by a spirit friend present, informing me that "if I would forward my photo to M. — my brother should appear on the same plate, not as he is now in the spirit world, but as he was at the time he was living in the flesh." I did so, and can show the same to any one desiring to see it, as I did to one who knew him before he passed away, and although it was more than twenty years afterwards, my brother was immediately recognised.

Whilst on this subject I may mention that a few years ago a spirit friend told us that Daguerre was at the head of a band of spirit-photographers developing a method for taking photographs in colours, and as soon as that was accomplished it would be given to the world through a suitable medium.

We also received from the disembodied spirit of Mungo Park, the celebrated African traveller, the following "code of signals" which we have found eminently useful: One rap or tilt of the table signifies "no"; two, signify "doubtful" or "place yourselves;" three, "yes;" four, "ask questions;" five, "alphabet required;" six, "join hands;" seven, "the communication is complete;" eight, "light out if there be one, or get a light if dark;" nine, "sing;" ten, "close the circle." Inform the spirit the above is your "code" for investigating Spiritualism, and may the same or a better become universal. E. FOSTER.

50, Friargate, Preston, May 7th, 1892.

## NORMA.—A RETROSPECT.

(Prize Story No. 2.)

BY ANNIE E. FITTON.

### CHAPTER X.

WHEN I met my father at the tea-table he expressed his surprise at my unexpected return. I merely told him I was anxious to get home, and as he is not an inquisitive man, his curiosity was easily satisfied.

I wanted Philip to tell his own story, and I was relieved to find, from a word or two which passed between them, that he had no intention of shirking the ordeal, which, judging from Philip's gloomy brow and dejected air, he was finding sufficiently painful even in prospective.

The silent meal over, I left father and son together, and retired to the drawing-room, and settling myself in a low chair, I took up a book, but found I could not read. My head ached from the varied emotions of the last twenty-four hours, and my mind was too much perturbed to fix its attention upon a printed page. Leaning back in my comfortable chair I closed my eyes, and let my thoughts wander whither they would. Naturally they centred upon Philip and his difficulties. Wonder as to the way his father would listen to the story of his son's dishonour, and of the reception that same story would meet with at the hands of his employer, mingled with a keen anxiety about his future, and the natural fear that having once failed so grievously, he might again yield to temptation, though the utter loath-

ing and self-contempt with which he viewed the past and his own weakness was a reassuring feature in his painful story.

I was roused at last by a ring at the hall door. Could it be Raymond? It was not impossible. My telegram would apprise him of my arrival.

Some one entered. In another moment the drawing-room door opened, and Mr. Sheldon was announced. I rose, every nerve tingling with indignation.

"Ah, Miss Beresford! I thought you were from home. This is an unexpected pleasure."

"It is one I cannot reciprocate, Mr. Sheldon," I said coldly, ignoring his offered hand.

"Still antagonistic?" with a slight shrug and a keen glance into my face. "Why can we not be friends?"

"My brother's enemy can be no friend of mine."

"His enemy? Surely not! I flattered myself he looked upon me as a very particular friend."

"At one time, perhaps, he might do so. Is it a friend's part, Mr. Sheldon, to play the rôle of tempter as you have done, and when, through his own weakness and your insinuations, he dishonours himself and betrays the trust reposed in him by his employer, to threaten exposure and make life a torment to him? Is this your idea of friendship? if so, I must confess it is a strange one."

"I never intended to expose him; I swear it. That I had a purpose to serve I grant you—a selfish one, no doubt—but the motive was love, not hate."

"I do not understand you."

"I never supposed you would. It would never occur to Miss Beresford that she could inspire such a passion in her brother's friend."

I listened bewildered as he continued, his eyes glowing with a fire that seemed to pierce me through.

"You never dreamed perhaps that I might love you in spite of the hate and the loathing which you felt towards me, and which you were at little pains to disguise; that, seeing your abhorrence, feeling how hopeless was my suit—knowing in fact that you were promised to another—I determined as I could not win you by fair means I would by foul. Through your love for Philip I would try to reach your heart, that possibly for his sake, to spare him ruin and ignominy, you might give yourself to me, and then—ah, God knows how I should have loved you! A base scheme, you think?"

"A base scheme, indeed. You must have been mad to cherish it."

"Perhaps I was. Love is a madness sometimes. Norma, do not shrink from me—have pity—tell me I may hope."

"How dare you address me in this way? Have you no honour, no respect for yourself or for me? You must have a strange opinion of me if you think I was to be won by such means as you have adopted."

"Norma, I was desperate. Do not hate me. Philip—"

"Philip can speak for himself," said my brother sternly, who, to my intense relief, had a moment before entered the room, and heard his last words, with a face white with passion. "Sheldon, what did I tell you? Did I not forbid you to breathe this subject to my sister?"

"And if you did, was I bound to obey you?" was the haughty rejoinder.

"Bound in honour. Yes! Bah! What do you know of honour, or I either, if it comes to that?" and a red flush of shame stained his cheek as he spoke.

"We are in the same boat still, it seems. I am glad you are not leaving me in the lurch," sneered the other.

"It would have been better if I had left you long ago; better still if I had never seen you. I have been your tool too long as it is."

"And pray what is to be the next scene in the drama—the next move in the game?"

"When in doubt, play trumps. That is an axiom you will be familiar with. It is advice I intend to follow."

"You speak in riddles. Kindly explain yourself."

"Simply this. I intend to place myself in the governor's hands; tell him the whole miserable story as far as it concerns myself, and submit to any penalty he may impose."

"And if he should prosecute—what then? Are you prepared to stand in the dock a felon?"

My poor Philip! as the cruel words in all their brutal plainness were spoken, his face paled, and his head drooped in pitiful humiliation, but recovering himself bravely, he replied, with a touch of simple dignity: "I am prepared to



meet the consequences of my wrong doing. I have sinned and I must suffer."

Sheldon looked at him curiously, puzzled at the change. He had so long played with him, as a cat plays with a mouse, that he was unprepared for this termination to the affair.

That my brother was in earnest it was impossible to doubt. There was a gravity and a resolution in his whole bearing that spoke for itself; and something of respect dawned slowly in those dark inscrutable eyes as they gazed intently in my brother's face, and I thought I could detect a struggle between the good and the evil in the man's nature—the two forces ever striving for supremacy on the battle-ground of human souls. His victim was slipping from his grasp, his own madly-cherished hopes were eluding him; he turned to me with a mute appeal I was unable to resist.

"Mr. Sheldon, I cannot be your wife. I am sorry you ever thought it possible. Forget me if you can, and let me beg of you never to play with a man's honour again; in doing so you risk your own."

He grasped my offered hand with a pressure that pained me, then raised it to his lips.

"Farewell, Miss Beresford. It will be long before I forget you; forgive me the pain I have caused you. Philip," turning to my brother, "I have led you into wrong. I am sorry for it. You are right in what you propose doing, though heaven knows I shall not expose you—I *never intended doing so*. You have nothing to fear from me," and without waiting a reply he hurried from the room, and our home saw him no more.

"Poor Sheldon, what fools we have been!" ejaculated Philip, as the door closed upon him.

"Yes, it is easy to be wise after the event. You told father, Philip?"

"Everything; he was awfully cut up. Never thought his son could so lower himself. He approves of the step I am going to take, says I ought to have done it long since. Of course I ought, I see that now, but my whole dread has been of exposure, and the contempt I have felt for myself—talk of the tortures of hell! I have had a hell within me as real as any that can await me hereafter."

"That is the only hell that can await any one, Philip. The stings of remorse, and the shame of wrong-doing. What steps do you think Mr. Drayton will take?"

"I don't know; he is not what one may call a lenient man, but he is strictly just. He may feel disinclined to hush it up. May prefer to make an example of me, as a warning to others," went on Philip with a poor attempt at a smile. "My father will refund the money; he was very good about it, better than I deserve. I shall pay it all back, every penny; there must be no more 'robbing Peter to pay Paul.'"

The next day was one of feverish suspense. How was Philip going on? What sort of a reception would his confession meet with? I longed yet dreaded to hear the result. If Mr. Drayton, incensed at the wrong done him, at the duplicity of the deed, should exact its legal penalty, I was not quite sure, the appropriated sum being refunded, whether that could be done, but, at least, exposure and dismissal might follow. Oh! my brother, I would give anything, anything to save you from that.

Would that day never come to a close? The afternoon wore slowly away, six o'clock came, half-past, and still Philip had not come. Restless, miserably anxious, my ear at last caught the well-known step. Another moment, and he was in the room. One glance at his face was enough to lift the weight from my heart.

He took me in his arms. "Norma, dearest, the worst is over. Mr. Drayton accepts my voluntary confession as an exoneration of the offence. He was kinder than I deserve. God helping me, he shall not regret trusting me."

"Philip, darling! I am so glad, so thankful." I could not say more. Overcome by the blessed relief of knowing that disgrace was averted, and that my brother might take up the thread of his life and, as I believed he would, weave it into a truer, more beautiful, design than before, I could only sob out my thankfulness to the great Father, who had permitted an angel mother to watch over her son and interpose on his behalf, and who would still leave the beautiful pathway open for other messengers on their missions of love to traverse, thus making the dream ladder of the wandering Jacob, upraised between heaven and earth, a living and a glorious reality.

The experience of the past few months had not been without its lesson to Philip, and it was one which he had taken to heart.

It had shown him the possibilities of his own lower nature, the folly and even crime to which a weak indulgence might bring him, and the necessity of greater stability of character, and of a more serious view of life and its responsibilities. And, while still retaining enough of his old gaiety and winning attractiveness of manner to keep him as before a favourite with young and old, he became more thoughtful and less frivolous, and with higher aims and nobler aspirations I felt assured his after career would more than justify my hopes.

My marriage was the next event worth chronicling in this brief sketch. It took place sooner than at one time seemed at all likely, but the success which followed the publication of Raymond's book, the cordial reception bestowed upon it by the medical press, and the distinction which it conferred upon its author, so increased his reputation as an authority in the peculiar branch of pathology of which it treated, that his practice kept pace with it, and ways and means no longer proving obstacles, our waiting time was curtailed, considerably to Raymond's satisfaction, and, I may confess, to my own.

Of my married life I am unable to write, for I stand only upon its threshold. But as I "dip into the future," I see the promise of a happiness as perfect as it is given to some fortunate ones to enjoy.

Shadow will doubtless alternate with sunshine; we do not claim exemption from the common lot. We are neither of us faultless, but our love is none the less on that account. It has for its basis mutual trust and esteem—the only sure foundation upon which the edifice of a true union—one of heart and soul, can be built up.

Such a union we had looked forward to, planned for, and lived in the blissful hope of one day enjoying. Such a union I believe to be ours.

Closer intercourse but serves to draw us closer together, and though Raymond will soar where I only creep, our aims and aspirations will be one in kind though differing in degree.

Clearer in mental vision than myself, his outlook will be proportionately wider, and his sympathies take a wider range. But association with the noble is of itself ennobling; goodness is infectious no less than evil. Thank heaven that it is so, and that we have an eternity to grow in!

#### CONFERENCE BUSINESS, 1892.

1. To add to Article VI.: "That no society shall have more than one member on the General Executive Committee, and not more than one person of a household be eligible from the associated members at one time."—Moved by James Swindlehurst, seconded by James Knight.

2. Amendment to Article III. Last sentence of clause from the word "thereof" to read as follows instead of as now printed: "Said delegates, in conjunction with the associated members, shall elect the officers and conduct the business of the Conference."—Moved by J. J. Morse, seconded by J. Swindlehurst.

3. Article VII., Finance: "That the last words of second clause, viz., 'of five shillings' be left out, and the words 'half-a-crown' be substituted." Article VIII., Debate: "That the words 'three clear months' in the last clause be left out, and the words 'fourteen days' take their place."—Moved by James W. Hemingway, seconded by James Swindlehurst.

4. "That an open council be instituted as part of the order of Conference business."—Moved by J. J. Morse, seconded by Ed. Raynor.

5. "That the secretary of the Federation be paid in future a fixed salary for his work."—Moved by Henry Boardman.

6. "That the present secretary of the Federation receive some remuneration for his past services."—Moved by James Swindlehurst.

7. "That the Conference shall elect a speaker or speakers for the evening meeting on Conference day for each ensuing annual Conference, and pay them their usual fee and expenses."—Recommended by *Executive Committee*.

8. "That the Federation shall hold a tea-party and social evening on the Saturday preceding the Conference each year, and auditors, sub-committees, &c., perform as much of their duties as possible on that day so as to expedite the business on Sunday."—Moved by Frank Hepworth.

9. "That in order to further extend the usefulness of the Federation, a committee from this Conference be appointed to formulate some plan for dividing the United Kingdom

into districts, under the supervision of sub-committees appointed by Conference annually, who shall work in unison with the General Executive Committee. That the said committee shall open correspondence with the various societies and obtain, if possible, their opinions upon the subject, and that the said committee meet the General Executive Committee at half-yearly Conferences, to be held at some suitable place, to draw up a report to be submitted to the next Conference for adoption or otherwise. That such report be sent for publication in the spiritual press at least 21 days before next Conference."—Moved by W. Johnson.

10. "That in the opinion of this National Conference of Spiritualists, the time has come when more strenuous and united efforts should be made by our spiritual societies to improve the social condition of the people. That we publicly identify ourselves with all movements that tend to elevate the physical and social conditions of the people; and that from our public mediums and spiritual teachers be oftener heard the gospel of social redemption for the industrial toilers of our country."—Moved by James Swindlehurst.

11. "Seeing that mediumship is the foundation-stone of modern Spiritualism, and that at the present time the growth of the movement is hampered because of the scarcity of mediums, especially physical and test mediums, that this Conference recommends the establishment of developing circles in private homes on week-nights. While deprecating the practice of holding home sésances at the same time as the public services (which should be supported by all lovers of the truth and improved in every possible way), Spiritualists, who have had experience in circle holding, are hereby urged to undertake the important and pressing duty of helping to form and direct developing circles, of wisely counselling and protecting young mediums, and giving assistance to enquirers."—Moved by E. W. Wallis.

12. "That it is desirable some suitable means of recognition should be adopted by Spiritualists which might be nationally and internationally applicable and acknowledged by them."—Moved by H. A. Kersey, probably.

13. "That a new hymn book be compiled for our Sunday services, and Mr. Kersey be asked to co-operate and agree to have the words of his Songster incorporated therein. That a publishing committee be formed, and Mr. Kersey be requested to become one of that body."—Notice of motion by E. W. Wallis.

14. "That mediums and speakers desiring to have their names and addresses entered on the Federation roll of speakers shall supply the Secretary (if desired) with references to well-known Spiritualists as to their capabilities."—Moved by

EXECUTIVE COMMITTEE. — Mrs. Wallis, Mrs. Craven, Messrs. Brown, \*Lee, \*Simkin, \*Raynor, \*Wallis, \*Boardman, \*Gibson, \*Swindlehurst, Johnson, Hepworth, Kitson, Pitton, and Morse.

Those having a star before them retire this year, but are eligible for re-election. Messrs. Wallis and Simkin do not seek re-nomination. Nomination papers for Executive should reach the Secretary not later than 31st May.

Friends, now is the time. The future lies in your hands. This Federation is yours, and it is for you to make it a success or a failure. Make it THOROUGHLY DEMOCRATIC.

JAMES B. TETLOW.

140, Fitzwarren Street, Pendleton.

## 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 in the Missionary Number, June 3, 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!

## TRUTHS CONCERNING SPIRITUALISM.

By REV. T. A. LEONARD (a friendly critic).

[Under the above heading the *Colne and Nelson Times* reports a discourse preached at the Independent Church, Colne.]

"THEY would tread on very sacred ground. To approach the sanctuary of the human soul would be dreadful even if they were not also approaching Him before whom the whole world stood in awe as the Creator and inspirer of the universe. One's impulse would be to leave the subject in the mist which commonly surrounded it, and not to encounter questions which might easily become foolish and profane. But this course was not possible for them, even if it was for their forefathers. The unseen world had been invaded, so to speak, and they could not help but hear the most frivolous talk about spirits and their doings and their intercourse with men. Materialism was never stronger than it is to-day, but it afforded no proof against the flood of evidence which swept in concerning spiritual powers and their presence in this life of ours. Amongst the crowd of "isms" which were testifying to the feverish activity of the intellectual life of the century, Spiritualism stood out prominently. At this point the preacher went on to define Spiritualists as a religious sect amongst whose adherents intellectual power was the exception rather than the rule, although many of the most brilliant and notable men of the day in the realms of science, philosophy, and divinity were giving careful consideration to the phenomena which Spiritualists had persistently pressed before the public notice. Referring to the attitude which Christians ought to adopt towards Spiritualists and Spiritualism, he said they ought to be everything that was Christ-like. If there were evidences that Spiritualism was a lie they must say so, and have done with it; for if Spiritualism was a lie it would die like all other lies. If, however, on the other hand it contained the truth hidden amid a mass of error let them honestly say so. There had never been a perfect system of thought, but from the most imperfect systems good men and women had been produced, and he was glad to bear testimony and pay a tribute to the moral character of many Spiritualists that he had the pleasure of knowing both in Colne and at Barrow. He would remind his hearers further that they must be Christ-like in their criticism and condemnation of every false system.

"Logic might convince, but foolery would only anger. Brotherly, tender exhortation would do more than ridicule, sarcasm, and unmannerly mimicry. An honest critic of Spiritualism was dishonest when he turned reproof into buffoonery, and under the pretence of doing God's work humbugged the British public, who apparently liked to be humbugged. No! they had not so learned Christ. Mr. Leonard then proceeded to speak about the reality of much Spiritualistic phenomena. He surveyed the evidence given in the Old and New Testament, and particularly the writings of the Apostles, who, he said, thought there was scarcely a more important vocation than that of delivering men from the moral dangers they were exposed to from such men as Simon Magus and Elymas the sorcerer. Neither Paul nor Peter denied that these men possessed these powers. They did not say they were impostors, assuming power which they did not possess, but that they possessed such power appeared to them a great truth, though it was shocking that the power should be trifled with and used for base purposes.

"He (the preacher) asserted it was madness to pin their faith to all the tomfooleries of table-rapping, mediumistic teaching, ghostly visitations, &c., but even if they would condemn these under the term 'widespread superstition,' he asked the pointed question—Did they ever find a widespread superstition without a substratum of truth which gave vitality to the whole? If they asked a man of science whether a spirit could exist they would reply they did not know, and that it was beyond their sphere. If they asked them whether spirits could act in the physical world they would answer that that could not be. They had the right to reply, but if their very existence was beyond their sphere what could they possibly know about their modes of action? Either physical science did or did not know anything about Spiritualism, and if it did not, then all scientific opposition fell to the ground, but some day science might know more. A hundred years ago science did not know so much of God's workings in the world as it did to-day, and a hundred years hence it would know more than it did to-day. Setting aside as of small value the testimony of individual Spiritualists or of Spiritualism as a system, they had powerful evidence



coming from such men as William Lloyd Garrison, John Wesley, Dr. Parker, and the saintly Maurice, as well as those brilliant individuals whose authentic records were to be read in the pages of the journal of the Psychical Research Society. The reality of the supernatural in this life was not the justification for all that took place under the name of Spiritualism. It was the cherished belief of many that our dead ones or our 'spirit friends,' as the Spiritualists termed them, were sent forth (not dragged thence by the actions of dark room mediums) to minister to the heirs of salvation.

"They believed that a veil hung between them and us, and that veil was made by our own baseness and corruption. And it was the sense of this hindrance that made him regard with more revolting and disgust the sort of intercourse that was carried on through some Spiritualistic mediums—an intercourse which admitted of no moral purity, which had reference to the idlest topics, and which might be carried on by men and women whose sole motives were curiosity and vanity. Much of what passed under the name of Spiritualism had been partially explained to the world by hypnotism, which was one of the most tragic facts of the present century. The hypnotiser might be a fiend in human guise. There was hardly any crime which he could not suggest to a subject, and the unfortunate victim was powerless to resist. He was, to use to use an old-fashioned phrase, 'bewitched.'

"Mr. Leonard then referred to the evils of the trance, which held so important a place in Spiritualistic practices. A trance, he said, was fearful to witness, but if the sight was fearful, the fact was more fearful. Women who hated the smell of tobacco had been known to smoke as greatly as a confirmed smoker; life-long teetotallers in a trance had drank spirits as copiously as confirmed inebriates; whilst others of tender age had done things more degrading and abominable.\* There was little difference of opinion even amongst the better class of Spiritualists as to the moral and spiritual degradation which overtook many professional mediums. A system could not be good which wrecked the moral and physical health of its subjects. The preacher then proceeded to speak on the possible dangers of Spiritualism.

"It had not yet been proved, he said, that a man could not be 'possessed.' If one man by hypnotism 'possess' another man, a being from another world might possess the same person. If there were ministering spirits from Heaven there might be also a motley crowd of earth-bound spirits, who found only too congenial society in many who attended séances. He (Mr. Leonard) did not read that Christ forbade physical investigation of an experimental character.

"God had given them reason, and with the gift the fullest permission to use it for all purposes for which it was capable of being used, but they must draw the line at expediency. If for the welfare of humanity it was needful for them to know more about these mysterious phenomena, then, he said, give it to specialists to investigate. Let experts examine the phenomena as the experts of bygone years investigated the causes of smallpox,† and if they suffered in consequence, then should it be said that they suffered as martyrs to the welfare of man rather than as victims to an unwholesome curiosity? Some people were taking panic at the renewed interest thoughtful men were taking in what he would call, for want of a better word, spiritualistic subjects. Some denounced them all as superstitious. Well, as Reichester said, 'I would rather dwell in the dim fog of superstition than in an air rarified to nothing by the air-pump of unbelief.' What if men's faith in the unseen was becoming stronger, and what if all this, as he believed it was, was helping man to a reasonable belief that what the Old Book said was true, that the grave did not end all, and that a higher life lay before them? What if the gigantic system of materialistic thought over which considerable time in this nineteenth century had been spent in building up, should crumble down and form the foundation of a spiritual temple? If all this were so it would be in harmony with the great plans upon which God seemed to have worked. The rev. gentleman concluded by urging his hearers to do their utmost to believe in the larger universe, the larger humanity, the larger faith, and the larger hope. The sermon was most attentively listened to."

\*This is surely an exaggeration. Who is your authority, Mr. Leonard, for such a statement?

†Experts have made a rare muddle over smallpox, and we are to-day compelled to struggle against medical tyranny in the shape of compulsory vaccination, and should be in similar danger were Mr. Leonard's experts called in for Spiritualism.

[The above discourse is in the main fair and thoughtful, a valuable testimony to the reality of spirit existence, and does great credit to the speaker. He displays prejudice and ignorance though when he talks of spirits being "dragged" to earth by "dark-room mediums." He administers a deserved rebuke to the thoughtless, soulless, phenomena-hunters, the spiritists who would 'drag the angels down to earth and harness them to a go-cart if they could make sixpence by so doing,' or who, to provide an evening's sensation, will indulge in idle trivialities, and seek spirit aid for purposes of the earth, earthy. His ideas on "the trance" lack breadth, and indicate meagre experience. He refers only to one side. What of the people who have been benefited in health, intelligence, morals, and spirit? In our opinion the good outweighs the evil. Much depends on methods and motives. *Spiritual* results are sure to accrue where pure intentions exist. It is time, however, that our leading public workers, committees and officers generally considered the necessity of working more for the *higher Spiritualism*—for spirituality in the individual, and moral and religious results collectively—than has been the case in the past. The idea of handing the subject over to experts is not new, and strikes us as somewhat foolish. Who are the experts? How can any one be expert in the subject until they have investigated? The only experts in Spiritualism are the *experienced Spiritualists*, the very people whose testimony he thought of "small value." Would he hand it over to a few doctors, preachers, and physicists? If so, they would seek to strangle it, not aid its growth. No, Mr. Leonard, the time has gone by for such methods. The people must be trusted to find the truth for themselves. No authoritative decrees of so-called "experts" can settle this matter. The people must become expert themselves. Help them, warn, counsel, encourage and point to the better way, but they *must walk therein themselves*.]

#### RECORDS OF PRIVATE SÉANCES.

WE have received a paper from Mr. A. F. Tindall, secretary of the London Federation of Spiritualists, giving accounts of some séances at which the ordinary phenomena of table movements, rappings, clairvoyance, automatic writing, and trance occurred.

The value of all manifestations, it seems to us, consists in the intelligence displayed—in the proofs given of the identity of the spirits communicating. Tables being levitated and "pushed," etc., are mere illustrations of the existence of a "force" or forces, and may be interesting displays, but do not prove spirit presence. Clairvoyant observation of the process of "materialisation" is valuable when the phenomena can be witnessed by others, but the records given by Mr. Tindall leave it an open question whether the building up of the "form" witnessed by the medium, resulted in any *objective* manifestations; judging from his wording, it appears to have been a clairvoyant experience only. We do not agree with Mr. Tindall that full details should be *published* of every incident, feeling, impression, or vision experienced in developing circles. It is undoubtedly wise to make "records," but as many impressions are inaccurately "sensed," and feelings may be mistaken, and descriptions of phenomena may convey a very erroneous notion to persons who were not present, we see no need for, or a good purpose to be served in publishing accounts of ordinary manifestations. Our opinion is that the publication of many incidents, pleasing enough no doubt to those who witness them, of an inconclusive character, does more harm than good. A poet is ill-advised who publishes his early efforts to the world, and Spiritualists are unwise to print accounts of inconclusive and imperfect phenomena. By doing so, they deliver themselves into the hands of their enemies, and give them occasion to blaspheme. Investigate, develop as much as you like, but wait until clear and positive proofs have been obtained before challenging public attention.

THE SUPERNATURAL.—Hugh Miller, whose name is well known as a distinguished one among scientific men, in his "Schools and Schoolmasters," says that on that night when, amidst a wild and terrible storm, his father went down at sea, his mother was sitting sewing at the fire, and the cottage door being unfastened, she sent him to shut it. It was evening. Miller says: "A grey haze was spreading a neutral tint of dimness over distant objects, but left the near ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as ever I saw anything, a dis severed hand and arm stretched towards me—hand and arm were apparently those of a female. They bore a livid and sodden appearance; and directly fronting me, where the body ought to have been, there was only a blank, transparent space, through which I could see the dim forms of the objects beyond. I was fearfully startled, and ran shrieking to my mother, telling what I had seen; and the house-girl, whom she had sent to shut the door, apparently affected by my terror, also returned frightened, and said that she, too, had seen the woman's hand." Hugh Miller goes on to say: "I communicate the story as it lies fixed in my memory, without attempting to explain it. The coincidence with the probable time of my father's death seems at least curious."

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

FRIDAY, MAY 20, 1892.

EDITOR AND GENERAL MANAGER:

**E. W. WALLIS.**

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

## NOTICE.

Our second prize story, "Norma," concludes in this number. We are pleased to know that it has given great pleasure to many of our readers. Back numbers can be supplied. It commenced in No. 227. The ten copies with the complete story can be had post free for 1/-. An article on "The People's Pleaders," also by Miss Fitton, will shortly appear, and will well repay perusal.

NEXT WEEK we shall, thanks to the kindness of Mr. Jas. Clare, of Newcastle, be able to present a complete narrative, entitled

"THE ACTOR'S STORY."

It is founded on fact, and is illustrative of a phase of spirit action which is sometimes lost sight of. *Read the story if you wish to learn what that is.*

The Missionary Number will follow, and in the next issue another treat is in store.

## OUR PRIZE COMPETITION.

We print this week the first of the three articles which have been awarded prizes in the competition for the best setting forth of "How and Why I became a Spiritualist." Mr. E. Foster, chemist, 50, Friargate, Preston, a veteran in our movement, carries off the first prize; Mr. J. Ainsworth, 14, Clare Street, Lytham Road, Blackpool, wins the second; and Mrs. J. M. Smith secures the third.

We shall print the second and third papers in subsequent issues, and hope to obtain the consent of Mr. I. Thompson to give our readers the benefit of his article, which came fourth in merit. Several others were sent, in which may, if the writers agree, see the light in our columns. All had points of interest, but the three chosen best fulfilled the conditions of the competition. The committee of decision consisted of five persons. The articles were read aloud, criticised, and the decision made *before* the envelopes were opened and the names of the writers disclosed. Thus an impartial judgment was secured.

## ANOTHER PRIZE COMPETITION.

To stimulate our friends in their efforts to "wake up" the world to the fact that

### REAL GHOSTS

exist, and that Spiritualism is true, we offer as a prize a copy of

Volume IV. of "The Two Worlds," bound in cloth, for the most interesting narrative on

"MY EXPERIENCES IN DISTRIBUTING THE FOURTH MISSIONARY NUMBER;

OR,

HOW I HELPED TO SPREAD SPIRITUAL KNOWLEDGE."

Articles must not consist of more than 1,500 words, and should reach this office on or before June 21st.

## THE FOURTH MISSIONARY NUMBER,

ON

JUNE 3rd,

Will be entirely devoted to *special* articles, original and selected, including a beautiful, sympathetic, and spiritual article, by the Rev. J. P. Hopps, on

REST FOR THE WEARY.

Mr. J. J. Morse writes on

WHY SPIRITS COME BACK?

Mr. J. B. Tatlow, on

THE CONSOLATIONS OF SPIRITUALISM.

Mr. James Robertson, of Glasgow, on

SPIRITUALISM A COMFORTER AND TEACHER;

Mr. J. Clare, of Newcastle, gives a

STRANGE STORY ABOUT HENRY KIRKE WHITE.

We have also a splendid article by A. J. Davis, on

DEATH, AND AFTERWARDS.

One by Hudson Tuttle, on

THE STAFF OF THOSE WHO MOURN.

Dr. Crowell, on

THE PHENOMENA OF DEATH.

H. H. Brown, on

HUMAN STILL.

And a complete Story,

SAVED BY SPIRITUALISM.

Also, Chapter I. of

IONE; OR THE EGYPTIAN STATUE,

an Astral Romance, by Mr. J. J. Morse, of thrilling and absorbing interest.

With such attractive and valuable contents, the Fourth Missionary Number should be an unprecedented success.

We know for a fact that previous missionary efforts have resulted in much good. Again and again we have been assured "the first I knew of Spiritualism was from seeing a Missionary Number of *The Two Worlds*"; it set me thinking, and I have become satisfied of the truth of spirit communion." A lady, who was in a very unhappy state of mind, owing to the loss of one she dearly loved, was stimulated to investigate by receiving a copy, and soon received evidence that her dear one lived, and was often near to her. She is now filled with thankfulness and gratitude.

## THE FOURTH MISSIONARY NUMBER

will be eminently adapted to cheer, comfort, and bless the weary, the troubled, the anxious doubters, and the sad and suffering bereaved ones. Alas! too many still sojourn in the "Dark Valley and Shadow." Too many are heart-broken with grief, and bowed down with affliction. Too many ask, "If a man die shall he live again?" hopeless of receiving any satisfactory response, and go stumbling blindly on in sorrowful shadow, fearing the future, uncertain of the hereafter, dreading to die, unable to hope or trust, "dying for lack of knowledge," when all around them angel friends stand ready to guide, console, and support.

WHERE ARE THE DEAD?

is answered in the Fourth Missionary Number.

WHAT OF THE DEAD?

is explained in the Fourth Missionary Number.

BE HAPPY IN MAKING OTHERS HAPPY.

You "won't be happy till you get it." Get what?

"THE TWO WORLDS" FOURTH MISSIONARY NUMBER

because *you* need it, and your friends and acquaintances, neighbours and opponents, *need* it.

AGNOSTICS, MATERIALISTS, AND CHRISTIANS all need the light of Spiritualism *because it is true*, and those who know the truth are bound to LET THEIR LIGHT SHINE, or they will sit down in darkness over there. Hence every one should DO THEIR LEVEL BEST this 'Whitsuntide' to help us to effect a true

SPIRITUAL PENTECOST,

Such an outpouring of copies of *The Two Worlds* that they shall flood the country, and millions of people have an opportunity of knowing what Spiritualism has revealed respecting the destiny of the dead.

Send in your orders for *extra* copies not later than *Monday, May 30*. We have arranged for specially low terms for quantities to private individuals, and also to societies and their agents.

This Missionary number will be the usual weekly issue, not an extra one, devoted *entirely* to these special articles; it will not contain any reports or correspondence, but we trust to be enabled to print an *unusual* quantity of this specially interesting and inspiring number.

Our postman is a very obliging man; he calls six or seven times a day, and will have no objection if his hands and bag are filled with letters. We have a post-office close by in Corporation Street, where postal orders can readily be converted into cash, and halfpenny stamps are always useful.

We are setting up a large sized book to enter the orders as they come in for dozens, fifties, hundreds, and, *dare we say it*, thousands? and when that book is filled, as we hope it will be, can soon commence another.

WHO WILL SCATTER SEEDS OF KINDNESS

in the shape of *Two Worlds* Missionary Numbers? Why, "You; and I, and *all* of us." So mote it be.



## A TEST SEANCE WITH DAVID DUGUID.

A REPORTER of the *Burnley Express* gives his opinion.

HE IS NOT SATISFIED. THINKS DUGUID PAINTED THE "DIRECT" PICTURE HIMSELF.

Some time ago Mr. Norman Latham, of Burnley, wrote us in re a proposed visit to Glasgow by a local reporter to sit with David Duguid. We replied to the effect that we did not wish to discourage him, but feared it would be difficult to get an impartial, unbiassed report.

Arrangements were made, however, and the reporter, accompanied by Mr. Mason, journeyed to Glasgow, and were received by Mr. Jas. Robertson. A seance was held, which is described in much detail in the *Express* for May 7. A well-merited tribute of praise is made to the honesty and straightforwardness of both Mr. Mason and Mr. Latham, but the bent of the reporter's mind is manifested when, in speaking of the "Lyceum Manual, he says that it "appeared to be an excellent book, of high moral tone . . . but there was not sufficient Christianity in it for me."

In our opinion it is a most injudicious thing to introduce into a seance such as Duguid's a person who is entirely ignorant of the nature of the phenomena and the claims of Spiritualists respecting them. Every person must contribute something himself towards his own conviction. It is a most difficult, and a well nigh impossible thing for most people to in any way conceive the *probability*, not to say the *possibility*, of other than ordinary human or mundane agency producing physical results. Even Christians are grossly materialistic on this point. Hence it is advisable that people should *desire* to know and be compelled to *seek* for evidence, and read the testimony of others, so that they may obtain some idea of what they may expect, and not form exaggerated conceptions of the phenomena and be disappointed in consequence when what they *do* witness does not "fill the bill" of their anticipations.

The reporter says: "I shall hold strictly to a record of what I saw and heard—of the facts only—and my readers can draw their own conclusions and inferences." It was one of the conditions on which he was permitted to attend the seance that he "would not comment in any way upon that seance in the shape of giving his own ideas." And this is the way in which he keeps that promise. Having spoken of Duguid (when first introduced to him) as "a quiet, even dull looking Scot," he describes him thus:—

When the seance commenced there were eight persons present including myself. Three of the sitters were ladies. David entered the room, but what a difference in appearance from the dull looking Scot! He had on a grey suit and wore a turn-down collar. His look was of the very shrewdest.

But, of course, that is not "giving his own ideas."

One seance is never sufficient to give complete satisfaction. David painted a picture with his eyes bandaged.

This I will say, that the general effect is good. The picture represents a sea or lake piece with a ruin on a cliff at one side, at the other some trees, the mountains rising in the distance and a boat with sail set. When he had been working a minute or two—the painting occupied about twenty minutes—I said that I believed he could see from under the handkerchief, but was told by one or two that I was mistaken. I said that, of course, I must submit to the conductors of the spirit circle, but I was not satisfied, and must request that another handkerchief be placed across his face lower down, covering the edges of the first one. I was then told by Mr. Robertson and others that this could not be done as they could not touch the medium, and I should have made the request at the beginning.

It is well known as one of the conditions under which Duguid works that he must not be touched after he has commenced. Of course, it would have been better had the managers of the seance so stated, and the second handkerchief had been insisted on at the start, or that the reporter had stayed, and sat *again and again*, as others have done, and asked that the points on which he was dissatisfied might be cleared up. What sort of an INVESTIGATION *could* there be in *one* seance? Many people have seen Duguid work away at his painting when a cardboard has been held between him and his work, making vision impossible.

## THE DIRECT PAINTING.

Cards were produced, and a corner torn off two of these, and given to Mr. Mason and another sitter by way of a test. The reporter wished to initial the cards, but objection was raised to his doing so. He was permitted to search the room. Mr. Mason guarded the door, Duguid's hands were tied, and the reporter sat next but one to the medium. We will now give his own words; the italics are ours.

And so, with my back close to Mason and seated next to this lady, I held her wrists as the gas was turned out. Could that lady have

seen me she would have been astonished, for I was bending sidewise right across her knee and could, with my ear within a few inches of Duguid's hands, hear every little movement *as he did his work*. In about three minutes raps were given for the gas to be turned up, and there were the two cards each with a small painting upon them, the subjects being a castle and a waterfall. I acknowledged that *he had painted the original cards*, and said it was very clever of him, but the lady next said, "Oh, he didn't do them. It was the spirits. I saw them doing it." I replied, "Well, of course, I didn't, and I cannot say that." In this one or two concurred. I knew they were the original cards, not only because I had noticed the torn corners particularly, but because when first thrown upon the table one of the cards fell accidentally and apparently unnoticed by any but myself upon a piece of white paint, and this

MARK WAS UPON IT

when the painting was finished.

This is the way this Christian gentleman, whether intentionally or unintentionally we cannot tell, adroitly evades the promise he made of "not giving his own ideas." Yet he reveals his ideas most unmistakeably *as he did his work*. "*He had painted the original cards*." He himself admits that the difficulty he had raised about initialing the cards had been got over by the fact of the mark of the spot of paint being upon one of them, and thus he knew the cards had not been changed, yet he deliberately insinuates that Duguid painted upon them.

The painting of the two cards would occupy perhaps three minutes. The pictures would be about an inch and a half square, and the colour seemed to be laid on separately and blended at the edges, the effect being fairly good. The painting was quite wet.

As regards his subsequent fooling with a vesta, in imitation of a spirit light, we have only this to say, that the sitters, evidently mistaking him for a sincere truthseeker, expressed astonishment and satisfaction at what they saw, while he admits that he duped them. This shows the frame of mind he was in and the spirit he was of.

The whole story shows that his mind was biassed, that he had prejudged the case, and was utterly incapable of conceiving that he was dealing with an honest man but *expected* to find trickery.

What proof does he advance that Duguid painted the "direct pictures?" None whatever. How will he get over the fact that they were done *in the dark*, and were "fairly good" pictures, the two being produced in about three minutes? He leaned over the lady's knee and heard him at his work. What *did* he hear? Could *he* see in the dark, and observe Duguid at work? He probably *heard* the brushes at work, but that is no proof that Duguid held and used them? Of course *testimony* is wasted upon such people, or the affirmations of the hundreds of people who have had clear proofs that Duguid did *not* paint the pictures when they were present could be cited. These "snap judgments" are always unsatisfactory. We heard this week of a gentleman who *investigated* patiently, carefully, and for a prolonged period of time—actually took lodging in the medium's house, and lived there for eight months so that he might make more thorough observations, and that gentleman's scepticism, which at the outset was intense, gradually disappeared under the influence of repeated observations of phenomena which *could* not have been the work of the medium. We regret that the reporter's request to search Duguid was not attended to *when* it was made, but the probability is that even then he would have been dissatisfied—nay, it is well nigh certain that he would have concluded that he had been duped, and the medium too smart for him.

The moral of the whole affair, as it appears to us, is that it is unwise to invite sceptically-inclined persons to sit in judgment, and decide on the insufficient investigation of one seance. It is another nail, we trust, in the coffin of "dark seances," and if so, Spiritualism will benefit, and no doubt some people will be prompted to investigate, as a result of the publication of this report, and will find the truth for themselves. We do not blame the reporter, nor, in fact, *any one* in the whole affair—it has simply been a mistake. He has, no doubt, been as honest and well-intentioned as he *could* be, and reports what he *thinks* occurred. His present views would, no doubt, be changed if he had the opportunity of frequent sittings with Duguid.

[Mr. Mason writes that the report is in the main correct. There are two errors. The reporter did not say to him that there was not Christianity enough in the "Lyceum Manual." The other is that Duguid only went to the School of Art four months, not six, as stated. "My idea is that the Glasgow friends have a little over-reported these meetings. To my mind reporting is a serious matter, and Spiritualists should be very careful not to overdo the thing, but a little below, than go too high." That is our opinion too, and one we have frequently expressed.]



## THE PEOPLE'S LETTER BOX.

## PAYING MEDIUMS.

DEAR SIR,—As in your last issue some one seems to object to the London Spiritualist Federation not paying mediums, allow me to say we are not against mediums being paid for ordinary sésances. But we seek in these experimental sittings to build up a solid block of scientific evidence, in which the hardest sceptic shall not discover a flaw. Therefore all who help must do so without fee. No money payments will be made except for rent and furniture.—A. F. TINDALL, A.T.C.L., hon. sec., 4, Portland Terrace, N.W.

## CONDUCT AT SUNDAY SERVICES.

DEAR SIR,—I have been enjoying Mr. Page Hopps' discourse this morning; it is very beautiful, and suggests almost as much as it says. There are two letters in the correspondence column *re* Sunday services, which are not written too soon. I believe some societies think *anything* will do for Spiritualists, and some Spiritualists that *any* behaviour will do for a public service. If such would only take a leaf out of the book of the despised churches they might profit very considerably. Reverence and dignity are too often conspicuous by their absence.—A. E. F.

## A PROBLEM IN CLAIRVOYANCE.

DEAR SIR,—I note the letter of Mr. Hewes in the current number of *The Two Worlds* in which he says: "Mrs. Green described . . . the appearance of myself in minute detail, even to a bag in my hand. . . . At the time of this description I was occupying the chair in connection with our society in Nottingham"—100 miles distant. In order to aid in the solution of this problem, would it not be well that we could be informed (1) whether or not Mrs. Green had ever seen or known Mr. Hewes? and also (2) whether he was accustomed to carry a bag? or (3) if he had one with him while he occupied the position of chairman at the meeting? I think this information requisite before the solution of the problem can well be attempted.—R. H.

## ASTROLOGY AND SPIRITUALISM.

DEAR SIR,—I am a seeker of truth, and I place the following before you, trusting you will be able to give me, as well as many others, some insight into what appears (notwithstanding the answer given by many that what we know not here we shall know hereafter) very incomprehensible. Astrology foreshadows the events of our lives, and in most cases the predictions come truly to pass. Miscalculations may make the science seem unreliable, but that is the fault of man and not of the stars. Again, knowledge is power, and by ascertaining the events of the next twelve months we may encourage the good or we may modify the evil by observing certain rules. The planets influence very strongly sometimes, but do not compel. Now I ask this question. How comes it about that the stars give evil unto this man and good unto that man? Parents give part, but the planets seem to give much more. I know a Wise Power is at the helm, that love and order is the outcome of His will, and that all effects spring from certain causes. All these things are of more than passing concern to me and others, and I ask in a spirit of love and justice what explanation Spiritualism can give?—Yours in truth, EDWARD CHRISTIAN.

Bolton Street, Colne, May 9, 1892.

## A STRIKING EXPERIENCE.

DEAR SIR,—I am not particularly good at describing things, more particularly psychical phenomena, and although my people have been Spiritualists for a long period, I have, I blush to say, ridiculed their belief, until a fortnight ago. I am a grey cloth agent (nothing romantic about *that* at present prices), and on the 29th ultimo went to take tea with a friend at Cheadle. There were several gentlemen in the party, and after tea we went on to a neighbouring bowling-green to pass an hour or so away. Whilst playing, one of my friends, a manufacturer, said to me: "I say, Tommy, I *must* purchase yarn heavily to-morrow, and I feel terribly anxious about it, for the market is so very awkward." I was about to say something in reply, when the bowl which I held in my hand trembled slightly, and a voice, which I almost *felt* rather than heard, issued from it in these words: "Tell your friend not to buy until Tuesday next. I am watching over him, but the time has not yet come for me to reveal my identity." I explained this to my friend. He laughed, but seemed uneasy. He followed the advice conveyed through the medium of the bowl (or am I the medium? Some correspondent please reply), and *bought a farthing a pound better than he otherwise would have done*. He says the spirit must be that of his uncle, who was a cotton spinner. I have the bowl at home, and shall be glad to exhibit it.—Yours truly, THOMAS SWARDELL, JUN.

Boric House, Withington, Manchester, May 10, 1892.

## JESUS A HUMAN BEING, NOT A GOD.

DEAR SIR,—Your correspondent, Mr. Woods, endeavours to make a plea for the general tendency of the alleged teachings of Jesus. Mr. Woods says: "And if his language was sometimes such as to render misconstruction possible, so much the greater reason why we should, instead of taking isolated sentences to judge him by, carefully examine the general tendency of his teaching, and by comparison attempt to arrive at a just and logical conclusion." Now if Mr. Woods will make a careful collection of "isolated" paragraphs and sentences from the teachings of Jesus, the language of which renders *misconstruction* possible, he will have a formidable array of facts to show that the teachings are extremely inconsistent. What can be thought of the following from Matthew xxi., 18-21? "Now in the morning as he [Jesus] returned to the city, he became hungry, and seeing a fig tree by the wayside he came to it, and found nothing thereon but leaves only; and he said to it, 'Let there be no fruit from thee henceforward for ever.' And the fig tree immediately withered away." If Jesus was God incarnated, we have here a most absurd illustration of God destroying an innocent tree, which he had created, because it did not bear fruit out of season, for in Mark xi., 13, we find "it was not the season of figs." Such "isolated" instances as these can be multiplied almost *ad lib.*, and leads one to believe that Jesus had a very poor memory, and forgot to-day what he taught yesterday. But, after all, why argue about the comparative value of the canonical gospels, or the so-called teachings of Jesus? They are not the most perfect teachings

we have, and I venture to assert that there are teachings of a far more consistent nature to be found in this world. Let me ask the plain questions: What does it matter whether Jesus lived or not, so far as our morality is concerned? or if his teachings are good or not? Why so much contention over a few inconsistent chapters of an anonymous book? I verily believe that if half the time that is spent in arguing about Jesus were utilised in individual moral improvement, a great many people would feel the better for it. Every man who *desires* to be good and do right sets up within himself a standard of perfection to which he will try to attain, and as he progresses the standard will expand. Where does progression come in if we are to follow a fixed standard of morality? There must be a time when we should be on a level with a fixed code of morality. Let us follow the monitions of that great monitor within us, for are we not all conscious of the presence of a "good man" within? Men are too prone to look for a guide outside of themselves instead of within. Let us be wise in our own time, and make the best possible use of the powers which we possess—to be good and do good.—Fraternally yours, W. J. LEEDER.

74, Cobourg Street, Plymouth, May 10, 1892.

## HE WANTS TO KNOW.

DEAR SIR,—I take great interest in "The People's Letter Box," and, when I took up my *Two Worlds*, on Friday last, I at once turned to your correspondence page, when, lo and behold! I found that an investigator of Spiritualism, one Henry Garrett, of Bolton, "wanted to know, you know." I read that letter, sir, twice; I then laughed. I read it to my wife; she laughed. I have no doubt Miss Walker laughed when she read it. But I must be careful what I say. Mr. James F. Hewes, of Nottingham, will call this sad levity and loss of dignity. Anyhow I must speak, or I shall have to laugh again. Miss Walker's controls made a grave error in pronunciation; said "wimming" for "women." Is this right, Mr. Editor? My book of words says "woman," which in the plural, is pronounced "wimmin." Did Miss Walker's controls put the "g" at the end, in face of the "intelligent audience." Then, again, "what about Belshazzar's Feast," and Christ in Gethsemane? Was it a slip, like the curate, of sporting habits, who said, "Here endeth the first innings," instead of "first lesson"? I never heard Miss Walker's controls, but I have heard Miss Walker speak normally. It was on good Sunday, in a Spiritualistic church; she was chairman of the meeting. Don't laugh, sir; this is no wrong pronunciation. The lecturer for the day got up, and, addressing Miss Walker, said, "Mr. Chairman and friends," and then went on to tell that "intelligent audience"—think of it, sir—that he thought that one "woman," or "wimming," was equal to fifty men, if she only got the same chance as the men, and he again said "Mr. Chairman." At the close of that lecture Miss Walker got up and spoke to some effect. I can tell you I was proud of her then. I am proud of her now, and when she comes next time to Oldham I shall go and hear her. If she or her controls say anything about "wimming" I shall "laugh," in spite of Mr. James F. Hewes, of Nottingham, even if it is on Sunday, and at a service, and maybe cry out aloud, like Sam Weller of old, "Spell it without the 'g,' Miss Walker—spell it without the 'g.'" Breathes there a man so void of soul as to attack a "woman," or "wimming," engaged in fighting for truth as best she may, while man, vile reptile of an hour, sits as an "intelligent audience," looks on without a word in defence, except "I want to know"? Perish the thought! How I should like to see our poor friend, Mr. Henry Garrett, of Bolton, face to face with Miss Walker in debate upon Spiritualism. I hope Miss Walker may long be spared to our movement to work for truth, whether as "chairman" or speaker—normal, or under control. Men still require to learn much from the ladies—"modesty," for instance, which would prevent them calling themselves "an intelligent audience." Is Mr. Henry Garrett, of Bolton, a married man, I wonder, Mr. Editor? If not, I excuse him at once. If he is, may he repent him soon of the sin of forgetting that, while he sits at ease as "an intelligent audience," Miss Walker, for his sake, gives her Sunday, her time, her strength, her youth, and talents such as they may be—self-taught it may be—in order to save and prepare such men as Mr. Henry Garrett, of Bolton, and your humble scribe (kindly excuse this long letter, sir; it is a man's "atonement" to a woman) for that land where all womankind will go, and I hope all men as well, however little deserved, as such—

Where everlasting spring abides,

And never-fading flowers;

Death, but a narrow sea, divides

That heavenly land from ours.

Oldham, May 13, 1892.

Yours for truth, "RESURGAM."

DEAR SIR,—In looking over the "Letter Box" in last week's *Two Worlds*, I find that there is a "Want to Know," led off with open insult to either a lady or her controls, which I don't thoroughly understand. First he says the controls, then he uses the name of Miss Walker. Had he asked the question of the medium as I should expect, having formed one of the intelligent audience, she would have told him that her mother, who was with her at the time, noticed the mistake and mentioned it to her. Had he been at the Oldham Temple on Sunday, he would, no doubt, have been ashamed of himself to make an attack on a woman or her controls. They are quite as intelligent at Oldham as anywhere else, and perhaps as particular, but we say Miss Walker is a good medium and deserves encouragement, not unkind criticism. Will the "Want to Know" man remember that Spiritualism is progression and not perfection? When we get perfect we shall not be Spiritualists but perfectness. Friendly criticism is right, but open insult is wrong. If Mr. Garrett is a true investigator he ought to know that mediums and controls are alike subject to condition. I shall be pleased to hail the day when a mistake like the one you have made in insulting a true worker will be past.—WM. A. MILLS, Sec., Temple, 49, Jemmie Lane, Oldham. [We print Mr. Mills' letter as sent as desired, but do not agree that Mr. Garrett insulted either Miss Walker or her controls, unless what he stated was not true. He merely asked a question which is a difficulty with hundreds of people, and it would be far wiser, instead of making it a personal matter, to give him the explanation he asked for.—E. W. W.]

No HOLIDAY OUTFIT will be complete without a bundle of the Fourth Missionary Number of *The Two Worlds*. See that you get them.



## PLATFORM RECORD.

**ARMLEY.** Temperance Hall.—Mrs. Hellier gave a brief address, following with clairvoyant description, all ultimately recognised. Evening, "Ideas of God from Orthodox and Spiritual standpoints compared and contrasted;" much appreciated. Psychometry, very satisfactory.—W. McL.

**ASHINGTON.** Memorial Hall.—May 8: Miss Forrester, of South Shields, gave an excellent address, to a good audience, on "Woman's Rights," which was much appreciated.

**ASHTON-UNDER-LYNE.** Hall of Progress, 44, North Street.—Mr. W. H. Taylor and Miss Saxon, both of Oldham, gave good addresses. Clairvoyance was very good. There were strangers and opposers to Spiritualism who recognised descriptions, and seemed to be convinced that Spiritualism is based on facts.—G. C.

**BIRMINGHAM.** Oozells Street Board Schools.—May 8: Mrs. Manton and Mrs. Burton gave inspirational addresses and clairvoyance to a very crowded audience, who signified their approval in a very practical manner by giving one of the best collections we have had for some months. Thursday, May 12; Coffee House, Broad Street Corner: Usual circle. Our friend Mr. Victor Wyldes dropped in and gave us encouragement. May 15: A large and intelligent audience welcomed Mrs. George, a well known trance medium (but who has never before spoken in a public meeting). For more than half an hour she was under control, and gave forth clearly and forcibly the grand old truth. Our dear friend, Mrs. Manton, gave clairvoyance to many strangers, who were well pleased and much interested. On the previous Sunday she described a young man to his father, who recognised it, but said the colour and parting of the hair did not appear to be right. He assured her that his son parted his hair in the centre, but she described it as being on one side. On going home he took up a portrait of his departed son, and there sure enough it was parted on the side. To-night he brought the photo with him, and acknowledged the truth of Mrs. Manton's description.—A. K.

**BLACKBURN.**—Mr. Minshull, a local medium, gave trance addresses, giving much food for thought. Clairvoyant descriptions were given by another local (Mr. J. Riley), in some instances full names, nearly all descriptions immediately recognised, and great satisfaction expressed by the audience, this being Mr. Riley's first appearance on a public platform.—T. S.

**BOLTON.** Bradford Street.—May 8: Mr. Swindlehurst gave one of the finest discourses ever heard in Bolton on "Social Salvation, and how to obtain it." We think it ought to be heard from every platform in the movement. 15: Mrs. Stansfield disappointed us, and her remaining date has been cancelled. Miss Eastwood, of Prestwich, very kindly consented to come. In the afternoon she did fairly well in answering questions, but at night completely broke down. If she would sit in a good circle for a time she would make an excellent speaker. Miss McCreadie, of Manchester, gave successful clairvoyance.

**BOLTON.** Knowsley Street.—Mrs. Howarth, of Oldham, delivered good addresses, and gave some clairvoyant descriptions which were very successful. Although young to platform work she was very cool, and has an easy and fluent style in delivering her addresses. She deserves encouragement.—Sec.

**BRADFORD.** 448, Manchester Road.—Morning, circle, 45 present, and a very harmonious feeling prevailed. Afternoon, Mr. Todd spoke on "What is Inspiration?" Evening, "Woman's Work and Mission." Both discourses were ably given, to the great satisfaction of the audience. Clairvoyance and psychometry by Mrs. Webster, very good.

**BRADFORD.** St. James'.—Mrs. George Marshall gave very good practical discourses on "Common Things," and "What shall we do to be saved?" Salvation would result from the good and earnest work we did for the benefit of humanity. Very successful clairvoyance and psychometry at each meeting.

**BRIGHOUSE.** Oddfellows' Hall.—We were favoured with a visit from Mrs. France, whose guides discoursed on "Heaven; how it is attained," in a most satisfactory manner. Evening, good practical addresses on "Is Spiritualism a builder or a destroyer?" She drove home some forcible truths. The mansions are many, the occupant of each being the builder. Builders, are we not (during our earthly sojourn) of the soul's future abode? How vitally important, then, must be our responsibility. How absolutely requisite it is that we should build on a sure foundation. It is a source of regret that the public are ignorant of the fact so much can be learned at a Spiritualist meeting. Good clairvoyance after each address. Good audience at night. We look forward to her next visit. We hope friends will rally round.—J. S. sec.

**BURNLEY.** Hammerton Street.—Mr. Hepworth's controls addressed us in the afternoon on "Spirits, do they come back? if so, why?" The first question was answered by an appeal to the experience of all true Spiritualists, and also by numerous quotations from the Old and New Testaments. Why they came back, the control said, was because of the love and attachment they still have for those they have left behind. The evening subject was "The best religion," and this the control said consisted of deeds and not of creeds. Very good clairvoyance.—R. V.

**BURNLEY.** 102, Padiham Road.—Excellent discourses from the guides of Mrs. Heyes on subjects chosen by the audiences, "Spiritualism, a great Revelation," or "The Spheres in the Spirit World." Both were eloquently and impressively dealt with, and gave good food for thought to many strangers. Phrenology at close very good.—J. W.

**BURNLEY.** Robinson Street.—Good audiences drawn together to hear Mr. Milner. In the evening the control gave a brief history of life in time, likewise the experience in passing from the physical to a spiritual state.

**CARDIFF.**—May 4: A happy evening, there was a fair attendance of members and friends. An excellent programme was rendered by Mrs. Priest, Misses Davies, Rosie Mead, Messrs. Tom Price, Evans, Edgar Jones, &c., who were efficiently accompanied at the piano by Miss E. Phillips. The refreshment stall was ably managed by Mesdames W. Billingsley and F. Phillips. After the songs, dancing was indulged in. An enjoyable and successful evening. May 8, Mr. J. W. Buckle gave a brief and interesting recital of his twelve months investigation of Spiritualism. May 15, Mr. R. C. Daly read a very fine address, entitled, "What of the Dead?" concluding with a recitation of great beauty

and exquisite feeling apropos thereto. A séance for members only (to be held after the Sunday evening services) was also commenced, Mrs. Mark kindly taking the initiative, her guides giving a brief address of encouragement. Some successful clairvoyant descriptions were given. We trust all our local mediums will rally to our standard, and help to create fresh interest and give an added impetus to the cause in Cardiff.

**CLECKHEATON.** Walker Street.—We had Mrs. Hoyle, and hope she will come again soon. Afternoon: Her guides spoke on "The Kingdom of Heaven, where is it?" showing that it was not a long way off, but within man; same also of Hell. Evening, "Spiritualism versus Christianity." Spiritualism taught man to be his own redeemer. The churches are crying on all sides about the congregations getting smaller. What has Christianity been doing so many years past, while there is so much criminality and vice going through the land? The day will come when Spiritualism will be the only religion. Good clairvoyance at each service. A very good day. Next Sunday Mrs. France. Friends, rally round.—W. H. Nuttall.

**DARWEN.** Psychological Society.—Saturday, May 7, a very interesting entertainment was given by the Lyceum children, entitled "A Grand Juvenile Operetta," supplemented by a miscellaneous entertainment, comprising wand drill, by six females, chorus and echo, character song by four males, character song by seven males, character song and chorus, &c., also a very entertaining performance, "Fairy Ring," by fourteen infants. A most wonderful performance for children of such tender years, and reflected great credit upon their tutor, our indefatigable president. The operetta, "Jessie's Dream," was rendered by twenty-five characters, each representing a well known nursery rhyme, amongst which we noticed Boy Blue, Bo Peep, Jack the Giant Killer, King Arthur, Cinderella, Dick Whittington, Simple Simon, &c. The words peculiar to each character were rendered very creditably, accompanied by music. The dress and general get up of the children reflects great credit on their mothers and elder sisters. We cannot speak too highly of the performances, and would be glad to see the example of the Darwen Spiritualists followed by other Lyceums. We should never forget that "The child is father to the man." May 8, Mrs. A. J. Stansfield gave interesting addresses. Mrs. Stansfield's abilities are too well known for me to make a comment, suffice it to say that they were lucid and eloquent, charming and poetical. She is happy in her poetical illustrations, and flowery in her language and descriptions. Her attitude under control is truly angelic. She leaves a good impression wherever she goes.—G. H.

**GATESHEAD-ON-TYNE.** 79, Taylor Terrace.—A very good meeting on Wednesday. Mr. Thos. R. Penman's controls spoke on "Life in the Spirit spheres and their position," closing with clairvoyance by Mr. W. H. Penman. On Sunday, with Mr. J. Stephenson, of Gateshead, we had a very interesting and instructive discussion on Spiritual and Social subjects.—G. C.

**HECKMONDWIKE.** Blanket Hall Street.—Sorry we were disappointed of Miss Myers, owing to bereavement in the family. Many friends sympathised with her, and expressed a wish that ere long she would be able to favour us. Mrs. Black proved an able substitute. Afternoon: Her guides gave many remarkable psychometric and clairvoyant tests. Evening: Practical advice, explaining what Spiritualism was, and how by its aid we are beginning to understand ourselves more fully. The scales of ignorance and bigotry will be taken away, then we can do our duty, working for each other's good. Nature's science is spreading on every hand, demonstrating its facts, and proves its own evidences. Very good psychometry and clairvoyance.—W. H.

**HEYWOOD.**—Materialism tested and found wanting. Biblical Christianity behind the requirements of the times. Modern Spiritualism the great need of the age. Mr. J. W. Sutcliffe, of Rochdale, delivered two well-reasoned addresses, showing the great failing of Materialism to encourage the good and noble life here as a great preparation for the life beyond; how the old Satanic theology is dying away where young and vigorous minds are taking up the reins of church management; what Spiritualism has done in the past, and can yet do, to hasten on the progress of a rational religion. Psychometry good.

**HOLLINWOOD.**—Afternoon: Mrs. Robinson's controls discoursed on "Duty," and a pleasant time we had. She gave seven clairvoyant descriptions of friends and relatives, all recognised with the exception of one. Evening: subject, "Love is eternal," was listened to with rapt attention, and will have made a good impression on some searchers for truth. She also gave nine clairvoyant descriptions, all recognised, which we consider is good, since she has never given clairvoyance in public before. If any society of Spiritualists have any forms for disposal will they kindly communicate with us?—P. J. Ormerod, 21, Factory Fold, Hollinwood.

**HUDDERSFIELD.**—Mr. James Swindlehurst, the well-known lecturer and Spiritualist, of Preston, after lecturing under the auspices of the Huddersfield Labour Union on Saturday night in the Friendly Societies' Hall, delivered on Sunday two very able and convincing discourses in connection with the Cowms Spiritualist Society. The friends thought they had better hire the Board School, and their undertaking was amply justified by the fact that two very intelligent and appreciative audiences attended to hear our worthy friend. The afternoon meeting was presided over by Mr. J. W. Hemingway. Mr. Swindlehurst spoke on "Spiritualism in relation to Materialism and Christianity." Having clearly defined the two opposite schools of thought and their contentions against spiritual phenomena, he dealt with the honest doubts of the Christian and the demand for evidence advanced by the Materialist, and proceeded to show that, by scientific and indisputable evidence, Spiritualism (rightly comprehended), by its broad and extensive survey of scientific truth, bridges what has hitherto been an impassable gulf. The lecturer further advised all before coming to a conclusion, for or against, to investigate for themselves. At the evening meeting we were honoured by the presence of Mr. Ramsden Balmforth, of the Huddersfield School Board, who very ably presided. Mr. Swindlehurst discoursed on "The Coming Social Revolution." He dealt with the widespread unrest and dissatisfaction with our present social condition, as evidenced by such social schemes as that of General Booth and the pension scheme of Mr. Chamberlain and others. The lecturer clearly showed that our present system of competition had utterly failed, and the time was now ripe for the great industrial army to make some effort for its own emancipation by the formation of one



great labour party, and thus voice their own wants and thoughts, and make their influence felt through the ballot boxes at the next general election. It was very satisfactory to note the presence and interest of many friends connected as energetic workers for the social uplifting of themselves and others. All present, no matter of what line of thought, seemed amply gratified with the able manner the lecturer had dealt with our social difficulties, and the suggested remedies for their removal.—W. Filler.

**HUDDERSFIELD LABOUR UNION.**—In connection with this union a public lecture was delivered in the Friendly and Trade Societies' Hall, on Saturday evening, by Mr. James Swindlehurst, of Preston, entitled, "Bread and Butter Politics." There was a fair attendance. The lecturer defined the labour party as the bread and butter party, and advocated the formation of an independent labour party, payment of members, adult suffrage, and the nationalisation of land with means of production.

**LANCASTER.**—May 8, Mr. J. C. Macdonald. Afternoon: Open-air service on the Poorhouse Green. Evening: Answered questions from the audience, in his clear and intelligent manner. Monday, May 9, our old friend Mr. Macdonald gave his services free, on "Palmistry," which was full of deep thought and sound argument, and commanded rapt attention, also reflecting the highest credit upon the speaker, and worthy of advanced thinkers of the day. The Mothers' Guild provided us with light refreshments, in which Mrs. Hodgson, Bonney, Lamb, Howard, and Bond assisted. P.S.—We shall be pleased to receive a call from any of the Yorkshire or other friends who may be paying a visit to Morecambe during the season.—G. J.

**LEEDS.** Psychological Hall.—May 8, a good day with the guides of our esteemed friend Mrs. Menmuir, who gave satisfaction to good and intelligent audiences. Monday, 9, our esteemed sister, Mrs. Beanland, gave satisfactory psychometry to a good audience. May 15, Mr. J. Lund, of Bradford, did good service; subjects, "How to build your future home," and "Let us learn the way of wisdom," which were dealt with very satisfactorily. Good psychometry at each service.—C. Levitt, 23, Fraser Mount, Stoney Rock Lane, Burmantoft, Leeds.

**LEICESTER.** Bishop Street.—Mr. J. Ashby, a local friend, spoke on "Teachings of Spiritualism." His guide claimed there are thousands who will not investigate, therefore come short of the benefits to be received through spirit communion alone. Successful clairvoyance.—J. M.

**LEICESTER.** 67½, High Street.—Mr. Sainsbury spoke on two subjects from the audience on Sunday evening, the chief theme being "Unity." His illustrations were good, clearly pointing out man's utter helplessness, apart from unity, to accomplish or do anything, or even live. The unity of fibres held securely to the quay the mighty ships. Little drops of water uniting together made the rippling brook, the brook the river, the river the sea. As with the material so with the spiritual; there must be unity to be strength, for without it success will never attend our labours; every attempt on our part will prove a miserable failure. "United we stand; divided we fall." After meeting very good.—J. H. A.

**LONDON.** 311, Camberwell New Road, S.E.—Thursday, Mr. W. T. Rayment read an ably written paper on "Spiritualism, a Science; Philosophy and Religion," which animated a good discussion amongst the investigators. On Sunday, a splendid address by one of the controls of Mrs. Bliss on "Mediumship," who gave good advice as to conduct of our sances, and also to enquirers how best to investigate the great truth of spirit return. Then an old spirit friend controlled "Vigo," and gave some spirit descriptions, which were all recognised. We hope to have Mrs. Bliss amongst us again shortly, as she is a good and able worker.—W. G. Coote, assist. sec.

**LONDON.** King's Cross, 184, Copenhagen Street.—Mr. Horatio Hunt lectured upon "The Nature and Destiny of Man," also gave an impromptu poem and clairvoyant readings. Mr. Rodger moved and Mr. Pitcher seconded the well wishes of the meeting to Mr. Hunt. Saturday, May 21, at 7-30, a public séance, Mr. Horatio Hunt, medium. Admission, 6d.

**LONDON.** Marylebone, 86, High Street.—Mr. W. Whitley, an old worker in Spiritualism, gave an earnest and useful address on Spiritual facts. These truths are to him evidently more than a passing wonder, more than mere speculation, as he said, if only that millions of spirit people have come to us in vain. The theories of Theosophists, Reincarnationists, &c., met with rather rough handling.—C. I. H.

**LONDON.** Peckham, Winchester Hall.—Morning: Dr. Buss (non-Spiritualist) read an instructive paper upon "The Phenomena of Life." Discussion followed. Certainly he has an open mind, does not deny the possibility of the continuity of life after what is termed death, but he has not received evidence to satisfy him of this truth, which we have. Men, he admitted, could, in their present condition, reach a height of Spirituality and potentiality as yet unknown. Evening: We had a crowded meeting. The inspirational discourse delivered was based upon Matt. xxii, 35-40. It was remarked that the fashion of man changes, but the eternal God never changes; the whole lesson of religion is love.—J. T. A.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Another crowded meeting. Mr. Cable, of Pendleton, gave an excellent address upon "Spirit Power." Mr. Hector Bangs followed, congratulating us on our continued success. Mr. Cable gave psychometrical readings from articles from the audience, giving great satisfaction.—J. H. B.

**LONGTON.**—8th and 15th: The facts and philosophy of Spiritualism have been ably presented, in choice language, to the public by G. A. Wright. The series of lectures, answering questions, psychometry, and delineations of character will, we hope, cause many to investigate. The services have been of a missionary character. On Sunday, 15th, the pleasing duty of naming (with flowers) the son of our respected friends, Mr. and Mrs. Bradley, was performed by Mr. Wright in a very earnest and spiritual way. Good advice was given to parents on the training of children.

**MANCHESTER.** Edinboro' Hall.—Afternoon: Circle, from which we obtained some very good information from the guides of two lady friends. Evening: Mrs. Moss, "How and why I became a Spiritualist," giving some striking instances of spirit return, closing with good clairvoyance and psychometry to a large and well-pleased audience.

**MANCHESTER.** Tipping Street.—Mr. T. Postlethwaite (first time) dwelt principally upon Nature being true Spiritualism, in opposition to

the materialist, and also the false teachings of our Christian friends. I consider him a very fair speaker. Good audience at night.—P. Smith.

**MIDDLESBROUGH.**—Afternoon circle, the controls of Messrs. Eales, Linton, Charlton, and Mrs. Telford took part. The evening service was devoted to experiences; Messrs. Charlton, Horobin, Lennie, and Innes filling up the programme, which appeared to be appreciated by a fairly good audience. May 22, Mrs. Green.—W. I.

**MILLOM.**—On Sunday, May 8, we had a visit from our old friend, Mr. M. Condon, of Lancaster, who delivered very instructive and interesting lectures on "The Socialism of Spiritualism," and "The Necessity of Spiritualism." The subject matter was illustrated by diagrams specially prepared by the speaker, which assisted very materially in making clear the progress and development of the lectures. Several advanced thinkers of our town were present, who expressed themselves as highly pleased.—F. N. Law, sec.

**NELSON.** Bradley Fold.—Mrs. Best delineated to a small audience in the afternoon, but conditions being good, she was enabled to describe almost to perfection, which seemed to bring a large audience at night. Delineations were very good all day, and gave satisfaction.—J. W.

**NEWCASTLE-ON-TYNE.**—May 7 and 8: Mr. H. Rowling, of Bradford, gave psychometric delineations on Saturday evening and Sunday, two discourses as follows: "Nelson's last Signal to his Fleet," and "What Nature and Science say to us with reference to Immortality;" both subjects being well handled. This is Mr. Rowling's first visit, and he has left a good impression behind. May 15 and 16, Mrs. J. A. Green, of Heywood, the clairvoyant, gave three short addresses, followed at each service by remarkably successful clairvoyant delineations, many of which the friends did not recognise at the time but were acknowledged to be perfectly correct after the meeting closed.—R. E.

**NORTHAMPTON.**—Mrs. Walker's control again gave an earnest and instructive address at the evening meeting. The afternoon meeting was taken by Mrs. Jacobs, and gave general satisfaction.

**NOTTINGHAM.** Masonic Hall.—Two splendid addresses from Mrs. Wallis. Subjects, "Science v. Religion," and "Spiritualism; its principles and teachings applied to every day life." Good attendance in the morning and a full room at night. Three clairvoyant descriptions recognised. It must surprise many strangers that any one can speak for forty minutes, in the manner of Mrs. Wallis, on subjects chosen by some one else, and without any previous study. There are very few "orthodox" ministers who can compete in this respect with what a large number of the despised Spiritualists do Sunday after Sunday.—J. F. H.

**NOTTINGHAM.** Morley Hall.—Morning circle. Moderate attendance. Spiritual influence very good. Evening meeting. Mrs. Barnes' controls gave an eloquent address on a subject from the audience. "Jesus saith, 'I am the way, the truth, and the life. No man cometh unto the Father, but by me.'" Any comment of mine would not do credit to the address. At the after circle we received a communication from Mrs. Hitchcock through Mrs. Ashworth, in which she could scarcely express the joy she felt in being able to speak to the friends, especially through one who she was the means of bringing into the cause of Spiritualism. Subject for next Sunday evening, "Spiritualism, its aim and object."—T. J.

**OLDHAM.** Temple.—Miss Walker was well received by fair audiences, and gave two interesting discourses, followed by remarkable clairvoyance.—W. A. M.

**OLDHAM.** Bartlam Place.—Thursday: Mrs. Stansfield conducted a good circle. Sunday: Local speakers were the order of the day. Mr. Doodson spoke for the first time publicly, giving two addresses and a few clairvoyant descriptions. A few remarks by Mr. Savage. Only moderate audiences.—V. T.

**OPENSHAW.** Granville Hall.—Morning: Mr. Rooke conducted the circle admirably. Questions were permitted, and mediumistic friends were greatly assisted in their development by his powerful magnetism. In the evening Mr. Rooke lectured on "Signs of the Earth's Spirit," which was much appreciated.—W. P.

**PENDLETON.** Hall of Progress.—Thursday, May 12: Improvement class. Our friend, Mr. Tetlow, gave an essay on "New Testament Teachings," which was good throughout, leaving little room for criticism. A good night, hoping we shall soon have him again. We should like to see more members take an interest in and attend the Improvement class. Sunday last our friend Mrs. Craven, of Leeds, spoke on "Truth" in the afternoon to an attentive but small audience. Evening: Five subjects chosen by the audience were dealt with in a masterly manner. Audience small. Don't forget Mr. Hepworth next Sunday.—J. Moulding, 15, Eimeo Street, Whit Lane.

**RAWTENSTALL.**—Miss Gartside's guides delivered two very interesting addresses to moderate audiences, clairvoyance following each address.

**ROCHDALE.** Penn Street.—Another feast day with Mr. G. F. Manning. His guides gave us much spiritual food on "Does the Bible teach Spiritualism?" At night the room was so crowded we had to ask outside friends to lend us chairs, and even then some had to stand. He held the people for an hour and a half in delivering "Do the Dead Return?" Good Clairvoyance. Spiritualism is growing in this town. Truth will live. We look forward to his coming again.

**ROYTON.** Chapel Street.—We had the pleasure of hearing the guides of Mr. Taylor, of Oldham. Everybody was well pleased with his address, also his clairvoyance. He gave twenty-six descriptions, all recognised. On Sunday, May 15, we had Mr. Price, of Rochdale, who spoke on "Spiritualism in the present age" and "The early conflicts of the Hebrew Scriptures." Both rendered in an eloquent manner.

**SOUTH SHIELDS.** 16, Cambridge Street.—May 10, a very interesting circle. May 15, Mrs. Davison's guides were very successful. Clairvoyant descriptions especially good, some instances being very remarkable.—J. G., cor. sec.

**SOUTH SHIELDS.** 21, Stevenson Street, Westoe.—Wednesday, May 11, the guides of a lady medium gave a short practical address, followed by psychometry, very correct. May 15, the Chairman gave a few appropriate remarks. The guides of Mrs. Young made a stirring discourse on "The Upliftment of Humanity," very efficiently dealing with capital and labour, and the increasing population question. Successful clairvoyance, giving grand proof of spirit identity.—D. P.

**SOWERBY BRIDGE.**—Mr. Sutcliffe in the chair. Moderate audience. Miss Pimblott, of Macclesfield, paid her first visit. Her address was characterised by earnestness and clear argument, and given in good



language. The subject was selected from the reading "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Spiritualism was portrayed in its best dress, and no one could leave the hall without admiring the kindly persuasive methods of the speaker in her appeal to all, young and old, to do right for right's sake, and to love justice.

STOCKPORT.—Mr. Raisback gave a good definition of true spiritual development and worship. The necessary conditions for the legitimate use of psychometry and clairvoyance were well explained, and successful illustrations of these gifts given at each service. Night, Mr. Raisback's guides described the transition of their medium from a very unspiritual condition to his present life of usefulness and self respect. A good impression was made on a satisfactory meeting.—T. E.

TYNE DOCK.—May 15: Mr. T. Wright, of Felling, gave an address from the subject "Buy the truth and sell it not." This, says Mr. Wright, is a commercial age. The cry is, How can we buy to make money, how can we accumulate wealth, never heeding how our gain affects others. But you cannot buy what I offer to-night with money, neither is there any credit. I offer you truth which can only be bought with thought, action, conduct, and character. Christianity is the highest form of truth if rightly carried out. Paul told them in his day they were ignorant of what they worshipped, or the true merits of worship. They ought to worship in spirit and in truth, but if we look through all history men have not done so, it has been mere man or hero worship. The great question is, What is truth? If I took you here to-night separately you would give different opinions. I believe truth to be based on three principles, knowledge, wisdom, and understanding. The truth which we offer is eternal. It is founded in God, and is manifest in his attributes. Many men to-day pretend to have absolute truth, but they are only quacks, have none of their nostrums. What will satisfy one will not satisfy all. Truth is of the highest importance to man. It is for us personally to inquire after truth, and having found it to apply it to our lives. In the Mosaic dispensation men worshipped God in an infantile manner, and as time advanced men's ideas of worship changed, but still to-day ignorance prevails on the question of true worship, and Christianity has not made the progress it ought to have done. The minds of the people have been led astray, and there exist diverse sects. This would not have been had the true worship of God been taught, but priests have used their power to crush humanity, they have pushed their own interests instead of uplifting their brother. What we want is not a mere belief in principles, but a recognition of God as our leader man, as our brother, and then we will arrive at somewhat of truth and its application.—Cor.

WHITWORTH.—A very pleasant day with Mrs. J. A. Stansfield. Beautiful addresses through her, on "The dead rise again," and "The power of love." A few clairvoyant descriptions after each address.

RECEIVED LATE.—Manchester, Collyhurst Road: Mrs. Hyde gave excellent discourses on "Faith" and "Spirit Influence." Successful clairvoyance, all recognised.—London, Wandsworth, 132, St. John's Hill: Physical phenomena occurred of "lights" and "hands," several sitters felt the influence, one "entranced." Mrs. Whittacres' guide gave a practical address on Thursday.—Thornhill: A glorious day with local mediums. Subjects, "Blessed are the pure in heart" and "The Lord's Prayer." Successful clairvoyance and psychometry.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Miss Pawson. The usual programme gone through very well. Reading, by Master G. Chamberlain. The Liberty group discussed vampire spirit. Attendance very good.—J. C.

BOLTON. Knowsley Street, Central.—Invocation from Mr. Rigby, also a short address. Usual proceedings. Marching and calisthenics well done. Musical director, Mr. Garrett. Solos and recitations from the members. Three visitors present. Fair attendance. Monday, May 9th: The Lyceum members assembled in good numbers, and practised for the first time the wand exercise, under the conductorship of Miss Brindle, of Westhoughton. They are very grateful to our lady friend for the valuable work she has undertaken. The exercises are quite original, and we trust the time is not far distant when they will become more popular.

BURNLEY. Robinson Street.—Conducted by Mr. Mason, of Hamerton Street. Invocation by Mr. Mason. Readings were given and an address from Mr. Mason, who urged members and friends to be in time and attend better; he asked for more sympathy and obedience to be extended to the chosen leaders and conductors, telling us we were all equal, and should all take an equal share and interest in the proceedings at and to secure the progression of the school. Mr. Walton also made a few remarks. Marching and calisthenics led by Mr. Mason. The Liberty Group formed an after-circle and discussed mediumship, several controls taking part. Closed by conductor. Attendance moderate.—J. D.

GATESHEAD. 1, Team Valley Terrace, off Askew Road West.—Saturday evening: We again had the pleasure of Mr. Chas. Alger to give another séance for the benefit of our Lyceum. There were about 40 persons present, and all went away quite satisfied with the manifestations. At the close, a vote of thanks was given to Mr. Alger for his services. Sunday: session as usual; present, 44 members, 6 officers, and 4 visitors. Recitations by Dorothy Wightman, George Frazer, and Margaret Phillips, and a song by Mary Counsellor. Calisthenics done very well. Invocation by the conductor. A pleasant afternoon.—Thos. J. Middleton, sec.

HECKMONDWIKE. Blanket Hall Street.—A very pleasant session. Invocation by Mr. Ogram. Calisthenics led by Miss S. A. Whitehead. Short address on "Liberty" by Mr. Ogram, afterwards we went through our anniversary hymns. Present: 52 scholars, and 7 visitors.—J. B. The trip for Whit-Monday (which I announced to you a few weeks ago) will be to Bowling Park, and not Low Moor as reported. Friends wishful to join will be welcome.—W. H.

LEEDS. 25, Oookridge Street.—Conductor, Mr. Craven. Usual programme, recitations by Miss H. Ackroyd and Master Harry Lake. Attendance very good, and a most pleasant morning was spent.—F. J. Wilkinson, sec.

LEICESTER. Bishop Street.—Mr. W. Allen, conductor, gave some

excellent advice on the musical readings, and Mr. T. White gave a very interesting reading.—J. M.

MANCHESTER. Tipping Street.—A fair muster considering the wet morning, 30 present. Hoping to see a full Lyceum next Sunday. Usual programme nicely gone through. Conducted by Mr. T. Jones. Calisthenics led by Miss Jane Hyde.—J. J.

PENDLETON. Cobden Street.—Morning: Poor attendance, opened by Mr. B. Clarke. Usual programme gone through very creditably. Mr. Crompton gave a short address on "The Human Body," illustrated by the charts, and answered a few questions. Closed by Mr. Crompton. Afternoon, good attendance, opened by Mr. Moulding. Usual programme. Annie Winder recited in good style. Marching and exercise was well done. Closed by Mr. Moulding.

STOCKPORT.—A soaking morning caused a slack attendance. After the usual programme Mr. T. Halsall gave a capital description of a visit to Canada, made more interesting by illustrations from a large chart of the world.—T. E.

### PROSPECTIVE ARRANGEMENTS.

ASHINGTON.—Saturday, May 21, the Spiritual Evidence Society intend holding a tea, at 4 p.m., in the Priestman Memorial Hall. Adults, 9d.; children, 4d. In the evening, Professor Norman (late of Cambridge) will lecture on "Marriage." Illustrated with busts and diagrams. Single people especially invited. To be followed by a grand concert. On Sunday, Mr. Norman will speak on "Is the Bible inspired?" Chair to be taken at 4.45 by Mr. Logan.—W. P.

BATLEY.—Saturday, May 21, tea and entertainment given by the Liberty group. The proceeds to give the children a free treat to some park on Whit-Monday. Tickets for tea and entertainment, 6d. and 3d. Entertainment only, 2d. and 1d. Friends, help the children. Lyceum anniversary on Sunday, May 29, Mr. Campion, of Leeds, will give addresses at 2.30 and 6, and also Miss Hudson, of Armley, will sing one or two solos at each service. Special hymns by the scholars. Collections in aid of the lyceum. All welcome.—J. Colbeck, sec.

BATLEY CARR.—The mothers' meeting will provide a substantial tea on Saturday next, May 21, and trust to have the presence and patronage of many friends in the district. Tea 6d. After tea a social meeting, interspersed with clairvoyance by Mrs. Hoyle, and psychometry by Mrs. W. Stansfield. Admission to meeting alone, 2d. Proceeds towards building fund. Tea at 5. Meeting at 7.

BLACKBURN.—May 22, Mr. Wm. Stansfield, of Dewsbury. Afternoon subject, "The Bible and Spiritual Phenomena." Evening, "Phenomenal Experiences."

BRADFORD. Walton Street, Hall Lane.—Saturday, May 28: A grand entertainment, entitled "Ten Steps—five to vice, five to virtue—" will be represented by two large models, the church and the prison, standing over four feet in height, the former to virtue, the latter to vice. Each step will be characterised by a child, with suitable singing, reciting, and costume. Eighteen children will take part. Songs and glees by an efficient choir, fourteen in number, making a total of over thirty performers. This promises to be the most gigantic entertainment ever produced in any of our spiritual meeting-rooms. A grand treat—mirthful, moral, and intellectual. Commence at 7.14. Prices: Adults 3d, children 1d. I appeal to all Spiritualists in and surrounding Bradford to come and support us in our efforts.—Thomas Russell, 191, Bowling Old Lane.

HECKMONDWIKE. Blanket Hall Street.—Lyceum third anniversary, Sunday, June 19. Addresses by Mr. Wm. Galley, of Bradford. Afternoon, 2.30; Evening, 6.30. Hymns will be sung by the teachers and scholars. Collections.

HECKMONDWIKE. Thomas Street.—Saturday, May 28: Tea and entertainment for the benefit of our organist, Mr. A. Barker. Entertainment to consist of songs, recitations, and two dialogues, entitled "Is He Married?" and "Wrong Box;" to conclude with a farce, "The Studio," by Harry Dacre and J. Burns.—F. Hansons, secretary.

LONDON. King's Cross.—May 22, at 6.45, Arif Effendi, editor of *East and West*, will lecture in Eastern costume upon "The Religions of the East." Admission free.

LONDON. Marylebone, 86, High Street.—May 22, Miss Rowan Vincent, "Facts and Faiths from a Spiritualist Standpoint." 29, Mr. J. Watmore. Mr. H. Hunt, lecture and séances in June. See future announcements.

LONDON. 311, Camberwell New Road, S.E.—Sunday, May 29, tea meeting, at 5 o'clock. Tickets, 6d. Followed by usual service, with several speakers and mediums.

LONDON.—Open-air work. May 22: Finsbury Park, at 11.30, Messrs. Darby and Jones. No meeting in Victoria Park, owing to absence of Mr. Emms. Hyde Park: Mr. Emms and Mr. Percy Smyth, at 8.30.

MR. F. HEFWORTH, 151, Camp Road, Leeds, is now booking dates for 1893. Please write early. [Advt.]

MR. JOHN HOPCROFT, inspirational and test medium, has left London, and is to be found at 21, Balfour Street, Oldham. Mr. Hopcroft has some open dates for societies on easy terms.

NEWCASTLE-ON-TYNE.—May 22: Mr. J. H. Lashbrooke, at 6.30. Subject, "Riddle of the Sphinx."

NOTICE TO MEDIUMS AND OTHERS.—Regent Hall Society, Rochdale, Secretary, G. T. Dearden, 40, Fenton Street, off Whiteleys Road, Featherstall, Littleborough.

OPENSRAW. Granville Hall.—Every Sunday, at 10.30, a reception circle is held. Mr. Mayoh next Sunday, May 22. Friends, please note Lyceum Open Session.

OWING TO A SOCIETY failing to keep its engagements, Mr. E. W. Wallis has June 19 vacant, and Mrs. Wallis is also thrown out for July 10. Please address, 12, Grosvenor square, Lower Broughton, Manchester. Mr. and Mrs. Wallis will be pleased to see their friends on Friday evenings at 8 p.m. as usual.

WAKEFIELD.—Mr. Victor Wyldes will lecture in the Music Saloon on Sunday, May 29, at 2.30 and 6 p.m., and on Monday May 30, at 7.30. Psychometry will be given. Tickets at the door, 6d. and 3d. Mr. Pawson, of Batley, will preside.

WALSALL. Central Hall.—Mr. E. W. Wallis, May 22. Morning: Circle. Evening: Questions from the audience.



## PASSING EVENTS AND COMMENTS.

**GOOD MORNING.**—Have you ordered some No. 4 Missionary Numbers? Then do so, and "Don't you forget it."

**NORMA** commenced in No. 227; back numbers can be supplied if desired; the ten copies, with the complete story, post free, for 1s.

**THERE IS NO DEATH**, by Florence Marryat. We have been favoured with a report of the above lecture, which we hope to print *next week*.

**THE LOGOGRAPH** has arrived, and can be seen at 73a, Corporation Street; or can be posted free for 5s. It is strong, well made, and is the best thing of its kind.

**COLNE.**—Mr. W. Galley gave two good intelligent lectures on "If God is Love, how do you account for the misery in the world?" "Is the Bible the Inspired Book of God?" Fair audiences.—S. W. C.

**RE MR. G. SPRIGGS' VISIT.**—It is thought likely he will come to Cardiff about the end of June. Our Executive are contemplating arrangements for a "re-union" then.—E. Adams.

**ADDITIONAL ARTICLES** for the Missionary Number have just come to hand. One from Miss Fitton on "Spiritualism a Gateway to Knowledge," and one from Mr. Peter Lee on "Love." Both are excellent. We are confident it will be a number which will surpass any yet issued.

**REV. KENDALL'S** avowal of his belief in the genuineness of spirit phenomena recently in Colne led Mr. Coles to secure for us a copy of the MS. of the sermon from the rev. gentleman himself. It is an admirable statement of our case and a most decided snub (like Rev. Leonard's in this issue) for Rev. T. Ashcroft. It will appear next week.

**WHAT NEXT?**—On Sunday morning and evening last the Rev. H. R. Haweis, the incumbent of one of the Marylebone churches, London, preached on "Ghosts," and next Sunday he will allude to spirit forms and spirit photos, and a selection of accredited spirit photos will be on view in the vestry at the close of the service.

**A SPECIAL CONFERENCE NUMBER.**—The May issue of the *Lyceum Banner* contains a six page supplement, in which a full report of the proceedings at the annual conference is given. A really good pen and ink sketch of A. J. Davis adorns the front page, and the rest of the contents are, if anything, "better than ever." We are glad the *Banner* is meeting with ever increasing support. It deserves it. (See advt.)

**KEIGHLEY.** Assembly Rooms.—Social Spiritual Brotherhood. On behalf of the above society I request that all speakers having engagements with us will let me know their dates, so that I may complete the plan for this year (1892) as, owing to unfortunate and unforeseen circumstances, we have lost the register of engagements made with speakers. T. Hogarth, secretary, 17, Chelsea Street, Victoria Road, Keighley.

**A WELL-KNOWN** public worker writes:—"I must tell you how much I have enjoyed this week's issue of *The Two Worlds*, the address by John Page Hopps is a gem." That is why we requested the permission to reproduce it. We are always on the lookout for good things for "our paper." We have another "gem" from Mr. Hopps for our Missionary Number, and indeed quite a string of pearls; we only want them "scattered" like seeds of kindness.

**SUNDERLAND.** Centre House, Silksworth Row.—Five Sunday Evening Lectures, by Mr. J. H. Lashbrooke. May 29: "The Soul in its Search for Truth and God." June 5: "Spiritualism; or, the Mystery of the Ages Explained." 12: "Mediumship, Seership, and Adeptship." 19: Lyceum Anniversary. 26: "Behind the Veil; or, Death Transfigured." July 3: "Spiritualism as a Key to the Rites, Ceremonies, and Doctrines of all Ages."

**MR. WALKER**, the winner of the prize for the definition of "What is a Medium?" writes: "Dear Mr. Wallis,—Thanks for congratulations; glad to learn I have been successful. There is an error in the third line of the third paragraph which you might draw attention to; the word "averted" should be *adverted*. The book I have chosen is "The Holy Truth; or, The Coming Reformation," by H. Junor Browne, price 3s. 6d. Enclosed you will find p.o. for 1s."

**THAT TEST SEANCE.**—Mr. Jas. Robertson, of Glasgow, writes: "I fear the Burnley reporter's visit would not do good, but there is the admission that with tied hands David in the dark painted two landscapes. Who could have done it in the light with free hands in the same time? I endeavoured to give the man all he asked for; there was any amount of shifting, enough to spoil most seances. "Edina" (who writes in *Light*) is a man of greater depth than the ordinary reporter, and his sitting at a painting seance was thoroughly satisfactory."

**NOT WITH MR. STEAD.**—A correspondent writes: "In your last issue, you mention that Mr. Balfour is investigating Spiritualism with Mr. Stead, and is interested more in that subject than in politics. Having seen the latter gentleman a few days ago, I am informed by him personally that this is incorrect; whilst there has been a private conversation, no investigations whatever have taken place by the two gentlemen jointly, and in the interests of truth, and not wishing your readers to be misled in reference to the matter, perhaps you will kindly correct the statement."

**TO CORRESPONDENTS.** Louis Simpson.—In spirit-life we are told there are many spheres: Each one "goes to his own place," consequently there must be many spheres *here*; and each one should "go to his own place" and *work there*. We shall never get people to all think alike—heaven forbid—and it is no use crying, because people will not (cannot) "pull together." *Keep on working*, and exert whatever influence you have on the side of unity, co-operation, and having done *your level best*, "don't worry." Keep working. W. W.—Spiritualism is stronger than any one man. We deplore the state of the public movement in London, but there will come a reaction. Societies will be formed by-and-bye. Mediums will be developed by the spirits, and a healthier "public spirit" be manifested. Family circles are necessary and desirable, but they can never take the place of the public meeting. "Forsake not the assembling yourselves together, for this is good." S. A. M.—We think yours is a good idea and make it known. "Send a copy of the Missionary Number to the relatives of deceased persons, by watching the announcements of deaths in the daily and weekly papers. Why not post a copy to correspondents whose names and addresses are given in such papers, and in *Tit-Bits*, *Pearson's*, *Answers*, &c." Perhaps some of our readers may adopt these methods. R. White, W. Woods, W. Sharpe, many thanks, as early as possible. We have more matter than we know what to do with just at present. Excuse a little delay.

**WHAT? HAVE YOU NOT HEARD OF IT?** Then read the notice of our Missionary Number, and order as many as you can for the sake of the sufferers who need your aid.

**RE MR. WILD'S** mediumship we have received letters from Mr. Wild and Mr. Shaw, but they have been crowded out till next week. We are overburdened with matter just now, and brief letters and reports will much oblige.

**CASTING-OUT A DEVIL.**—An absurd story of the ridiculous doings of a Roman Catholic bishop is going the round of the papers, in respect to a lad whose father, a Catholic, had married a Protestant, and the children had been brought up in the Protestant faith, hence the terrorism exercised over the lad to drive out the evil of his Protestantism. The father has "made good his fault." The marriage ceremony has been performed again according to Romish rites, and the children re-baptised into the Catholic faith, and it is hoped that the mother will be won over. Thus they move heaven and earth to make one proselyte.

**IT MAY BE REMEMBERED** that last year Dr. Momerie inaugurated a series of lectures upon the mischievous effects of Ecclesiasticism. In the introductory discourse—entitled "The Corruption of the Church"—he announced his intention of working out the subject in detail, in connection with science, art, social life, and so on. The second lecture of the series will be delivered at Prince's Hall, on May 30th. The subject is "Church and Science." The business arrangements are—as before—in the hands of Messrs. Capper and Newton.

**THE HERBAL COLLEGE.**—A London friend writes: "I attended the opening of the Herbal College, glad to see Spiritualists to the front. If any sensible person had listened to the speeches I think they would never employ an allopath again. A medical tree was planted that day that will some time in the future spread its branches over the earth, but no tree ever had the difficulty to grow as that will. The speakers were very hopeful of getting a charter from the Government; I wish them success, but fear it is far off. It may be said I know nothing about it. Well, I have seen a little of the practice; my father spent his young days with a surgeon, left the doctor and got married, and practised the herbal system all the days of his life; I was born in it, and have seen more than 70 years of the persecution by the doctor craft, so can judge what may be expected."

**MONSTER LYCEUM FIELD DAY.**—The united Lyceums of Batley, Batley Carr, Cleckheaton, Churwell, Heckmondwike (Blanket Hall Street), and Morley will hold a monster field day on Whit Monday, weather permitting, at Bowling Park, near Bradford. The officers and members will meet at 2-30 p.m., at the park-keeper's lodge gates, and march to the promenade, where all will join in marches and calisthenics. Conductor, Mr. A. Kitson, of Batley Carr Lyceum. After which all will adjourn to reserved grounds, which have been secured for games, &c. The Lyceum members will wear a bit of ribbon pinned to their coats and dresses to distinguish them from visitors, and the officers will wear rosettes made of their respective colours to distinguish them from the elder members, and to facilitate the marshalling of the forces. The colours selected are as follow: Batley, brown; Batley Carr, white; Cleckheaton, pink; Churwell, yellow; Heckmondwike, blue; and Morley, red. The above is intended to be a free treat to all the members, who will be made as happy and joyous as possible. Each Lyceum will bear its own expenses, and arrange its own mode of transit. Any other Lyceums wishing to join in the demonstration and festivities will oblige by communicating with the undersigned, stating their numbers requiring tea, and enclosing a stamped envelope for full particulars as to price of tea per gallon and colour of ribbon to be worn. All such arrangements must be made before June 1.—Alfred Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury.

### IN MEMORIAM.

We have received a unique memorial card, ornamented with green leaves and primrose flowers in the corners, bearing the following inscription: "In loving memory of Sophia Jane, wife of Edmund Dawson Rogers, Church End, Finchley, who, after a long painful illness, exchanged the Natural World for the Spiritual, on the 9th May, 1892, aged 75 years."

#### Death

Hath only parted us a little while,  
And has not sundered e'en the finest strand  
In the eternal cable of our love;  
The very strain has twined it closer still  
And added strength.

F. R. HAVERGAL.

**Decease of Mrs. Dawson Rogers.**—We deeply regret to record the decease—on Monday, 9th inst., at Church End, Finchley, N.—of an old and most consistent Spiritualist, one who had lived a long life and had done much in connection with her husband—the founder of this paper [*Light*—to advance our cause. Mrs. Dawson Rogers had suffered much through a long and painful illness, which she bore with exemplary patience, and from which she had for a long time prayed to be released. An internal tumour was the cause of death, after a life of seventy-five years. No one who knew Mrs. Rogers could fail to appreciate the kindness and sincerity of her character. No one who knew what she suffered can mourn for her release. The mourning is for those who are left behind. The severance of a life-long tie, such as that which subsists between husband and wife, can never be without acute pain. Though we Spiritualists have triumphed over Death, there is a sting in it still which will last as long as human nature does. The sympathies of all our readers will be with Mr. Dawson Rogers and his family in their bereavement. Resolutions of condolence with Mr. Dawson Rogers and family were passed on Tuesday evening at a meeting of the Council of the London Spiritualist Alliance, and at a subsequent Social Meeting of the members and friends of the Alliance.—*Light*. [We, too, extend our sincere and heartfelt sympathy to Mr. Rogers and his family.]

Passed on to the summerland of eternity, on May 1st, Cassey, the beloved daughter of David and Cassey Davies, aged one year and eight months. The interment took place at Undercliffe Cemetery on the 5th. An impressive service was conducted by Mr. Wm. Galley, of Bradford. Being a Spiritualistic funeral, it was watched with deep interest, and will long be remembered. Although we gave the little casket of clay back to the earth, we rejoice to know that the little one lives in the spirit.—DAVID DAVIES.