

The Two Worlds.

No. 277.—VOL. VI. [Registered as a Newspaper.] FRIDAY, MARCH 3, 1893.

PRICE ONE PENNY.

SPIRIT IDENTITY.

III.—THE CASE OF F— P— W—.

By EDINA.

WITHIN a few days after the message dealt with in the preceding article was written, our medium saw in her room the figure of a young officer, clad in his regimentals. He told her his name was W—, that he was the son of an English clergyman, and that he had been killed at a battle in Afghanistan in the year 1880. Very soon after this incident—I think it was on the night following—the medium was controlled to write. The message which came extends to a page and a half, and purports to be from the officer above-named. The handwriting is very peculiar and distinctive, while the signature, which consists of the four names which the deceased bore in earth-life, is so very characteristic—if I may so put it—that it looks to me like a reproduction of an earthly subscription, and we would gladly see it compared with the original, if this were possible, which unfortunately it is not.

The message is a very clear and coherent one, and states that the writer of it belonged to a certain regiment of "Royal Fusiliers," that he was killed at an engagement in Afghanistan on a date specified. He designates himself as the elder son of an English rector, whose name and address are given in full. The message states that the writer had received his education at Rossal and Bury St. Edmunds, gives the date of his first commission to another regiment of foot, to which he was gazetted on leaving Sandhurst (1878), and proceeds to state that he exchanged from it into the Fusiliers, which he joined at "Colaba." From thence, he says, the regiment went to Afghanistan in 1880, where he was killed as above stated. He refers to Colonel A— (our first military communicator), as being with him, and as about to write the message which followed. The communication closes with an expression of sorrow that the parents of the writer knew nothing of "this phenomena" and cannot hear of this message, stating that he was, when in earth-life and during his brief career as a soldier, a constant correspondent with home. I may here add, in passing, that Colonel A— did write a short message at the same sitting, and which immediately followed the one now dealt with.

This person and his life-history were quite unknown to the medium, or any one in the household, but with the view of verifying it, I went to my club, and made an exhaustive search in the columns of the *Times* for the period in question. I found a telegram giving the details of the battle, and among the killed was an officer of the name of W—. A further search in the obituary column gave me the full name of the deceased, his age, and the residence of his father as "Ewarton." The message had specified the residence as "Ewarton with Wolverton, Suffolk." An examination of a "Gazetteer" gave me "Colaba" as being a place in Burmah, and I found that "Rossal" is the name of a school for the education of the sons of English clergymen, and is situated two miles from Fleetwood, Lancashire. This verification was very satisfactory, but as the medium had seen the communicator, I wondered if his portrait might be in the *Illustrated London News* of that year. A diligent search of its files at the Reference Library gave me not only the portrait, but a short obituary of this gallant young soldier, from which I found that "Ewarton with Wolverton" was the correct address of his father, and it also completely verified the details of his career given in the message. There were additional details in the biography, but these were unimportant.

The portrait was identified later by the medium under test conditions. She was not made aware of its existence, but the first time we were passing the Reference Library, which is on the other side of the town and about a mile from us, the volume was got. There were two portraits on the page, the names of which were covered, and the medium at once identified the right one as her "correspondent," W—.

The chain of evidence in this case thus appears to me complete.

The details of the verification of this case have been given *ad longum*, just because the results were obtained from a number of sources and after a lengthened search. The identity of this British officer appears to me to be completely established.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

By JAMES ROBERTSON.

WM. CROOKES, F.R.S. DR. SLADE.

AFTER the publication of the Dialectical Society's report it need scarcely be said some of the scientists were not pleased, and cried out for more complete investigation. Then there entered on the field of exploration one of the ablest men of our time, Wm. Crookes, a man with the most solid of reputations. The newspapers were satisfied. "Now," they said, "we will soon see this bubble burst up." He was to extinguish once and for ever the "Spirit-mania," but like many another extinguisher, he caught fire. Crookes was a model investigator; he started on his research from the stronghold of the sceptic, laying down certain requirements which he demanded the phenomena should fulfil. In his work, "*Researches in the Phenomena called Spiritual*," we have a record of how, step by step, he moved cautiously along in his experimental examination of the phenomena. He devised instruments which were not likely to become psychologised, to test the phenomena, and became fully convinced of their objective reality. Home assisted him at first, and enabled him to feel that even as science had a vast body of truth capable of repeated verifications, so had Spiritualism a large body of facts which could be tangibly demonstrated. Step by step he became familiar with all forms of mediumship, and was enabled to photograph the materialised spirit. On one occasion, with four friends armed with a camera, and with the help of the electric light, he took forty-five photographs, in several cases with the medium on the same plate. All this was carried out with a thoroughness which could scarcely be added to by this distinguished F.R.S. So clear is some of his testimony as to actuality of the form being separate from the medium that I cannot do better than quote some of his words. The spirit, Katie King, at a séance in his own house for two hours walked about the house conversing familiarly. On several occasions she took his arm when walking. She appeared to be as material a being as the medium herself. "Katie now said she thought she would be able to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room [his library which was being used as a cabinet] and felt about for Miss Cook. I found her crouching on the floor. Kneeling down I saw the young lady dressed in black velvet as she had been in the early part of the evening. She did not move when I took her hand and held the light close to her face. Raising the lamp, I looked round and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her during the séance. Holding one of Miss Cook's hands in mine, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself that I was really looking at the veritable Katie, and not the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality."

No more careful observer than Mr. Crookes ever touched our subject, and no honest person can read his book without feeling that there was nothing more could possibly be done to establish the reality of the facts. In all his researches he

was confident that no machinery, apparatus, or contrivance of any sort was used. In the face of his experiments, the mere statement of the possibility of fraud in connection therewith sounds like baby talk. Crookes had to meet a storm of abuse, he had been asked to curse and he blessed instead. As he said, "I too much value the pursuit of truth and the discovery of any new fact in nature, to avoid enquiring because it appears to clash with prevailing opinions."

It is over twenty years since Mr. Crookes gave expression to his convictions, and only the other day he repeated in clear tones that he had nothing to withdraw nor further tests to suggest.

Do you think this man was subject to the grossest of illusions or was quite unworthy of credit? He is an F.R.S., and his experiments should have taught that society that it did not know everything in the universe. Tyndall and Huxley have talked about the utterly contemptible character of the manifestations. What discoveries have been of the same gigantic import as this positive evidence of dead people building up for themselves from matter, a body which could be seen, felt, and make its impress on the sensitive plate? The eminent position now occupied by Mr. Crookes, and the exceeding value of his more recent contributions to scientific knowledge, all of which tend to throw light on the nature of our relation to the tangible universe, demonstrate that he retains his powers in a marked degree, and that the charge which was made against him of having lost his reason, was as malignant as it was baseless. It merely shows to what depth men will stoop in their endeavour to discredit unwelcome facts.

Alfred Russel Wallace is a name which Spiritualists are continually quoting in support of their position, because he is a man of great authority. All shades of opinion recognise his title to the highest rank in the domain of science; a clear writer, patient in his observations, the very highest praise has been awarded him as the first of living naturalists. His testimony to the objective reality of almost every phase of spirit-manifestation has been tabulated in his book, "Miracles and Modern Spiritualism." He has shown that no part of the phenomena have any explanation in imposture or subjective impressions. Dr. Carpenter, professor in London University, who was never an enquirer, but only a detective, was fierce in his opposition to Crookes and Wallace, at first, anonymously; then when he was dragged to the light, he maintained that what was not illusion was knavery, and what was not knavery was illusion. He had formulated a theory of "Unconscious Cerebration," and as Spiritualism with its body of facts would not fit in with his patent theory, it must be pronounced fallacious and worthless. The storm raged month after month between him and Wallace in the pages of *Fraser's Magazine* and other journals. How fiercely he was dominated by his theories, and how blind he was to facts was very markedly shown. Whenever he came in sight of anything that did not suit his purpose, he shut his eyes and wheeled round.

At this time Dr. Slade, a medium from America, came over to London, and gave sances before some prominent people interested in Spiritualism. Serjeant Cox, as president of the Psychological Society, and who had previous to this issued a volume, entitled "What am I?" in which was acknowledged the objective reality of much of the phenomena, but ascribing it to psychic force, gave a detailed account of how sitting alone with a slate in a room in which the sun shone brightly, he had writings done on a slate by an unseen power. Holding a slate pressed close to the table he felt the pressure of the pencil as every word was written. The slate was afterwards placed upon his hand and the sound of writing distinctly heard, and, on removing it, was found: "Man must not doubt any more, when we can come in this way.—J. Forbes, M.D." Hands moved about and shook his legs, while the whole person of Slade was in full view. He repeated that he was wide awake, that it was in broad daylight, and that he was able to detect any movement on the part of Homa. Lord Raleigh, John Page Hopps, R. H. Hutton (*Spectator*), C. C. Massey, and very many others witnessed the same kind of phenomena, and paragraphs found their way into the bulk of the London papers. Dr. Slade became the sensation of the hour, when one Saturday a storm broke out, which lasted for many months. The British Association of Science, at its meetings in Glasgow the previous August, 1876, had had the subject of Spiritualism before them, and this was considered a kind of degradation to that body, that it was too contemptible for discussion. Professor

Lancaster, a materialist, who had written a letter to the *Times* full of wrath, because of the British Association introducing the matter, was urged by Serjeant Cox to go and witness for himself what he and others, who had furnished the elaborate reports to the press, had seen; and nursing wrath in his heart, and with all his "prepossessions" excited, he did go, accompanied by his friend, Dr. Donkin, and seized the slate on which a message had just been written. Slade had placed a clean slate under the corner of the table between Professor Lancaster and himself, and had requested the professor to join in holding it there. Instead of doing so, Mr. Lancaster snatched the slate away and discovered on it a short message. He put no questions to the medium, never said he suspected the work was done by trickery, or his mind might have been disabused on the spot. He at once wrote to the *Times* and obtained a summons against Slade for conspiring to cheat and defraud. The case came up under an obsolete statute before Mr. Flowers, at Bow Street, and after being repeatedly adjourned, Slade was ultimately sentenced to three months' imprisonment, a clause in the Act, viz., by palmistry, or otherwise, being held to cover the case. Men like Alfred Russel Wallace, Dr. Wyld, Serjeant Cox, and many others gave their evidence of what they had seen in defence, but this did not touch the point—this old statute did not admit the possibility of such things, and the magistrate admitted that the evidence was "overwhelming," but was inadmissible. Slade, of course, never underwent the imprisonment; there was an appeal, and on some technical point the sentence was put aside. C. C. Massey, a barrister, and also a Spiritualist who knew the genuine nature of Slade's mediumship, defended him in an able way.

(To be continued.)

GOD AND HEAVEN.

WE have received the following letter from a respected contributor:—

"DEAR SIR,—Herewith I enclose you a short article given me by automatic writing. It purports to be from Randolph, and I have reason to believe the control is genuine.—A. F. COLBORNE, Canterbury."

"God is a Spirit, and co-existent with all matter. Here he is more truly cognised, for matter is left behind, and growing nearer to him in purity we grow in knowledge."

"Even as our voices echo in the souls of men, so here the voice of God speaks with us, and his law is made known. And so these spirits, who are brighter and have progressed, are angel messengers to those far below whose ears are still sealed by their own errors."

"This is the lower spherical law, for the love of God is far reaching, both in the heavens and upon the earth. All is one universal harmony, for even darkness becomes light; even errors become the seeds of wisdom, for the soul wings its way through matter, and even the grosser forms of spirit, to the Divine Light, which goes forth and gives itself to all."

"The worlds rolling in space, the ether which is about them, all that is animate and inanimate breathe mutely of God and his loving and mighty omnipresence. And yet God is not, as some conceive Him. His form is in the worlds, and His presence stirs our souls to reverence and awe. His throne is upon the countless stars, and their myriad voices echo in the triumphant chorus of his glory."

"God is present, and Heaven is in your souls. Listen no more to the dwellers of the threshold. Purify the temple and let the virtues enter in, bringing each fresh flower culled on earth to the Father, that ye may draw near to Him in purity of spirit and gather the pearls of His wisdom. Let everything be to His glory till all is finished, and the end of mortal life is reached. Then comes joy and peace—then comes rest after travail."

"There is a world you call Heaven. It is what you should all live for. Earth is a pilgrimage, life a toil, tears a necessity where joys are transient and Heaven beyond. Be not desponding—be rich in hope; the way is weary, but the way is sure. We gather here and smile our welcome. The burden of earth is left with earth. All is joy, peace, and happiness unspeakable. Joys upon joys are about me! All is one blissful cup of never-ending felicity! A glorious light radiates around and over all, and in its breath is the breath of God. Peace lays upon the bosom of all the shining land, and there is one universal hush of happiness divine. All faces gleam so brightly, and every thought is love. No harsh din of toil, no grip of poverty, no sadness here. Oh!

Heaven! Oh! land of the morning! thy brightness is everywhere; let us take it to the souls of men. Oh! bliss sublime, no conception paints thee!

"Come up higher in your lives, reach heavenwards in your hearts, let all your thoughts be pure. Then our breath may reach you, then our hands may guide you, and all be as a gleam of heaven upon the earth where yet you tarry. God speed you, and farewell."

"RANDOLPH."

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

EVEN now I can hardly look back without pain to the memory of the weary months of that long, dark, dreary winter. I tried in vain to forget Genoa, Aimée, and all that had made those short weeks so full of happiness, so full of vain hopes, of idle dreams. Do what I would, the remembrance haunted me with a ceaseless weary pain, worse, far worse, to bear than any mere physical suffering. I could not forget her; I could not cease to cry in my despair, "Oh! that we had never met, or that I had been permitted to make her mine." Her eyes, her smiles, haunted me, waking and sleeping; in crowds or in my solitary room she seemed ever beside me; so real was her presence I almost fancied at times I saw herself, and there was ever in her eyes a look of sadness, of reproach. I felt so haunted by the look that I began to fancy she must be in trouble, or perhaps ill or in danger. So anxious and nervous did I become at last that I wrote to Paris to Madame de Marteville, and in the course of my letter asked, as naturally as I could, where her friends Madame Bonnell and her niece were. I got no reply for some weeks, and then received a somewhat curt letter, saying she did not know where her friends were, they were travelling about. Her letter was very stiff, and intimated, as far as a polite letter could, that the writer did not wish any further acquaintance with me. Puzzled and hurt at its tone, I crumpled the letter up and threw it in the fire, resolved more than ever to shake off all that could remind me of my unfortunate romance.

I had been in the habit of giving lessons in painting and had a small class of young men who met at my studio three times a week. About Christmas time I got a new pupil in the person of a young Irishman of about twenty, named Gerald O'Brien. His father lived in the West of Ireland, on a property that, according to their own account, had been in the family from the days of Noah, or before, at which time the O'Briens (like all the "râle ould families") had been kings in their own country. O'Brien was a capital young fellow, full of fun and high spirits and, like most of his countrymen, equally ready to join in a frolic or a fight, which ever happened to be on hand at the moment. He took a fancy to me, as men younger than myself often do, and we soon became good friends, and, on more than one occasion, my greater experience and knowledge of life enabled me to help him out of scrapes he had got into, owing to the recklessness of his disposition.

I soon learnt all about him, for he was uncommonly fond of talking about himself and his family, which he felt to be the most important family in the world, since "every one in Ireland knew, at once, who the O'Briens, of Bally Brack, were." He had an uncle, a barrister, who lived somewhere near Grosvenor Square, and a maiden aunt, named Miss Mary O'Brien, who lived in a flat in Kensington and wrote books and articles for the newspapers. This lady seemed a really clever woman; her peculiarities consisted chiefly in her belief in Spiritualism, and what Gerald O'Brien called her fancy that she was a "medium," and could raise the "ghosts for herself, when she felt in want of society." She and her brothers—the squire and the barrister—had almost quarrelled over the subject, they holding that she was going out of her mind, and she declaring that they were too narrow-minded to study anything that seemed likely to interfere with their conservative notions or disturb their prejudices. All this had made a sort of coolness for a time, but, seeing that Miss O'Brien's "delusions" were shared by some millions of people all over the world, it was scarcely possible to make them the ground for treating her as insane, especially as she was very clever on other subjects. As she did not try to disturb them in their beliefs, and as there was a sincere affection for her in their hearts, things gradu-

ally died down into a sort of truce, and the subject was simply avoided by both sides during her occasional visits to her brothers. Upon this aunt Gerald O'Brien had called soon after his arrival in London, and as he was rather a favourite with her he often spent an evening there, and invited me to go with him several times. Once I should have been most anxious to meet this lady, and to hear more of the subject that had so interested me, but now it was fraught with so many painful memories—it was so mixed with thoughts of that happy time that could never, it seemed to me, come again—that I shrank from it, and hardly encouraged Gerald to talk to me at all about his aunt and Spiritualism, and made excuses to escape from visiting her. Soon after, Miss O'Brien went to Paris on a visit, and thus I did not again get a chance of making her acquaintance.

Easter came, and with it a short holiday and an invitation to visit O'Brien's father and mother in Ireland. Gerald was going over, and was most anxious to take me with him, his parents sending me a most cordial invitation to visit them, and thanking me for the help I had given to their son. At first I wanted to refuse, but Gerald would take no refusal, and, after all, I thought it would be a change and do me good. So at last I consented, and we left London together.

Not till we were well on our journey did I think of inquiring in what part of the county W—— Bally Brack (the family seat of the O'Briens) was situated, and it was not till then that I learned it was near the county town of M——, and remembered that O'Brien was the name of one of the gentlemen mentioned by Tim Kelly in his story of the haunted house. I knew that Gerald came from the same county as that in which Ben's Hollow was situated, but I did not know he lived so near it; and, indeed, I had refrained from mentioning the house from the same reason that made Spiritualism and ghosts generally a painful subject to me. When, therefore, I learnt that Bally Brack was only about three miles from Ben's Hollow, and was on the other side of the little lake, I could not escape the thought that there must be some strange influence that connected my destiny with that house, since fate was always bringing it across my path in some shape. Then, too, I had a half hope, that I tried in vain to smother, that through the O'Briens I might chance to learn something of the whereabouts of Miss Challoner, and my heart beat wildly at the thought of hearing her name once more.

We stayed one night in Dublin and then took the morning train to the west, arriving at a small town, about eight miles from Bally Brack, late in the afternoon. There we found a car waiting for us and had a pleasant drive to Bally Brack, which we reached just in time to dress for dinner. We were received at the hall door by Gerald's father and mother, and two very lively and rather pretty sisters, who hugged and kissed Gerald in a most demonstrative fashion, and shook hands most cordially with me. There was such a pleasant feeling of warmth and kindness about the whole family that my usual reserve with strangers melted at once, and I felt as if we should soon be like old friends. Wonderful indeed is the frank cordiality and warmth of manner of the Irish people; I know nothing like it for setting a lonely stranger at his ease and making him feel at home, and I shall always look back with pleasure and gratitude to my kind Irish friends and the many pleasant days we spent together.

As we had arrived rather late and it was almost dinner-time, I made my toilet hurriedly and started to descend to the drawing-room. I did not get there quite so quickly, however, for I had just reached the end of the corridor, and was at the top of the stairs, when a door behind me opened, and, as I half turned round to see who it was, I uttered an exclamation of surprise and pleasure, for there, close to me, once more stood Miss Challoner herself—Aimée, my adored Aimée. She was changed; she looked pale and rather thin, and her eyes had a wistful far-away expression. They had that same look of sadness and reproach that had so haunted me in my thoughts of her. In my joy at seeing her once more I forgot all else, and clasped the hand she held out to greet me with such passionate warmth that she started and blushed deeply.

"Aimée—Miss Challoner!" I stammered. "Is this indeed you? I thought you were abroad."

"We have just come from Paris, and my aunt is remaining in London while I am staying here on a visit. I came last week with my dear friend, Miss O'Brien. Our families are old acquaintances, though I have not seen much of them for some years."

"Indeed, I did not know that. But you spoke of leaving your aunt in London. Are you, then, still living with her? You are not yet married?"

Aimée raised her eyes to mine with such a wondering, perplexed look that I felt sure the idea was a new one to her.

"Married!" she repeated, with a deep blush. "Why do you ask?"

"Because I was told last autumn that you were engaged to a Frenchman, and I thought you might be no longer Miss Challoner."

"Engaged to a Frenchman? Who, may I ask, told you that and why?"

"Do not ask that now. Another time I will tell you. First, tell me if it is true?" said I, still holding the hand she had given me to shake, and looking at her "with all my soul in my eyes," as the novels say.

Aimée coloured still more deeply, as she said in a low voice, "No, it is not true; it never was true, and I do not know why any one should have said such a thing."

"Not true! Then you are still free—you are not engaged to any one!"

"Really, Mr. Harden, you have no right to ask me such questions," began Aimée, and then she broke down, her voice died away almost in a sob, and she tried to draw her hand from my clasp.

My answer was to draw her closer to me and to take her other hand in mine, as I said in a low, eager voice, "Aimée, my beloved Aimée—may I not call you so? I dream of nothing but you; I can think of nothing but your sweet face, your dear voice. Give me then the right to call you mine. Be my wife, and I will work and win fame and fortune for us both. It is true I have not much to offer one like you, but give me hope that when I win a home worthy of you you will not refuse to share it with me. I am young and strong, and I am getting on, and ere long I hope to have a home to offer you."

"Foolish man," said she, looking up at me with a charming smile and blush; "I don't want fame and fortune, I only want you, and I decline to be credited with mercenary sentiments."

"I will credit you with any sentiments you like if you do but say 'yes' to me now."

Her answer was almost inaudible, but it more than satisfied me, and I was about to claim the usual lover's privilege of a kiss when another door in the corridor opened, and the approach of Miss O'Brien caused me to drop Aimée's hand, and try to look as if we had just met on the stairs. Aimée, with a woman's ready presence of mind in such emergencies (which is far superior to clumsy man's), remarked that she had been surprised to meet an old friend so unexpectedly, and that we had been having a little talk on our way downstairs.

"Well, your talk has not helped you to get far on your way to the drawing-room," said Miss O'Brien, with an amused look at Aimée's flushed cheeks. "However, as I am late myself, I am much obliged to you both for keeping me company," and, slipping her arm into Aimée's, she accompanied us to the drawing-room, where we found the rest of the party awaiting our arrival.

(To be continued.)

THE OBJECTORS TO SPIRITUALISM.

BY J. CLARE.

(Continued from page 49.)

HAVING met again we continued the adjourned discussion. The ministers seemed elated at the prospect of cornering me, for I heard distinct whispers that "we will have him this time," etc.

"Well," said Mr. —, "I have heard that Spiritualists deny the existence of God. If that is true, how can you reasonably offer up those invocations with which you seek to dignify your services?"

"I do not know to what God you allude," I replied. "If you mean the God of the Bible, I can only say that we Spiritualists most emphatically repudiate such a being as the Scriptures represent God to be."

"Then you do not believe in the Lord Jesus Christ?" said Mr. —.

"We believe that Jesus was a lord amongst men," I said, "but that he was God we reasonably and naturally refuse to believe. On the contrary, we hold that in common with other great reformers he was pre-eminently endowed with spiritual gifts, and that, responding to those profound in-

spirations which flowed through his soul, he gave himself wholly to the service of man. His triumphs were the triumphs of his soul. His deeds were the consequence of that deep love which is born of spiritual gifts. His works were the effects of marvellous and complicated combinations. At one time he is harmonious, at another restless and painful in conduct. His optimism alternates with his pessimism. At times his soul was deeply stirred by some tender and touching incident, again to be seared by the painful manifestations of human selfishness."

"But what do you mean by complicated combinations?" queried Mr. W.—.

"I mean," I answered, "the incongruous relations which our limited intellects are too narrow to properly determine. The varying moods of Jesus figuratively express the play of those passions which could only proceed from a variety of sources. Man is to some extent a creature of circumstances. According to those circumstances will his passion rise or fall in joy or grief. But in the disposition characterising these alternations there are strange phenomena which can only be attributed to other sources than the individual himself. It is these phenomena which support the contentions of the intelligent Spiritualist. And upon such data we affirm that the work and mission of Jesus was in a great measure the reflections of those higher intelligences from whom he derived his power."

"Oh, nonsense!" interposed Mr. A.—. "Christ was perfect, and all-wise, and powerful; he did not require help from others. To talk of him being a medium is rank blasphemy."

"Pardon me," I replied, "if I am compelled to differ from you. I maintain that Jesus was a medium, and you very frequently support such a contention—nay, the nature of your preaching confirms such a statement. You constantly tell us that 'God so loved the world that he gave his only son,' etc. In this sentence we have Jesus reduced to a subordinate position—if he ever held a higher one (!)—and made the instrument of a Supreme Intelligence. In this sense he was therefore a medium, and endowed with those gifts which alone proceed from a spiritual source. The difference existing between Spiritualists and yourselves consists in the fact that while you believe Jesus to have been immediately endowed by God, the Spiritualists believe him to have been the recipient of some mediary and secondary power. In this we recognise that utilitarianism which natural phenomena display."

"But surely you will admit that he was above all others selected by God to work out the redemption of the world?" said Mr. A.—.

"I am not so sure of that," I answered. "While I hold that he was an exceptional and noble person, others have, in their way, equally contributed to the elevation of the human race. Reforms are peculiar to no single person, but are common to great organisations of human wills and passions."

"But do you not think the opinion you have expressed detracts from the merit of Christ's work?"

"On the contrary, I think it dignifies it, and shows that he, along with others, was susceptible to the influence of the spirit world. By his prodigal surrender of self to his spiritual ideals he vindicated the splendour of man's being, and helped to raise him to a nobler and sweeter mode of existence. But seeing that you have raised a crucial point, may I ask if you believe that man is absolutely incapable of assimilating the spirit of others, and is wholly independent of external influence?"

"Yes, we do," averred Mr. N.—; "for what use would our preaching be if we did not insist upon man's individuality being complete and definite? He must needs be held responsible for himself, and he only."

"Let us inquire into this," I exclaimed. "You will perceive how it involves the virtues or demerits of Spiritualism. In the first place your thesis supposes that man is a creature whose powers and properties are single and independent of others. Whatever occurs does not in the least affect him, seeing that his constitution is alien to that which is external to him. He must, therefore, be unique—distinguished from the rest of mankind. He is alone amidst myriads of human beings. For your doctrine of absolute responsibility can only apply to such an individual environed by such relations. In actual experience we find the facts otherwise, the responsibilities of the individual revert to that of society. The most diverse influences enter into the formation of character. The mother or father breathes her or his spirit into the budding soul. The orator's soul enters into the speculations of

the ambitious youth. The distress and anguish of others exalts our finer feelings, and quickens our perceptions of right and wrong—nay, have you not observed—you particularly, Mr. N——, the power which your admonitions exert over the minds of your congregations? Why do you preach at all if not to breathe a better and nobler spirit into dull and inferior souls? Mediumship is being continually exercised. It is never idle, and it is by this manner of apprehending our duty that we can be said to be responsible beings. The greatest and best medium is the wise, loving, and devoted mother."

"Oh," said Mr. A——, "this is immoral teaching, for it takes a man from himself and places him in other and worse conditions. I would have him keep to himself, for only by this method can he best rise to nobler heights. It is personal experience which makes or mars a man, therefore to transfer him to an alien soil would result in vitiating what might otherwise have been a good character."

I saw the drift of his answer, for if this were true, then the position of the Spiritualists would be invalid, inasmuch as it implied the transference and reception of those powers which ought to be confined to the individual. So I said, "You contend, then, no man ought to attempt that for which he is not properly qualified?"

"Precisely," he answered.

"Then may I ask if you are so perfectly acquainted with the workings of the Holy Spirit that you can divine and interpret its varied manifestations?"

"Not exactly," he answered.

"But it is sometimes possible to determine the will of God?" I continued.

"Yes," he exclaimed.

"Then there are times when the brain is puzzled to account for certain strange phenomena which seem impossible to the human understanding?"

"Yes, there are indeed times when such enigmas confound us, but we strive to learn the will of God."

"Exactly," I responded. "It is the duty of all conscientious ministers to endeavour to enlarge their understanding. And is it not true that in the discharge of your duties you are sometimes perplexed, and exclaim, 'What do I know of the subject?' and despite the fact that you are so ignorant of your shortcomings you persist in attempting to teach others?"

"Well, that is so," he replied.

"And," I continued, "do you not generally find that in such moments, when standing before your congregation, you suddenly become aware of new and better meanings wholly unknown to you before?"

"Sometimes it is so," he admitted.

"Do you not see in this," said I, "the power and wisdom of God, for the same dispensation which he has accorded to you ministers is extended to the humblest of his creatures? Just as the sensibilities of the physician are quickened by the constant presence of pain; as the faculties of the engineer are developed by continual training; as the powers of the sailor are improved by experience; nay, as the solicitude of the mother, already tender, is augmented by the pain of her child, so the Spiritualist in referring for consolation and assistance to the higher powers, derives sustenance which helps to support him under the harsh and exacting conditions of life."

"Well," cried Mr. A——, "that does not deny the fact that your power for good in this life is to some extent impaired by your reference to the other world of which you speak; it must detract from the constant value of your service here."

"Nay," I replied; "on the contrary, our value is immeasurably increased by such a resource. The inspirations we receive enable us to so adjust our lives that while our efforts are usefully and judiciously directed we spare no endeavour to curtail any wilful or useless expenditure of energy. The counsels of nobler intelligences enable us to use time wisely."

"But you can gain such information from secular sources without running to spiritual ones," expostulated Mr. N——.

"No doubt," I said, "and so we do. There are many Spiritualists who, while acquainting themselves with the discoveries of mundane writers, are equally solicitous of applying their knowledge to the question of the hereafter. Their inspiration is not limited to the spirit world, but they are equally susceptible to the power of earthly writers and thinkers. But there are many matters upon which 'secular sources' give us no aid, and none but spirit teachers can inform us."

"But then, do you not think that Spiritualism is enervating? I have personally observed that many of its disciples are lacking that mental strength and moral quality which give dignity."

"Nothing but prejudice," I answered, "could have prompted such an opinion. You will find that Spiritualism instead of enervating, invigorates and strengthens the intellect. I know that our qualities suffer by a too intense application, and there are Spiritualists who unwisely disturb their organism. Yet this applies more or less to the whole race. Mental disturbances are common to every phase of thought. Even science is not exempt from the infirmities of man, and ministers are often compelled to rest because of excessive strain, and not a few become insane. It is unfair to expect Spiritualists to comport themselves like saints and angels."

"But then you say that your religion, if it be a religion, is superior to ours. I would like to know in what way it can establish such a claim?" said Mr. N——.

"In the only way in which all things are tested, by their consequences or fruits."

"That is only avoiding the question. What do you mean by their fruits?" he asked.

"The 'fruits' imply a better recognition of one's duty, and a more generous application by us to the affairs of men."

"But I do not see that we in any way differ from such a definition. Our fruits compare favourably with other and contemporary systems of thought," he answered.

"Nay," I replied, "that of which we spoke just now, namely, the derivation of power from external sources, has largely militated against your success, as preachers of a noble religion. Your exasperating insistence upon the observance of unnatural and senseless ritual, has blinded you to the true and only way of worshipping God. Your impressions are derived from that which possesses no value as an agent of reform. Man cannot be reformed by the glitter of tinsel, or aroused by the charms of an unmeaning rite; he can only be stirred and elevated by deep passionate sympathy. You cannot extract sympathy from that which possesses none, neither can you expect that man will respond to the appeal of an agent which he despises."

"But our ritual is only a subordinate part of our service to God, and we find that mankind is induced to better paths by such methods?" he replied.

"No," I exclaimed, "the Spiritualist differs from your form of worship in depending upon and exercising his natural powers in domestic and public service, in matters affecting food supply, the distribution of wealth, the virtue of the citizen, the purity and integrity of local and imperial councils. It is in this direction that the true worship of God consists. You would have us by your ritual continue into our later years those amusements which tickled the fancy of our youthful days. Mankind was destined for higher things than these."

"Oh, but we say ritual has subserved the highest purpose, and we have found it very useful?" he answered.

"The intellect of man will not be satisfied by such an arrangement, and it is the Spiritualist who has made him conscious of possessing powers which will eventually destroy your artificial modes of worship. Your religion springs from and is controlled by ritual; ours proceeds from the soul of man, and is controlled by Nature."

"Then you infer that Spiritualism is a natural and, therefore, more reverent method of worshipping God?" said Mr. A——.

"Precisely," I said; "and just because it is natural we find the best intellects of the nation resorting to it. It is a religion which not only appeals to the soul, but also to the intellect. Here we find ourselves environed by strange and perplexing circumstances, our origin is enveloped in mystery, our growth the subject of mysterious forces, our relations and attributes of the most complex character, and our nature strange and unfathomable. What are we? Who are we? Where are we going? are questions which constantly appeal to the enquiring soul wrapped in this obscurity. Mankind vainly attempts to force its way through this forest of enigmas, while a streak of light for a moment steals through the opening trees and illumines the darkness below. This light is that which the Promethean Spiritualist has discerned flashing from the unseen realms; and we believe that by following closely the direction from which the light came, we shall be able to discover the solution to the problems which now perplex the world, and man will hail the Light for which he has been toiling for long dreary ages."

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

OFFICE, 73a, CORPORATION STREET, MANCHESTER.

S. S. CHISWELL, CHAIRMAN.

PETER LEE, VICE-CHAIRMAN.

DIRECTORS:

W. T. BRAHAM,

GEO. COLBECK,

R. FITTON,

W. JOHNSON,

J. PEMBERTON,

Hon. Treasurer

Secretary

T. SIMKIN,

J. B. TETLOW,

F. TOMLINSON,

Mrs. M. H. WALLIS.

T. BROWN.

E. W. WALLIS.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/6; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, MARCH 3, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

SPECIAL NOTICE.

The 45th anniversary of the advent of Modern Spiritualism will this year fall on Good Friday (March 31st). That day will also be the 21st anniversary of our introduction to Modern Spiritualism. The Board of Directors of *The Two Worlds* Publishing Company Limited have decided to celebrate the event by a SPECIAL ANNIVERSARY NUMBER of *The Two Worlds*, which will contain an autobiographical sketch of Mr. E. W. Wallis, in addition to other valuable and appropriate matter.

It has also been decided to issue as a SPECIAL SUPPLEMENT the

PHOTO PORTRAIT OF MR. E. W. WALLIS, on toned paper, in commemoration of his spiritual "coming of age."

This presentation Supplement can only be offered to our readers at considerable outlay—and as there will be no increase in the price of "our paper" on March 31st—the Directors confidently anticipate orders for a large number of additional copies. Should this effort meet with the appreciation of our readers and friends the Board will be encouraged to give similar supplement portraits of other well-known workers, together with sketches of their lives.

The price for parcels of this special number will be given next week.

IS SPIRITUALISM UNSPIRITUAL?

The latest phase of pulpit oratory regarding Spiritualism is interesting. From far away Dundee we receive a sample discourse by the Rev. A. Gardner, who admits that "the spread of Spiritualism is one of the characteristics of the age." It has become, he says, "a serious study with many of the deepest thoughted (sic) and most earnest minds of the day." He laid special stress on the fact that "hundreds of scientists had become believers in it" [He should have said "know it to be true;" they are not "believers."] He "confessed himself to be a believer in its truth in general," whatever that may mean.

Defining modern Spiritualism as the belief that communications were received from a world beyond ordinary sight and hearing, that evidence was afforded of a spiritual world by audible voices, tangible signs of all kinds, and especially by apparitions of the dying and dead, he questioned the moral and spiritual value of such phenomena, of which so much was said by its followers. No belief in a future world would ever be founded on mere material manifestations.

Poor dear man! Spiritualism is not limited to "material manifestations." Revelations, spiritual instruction, and wise counsel are imparted by the communicating spirits, many of whom are at least the equals of the Rev. A. Gardner in moral and spiritual development, and have the advantage of knowing what they are talking about when they describe the, to us, future world.

Surely after nineteen hundred years of Christ's light and teaching more ought to be able to believe in the immortal life on diviner and deeper evidences than audible voices and occult phenomena of all kinds, and appearances of the dead to the living.

Surely, Mr. Gardner, you ought to see that, as after nineteen hundred years of "Christ's light and teaching," as you put it, "Spiritual proofs no longer suffice," but the multitude seek "scientific proofs"; that very fact proves the failure of Christianity to satisfy the hunger of the human heart for knowledge respecting the life beyond the tomb. Either Christ's light and teaching have been obscured and falsely presented, or they are inadequate to meet the demands of human intelligence, and in either case Spiritualism is succeeding in providing a basis of knowledge of

facts concerning spirits and spirit-existence, such as Christianity after 1,900 years has failed to establish.

The materialism of the age lies at the door of Christianity, and is proof palpable of its inability to guide men into knowledge of truth. The success of Spiritualism in combating materialism, and convincing scientific minds of the continuity of conscious individual existence after death, and the fact of spirit-return and communion, demonstrates its value as a moral force and spiritual teacher.

The Rev. Mr. Gardner continues thus:—

All that it would do in the case of great numbers would be to satisfy mere curiosity. A man might be a believer in all its marvels, but yet have no personal consciousness of a living God. There was nothing to forbid the impure in heart receiving its truth as much as the pure in heart. And in morals all that it was capable of effecting was a kind of negative goodness, produced by fear, but denoting no real change of heart.

This impeachment of Spiritualism shows a curious obliquity of vision, and comes poorly from an upholder of that orthodoxy which has for so long endeavoured to effect "a kind of negative goodness produced by fear"—the fear of God's anger and wrath; of the devil and eternal hell torments.

The "impure of heart" are not forbidden to receive any truth, but if they should apprehend and comprehend the truths of Spiritualism, they cannot possibly remain unaffected or unimproved. Spiritualism is not limited to the working of marvels. Spiritualism is not responsible for the lack of spiritual discernment on the part of the people who seek to witness the signs and wonders; their inability to recognise the spiritual significance of the facts may with more justice be laid to the charge of their spiritual "pastors and masters," who for centuries past have professed to instruct and spiritually guide the people.

Modern Spiritualism sprang out of an unworthy, uncalled for discontent with God's method of revealing truth to man. God's will was that hope should be sufficient for all, and hope in the New Testament was used for truth which the soul might know, but sensible signs of which there were none. Men, however, were clamouring for the evidences of the senses, as well as of the soul. And God, it seemed, was giving them what they demanded; but in giving them this was not giving them everything. Still would it remain true that, as the Apostle said, "By hope we are saved." Through spiritual belief alone were they brought into communion with God, and sin was cast out of them, and holiness created.

Mr. Gardner presumes to judge and condemn his fellows when he speaks of "an unworthy, uncalled for discontent with God's method of revealing truth to man." We do not agree with him. Spiritualism is a method whereby truth is being revealed, and, may be, a divine method. Indeed, Mr. Gardner admits that it is when he says, "God was giving them what they demanded."

Mr. Gardner is still more presumptuous. In fact, it seems to us that the declaration that "God's will was that hope should be sufficient for all" is little short of blasphemous. How does Mr. Gardner know what God wills? Does he wish to imply that he has been favoured with special revelations of the intentions and purposes of the Supreme? We are equally entitled to affirm that the fact, which cannot be successfully gainsayed, that in all ages and among all peoples phenomenal manifestations of spirit presence and guidance have been granted to man, is in itself evidence of the will of God that mankind should not only "hope," but know; and the New Testament supports that view—"Go tell John the things ye see me do;" "These signs and wonders shall follow;" "If He be not risen . . . your faith is vain." It is manifestly right to add to our faith knowledge, and endeavour to prove all things; and spiritual belief will be more potent for good when based upon knowledge of spirit facts and spiritual principles. Apparently the spirit of orthodoxy is identical with that of the old-time priests. They failed to find any good in, and would not recognise the beauty of, either the marvels wrought or the precepts taught by the Nazarene; and his professed followers, while compelled to admit the facts of Spiritualism, are blind to their use and beauty.

The higher aspects of spirit intercourse, the comfort, the guidance, the inspiration to purity and right, the educational, reformatory, and spiritually enlightening influences which so many thousands have experienced, are all ignored. We respectfully and kindly suggest to Mr. Gardner the possibility of the applicability of a certain parable in his case, and when he has attended to that suggestion he may see more clearly how to aid us to remove the "mote" from our eyes. Until then we will endeavour to get along without his guidance as well as we possibly can, and strive to secure the spiritual benefits of Spiritualism.

FORE-GLEAMS OF IMMORTALITY.

THE SPIRITUALISTS IN A CHURCH.

IN St. Paul's Congregational Church, Westgate Road, Newcastle, Mr. H. A. Kersey, of the Spiritual Evidence Society, delivered a lecture on the phenomena of Spiritualism. There was a large congregation, and the proceeds are to be given for free breakfasts to poor children.

The Rev. Fred Hibbert, chairman, said the subject upon which Mr. Kersey was going to speak was becoming increasingly interesting to the public mind. He thought they were passing through a period of reaction against the gross materialism that had been characteristic of their philosophising in the last few years, and people were coming to realise that there was something more in man and in their human life than that which was purely material, and the spiritual side of their nature was becoming increasingly recognised. That, in itself, he was sure, was a very healthy sign of their times. Some of them had been, perhaps, in the habit of thinking that the spiritual, by the very fact that it was spiritual, could not be spoken of as "phenomena"—phenomena being that which they could see and handle, and they had thought of the spiritual as being something altogether removed from that. Well, he must say, his sympathies inclined very much to the spiritualistic side of things, and he should be very glad indeed if the lecturer could put before them something, as he had no doubt Mr. Kersey would try to do, that would be helpful to them, that would deepen their faith and strengthen their conviction of the realities of the spiritual and, as they had been accustomed to say, of the unseen world. (Applause.) He need only say, on behalf of his deacons, that when Mr. Harris asked him to grant the use of this chapel, they, without the slightest hesitation, said they would only be too glad to have a lecture on such a subject. (Applause.) They, at St. Paul's, prided themselves upon their freedom from all ancient and creedal trammels, and their great purpose in religious investigations was not to bolster up old ideas or confirm any old conclusions, but to get at the truth. They believed God had given them minds to think, and by thinking and investigating, though they might pass through stages of doubt, they might arrive ultimately at the truth. They had, therefore, asked their friend to speak upon this more and more important subject. (Applause.)

Mr. H. A. Kersey said he was endeavouring to help his fellow-creatures to an understanding of the manifestations that had come to the world in these latter days. All that they as Spiritualists desired was that others should share in their enlightenment, and they thought that if the mediumistic circles were introduced into the churches they would strengthen the faith in immortality, increase happiness in the world, and bring untold blessing to it. (Applause.) The fundamental principle of Spiritualism was that there was a possibility of communication between this world and the world of spirits by which evidence of a life to come was afforded. In this view the lecturer proceeded with a large and interesting series of photographs, thrown on a large screen with lantern and limelight. They included materialised spirits, spirit pictures, and writing under test conditions, the writing on the wall at Belshazzar's feast being claimed as an example of the same kind, and drawings of what was seen by the clairvoyant, one being that of the spirit leaving the body, declared to be a counterpart of it, and to quit the tenement by the head. A lady sang "Angels ever bright and fair," and there was throughout a very attentive audience.

A vote of thanks was accorded to the chairman and the deacons.

—Newcastle Leader.

ATTENDANCE at religious meetings, whether church, chapel, or spiritual circle, should be prompted by an aspiration for enlightenment, and then the response would come. As when there is no desire for material food it indicates that the system is not in a condition to assimilate it properly; so in like manner when there is no desire for spiritual pabulum the mind is not ready to appropriate it. There are natural and artificial tonics to create desire for physical nutrition; and the same for spiritual food. A beautiful thought, redolent with Spirituality, reaching the mind through eye or ear, will awaken a craving for spiritual sustenance, and cause the recipient to seek it. Then can it be readily assimilated and become a part of the individual, where otherwise it would be wasted.—*The Harbinger of Light.*

THOUGHTS ON PRAYER AND SOCIALISM.

By J. BRONTE.

"Am I my brother's keeper?"—*Genesis.*

It is a long time since the fabled Cain asked the above question; but in the practical conditions of daily life we are far from a full recognition of the affirmative answer. How long we shall be before we attain it I do not know, but as science reveals the facts, and a wider and truer knowledge of human nature is attained, there is surer probability of its realisation. Society is just so strong as its weakest member. Nature sometimes takes terrible means to teach us how closely we are related to each other. The influenza and cholera scares are her scorpions to whip us into line, forcing us through bitter agony to learn the primal lesson that we are but parts of one eternal whole. The effects of a strike or lockout preach a lesson of brotherhood to all who will but open their eyes and see. When 100,000 colliers take a two weeks' holiday the trade of a nation is paralysed. A few thousand spinners protest against a reduction of wages and widespread distress prevails. A tax is put upon tin in America, and Wales has a section of her community helpless on the sea of the unemployed. Science is ever pulling down the business of a false life; but the vigour of selfishness, and the negative answer to Cain's question, are ever struggling to manipulate the powers that be for the benefit of the few, to the utter rout and misery of the many. A nation that exists on the strength of its classes is dependent upon forces that are sure to fail her in her hour of need. A nation is strong only in the power of her united units. Class warfare and class cunning are the balls that break down a nation's defence.

In my previous notes I briefly referred to Hudson Tuttle's book, "Religion of Man and Ethics of Science." I come now to the second half of the treatise and deem the preceding remarks a suitable introduction. As I could not agree with all of the first part, neither am I in accord with the second. I am a believer in a *devotional* as well as a *scientific* religion; and whilst I know that prayers won't save a leaking vessel, yet I know that prayer will help a sorrowing conscience-stricken human being, and be a means to aid in other directions. The universe is in obedience to law—miracle in the old definition has no place there; but to what extent certain laws act, or where certain others begin is not yet within the bounds of human certainty. Spiritualists know there are spirits, and know that our every thought and aspiration set in motion the spiritual powers of being, and so link us with Intelligences who are in unison with our thoughts. Prayer is understood to be an aspiration for assistance, whether it be "uttered or unexpressed." That being so, it necessarily stimulates the purer spiritual elements of a person and quickens the spiritual atmosphere, and so unifies him to a being in harmony with the desire expressed. Forces are thus in operation—the primary conditions of a law are present; therefore, can we not perceive that prayer may be, nay is, as much of the "reign of law" as any other fact and resultant in nature? Prayer to me is a spiritual power, and exercised within the limits of its operations is a serviceable development of energy by which humanity can not only bless itself, but may with potency join two worlds closer together. Therefore I differ somewhat from Mr. Tuttle, and think his strictures on prayer somewhat too severe and wide-sweeping.

In his dealings with the problems of our everyday civilisation I am both in agreement and opposed to him. He has one or two pointed remarks on Socialistic theories that seek to efface the individual and exalt the State. We exist for each other, but we have internal relationships as well as external. A nation can only be great in proportion to the strength of its individuals, and if the social element of the community usurps the function of the individual, the State will die of inanition. But suppose "the State" secures health and freedom from oppression for the individual by enforcing justice for *all*, will not both individuals and State become strong? So we must guard against two things, the destruction of the individual and the crystallisation of the masses. The crystallising of the masses is a wonderfully quick process. The history of Church life is a severe lesson in that direction, as well as the history of any people. Hudson Tuttle points out this matter as regards the press. Bellamy, in his "Looking Backward," has discerned this fact, I am sure, for he has in his speculative community taken the management of the press out of the hands of Govern-

ment and planted it in those of the people. But does it not seem strange that this potent engine of governmental power should be relegated to the private person and the Government have no representative literature? This seems to me a weak point in Bellamy, and also a point on which, sooner or later, Socialism, as propagated by some individuals, would break down. Well, let that pass. I have only drawn attention to it that others may read the book as well as that of Hudson Tuttle, and make their own comparisons. On many primary matters of national life these writers stand apart. But what has all this to do with Spiritualism? Just this, that if this latter-day gospel cannot speak to us of our everyday troubles, trials, and difficulties, it fails us where most needed. But it does proclaim, with no "uncertain sound," that we are all brothers, and if so, we have common rights and no privileges. A people that are one half privileged and the other half oppressed is not in a fair way for brotherhood. Spiritualism is the trumpet voice of reforms, demanding that the whole man shall live, and not one half run rampant whilst the best half is stifled into nonentity.

A WARNING.

WE heartily say "Amen" to the following from *Light*.—

"To believe in ghosts is about as useful as believing in Algebra; unless the belief in both cases leads to something in the nature of practice, little good can come of either. But what is the practice that we want? What is the education that we ought to have had?"

"In all science—and science means both knowledge and its application—in all science the rudiments are left behind as soon as possible. The rudiments of Spiritualism are its ghosts, its strange and puzzling phenomena, its apparent supernaturalism. Beyond these rudiments we get at the knowledge of the existence of higher and more perfect agencies, agencies who cannot easily communicate with men, but who can penetrate the heavy atmosphere of this existence of ours, and meet halfway those who strive upwards and stretch their beseeching hands towards them; and such, called often generically God, are what we want to reach—and the rudiments of Spiritualism will not help. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth,' does not signify that there should be reared in the honour of the Holy One nothing but whitewashed barns in which noise takes the place of music, but that to see the light of the Eternal, phenomena must be left and intuitional insight be sought after. We are threatened with a new flood of phenomena; if the spiritual meaning of these phenomena be worked out, and another fringe in the garments of the living God be discovered, all will be well; but if the phenomena remain as phenomena only, the 'dweller on the threshold,' the 'prince of the power of the air,' will assert his rights, and better the barren purity of an orthodox materialism than the wild saraband of license which such an authority would legalise."

ANOTHER GREAT DEMONSTRATION IN MANCHESTER.

It has been decided to hold a large Tea Meeting and to celebrate the Forty-fifth Anniversary of Modern Spiritualism by a grand assembly on Good Friday (March 31st), in the large Co-operative Hall, Downing Street, Manchester. An excellent tea will be provided. The creature comforts of friends will be catered for in a liberal manner, and a special table will be set apart for all vegetarians who purchase their special tickets before March 29th. Almost all the popular public workers, speakers, and mediums have been invited, and are expected to attend and participate in the proceedings, including Mr. Jas. Robertson, of Glasgow. Mr. John Lamont will in all probability preside, and a first-class programme of music and singing is being arranged. Short speeches, bright music, sweet singing, and fraternal feeling are expected to constitute a happy evening. Particulars next week.

BINDING VOL. V., "THE TWO WORLDS."—We have received a good number of volumes for binding, and are now prepared to place them in Mr. Heywood's hands. Other friends who desire to avail themselves of our offer for cheap binding should therefore send in their papers at once, directed to Mr. E. W. Wallis, 73A, Corporation Street, Manchester. Cost of binding 2s., return carriage extra. Send at once.

VOICES FROM THE PEOPLE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

RE COTTAGE MEETINGS.

DEAR SIR,—I think cottage meetings should be done away with where there are public rooms to which people can go. I think it is an injury not only to the society, but to the mediums, and hope that the day is not far distant when all Spiritualists will support the rooms in the several towns. Then, I think, there will be no cause to appeal for help, as some societies have to do.—JAS. BURDIN, Quarry Road, Liversedge.

A SUGGESTION.

DEAR SIR,—I believe there are a large number of your readers who would like to read other journals and magazines (more particularly the American and Colonial) devoted to the occult sciences, but who, like myself, are debarred from doing so on account of the expense; further, that there are other readers of your journal on whom fortune has smiled, who read the journals and magazines referred to, and who would be willing, perhaps glad, after having read them, to sell, at a reduced (say half) price, and thus give a helping hand to their less fortunate brothers. My suggestion is that you open an exchange and sale column, specially for the sale and exchange of literature devoted to or dealing with the occult sciences. Please enclose specimens of *The Two Worlds's* Leaflets and Hymn Leaves, and consider that, in any way which lies in my power, it will be my pleasure to advance the cause I love, and the interests of its worthy exponent, *The Two Worlds*.—JOHN NOTTINGHAM, Vice-president, Hull Psychological Society

THE VALUE OF THE SERMON ON THE MOUNT.

DEAR SIR,—In your letter box several weeks ago a correspondent spoke very appreciatively of the "Sermon on the Mount." Perhaps the writer will excuse me if I differ from him in many points. There are some things good, but some are very demoralising. The best precept in the sermon is the golden rule, which, however, is not of Christian origin, having been taught by many great moral reformers hundreds of years before. The injunction, "Take no thought for the morrow," if practised for only six months, would annihilate the whole human race and the best of our domestic animals. The theologian will reply, "Oh, it does not mean that, it means so and so," then I answer, "How do you know what it means, seeing the meaning is not stated?" This is just where the mischief begins. The book says so many unreasonable things, leaving an opening for every kind of wrangling, thereby creating an endless number of sects and parties. Another precept says, "If smitten on one cheek turn the other also," so it appears most desirable to have a pair of "Lovely Black Eyes." And if a highwayman take thy coat, give him thy cloak also; or if he takes a sovereign, give him twenty more. This doctrine of non-resistance would demoralize the whole community and soon bring about a universal state of savagery. Again, "Blessed are the poor in spirit." Poverty of spirit, leanness of soul, non-development of the spirit, or the want of spiritual gifts and graces, are to me anything but a state of blessedness. In short, I fail to see anything very prepossessing in Christianity to make it superior to other systems of religious thought. It never, as a system, promoted civilization. Philanthropy, justice, tolerance, and science were not born of Christianity, but with the individual. Do we ever find a bishop out of his £10,000 or £15,000 a year giving even a tithe of his income annually for any philanthropic purpose? Do they not systematically in the House of Lords vote against the people? and at death leave their hundreds of thousands for some one else to spend as FRUITS of Christianity? C. T.

PLAIN SPEAKING.

DEAR SIR,—The longer I live the more firmly rooted does the conviction become in my mind that it is far better to have no speaker or medium at all, and close the rooms, than place on our platforms illiterate individuals, who however well-meaning they may be, only bring "Our Cause" into ridicule, and often-times occasion well-merited disgust by their "undeveloped" efforts. Say, for example, a society engages one of those much-abused, but absolutely necessary "professional" mediums—that is, in more courteous terms, a well developed and tried medium who attracts a large audience, many among whom are earnest intelligent seekers after truth, these go away satisfied "there is something in it," and desiring to know more, come the following Sunday, and probably they are astonished and filled with doubt when they have to sit out a fulsome, garbled reproduction of our beautiful philosophy, in language which outrages the Queen's English, and, worse and worse, said to be delivered by a spirit. My contention is that no medium or speaker should be invited to occupy our public platform who will not do credit to our movement. First, out of consideration to themselves. These no doubt well-meaning people should be restricted to the private circle until properly developed. I say this only out of kindness, however much I may be misunderstood, for it is cruel to place people in a foolish position. Second, out of consideration for the cause and the public. Our movement is hindered, people will not attend, feeling they are wasting their time listening oftentimes to sheer nonsense; others attend, and go away more convinced than ever that spirit communion is not a fact. Those who truly desire the intelligent promulgation of truth will, I am sure, recognise that what is stated here is the truth in relation to this important matter, and should be faced bravely and lovingly by all. There are numbers of individuals in the ranks of Spiritualism, as well as those outside, who would willingly and cheerfully attend our meetings, and render service in many ways, if educated, intelligent, and developed advocates were placed on our platforms. Also let us improve our musical part of the service.—With fraternal feelings, Yours truly, D. FINDLAY.

P.S.—We have a good, readable, and worthy exponent of our philosophy and phenomena in *The Two Worlds*, which ought to have a large circulation.—D. F.

27, Corbett Street, Smethwick, Birmingham, Feb. 18, 1893.

THE LONDON FEDERATION.

DEAR SIR,—An appeal from Mr. Tindall, in your last issue, well merits a response from metropolitan Spiritualists. Another failure is reported on the part of those who are known as the "London Federation," but who in reality are only a small society. It is nearly time our provincial friends realised this fact. Perhaps Mr. Tindall would like to publish the list of London societies (if any) now affiliated? The reasons for this "new" failure are easy to determine—the platform "mixture" of Spiritualism, Eastern magic, Theosophy, Buddhism, with Re-incarnation and "Occultism" thrown in, will neither hold the intelligent Spiritualists together or attract earnest inquirers. Instead of deploring the existence of disunion amongst London Spiritualists, let them look at home and remedy the defects there. W. E. LONG.

311, Camberwell New Road, London, S.E.

P.S.—The letter from Mr. Percy Smyth, in the same issue, only further emphasises the above.

RE INTERESTING CORRESPONDENCE.

DEAR SIR,—Being a constant reader of *The Two Worlds*, my attention was drawn to a letter to Mr. Stead, of London, written and signed by "John J. Butterworth." On Sunday, February 12th, 1893, I was chairman for Miss Bailey at the Spiritualist Meeting-room, Pendleton. "John J. Butterworth" attributes to me the following words in reference to Mr. Stead: "That Miss Bailey had convinced you of a life beyond the grave, and also of the embodiment of spirits." Now, sir, these words "convinced" and also the "embodiment of spirits" were never used by me. What I did say you will find in these words, transcribed from shorthand notes taken down at the time, and can be produced if required: "Mr. Stead sent for our young friend to London, and he received that from her which satisfied him of a real life beyond the grave, and he kindly presented her with a beautiful watch." I may have been a little indiscreet in going even so far, but how your correspondent has got so muddled in this matter I can't understand, neither do I care to enquire.—Yours respectfully, JOHN DONNELLY.

113, West Worsley St., Regent Rd., Salford.

PENDLETON REPORT.

DEAR SIR,—Your correspondent in reporting Miss J. Bailey's wonderful clairvoyance has confounded two Christian names. The "Ellen Ainsworth" should be "ELIZABETH," the actual name given to me. I never had a sister called "Ellen," and the latter name was given in another and distinct case, and addressed to another person in the audience; besides, there was no surname given with Ellen. It is essential that reports should be ACCURATE for several reasons. If all societies' reports sent to you contained mere facts of the above description, briefly and condensedly reported, instead of the usual stereotyped, uninteresting form, such as "14 clairvoyant delineations given and 12 recognised," &c., what a valuable collection of facts might be preserved, sufficient in time to publish in book form and in many volumes. Failing this, a youth might be taught shorthand, and report these clairvoyant, &c., tests in a book belonging to the society kept for that purpose, then all the details might be recorded and preserved for future publication if so decided. Reports should be both interesting and instructive, and an accumulation of facts in substantiation of the principles we advocate. I merely throw this out as a suggestion.—Yours truly,

JOHN AINSWORTH.

P.S.—It is unfortunate that a report of this kind should be so unveritable and inaccurate. If it had been correct I could have referred to it as a strong proof of spirit identity, but cannot with a WRONG NAME to it show it to strangers. Moreover, if it had been correct, more than a dozen additional copies would have been bought by myself and sisters to send to various friends. You see how important it is that reports should be strictly accurate.

JESUS AN EXEMPLAR.

DEAR SIR,—In recent correspondence the fact seems to have been lost sight of that there is a large and intelligent section of the Christian community who, from critical inquiry and research, have come to the conclusion that such a person as Jesus did actually exist. The thinkers I refer to have no doctrinal bias to influence their conclusions, nor have they a priestly hierarchy before whom to "bow the knee" in obedience to command, but have searched without fear or favour for whatever truth could be obtained. The Universalists, Unitarians, the Disciples and many others do not hold the God-man idea of Jesus, and therefore I contend that in this fact lies a strong argument in support of the historic record, for have they not found concurrent testimony strongly supporting this contention? And when we consider that the Jews have not openly denied the share their countrymen had in this affair a strong case is made out. It is becoming a well-known truism that ancient writings have had interwoven into their record of events various interpolations, doctrinal dissertations, and superstitious beliefs of the time. Are we to deny the main records because of these inclusions? Surely not! rather let us search for their moral and spiritual truths, and leave the rest. Most of us can realise that many of the symbols, events, figures of speech and of numbers have been derived from the astrological knowledge of the "wise men" of the past, and many of the mysteries are made plain by this knowledge. But because of these additions are we called upon to decline to accept as true the life of one whose example in many respects it would be well for Spiritualists to be more willing to follow? Do we not find in Jesus a character of enduring force, one strong to dare and do for the principles he believed most likely to benefit his fellows? Is he not worthy of imitation in the matter of self-denying effort to redeem the people from the thralldom of sordid selfishness, and from the power of priestly authority? Fighting against the whole weight of social, political, and religious influence, he endeavoured to build up a spiritual character in those who listened to his teachings that it would even in these times be wise to more largely emulate. His sympathy for the fallen, the outcast, and the sorrowing ones, his attack upon vice in high or low, priest or peasant, is something to note as coming from those far-off ages. I am thankful there are others in history of like spirit. With such examples, may we emulate their services to humanity; then Spiritualism will win its way much quicker to the hearts of the people than by the iconoclastic methods some are adopting.—Yours sincerely, WM. STANSFIELD.

Warwick Road, Batley Carr, Dewsbury

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON. Church Street.—Miss Walker gave addresses on "The Mighty Dead" and "Spiritualism, the pioneer of love, light, and liberty," followed by clairvoyance.

ATTERCLIFFE.—Feb. 22: Mrs. Ridgley's guide gave an oration in a foreign language, followed by clairvoyance, which was well appreciated. 26: Mrs. Riley (of Halifax), under control, dealt with "Speak gently," and "What is Spiritualism?" Mr. G. A. Wright kindly gave six satisfactory psychometric delineations. We hope to have him again soon.—J. Gratton, cor. sec.

BARROW-IN-FURNESS.—Feb. 6: Business meeting. Vote of thanks to retiring officers, and the officers elected were: Mr. John Cox, president; Mr. T. Lawton, vice-president; Mr. Watkins, chairman for Thursday night meetings; T. Holden, secretary; Mr. Huddleston, assistant-secretary; Mr. T. Clifton, treasurer; Mr. Wm. Peck, librarian and doorkeeper; Mr. Hoskins, organist; Mr. McCloy, music director; Mr. Proctor engaged as medium for the year. A most harmonious meeting. Feb. 21: Mr. Cox, president, gave a social tea, and presided over a most enjoyable conversation, recitations, singing, and speech-making. Miss Hoskins kindly officiated at the organ. We spent a happy evening. Heaven is a state, not a place, so ours was a heaven of sociability and truly brotherly and sisterly feeling. Such meetings are requisite that we may blend our feelings and aspirations, and be linked together in sympathy and help one another, for the united many can work wonders.—T. Holden, secretary, 26, Shakespeare Street.

BRIGHTON. Sothall.—Mr. Thoms, of Whittington, dedicated a baby, giving it the spiritual names of "Hope" and "Star." All were much interested with the masterly manner in which the ceremony was performed.—W. H. Stevens.

BIRMINGHAM. Camden Street.—Mrs. Groom's guides discoursed on "Spiritualism, its Facts and its Philosophy," to a crowded audience. Its facts are undeniable. Those in the spirit spheres did not want any one to believe what they might be told, but ask all to prove for themselves. Theologians believed what the Bible taught of spiritual things, but could not grasp that similar manifestations could take place to-day. The very pertinent question was asked, "Is God any weaker now than He was then?" The command had been given, "Preach the Gospel to the spirits in prison," and it was to those who were in spiritual bondage the glad tidings of God's love were to be taken, and if each one went about doing good the world would soon be better, socially, physically, and morally. A splendid influence was manifested and the conditions were good. Clairvoyance was given by Mrs. Groom, and out of 16 spirits described 13 were recognised. The word "Liberty" was given for an impromptu poem. Several strangers took a deep interest in the proceedings.—H. E. Kent.

BLACKBURN. Freckleton Street.—Mrs. Hyde, of Manchester, lectured on "Personal Responsibility" in the afternoon and at night on "The Work of God," to fair audiences. Clairvoyance after both lectures.—J. Taylor.

BLACKBURN. Northgate.—Mr. Nuttall, of Rochdale, gave good addresses. Feb. 21, Queen's Park Room: Mrs. Griffin, of Burnley, gave a good address, and afterwards clairvoyance, to a good audience.

BLACKPOOL. 16, Coop St.—Mrs. J. M. Smith delivered a very instructive address on "Spirit Identity." Evening, written questions from the audience were dealt with very ably and should cause strangers to investigate. Good clairvoyance closed a harmonious meeting. According to the *Blackpool Gazette* Spiritualism is spreading. We have for the present secured Mr. Broughton's Coffee Tavern, close to Central Station, and hope to spread the cause still further, and are quite prepared for opposition from known and unknown sources. Mediums desirous of rendering assistance, for expenses only, please communicate with Mr. Wm. Howarth, 48, Belmont Avenue.—W. H.

BRADFORD. 448, Manchester Road.—Our speaker's subjects were, "If ye walk in the light as we do in the light," and "The Christianity of England, and what it has done for India," both very interesting. Clairvoyance very good.

BRIGHOUSE. Martin Street.—Miss Patefield being unable to attend, Mrs. Connell's guides gave real good spirited addresses on "Nature and Nature's Laws," and "Man, Know Thyself," in a most creditable manner, showing how man must live here to be prepared for the spiritual life beyond the tomb; giving great satisfaction to all. A grand intellectual address. Clairvoyance, mostly recognised. We tender our best thanks to Mrs. Connell for giving her assistance to spread the cause.—J. S.

BURNLEY. Robinson Street.—Mr. Swindlehurst's inspirers answered questions from the audience, and gave every satisfaction. It was suggestive of the drift of public opinion that the majority of the questions had reference to Spiritualism in its relation to Socialism. A splendid address at night on "The Christ of Theology, and the Christ of Humanity," full of earnestness, every point being ably demonstrated, and which must have favourably impressed the strangers.—W. H.

BURNLEY. 12, Guy St.—Mr. Davis's guides spoke ably on "Friends never leave us," and "Nearer, My God, to Thee." Psychometry very good.

BURNLEY. 102, Padiham Road.—Mrs. Griffin being absent a local friend was a very good substitute. Mrs. Singleton's guides gave addresses on "Love at home," and "There is a land of pure delight," in a plain and straightforward way. Much appreciated. Clairvoyance very good.—J. W.

BURNLEY. Spiritual Hall, Fullede.—Mrs. Best gave very good clairvoyance, nearly all recognised, affording every satisfaction.—J. A.

BURNLEY. Hammerton Street.—Every one seemed to be elated with the discourses of Mrs. Wallis, both of which were given in a masterly manner. Clairvoyance very striking.—C. F.

DARWEN.—Mr. Campion lectured to good audiences, generously giving his services free towards the new building fund. Miss Pickup gave good clairvoyance.

HECKMONDWIRE. Blanket Hall Street.—Mrs. Roberts's guides discoursed on "Spiritualism; is it a fact?" and "Spiritualism; is it true or false?" Spiritualism teaches us that if we have not led true

and noble lives we cannot expect to reap the good; but as we sow so shall we reap. Clairvoyance nearly all recognised.—J. B.

HEYWOOD. It is always a pleasure and an educational treat to listen to the eloquent words from Mrs. Green. The subjects of both addresses were well sustained by a profusion of arguments on behalf of modern Spiritualism. Very successful clairvoyance.—J. F.

HOLLINWOOD.—Tuesday's circle ably conducted by Mrs. Brooks. Sunday: Miss McCreadie gave some advice; clairvoyance and psychometry also good. Evening subject, "Spiritualism: Is it a Religion?" A capital discourse, followed by 8 clairvoyant descriptions, 6 recognised. Psychometry splendid, especially to strangers.

HUDDERSFIELD. Brook Street.—Fair audiences, considering the wretched weather, have assembled. Mr. Tetlow gave good addresses in his usually effective style, "Paul's Desire" and "Pilate's Question" forming the texts. Psychometry excellent.—J. B.

KEIGHLEY.—On Feb. 19 the well-known Spiritualist, Mr. J. J. Morse, of London, gave two trance addresses in the Spiritual Temple, Keighley. On Monday evening Mr. Morse lectured on "The Social and Political Signs of the Times." He referred to the progress made during the last fifty years in the cause of humanity, and predicted that the future movements for the amelioration of the lot of the labouring classes would be thorough and drastic. The lecture was marked by that finished literary excellence which makes Mr. Morse's speaking so forceful and effective. The chair was taken by Mr. Alfred Burrows, Secretary of the Trades' Council.—*Keighley News*.

LEEDS. Progressive Hall.—Disappointed by our speaker, Fred Wood, of Batley, was on a visit at Leeds, and his guides gave masterly addresses on "Spirit Return; is it true?" and a "Mother's Love." Successful psychometry. Also on Monday night he devoted the evening to psychometry very successfully.—G. L.

LEICESTER. 67½, High Street.—Master Sainsbury gave a very interesting lecture on "How the Earth was made." His guides also made a few remarks. The chairman (Mr. Sainsbury) gave a short address. A good after-meeting.—F. C. G. [Please address the Editor, 73a, Corporation Street.]

LEICESTER. Millstone Lane.—Mr. Pinkey gave a stirring address on "Why does a man die?" A good audience listened with rapt attention. Bro. Braddel gave clairvoyant descriptions.—W. B. W.

LIVERPOOL.—Mr. John Pemberton, of Warrington. Morning: "Thoughts on Lyceums and Lyceum Work." Followed by discussion. Evening: "Spiritualism and Spiritualists."

LONDON. 311, Camberwell New Road, S.E.—Mr. Long gave a very able address on "How prayers are answered," first explaining different forms of prayer, and then explaining real prayer from the soul, proving its reality from personal experiences and teaching how to realise the practical effect, that our desire may be pure and aspiring and we should utilise the power for spiritual ends and aims, and how those in spirit life are able to love and help us to fight this world bravely and well. Mr. Long was desired by the audience to repeat the discourse at an early date.—J. P.

LONDON. Forest Hill, 23, Devonshire Road.—On Thursday, the guides of Mrs. Bliss gave clairvoyant descriptions. Many strangers present. Sunday, Mr. J. A. Butcher's guide gave a very enthusiastic address on "Spiritualism: Its teachings and influences."—J. B.

LONDON. Marylebone. 86, High Street.—Mr. Percy Smyth lectured on "Spiritualism: Its Tolerant," showing that Spiritualists are, or ought to be, the most tolerant of any people, being in possession of facts, reached through patient scientific investigation. Those who controverted the same, be they Christians, Agnostics, or any one else, should be treated with respect, forbearance, and hope. The position of the Spiritualist was strong enough to welcome all assailants with composure. The impregnable rock on which he stood could never be moved either by fair argument, sophistry, or ridicule.—C. H.

LONDON. Spiritualist Federation.—*Re* Spiritualists' Benevolent Fund and Benefit Society. Mr. A. M. Rodger discoursed on this subject, at Federation Hall, on Feb. 12, when after a lively discussion it was referred to the council for consideration. On Sunday last it was duly considered, and it was decided to make inquiries with a view to the appointment of some gentleman of good position and well known in the cause as treasurer. We hope to have this matter settled before the next meeting of the council on March 26, when some definite steps will be taken. I wish also to announce that certain members of the council are willing to speak, and that I am ready to give a trance address before any society, for a moderate fee, according to their circumstances, such fee to go entirely to the funds of the Federation, which is in great need of help. We trust our friends will avail themselves of this offer, and aid our efforts towards unity. All those who wish to communicate with me on these matters, or to aid the cause of federation in London, address me as below: A. F. Tindall, A.T.C.L., hon. sec. London Spiritualist Federation, 15, Lanark Villas, Maida Vale, London, W.

LONDON. Walthamston. 18, Clarendon Road.—Mr. Brailley's guide, on "Life a race of patience," was listened to attentively by a good audience. The control said our actions, good or bad, are watched by the unseen cloud of witnesses who encamp here in their ministrations to earth friends.—W. R. Brailley.

MANCHESTER. Tipping Street.—Mr. J. C. Macdonald. In the afternoon a circle was formed, and in the evening five subjects from the audience were dealt with, evidently to the satisfaction of those who handed the questions up.—R. D. L.

MANCHESTER. Collyhurst Road.—Medium, Mr. Lomax. Afternoon: Circle; very good influence. Evening: "The River of Life," excellent discourse. Good audience, very attentive. Clairvoyance, very few recognised.

MANCHESTER. Moss Side Assembly Room.—Our speaker was absent through ill health. Mr. W. T. Braham read a paper upon "The Orthodox God v. The Spiritualists' God," in good style, which gave great satisfaction. After circle well attended. Mrs. Moss kindly gave clairvoyant descriptions.—G. E. B.

MANCHESTER.—Salford Spiritualist Society held a farewell meeting on Wednesday last, when our friend and co-worker, Mr. John Moorey, read a very instructive paper, "Wanted, a New Religion," which gave much food for thought (especially to the strangers), and if well considered would materially aid them in grappling with the realities of

life, after which he gave a few successful psychometric readings. A collection was made, and the proceedings handed over to our friend Mr. Moorey. Mr. Brooks, of the Pendleton Society, described his surroundings, which indicated a safe and prosperous journey to his new home in the United States. The meeting throughout was a most enjoyable one. The following is a copy of the testimonial forwarded to him: From the Salford Spiritualist Society, Clarendon Road, Salford, February 22, 1893. To our brother and co-worker, Mr. John Moorey. Greetings. The undersigned, on behalf of the above-named society, do hereby desire to place on record the high esteem in which you are held as a valuable co-worker in the cause of social, moral, and spiritual reform; and we also desire to testify to your excellent abilities as a platform advocate in the cause of Spiritualism and truth, and to your marvellous and rare gifts as a clairvoyant and psychometrist, in the exercise of which you have been instrumental in a marked degree of convincing very many sceptics of the grand essential truths which form the basis of spiritual philosophy. We earnestly pray that you may be successful in your undertaking, and that you may be long spared to carry on the work of reform which is so urgently needed in the disentanglement of truth from the great mass of error and superstition in which it is embedded; and may you in the pilgrimage of life, and whilst battling with the ills that flesh is heir to, ever have the grand consolation to know that you are doing your duty in placing the truth before a superstitious and creed-bound people. Wishing you a prosperous and safe journey to the shores of America, and that health and strength may be restored to you, and that you may be as successful in your undertaking as you have been in the dear old country, England.—We remain, yours fraternally in the cause of freedom, love, and truth. Signed by David Arlott, president, and ten members of the society. May I just inform your readers that the Salford society held their last meeting in the room in Clarendon Road on Sunday evening, 26th inst., and we hope to be in a position to commence business on Sunday next, March 5, in a more commodious building, in Park Place, Cross Lane, to destroy the bulwarks of the common enemy of mankind, ignorance.—John Kay.

NELSON.—Mrs. Foran, late Marsden, gave some striking clairvoyance, which afforded every satisfaction to good audiences, and makes one think there are inquirers about.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse, of London, the eminent trance lecturer, gave three discourses. Sunday morning, "Mysticism, its use and danger;" evening, "The New Angelhood;" Monday evening, answers to relevant questions from the audience. The subjects were handled in his usual first-class style, and gave every satisfaction.

NORTHAMPTON.—Feb. 18: Mr. Swinfeld's (of Leicester) first visit gave much satisfaction to very good audiences. Feb. 19: Mrs. Sirett gave a public tea at Mr. Ward's, about 50 sitting down. We had an enjoyable time. A good representative gathering of spiritual workers, some of whom had been in the work twenty years and some not so many months, the result being that Mrs. Sirett has handed over the sum of £3 to be placed in the building fund of our society. 25: Mr. Ashby, of Leicester, was again successful. Good meetings.—A. W.

NOTTINGHAM. Masonic Hall.—Mr. Ware's first visit has afforded pleasure to many of his audience, and has been beneficial to himself. His addresses were simple but earnest, and decidedly spiritual. I wish we had more of the Methodist earnestness of appeal. His apparent sincerity and thankfulness in the knowledge of Spiritualism have their effect upon his listeners. Mr. Smith sang in his usual excellent style, and the choir gave an anthem in a creditable manner to themselves and to Mr. Smith, who has had their training in hand. Members' meeting next Sunday. Mr. G. A. Wright had, I am told, a most successful meeting on Monday for psychometry. The details were most minute, and in nearly every instance fully admitted as true. Many were disappointed, being unable to gain admission.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls discoursed upon a subject from the audience—"How to develop mediumship"—and said that the best mediums generally were those who inherited the gift. They gave a brief sketch of the development of the medium they were using, which was very interesting, especially as there were several inquirers present.—T. J.

OLDHAM. Temple.—P.S.A. The greatest success yet. The hall was crammed to excess and many compelled to retire into the ante-room below. Over 800 present, the attraction being the Oldham Rifle Prize Band, who gratuitously gave their services. The music was exceptionally well rendered, time and tone were most efficient. Mr. D. Benn sang two solos with much ability. It is a great pleasure to see every man at his post, not only the P.S.A. committee, but the general are doing their level best to assist the P.S.A. movement. Old things are passing away and all is becoming new, and with such united efforts we hope to accomplish greater things. The success achieved in face of an unfortunate lockout is not only gratifying but surprising. Mr. Owen Mills has been appointed organist and accompanist. At 6-30 Mr. J. Emmott gave his experience. Mrs. Brooks gave successful clairvoyance. A real red letter day. Thursday, circle, well attended by strangers.

OLDHAM. Bartlam Place.—Thursday: Circle. Miss M. E. Thwaite gave successful psychometry. A good audience. 26, Mr. Mayoh, Bolton, spoke on "Socialism and Spiritualism," and "The Rights of Labour." Forceful lectures, ably delivered in his old energetic style.

OPENSHAW. Granville Hall.—Morning: Circle. Shall be glad to see more attend. Evening: Mrs. J. O. Lamb gave a grand discourse on "God giveth not the spirit by measure." Listened to by a large audience. After-circle, 74 stayed, and we had some good gleanings. Glad to say we are making progress. Speakers willing to assist for expenses only, please correspond with Thomas H. Lewis, 540, Gorton Lane, Gorton, Manchester.

OSSETT.—Mr. J. T. Dawson, of Leeds, spoke in a very able manner on "What is the Future of the Christian Church?" He brought with him a promising young medium, Miss Calm, of Leeds, of whom I have no doubt we shall hear more after a little while.

PENDLETON.—Mr. Verity lectured on "Baptism, a Pagan Rite" and "Is Life worth Living in Hell?" The wit and humour of his remarks called forth applause from a good audience. Mr. Mason and friend gave us two cornet solos, and Mrs. Mason accompanied them on the organ. We are thankful for the help they are giving us every Sunday.—J. M.

PLYMOUTH. 8, The Octagon.—Feb. 15: A pleasant "circle." 19: Morning, invocation by Mr. Lethbridge. Galatians iv. was read, and a short address on "Absent" followed. Mrs. Lethbridge closed with prayer. Evening: Mr. Looms presided, and made a few remarks. Several strangers appeared to be interested. Mr. Samuels offered a fervent invocation. Mr. Lethbridge read "Great Thoughts" by R. W. Emerson. Solo, Mr. F. Prin. A short address by Mr. Adams. Members of the committee are invited to attend the morning services.—C. H. Lethbridge, sec. *pro tem*.

ROCHDALE. Penn Street.—Mrs. Crossley was absent through sickness. Circles were held afternoon and evening. The best held here for some time, giving great satisfaction.—J. E. K.

ROCHDALE. Regent Hall.—Miss Cotterill's subjects, "Prove all things" and "What Christianity has done for man, and what Spiritualism will do," were dealt with as well as could be expected, as she was suffering severely from a cold. Psychometry at each service.—J. B.

ROCHDALE. Water Street.—Miss Cotterill, of Manchester, spoke on the hymn sang, "Make use of me, my God," very earnestly, the audience being well pleased. Her psychometry was as successful as usual. Feb. 26: Mr. Peter Lee gave splendid addresses on "Science and Christian beliefs," and "Spiritualism a scientific religion," both listened to with rapt attention by large audiences. Miss Bailey, of Blackburn, gave clairvoyance, which I am sorry to say was not very successful, and many people were much disappointed, as it was her first visit. I hope the next time she comes she will have more success.—C. J.

ROYTON.—Madame Henry spoke well on "Little by little" and "Who is the parent of Spiritualism—God or the Devil?" followed by good clairvoyance.—J. O.

SOUTH SHIELDS. 21, Stevenson Street, Westoe. — Tuesday: Another grand coffee supper and social. The following friends kindly volunteered songs and solos: Mesdames Meldrum (who presided at the organ), Bullock and Speight, and Messrs. Spencer, Mason, and Collins, Miss Meldrum and two of her blind scholars, Masters Crawford and Thompson. Wednesday: Usual meeting. Sunday night: Mr. J. G. Grey's guides dealt with the "Hereafter" in an able and eloquent manner, and gave two impromptu poems on subjects from the audience. After-meeting, Mrs. Young's guides gave successful clairvoyance.

STOCKPORT.—Mr. Rowcroft discoursed logically and impressively on "The Contrast Between Ancient and Modern Spiritualism," and "The Reality of Spirit Life and Power." Mr. France in good voice sang a solo, and related experiences which compelled him to come over to our side, after thirty years of local preaching. Good service was done.

SOWERBY BRIDGE.—Mr. Rooke gave an excellent lecture on "How to read heads." His is not "bumpology," so that the subject was treated differently to what many expected. He is an expert in delineating character. Sunday: We again benefited by Mr. Rooke's original views on various subjects, occult and otherwise. He is better appreciated as he is known, and no one can fail to learn something new and useful from him.

TYNE DOCK.—Feb. 19: Mr. J. G. Grey spoke to a very large audience on "Personal Influence," pointing out the necessity of using our influence for good. 26: Mr. Stevenson, on "Tit-bits of Spiritual Science," gave some very good thoughts which aroused questioning. A very instructive service. 25: A most successful social was held, over fifty members and friends had a good night's entertainment.

WALSALL. Central Hall.—Mrs. Gregg, of Leeds, paid her first visit, and gave very instructive lectures on "Our Spiritual Temple," and "The World's Error respecting Spiritualism," listened to very attentively by a large audience. Clairvoyant descriptions were mostly recognised. Many strangers stayed to the after-éance, and Mrs. Gregg gave some very good psychometry. We hope to have Mrs. Gregg again soon.

WEST VALE.—In the unavoidable absence of Mr. R. A. Brown, Mr. Asa Smith (local) took questions from the audience. One was, "A new commandment I give unto you that ye love one another," which provoked considerable discussion. One person asked if the taking of fees by mediums had any effect upon the character, or interfered with their influence for good? The controls were very emphatic, and said that when a person said, "If my services are required in connection with this work my fee is so much," and thus put a premium upon their services, then it had a vital effect upon their moral nature; their selfishness took the place of self-sacrifice, and love became next to impossible. Love always begets love, and all work done in the spirit of love never fails in its reward. The committee decided to send £1 to the Lancashire Strikers' Relief Fund.—J. Smith.

WIBSEY. Hardy Street.—A good day with Mrs. Ellis, whose guides spoke on "Voices of the Spirits," which was very good, also clairvoyance. Evening devoted to clairvoyance; very good.—P. B.

WISBECH.—Mr. D. Ward gave an interesting and instructive address on "Mediumship," and referred to Jesus as being a healing medium, alluding to the woman who touched the hem of his garment and was healed. He also brought forward facts to show that healing was done in our day, followed by clairvoyant delineations, all recognised except one.—W. H., jun.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton St.—Feb. 12, Senior class; Lesson from the Bible, several members taking part. 2nd class, by Mr. J. T. Ward, and 3rd class by Mr. W. Lord. Invocation by Mr. J. T. Ward. Good attendance. Sunday, 19, marching, and the conductor taught us the second series of the English calisthenics; well done. Invocation by conductor. Fair attendance.—G. E. H.

BURNLEY. Robinson Street.—Attendance 33, usual proceedings gone through very well. Mr. Jas. Dent read to the Liberty Group and discussion took place. Excelsior Group (girls), Mr. Joshua Hanforth discussed clairvoyance and various other subjects with the scholars. Excelsior (boys), Mr. Joseph Hanforth gave a lesson with great satisfaction. Feb. 22, attendance 60; Liberty Group led by Mr. Foulds; subject, "Mediumship." Excelsior Group, led by Mr. P. Hanforth; subject, "Laws in Animal Life"; other classes different subject. Miss Jones, of Liverpool, addressed the scholars on "Lyceum Duties."—J. Hanforth, sec.

MANCHESTER. Ardwick, Tipping St.—Morning, a successful session, conducted by Mrs. Lister and other officers. Recitations by Miss M. Brown, F. Brown, Miss Whelan, M. Whelan, G. E. Lister, and G. Whelan. Marching and calisthenics very well performed. Attendance, officers 13, boys 11, girls 16.—Thos. Jones, sec.

MANCHESTER. Collyhurst Road.—Good attendance, above the average of adults. Recitations by Lottie Whitehead, Annie Wilson, Harold Hayes, Richard Haggett, Mr. Horrocks, and Mr. Heron. Groups formed: Banner joined Discussion Class. "Is Man a Creator?" brought out various ideas. We would like the young ladies to express their ideas more freely. Mr. Horrocks elected chairman. Subject continued next Sunday by Mr. Haggett.

OPENSHAW.—George St.—At 2-30 p.m.: Invocation by Miss Howard. Marching, calisthenics, and chain recitations very good. Recitations by G. Dore, P. Hulme, E. Orme, N. Shackleton, J. H. Starkey, and J. Hulme. A very good attendance.—W. O., sec.

PENDLETON.—Conductor, Mr. Crompton. Recitations by Misses Ireland and E. Rimmer; reading by Mr. Bromley.—B. C. U.

ROCHDALE. Regent Hall.—Invocation by Miss H. Ingham, conducted by Miss E. R. Moores. After marching and calisthenics the quarterly meeting was held, and many interesting items were discussed in the interests of the Lyceum.—J. B.

STOCKPORT.—A first-class entertainment in aid of fund for Lyceum requisites, which are much needed. Friends will do well to help those who are trying to help themselves. Sunday: Good order and attention. First visit of Mrs. Foster, of Macclesfield; and Messrs. Rowcroft and France, of Hyde, who have had forty years' experience of Sunday school management, were good enough to acknowledge the superiority of our system in developing the young.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MARCH, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—12, Mrs. Levitt; 19, Mrs. Farnsworth; 26, Mr. H. Long.
- BATLEY CARR. Town Street.—12, Mrs. W. Stansfield; 19, Mr. Armitage; 26, Mrs. France.
- BATLEY. Wellington Street.—5, Mrs. Wade; 12, Mr. Lund; 19, Mrs. Summersgill.
- BINGLEY.—12, Mrs. Stretton; 19, Mr. R. A. Brown; 26, Mr. and Mrs. G. Galley.
- BRADFORD. Little Horton Lane.—12, Mr. Boocock; 19, Service of Song, "Roll Call"; 26, Mr. Armitage.
- BRADFORD. Milton Rooms.—12, Mrs. Russell; 19, Mr. Collins; 26, Mr. J. S. Schutt.
- BRADFORD. Otley Road.—12, Mrs. Jarvis; 19, Mr. Rowling; 26, Mr. and Mrs. Marshall.
- BRIGHOUSE.—12, Mrs. Berry; 19, Mr. Campion; 26, Miss Jones.
- CLECKHEATON.—12, Mr. J. Armitage; 19, Mrs. Stretton; 26, Mrs. Jarvis.
- HALIFAX. 1, Winding Road.—12, Mrs. Ingham; 19, Mr. J. S. Schutt; 26, Mr. J. Campion.
- KEIGHLEY. East Parade.—19, Mr. Boocock; 26, Mrs. Stretton.
- LEEDS. Psychological Hall.—12, Mrs. Dickenson; 19, Mrs. Crossley; 26, Mr. Lund.
- SHIPLEY. Liberal Club.—12, Mr. and Mrs. G. Galley; 19, Mr. J. Brook; 26, Mrs. Whittingham.
- WAKEFIELD.—12, Mrs. France; 19, Mrs. W. Stansfield; 26, Mr. Rowling.
- WEST VALE. Green Lane.—26, Mr. Brook.
- The next meeting of the Yorkshire Federation will be held at Milton Rooms, Westgate, Bradford, on Sunday, March 12, at 10-30 a.m.

- ACCINGTON.—12, Miss Patefield; 19, Mr. Macdonald; 26, Mrs. Best.
- ASHTON.—12, Mrs. Hyde; 19, Madame Henry; 26, Mr. R. A. Brown.
- BACUP.—12, Mrs. Horrocks; 26, Miss Venables.
- BELPER.—5, Local; 12, Mr. W. Johnson; 19, Mr. W. V. Wyldes; 26, Mr. G. Featherstone.
- BRADFORD. Bowling.—12, Mr. Rowling; 19, Mr. Firth; Saturday, 18, annual meat tea at 4-30, and social gathering, adults 8d., children 4d. All invited. 26, Mrs. Place.
- BRADFORD. 448, Manchester Road.—12, Miss Crowther; 19, Mrs. Mason and Mrs. Hunt; 26, Mr. Todd and Mrs. Webster.
- BRADFORD. Walton Street, Hall Lane.—5, Mrs. Craven; 12, Mrs. Whiteoak; 19, Mrs. Wade, 26, Mr. Pawson.
- BURNLEY. Robinson Street.—12, Mrs. Wallis; 19, Mrs. Russell; 26, Mrs. Wade.
- HOLLINWOOD.—12, Mr. J. Long; 19, Mrs. Rennie; 26, Mrs. Lamb.
- LEEDS. Progressive Hall.—5, Mr. Lund; 12, Mr. and Mrs. Hargreaves; 19, Mrs. Bentley; 26, Mr. Essam.
- LIVERPOOL. Daulby Hall.—5, Mr. E. W. Wallis, 11 a.m., "Peering Behind the Veil," 6-30 p.m., "Do the Dead return?" 12, Mr. Featherstone; 19, Mr. J. J. Morse; 26, Morning, Local, Evening, Sacred Concert.
- NOTTINGHAM. Masonic Hall.—12 and 13, Mr. T. Timson; 19, Mr. E. W. Wallis; 26 and 27, Mrs. Green.
- OLDHAM. Temple.—12, Mr. Nuttall; 19, Mrs. Green; 26, Mrs. Craven.
- ROCHDALE. Regent Hall.—12, 2-30, Circle, 6, Choir Services; 19, Mr. J. B. Tetlow; 26, Miss A. Walker. Circle on Tuesdays in place of Thursdays, at 7-45.
- ROCHDALE. Water Street.—7, Mr. J. W. Sutcliffe; 12, Public Circle; 19, Miss Cotterill; 21, Miss Walker; 23, Mrs. Crossley.
- SOWERBY BRIDGE.—12, Mr. E. W. Wallis, 2-30, "Man, the Spirit, his nature and destiny." 6 p.m., "Spiritualism defined and defended."
- WALSALL.—5, Rev. C. Ware; 12 and 19, Mrs. J. M. Smith; 26, Mr. Victor Wyldes; April 2, Mr. J. J. Morse.
- WHITWORTH.—12, Mrs. Brooks; 19, Mr. Manning; 26, Mr. Sutcliffe.
- WINDHILL.—12, Mrs. Flemings; 19, Mrs. Mercer; 26, Miss Illingworth.

BURY. Garden Street, near Philips Hall.—Mrs. Green, of Heywood. Sunday, 2-30 and 6.

BRADFORD. Boynton Street.—March 5, service of song, "Her Benny," at 6 p.m.

BRADFORD. Milton Rooms.—March 5: Mr. James Swindlehurst, at 2-30, "Is Christianity played out?" and at 6, "The two Christs—the Christ of Theology and the Christ of Humanity."—W. H. K.

BRIGHTON.—Mediums and speakers please note change of address. Mr. J. Shaw, No. 3, Birds Road, Rastick.

BROCKLEY. Kent.—Enquirer wishes to know if there are any Spiritualists residing in Brockley, or persons desirous of meeting for investigation.—Address "Beta," care of Editor T. W.

CARDIFF. Queen Street, Arcade Hall.—March 5, Mr. J. J. Morse, of London, at 11 a.m., "Spiritualism the True Eclecticism"; 6-30 p.m., "Mr. W. T. Stead, an Episode in Modern Spiritualism." Monday, same hall at 8 p.m., brief lecture and questions.

HECKMONDWICK. Blanket Hall Street Rooms.—March 4: Tea at 4-30 and entertainment. Prof. Timson's readings of heads, hands, photos, &c. Tickets 1s.; entertainment 6d. 5th: Prof. Timson. 2-30, "Mesmerism and Spiritualism"; 6, Man and religion." Silver collections. Tea provided on Sunday, 4d.

LEEDS. Castle Street.—March 6: Mrs. Levitt will give her services for the benefit of a bereaved sister, Mrs. Dodgson. Friends, come in good numbers.—C. L.

LIVERPOOL. Daulby Hall, Daulby Street.—A grand miscellaneous concert in aid of the funds of the society by the officers and children of the Lyceum on Monday evening, March 13. Humourist, Mr. Frank Hepworth, of Leeds. Two sketches will be given by Mrs. Walter Searle. Popular prices: Adults 6d., children 3d.

LONDON. 395, New Cross Road (a few doors west of South Eastern Station).—First meeting, Sunday, March 5, at 7 p.m. All truth seekers cordially invited. We hope to have a grand reunion of old friends and new.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mar. 16: Mr. J. H. Bangs will give a séance for the benefit of the old pioneer medium, Mr. W. Wallace, at 8 p.m.—J. H. B., hon. sec.

LONDON. 311, Camberwell New Road, S.E.—Good Friday, 31st March, anniversary of Modern Spiritualism. Tea and social festival half-past five, p.m.; tickets 9d. Early application will be necessary, as the number is limited.—J. P.

MANCHESTER. Tipping Street.—March 5: Mr. J. B. Tetlow, at 2-30, "The Church of Humanity"; 6-30, "The Affirmation of Jesus."

MANCHESTER. Collyhurst.—March 12, Services of Song, "Ministering Spirits," rendered by Lyceum members.—A. H.

MANCHESTER. Pendleton.—A tea-party and grand concert, at Cobden Street, on Saturday, March 13.

MR. J. C. MACDONALD, of 10, Shakespeare Crescent, Patricroft, near Manchester, has April 23rd open.

MR. FRED WOOD, c/o Mrs. Robinson, Back Brearley Street, Mount Pleasant, Batley, desires secretaries to know that he is anxious to do platform work this year.

MACCLESFIELD.—March 5, Mrs. Wallis; 12, Mr. J. B. Tetlow.

MORLEY.—Lyceum public ham tea and entertainment, Saturday, March 4, 1893. Tickets 9d., 6d., and 4d. This tea is to raise funds to buy a new organ. Help will be gladly received by Miss Louisa Taylor.

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—March 5, Mrs. E. Harding Britten: Morning subject, "The new religion." Evening, Replies to six questions on Spiritualism, Religion, and Reform; also Monday at 7-30; 12, Mr. J. H. Lashbrooke.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—The ladies in connection with the above society intend holding their annual sale of work on Tuesday and Wednesday, April 24 and 25. They confidently appeal to all friends for contributions in plain and fancy work, stationery, glass, china, books, or money, to carry on this glorious work, till all humanity shall know there is no death, and that we are personally responsible for our actions, which is the lever to raise the world. The following ladies will be glad to receive articles: Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Sedgley, High Villa Place, Newcastle-on-Tyne; Mrs. Moore, 17, Northbourne Street, Newcastle-on-Tyne; and Mrs. Hammarbon, 155, Northumberland Street, Newcastle-on-Tyne, sec.

OLDHAM. Temple.—P.S.A.: March 5, Mrs. Mansley and Miss Banks will sing solos and duet; Mr. J. Heyes gives two violin solos. Accompanist, Mr. T. Randle. Also the Oldham Handbell Ringers will play choice selections. Mr. Joseph Bridge, cor. sec., has removed from 114, Cranbrook Street to 31, Simmons Street.

PENDLETON.—We intend to hold a grand bazaar and sale of work in aid of a new building fund, and will be very thankful for any offering towards the above object. Friends can communicate with Mr. J. Moulding, 36, Wellington Street, off Whit Lane, and Mr. W. Pellowe, 88, Gill Street, Whit Lane.

REV. C. WADE will lecture at Walsall on March 4.

SALFORD. Social Democratic Club, 43, Trafford Road.—March 10: Mr. J. B. Tetlow. Subject, "Spiritualism and Social Reform."

SHEFFIELD. Cutlers' Hall.—Conversations and ball, March 13. Spiritualists, mesmerists, theosophists, astrologists, occultists, etc., promise help. Experiments. Tickets 2s., double 5s. 6d. Entertainment, 7-30 to 2 a.m.; dancing, 9 to 2 a.m.

UPPER NORWOOD. 75, Central Hill.—A lady will be pleased to meet earnest enquirers into Spiritualism at the above address every Wednesday at 8 o'clock.—J. B.

BLACKPOOL.—The *Gazette* devoted considerable space to a critical report and somewhat sarcastic review of Mr. Walsh's lecture and clairvoyance last Sunday week.

To CORRESPONDENTS.—Mr. Sadler, Cardiff, "Direct Writing"; many thanks, next week. F. Jones and others, newspaper cuttings are always welcome; although we are unable to use all that are sent, still they are very useful. Glad you find *The Two Worlds* so effective when handed to truth-seekers. W. Scott; no room this week, will write you. S. Roberts, Blackpool; thank you; we do not accept responsibility for reports, but allow correspondents to speak for themselves, they no doubt write what they feel is true, opinions often differ. C. Ware and R. Fitton; thank you both; next week. Several letters have been received from "A Young Spiritualist" who also signs himself "Observer." We do not print anonymous communications. The name and address must be sent to the Editor.

PASSING EVENTS AND COMMENTS.

SHORT REPORTS next week will much oblige. We are still overcrowded, and have a number of "Voices" on hand.

THE SNOWSTORM.—The attendance at most of the meetings on Sunday suffered severely because of the inclement weather.

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

BURY WAKING UP.—Mrs. Green will open the meetings in Bury next Sunday. We hope there will be large and enthusiastic audiences. See Prospectives.

IF YOU SEE A STRANGER at the Sunday services, ask him to buy *The Two Worlds* and read it. Make him feel welcome and also that you are interested in him, and he will feel more inclined to return than he would do if no one spoke to him.

BACK NUMBERS, containing the early chapters of our serial (*The Haunted House in Ben's Hollow*) can be had. They contain also some of the most striking and valuable articles that have ever been published. We will send the nine papers, post free, for 10d.

MR. J. J. MORSE writes from Keighley: "Had capital meetings here. I like the 'Temple' very much. It is comfortable, good to speak in, very clean (a great comfort that), nicely warmed, and has the most cosy and best furnished ante-room of any place I know. The audiences are excellent in quality too. The flowing tide is with us too!"

MR. MAHONEY lectured in the Free Trade Hall on Tuesday, and showed a mastery of facts and figures bearing upon the important question of the trade relations of this country with other nations. He contended that Free Trade does not exist. A number of questions were well answered, and in spite of some dissent Mr. Mahoney won the sympathy of the audience. The papers gave good reports.

THE MANCHESTER DEBATE.—On Tuesday last Mrs. Williams read a very interesting paper on "Is Marriage a Failure?" An animated discussion followed, in which the necessity for wise education to enable women to take their true position was emphasised as the principal means of securing success and happiness in matrimonial relations. March 14: "Ethics of Theism v. Ethics of Evolution." By Mr. W. Simpson.

A CORRESPONDENT WRITES: "I shall be glad if you will send me two copies of the handbook, 'The Rise and Progress of Spiritualism,' which you advertised in last issue of *The Two Worlds* for 6d. I enclose P.O. for 1s. These papers are the most useful and important of any lately published, and should sell well. Being so explicit, every Spiritualist's library should possess a copy." [This handbook will not be ready for a fortnight or more, but we shall be glad to book orders.]

READING REVIVING.—Spiritualism has been dormant for many years in Reading until Feb. 10, when we had a visit from Mrs. Bliss, of Forest Hill, London, who gave us three sances, at which many strangers had marvellous proofs of spirit identity, and thoroughly realised that their departed friends could return to them providing they gave the proper conditions. We are greatly in need of workers in Reading, so that these grand truths may be fully known.—R. Bunn, 54, Essex Street, Reading, Berks.

A SPIRITUAL ADDRESS.—A correspondent writes: "I had the pleasure of listening to a learned and spiritual address by Mrs. J. M. Smith, of Leeds, which was given on behalf of a Spiritualist's widow and family. A more spiritual address I have never listened to since I have known Spiritualism, and, as was said by one of the audience, if there were more of those high-class addresses on the higher philosophy of Spiritualism it would be more attractive in Leeds than at present. The lady is a perfect stranger to me, so, therefore, I have no interest in the medium."

IN MEMORIAM.

One of our respected and useful spiritualists has passed from earth to the higher life, viz., the beloved wife of Mr. Robert Chatham, of 20, Caird Street, West Derby Road, Liverpool, on Feb. 18th, after a short illness. Her funeral took place on Wednesday last, when a large number of spiritualists and others assembled in the chapel of the Necropolis attached to the Cemetery. Mr. John Lamont delivered a short and sympathetic discourse, saying it has been conceded by most thinkers that the body we return to mother earth is *not* the body that will rise again; there is another, a spiritual body, which leaves the natural one when all that *was* life passes out. He, therefore, looked not to the grave for the body that shall be, but to the spirit realms where our sister was more alive, with recollections of her past life, her deeds of love, and the associations of her friends whom she loved and left behind. He regarded the present assembly as a celebration of the birth of our dear sister into a world more real than earth. She had become a ministering spirit, and a guardian angel as a mother, wife, and friend. Her life was pure and her friendship true while here on earth; how much brighter will that friendship shine when divested of mortal stain. Mr. S. S. Chiawell was asked to speak, and said he was happy to think that there was no need to wait till some unknown future for a resurrection and a judgment to be passed upon us to know where we should have to go. It was a comforting thought, which Spiritualism had taught him, that, though our departed friends had left their garments in the grave, they could be with us still. A hymn was sung, beginning with "Bright Star of Hope," from the "Spiritualists' Songster," and another at the grave side, "Shall we gather at the river." The coffin was covered with wreaths, and many flowers were strewn upon the lid by numerous friends after the coffin was placed in the grave. Mrs. Chatham was drawn into the investigation of Spiritualism about a quarter of a century ago, and was soon convinced of its truth and became a useful and active worker. Her willing hands were always ready to assist in committees and other ways as long as health permitted. She had no prejudice against any sect or party, and was much respected amongst her neighbours, two of whom, being Catholics, waited upon and watched over her till her spirit took its flight. Mr. and Mrs. Chatham have been married fifty-two years, and been among the oldest Spiritualists in Liverpool, both being active workers and members of committee. Mr. Chatham has been in failing health for some time and will feel his loss severely. He has the heartfelt sympathy of a large circle of friends.—John Chapman.