

The Two Worlds.

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AUTO-TELEPATHIC PSYCHOGRAPHY.

An abstract report of a lecture, by W. T. STEAD (Editor of the *Review of Reviews*), before the members of the London Spiritualist Alliance, on Tuesday, March 14th, 1893. Specially reported for *The Two Worlds* by J. J. Morse.

INTRODUCTORY.

OWING to the fraternal courtesy of the president of the London Spiritualist Alliance, Mr. E. Dawson Rogers, and its able secretary, Mr. B. D. Godfrey, your correspondent was accorded admission to a meeting of the members of the above-named body, on the date stated, to listen to a lecture by Mr. W. T. Stead, the able journalist and eminent *litterateur*, upon his remarkable experiences in his investigations into psychical phenomena and spiritual manifestations.

The President stated that the lecturer was present as a result of his invitation. No doubt, said Mr. Rogers, all had read the remarkable Christmas number of the *Review of Reviews*, entitled "From the Old World to the New," and, in his opinion, Mr. Stead might be considered as a very foolish man! For, had he omitted that foot-note, which stated the psychical phenomena he related were true, he could have posed as one of the ablest and most original of novel writers. But, evidently, Mr. Stead preferred the truth, and for that they honoured him. He bespoke a warm welcome and an attentive hearing for a gentleman who had dared so much, and done so much, for the truth of those experiences of which they, as Spiritualists, had been patient students these many years.

THE LECTURE.

Mr. W. T. STEAD, upon rising, was greeted with hearty applause from the very crowded audience. He desired to have a frank talk with them upon his experiences. He knew that they were so much more familiar with such matters than himself that it savoured a little of presumption upon his part to address them. He might tell them he was first led into these matters through his desire to investigate the nature of "the double," especially through photography, in which matter he was indebted to the assistance of Mr. Andrew Glendinning. Certain experiences, of a personal nature, that occurred with the mediums Mrs. Russell Davies and Mrs. Bliss, led him to anticipate the possibility of obtaining the photograph of a near and dear departed relative. Recently, while Mr. David Duguid, the celebrated painting medium, was in town, he had almost completed his arrangements in the matter, but as Mr. J. N. Maskelyne, the conjuror, was to be included in the party the matter fell through, owing to some feeling existing in the mind of Mr. Duguid. He had also hoped to get a materialization of his relative, but not having come across a satisfactory medium for that purpose he had not, so far, obtained that result.

NOT A MEDIUM.

So far as he knew, he was not a "medium." He was "deaf and dumb and blind psychically." He was not clairaudient or clairvoyant, and the only "gift," "if such it be," said Mr. Stead, "that I possess, is this one of automatic writing." He had received many communications through his hand, but mostly from living people. Those from the "other side" had nearly all been received from the spirit known as Julia. Occasionally he had received "messages" from other spirits, some times false ones. In such cases his rule was "to sack all lying spooks."

TO CHICAGO IN SIXTY SECONDS.

Occasionally Julia would desist in her writing, saying she must go to Chicago for instance, and writing would be suspended for, say a minute, and then resumed. A curious point was that this writing is done only on invitation, "never," said Mr. Stead, "without my leave. I am boss of my own hand!" Julia has written a number of remarkable letters, the celebrated "Hoodie" ones, as already reported in the *Review of Reviews*, being specially referred to. As towards himself, Julia was a complete impartialist, praising him some times, scolding him roundly at others.

AUTO-TELEPATHIC PSYCHOGRAPHY.

In detailing his experiences in "writing," which the reporter ventures to put under the designation heading this report, Mr. Stead presented a series of novel and extremely interesting statements. He disclaimed any intention to dogmatise, or even theorise, his only purpose being, in the main, to state facts. The manifestations involving written communications through his hands were certainly peculiar, occasionally involved in inaccuracies, and at times intricate as to source and detail. The communicants manifested a charming disregard for the conventions of social intercourse, when communicating in this fashion, quite unlike themselves in ordinary experience. At one time writing in terms of great affection, at others in terms of severest criticism, and even detestation, laying bare private griefs and embarrassments and troubles, that in personal contact would never be mentioned under any consideration. Occasionally writing things that were absolutely false and stupid. A particular friend would, apparently, write through his hand requesting him to bring certain things. He would act upon the request, only to meet the exclamation, "Why on earth did you bring that?" In other cases he received by these means statements that were perfectly reliable and substantially accurate. An experiment in writing under conditions of simple "willing" was detailed. Mr. Stead arranged with a lady that both should sit at a certain hour, and that she should "will" him to write certain things. He sat and wrote. To avoid collusion the letters were posted at the same time, so crossing each other in transit. But he had scarcely written anything the lady intimated she had "willed" he should! Further correspondence, however, elicited the startling fact that Mr. Stead had actually written nearly all the thoughts that the lady said "jumped into her mind as she wrote, but were dismissed as inappropriate!"

AN INTERESTING INCIDENT.

In further details of his experiments in writing from the living, Mr. Stead narrated an interesting incident. He recently, while travelling in Scotland, met a friend in the train. The gentleman was evidently much depressed in spirits. A brief conversation elicited that the trouble was pecuniary; but no persuasion would overcome the gentleman's natural disinclination to disclose his circumstances. They parted, but at night Mr. Stead determined to try his automatic writing. He did so, with the result that he got an exact statement of the facts—his friend's liabilities, assets, and desires being each correctly stated.

A POSSIBLE HYPOTHESIS.

Mr. Stead suggested that the explanation of these curious experiences might lay in the direction of the existence of more planes of consciousness than one. That there are a physical "self," a mental "self," and a spiritual "self"; that our higher—or spiritual—self may use our mental self to make these mundane communications, and that our physical self need not, necessarily, know of such action. At times it seemed that these three selves acted independently, and occasionally criticised one another. It seemed to him, too, that the theory of "subliminal consciousness" had a great deal in its favour. Indeed Julia, who most advised him on these topics, herself suggested that the explanation he ventured was that which was nearest to the truth. That the writing *was done* he positively affirmed: *how*, he could not say.

JUSTICE TO SPIRITUALISTS.

Mr. Stead frankly acknowledged he was a tyro before experts. That all the kindly things said of him were largely undeserved. The Spiritualists had prepared the way; their long enquiry, their patient work had made his task easy. He was not so brave as some had said. It was not bravery to side with the truth. It was a brave man who defied and opposed the truth. He was thankful to think he had rendered some service in these perplexing matters. He trusted that more and more light would dawn upon us in our efforts to unravel the experiences he had so peculiar an interest in.

A brief discussion, and a hearty vote of thanks which Mr. Stead suitably acknowledged, terminated the proceedings.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

PART II.—THE ARTIST'S STORY.

AIMÉE, much startled by what she had seen in the old house, was by no means averse to take my advice, so we both drew the hall door to once more and locked it, putting the keys into a small basket she carried. She had a little white shawl over her arm, while I carried her waterproof and our umbrellas.

Just as we reached the little path that led down to the lake and came in full view of the boat, we saw some one tall and very like the person we had been speaking of, Jack Masters, standing by the boat apparently examining it. To say we were astonished hardly expresses our feelings—we were more than annoyed by his appearance at such an inopportune moment. But I resolved to greet him as usual, and to take no notice in Aimée's presence of anything. Accordingly I held out my hand as Jack (for it was indeed he) raised his head at the sound of our footsteps, and said, as quietly as I could, "Well, Masters, how are you? This is indeed an unexpected meeting. Miss Challoner and I have been to see that the old house was all right, and I am now going to row her back. We are staying with the O'Briens, you know, the father of young O'Brien whom I think you met in London."

Jack's answer was a strange, almost furtive look at Aimée, and a sullen smile at me that had more of a scowl in it as he held out his hand and shook ours in a violent way suggestive of a desire to wrench our arms off. He muttered something about having heard that we were at Bally Brack and that he had intended to call some day, and if I would row him across the lake he would go up to the house with us and make a call on the family.

To this proposal I would gladly have objected, as I felt sure he meant some mischief, but I could not think of an excuse for doing so, and had just to invite him into the boat with the best grace I could.

As he was standing by the boat he naturally offered his hand to Aimée, to help her into it, and she as naturally handed him the basket and the little white shawl she carried. As she did so the shawl slipped and fell into the water, and as I stooped to pick it out I suddenly remembered the strange vision seen by the lady in Genoa. Here was the old house of Ben's Hollow, the lake, the boat, we two young men, Aimée in her dark blue dress with her white shawl and little basket—all as seen by Mrs. Humphries under the influence of the hypnotising doctor more than six months before. In the light of the events that had lately taken place, I could only regard the vision as a warning, and my impulse was not to enter the boat, but Aimée was already seated in the stern and Jack had followed her and seemed half inclined to push off and leave me behind, for he had quickly unfastened the rope and the boat was beginning to float away; so I had no alternative but to jump in and take possession of the oars, resolving to keep a sharp eye on Jack's movements till I could run the boat ashore again and land. I determined to row straight across the lake and thus shorten the trip by half its length.

When I seated myself at the oars Jack settled himself in the bow of the boat, and thus we were seated just as described by Mrs. Humphreys in her clairvoyant trance; another coincidence by no means reassuring.

We had rowed almost across and were only about three to four hundred yards from the shore, I dividing my time between making occasional remarks to Aimée and watching Jack, who sat sullen and silent in the bow, scarcely seeming to hear what I said to him; he appeared almost asleep when I looked at him.

I had just been making a common-place observation to them both about the O'Brien family, and Aimée was answering me, my attention being for the moment directed to her, when she suddenly looked over my head and uttered a sharp scream, which caused me to turn round just in time to see Jack with his arm raised, and a long sharp knife in his hand, about to stab me in the back. His eyes glared at me like a maniac's, and his whole form and features had undergone a most extraordinary change; it was no longer my old friend Jack, the easy, good-natured, self-sufficient young man whom I had known for years. This was like another person, so awful was the change in him. All the evil passions of the human heart seemed to rage within him and glow in those awful eyes he fixed on mine. The craft and cruelty of the

murderer, the violence and revengeful hatred, joined to the furtive look of some hunted animal, all were combined in his features and expression, distorted and changed by the terrible deed he had resolved to do.

To turn round and grasp his uplifted arm was the work of a moment, and then began one of the most terrible struggles imaginable. Jack fought and twisted and wrestled like a madman; his strength seemed like that of half-a-dozen men. I am fortunately one of those broad muscular men, who, without being very tall, yet often have more real strength than many a tall man like Jack, whose frame had more size than strength about it. But to-day I was almost like a child in his grasp, and felt myself growing faint and weak and exhausted, and knew I could hold out no longer, when an end was most unexpectedly put to our struggle.

Aimée, who had at first been rendered almost helpless by alarm, now attempted herself to grasp Jack's arm, and in doing so, she leaned too much on the side of the boat, so that it capsized, and we were all thrown into the water. Jack was under me, and was so blinded and choked by the water that he relaxed his hold of me and sank. It was all over in less than a moment. Fortunately I am a good swimmer, and as soon as I found myself freed from the clutch of Jack's hands, my first thought was of Aimée. She had sunk on being thrown into the water, and now rose a little distance from me, and I was able to swim to her and hold her up before she could sink again. She was wonderfully quiet and collected, and on my asking her if she could float replied "Yes," but that her dress was getting so heavy with the water that she did not think she could keep up long.

The boat was floating bottom up at a little distance from us; I managed to make my way to it and get Aimée upon it, and it afforded us a temporary resting place. I divested myself of my coat and boots, and thus freed I was able to swim to the shore for assistance, leaving Aimée to sit upon the boat till my return. I was very reluctant to leave her even to obtain help, but as the water was very cold and she was already much exhausted, we decided her chance would be better if she could remain on the boat till I returned. Of Jack I saw no trace; indeed it was getting so dark that I could not see far, and had almost to guess where the shore was from the outlines of the hill, whose top I could see rising darkly against the sky.

I had a long, exhausting swim, and was almost benumbed with cold before I reached the shore and scrambled up the bank, and almost crawled to a light I could see in the window of a small cabin near. The man had a boat with which he used to fish in the lake, and as rapidly as possible I got him to row out in search of Aimée and the upturned boat, fearful that she might have sunk exhausted with cold before we could reach her. I had told her to shout in answer to us, for it was getting so dark under the shadow of the hills that it was difficult to distinguish objects at a distance. To my joy our shouts were answered, faintly it is true, but by Aimée's voice, and soon we were alongside the upturned boat, and I lifted Aimée into ours and wrapped her in a cloak which I had brought, belonging to the fisherman's wife. We had also got a little whisky with us and I made Aimée drink some; she was half dead with cold, and it did wonders in the way of reviving her. When we got back to the cottage there was a good peat fire burning, and I carried her up from the boat and laid her down in front of it, while the good woman and her stalwart daughter rubbed Aimée's cold hands and feet, and gradually got some warmth into her again.

A messenger had been sent to Bally Brack while I had gone with the boat, and he presently returned with the carriage and some dry clothes for both of us, and Mr. O'Brien and his daughter to render us assistance.

Great was the fuss they made over us, their kindness was wonderful, and many were the questions we had to answer as to how it had all happened.

I had taken the precaution before our friends arrived to arrange with Aimée that we would say nothing of the murderous attack Jack had made upon me, but ascribe it all to the accidental upsetting of the boat when we were changing places in it.

I could not forget that Jack had *once* been my friend, and whether he were living or had been drowned I could not bring myself to brand him as a would-be murderer.

(To be continued.)

A GOOD PORTRAIT.—We have seen the proof of the photo supplement to be given with our next issue. It is "a good portrait" and we think our friends will be pleased.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

By JAMES ROBERTSON.

"M.A. (OXON.)"

AND NOW I have almost reached the close, but no story of spiritual work would be complete which failed to notice the great and good work done by "M.A. (OXON.)," Mr. Stainton Moses, who but the other month was translated to the higher life. One of the most cultivated and graceful of writers, his personal influence was great, and there are many in our ranks to-day who owe their knowledge to the clear and convincing setting which he gave to the subject. Originally a Christian priest, it was his lot to carry out a more useful and noble mission than the trammels of the pulpit would have permitted. Normally one of the wisest of men, yet one of the most wonderful of spiritual mediums, the writings which came through his own hand automatically changed entirely the course of his thought. Almost a slave to the teachings of the Church, those patient but unseen spirit teachers toiled on, and worked a conversion to the larger, broader thought which the spiritual philosophy everywhere inculcates. Volumes on many subjects came from his pen—"Spirit Identity," in which are striking evidences of the continued personality of the dead, so-called; "Psychography," in which are tabulated the evidences largely witnessed by himself as to the objective reality of spirits writing on closed slates; and "The Higher Aspects of Spiritualism," full of rich religious life. For over twenty years his pen was never still in setting forth with ever new beauty the mass of facts he had met. It was truly an honour to our movement to have so much of intellectual and spiritual worth in our ranks. When Tennyson, who was a reader of what he wrote, knew he was in his vicinity, he sent for him and conversed a whole afternoon on the subject they both knew to be true. No man had such stores of knowledge as he, not a phase but what he had come in contact with in his own person. A strong physical medium, he it was to whom Serjeant Cox referred in his work, "What am I?" setting forth the objective nature of the phenomena.

A VALUABLE BOOK.

One great book "M.A. (OXON.)," has left which is likely to grow in value as the years roll on, a rich religious treasure which might become the companion of our best moments, and a useful helper when dark and mysterious problems press in front which we cannot well settle. This is the book called "Spirit Teachings." These began to be written through his hand in March, 1873, about a year after his first introduction to the subject. The writing, which was small and irregular at first, gradually became more minute and beautiful. Much of it was of a personal character, so that as yet we have only portions, but these are of the most elevated kind. As he says, "There is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, nothing incompatible with the avowed object, instruction, enlightenment, and guidance by spirits fitted for the task." Again and again did he war against the spirit teachings before finally his prejudices were broken down. He had ever to admit their lofty tone, but they were not what he called Christian. He had periods of great spiritual exaltation, during which he was conscious of the presence of Intelligences who worked nothing short of his spiritual regeneration. The people who wrote their messages had each their own characteristics, and he knew them as really as he did the human beings he came in contact with. For many years was this work sustained, and the handwriting of each was unchanged all the time. It is said, and said truthfully, no doubt, that all messages are coloured by the medium's individuality, but he cultivated the power of occupying his mind with other things while the writing went on, and was able to read an abstruse book and follow out a line of close reasoning while the messages were being written with unbroken regularity. Men have quarrelled about the form of inspiration which dwelt upon biblical authors; while we can get no evidence on that point, here we have a genuine case of inspiration and knowledge of its source. I am pleased to see that some fine examples of those "Spirit Teachings" (by "M.A. Oxon.") are incorporated in the graphic and lucid article on Spiritualism contributed to the latest edition of Chambers's "Encyclopædia," by Alfred Russel Wallace.

MR. AND MRS. EVERITT.

Amongst those who have left their deep impress on the subject are the honoured names of Mr. and Mrs. Everitt, of Hendon. For many years they have given their first and best thought to the promulgation of the facts, and both must have sacrificed countless hours in their efforts to gladden and bless inquirers. Mrs. Everitt has been gifted with rare medial powers, and she has spent herself week after week in satisfying inquirers. The direct spirit voice and the direct writings in many languages through her mediumship have been vouched for again and again by many persons of repute. Those who think there must be fraud in connection with professional media cannot raise this objection to Mrs. Everitt, whose only reward has been the consciousness that the great truth of immortality was being demonstrated. Great numbers can call her blessed for her self-sacrificing labours and brave standing on behalf of an unpopular truth. Her husband, by pen and on platform, has also done his share of the good work, and time but adds to his zeal in the cause.

FLORENCE MARRYAT.

Readers of Florence Marryat's striking work, "There is no Death," must have noticed how often she expresses her indebtedness to Mrs. Russell Davies for satisfactory evidence of the continuity of existence. She also has used her gifts in the most generous fashion. We owe many of the marked statements as to the reality of spiritual phenomena made by Mr. W. T. Stead to her valuable mediumship. It could be no faint or fanciful theory that would prompt a man like Stead, the leading journalist of the age, to declare himself a Spiritualist, but well-attested facts largely the outcome of Mrs. Russell Davies's mediumship. No more pronounced statements on the subject have ever been made than those published in the Christmas number of the *Review of Reviews*, which have led to controversy, the end of which is not yet.

OTHER WORTHY WORKERS.

For years the name of William Eglinton was sounded far and near, and though at present retired from the more public use of his mediumship, there has been tabulated sufficient evidence of the reality of slate-writing and materialisations to satisfy any honest mind. There are crowds of persons, brave, willing, and honest workers to whom the truth is dear, that labour on unmindful of praise. Women like Mrs. Groom of Birmingham, Mesdames Craven, Gregg, Smith of Leeds, Mrs. Green, etc., and men of the sterling calibre of J. B. Tetlow, Wm. Johnson, Jas. Swindlehurst, J. C. Macdonald, and many others I could name who have toiled to make the record full and complete.

Of course much of what I am writing will be utterly valueless till the time comes when you may happily be in earnest, and seek the evidences which Spiritualists have already found. Then whatever troubles come to your soul in this world, ofttimes full of sad thought and bitter experience, you will have one realm into which you can enter with delight, one chamber ever full of friends and counselors who will pour balm and sweet odours on your maybe troubled life.

JOYOUS KNOWLEDGE.

A chill comes over me when I think what would life have been without this knowledge. It is one of the white days in my calendar, the time when this rich joy possessed me. I know that the knowledge does not come alike readily to all, but the earnest and sincere heart never sought in the right spirit without success. You may toil all night and catch nothing, like the fishermen by the Sea of Galilee, but some day you will throw your net to the other side, and be swamped with the bounties which have come your way.

I know that I should have referred more fully to Willie Eglinton and also to Florence Marryat, but I must now say the last word for the present, which is that Spiritualism has come to fill a long-felt want. It has come because humanity needs it, demands it, and cannot do without it. It comes in the name of peace, like a bright angel of hope, to give us joy. It holds the demonstration not only of immortality, but the conditions of that immortality—the possibilities and realities beyond the grave. Have you a vacant chair at the hearthstone? Do you feel desolate and bereft? If so, there is in the world a balm for you. It is the truth of the Spiritual Philosophy.

A CABINET SIZED PHOTOGRAPH of the Editor, taken by our friend Mr. George Wharmby, of Liverpool, has been reproduced on special paper and will be given away with every copy of *The Two Worlds* next week.

THE WATCH TOWER PAPERS. NO. V.

WHAT ARE WE BUILDING?

It is an axiom that "builders are benefactors," to which may be added, if their foundation is truth and their edifices sound, then are they builders of mansions that shall endure whatsoever floods or storms may come. To a considerable degree the methods of Spiritualist advocacy have been destructive and dispersive. Old errors have been ruthlessly attacked, hastily dismantled, and fire and sword have been carried by us on every side. To a great extent this has been as inevitable as necessary. The ground over which our advance has been made was so cumbered that nothing short of destructive criticism would have aided our progress. False dogmas, absurd creeds, superstitious ignorance, and unreasoning dread concerning the questions of God, life, death, immortality, love, duty, and religion confronted us. Materialistic science and scoffing scepticism hemmed us in on either flank. Our march was for our lives, through a hostile land, with foes open and unavowed upon every side. We had to fight or succumb. We have had our martyrs, our heroes, our saints, even. We have been militant and have given blow for blow, when compelled to defend our own. Thus have we enforced respect, and now comes a truce, in which that for which we have fought for nearly fifty years is being calmly looked into, and we, as Spiritualists, credited at last with sense and reason.

Our day of destructive work is almost done. So intent have we been upon the battle that but scant heed has been bestowed upon our work of building. We have dispersed our seed, trusting some might fall upon fruitful ground, risking that some might fall among the rocks. We have dotted the land with societies. Having planted our trees we have mostly remained content. That their growth is in some cases stunted; that their fruits are sour, their leaves withered, is no marvel, for too little heed and too little time have been bestowed upon them.

We must now turn builders and beautifiers. Societies must have a spirit infused into their working constitutions. Our work must become real. Our Spiritualism must be patent in our lives and in our works. If this is possible, and it is, now is the time to ask—"What are we building" out of the materials to our hands?

Our temple must include in its construction all things needful to human progress. We are not merely "psychologists," "phenomenalists," "researchers," not circle, service, or mere wonder-loving Spiritualists; we are students of life, nature, and humanity in the light of our ever-increasing knowledge of man's complex and many-sided nature in its relations to the here and the hereafter, as discovered in our communications with those in the state "beyond."

We are builders of science. As embodied spirits all things in the universe are related to us through the bodies in which we exist. Hence, then, as we trace out the physiological, hygienic, social, moral, economic, and personal laws of human life, in the light of the fact that *we* are spirits embodied, do we add such substantial contributions to the ordinary considerations of science that entitle us to be considered as benefactors of the world. But, in particular, the science of "immortality demonstrated" is our distinguishing feature. For Spiritualism sets upon firmest foundations the corner-stone of its temple—the demonstration of life after death.

We are builders of morality, not that morality which is vicarious, which arises outside of us, but the morality which grows within us as the practical result of our efforts at our own uplifting. A scientific morality which postulates that life is what we make it, and that we are largely what life makes us. And each improvement in life is a direct result from man's advancement, aided often by the inspirations of spirit co-workers with humanity.

We are builders of religion—the religion of Reason and the Rights of Man—that sweet and brotherly service of loving kindness, that abhors wrong *because it is wrong*; that renders justice to women and children as well as men—a religion that exalts humanity and ennobles our ideas of deity; that finds the great volumes of the natural and spiritual universes the only truly real revelation of the Infinite—a religion that makes us all priests and worshippers; that makes each heart an altar, and would consecrate all homes as temples.

We must build a constructive Spiritualism that shall embrace all reforms in religion, morals, society, and human life in general. Iconoclasts when needs be, but reformers always.

How to give effect to the foregoing is the question? When we organise let us embody our aspirations in the constitution of our societies, our Lyceums, and our national Federations. If we *are* builders let us determine upon what we shall build, and then publicly and boldly take our stand upon our avowed principles. Let our advocates take a clear position, and instead of discussing any and all the questions under heaven, relevant or not, deal with those points that shall be best suited to instruct outsiders as to our own aims and principles, and which shall truly feed our audiences with helpful thoughts and suggestive ideas.

We must use the advantage that has come to us, laying aside all pettishness and antagonisms. Strike out a line of action that shall give us a distinct place in science, philosophy, and reform, and show that our Spiritualism is not only sufficient to die by, but, even more to the purpose, it is the best of all things to live by in a world that needs builders—not dreamers—if its errors are to be rectified and its evils overcome.

SENTINEL.

SPIRIT IDENTITY.

BY EDINA.

"THE HOUSE THAT FELL."

PROLOGUE.

ONE Sunday morning, about 33 years ago, the inhabitants of Edinburgh were horrified to learn that a dreadful catastrophe had happened in the High Street about midnight on the previous evening. One of the tall buildings, or "high lands" as they are popularly called, situated near John Knox's House, and about six storeys in height, had suddenly collapsed, carrying down with it many of the inmates, most of whom were asleep at the time of the catastrophe. Many were killed outright, while of those persons who survived the greater portion were more or less injured. Well do I remember the scene of horror which met my gaze that Sunday morning in passing up the North Bridge, as I saw the mass of *débris* extending across the street, and watched the willing bands of workers toiling hard to remove the mass of fallen rubbish, and to discover the mangled remains of the victims or to rescue the wounded. The collapse was a lamentable and unforeseen one, and created widespread excitement in the city. I recollect on that Sunday afternoon I formed one of an immense crowd of worshippers assembled to hear Dr. Guthrie preach in his church near the Lawnmarket, some distance up the street from the scene of the accident, and this eloquent divine, in descending in his sermon on the illimitable mercy of God, with a dramatic gesture pointed his finger in the direction of the ruins, and in a voice broken with emotion, while he dashed the tears from his eyes, cried, "Yes, my brethren, and even amid the awful crash of that falling house last night, if any poor sinful soul found time to cry, 'Lord, save me,' even in that supreme moment the Lord would hear and would extend His mercy." The effect of this dramatic outburst was indescribable, and left a deep impression on the minds of many of the audience—it certainly did upon mine.

One of the most sensational incidents of this catastrophe was the case of a boy whose parents had both been killed, but who had in some miraculous manner been "wedged in" among the *débris* unhurt. He was able to make his existence known to the rescuing party, and during the frantic efforts made to reach the spot in which he was imprisoned he encouraged the staff of rescuers by crying out from his temporary prison-house, "Heave awa', lads; I'm no dead yet." Dead he certainly was not, for after a prolonged struggle with the mass of superincumbent matter this plucky little fellow was rescued safe and sound, and, as I am now informed, still lives, and carries on business in this city. The incident of his release has been perpetuated in the building erected on the site of the fallen house, for the face of the boy is reproduced on the front wall with the words, "Heave awa'," &c., printed underneath, while a portion of the tenement is known as the "Heave awa' Coffee House."

All this occurred, as I have said, about 33 years ago, when I was a lad in my teens, and the medium informs me that she never heard of the occurrence and never saw the building in question. So far as my own knowledge goes, I never heard the name of the boy who was rescued from the ruins as above described. The part of the High Street where it is situated is not particularly inviting, and is besides a long way from our house.

With this preliminary statement or prologue, I now proceed to deal with the case of Mrs. A——.

THE CASE OF MRS. A——.

Shortly after she was deprived of the sense of hearing, in 1876, it became necessary for us to provide special education for our medium, in the course of which she came to know—although but very slightly—a Miss G——, who was one of the teachers in an educational establishment here. There was no acquaintanceship, but only occasional contact between the medium and this person if they happened to meet in the precincts of the educational institution. All that our daughter knew about her was that she was one of the teachers and that her name was G——. After the medium had ceased attending at this institution she heard that this person had got married to a Mr. A——, also a teacher in the establishment referred to, and later on she was informed of her early death.

About three months ago Miss G—— (or rather Mrs. A——) appeared to our medium. She describes her to us as being one of the most beautiful spirits she has ever seen, quite "angelic" in appearance. In the course of the conversation which took place between our daughter and her ghostly visitor, the latter informed her that she had died of consumption, largely if not entirely, caused by the injuries she had sustained when quite a young girl through the fall of the house in the High Street described in the prologue (and which it may be here noted occurred at least seven years before the medium was born); that her father and mother were both killed on that eventful night, and that the boy who was "dug out" of the ruins, as before described, was her brother, who, she stated, was now carrying on business in B—— Street here. On looking up the Directory I find there is a person named G—— carrying on business in that street, who, I am now told, is the brother of Miss G——. The communicator also at this meeting expressed a strong desire to write a message to her husband, Mr. A——, who is now resident in Glasgow.

Now, the whole of this information was entirely new to us all, while the medium, as I have said, stated she had never before heard of the High Street catastrophe. Be that as it may, the question at once arose with myself, "What connection had the G—— family with this event, and how was this to be ascertained?" Fortunately the opportunity for verification soon came. Shortly after the message was written the medium met at a social meeting a deaf and dumb gentleman largely interested in psychic phenomena, and on comparing notes of experiences she told him of this G—— episode, when he informed her he knew the Mr. A—— referred to, but he did not believe the story of the fallen house had any connection with his late wife; in fact, he scouted the idea, saying he had never heard a word of it during his intimacy with these people. He promised the medium, however, that he would ask about this incident the first time he met Mr. A—— in Glasgow.

Shortly before Christmas the medium was moved to write a letter on a sheet of note paper—not in the book as usually is the case. This turned out to be a letter from Mrs. A—— to her husband in Glasgow. The communication is written in a lady's hand—not the least like that of the medium. The letter is just such a one as a loving wife would write to her husband after a long separation, and is signed with the name Lizzie A——. The Christian name borne by the communicator in earth life was unknown to the medium or to any of us, and, in fact, "Miss G——" was up till three months ago a personage whose life and existence had passed from her mind. Two points in the letter were noticed—(1) the writer several times addressed Mr. A—— as "Hubby"; (2) she referred to the fact that he was shortly going to York. The letter was handed by our medium to the deaf mute before referred to, who stated he was going to Glasgow and would give it to Mr. A——; while, at the same time, he said he would explain to him the circumstances under which the message had come.

We were greatly pleased some time thereafter when our medium received from the deaf and dumb gentleman before referred to a letter stating that he had been to Glasgow and found that all the incidents before given were strictly correct, and particularly that of the falling of the house, the injuries sustained by Miss G——, the death of her father and mother, and the sensational rescue of the brother from the ruins of "the house that fell," were in all respects correct. We also learned that the Christian name of the communicator when in earth-life was "Lizzie," and that "Hubby" was a very

common word used by her on earth in addressing her husband. We also found that Mr. A—— had gone to York, as was stated in the message, for the purpose of spending his Christmas holidays. In short, the communication made to the medium as to Mrs. A——'s connection with the High Street catastrophe of thirty odd years ago was quite accurate, while her identity was fully disclosed in the letter from the "dead wife" to the "living husband."

It appears that after the injuries she had sustained were temporarily "patched up" Miss G—— was adopted by a charitable lady in town, who afterwards died, leaving this girl unprovided for, and that she then found a home in the Orphan Hospital here, where she received an education which enabled her to accept the post of teacher in the establishment where our medium first met her, and where, later on, she became acquainted with her husband, Mr. A——, as before detailed.

Your readers are now in possession of all the facts of this extraordinary case, which is to my mind one of the most convincing episodes connected with our daughter's mediumship, and demonstrates that by clairaudience, clairvoyance, and automatic writing our departed ones can still make their continued existence in another sphere known to those left behind, and in this wise cast many a ray of sunshine into our darkened and grief-stricken homes.

A later communication purporting to be from this person to her husband has since been written, but does not add much to our knowledge of the communicator. In it she desired her husband not to apply for a certain situation then vacant in Liverpool, as it was not in a healthy spot. This letter was also forwarded by the same channel to Mr. A——, and we have since been made aware by that gentleman that there was a situation of the nature specified vacant in Liverpool for which Mr. A—— had at one time thought of applying, but had latterly decided not to carry out this intention.

We have enquired as to the handwriting, and have been informed that on comparison with old letters it in parts resembles the earthly script, while in other portions of the message it does not. I have had no personal communings either with the deaf and dumb intermediary of communication or with Mr. A—— himself. The latter promises to call and discuss the matter with me the first time he visits the city, and meantime, so far as I can discover his attitude, it is that of a person brought into contact with new phenomena which he can hardly understand.

Your readers have now all the facts before them, and, in my humble opinion, they point to only one conclusion, viz., that the person seen by the medium, and who has written the messages referred to, is the Miss G—— our daughter knew in earth life, and that the connection of this person with "the house that fell" in the High Street of Edinburgh over thirty years ago has now been clearly established.

GRAND CELEBRATION OF THE FORTY-FIFTH ANNIVERSARY OF MODERN SPIRITUALISM, IN THE CO-OPERATIVE HALL, DOWNING STREET, MANCHESTER.

On Friday, March 31st (Good Friday), 1893, A TEA PARTY will be held at 4 p.m., followed at 6 p.m. by a PUBLIC MEETING, under the Presidency of JOHN LAMONT, Esq., of Liverpool.

Short Speeches, Sparkling Music, and Sweet Songs, will be the order of the evening. Most of the prominent MEDIUMS AND SPEAKERS will take part, including Misses Janet Bailey and Jones; Mesdames Craven, Green, Gregg, Henry, Rushton, J. M. Smith, Stansfield, and Wallis; Messrs. Armitage, Boardman, Chiswell, Johnson, P. Lee, Macdonald, Morse, Pemberton, Pilkington, Robertson, Rooke, Swindlehurst, Tetlow, Wallis, and others.

The Musical Department will be conducted by H. RICKARDS, Esq.

Tickets for TEA and MEETING 1s. each; Children under Twelve, 6d., and may be obtained at the various Local Societies, or at *The Two Worlds* office, 73a, Corporation Street, Manchester. Please purchase early.

Special provision will be made for Vegetarians, who purchase tickets on or before March 29th.

ORDER EARLY.—Owing to the time required to print the photo supplement for our next issue, we desire to know *how many will be wanted*, so as to avoid delay. Kindly make an extra effort and order as many as you can.

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FRIDAY, MARCH 24, 1898.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

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Our next issue will be a special

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EVENTFUL LIFE AND MEDIUMISTIC EXPERIENCES.

THE DIRECTORS of *The Two Worlds* Publishing Co., Ltd., have also decided to issue as a FREE SPECIAL SUPPLEMENT to this Anniversary Number, a

PHOTO PORTRAIT OF MR. E. W. WALLIS,

In commemoration of his Spiritual "Coming of Age," and trust that their efforts will meet with the appreciation and support of all friends of Spiritualism. *There will be no increase in the price of the paper, but to cover the cost of production it is hoped that every one of our readers and friends will take two or three copies at least.* The paper will be a splendid

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SHOULD WE HOLD THE NAME OF SPIRITUALISM?

By HUDSON TUTTLE.

"SPIRITUALISM has such a load of folly, deception, and uncleanness to carry that I do wish it could receive another name," was the impatient remark of one who had been a believer for many years. What has the dross to do with the pure metal? They make a mistake who think the bubbling surface of scoria a sample of the metal beneath. The good opinion of the world is sweet, but it may be gained at too great cost. We must take our own ideas of what is right and true, and the world must not be allowed to influence us.

This weak desire to be thought respectable has brought Spiritualism before the world under the assumed names of "Christian Science," "Faith Cure," "Mental Science,"

"Metaphysics," "Occultism," etc., and perhaps in many cases gained it a hearing when otherwise it would not have been entertained. But Spiritualism overlaps all these schemes and contains them all. There is no other name which can be used to convey the grandeur and infinitude it expresses.

It stands as the antagonist of Materialism. It stands for the science of life, here and hereafter; for the expression of the highest morality and the purest religion.

Where is there another word that expresses a thousandth part of that of the many-sided, diverse, yet unities meaning of this? Ashamed of the term? Every religionist of whatever creed or belief endorses Spiritualism. The base of all religions is Spiritualism; our hope and evidence of immortal life rest with it. We might as well say that because the sun shines on slimy pools, oozy marshes, and malarial everglades it should not receive that name. Its rays, while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcase or reeking cesspool.

If we believe there is a life after the death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists.

If we believe that this view of nature carries with it the highest, purest, and most practical system of morals; that it is the basis of true religion, expressed in the loftiest phases of self-forgetfulness in helping others, in noble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognisant in matter, carries with it as a corollary that it is intelligent, loving, and wise, planning for a purpose, and pursuing a well-defined course to an end pre-determined, so pre-determined that even man with his finite mind can often calculate what it must be—if we recognise this power, which is only another name for spirit in its infinite expression, then we are Spiritualists.

When I glance over this vast province that underlies the known, the seen, the heard, the felt, which sustains all, is the life and active moving force of all; when I study its expression in the countless millions of suns which wheel and dance in the mazy circles of the heavens to divine harmony, holding each other in the embrace of magnetic energy across chasms of space incomprehensible; when I turn to the protoplasmic atoms of life's beginning and trace with what precision through changing forms of plastic being the man who was born into this world and his higher faculties evolved in similitude to the infinite expression of spirit in the universe; when I look into the future of cycling ages, of eons of ages, and am conscious of the unceasing development, onward and upward, with wider, wider horizons until from the heights of knowledge and moral grandeur, the broadening circle embraces far more than we now can conceive of, the *all*. There is no word as perfect and all expressive in its application to all these varying yet harmoniously blending aspects, forming a system of philosophy and science of nature, as *Spiritualism*. Can there be a better? Can there be one of more glorious interpretation? Can there be one which places an opposing system at greater disadvantage? There be but one other, Materialism: we must either be Spiritualists or Materialists. I prefer the former name. I not only prefer, but am forced to accept it as the title of that system of philosophy by the cogency of facts I cannot ignore.

It is the tree of life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world and stretches its branches into the heavens. What to me is it that weary tramps seek shelter under its shade, or now and then a scavenger bird alights in its branches! The nations of earth from generation to generation have been encamped around its giant trunk, and the darkest hours that have ever tried the souls of men have been gladdened by the rays from its high coronal of bloom.

Let us not give the great World Tree another name because a few vagabonds have stolen its fruit, or come to us with Sodom apples under its name. They have their day, but Spiritualism is without day or year, or limit of duration.

—*Light of Truth.*

THE DIRECTORS have incurred heavy expenses to make our anniversary number acceptable and attractive to our friends. We trust they will respond by sending orders for extra copies.

SATAN THE DEVIL.

[A paper read before the Debating and Literary Society, Liverpool, by John Chapman, March 1, 1893.]

I HAVE to deal with one of the greatest personages who ever marked the pages of history, one who has gained an exceptional notoriety among mankind, but whether for good or for ill I shall leave each one to decide for himself. It is not my intention to represent Satan as an omnipotent, omnipresent, or omniscient being, but as a man, like unto ourselves, who lived and moved and had his being on earth; died and rose again in spirit, and became one of the great spirits that communicated with mankind through the ages, and gained, as I have asserted, an immortal renown, for he had altars and groves established all over the earth by his worshippers. I shall not represent him as Milton and others have done, as setting himself up against God, and causing war and rebellion in heaven, neither as fighting with Gabriel, or Michael the Archangel, for I believe those tales were got up by the Jews and others, to blast his character. He has been falsely represented as the great enemy of God and man, as having greater power and influence over mankind than God, and more followers in the world than his Maker.

There have been as many misrepresentations of Satan in the Christian age as ever there were by the Jews, and that, perhaps, because Satan was neither Jew nor Christian.

SATAN IN HISTORY.

As far as I can gather from history, sacred or profane, Satan is derived from a Hebrew word *sathanos*, and means an "adversary." Devil comes from *diabolus*, Greek, the same in Latin, meaning also an enemy or adversary. The Hebrews always looked upon Satan as an enemy to their religion. Satan may be, and I think is, a corruption of Saturn. No other individual, I believe, can be found in history who so fully represents the character of Satan as Saturn, but not altogether in the sense in which he has been represented by the Jews, Mohammedans, and Christians.

Satan was a Scythian, born in Asia. He was a prince and a king, the first king of the Celts who ever wore a crown; on that account, says Percydes, "he was called Cronus," which in Celtic signifies crowned. His father's name was Uranus, his grandfather's name was Acman, and his great grandfather's name was Thaneus.

After Uranus had made conquests in both Asia and Europe, and thereby enlarged his dominions, Saturn went to war with and killed him, and thus gained his father's dominions. We are told by Sauchoniaton, that Saturn afterwards offered his firstborn son as a sacrifice to the spirit of his father, as an atonement for his jealous guilt. "He offered up his son after adorning him, it is said, with royal attire, he sacrificed him on an altar which was made for that purpose." He did not, however, retain his kingdom long, for Jupiter, his youngest son, drove him out of it into Italy, where he died.

He was so well thought of after death, that images were made to represent his character. One was very peculiar; as an ensign of his royal power it had four eyes, two before and two behind, two of them closed as in sleep; upon his shoulders four wings, two as flying, and two as let down to rest. The emblem was that Saturn when he slept was waking, and waking yet slept; and for his wings, that even when resting he flew about, and when flying was yet resting. This may have given rise to the various images and representations made of him since.

SATAN IN SPIRIT LIFE.

It was in his spirit life that Satan had so much influence over the minds of men. He was consecrated as a divine personage and worshipped as a god. His altars and groves became universal. He became the god of the Philistines, Midianites, Edomites, Moabites, and Ammonites, and is referred to in Scripture under the names of Baalim, Baalpeor, and Baalzebub. He became an oracle of great repute, and was sought after for advice as giving truthful oracular communications to those who consulted him.

According to Diodorus, the Greek historian, Saturn was worshipped at Carthage, and upon a signal defeat of the Carthaginian army by Agathocles, three hundred citizens voluntarily sacrificed themselves to Saturn in order to render him more propitious to their country. According to the Old Testament account of him, he was the god of Ekron, and an oracle there. When Ahaziab, the king of Samaria, fell down through the lattice in the upper chamber, and was

sick, he sent messengers to consult him through the oracle, but the Israelites sent Elijah, the Tishbite, to stop the messengers, and to say to them: "Is it because there is not a God in Israel that ye go to enquire of Baalzebub, the god of Ekron?" You may see here the prejudice and bigotry of the Israelites against him.

SATAN WAS WISE.

Satan has had many names since he was born upon earth, and also since he passed into the life beyond. He is called a "serpent" in the story of the Garden of Eden. Serpent always denoted wisdom in olden times, "Be wise as serpents." Too much in one way has been made of Satan in the garden, and things attributed to him of which I think he is not guilty. It has been said that through him man fell from a state of purity to sin and disobedience to the laws of God, and that death and we came through his tempting Adam and Eve to eat the forbidden fruit, telling them that if they did eat it they would not die, "but that their eyes would be opened, and they would be as gods, knowing good and evil." This I claim was good advice and true. They ate and their eyes were opened, and they afterwards lived and gained knowledge of good and evil, a thing we all should know. It is as great a blessing to know evil, that we may eschew it, as it is to know good.

DID SATAN OR JEHOVAH TEST JOB?

There is an old book in the Bible which says, "Job was a righteous man, who feared God, and eschewed evil, and there was none like him in the earth." Satan, it is said, was in heaven, and had some conversation with Jehovah about Job, saying, "Doth Job fear God for naught? Has not God made a hedge about him, and increased him in his basket and store?" etc. After God had tried him, Job stood firm, and reconciled himself to his fate, saying, "Naked came I into this world, and naked shall I return; the Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" The account is represented as if Satan caused the calamity to fall upon poor Job, while Job says it was the Lord that did it; showing how the Jews held Satan up to be the enemy of mankind. Satan suggested a test, but the Lord carried it out to try Job's integrity.

Satan is here represented as walking to and fro in the earth, but he is not the only one mentioned in Scripture who is said to have done so. Zachariah saw an angel in the shape of a man standing in a grove of myrtle trees, and several angels and guardians of other provinces came to him, and said, "We have walked through the earth, and behold all the earth that is inhabited is at rest." Earth-bound spirits are those who still take an interest in human affairs while in spirit life; and Satan no doubt was near the earth at the time mentioned in Job, having this conversation with another spirit. (Job i.; Zachariah i. 10.)

You may see from this account how the Jews held Satan up as an odious enemy to their religion, and whatever evil befel them they attributed it to him; hence all the vile names they have given him.

THE NEW TESTAMENT VIEW.

Satan is named in three of the Gospels, and called Beelzebub. Jesus is said to have cast out devils by his power, and through him to have done many mighty works, and to have been by him carried to the top of a high mountain, and into the wilderness to be tempted. I cannot bring myself to believe that Jesus was ever led by an evil spirit, and a good one would never lead him to do evil. If this was the same spirit whom men have worshipped, and Jesus was led by him, then all the false representations about Satan fall to the ground, and I do not see that any one need be afraid of him. The greatest crime that can be urged against him was named by Jesus, when he said he was a murderer in the beginning of his life. And so he was, for he murdered his father to gain his dominions, but he afterwards atoned for it in the only way, as he thought, to win his father's forgiveness. This is all that I can make out about Satan, Beelzebub, or the Devil.

Now this is not a will-o'-the-wisp tale, but

A TRUE ACCOUNT OF SATAN,

as I find it in history, and it is to history we must appeal, and not to the conjured-up imaginations of men. If I cannot establish this truth from history, then I know not where to turn. I do ask you never to fear him, for I believe he will do nobody any harm, either here or hereafter. He is

one of God's creatures, and a brother to us all, and as such it is our duty to love him as ourselves, and not to look upon any of God's creatures with disdain. Any teaching which creates fear of any of God's creatures is a curse to mankind. To counteract this kind of teaching regarding Satan, I have chosen this subject, because I know no character in existence who has been so much held up as an object of fear. Let me say, the evil that is in us is the only devil we need fear; and the good that we may do or feel is the God that works within us all.

VOICES FROM THE PEOPLE.

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

HAVE YOU ordered some extra copies of our portrait number?

A CALL TO ACTION.

DEAR SIR,—I think there would be more investigators if Spiritualists would only be more active. Many people are afraid to let it be known that they go to "mediums." They fear some one they know will see them. Some mediums show a bad example to unbelievers. As a young Spiritualist I do not in any respect agree with the practice of taking intoxicants. I am very sorry some Spiritualists do not look to this and try to correct themselves. A spiritual reformation is needed, and let every one do their duty and act as true Spiritualists ought. There is too much professing and not possessing. We have mediums without number who are ready to volunteer; all they need is a little encouragement to bring them to the front. The fire of Spiritualism is burning at the present, but it must and shall have more fuel to keep it in. Spiritualism will, no doubt, reign as the world's religion, but its followers will have to be more active than they are at the present.

AN OBSERVER.

Bradford.

PROPOSED MONSTRE LYCEUM DEMONSTRATION IN LANCASHIRE.

DEAR SIR,—Surely Lancashire Spiritualists, who have the Lyceum cause at heart, will not let another year pass without making an effort to arrange for a demonstration on the same lines as that held at Bradford, Yorkshire. I would suggest Alexandra Park, Manchester, as the most suitable place for such a gathering, being centrally situated, having good shelters in case of rain, and refreshments at reasonable charges. By changing the place every year local Lyceums would do their best to make it a success. Mr. Kitson, Mr. Morse, Mr. Wallis, and others will no doubt do their best to assist, and with plenty of willing workers, only too glad to cast a gleam of sunshine into the lives of our little ones, it should be a big success. A meeting will be held at the Manchester Spiritualists' Room, Tipping Street, Ardwick, on Sunday, April 9th, at 10-30 a.m., for conductors, secretaries and friends of Lyceums in the district to form a committee to make suitable arrangements. Will friends who cannot attend, but who would like to take part, kindly write to Mr. T. Jones, 3, Vernon Place, Longsight, and direct "Lyceum demonstration," and oblige,

J. B. LONGSTAFF.

A VISION FULFILLED.

DEAR SIR,—The following is one of the many tests which I can prove. If you care to use it you are welcome. Copied from my diary December 12th, 1891.

"I am reminded this morning to describe a vision which I saw last night. My nephew, who is a soldier, was riding; he struck his horse and was thrown off. Then I saw him taken away in an ambulance by two soldiers and then laid on a bed in a hospital and two angels ministered to him." I begged his mother to write and tell them but she neglected to do so. Time went on and he came home on furlough last Christmas (1892). I, too, forgot to mention what I had seen, though I saw him several times, until I was wishing goodbye, when I again saw the vision and told him. As I was going out of the street door I heard a voice say, "It's a brown horse and he has not seen it yet," and I called this message from the hall which the maid remembers, and now he has been in the Royal Artillery Station Hospital, Limerick, having been thrown from his horse; it was a new mount, and refused a leap.

ELIZABETH ASHTON BINGHAM.

132, St. John's Hill, Clapham Junction.

LONDON FEDERATION.

DEAR SIR,—Mr. W. E. Long's letter appears somewhat curious to one who has followed the different efforts made on behalf of union in London, since he seems to be gratified at what he terms "another failure." Being an active member of the society Mr. Allen represents, I fully recognise the active work it has accomplished, and quite agree that most other societies are doing their best to promote the cause, but still there is a broader work to perform, at which the Federation has aimed. Without combination our societies have failed, and still fail, to extend the cause in other centres. Why can we not have halls opened in all districts to spread our grand knowledge? Now that Spiritualism has had such an impetus in the literary field, who knows how many are kept from prosecuting their enquiries for want of public explanatory lectures and meetings? Why cannot the Federation be made a substantial means of support to all societies? and why is it that all the responsibilities of a society devolve upon the very few brave souls who are drawn into work, and often left without help to carry it on in any other way than their too often very limited times and means will permit? Is this the way our cause is to be maintained? Can it not be remedied by a little self-sacrifice, and with a determination, putting aside all narrowness of views and all personal antagonism? Can nothing be done to establish on a sound basis a true and real Federation, which will be the mainstay of societies who seek for support? It is only by practical help and sympathy that societies can be maintained, to place before the thinking age a rational and pure Spiritualism. This has

been a longfelt want, but since "experimental scientific investigation of the phenomena" has occupied the attention of the Federation, the main work of federating has been entirely neglected, except as far as affects "individuals." Although circumstances have caused me to resign my seat on the council of the Federation, there is no one more anxious to see "Union with Liberty" established than

Yours in the cause,
PERCY SMYTH.

THE BARROW BAZAAR.

DEAR SIR,—Allow me to thank the following ladies and gentlemen who forwarded articles for disposal at our bazaar, viz., Mr. Tyson, Mr. Todd, Mr. Dixon (of Millom), Mr. Ainsworth (of St. Annen-on-the-Sea), Mrs. Whatmough (of Blackburn), and another lady whose name I do not know—she has been confined to her room through the winter months, and made up a parcel of fancy and useful articles for which we feel exceedingly grateful, knowing the difficulties under which she laboured. Our bazaar was a decided success, and reached our highest expectations. It has almost entirely been got up by the ladies of the society, who all worked to their utmost. Officers and members of the ladies' committee worked well together, and feel satisfied with their success. I purpose laying before the Spiritualistic world the gigantic scheme we have on foot in Barrow. We are about to spend betwixt two and three thousand pounds. First, we shall build a hall and room for our Lyceum—the ground which the hall will cover is about 70 feet by 30, the Lyceum room covering nearly all of the space underneath the hall. We purpose attaching to our hall eight dwelling-houses, which in ten years will bring a revenue to the society of from £100 to £150 per annum, which will enable our children to carry on the great work much more easily and much better than we are able to do. Now we want to raise funds sufficiently large to pay for the site upon which we are going to build, therefore we are induced to make a second appeal to the Spiritualist public, asking societies and friends to give us their sympathy. All donations will be thankfully received by Mr. Proctor, 50, Argyle Street, Barrow; or Mr. T. Holden, 26, Shakespeare Street, and will be acknowledged through your columns.—Yours,

T. HOLDEN, Secretary.

26, Shakespeare Street, Barrow-in-Furness.

[Except as a limited liability company your society cannot legally hold property. Why not issue £1 shares?]

A QUESTION OF METHODS.—MEDIUMS AND THEIR ENGAGEMENTS.

DEAR SIR,—The time will shortly be upon us when societies will consider the question of engaging mediums for 1894. I have for a long time been of opinion that our present arrangements are not the best possible. A short time ago I pointed out the heavy cost for the railway journeys of mediums, and hoped the matter would have been considered privately by those who have something to say. Matters of public importance ought to have public attention. However, as others have not spoken, I will not intrude the question further. Some societies have upon their minute books resolutions fixing the number of times a medium shall come per year—often a very limited number. I suppose this is done to secure variety. It may be a wise policy when the mediums have clairvoyance and only meagre speaking talent, but in other cases I am strongly of opinion that it is not wise. I have known mediums who have visited places a dozen times per year, and have been able to draw better audiences than when only going to the same place three or four times in a twelvemonth. A speaker or medium of any value going to a place two or three times per year can scarcely get understood by the people, and does not get sufficiently "in touch" with the audience to be able to give that satisfaction that could otherwise be attained. Mediums and mediumship are largely dependent upon sympathy; hence the necessity of good, friendly, and sympathetic feelings between medium and audience. To say that a speaker or medium, no matter what their qualifications, shall only have three or four engagements per year, is, it seems to me, a suicidal policy. "A rolling stone gathers no moss" is an old adage, and is applicable in many ways. Too great a variation and too far-fetched mediums is not a wise policy—it hampers the society and limits its usefulness, and interferes with the work a medium could do. I know one society is taking this matter into serious consideration, and is thinking of making a change of a very important character. With our present arrangements what opportunity is there for a full elaboration of any topic. There is the subject of mediumship. What do we know about it? In general and particular comparatively little, and under present conditions what opportunity is there to learn? If the subject is taken up it must either be dealt with in a very limited manner or a mischievously slipshod one, bestowing little information, or making confusion worse confounded. Our movement is based upon mediumship, yet how ignorant are we of our foundations! Over and over again there has been talk about "a school of the prophets," but we must get more knowledge than exists at present or our school will be a woe-begone failure. I would suggest that in making arrangements for next year a change of policy be adopted. 1. That mediums within a limited area from home be taken into consideration as much as possible and engaged, irrespective of fees, when convenient. 2. That the old limitations of three or four times per year be annulled in such cases as would be a benefit to the society and speakers. I am aiming at a greater consolidation of our societies and a wider usefulness of our mediums, and desire to see the time when railway companies shall cease to draw so large a portion of our funds. What necessity is there in Lancashire and Yorkshire for this state of things? Both counties have excellent workers of their own without infringing upon the boundaries of either, if a wiser and more economical method were adopted. The churches don't do it to the same extent, and if we are to exist we must pull together. I hope what I have written will be considered, and that others who have thought upon the matter will have a word to say.—Yours truly,

JAMES BRONTE.

MISSION WORK.—Our next issue will be a good one to give away.

COMPLAINTS as to irregularities in the delivery of *The Two Worlds* should be made to the manager, 73a, Corporation Street, Manchester. Write at once if your parcel goes astray.

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.—Madame Henry gave good addresses on "What will Win?" and "Home Sweet Home." Also good clairvoyance and psychometry.

ATTERCLIFFE.—March 6: A splendid discourse by Mrs. France's guides on "Fierce and wild the storm is raging." She gave 20 clairvoyant descriptions, 14 recognised. 8th: Mr. Shaw's guides answered questions from the audience in a masterly manner. Clairvoyant tests, all recognised. 12th: A pleasant time with Mr. Mason's guides. Afternoon: A normal address. Evening: Subject, "Spiritualism." 15: Mr. C. Shaw's guides again dealt with subjects from the audience very ably. Clairvoyance well appreciated. 19th: Mr. Inman's guides answered questions from the audience in a masterly manner. Psychometry well appreciated.—J. G.

BIRMINGHAM. Camden Street Board Schools.—Mrs. Groom's guides spoke upon "The Unseen Universe." Poems were asked for upon "Flowers," "The Unseen Universe," and "Propriety," which met with great applause. Spirit descriptions—with the exception of one—were all recognised. We hope for a large audience next Sunday to meet Mr. Wallis.

BLACKBURN. Freckleton Street.—Mr. Peter Lee lectured on "The Mythological Jesus" and "Is Spiritualism a scientific religion?" to a good audience. A splendid discourse, showing very forcibly the reasonableness of the teachings of Spiritualism in comparison with those of Orthodoxy. Miss L. Pickup gave 14 clairvoyant descriptions, 12 recognised. Names given in most cases, and some in full.—J. T.

BLACKBURN. Northgate.—Afternoon: Mr. C. Minshull discoursed and Mrs. Ashton gave clairvoyance. Evening: Mrs. Ashton devoted the evening to clairvoyance, giving some striking tests. Miss Stephenson and Mr. C. Hastings both sang with marked effect, giving great satisfaction. Large audiences. 14: Mr. Coppock gave an address. Miss Janet Bailey, clairvoyance; 5 recognised out of 7. Good audience.

BLACKPOOL. Broughton's Coffee Tavern.—Mrs. Butterfield's inspirers gave an able address, to a good audience, on "Spiritualism, Mediumship, and Mediums." Evening: Many unable to get in. The guides dealt with eleven written questions in a masterly manner. Mrs. Butterfield's reading, "Will it Pay?" was well received. Mediums desirous of helping the cause, for expenses only, kindly communicate with William Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. 448, Manchester Road.—Mrs. Hunt's subjects were, "Hath not thy heart within thee burned," and "Speak evil of no one at any time." Both lectures highly appreciated. Clairvoyance by Mrs. Mason very truthful.

BRADFORD. Norton Gate.—Miss Calverley's guides spoke on "Spirit Light and how to get it, and what will it benefit us," and "In my father's house are many mansions;" also, "How to build them." Clairvoyance very good.

BRIGHTON. Martin Street.—Mr. Campion's inspirers spoke forcibly on, "Are we on the Right Track?" touching on some points of Canon Bardsley's address on "Witchcraft and the Bible" in a straightforward manner, also causing much enthusiasm. In the evening, "Is Religion a Failure?" A good spiritual address. All seemed highly satisfied.

BURNLEY. Guy Street.—Mrs. Best gave 30 delineations of spirit-friends, 26 being recognised.—J. T. Knowles, sec.

BURNLEY. Robinson Street.—A very pleasant day. Mrs. Russell's guides gave instructive and interesting addresses on "Death" and "Spiritualism, the Church of Humanity." Successful clairvoyance.

BURNLEY. 102, Padiham Road.—Mrs. Johnstone's guides gave good discourses, which were much appreciated, followed by clairvoyance, nearly all recognised.

BURNLEY. Hammerton Street.—Mr. Bailey, speaker; afternoon, assisted by the Lyceum; evening, assisted by Mr. Kennion, who gave some clairvoyant descriptions. Meetings small but harmonious.

BURY.—A good day. Mr. Buckley's addresses were on "The Dual Aspects of Spiritualism" and "The Composition of Man." Psychometrical delineations, readily recognised.—A. N.

CARDIFF.—Mr. R. C. Daly gave an able address upon the large body of evidence recorded by the Psychical Research Society, which prove the reality and objectivity of so-called apparitions, etc., but which have been ignored in the official reports of these investigations. A very successful after-séance led by Mrs. Billingsley.—E. A.

DARWEN.—Mr. J. Swindlehurst answered questions from the audience, and spoke on "The World's Desire," a grand intellectual treat.

DEWSBURY.—Mr. Kepling's guides gave interesting addresses, assuring his hearers that as they live on earth do they find their home in the life beyond. His medical psychometry was highly appreciated.

FELING. Hall of Progress.—Mr. W. Walker gave his second lecture on "Spiritualism and its Phenomena," and dealt with the moving of ponderable bodies, beginning with the much-despised tables, showing that they could be moved with contact and without; also the floating of D. D. Home out through one drawing-room window, coming in at the other on the third storey of the house, before a number of scientific gentlemen and ladies of the highest rank, in the full blaze of gaslight. He gave his own experience of materializations with different mediums, where two spirits and the medium were seen at the same time; also quoting from Florence Marryat's "There is no Death." March 26th, third lecture on same subject. We hope to have a full house.

GATESHEAD. 47, Kingsboro' Terrace.—19: Mr. Paul delivered a thoughtful address on "Man in relation to Nature," exhorting all to give more sympathy to one another.—J. E. C.

HALIFAX.—On Sunday last we concluded a most successful course of reply lectures to the Rev. T. Ashcroft. Mr. J. S. Schutt treated his hearers to a fine discourse on "Man's Responsibility," which was listened to with marked attention throughout.—F. A. M.

HEYWOOD. Mossfield.—Mr. Mayoh delivered good lectures on "How is it that spirits control mediums that do not live the life

according to their teachings?" and "Trade and Commerce." Both subjects well considered.—J. F.

HOLLINWOOD.—Tuesday: Public circle. Mrs. Brooks gave 18 clairvoyant descriptions, 14 recognised. Sunday: Were pleased to hear Mrs. Rennie on "Spiritualism as a Religion," and "Man's Inhumanity to Man." A rich treat; all going away highly pleased. Clairvoyance good.

HUDDERSFIELD. Brook Street.—Miss Walker made a very creditable first appearance here, giving general satisfaction by earnest and powerful addresses. Clairvoyance fairly successful. Overflowing audience at night; thanks to the "Showman."—J. B.

LEEDS. Psychological Hall.—Mar. 12: Mr. Pawson, of Batley, replied to questions from the audience in a very able manner. Mar. 13: Prof. Albert Ellis (phrenologist) delivered a capital lecture on "Heads and how to read them," illustrated, and public delineations thoroughly enjoyed.

LEICESTER. 67½, High Street.—Miss Wesley's guides spoke from "Pull for the shore, sailor," earnestly exhorting us to pull for the standard of love and truth. A very interesting discourse.—N. C.

LONDON. 311, Camberwell New Road, S.E.—Owing to indisposition, Mr. Long did not speak. Mr. Cootes gave a reading, and Mr. Dale gave a short address on "The misunderstandings of Spiritualism." He explained how Christians misconstrued things to suit themselves, but he said we must go to the spiritual source for spiritual revelations.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday: Mrs. Bliss gave clairvoyant descriptions to a large circle. Sunday: Mr. Southey gave a beautiful discourse on "Spiritualism," showing that it makes us feel more contented than any other teaching.

LONDON. Marylebone. 86, High Street.—Morning: An able and conclusive reply was given to the lectures by Father Clarke and Rev. Brown against Spiritualism by Mr. T. B. Dale. He showed the misinterpretations of the book they pretend to know. Evening: Mr. J. Veitch gave good psychometric readings. He was particularly successful with a new member, giving her some useful advice regarding her health. A good attendance.

LONDON. 395, New Cross Road, a few doors from S.E. Station.—Our rooms were crowded. The guides of Mrs. Bliss gave a most eloquent and instructive discourse, which was highly appreciated. If London possessed a few more earnest workers like this lady, our cause would make greater progress.

LONDON. Shepherd's Bush, 14, Orchard Road.—Full meeting. Mr. J. Hector Bangs gave an excellent reading, "Is Spiritualism Credible?" Mrs. Mason's guides followed with cheering proofs of the truth of spirit-return. March 16: Mr. Bangs kindly gave a séance on behalf of Mr. W. Wallace, the old pioneer medium; the collection, 5s., being forwarded in due course.—J. H. B., sec.

LONDON. Walthamstow, 18, Clarendon Road.—A good attendance. Mr. Brailey's guide discoursed on "The Progress of Spiritualism." Several questions were satisfactorily answered. An after-circle was formed, when clairvoyance was given by a lady, much to the astonishment of non-Spiritualists, who left fully convinced of the truth of spirit-return, and promising to visit us again.—W. R. B.

MANCHESTER. Ardwick. Tipping Street.—Mr. Johnson spoke on "Death," and gave a splendid lecture on "Is Life worth Living in Hell?" from a Spiritualist's standpoint, namely, that we are all making our own conditions of hell or heaven, and demonstrated very strongly that life in the hell condition is not worth the living. Attentively listened to by a crowded audience.—R. D. L.

MANCHESTER. Collyhurst Road.—Miss Jones discoursed from the hymn "The Angel Reapers," and "The Material and Spiritual Aspects of Spiritualism." Psychometry at each service, giving general satisfaction.—A. H.

MANCHESTER. Openshaw. Granville Hall.—Morning: Circle. Miss E. Walker's guides gave good clairvoyant descriptions, all recognised. Pleased to hear Mr. Crutchley and Mr. Haggett from Collyhurst Road on "Is Spiritualism Needed?" Ably delivered and listened to by a large audience, who expressed their desire to hear them again.—T. H. L.

MANCHESTER. Pendleton.—Afternoon: Circle. After a short address Mrs. Frank Taylor gave very good delineations. Evening: "The Possibilities of the Human Soul" was listened to with interest. Clairvoyance at the close.—J. M.

NELSON. Bradley Fold.—The guides of Mrs. Hyde discoursed on "Rest for the Weary," and "Spirit Power," and gave very good clairvoyance and psychometry. Good audience at night. Very well pleased.—D. H. B.

NORMANTON.—Mrs. Baker gave nice brief addresses upon "God always with you," and "How do you spend your Sabbath Day?" The collections were handed to the building fund committee.—C. I.

NORTHAMPTON.—Mr. White, of London, paid us his first visit. He gave a very interesting discourse in the afternoon, and at night related his experiences of the phenomena of Spiritualism, which were greatly enjoyed by a good audience. Mr. Drake was booked but was in such ill health as to be obliged to cancel his engagement. It is the earnest wish of his Northampton friends that he may speedily recover.

NOTTINGHAM. Masonic Hall.—Mar. 13: Professor Timson was very successful in many of the delineations in psychometry and palmistry. Mar. 19: Grand addresses from Mr. Wallis, who never fails in giving great pleasure to his audiences. "Is life worth living in hell?" was dealt with in a masterly manner, and at night eleven written questions gave scope for interesting replies. Some of the questioners afterwards expressed great satisfaction and pleasure. Mr. Wallis gave solos which were much appreciated. The dear little son of Mr. and Mrs. Newman, who is seriously ill in the hospital, was prayed for with much feeling, many in the audience joining with a heartfelt amen.—J. F. H.

OLDHAM.—March 15: National Federation Propaganda meeting in the Spiritual Temple. A good attendance. Mr. Peter Lee presided. He pointed out that ten or eleven years ago it was considered a large meeting if 30 attended, whilst people came to their gatherings and ridiculed the Spiritualists, but now they could boast of having in their ranks men of science, art, and philosophy. He believed that Spiritualism would become more and more popular, as conclusive evidence kept coming forward to prove that Spiritualism was based on a good founda-

tion. Mrs. Wallis delivered an earnest address on "The World has need of Spiritualism." She argued that Spiritualism helped people to enjoy life more by throwing to the winds that terror with which death was looked upon. Mr. Wallis remarked that as they found federations and unions being formed all around them the Spiritualists felt quite justified in forming a federation for the furtherance of the objects of Spiritualism. Mrs. Brooks and Mr. J. C. Macdonald also gave short addresses.—*Oldham Chronicle*.

OLDHAM Temple.—P. S. A. A large audience received a rich treat. Miss Boardman sang two solos very creditably. Pianist, Mr. Reed; violin obligato, Mr. Taylor. Mr. Hill, violin solo. Mr. Pollitt was very efficient on the auto-harp. Mrs. Green gave clairvoyant descriptions and named a child. At 6-30 Mrs. Green's speaking and clairvoyance gave the greatest satisfaction. She named another child. Sunday next: Mrs. Mansley will sing, W. H. Harrop (bass) solo, Miss Knott (elocutionist) will recite, and Mr. Widdall solos on the concertina. Mr. Craven, speaker. March 29, Miss McCreadie will conduct a public circle.

OLDHAM, Bartlam Place.—Thursday's circle: Mrs. Ashton gave good clairvoyance; 42 descriptions given, 28 recognised. March 19: First visit of Mrs. Hoyle, though we hope not the last. She spoke on "For what are our Lives?" and "Can the Problems of Ancient Faith be solved through Spiritualism?" Clairvoyance.—T. M. B., Cor.

PARKGATE.—March 15: A very satisfactory materialisation séance, with Mrs. Davison, of South Shields, as medium. Three forms were seen at the same time pretty well developed, and one partially built itself up outside the curtains. One spirit I judged to be fully six feet tall made his obeisance to the sitters, touched several, and held his hand under the writer's chin, where it dissolved away. The medium is but a small woman, and the manifestation of this tall spirit quite dispelled any doubts I had as to its reality; and when another female form bent down and peered into my face so that I could distinguish her features, I found, what I have often longed for, absolute proof of spirit return, for those features were as much unlike the medium's as chalk is to charcoal.—Cor.

PLYMOUTH 8, The Octagon.—12th: Morning, Mr. Sammels presided and gave the invocation. Mr. Cowling gave a reading, and Mrs. Lethbridge an address on "Blinded." Closed with prayer. Evening, Mr. Lethbridge, chairman, offered an invocation. Mr. Sammels read the lesson. Mr. Loomes gave a short address on "Take courage," followed by Messrs. Hooper and Sammels. 19th: Morning and evening, Messrs. Lethbridge, Loomes, and Pearce gave addresses on "The abolition of capital punishment," called forth by the Peter Tavy murders, for which a young man of 18 has been sentenced to death. The Wednesday evening addresses for the ensuing quarter was announced, viz., "Man, know thyself," by Mr. Lethbridge. Discussion invited. A hymn solo by Mr. Loomes, bright music from the organ and violin, and appropriate readings, contributed to success. [Reports should reach us *Tuesday morning*.]

RAWTENSTALL.—Sorry to say Mrs. Lamb met with an accident, which prevented her being with us on Sunday. Mrs. Ashworth, a local medium, gave between 20 and 30 excellent clairvoyant descriptions to large audiences; almost all were recognised. Mrs. Ashworth's daughter opened the meetings with invocation, followed by a short reading.

ROCHDALE, Water Street.—Miss Cotterill's guides related in a very pleasing manner how she entered and found heaven. Evening, her guides dealt with "The Ministry of Angels" to a large audience, both addresses being listened to with rapt attention. Very successful psychometry, nine descriptions being recognised.—C. I.

ROCHDALE, Penn Street.—Our old friend's (Mrs. Berry) guides spoke very nicely on "Personal Responsibility," and answered questions from the audience in a very satisfactory manner. Clairvoyance very good.—J. E. K.

ROCHDALE, Regent Hall.—Mr. Tetlow paid us his first visit with success, and delivered good and interesting discourses on "Church of Humanity" and "Hamlet's Mistake" to good audience, followed by successful psychometry.

ROYTON.—Mrs. Horrocks spoke on "God is Love" and "The Visions and Miracles of Past and Present Ages." Two very good addresses. Followed by clairvoyance and psychometry.—J. O.

SHEFFIELD, Hollis Hall, Bridge Street.—The following dates have been occupied as follows: Feb. 26: Mr. S. Featherstone, of Parkgate. 27: Mr. Chas. Shaw. March 5 and 6: Mr. W. Mason. 12 and 13: Mr. Chas. Shaw. 19 and 20: Mrs. France, of Huddersfield.—A. M.

SOUTH SHIELDS, 16, Cambridge Street.—Tuesday 19th (as usual), Mr. Wilson and Mr. Forester addressed our meeting, giving good advice to strangers. Good Friday, tea and social. Adults 9d., children half-price. All invited.—J. G.

SOUTH SHIELDS, 21, Stevenson Street, Westoe.—Wednesday, Mr. Jos. Griffith's guides, after an address, gave remarkable clairvoyant descriptions, mostly recognised. Sunday, Miss Meldrum and Mr. Mason kindly sang a duet. Mr. W. Davison spoke upon "Oh, death, where is thy sting?" in an instructive manner. Mr. J. G. Grey presided, and gave an impromptu poem on "Music." Mrs. Davison's guides, Mrs. Young, and Mrs. Walker, gave very remarkable clairvoyance. Crowded audience.

SOWERBY BRIDGE.—Miss Janet Bailey gave her clairvoyant descriptions very clearly. The evening meeting was crowded to excess. Miss Thorp spoke well on "Some of the Teachings of Spiritualism." It was interesting to witness the marked attention of the people; her plain, simple language seemed to appeal to their better nature, and would call forth kindlier feelings towards us. Nineteen spirits were described, and 15 fully recognised. Mrs. Midgley spoke some excellent thoughts just at the right time. She referred to the advent of a notorious visitor (Ashcroft), then drew attention to the present service, and asked all to judge for themselves, to investigate Spiritualism, and were assured the spirits would demonstrate their presence and power to communicate.

STOCKPORT.—Mr. Rooke gave good reasons for the statement that Paul never knew or preached a carnalised Christ. There was strong evidence that the manuscripts dealing with this error had been falsified or forged by interested ecclesiastics. Spiritualists should press this matter forward. Night: Mr. Rooke related his investigating experiences and mediumistic development.—T. E.

TYNE DOCK.—Mr. Rostron claimed the "Voice of God within the Soul" to be the inner consciousness that prompts us to good actions and which has always been present, striving to raise humanity above temporal things to the spiritual. He gave several clairvoyant descriptions, the majority were fully recognised.—J. G.

WISSEY, Hardy Street.—Mrs. Ellis gave able addresses and Mrs. Kendal gave good clairvoyance.

WISSEY.—Mr. D. Ward gave an instructive discourse on "Spiritualism and its advantages," indicating the various blessings gained by its teachings. Clairvoyant delineations all recognised.—W. H.

RECEIVED LATE.—Birmingham, Oozells Street: Mr. Kuibb delivered an inspirational address on the responsibility of parents in the spiritual training of their children. Psychometry successful, to strangers.—Burnley, Guy Street: Monday, Mrs. Russell, of Bradford, gave her services to help our building fund. Of eighteen clairvoyant descriptions fifteen were recognised. May she long be spared to continue her good work.—J. T. K.—Macclesfield: The meetings have been well attended of late. Enjoyable times with Mr. Morse, Mr. Wyldes, Mr. Hepworth, Mrs. Wallis, Mr. Tetlow, and Mrs. Rushton. Our members are increasing, there being now more than at any other period. A weekly circle conducted with consistent regularity by Mr. Cosnett has been the means of inducing many to investigate. We have good hope for the future, which may be more fully realised by a harmonious feeling, and an earnest advocacy of the cause whenever possible.—Newcastle-on-Tyne: Mr. F. Hepworth gave trance addresses on "Spiritualism, the Comforter," and "Spirits, their reality and mission." Both were full of good practical thoughts and gave much pleasure. On Monday we had a musical entertainment. Mr. Hepworth and several other friends appeared. The performances were remarkably good and gave every satisfaction.—Newport: Mr. F. T. Hodson's guide spoke on "Peace on Earth towards men," etc. Several spirit friends of sitters controlled Mr. Hodson, and established their identity. All well satisfied with the efforts of Mr. Hodson. We are about to form a society. All communications to be addressed to W. H. Jones, 22, Caroline Street, Newport, Mon.—Walsall: March 4, Mrs. J. M. Smith kindly offered to give a séance in the Central Hall for the aid of a bazaar fund promoted by ladies of all the religious bodies for the Society for Prevention of Cruelty to Children, Mrs. J. Venables representing the Spiritualists as a stall holder. The séance proved a success. All were delighted, and the sum of 18s. realised. Does it not prove the failure of Christianity that after eighteen centuries it should be requisite to form societies for such an object? We need Spiritualism to break down the depravity of the age, and teach man what he is and his responsibilities to those he has brought into existence.—S. B. B.—Wolverhampton: Monday, March 13, Mrs. J. M. Smith favoured us with a friendly visit. A few friends here were invited for séance, and were much surprised at the wonderful delineation of character, etc. Her psychological gifts are highly developed, and all expressed their pleasure at the results. Wolverhampton is so priest-ridden that Spiritualism is under a cloud, yet from the unexpected control of a lady priest we hope a society may be the outcome of really earnest truth-seekers. G. E. Aldridge, 52, Waterloo Road, South, will be pleased to meet friends to form a circle for investigation.—G. E. A.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—12: Marching, calisthenics, and wand drill exercises done very creditably. Present, 74 scholars, 6 officers. 19: Senior class, by Mr. T. Tyrrell. Subject, "Witches and Wizards," well handled. The junior classes taught by Mr. W. Lord and Miss E. A. Holt. Mr. Brindle, invocation. Good attendance.—G. E. H.

BURNLEY, Hammerton Street.—We opened the month with our usual entertainment. The children gave a number of recitations, one or two being particularly interesting. Our young women have joined the young men's class and we find it a decided improvement. An essay, given to the newly-combined class on the 12th by Z. Jordan on "What do we really know about God?" was continued at request on the 15th. This class also meets on Monday nights, essays being given by the members. The subjects have embraced "Character," by H. Bailey; "Some of our duties in the Lyceum," W. Mason; "The Brotherhood of Man," T. Dixon; "The Terrestrial Destiny of Man," Z. Jordan; "Benefits of Ambulance work to the working classes" (to be continued), W. Dean; "Woman's Mission," Mrs. Dean. The discussions have been very interesting. We intend to have a rambling club for the summer months.—Z. J. [Received too late last week.]

BURNLEY, Robinson Street.—Attendance, 32. Excellent harmony, marching, and calisthenics. Liberty group discussed "The Protection of a Medium;" Excelsior group discussed "Nature's Gifts." All were well pleased. Benediction by Mr. J. Dent.—T. H.

CLECKHEATON, Walker Street.—Monday, March 27, tea, at 4-30 and meeting at 7. Tickets, adults 6d., children 4d. Mr. Todd and Mesdames Webster and Thornton are expected to take part. The evening will be devoted to clairvoyance and psychometry.

MANCHESTER, Ardwick, Tipping Street.—Morning: Good attendance; conducted by Mrs. Lister. Programme gone through very nicely, especially children's recitations. Marching and calisthenics. Hymns were practised for the open session next Sunday.—T. J., sec.

MANCHESTER, Collyhurst Road.—No session. A beautiful morning. Having met at the hall, most of the Lyceumists took a ramble to Boggart Hole Clough. All seemed to enjoy the change very much. It has been proposed to have a ramble one Sunday per month to various places (weather permitting). Shall give notice week previous.—A. H.

MANCHESTER, Openshaw, Granville Hall, George Street.—Invocation by Miss Howard. Usual programme gone through exceedingly well. Very pleased to see rapid improvement. Recitations by Emily Alcroft, M. A. Barlow, Polly Hulme, John Brown, James Aspinall, and solo by Florrie Orme.

MANCHESTER, Pendleton.—March 18: Tea party and grand concert. Everybody enjoyed themselves. The Lyceum is indebted to Mesdames Crompton and Brooks, Misses Goostree, Brandreth, E. Brandreth, and Thorpe, and Messrs. Goostree and Howarth, for kind help in providing an enjoyable evening. Sunday: Morning, conductor, Mr. Crompton. Recitations by S. Rimmer. Afternoon: Conductor, Miss Byron. Recitation by S. Rimmer.

ROCHDALE. Regent Hall.—Crowded session, many visitors present. Marching, etc., gone through satisfactorily. Sea group (males): Mr. Hilton delivered an address on "Why are there so many poor?" Mr. Harper presided over an interesting discussion.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR APRIL, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- BATLEY CARR. Town Street.—2, Mr. Lund; 9, Mr. and Mrs. Hargreaves; 23, Mrs. W. Stansfield; 30, Mr. Armitage.
- BATLEY. Wellington Street.—2, Mrs. Jarvis; 9, Mr. Boocock; 16, Mrs. Stretton; 23, Mrs. Berry; 30, Mr. Brook.
- BINGLEY.—16, Mr. Rowling; 23, Mr. Armitage; 30, Mr. Campion.
- BRADFORD. Milton Rooms.—2, Mr. Campion; 9, Mr. Hepworth; 16, Mr. Todd and Mrs. Webster; 23, Mr. W. Stansfield; 30, Mr. Hopwood.
- BRADFORD. Otley Road.—2, Mrs. Midgley; 9, Mr. W. Stansfield; 16, Mrs. Craven; 23, Mrs. Murgatroyd; 30, Mr. Walker.
- BRIGHOUSE.—2, Mr. G. Smith; 9, Quarterly Conference; 16, Mr. G. Featherstone; 23, Mrs. France; 30, Mr. Boocock.
- CLECKHEATON.—2, Mrs. Stretton; 9, Mr. Long; 16, Mrs. W. Stansfield; 23, Miss Crowther; 30, Mr. and Mrs. Hargreaves.
- HALIFAX. 1, Winding Road.—2, Mr. J. C. Macdonald; 9, Mr. Newton; 16, Mrs. Beardshall; 23, Mr. P. Lee; 30, Mr. Postlethwaite.
- KEIGHLEY. Lyceum, East Parade.—2, Mr. Hopwood; 9, Mrs. Jarvis; 16, Mrs. Boden; 23, Mr. Campion; 30, Mr. and Mrs. G. Galley.
- LEEDS. Psychological Hall.—2, Mr. Schutt; 9, Mrs. Stair; 16, Mr. Armitage; 23, Mr. Parker; 30, Mrs. Craven.
- SHIPLEY. Liberal Club.—2, Mrs. Saville; 9, Mrs. Bentley; 16, Mrs. Mercer; 23, Mr. and Mrs. Hargreaves; 30, Miss Walton.
- WAKEFIELD.—2, Mr. Walker; 9, Mrs. Levitt; 16, Mr. and Mrs. Hargreaves; 23, Mr. Brook; 30, Mrs. Stretton.
- WEST VALE. Green Lane.—2, Mr. and Mrs. Hargreaves; 9, Mr. Lund; 16, Mr. Postlethwaite.

The next quarterly meeting of the Yorkshire Federation will be held at Brighouse, Martin Street, on Sunday, April 9, at 10-30, 2-30, and 6.

- ASHINGTON.—2, Mr. Brown; 9, Mr. Weightman; 16, Mr. Stephenson; 23, Mr. Davidson; 30, Mr. Griffiths.
- BACUP.—2, Mr. Plant; 9, Lyceum; 16, Service of Song; 23, Mr. G. Smith; 30, Madame Henry.
- BLACKPOOL.—2, Mr. J. Armitage; 9, Mrs. Butterfield; 23, Mrs. Rennie; 30, Mr. Peter Lee.
- BOLTON.—2, Mr. Rooke; 9, Mr. Tetlow; 16, Miss Gartside; 23, Madame Henry; 30, Open.
- BRADFORD. 448, Manchester Road.—2, Mr. T. Marsden; 9, Mrs. Thornton; 16, Mr. Hilton; 23, Mr. Todd and Mrs. Webster; 30, Mrs. Hunt and Mrs. Mason.
- BRADFORD. Walton Street.—2, Mr. Rowling; 9, Mrs. Webster and Mr. Todd; 16, Mr. Collins; 23, Mr. Hopwood; 30, Mrs. Berry.
- BURNLEY. Hammerton Street.—2, Open; 9, Mr. W. Rowling; 16, Mr. E. W. Wallis; 23, Mr. F. Hepworth; 30, Miss Venables.
- COWMS.—2, Mrs. Berry; 9, Mrs. Brooks; 16, Mrs. Jarvis; 23, Open; 30, Mr. Williamson.
- OLDHAM. Temple.—2, Miss A. Walker; 9, Open; 16, Mrs. Berry; 23, Miss Janet Bailey; 30, Mr. W. Johnson.
- PENDLETON.—2 and 9, Mr. Wallis; 16, Mr. Tetlow; 23, Mr. Buckley; 30, Mrs. Wallis.
- ROYTON.—2, Mrs. Hoyle; 9, Open; 16, Mr. Sutcliffe; 23, Mr. Manning; 30, Open.
- SHEFFIELD. Bridge Street.—2 and 3, Mr. W. Mason; 9, Mr. Geo. Featherstone, of Parkgate; 10, Mr. Charles Shaw.
- NORTH SHIELDS.—2, Mr. Griffiths; 16, Mr. Grice; 30, Mr. Graham.
- SOUTH SHIELDS.—2, Mr. Murray; 9, Mr. Wright; 16, Mr. Wilkinson; 23, Mr. J. Wilson; 30, Mr. Huggins.
- SOWERBY BRIDGE.—2, Mr. Ringrose; 9, Mr. R. A. Brown; 16, Mr. Morse, at 2-30 and 6 o'clock; 23, Miss Patefield; 30, Mr. Rowling.
- TYNE DOCK.—2, Mr. Rutherford; 9, Mr. Clare; 16, Mr. Hall, 23, Mr. Gardener; 30, Mr. Murray.

BIRMINGHAM. Camden Street Board Schools.—26, Mr. E. W. Wallis, at 11, "Spiritualism, its benefits in this life;" at 6-30 "Spiritualism: A Protest, a Challenge, and an Education."

BRADFORD. Central Association, Milton Rooms, Westgate.—A meat tea at 4-30 and entertainment at 7 on Easter Monday, April 3. Assisted by the Bradford Entertainment Party. Tea and entertainment—adults 9d., children 6d. and 4d.—W. H. Kendall, 72, Arthington Street.

BRADFORD. Milton Rooms.—Easter Sunday, Mr. Campion. Afternoon, "Death"; evening, "Resurrection."

BRADFORD. Boynton Street.—Pie supper at 7 p.m. and entertainment, Saturday, April 1. Tickets, 6d. each.

BRADFORD. St. James's, Lower Ernest Street.—First grand entertainment by the Progressive Entertainment Party, on Saturday, March 25, at 7-30, of songs, recitations, and sketches. Admission by programme, 6d. each, from members of the party or at the meeting rooms. Our object is to provide a good entertainment that will amuse and elevate—fun without vulgarity. We are ready to assist any society that may require our services.—For terms, etc., apply to A. Marshall, 56, Archibald Street, Lister Hills, Bradford.

BRIGHOUSE.—Wednesday, March 29, Mr. Geo. Smith will reply to Canon Bardsley, vicar of Huddersfield, on "Witchcraft and the Bible," in the Oddfellows' Hall, at 7-30. Mr. Joseph Armitage, chairman. Collection. We cordially invite friends from surrounding societies to give us their help.

CHURWELL.—Tea at 5 and entertainment, Saturday, March 25. Friends old and new cordially welcome. Tickets 8d., 6d., and 4d.

DARWEN.—March 26: First visit of Mr. J. J. Morse, of London. 2-30, "The Deathless Dead;" 6-30, "Man's Rights After Death."

DARWEN.—Monday, March 27: A Grand Juvenile Operetta, by the Lyceum scholars, in the Public Hall, Church Street, entitled, "Santa

Claus at school" (W. H. Doane). Band and Chorus of over 70 performers. Conductor, Mr. R. Sudall. Admission 1s., 6d., and 3d. Commence at 7-30.

DEWSBURY.—Lyceum tea and entertainment, Saturday, April 1, to raise funds for more books. Friends, support the young.

FELLING. March 28th: Mr. W. Walker, of North Shields, will lecture on "Spiritualism and its Phenomena."

FELLING-ON-TYNE.—Easter Monday, tea at 5, and concert. Adults 9d.; children half price.

GATESHEAD. 47, Kingsboro' Terrace.—Good Friday, tea and concert. Tickets, 6d. Friends, turn up to make it a success.

HALIFAX.—A Grand Sale of Work, on Good Friday, to be continued on Saturday and Easter Monday. High-class entertainments will be given at intervals. Refreshment stall will be provided. Admission: Season tickets, 1/-; Good Friday and Saturday, 6d.; Monday, 3d.

HUDDERSFIELD. 3A, Station Street.—Saturday, April 1: Tea at 4-30 and entertainment at 7. Our young friends will give a varied entertainment, and a sketch entitled "A Peculiar Position." All invited. Tea and entertainment, 9d.; entertainment only, 4d.

LEEDS. Progressive Hall.—March 31, Good Friday, tea at 5, and social festival at 7-30. Adults 8d., children 4d. All are welcome.

LONDON. 311, Camberwell New Road.—Good Friday, tea at 5-30, and festival. Tickets 9d. Application early. Number limited.

LONDON. Marylebone, 88, High Street.—28: Mr. T. Everitt, "Direct Spirit Writings recently given." April 2: Mr. A. J. Sutton, "Do the Dead Return?"

LONDON.—Spirit Photography. A lecture will be given by Mr. Arthur Maltby in memory of the late Mr. Stainton Moses, on Sunday, March 26, illustrating numerous phases of mediumship, including extracts from the life of Andrew Jackson Davis, Mr. W. Eglinton, and many other well-known mediums. At each of these lectures *all seats will be free. No collection.*

MACCLESFIELD.—March 26: Mr. J. Swindlehurst. At 2-30, "Is Christianity Played Out?" at 6-30, "The Two Christs: The Christ of Theology and the Christ of Humanity." April 2, Miss Janet Bailey.

MANCHESTER. Tipping Street.—Half yearly tea at five p.m., and members' meeting at 7 on Saturday, March 25, for the election of officers, etc. Admission to the tea, 6d.

MANCHESTER. Tipping Street, Ardwick.—Lyceum open sessions, Sunday, March 26. Speaker: Mrs. Hyde. Mrs. R. D. Lister in the chair. Friends, rally round to encourage the Lyceum workers.

MANCHESTER. Pendleton, Cobden Street.—A series of Special Discourses by Mr. E. W. Wallis. Sunday, April 2; At 2-30, "Has or Is Man a Soul?" at 6-30, "Do the Dead Return?" April 9; At 2-30, "Is Life Worth Living in Hell?" at 6-30, "If the Dead do Return, What then?"

MRS. ASHTON BINGHAM, of 132, St. John's Hill, Clapham Junction, London, has open dates for lectures.

NEWCASTLE-ON-TYNE.—March 26, at 10-45, Mrs. Wallis on "The Philosophy of Prayer;" 6-30, "The Power of the Spirit." Monday, 7-45, "Man's Discoveries." To be followed by clairvoyance.

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. W. Kerr, 8, Brandling Place West, Newcastle-on-Tyne; Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Moore, 21, Cuthbert Street, Gateshead; Mrs. S-dgley, High Villa Place, Newcastle-on-Tyne; Miss Bacon, 4, Elington Terrace, Newcastle-on-Tyne; and Mrs. Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne.

NORTH EASTERN FEDERATION QUARTERLY MEETING, at Felling, Sunday, April 2, at 2-30 p.m. All speakers and representatives from surrounding societies requested to attend. Tea provided.—J. G.

ROCHDALE. Penn Street.—Good Friday, members' annual tea party at 4-30, and entertainment. Tickets 6d, under twelve 4d.

ROCHDALE. Water Street.—Grand tea party and entertainment on Good Friday. Tickets, 6d.

ROCHDALE. Regent Hall.—Good Friday and Saturday a grand sale of work of useful and fancy articles opened at 11 o'clock by Mr. Harwood and Mr. Schofield respectively. The proceeds towards hand-pipe organ. No raffling allowed. The Sprightly Minstrels will give free entertainments at intervals. Curiosities of ancient and modern specimens of great variety on view. Organ and pianoforte recitals, concerts, bran tubs, etc. Teas provided at reasonable charges. A cloak and parcel room. Visitors heartily welcome. Donations thankfully received. Tickets: Friday, all day, 6d, children, 3d.; Saturday, up to 6 p.m., 6d., after 6 o'clock, 3d. Season tickets (not transferable) 9d.; children, 6d.—Fred Barker, hon. treas.; John Beck, hon. sec.

SOWERBY BRIDGE.—Good Friday, tea and entertainment. Tea, 1s.; entertainment only, 6d. The children's day. Easter Monday: Free tea for members only, after which the half-yearly meeting will be held and election of officers.

TYNE DOCK.—Annual tea at 5 p.m., and social, on Easter Monday. Admission 9d. Social only, 6d.

VISIT OF MRS. WALLIS TO THE NORTH.—Newcastle-on-Tyne, March 26. Morning: "The philosophy of prayer." Evening, "The power of the spirit." Monday, 27, "Man's discoveries."

WAKEFIELD.—Good Friday: Tea party, at 4-30, and entertainments, managed by our ladies. Tickets 6d. and 4d. All welcome.

WALSALL.—March 26, Mr. Victor Wyldes; April 2, Mr. J. J. Morse.

PSYCHOMETRY AND EVOLUTION is the title of an article in the *Review of Reviews* for March, in which a correspondent at Christ's College, Cambridge, reports the result of his endeavour to test Miss Ross's power of diagnosing character from a lock of hair. He did not mention age or sex, but she rightly affirmed that it was his own, and gave a character sketch, whose fullness and accuracy were as astonishing as they were unexpected. Miss Ross's gift seems to be limited to character-reading, and does not extend to the diagnosing of disease. Her address is 41, High Street, Smethwick, Birmingham.

PASSING EVENTS AND COMMENTS.

WILL BETA, of Brockley, please send his address? A letter is lying at this office for him.

IS THERE ANY "SPIRITUALIST SOCIETY" in Dublin? An answer will oblige G. F., 73A, Corporation Street, Manchester.

OUR POSTAL MISSION.—We have received 5s. towards the fund for advertising from "Lux," who has our warmest thanks.

WE SINCERELY TRUST that Mr. Drake will soon be well and strong again. He is a worker who can ill be spared.

NO REPORTS NEXT WEEK.—Owing to the Good Friday holidays, we shall go to press a day earlier, and cannot print any reports next week.

ON WEDNESDAY, March 29, we shall despatch *The Two Worlds* to our customers. Agents please note, and call early for your parcels. You will be able to have the papers on sale at Good Friday tea meetings.

OUR HEARTFELT SYMPATHY, and that of our readers we feel sure, is extended to Mr. and Mrs. Alfred Kitson in their bereavement. Their beloved son has passed into the immortal home.

REV. W. STOKES has been preaching against Spiritualism in Carbrook Church, and Mr. E. Wallis will answer him at Attercliffe, on Wednesday April 5th. Sheffield and Parkgate friends please note.

ANOTHER REV. in the field. Canon Bardsley "goes for" Spiritualism at Brighouse, evidently stimulated by Ashcroft. They cannot harm the truth.

MR. STEAD is omnivorous. He has now dived into astrology, and has twelve astrologers at work for him on the horoscope of a public man. The result will be awaited with interest by all students of the occult.

MANCHESTER FRIENDS will be pleased to learn that Mr. and Mrs. George Hill and family have safely returned from America, and will be at the Good Friday demonstration at Ardwick. We congratulate them on their safe return.

TO CORRESPONDENTS.—C. J. Hunt: "Why, certainly." Send it along, please. Thanks for printed matter; best wishes. Keep pegging away.—Editor, "Astrologer's Magazine": Have forwarded your letter.—Truth-Seeker: Too late for this issue.—D. Findlay: Too late.—Thuel: In type, but crowded out.

I AM ABOUT HOLDING meetings at 19A, Smallbrook Street, Birmingham, every Friday evening. Many friends and inquirers have promised to attend. I am without a thoroughly developed medium. Would any gentleman, interested in the furtherance of the cause, kindly assist me? I should feel greatly indebted to him.—Yours truly, CHAS. WILLIAM.

THE SPIRITS STORMING THE CITADEL OF CATHOLICISM.—According to foreign papers remarkable spirit manifestations are occurring in Rome, and a number of scientific gentlemen have witnessed the phenomena and attest their genuineness. We shall refer to the matter in our next issue.

CANON BARDSLEY says that all the things associated with Spiritualism were exploded by the demonstration of science although they all existed 240 years ago. Cannons do explode sometimes, to the injury of those who use them. Science has exploded many of the claims of the Church, and demonstrated the absurdity of the miracles the Canon believes. He should be careful what weapon he uses.

CARLYLE PETERSILVA'S (written by him automatically under the influence of higher intelligences) "Oceanides," a Psychological Novel, 8vo., 418 pp., paper covers, post free, 2/9; "The Discovered Country," elegantly bound, post free, 5/4; "Mary Anne Carew: Wife, Mother, Spirit, Angel," post free, 5/4. Can be procured from Mr. E. W. Wallis, 73A, Corporation Street, Manchester.

IMITATING ABRAHAM.—An Anabaptist in Russia is reported to have claimed that God had given him power to raise the dead. He smothered a girl in the house where he was preaching and then said "Maid, in the name of God, I say unto thee arise." He breathed into her mouth and nostrils but the girl was dead, and the madman was sent to prison. What a row there would be if a Spiritualist had done such a thing!

A CORRESPONDENT writes that he heard his mother's voice as he was passing the Collyhurst Road Spiritualist Meeting Room in Manchester and commanding him to go inside. Mr. E. G. Birch described his grandfather (who died before Mr. Birch was born) and stated that the spirit used to wear a green coat, low boots, was blind, and had with him his faithful dog. Mr. Spinton desires to acknowledge the perfect accuracy of all these statements.

BURNLEY SOCIETY, Hammerton Street, issues a balance-sheet, on which we congratulate them. It shows £110 10s. 9d. in the bank; in treasurer's hands, £5 14s. 6d.; one share in the building worth £55; Capital account, total £171 11s. 3d. Not bad that, Mr. Ashcroft, for a society where you have twice essayed to kill Spiritualism! It doesn't look as if professional speakers killed the society either, although they cost upwards of £50 in the year.

PROFESSOR HORSLEY lectured at the Royal Institution, and *The Morning* represents him as saying, "There has never yet been any adequately proved instance of knowledge by a clairvoyant of facts really within the exclusive knowledge of her subject." "There is no such thing as telepathy." He also affirmed that there could not be any thought-reading without contact. "There is no such thing as clairvoyance." There, that settles it. The oracle has spoken, and who dares to differ or question his decree!

MR. J. MALBY had a crowded hall and a most attentive audience to listen to his lecture on "Spirit Photography." Just before commencing a stranger handed him a written message given at a séance held in the afternoon, addressed to and signed "Stainton Moses." Of course not knowing anything of the gentleman he cannot speak as to the genuineness of the message. A large quantity of literature was given away, and Mr. Malby has received many congratulatory letters, which indicates that there is a felt want for some first class spiritual meetings in London on Sundays.

FAIR PLAY.—The Spiritualists had lectures in Halifax in defence of their belief, and in reply to attacks by the Rev. T. Ashcroft, who, we observe, goes to various places lecturing on this subject. In this age of religious liberty, men surely do right to obey their own consciences with the aid of such light as is accessible to them; therefore we have little sympathy with any man who attacks another's faith when neither his purse nor his liberty suffers thereby. Some may

think the Spiritualists mistaken, but let us give them the liberty we claim for ourselves. Truth will abide the test of time and experience.—*Halifax Courier*.

MESSES. JAMES ELLIOTT AND Co., Temple Chambers, Falcon Court, Fleet Street, intend publishing an important work on Alchemy, entitled "The Hermetic Museum," being a translation from the rare Latin original of the *Museum Hermeticum Reformation*, published at Frankfurt in the year 1678, which is claimed to be a work of great merit. It is said only 250 copies will be printed.

NATIONAL FEDERATION MEETING, at Horton Lane (Spicer Street), Bradford, Tuesday, March 14. A fairly good audience assembled to hear Mrs. Craven, Mr. Hepworth, and others. We were extremely sorry to announce the absence of Mr. A. Kitson, owing to the passing away of his son (Lawrence); also Mr. Parker was unable to be with us through the serious illness of his wife. Mr. Hopwood, in his own unique manner, gave what he considered his most convincing test of communion between the two worlds, which was highly interesting and paved the way to a grand meeting. Mr. Hepworth quoted the scientific testimony of Professors Crookes, Wallace, Hare, and others, which certainly made a good impression. I never heard Mr. Hepworth to better advantage; but the address of the evening was certainly that given by Mrs. Craven, viewing Spiritualism from many aspects, but chiefly a moral one. She spoke with power and effect that, during my ten years' experience, I have never heard equalled by any lady speaker in our movement, and I venture to say that the meeting will long be remembered. It was truly a glorious one. Three questions were asked, and again Mrs. Craven and Mr. Hepworth were heard to great advantage in answering them. Mr. J. Whitehead, of the Otley Road Society, was chairman.—J. W.

MR. KERR "PROTESTS."—We have received a letter from Mr. Kerr, who affirms that Mrs. Allen's address, printed in our last issue, was lifted word by word (with few exceptions) from "Art Magic." He asks why did she not acknowledge that her paper was extracted from the first three sections of that book? We have forwarded a copy of Mr. Kerr's letter to Mrs. Allen, and await her reply with interest. Mrs. Allen's reply is to the effect that her paper was prepared to be read at the Liverpool Debating Society, not for publication, and therefore for reading she did not deem it necessary to put quotation marks, and only at the earnest request of the president did she condense it to about one third its length and forward it to *The Two Worlds*. On the returned proof some quotation marks were made, but overlooked by the printers in the pressure at the last minute before going to press. Mrs. Allen did not claim originality, but merely that she brought together what had been said on the subject in various books, including "Art Magic." Although the earlier portions savour very much of "Art Magic" it is a gross exaggeration to say that the paper was lifted word for word from that book, as any one can see by a comparison of the two, and she says that the phrases and ideas have become so familiar through frequent reading and study of "Art Magic," that it was not until she saw the "proof" that she noticed the similarity of language; she had no thought of disguising the sources of her inspiration, and wonders how long a person must be possessed of information before it becomes their own.

THE REPORT OF EXPERIMENTS in spirit-photography (which we pointed out in our last issue) made by Mr. J. Traill Taylor was received late, otherwise we should have given it more extended notice. Mr. Taylor is, perhaps, the most competent and reputable man who, as an experienced and scientific photographer, has undertaken such experiments, hence his testimony is all the more valuable. The medium was Mr. David Duguid, and the results, which indicate that the psychic image was impressed directly upon the plate, and was not formed by the lens of the camera, are of great importance. Mr. A. Glendinning, who brought about the sittings and deserves the thanks of all Spiritualists, was present when Mr. Taylor reported the results, and after receiving the approval of the audience to his statement that Mr. Taylor was the right man for the experiments, said "it seems to me a fair conclusion that there were other persons present at those experiments besides the ladies and gentlemen who could be seen with the normal vision; that these unseen visitors were exhibiting an active and intelligent interest in the matter; and that they were aiding by their co-operation to produce the abnormal images which appeared on the plates. You may call these unseen visitors by any name which may commend itself to you as most fairly descriptive—spooks, or ghosts, or astrals, or elementals, or even, if you prefer to do so, call them devils. I call them spirit friends—ex-carnated human beings. That is what they profess to be, and that is what, in an experience of such matters extending over a good many years, I have always had good reason to believe them to be."

IN MEMORIAM.

IN affectionate remembrance of Jane Ann, the beloved daughter of Nimrod and Sarah Ann Whiteley, of Mark Street, Rochdale, who departed this life March 15th, 1893, aged 23 years, and was interred at Rochdale Cemetery, March 18th. Mrs. Grey conducted the service before a crowd of sympathisers—Spiritualists and non-Spiritualists—who listened with rapt attention.

WE deeply regret to announce the death of our dear brother, Thomas Smith, of Tinsley's Lane, Foleshill, Coventry, who died at the residence of his sister, Mrs. Pickering, of Upper Norwood, London, on March 11th, after a short illness, which attacked him at the time of losing his youngest child, 15 years of age, so soon after the death of the mother, which occurred on January 16, 1892—the daughter dying early in November last—both accounts appearing in your paper at the time. The body of our brother we laid in the same grave as his wife and daughter, in the parish churchyard of Foleshill, on Thursday the 16th. A short service was held at the house, conducted by Mr. J. Wilkinson, and Mr. Lloyd offered up an invocation praying that the whole family—the three in heaven and the three left in the flesh—may be forever bound by the ties of spiritual love, may the holy inspirational influence of the heavenly ones be always upon them, aiding them to live pure, noble, and innocent lives, that their meeting in spirit life may be joyous, glorious, and happy, still progressing through the aeons of eternity. An address, with poetry interspersed, and an invocation was delivered by Mr. Lloyd. A great many friends out of the district, also from Coventry, attending.