

The Two Worlds.

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PRICE ONE PENNY.

SPIRIT IDENTITY.

THE CASE OF CAPTAIN NELSON.

By EDINA.

PREFATORY NOTE.

CONTRARY to my usual practice in presenting these cases, I have been reluctantly obliged to give the name of this communicator. This personage has only recently passed over, and I would have preferred to have dealt with the case under initials, but found it impossible to give details and verification without disclosing identity. It may be asked, how do I account for an African explorer like Captain Nelson finding his way here to write a message by the hand of our medium intended to demonstrate his continued existence in another sphere? My answer to this query is, that the message in my judgment is only supplementary and confirmatory of certain written and verbal communications made to us during the past three years, purporting to be from the great African traveller, Dr. Livingstone, and his father-in-law, Mr. Moffat, the well-known missionary. With these messages I dealt exhaustively in the columns of *Light* about a year ago, and maintained upon a chain of evidence thus presented, that these personages had come to our house and written and spoken as there set forth. Now, I hold and shall endeavour to prove in a subsequent article in these columns, that some individuals who follow certain professions or lines of life and conduct in earth-life, naturally gravitate towards each other on arriving on the "other side," and what more natural then, that on his passing over, this distinguished soldier and explorer would find himself in contact with eminent personages who had preceded him in African exploration, like Livingstone and Moffat? That is my theory regarding the appearance of Captain Nelson in our home and the production of the message about to be dealt with.

It may be made matter of observation on this case that the medium, as well as myself, in all probability saw an obituary notice of the deceased in the columns of the newspapers, at the time of his demise. I trust before I have done with the case to make it clear that whether she did so or not, there is quite enough of internal evidence to show that it was Captain Nelson, or some one intimately connected with him, who penned the message by the hand of our medium in January last.

The message, which covers a page and a half of the note book is written in a small but distinct hand—only two words (but both important ones) being difficult to decipher. It is headed "Captain Robert Henry Nelson." The writer begins by expressing his wonder at this mode of communicating between the two worlds, says that when abroad he often heard black people say that they saw spirits which made him think they were lunatics, but now that he is on the other side he sees matters very differently, and he hopes yet to show "my form on," by which I suppose he hopes to be able to materialize on some future occasion.* The message then says, "I breathed my last at" (here a rather illegible word is given which I was only able to decipher after seeing it in print in the *Times* obituary, as after stated). He states his illness to have been a very painful one, culminating in dysentery, and he "still shivers at the pain." The message then goes on—"I entered a year ago in the British East African Company, and commanded one of its districts (here another almost illegible word occurs, but easily deciphered after seeing it in print in the *Times*) midway between African Coast and Victoria Nyanza. I am just your age. Left England with Stanley, 1887, and was with him in the famous Emin expedition; whole of my men have a craze for calling me hero of Starvation Camp. They miss me, I know. Mr. Bonny talks a good deal of me, and I can see him yet. Lieutenant Barttelot is often with me, but he is so slow in going about and does not care to join me in writing to-night." The message concludes by thanking the medium, bidding her good night, and hopes she will have a good sleep. It is

* This is not at all an uncommon expression in our experience of these communications.

subscribed "Captain R. H. Nelson, Leeds." The signature is neat and rather original.

On perusing this message I enquired of the medium if she had seen this communicator either before or after it was penned, and she informed me that he had appeared to her shortly before she was controlled to write. She stated she had never heard of Captain Nelson, and had not read any notice of his life and death in the newspapers. As regards my own knowledge, I remember seeing in the *Evening Dispatch*, some short time previously, a notice of the demise of Captain Nelson, and knew about his career, but details were only known to me in a very general way.

An examination of the files of the *Evening Dispatch* for Jan. 21, gives me the following obituary notice of the deceased. "The late Captain Nelson. Captain Nelson, who died on the 26th December last in East Africa from dysentery, in addition to the part he took under Stanley in the Emin Relief Expedition, has been several times to Africa. He was a native of Leeds, and was educated at Harrow and Weimar. It was in 1878 that he first went to Africa, with the intention of taking up ostrich farming. On the outbreak of the Zulu War he joined Baker's Horse and was present at Ulundi in addition to all the skirmishes of that period. In 1880, when the Basuto rebellion broke out, he was made captain and adjutant of a mounted native corps, and saw some hard fighting. Next he joined Stanley, and was one of those who came safely through the expedition, being described as one of Stanley's ablest and most courageous lieutenants. Tiring of inaction, he went out last year for the Imperial East Africa Company. Surgeon Parke, in his reminiscences, makes many interesting allusions to the part which Captain Nelson played in the Emin Expedition. Nelson suffered far more than any of them. His being incapacitated by ulcers and debility led to his being left behind in the horrible Starvation Camp. His sufferings at Ipoto, while he had not a bony prominence on which he could sit or lie with comfort, would bear comparison, the surgeon thinks, with those of many famous martyrs, and were certainly borne with a degree of moral strength and heroic fortitude which he never expects to see surpassed. Captain Nelson is the fourth of Mr. Stanley's companions in his last expedition to Africa who have died since the party left England in January, 1887, on their quest of Emin. Major Barttelot was killed on the Aruwimi, and Mr. Jameson died of fever on the Congo. Last summer Lieutenant Stairs, R.N. (then in the service of the Belgian Katanga Exploration Company) died, also of fever, on the Upper Zambesi."

Prefixed to the notice was a portrait of the deceased which the medium at once recognised as that of the person she had seen before the message was written and who had told her the name he bore in earth-life.

It will be noted that the newspaper article above given does not contain two important statements found in the message, viz. (1), the place where the deceased died; and (2) the place where he was stationed in the service of the East African Company. These, as given in the message, were difficult to decipher, so I again had recourse to the file of the *Times* which I got at my club. After searching the obituary, from 26th December onwards, I came upon the notice of death, which gave it as having occurred at "Dagoreti," and named the place at which the deceased was stationed in the service of the company as "Kikuyu." On again examining the message in the light of the *Times* notice, I had no difficulty in finding both words as there given, the letter *r* in Dagoreti being interlined in the message, which helped to make the word difficult to decipher. In short, the *Times* notice alone enabled me to fix the *locus* of death and residence in Africa. The message contains a reference to Barttelot as being with the writer, and the obituary notice also refers to the deceased Major as having predeceased Nelson, but the latter contains no reference to Mr. Bonny, whose existence was quite unknown to the medium. The statement in the message about the medium

being of the same age as the communicator (39), is quite inaccurate, she being many years younger, and, in my judgment, this error adds to the evidential value and genuineness of this supernatural communication, or, at all events, makes it quite improbable that the medium could herself have composed it.

Your readers have now all the facts of the case before them, and in view of the points of difference between the written message and the newspaper article, and which last is the only notice of the deceased which was read by any one in the household, I contend it is clear the medium was only the unconscious agent in its production, and that it either emanates from Captain Nelson himself or from some person in the other world, who is very well acquainted with his career.

The question has been put to me, Does the medium ever see the *Times*? I reply she never does, I peruse it outside; and the only papers coming into the house are the *Scotsman* and *Evening Despatch*, in the latter of which the obituary notice was given, and was read by me. As I have said, the medium utterly disclaims ever having seen it; but even if she had, she could not have carried the details in her head for a month. Besides, as I have been at pains to point out, there are portions of the message not to be found in the obituary notice, particularly the reference to Mr. Bonny, and the names of the two places where the deceased was stationed, and where he departed this life.

The next case will be that of Lieutenant-General C—M—, and his wife.

LEISURE.

BY DICTATOR.

THERE is a class of men, and their number is by no means insignificant, who regard work, particularly of the physical kind, as the sole basis of all personal and national prosperity. From morn till night they live in a perpetual hum of industry, and look upon any cause which for the moment compels them to relinquish their efforts with unmitigated aversion. They abound in maxims in which indefatigable bees and tireless ants figure conspicuously, and are ever to be found in active opposition to any movement having holidays or pleasure for its object. Such men are considered by some as the backbone of a country, and it is contended that had this fair land of ours been less prolific in this particular type of being it would never have obtained the proud position it occupies to-day. And yet, these are the men who have built our foul and pestilential cities, poisoned our streams, obscured our sky, turned the free man into a slave, and woman into a beast of burden. Even the sacred days of infancy and childhood have not escaped their desecrations; and all this has been accomplished under the plea of "industry."

Undoubtedly labour is a necessity, for upon its due performance our very existence depends. It builds our homes, weaves our cloths, and produces our food. But, great as are the benefits it is capable of imparting, it is questionable whether humanity owes not equally as much to leisure.

Consider to what an extent the charm of life depends upon the subtle influence of that child of leisure, imagination. To a mind ignorant of this wonder-working power, the river and its moss-grown stones, the sea and its shores, the clouds and the flower-decked meadow, the forest and the lonely mountain peak, are but so much impassive matter. They speak to such an one of naught, they relate him to no hidden worker; thus holy voices fall on deaf and stupid ears, and what might have been a scene of incomparable enchantment is viewed as a dull and meaningless picture. But where the imaginative faculty is called forth and allowed free play all this is changed, for now the winds, the purling stream and crescendoing wave, each in its own perfect and inimitable voice, speaks of a love and sympathy transcending man's, and fills the lowliest heart with a divine companionship.

But great and wholesome as are these results, they are but a very meagre portion of the benefits that may be claimed as springing from this heaven-born faculty, for sympathy, the most God-like of human feelings, owes its origin solely to the ability imagination imparts of entering into the sorrows of our fellows. Man's inhumanity to man is occasioned not by the natural depravity of human nature—for this is essentially good, despite the parsons to the contrary—but to the lack on the part of many of ability to realise the sufferings endured by others, and to ignorance of what really constitutes our highest well-being.

With the advent of a more extended knowledge and a keener fancy, much that now conspires to make life a

veritable nightmare, an apparently inexhaustible source of woe, will pass out of existence, but it were idle to anticipate such a consummation so long as men are unable to enjoy a fair degree of leisure, for this is the one indispensable requisite. Without opportunity to cultivate their natures, the working population of this or any other country must necessarily remain more or less abject and degraded, and their indefatigable employers, for the same reason, continue to be overbearing and unsympathetic; but once let a few rays of the golden light of truth steal athwart their benighted minds—once let them realise how intimate is the relationship existing between man and man, that each lives and has a part in every other, that the sorrows of one are of a truth the sorrows of all, and from that moment shall begin the dawn of a new day—a day as replete with joys and blessings as the present is big with anguish and despair. Yes, unquestionably, the greatest necessity of the moment is leisure. Hitherto men have been too constantly employed, too fully pre-occupied in attending to the requirements of the body, to devote any but the most superficial attention to those of the mind. In the future, would we have the homes of England centres of joy and health, would we fill our streets with happy and wholesome faces, instead of the miserable and woe-begone creatures that now meet one at every hand, all this must be changed, the necessities of life must be made easier of attainment, and every facility afforded to the people for development. Let no one fear the result. Progress is the one great and assured law of life, and man can no more escape its action than any other of Nature's products; only supply the conditions of growth, and our good mother, with a ready hand, will do the rest. If with no better material to work upon than an ape she evolved a Shakespeare, surely we are warranted in believing that, with favouring provisions, it will not be long before a whole-souled and sound-limbed race supplants the down-trodden, besotted, and misery-haunted beings that now shame civilisation with their presence.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

PART III.—THE SPIRIT'S NARRATIVE.

To you, kind friend, who will write these my words for me, I desire to give a slight picture not only of a life on earth, but of its consequences as seen in that other life, which is indeed the true life—your life on earth appearing to us but as the shadow of ours.

I can best make my history clear by going back to the time when the founder of our family, known as old Ben Holdfast, died. His life on earth was stained by many crimes; he was guilty of more than one cruel murder, and had sent many of his unoffending tenantry to a cruel death at the caprice of his own hard nature. He kept up a pretence of piety, while his real life was one of the worst dissipation, and he proved false alike to friends and enemies. His greed of money would have led him to sell his own father, had it been made worth his while, and no feeling of remorse ever caused him to hesitate in clearing from his path (by death, if needful) any one who stood in his way.

During his last illness he made a great show of repentance. He had the clergyman constantly with him during his last hours, and left a handsome sum of money to endow a church in the parish, and died in the firm belief that this would greatly help to save him from the consequences of the life he had led. Such a man, on passing into the other life, finds himself in a state of darkness and discomfort, haunted by his past crimes as by living memories of his earth life. Those whom he had killed in gratification of his ambition and his revenge now rose up against him as avengers in their turn. A weaker nature, or one less steeped in evil, might have turned to thoughts of repentance, and tried even in that terrible place to do some good, to atone for all the evil he had done. But to old Ben Holdfast good was so entirely foreign—he had so shut himself out on earth from all the promptings of goodness in any shape—that his only desire was to visit upon others the miseries he endured himself, and his intensely powerful will enabled him by exerting its force to return again to earth, and to the house that held so much of his earthly magnetism.

And thus he became one of those haunting spirits whose presence becomes an actual danger to such mortals as come in contact with them, though his powers for mischief were considerably checked by the presence (unseen by him) of many bright spirits, who act as guardians and guides to

those of better natures and nobler aspirations, and save their charges from many dangers and temptations. Yet when he found natures akin to his own he was able to work upon their evil propensities, and to incite them to many crimes.

Could mortals see as we do the many influences for good and evil that surround them, they would feel less inclined to rely upon themselves and their own power, and more ready to look for help and guidance to those whose advancement and knowledge enable them to advise and protect. The spirit of Ben saw none of the brightness of earth and earth life, though he still lived in its atmosphere. For him the sun never shone, no light appeared. The darkness which enveloped himself shut out every light, and the only mortals who were clearly visible to him were such as had similar propensities. Such he could influence, and through their organisms he could still enjoy many of the debasing pleasures of his earthly life. He also drew around him many other spirits like himself, and their time was spent chiefly in annoying each other, and doing harm to such mortals as they could influence.

The worst part of their position was its utter hopelessness. They had ever been taught that their punishment would be eternal, and they believed it to be so, and they looked upon any of the other spirits who tried to undeceive them as fools—such as the clergy, who had deluded them on earth with assurances of pardon, which had proved quite false, for here they were, with all their sins still to answer for, as much as if they had made no profession of religious belief, and given no money to purchase to themselves a pardon. Even among those unfortunate spirits whom he had drawn round him the powerful mind of Ben Holdfast made him a sort of ruler or king, and he and his attendant spirits exercised a very deteriorating influence over the dwellers in the old house, and the family soon became noted for the reckless extravagance and dissipation of its members. Many of them came to violent ends, either in duels, or when engaged in hopeless conspiracies against the ruling powers, and several died by their own hands, till it came to be said that it was seldom a McMurrough of Ben's Hollow died quietly in his bed.

The family thus gradually died out till at last my father was the sole representative of the direct branch of the family descended from old Ben Holdfast's daughter and her husband, Daniel McMurrough. This Daniel was the son of the McMurrough from whom the property had been wrested, and it was said that old Ben had forced his daughter into the marriage to secure the title beyond dispute.

My brother John and myself were twins, and I happening to be the elder by a few hours, John ever felt as though an injustice had been done to him. He was always remarkable as a strange, morose sort of boy, given to violent fits of passion, and he would keep up a "grudge," as it is called, for months till chance gave him an opportunity of revenge. As I happened to be of a different disposition, the natural consequence was that I was popular, while he was disliked, and all these things helped to estrange us still more, and to ripen my brother's dislike into a species of brooding hatred of me. I myself have had, alas! to answer for many sins done by me in my earth life, and far be it from me to judge my brother, but since the telling of his story may prove of use to others as well as to himself, I can only tell it truly by tracing out the various circumstances and feelings that led to the tragedy of our deaths, and our subsequent sufferings and experiences in that world which lies beyond the grave.

As we grew up we ceased to quarrel so openly as we had done while boys. John went to live in Dublin, and I remained leading the life of an Irish country gentleman at Ben's Hollow—a life that had more of reckless dissipation about it than I care to recall now, since for me that life has become one of the painful memories of the past. Distance lends enchantment to the view, and with the space that parted us we began to take a more lenient view of each other's faults, and I even patched up a sort of friendship for John. When he came to see me, which he did at times, he made himself so agreeable and seemed so anxious to interest himself in my affairs in a friendly spirit that I, naturally of a careless disposition, soon came to trust and confide in him on many points.

At that time I was deeply involved, like many other Irish gentlemen, in preparations for the rising that was afterwards known as the Rebellion of '98. To my astonishment John, whom I had always understood to be a supporter of the English Government, now informed me that he was as eager to turn out the intruders as any one, and could greatly help us with special and secret information if he were allowed

to join us. In a moment of weakness I introduced him to my fellow conspirators as a new recruit to our band, and thus he learned all our secrets and all our plans, and then made use of the knowledge to destroy us with a careful villainy and a heartless deliberation that I could hardly understand, for his nature, though far from being noble, was yet not wholly bad, and he often displayed a weakness of character when forced to act for himself.

The motives of his conduct, however, became clearer to me afterwards when, on passing into spirit life, I was able to see that which was invisible to me before, viz., the crowds of spirits which follow and ever try to influence man on earth for good or for evil, because I then first saw that the spirit of old Ben had as it were overshadowed my unlucky brother almost from his birth. In John he found much that was congenial, and a nature whose will power was too weak to resist successfully the force of spirit power when brought to bear upon him. Had John never lived at Ben's Hollow I know not what his life might have been, for there are many things that we cannot see any more than you, and we ourselves can only surmise the cause of much that passes on your earth. Advanced spirits of a high order can of course see much that is hidden from us who still visit the earth, but they do not give us a clear explanation of why evil is permitted, nor can we explain to you why spirits such as Ben's are allowed to tempt and influence others, though we are told that it is in the power of every one to resist them, and to obtain aid from bright and beautiful spirits in doing so. Such help and protection are never withheld from those who ask for them, as, alas! too few in the pride of their heart ever do.

Many explanations are given of these mysteries, and each must adopt that which seems best suited to their habits of thought. For myself I enter not into these controversies. I only know that such overshadowing or possession does take place, and that my brother was in some measure acting under the influence of that evil spirit, and at the same time under the promptings of his own evil passions, which gave old Ben the power to influence him. Of this spirit, and the fact that it haunted Ben's Hollow, we had often heard as boys, and there was one mysterious room, the window of which we could see from the outside of the house, but the entrance to which had been built up and papered over, so that without taking down the wall of a passage it would have been difficult to find it.

This room was said to have been the one in which old Ben died, and after his death it had been so exceedingly haunted that his daughter and her husband had caused the wall to be built across the door, in order that no one might ever enter it again. From time to time there had been stories of old Ben being seen, but he had never done more than frighten people by appearing and disappearing suddenly, and so, though no one would go about the house alone after dark, yet he had come to be regarded as more annoying than dangerous, and besides, all old families of that period had their ghost, who was received quite as a member of the family, and rather thought to add to its respectability than otherwise. The serious side of the subject was never understood at that time.

Over my unhappy brother this evil spirit acquired at last complete sway, and by promptings and suggestions urged him on to learn all our secrets and then to betray our meetings to the Government, with the result already known to you. Amongst those killed in the fight in the house was a man of the name of Patrick Ryan, a leader among the rebels, and a man of powerful and determined character. This man, on being thus suddenly and violently hurried from an earthly life into another for which he was in no way prepared, naturally returned as a spirit to the place where all his hopes and desires had been centred, and was able to read the minds of my brother and his associates, and soon learned by what and by whose means he had been killed.

Filled with strong passions of revenge and hatred against the oppressors of his country, as he deemed them, he awoke in that new life as he had been in his earth life, and his first thoughts were to avenge himself on his murderer, as he considered my brother, and he watched and waited and haunted him till his opportunity came at last in the old house which had been the scene of his death, and where, owing to the influences with which it was saturated, and the grossly sensual company by whom it was filled, it was possible to materialise sufficiently to accomplish his intention, and to hurl my brother into spirit life in the same way and in as unprepared a state as he had been sent.

(To be continued.)

SPIRIT PHOTOGRAPHY.

By JAMES ROBERTSON.

A LEGAL gentleman of some literary culture, who had become conscious of the reality and beauty of the spiritual philosophy, wrote several valuable articles in which were given the clearest proofs of spirit identity. He was most anxious to get the picture of a dear boy whom death had carried away some years before, and whose absence perhaps made him at first inquire as to whether Spiritualism had any joy to give.

Under the signature of "Edina" this gentleman gives one of the most satisfactory bits of evidence it would be possible to get. He made every attempt to get this portrait, bringing to Glasgow on several occasions the child's toys, but in vain; though the child's sister, who was clairvoyant, saw him perfectly distinctly, he was never able to get his impress on the plate. I give the following from "Edina," which surely places beyond a doubt that these spirit photographs are what they claim to be.

"Seven separate attempts were made to get a spirit photograph of our lost one, twice in Glasgow and five times in Edinburgh, and on every occasion, although our family medium informed us that our son was in the room and standing before the camera, besides being assisted or attended by others of our relatives now on the other side, nothing was got but faces of persons unknown to us. 'Try and try again' has, however, always been our motto in matters appertaining to the spirit world, and, though we were discouraged, we resolved to persevere. Two of the seven sittings were taken with Mr. David Duguid, in Glasgow, and he also came to Edinburgh and had two sittings, or trials, for photography in our house, and in the room in which our son was born and died, so that every favourable condition possible was complied with, but all in vain. Mr. Duguid was here early in April, giving his second painting séance, and he again kindly offered to make another effort to get what we desired. On this occasion I am proud to report that our efforts have been crowned with conspicuous success. On the night previous to the day on which our eighth and successful sitting took place, a letter was automatically written by our daughter, in the handwriting we know so well, viz., that of my wife's eldest sister, who passed over twenty-eight years ago, and who has had charge of our son since he entered the spirit-world. The letter gave us full directions as to next day's experiment, and again requested it to be made in the bedroom before referred to. Mr. Duguid was in Edinburgh the same night on which this letter came, but he merely called, left his camera, and arranged as to next day's sitting. He returned next day at noon, and the photographic sitting was at once begun. The day was bright and clear, and the conditions seemed to favour a good sitting. The bedroom is a large one, being twenty feet long by about fifteen feet broad, and is well lighted by a plate-glass window, so that the light was excellent.

"Before dealing with the sitting, I premise that the dry plates which were to be used in the camera were purchased by us in a shop in Edinburgh on the day preceding Mr. Duguid's arrival, and the chemicals required for the development of the negatives were what remained of the supply purchased by us on the occasion of Mr. Duguid's former visit. The sitting began about twelve o'clock, and four plates were first used by the medium. After an interval of an hour two more plates were tried, and then we ceased operations. These six plates were taken out one by one from the paper in which they were wrapped, by my second eldest daughter, in a 'dark' room, lighted with a small red lamp, and then handed by her to Mr. Duguid. He, in her presence, put each plate as it was required to be used, into the dark slide, which he then took to the bedroom and inserted in the camera. By desire of the medium my wife and two daughters in succession, just before each photograph was taken, put one of their hands on the top of the camera for a second or two. As I have said, six of the twelve plates purchased by us were used at the sitting and on development it was found that on four of them there was a child's face and form appearing close to the sitters, who were my wife and two daughters before referred to. After the sitting closed, Mr. Duguid proposed to take the four plates with him to Glasgow to get them printed off; but pending his going home, he left the whole series with us overnight, and got them from us next day.

"In the interim, however, our anxiety as to the child's face on the four negatives led us to attempt to print off an

impression on some prepared paper we had left in the house from the last futile experiment. Accordingly, my second eldest daughter, who has had some experience in amateur photography, took the four plates I have above referred to and put them to be printed at one of the windows. On examining the four impressions as they were printed off, we were gratified to find, on each of the four photographs or copies so printed, a clear and well-defined likeness of our departed son, not with a 'shadowy' or 'filmy' face, like some spirit photographs I have seen, but quite 'human looking,' although a sweeter and more spiritual expression pervades the countenance than when in earth life. The portrait of our boy is as clear and distinct as the one we possess of Professor Sandringham, which is admitted, by every one who has seen it, to be a splendidly distinct spirit photograph. The first of the negatives which was printed off disclosed our boy sitting up in bed, just in the place where he died, and although, as I have said, his face is more spiritualised, and not so chubby as when in earth life three years ago, yet there is not the least doubt in our minds that it is our loved and lost one as he is now on the other side. The second photograph discloses him as clothed in a boy's suit and sitting on his mother's knee. Here also the face is quite human-looking, and just our son as he looked about the close of his sharp and severe illness. In the remaining two impressions or copies of the other negatives the same face comes in front of the dress of one of his sisters, and in one of these the figure is 'downside up.' The likeness in all the four photographs is essentially the same. Over the figure in each photograph is a beautiful star, and the whole experiment has been a phenomenal success in spirit photography, besides being a source of great joy to us all.

"Mr. Duguid was never in my house in Edinburgh till the end of January last. Two of our family went twice to Glasgow—once in 1890 and once in 1891—and had a sitting with him on the occasion of each visit. Faces came on the negatives on both occasions, but not the face wanted. At these sittings nothing was said to Mr. Duguid as to our family affairs, or the appearance of our boy, but he was told what we wanted and did his best to get a satisfactory result. We were not disappointed at failure, because we knew the difficulties attending the experiment. The only photograph we have of our son was got when he was two years old, and is not at all like what he was when he was taken from us. This photograph was shown by me to Mr. Duguid for the first and only time on the day succeeding the successful sitting, and after the negatives had been printed off in the manner before detailed. The dry plates were our own, and were never handled by the medium till he put them in the slide or box as before described. The chemicals were ours, and the development took place in the presence of my second eldest daughter, in the dark room before referred to, and to which we all had access during the whole process. I therefore claim that this demonstration has been a complete success, because every test condition has been complied with. As 'Salem Scudder' puts it, in a certain sensational scene in Dion Boucicault's well-known drama of the 'Octoroon,' 'I guess the apparatus can't lie.' The apparatus, i.e., the camera, has certainly not lied to us. I have also to state that our family medium saw our son in the room 'posed' in front of the camera during the sitting and pointed out the place where he stood, before the medium put the slide into the instrument.

"It has been with considerable reluctance that I have alluded to so much that is sacred and personal in our family, but in the interests of spiritual truth, and for the sole purpose of showing that spirit photography by an honest medium like Mr. David Duguid is possible, I have deemed it necessary to give these facts, and they have been stated with all the care and minuteness of detail in my power. As I have said, we failed seven times; but the eighth trial gave us something to treasure for life. We are certainly under a deep debt of gratitude to Mr. David Duguid for the beneficial use of his mediumistic powers in literally 'giving us back our dead,' or rather, showing us our dear one clothed as he now is, in his spiritual body, as on the other side.

"These are the consolations of Spiritualism which the uninstructed cannot understand or appreciate. In my humble judgment Spiritualistic research should be prosecuted in the home, as, there only, results will be got of the best and purest kind. That at least has been our experience, and we gratefully acknowledge the mercies bestowed on us."

Why should we not accept this as a truthful statement? The word of such a man as "Edina" would be accepted to the full on any other subject, but there is a deep-rooted antipathy in the public mind against the recognition or acceptance of spiritual phenomena. Florence Marryat, in describing the striking and marvellous incidents in her life, asks why she should be disbelieved in these matters any more than Lady Brassey, or Livingstone, or Stanley regarding their travels.

(To be continued.)

THE PERNICIOUS EFFECTS OF A CREED.

By PETER LEE.

THE effect of most creeds is to prejudice the believing mind, to limit the intellect, and, when allied with strong religious convictions and an ill-balanced judgment, may impel a man to the greatest acts of tyranny and injustice. The history of creeds, and daily experience, prove that men under the influence of their respective beliefs, instead of being actuated by a spirit of love and tolerance, often manifest the strongest hatred and mistrust toward those with whom they differ.

I was present in a tradesman's shop, in Bury, three or four years ago, when a boy came in in response to an advertisement to apply for a situation as errand boy, and when he had written his name and address he was asked if he went to the Sunday School. "No, sir," said the boy. "Ah! I must have a good boy; I could not have a boy who does not go to Sunday School," the tradesman replied. The boy answered most respectfully: "I am a good boy and a respectable boy, sir." "Then why don't you go to Sunday School?" My mother takes in 'professionals,' sir, and I have to stay at home and help her." "Ah, worse than all," the tradesman said, "I could not do with any boy whose mother takes in professionals." And the poor fellow was debarred by this pious creedalism from entering his service.

Every cemetery in the country is a striking object lesson on the effects of religious creeds. It is not enough that the various religious sects should have been estranged in life, but different plots of ground must be provided in which to bury their corpses. Pursue this ideal into the real state of life beyond the grave, and what an awful eternal bedlam presents itself to the imagination. Personally I would prefer oblivion, annihilation, anything rather than a state of existence where a true conception of the mind could not find expression without the sacrifice of love and harmony and friendship.

I have in my possession a book—"Catholic Belief: or, A Short and Simple Exposition of Catholic Doctrine"—by the Rev. Joseph Faà Di Bruno, D.D., Rector-General of the Pious Society of Missions, etc., and issued under the sanction and with the approbation of the Cardinal Archbishop of Westminster, in 1884. In the "Practical Directions to a Protestant before and after being received into the Catholic Church," the following is the last paragraph under the heading of "A Shorter Form of Profession of Faith": "With a sincere heart, therefore, and with unfeigned belief, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church, so help me God, and these His Holy Gospels which I touch with my hand."

These terrible words are uttered as "The priest, authorised by the Bishop, sits on a chair, and the person to be received kneels before him and reads the above Profession of Faith, touching with his right hand the Gospel." In a footnote the author of the book says, *inter alia*, "This Form of Profession of Faith is authorised by the Holy See for the whole of Christendom."

How a spirit of this hateful and heinous character can be compatible with the command to "Love one another," passes my dull comprehension; yet I am sorry to say that every Christian sect, so far as I have been able to observe, is more or less actuated by this spirit one toward another, and unquestionably so towards every one who declares himself outside the pale of Christian orthodoxy.

It will be a sorry day for this or any other civilised country when it is again dominated by the clerical party; when men would be ostracised by them for conscience' sake, not to say that by a devolution of the human mind generations unborn may witness the rack and thumbscrew and the rekindled fires of Smithfield. Truly we had need be on our guard against the insidious attempt to cram the minds of young children with those old theological dogmas which wrought so much misery in the past, and which are therefore of no earthly use for the present or the future.

The Blasphemy Laws were made to sustain the creeds of the established church, and I might have been sent to prison under them long ago, so little is required to be said to constitute this awful crime (?). They are on the statute book, and may be enforced when occasion arises, but as they are not now agreeable with the spirit of the age they would be tardily put into force. Professor Hunter, professor of Roman Law at University College, London, in a letter to the *Daily News* (1883), says, in reference to the Blasphemy Law, "To enforce it is to invoke all that is just and honourable in public opinion to demand its destruction. It is a weapon always ready to the hand of mischievous fools or designing knaves."

It is a cause for thankfulness to all free-thinking men and women that creeds may be disowned where the judgment demands without much fear of these penal consequences. As regards the liability of any creed, Mr. Buckle, in his "Miscellaneous and Posthumous Works," says: "It should be clearly understood that every man has an absolute and irrefragable right to treat any doctrine as he thinks proper; either to argue against it or to ridicule it. If his arguments are wrong, he can be refuted; if his ridicule is foolish, he can be out-ridiculed. To this there can be no exception. It matters not what the tenet may be, nor how dear to our feelings. Like all other opinions it must take its chance; it must be roughly used; it must stand every test; it must be thoroughly discussed and sifted, and we may rest assured that if it really be a great and valuable truth, such opposition will endear it to us the more, and that we shall cling to it the closer in proportion as it is argued against, aspersed, and attempted to be overcome."

Every creed-bound individual is like a chirping chicken in a shell, oblivious of the illimitable universe outside, and when his mind has expanded so as to break its confines, he wonders that he has been so long a prisoner. Every "I believe" implies a "don't believe," and this as oft implies a bigot, who is, generally speaking, too ignorant to tell why he believes or why he doesn't believe, and, when tested, he believes because some one else believes, and it is his proudest boast that he never changed his mind, and clenches the argument by claiming it as a trait in the family character.

No man in his senses requires a creed, and so long as he is without one his mind may receive true impressions from all with which it comes in contact, and if he love the truth above all other things every virtue will spring from it, inasmuch as, first, becoming true to himself he will be true to every one else, he will become God's noblest work—an honest man.

WANTED, A LEADER OF MEN.

By WILLIAM HENRY SEAL.

WANTED, a light in the darkness, a leader to love and obey,
A guide through the mists and shadows, that darken, endanger the way;

From cottage and crowded city; from mountain, valley, and fen,
Comes the cry of a nation's travail, "Wanted, a leader of men."
A leader unblinded by passion, with feelings unbittered by hate,
Not all for the voice of the people, not all for the strength of the State;

A heart with a mind to govern, a mind with a heart to control,
Not always forgetting the body, nor ever forgetting the soul.
Not a man of one party or faction, but a zealous uniter of creeds;
Not an engine of wordy vapour, but a doer of worthy deeds;
Not a speaker of veiled sedition, but a guide for the struggling mass,
Who crowd through the valley of labour, crying, "Room for the million to pass."

Not a man of priestly compassion, giving alms at charity's door,
Who sees through the eye of a needle the woes and the wants of the poor;
Nor a man of the people's passions, who sees through a widening glass
The faults of those in high places, ever urging on class against class.
But a leader, grave and earnest, like some patriarch seer of old,
Who saw with visions prophetic the scroll of the future unrolled.
And heard in his heart a message like love to the ears of a bride,
And felt in his soul's aspiring the God-given wisdom to guide;
To gather the lost that are scattered, and speak with no faltering voice
To counsel our hearts in sorrow, and joy with us when we rejoice;
Not seeking with blind adoration the praise of idolatrous fame,
Nor making the goal of ambition the bribe of a gilded name;
But to guide in a great re-union, to lead in a righteous cause,
Distributing mercy with justice, not ruling by rigour of laws;
Not bidding the poor to rebellion, nor teaching the rich how to give,
But telling a sorrowing nation how nobler and better to live.

New faith for the weak and faltering, new paths for the struggling to tread,
New strength for the strong who are fallen, new life for the hopes that were dead;
New pride for the proud ones vanquished, the great ones we cannot recall,
And the heart of our country's honour, unbroken, unblemished through all.

—Public Opinion.

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

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FRIDAY, MAY 5, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

SPECIAL NOTICES.

Will be commenced next week.

EXPERIENCES OF A MEDIUM;

OR,

THE LIFE STORY OF MRS. KEEVES RECORD.

How she was led by the spirits and "born again" into the conscious exercise of her own spiritual gifts, enabled to dry the mourners' tears, and speak comfort and cheer to the sad and weary.

The ministry of angels exemplified. Inspiration explained, and the freedom of the spirit enjoyed by and through the intelligent use of mediumship, and the cultivation of the powers of the higher self. A narrative of strange facts more interesting than fiction.

We shall commence the publication of "The Life Story of Mrs. Keeves-Record" next week, May 12, and trust that the numerous friends of that lady will do their utmost to secure the widest possible circulation for this account of her wonderful and unique experiences.

OUR SIXTH MISSIONARY NUMBER.

On Friday, May 19, we shall issue another of the popular Missionary Numbers, which have given so much satisfaction and accomplished so much good. We shall be able to present our readers with excellent and varied contents, and fully anticipate that we shall equal if not surpass the best on record in the way of these special numbers.

Whitsuntide is the season of hope and rest from toil, and, according to church traditions, celebrates the great day of Pentecost, when the spirit was poured out and the glad tidings of Immortality were proclaimed by the untutored fishermen who spoke with tongues as the spirits gave them utterance.

"Go forth into all the world and proclaim the gospel of undying love and never-ending life," was a command which found ready and prompt response. For hundreds of years men and women have spent their time, strength, and means to promulgate what they believed to be the true gospel. We, to-day, have knowledge of the real life beyond the tomb, and hold open communion with friends gone before, and we desire all the world to know the fact that there is no death. The people sit in darkness and in the shadow of death when they might be hopeful and free from fear, and rejoice in the modern outpouring of the spirit. Will you help us to

"SPREAD THE LIGHT,"

and give a wide circulation to the Sixth Missionary Number?

THE TEACHING AND TENDENCY OF SPIRITUALISM.

The flowering of man's spiritual nature is as natural and as strict a process of evolution as the opening of a rose or a morning glory. The vital inflorescent forces are from within. And they are there because God is there—the immanent God. God is not the despair of reason, but the innermost life of things; not the infinite wrath, but our Father, boundless in love and patience, and prodigal of good. The human race, instead of grovelling to destruction, is moving on from good to better. The race is possessed of indestructible good because inhabited of God.—Max Müller.

REV. W. SYKES, curate, preached a sermon on the above subject at Carbrook Church, on Feb. 12th last, and a report thereof has been "published by request." It is so weak and watery that as an attack upon us we can afford to pass it by. The usual texts are flung at our heads as if they settled the whole business. Words taken from their context, without the slightest regard to their immediate and local application, are treated as though the writers were living now and writing purposely to denounce Modern Spiritualism. The folly and absurdity of this proceeding is only equalled by the credulity of those who regard the language of the Bible as infallible and the very word of the very God of the Universe.

We recently attended service in the Manchester Cathedral and the following Sunday went to a Congregational Church, and felt greatly disappointed to find at both places the same phrases used and the doctrine of "the Trinity" insisted upon as the very centre of Christianity. We had thought that even orthodoxy was being transformed, and when we heard the "Father, Son, and Holy Ghost" proclaimed, together with the usual doctrines, we concluded that the revolutionary and reformatory work of Spiritualism was not finished, and that there is still much to be done to break the back of the intolerant and dogmatic theology which outrages reason and justice, and violates all spiritual truth by demanding the acceptance of absurd claims on pain of exclusion from fellowship here, and, to put it mildly, banishment hereafter.

Rev. Sykes asks "Reader, which Trinity do you worship, 'God, the Father, Son, and Holy Ghost of the Bible?' or, 'man, woman, and child?'" Several times he insists on this Trinitarian claim, that the Bible teaches "God the Father, God the Son, and God the Holy Ghost."

We join issue with Rev. Sykes right there (not that we should feel called upon to accept or believe that God is three and yet one, even if the Bible said so). The Bible nowhere proclaims "the Trinity," and Rev. Sykes ought to know it. If he does not, then he is making a false claim in ignorance and is an untrustworthy teacher. If he *does* know it, then he is doubly false, teaching a falsehood and knowing it to be a lie. The Revised Version has expunged the words "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." I John, v. 7. This forgery has thus been abandoned, and the verse now reads, "And it is the Spirit that beareth witness, because the Spirit is the truth," I John, v. 7. The 19th verse, xxviii chap. of Matthew gives a baptismal formula, but it does not affirm that they are equal. The Deity of Jesus is not set forth in the Bible, but his manhood is: "A man approved of God by signs," etc., "For there is one God, one Mediator also between God and men, himself man, Christ Jesus," I Timothy, ii. chap., 5th verse. Rev. Sykes may perhaps favour us with a reply, we respectfully solicit his answer to the above.

The article by Mr. P. Lee printed in this issue ably sets forth the terrible results of bondage to an irrational creed, and we commend to Rev. Sykes and Christians generally the following manly utterances of Rev. W. E. Addis, M.A., who (like Bishop Moorhouse) has lived in Australia, and is returning to this country, but before quitting the antipodes he published a little volume of "Lectures on the Trinity and Incarnation." He says:—

The doctrine [of the Trinity] is due neither to Jesus nor the apostles; it has no place in the Bible. It became a part of the Creed and was made an integral part of its Christianity by the Catholic Church in the fourth and fifth centuries of our era. This fact, once recognised, must deprive the doctrine of all claim to unquestioning reception by Protestant Christians. In the fourth and fifth centuries the Church, as a teaching body, was comprised in the clergy, especially the Bishops. These Bishops, although they spoke much of tradition, did not pretend to have in their hands any report of what Jesus had said, any apostolic document which is not accessible to us. We know how these Bishops explained Scripture, and it is certain that no educated man would dream of adopting their methods of interpretation now. They were not better men, they were not more learned or more talented than Christian ministers at this day. At the councils in which their most important decisions were given, they were strongly moved by political influences. For what conceivable reason should we consider ourselves bound by their decision?

Rev. A. J. Wells, a Methodist clergyman in America, recently renounced his orthodoxy and gave the following reasons:—

There could be no orthodoxy without the doctrine of the Trinity. Yet it is nowhere taught in the Bible. Cardinal Newman frankly acknowledged this. Neander, the highest authority, says it does not strictly belong to the fundamental articles of the Christian faith. The Apostles' Creed does not hint at it. Practically, orthodoxy worships three Gods. The dogma was adopted by a majority of the great council of Nice, A. D. 325, and the vote was carried in as arbitrary a way as any that characterises our political conventions. No Trinitarian can successfully question these facts.

Spiritualism teaches the Divine origin of the human spirit (God manifest in *all* flesh). Its tendency is to set men thinking, to break their bonds, develop their independence, and help them to sound rational and spiritual conclusions. Spiritualism aims to make manly men and womanly women, to educate the latest spiritual possibilities in all mankind, and teach men to "be themselves." Knowledge, and pure purpose, and spiritual development will enable all men to out-work the Divine ideal of a noble manhood.

NOTICE.

ANNUAL CONFERENCE OF THE SPIRITUALISTS' LYCEUM UNION.

SUNDAY, May 14th, 1893, at the Spiritual Hall, Hammerton Street, Burnley, Mr. H. A. Kersey, president. Sessions, 10 a.m., and 2 p.m. In the evening, at a public meeting, the following well-known workers will deliver bright, brief, and brotherly addresses: Mr. H. A. Kersey, president; Mr. Alfred Kitson, hon. sec.; Mr. J. J. Morse, London, Editor *Lyceum Banner*, auditor; Mr. S. S. Chiswell, auditor; Mr. Wm. Johnson, auditor; Mr. Peter Lee and Mr. J. Pemberton.

A grand public tea and entertainment, on Saturday, May 13th, will be provided by the united Burnley Lyceums. Tea at 4 p.m., entertainment at 7-30. Tickets: Tea and entertainment, 1/-; children, under 12, 6d.; entertainment only, 4d. Proceeds to provide a free treat to poor children in the district.

Refreshments on Sunday in the Skating Rink, opposite the Hall. Tickets: Dinner and tea, 8d., respectively. The tariffs of the Temperance Hotels, for beds, are as follows: Cranshaw's Hotel, Grimshaw Street, 2/-; Hudson's Hotel, Cruzon Street, 1/6; Thornton's Hotel, Bridge Street, 1/3. Any delegate preferring a private house, should write the Joint Committee Secretary, *not forgetting to enclose stamped envelope for reply*, Mr. Z. Jordan, 56, Teutre Street, Burnley, who will be pleased to render all possible information.

LIST OF GENERAL MOTIONS.

Note.—Motions 1 and 2 were postponed at the last Conference.

(1) That we accept, as a basis of union between Lyceums and their present societies, as follows:—

That in order to promote and sustain the harmonious relationship of both the Parent Society and the Children's Lyceum, the Parent Society shall retain the right of veto on the election of the Conductor and Guardian, and that in return these two officers shall be admitted *ex-officio* members of the Executive of the Parent Society.

and that the same be printed and sent to Spiritualists' Societies and Lyceums, with an urgent recommendation for its universal adoption.

(2) That we adopt the constitution for Lyceums as laid down in the *English Lyceum Manual*, subject to the foregoing resolution, and that the Conference goes into committee at once upon it.

(3) That this Lyceum Union gives printed certificates of federation to all Spiritualists' Lyceums who join the Union, for the purpose of framing and hanging in their halls wherein the Lyceum meets.

(4) That these certificates of federation be duly numbered and dated, and signed by the President and Secretary of the Union, and be worded as follows:—

SPIRITUALISTS' LYCEUM UNION.

Instituted 1890.

Certificate No.

This is to certify that the.....Lyceum, held in this hall, has been duly enrolled as a Federated Lyceum in the Spiritualists' Lyceum Union, in accordance with the constitution of that body.

All Lyceums working under these certificates must be constituted and worked in accordance with the constitution for Lyceums, as adopted by the Spiritualists' Lyceum Union for the use of Lyceums federated to that body.

Should the Lyceum from any cause cease its membership in the Spiritualists' Lyceum Union, this certificate will be cancelled and recalled, and must be returned forthwith to the Secretary of the Union.

Signed { President, S. L. U.
..... Secretary, S. L. U.

Date.....day of18.....

(5) That a nice attractive bill be printed and sent to the Lyceums, to hang on their walls, setting forth the advantages of Lyceum training for children, and calling on all Spiritualists and other progressive thinkers to support the same by sending their children to it regularly.

(6) That all accounts, reports, and returns from Lyceums, etc., be made up to, and including, the 31st March in each year, and sent to the Secretary not later than April 14th, that the same may be duly audited and printed in the Secretary's report to the Conference.

(7) That the Secretary be remunerated for any loss of time in attending the Annual Conference, or where such has been incurred through attending to the urgent business of this Union.

(8) That we encourage the formation and growth of small Lyceums held in private houses by members of a family and their friends, in all places where there is no Lyceum or no hall, or convenient building obtainable for the purpose. That they be placed on the same footing as the larger Lyceums, but distinguished by the name "Home Lyceum;" and that our Secretary be requested to furnish them with information and encourage their development into centres of strength to the Lyceum movement.

(9) That the country be divided up into districts, and district organisers appointed to visit the federated Lyceums in their district, in order to help on the development and proper working of the same. That these officers keep a record of their visits, and of the progress made by the various Lyceums under their charge, and report the same to the Secretary, so as to be included in his annual report to the Conference. These officers may also tender their assistance in a friendly and brotherly way to those Lyceums not federated to the Union, but not to press unduly where not cordially welcomed.

(Signed) H. A. KERSEY, April 11, 1893.

(10) That this Conference recommends the following basis of mutual agreement between all federated Lyceums and their parent societies:—

That all Lyceums who have separate funds seek an agreement with the Parent Society, as to stated times of the year on which they can have the use of the hall for teas, anniversaries, and festivities, the said agreement to be duly ratified by both boards of management. In return the Lyceum shall be under an obligation to render all the assistance possible to the Parent Society.

(11) That this Conference does not think it desirable that any society should seek to control or interfere with the legitimate working of the Lyceum, unless they are prepared to assume the whole management of the same.

(Signed) ALFRED KITSON, December, 1892.

THE SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

The time has now come in the rapid development of "The Children's Progressive Lyceum" when we feel the necessity of a fund to enable the Union to publish books and to keep in stock all requisites for the better convenience and sustentation of Lyceums. It was resolved at the Annual Conference, held at Liverpool on the 8th of May, 1892, "That, as a commencement of a publishing fund, £100 be raised, extending over two years." The amounts promised by friends, Lyceums, or Societies can be paid in quarterly instalments, i.e., if £10 be promised, £1 5s. per quarter; if £5, then 12s. 6d. per quarter, etc. We earnestly solicit the help of all friends. Those who cannot give their pounds may give their shillings. Many can give 10s., to be paid in eight quarterly instalments of 1s. 3d. each, who are unable to make a donation of 10s. Any sum, however small, will be thankfully received and duly acknowledged. We ask all friends and well-wishers to remember this and help us to the best of their ability. All communications and P.O.O.'s to be sent to the hon. sec., Alfred Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury.

	£	s.	d.
Amounts received and acknowledged up to Jan. 20, 1893	21	5	2
Mr. Wm. Stansfield, Dewsbury	0	1	3
Mr. A. Smedley (2nd instalment)	0	12	6
Mr. H. U. Smedley (2nd instalment)	0	12	6
Liberal Club Lyceum, Leicester, per Mr. J. Moody	0	7	0
Brook Street Lyceum, Huddersfield, per Mr. J. Briggs	1	3	2
Tipping Street Lyceum, Manchester, per Mr. J. Simkin	1	0	0
Batley Carr Lyceum, per Mr. S. Archer	2	2	8½
Mr. S. Billows, Keighley	1	0	0
"President"	1	0	0
Mr. W. Johnson, Hyde (2nd and 3rd instalments)	1	5	0
Mr. Alfred Smedley, Belper (3rd instalment)	0	12	6
Mr. H. U. Smedley, Belper (3rd instalment)	0	12	6
Mr. G. Verney, per Mr. Smedley (2nd instalment)	0	1	3
Gateshead Lyceum, per Mr. T. Middleton	0	10	0
Newcastle-on-Tyne Lyceum, per Miss Mary A. Black	1	5	4

Total.....£38 10 10½

VOICES FROM THE PEOPLE.

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

WILL MEET AT THE TOP.

DEAR SIR,—I perceive from *The Two Worlds* of April 7, a letter signed "Truthseeker," and headed "An Exceptional Case," an instance of one having put his hand to the plough, yet turned back. I shall give you another. Over twenty years ago I delivered the first lecture on Spiritualism ever delivered in my native town, Paisley, Scotland, and my ablest and most enthusiastic supporter was Mr. Jas. Brown, of Glasgow. He followed me in Paisley, and his Spiritualism was declared to be "A spawn of infidelity." He always stood by the persecuted mediums, and courted—aye, and received, bitter persecution himself. Fancy then my surprise when I received some tracts and a long earnest appeal from my old friend, Jas. Brown, to "turn again," "Give your heart to God," etc., etc., yet I know him so well that I know he was and is in dead earnest. It is asked how this is? but take notice, you may still declare that no one ever yet became convinced of spirit communion and then renounced it, for recently my very dear old friend himself told me, "I believe in its truth as much as ever, but it is evil and of the devil." Now I have no fear for Jas. Brown so long as he acknowledges the phenomena, and gives even the devil the character he does give him. With God every day revealing himself and the devil proclaiming our glorious gospel, surely there is a certainty for man and a glorious hope for devils. I would say "Go on, James Brown, so long as these are your convictions; you and I differ at this end, but we SHALL meet at the top."

ANDREW CROSS.

SPIRIT IDENTITY.

DEAR SIR,—The letter signed "Walter Woods" requires notice from me. I thought it was made pretty plain throughout the series of articles on "Spirit Identity," that by no human possibility could the medium ever have heard of or seen the officers whose cases are being dealt with. We have no connection with the military profession, and until the officer referred to in these columns called for us, had received no communications from the other side from persons who had when in earth-life belonged to the "military profession." I am dealing with facts, not theories, and I assert: (1) Neither the medium, nor for that matter, any one in the household, ever saw the volumes of the newspapers referred to till they were shown by me. The only copies of the *Illustrated News* of the dates in question, exist in the Reference Library, to which she never had access without my intervention. (2) All, or nearly all, the messages were written before Shadbolt's book on the Afghan War was brought under my notice, and the only copy available here can be inspected at the Advocates' Library, to which the medium could not and did not get access without my intervention. (3) The medium, whose intellectual capacity has been stunted and her education much curtailed by her affliction, has no knowledge of military terminology, battles, or army affairs. Besides she was only 12 years old when these officers passed away. (4) Three cases, viz., Colonel A—, F. N—, and the "House that fell" have been verified from most trustworthy and independent sources and not from books or newspapers. (5) The difference in caligraphy in all the messages is very marked, and it is utterly impossible for any person to write so distinctively and in so many very different hands. I might give more reasons for holding the identity of these communications as proved, but have perhaps trespassed enough on your limited space. My attitude throughout has been severely judicial, and although the medium is my own daughter the first question which occurs to me in reading these messages is, "What does she know?" or "How came this communication?" The profession in which I have spent the larger part of my life has made me very careful in weighing evidence, and impelled me to "take nothing on trust." For these reasons I beg to assure sceptics like Mr. Woods, that it is facts alone I deal with, and these are set forth as scrupulously as possible.—I am, etc.,

EDINA.

29th April, 1893.

"ALOCIRGA'S" ADVICE.

DEAR SIR,—I am very pleased to see in the current issue of "our paper" that the letter of "Alocirga" has been so spiritedly answered by Mr. P. Lee. As one who has tried both sides, perhaps I may be allowed a word, not of controversy, but of testimony. From my earliest years I was trained in the Christian faith; arriving at years of discretion became "converted," and later still, while in my teens, a worker in the cause. I have worked with all denominations of evangelical Christians in nearly every country in England, and been guest and visitor in the homes of rich and poor. Though I cannot say that I have had as wide an experience in regard to Spiritualism, being only as yet a young recruit, yet I think I have seen sufficient to form a judgment, and from my observations Spiritualists compare favourably with Christians in every respect. True, Christianity may seem to do more good in the matter of public philanthropy; but it has been so long a public movement that it has had time to gather to itself the rich and great, while Spiritualism (though as old as spirit) has been before the public so short a time in its modern aspects that it has not yet gained a foothold. But let our cause have a growth in England of over 1,500 years, as Christianity has had, and instead of pointing to the "charitable" institutions it has founded and supported, I trust the Spiritualism of the future will see the need of such institutions to no longer exist, and crime and pauperism be but a memory. In the matter of prayer "Alocirga" says "that Spiritualists ignore the existence of God and make the spirits equal to Him," or words to that effect. Christians as a rule set Christ higher than God, all their happiness depending on Christ, who is worshipped and lauded as having interposed and daily interceding between a lost world and an angry Judge. Where does the Fatherhood of God come in? And coming strictly to the question of worship, judging by results, money, position, dress and outside show are the gods of Christianity. Riches take the best seats. The office-bearers are chosen, not because they excel in piety, but worldly position, and the best pulpits are filled not with the godly, but the eloquent in language and smooth of tongue. I have

never heard, either in spirit-circle or public service a prayer that was not addressed to God the All-Father, but I have heard Christians pray to their fellows in the meeting, and how often is a public prayer made the vehicle for recrimination and spite between those professedly met to worship God. If outward reverence in God's house is any criterion, Christians certainly carry the palm, but whether in all cases this goes deeper than outward form and custom is only known to those who see the hidden things of the soul. I daily meet with Spiritualists who are truer Christians than many who loudly profess Christianity, if following the precepts of the "meek and lowly one" is the standard. I have not tried to show that Spiritualists are perfection, for we have all room for improvement. Let us each live up to our highest possibilities, bearing always "the white flower of a blameless life," so shall we disarm criticism and recommend our religion in the lives of all beholders. Passing down a small side street lately I was struck with its clean appearance. Every stone in the pavements on either side was scrubbed and stoned till, to use a common phrase, "you could eat your dinner off it." Windows, sills, steps, and every cleanable part were as clean as hands could make them, and the appearance of the whole was refreshing. If one had seen the workers in the early morning it would not have been with arms akimbo, remarking on the dirty appearance of their neighbour's house, but each one striving to make their individual part look the best with pail and broom and "elbow-grease." So before criticising others let us see whether there is no dirt before our own door, and having ourselves striven for perfection, our example will be worth more than bushels of sermons and tons of fault finding. "Alocirga" will never win his spurs by fighting his fellow soldiers, but let him join hand and glove with them in the war with vice and crime, and victory will crown united effort.—Yours faithfully,

MADAME HENRY.

8, Devonshire Street, Ardwick, Manchester.

DEAR SIR,—In your valuable paper, which glows with health and beauty of thought, I notice a few sentiments by "Alocirga." I quite agree with him concerning Spiritualists holding Christianity up to ridicule in the public meetings. For Christians often come to listen to our discourses, and it is detrimental to our hope of winning them, and most unkind and unwise to speak disparagingly of them. If we do not agree with Christian teaching we should remember there was a time when we did to a certain extent, and that we have known many dear departed and worthy ones, whose example has left a hallowed radiance behind which can never be eradicated. I disagree with "Alocirga" that Spiritualists almost ignore God. Let us ask what our conception of God is, who God is, how shall we define Him, how comprehend Him and His supremacy? May it not be that Christians ignore God in worshipping Christ, "the second person in the Trinity"? They are ever praying to him, seldom ever mentioning God. "Alocirga" notices that when the medium prays almost all seem or look bored. Surely he speaks from but limited experience. Prayer is the soul's sincere desire, and a soul-refreshing means of approaching nearer to the superior power of the Infinite. But may we not pray in different ways? Is it necessary to go on our knees to pray? Should it be in words or works? I often say my prayers, but do I pray, unless the wishes of my heart dictate my words?

But if 'tis e'er denied thee in solitude to pray,
Should holy thought come e'er thee when friends are round thy way,
Even then the silent breathing, the spirit raised above,
Will reach the throne of glory, of mercy, truth, and love.

The Spiritualist and every one else ought to pray, by the purity of thought and desire, to do and be good, by becoming more God-like in his principles, and trying to deserve more worthily the recognition of the Father. We grant we ought to be devotional. Our glorious philosophy is unique, but how much do we understand of it? Are we improving our talents? There are too many phenomena hunters. Yet we admit phenomena are needed. They have convinced and comforted thousands, but are we to stop there? No; let us rise higher, achieving more excellence, more greatness, more perfection. It is to be deplored if Spiritualists are lax in morality. They can be Spiritualists only in name. I trust there are few immoral Spiritualists, even in name. There is no doubt but we all need pruning; but, depend upon it, our conscience is our most powerful accuser. "Alocirga" says many circles prefer to admit inferior spirits. It is admitted that like attracts like. At the same time we have often to descend to the level of others for the benefit of raising them. Let us all do our best, and ever remember that "evil communications corrupt good manners." Let us work, and, if we would pray, let it be by helping to improve our fellows if they are weaker than ourselves. Let us be patient with them, persevering, leading them to better conditions of being. Let us pray by kind words, throwing to the winds useless ceremonies. Let us pray by seeking the good that is in others; soothing the sorrow-stricken, drying their tears; by keeping ourselves pure; by loving one another; by breaking down the barrier of prejudice; by casting meanness and scorn out of our minds. Let it be our loving duty to make heaven upon earth, so we may be remembered kindly by what we have done. Let us seek God where he may be found. If we look around we shall find Him not afar off. If we establish Him in our every waking thought we shall never lose sight of Him. We often cite pretty speeches, but are they true? Sometimes they would be better left unsaid, unless it is the pure language of the soul. Let us look within, and hold communion with ourselves, casting out all cruel, unjust, jealous feeling, knowing well all flowers do not unfold nor bloom together, yet there is room for all; and though they may be extremely opposite in form and colour, yet they never clash nor jar, but blend to make one grand harmonious whole. Then let our aspirations give forth a beautiful fragrance, making our surroundings pleasant.

There blow a thousand gentle airs,
And each a different perfume bears.

Though we may have been misunderstood, may we be known by promoting purity, goodness, charity, and love. We shall then have prayed by our works and tried to draw nearer to our Father, knowing that there is goodness in all God's creatures, though it may be undeveloped. Only by the frailty of our nature, or it may be by our indifference, we have failed to find it. Let us try to improve our spiritual condition, each sensible person knowing full well by his fruits shall he be known. A little while and we shall be required to pass

through the gateway. Then let us watch—let us be kind. Oh! how often we would like to recall the harsh word or the unkind look. What would we not give for one sweet smile from the loved ones, for the pressure of the beloved fingers? Ah me! what beautiful thoughts our Spiritualism conveys to me. It is sublime and nourishing. How often we have waged war, and how often been defeated; but storms have had their use, and as we feel nearing the eventide of life we seem to see the roseate glow of the golden sunset. After the weary storm of sorrow we feel—

How calm, how beautiful comes on
The stilly hour, when storms are gone,
When warring winds have died away,
And clouds, beneath the glancing ray,
Melt off, and leave the land and sea
Sleeping in bright tranquillity.

(Mrs.) J. M. SMITH.

"SENTINEL" AND SOCIALISM.

DEAR SIR,—Allow me to echo a soul-felt "Amen" to the contribution of Brother Shaw. I, too, have been pained at the tone of "Sentinel's" letter re the Manchester Demonstration. "Sentinel's" shaft of putting Socialism before the meeting is undoubtedly aimed at my humble self, as I was the only speaker who touched upon social topics. "Sentinel" says: "We are Spiritualists first." Undoubtedly, but what is Spiritualism, and who are Spiritualists? Was I proclaiming Spiritualism, and keeping Spiritualism "to the fore," when I said to that large and enthusiastic audience, "that it was time that we Spiritualists let alone the Devil of theology and devoted our energies to driving away for ever the devil of hunger from the toiler's homes. That it was time we let alone the fabled hells of theology and turned our attention to reforming and emptying the hells of slumdom from our cities and towns." Has Spiritualism no voice, no gospel of hope to the Christian sweaters' slaves? Was I in error in Manchester? Have I misjudged the gospel of Spiritualism? Has Spiritualism no words of sympathy with the drunken, the socially depraved, and the oppressed of this earth? for this is the head and front of our offending at the Manchester demonstration. If Spiritualism has no such sympathy with the oppressed, no mission to the degraded in our slumdoms, then I have offended at Manchester by pleading for social reform, but I maintain that notwithstanding "Sentinel's" fastidious hypercriticisms of the speakers at the Manchester meeting, that Socialism, as commonly understood, was not placed before the audience, but that Spiritualism, a soul elevating, a socially redeeming Spiritualism, is the dire want of the movement to-day. And it is this phase of Spiritualism which "must be kept to the fore" if it has to make any headway amongst "the intellectual and discriminative" people in our times. There is much in Sentinel's letter, which must hurt the various speakers taking part in that meeting. When all do their best—and gods cannot do more—it is indeed bad taste of even a "Sentinel" to write that "some speeches were just a trifle wide," several speakers would "have done better," and then by way of comparison to add, "on the other hand there were utterances that were quite worthy of the occasion." It is comparisons and criticisms of this kind which is a living danger to the cause. Are we to have an aristocracy of mediums and speakers in the Spiritual movement? "Sentinel's" letter certainly points that way. "Next year," decide "upon eight, ten, or a dozen speakers," then "ballot for the number" out of the eight, ten, or dozen. But what of those outside the "eight, ten, or dozen" selected, have they done nothing for Spiritualism? Why are they ignored? Oh, their "oratory was not specially brilliant," and consequently can be dispensed with on big occasions. "Invite all the workers" to be lookers-on whilst they, the aristocracy of mediums, whose oratory is "specially brilliant," hold forth; and this in the name of Spiritualism, of the brotherhood of man. This is keeping Spiritualism "to the fore" with a vengeance. Again, I ask, are we Spiritualists to have an aristocracy of mediums? J. SWINDLEHURST.

25, Hammond Street, Preston.

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.—Mrs. J. A. Stansfield's controls gave grand addresses on "The Line of Life," and "Spiritualism, a religion of reason, the light and talk of the age." Good clairvoyance followed.

ATTERCLIFFE.—April 19: Mr. Shaw's guides answered questions in an able manner, and gave clairvoyance; well received. 23: Mr. Webster kindly gave addresses, and Mr. Gratton gave good clairvoyant descriptions. 26: Mr. Mason's guides gave a very interesting address on "Should man fear God?" and psychometric character delineations, to an appreciative audience. 30: A good day with Mr. C. Shaw's guides, who answered questions, giving every satisfaction.—Sec.

BRIGHTON.—Mrs. Taylor, of Whitting, gave some striking clairvoyant tests. A good meeting and a very attentive audience. The writer gave a short address on "God's will concerning man," showing that His will is for us to love one another, and carry the glad tidings to those who are in darkness and to help those who are helpless. We have many inquiring minds and a great deal of opposition. We are on the side of truth, and are bound to go on. If we are put down here we shall rise phoenix-like from the fire, and build a structure that will stand firm against all opposition.—W. Hall, president.

BIRMINGHAM. Ozells Street.—Evening: An inspirational address by Mr. Knibb. Written questions were dealt with in a most admirable and satisfactory manner. Psychometry as usual, very successful. Mr. H. Hanks kindly and efficiently presided as chairman.

BLACKBURN. Freckleton St.—Mr. Tetlow lectured on "Is Mediumship injurious?" and on "A want supplied," giving a splendid lecture. A good audience listened very attentively, and seemed very much interested. Clairvoyances and psychometry was given after the address. But I have said before that his habit of asking too many questions gives room for doubt to sceptical minds. Two services of song on Sunday next, over 40 of a band and choir.

BLACKBURN. Northgate.—Mr. Kay gave two good addresses, also some remarkable tests in psychometry, giving great satisfaction.

BLACKPOOL. Liberal Club, Church Street.—Mr. Peter Lee gave an able lecture on "We do not die, we cannot die," to a full room. He spoke forcibly on "Spiritualism, a scientific religion." The addresses were practical, instructive, and interesting, and we have no doubt some good will result from Mr. Lee's first visit. Will mediums having vacant dates please communicate terms, etc., to Wm. Howarth, 48, Belmont Avenue, Blackpool?—W. M.

BRADFORD. Boynton Street.—Mrs. Whiteoak's guides lectured on "A New Life" and "O death, where is thy sting," etc., and gave clairvoyant descriptions to twenty-four persons, all recognised but two. A good audience.—W. C.

BRADFORD. 448, Manchester Road. Mrs. Hunt gave addresses on "Let us then be up and doing." Mrs. Mason gave successful clairvoyance, nearly all recognised.—J. A.

BURNLEY. Robinson Street.—Mrs. Griffin's guides gave interesting addresses on "Spirit-life," and "Some of the Facts of Spiritualism" to moderate audiences. Clairvoyance at each service.—W. H.

BURNLEY. Guy Street.—Mr. Davies gave twenty clairvoyant descriptions. Evening subject: "Sow as you wish to reap." Psychometry very good.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides gave plain, homely discourses in a pleasing manner. "O death, where is thy sting," and "Catch the Sunshine." Clairvoyance very good.

BURY.—A grand day with Mr. Nuttall, who treated his subjects in a very masterly manner. Good audiences. Subjects, "Is Spiritualism Rational?" and "What relation does Spiritualism bear towards the modern conception of Socialism?"

CARDIFF.—Mr. R. C. Daley presented, in an impressive manner, a very fine address recently delivered by Rev. Minot J. Savage upon "Immortality and Modern Thought." Good audience. After-séance conducted by Mrs. Billingsley, whose very successful clairvoyant descriptions were much appreciated.—E. A.

DARWEN.—Mr. E. A. Verity lectured on "The use and abuse of Mesmerism" and "The scientific aspects of spirit control and spirit photography." Both subjects were handled in a masterly and instructive style in their various aspects.

DEWSBURY. Bond Street.—Mrs. Hoyle gave two satisfactory addresses to fair audiences. Her clairvoyant descriptions, which seemed to be given clearly, failed to be recognised.

FOLESHILL.—Morning: Mr. Sainsbury's guides discoursed very ably on "The Origin of Man," a subject from the audience, tracing his gradual growth from the early ages to his present scientific and intellectual position. Evening: Subjects from the audience. Short addresses from "The Work of Humanity," and "Why should I be a Spiritualist?" "How do thorough-going Christians find themselves when landed in spirit life?" All were nicely explained.—W. C.

HALIFAX.—Monday last a most enjoyable evening was spent with local friends, Mrs. Bott and Miss Lee, who very kindly gave their services. After a very intellectual exhortation from Miss Lee's guides satisfactory clairvoyant descriptions were given by Mrs. Bott. Sunday: Mr. Postlethwaite spoke on "The Anatomy of Angels," to a moderate audience. Good psychometrical delineations at the close.—F. A. M.

HEYWOOD. Moss Field.—Afternoon: The guides of our esteemed friend, Mrs. Hyde, spoke on "Spiritualism will unfold the truth," and "Spiritualism, what is it?" in such an interesting and instructive manner her words will long live in the hearts of those who heard them. Clairvoyance of a convincing character.

HOLLINWOOD.—Tuesday night: Mrs. Brook's controls gave some good psychometry. Sunday: We had the pleasure of hearing Miss Cotterill, who spoke on "There is a land that is fairer than day," and gave us her experiences in trying to raise fallen humanity in the slums of London, which proved very interesting to all.

HUDDERSFIELD. Brook Street.—April 23: Good day with Mr. Ringrose. Excellent addresses to fair audiences. 30: In the unavoidable absence of Mrs. Green, the platform has been taken by local mediums who have done well. Good audiences.—J. B.

LEEDS. Progressive Hall.—23: Mr. Boccock gave instructive lectures. Successful clairvoyance. 24: Mr. Campion gave a good and instructive lecture. 30: Mr. Hindle gave good addresses and clairvoyances to intelligent audiences. May 1: Mrs. Levitt's guide lectured on "Sound in head and pure in heart." Successful clairvoyance.

LEEDS. Psychological Hall.—23: Mr. Parker being unable to come Mrs. Russell kindly filled his place. Mr. Russell, chairman. 24: A good time with Mrs. Beanland, devoted largely to psychometry. 30: Mrs. Craven's guides gave clairvoyance and medical psychometry to a small audience.—D. Williamson, sec., 13, Dairy St., Delph Lane.

LONDON. 311, Camberwell New Road, S.E.—Mr. Long had a circle formed morning and evening for the benefit of a member, who is in ill-health, and Mr. Long's control gave instructions how to act for the benefit of the patient, who, at the close, said he felt great relief. The control urged upon us the duty to help others in every way by thought, word, and deed, and be honest and upright. The brighter ones are never weary of helping us. I have, thank God, many times been helped and magnetised by disembodied spirits. I see them come when I have laid at the point of passing away, and give me new life, so I have much to thank them for. I receive great benefit from Mr. Warden's control magnetising me.—J. Perry.

LONDON. 23, Devonshire Road, Forest Hill.—Thursday we had the pleasure of hearing the guides of Mr. H. Towns give clairvoyant descriptions. We hope to have him again shortly. Sunday, Mr. M. G. Cootes gave a very interesting address on psychometry, with illustrations, also explaining how it was first discovered.—J. B., sec.

LONDON. Marylebone. 86, High Street.—Sunday evening: Miss Rowan Vincent's lecture on "Psychometry," was much appreciated. A powerful and instructive discourse. She earnestly pleaded for a continuance of scientific investigation of this immensely important subject. Next Sunday our old friend and fellow-worker Mr. White. The tea meeting was a success, about 50 sitting down to the well supplied tables.—L. H.

LONDON. Shepherds' Bush. 14, Orchard Road, Askew Road.—A full meeting welcomed our old friend Mr. Wallace, whose guides gave an eloquent and instructive discourse on "The Old and New Spiritualism," explaining many ancient mysteries, and answering several

questions. Our friend desires to notify his willingness to recommence public work in grateful recognition of kind aid rendered by his many Spiritualist friends. Secretaries, please note.

LONDON. 395, New Cross Road.—On Sunday the guides of our veteran friend and co-worker, Mr. Butcher, favoured us with a stirring and elevating address, which was much admired by all who had the privilege of listening to him. Brother Spiritualists, pay us a visit; you will be heartily welcome, we have plenty of vacant chairs.

LONDON. Walthamstow, 18, Clarendon Road.—The subject taken by Mr. Brailey's guide was "Steadfastness." Several questions were asked and answered satisfactorily. A small circle was formed, when several tests were given by a lady visitor.—Correspondent.

MACCLESFIELD.—April 23: The first visit of Mrs. Stair, of Stalybridge, gave much satisfaction. She speaks in a pleasant and telling manner, and does not wander from the subject. We await her next visit with pleasure. 30: Successful choir anniversary services (2nd). Our valued friend, Mrs. Groom, of Birmingham, spoke well on "The ministry of angels" and "Is Spiritualism in accordance with the Bible?" and her clairvoyance, as is usual with her, was remarkably successful. We were happy to have our good friend again. The orchestra gave some good selections during the services. Solos by Mrs. Abrahams (violin) and Mr. Fox (violinello), and a trio by them and Miss Lovett, giving great satisfaction. Our choir also sang above their average; two songs by Miss Dickens, a solo and chorus by Miss Hayes and choir, and several anthems being rendered in a thoroughly praiseworthy manner.

MANCHESTER. Ardwick, Tipping Street.—Mr. Rooke, of Levenshulme. In the afternoon on "Disease," giving also the best means of treatment. Evening subject, "Communion with the dead." Moderate audiences.—R. D. L.

MANCHESTER. Collyhurst Road.—Our local medium's inspirers, with their usual ability, treated us to grand discourses on "The dangers of Spiritualism," showing the danger of medium hunting, seeking tests and often ending in disappointment, and "The advantages of a knowledge of Spiritualism." It is those who seek to develop the light within that are conscious of its benefits—not those who run hither and thither to see a reed shaken with the wind.

MANCHESTER. Pendleton.—Afternoon: "Spiritual experiences" were discoursed upon by Mrs. M. H. Wallis's inspirers to a rather meagre audience, afterwards giving the spiritual name of Ariel to a child. Evening: Mr. Corstorphine gave a beautiful rendering of a poem entitled "An earth-bound spirit." Afterwards, Mrs. Wallis's subject, "Man—slave or free," was both interesting and instructive, teaching that man ought to make his physical body as perfect as possible, and set himself free. Spiritualism teaches man to understand himself. Closing with clairvoyant tests, four out of five recognised. A good audience.—H. T., sec.

MANCHESTER. Salford Spiritualists.—This society has now comfortably settled in suitable premises in Park Place, Cross Lane, and has determined to make a spirited effort to further the cause. The members use the term "brother" and "sister" when addressing each other, and are exerting themselves in every possible way to make the society a true brotherhood. Excellent addresses are delivered, and some remarkable phenomena have been witnessed at the circles, the mediums being very earnest and painstaking. A well-conducted Lyceum is carried on every Sunday morning, public meeting at 6 o'clock, circle at 8. Week-night circle, Wednesday, at 8. Earnest investigators and Spiritualists are invited. Lecturers desiring to assist, please communicate with Bro. Rothwell, at the hall, Park Place, Cross Lane.

NELSON. Bradley Fold.—Mrs. Rennie paid her first visit, and her guides gave splendid discourses on "Brotherly Love," and "Is Spiritualism good for Humanity?" and some remarkable clairvoyance. Good and attentive audiences. We hope it will not be long before she is with us again.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse, of London, gave addresses as follows: Morning, "Saving the Saviours," "Spiritualism, its Ideals and Realities;" also on May 1, answers to questions from the audience, all of which gave the greatest satisfaction. Our annual sale of work took place on April 25 and 26, and, considering the state of trade at present, the results were very encouraging, and we herewith tender our sincere thanks to all friends who contributed towards the success of same. Our special thanks are due to Mrs. J. A. Green, of Heywood; Mr. F. Hepworth, of Leeds; Madame Miller and Miss Yeeles, of South Shields, for their services, which tended considerably to make it a success.—R. Ellison.

NEWPORT (MON.). 25, Robert Street.—Mr. F. T. Hodson's guides dealt with "Will Christ Reign upon Earth?" and gave great satisfaction. Clairvoyance and psychometry very good.—W. H. J.

NEWPORT (MON).—Spiritual Institute.—An inspirational address by Mr. Wayland's guides. Subject, "Spirit Return." We were visited by a young collier from Risca, who, when at Leeds some months since, attended one of our meetings with a view to disturb, but, like many before him, had left an ardent "truth-seeker." Now, in the mine during the dinner hour, he gathers around him his grimy fellow-workers, and under the influence of his guide—a monk—explains the soul-satisfying truth "that there is no death. Truth shall conquer, although orthodoxy will die hard."

NORMANTON.—Mr. Gratten's guides gave very useful addresses on "What is Spiritualism, and What has it Done for Humanity?" and "The Spirits' Mission." Clairvoyance fairly good. Our report was missed last week owing to our secretary being away. We were all pleased with Mr. Dawson, of Leeds, and hope to hear him again soon. Will mediums who can come for expenses write to Mrs. C. Illingworth. Wakefield Road 1

NORTHAMPTON.—April 23: Mr. Ashby, of Leicester. Very good meetings, also good clairvoyance. April 30: Not having any appointed speaker, Mr. Ashby again consented to officiate. Very good meeting. Successful clairvoyance again.

NOTTINGHAM. Morley Hall.—Sunday was rendered very interesting by the visit of Mr. Matthew Fidler, of Gothenberg, Sweden. His accounts of his marvellous experiences in spirit manifestation—particularly materialisation—and the production of flowers in the circle were of great interest. Many of the specimens, poppies, for instance, were not procurable within hundreds of miles. The method of conducting

the séances—which have extended over a number of years—I believe, rendered the results very convincing, the medium sitting outside of the cabinet in view of the sitters, with sufficient light to see each other. The spirit forms then came from the cabinet and were visible by their own luminosity. Once the spirit took the medium's arm and walked past the sitters and turned the light in an adjoining room. Of course, we have heard of these things before, but from the lips of one who had been through the experience scores of times they were specially interesting. Mr. Fidler interested the Lyceum by the accounts of his travels in Lapland, where the thermometer showed 99 degrees of frost. At night we had, through Mrs. Barnes, some words of earnestness on the "Voice of God." Our visitor spoke afterwards. We were glad to see more present.—J. W. B.

OLDHAM. Bartlam Place.—Thursday's circle: Miss M. E. Thwaite was very successful both in clairvoyance and psychometry to a good audience. Sunday, Mr. Mayoh took the following subjects, "Is it possible for a man to be pure and live in the present generation?" and "Is man a responsible being, or is he a creature of circumstances?" Very good addresses giving every satisfaction.—T. M. B.

OLDHAM. Temple. P.S.A.—Another grand gathering, programme well rendered. Miss C. Boardman sang two songs splendidly. Mr. Wadsworth, of Manchester, gave an excellent treat on the clarinet. Mr. Beaumont gave two selections on the fairy bells. Mr. A. Slater was a most proficient accompanist. The singing was also augmented by a string band. Mr. W. Johnson gave a very appropriate address. 6-30. Mr. Johnson answered questions in fine style, arousing the opposition of a friend, who was permitted to state his objections, which fell very flat. Mr. Johnson in reply pointed out the friend's misunderstanding and incorrect quotations of Scripture and requested the objector to meet him in a friendly debate, which, however, was not accepted. Next Sunday P.S.A.: At 3 o'clock Mrs. Mansley will sing two songs. The Oldham Borough Temperance Brass Band will also attend and play choice selections. 6-30, Local speakers.

PLYMOUTH.—April 26: Mr. Sammels opened with prayer, and Mr. Cowling gave a reading, "The Healing Power of Nature," with discussion after; prayer by Mrs. Runnals. 30: Morning, Mr. Sammels prayed and read 4th chap. St. John, also the article from *The Two Worlds*, "Is Spiritualism Rational?" Prayer by Mr. Pearce. Evening, Mr. Sammels prayed, and read Isaiah, xliii. Mr. Cowling gave a reading, "Religious Teaching of Spiritualism." Mrs. Lethbridge gave an earnest address on "What is Spiritualism?" Mr. Loomes closed with prayer.

RAWENSTALL.—I regret that, owing to serious illness, Mrs. Best was absent, but, thanks to Mr. Tetlow's promptness in attending to our secretary's communication, we were supplied with an able substitute in Mrs. Lamb, who, I am glad to say, has recovered from the serious accident she met with some weeks ago, and gave excellent addresses to fair audiences. She also gave some interesting illustrations and useful advice to our Lyceum scholars.

ROCHDALE. Penn Street.—Mr. G. F. Manning gave very able discourses, the evening subject being "Manifesting and discerning of spirits." He showed from the Bible that what the ancients did is only what we, as Spiritualists, do now. Clairvoyance followed. Good audiences, especially in the evening.—J. E. K.

ROCHDALE. Regent Hall Spiritualist Society.—Mr. W. H. Taylor, of Royton, paid us another visit, which was much appreciated by good audiences. His popularity as a clairvoyant was satisfactorily proved by his successful clairvoyance. With one exception, every description was recognised. Impromptu poems were also given with great satisfaction. Mr. Hadfield, of Royton, sang solos in a creditable manner.—F. B.

ROYTON.—Mr. Rowcroft spoke very well on "Unrest—Unsettled," and "Spiritualism—Old and New, Ancient and Modern." Two good discourses, followed by healing. Mr. France gave some striking experiences, relating how he became a Spiritualist from a local preacher. Good audience, everybody seemed perfectly satisfied. We propose having a procession on Whit Friday, and heartily invite friends from other societies to join us to make it a success. Particulars from the secretary, Mr. James Ogden, 3, Rochdale Road.

SHEFFIELD. Bridge Street.—24: Our local medium, Mr. W. E. Inman, dealt with subjects from the audience, afterwards giving medical psychometry, which was well appreciated. 30: Medium for this date, Mr. John Featherstone, broke his engagement by taking another, although warned early in the week of his engagement. This is the third time he has broken faith with us. After the time had far advanced we were enabled to get Mr. W. Mason, local, who conducted the services, being agreeably welcomed by all.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—April 23: Mr. Wilson's guides lectured upon "What are the advantages of Spiritualism?" At the close officers were elected, viz., Mr. W. Kirton, chairman; Mr. W. Neaves, treasurer; Mr. J. Gilroy, secretary and cor. sec. 25: Mr. Griffiths gave a short address on "How to help our mediums." Mr. Kirton gave successful clairvoyance. 30: Mr. Huggin's guides gave a stirring lecture, "Where are the Dead?" Mrs. Baldock gave very successful clairvoyance.—James Gilroy, cor. sec., 6, Garden Street.

SOUTH SHIELDS. 21, Stevenson Street.—April 27: Usual meeting. 30: Mr. McKellar gave a very interesting discourse on "The Homes and Doings of the Other World," showing how carefully we should live here, letting our light of truth shine. After meeting, Mrs. Walker gave good clairvoyance.

SOVERBY BRIDGE.—Mr. Rowling took for his subject, "What will be my occupation, trade, or profession in the life beyond the grave?" and clearly pointed out how erroneous it was to think that a person who passed a very active life here, or excelled in some particular calling or profession, could be idle and inactive when they passed to the other side of life, which would simply mean purgatory to them. They come back to influence others who have an organisation suited to their purpose, and help to make them into great men and women as they were.—G. H.

STOCKPORT.—Services conducted exclusively by local friends, Miss McLeod and Mr. Ford taking part. The latter, referring to the absence of planned speakers, said we were never deserted by our Father, or destitute of spirit power. Night: Mr. Macdonald related his transition from the Scottish Free Church and the Salvation Army to the knowledge and comfort he enjoyed from acting up to the teachings of philosophical Spiritualism. Attendance good.—T. E.

THORNHILL. Combs.—Mrs. Ellis discoursed on "Scatter Seeds of Kindness, and 'The Gifts of God.'" Very good audience and clairvoyance.

WAKEFIELD. Baker's Yard, Kirkgate.—April 23: Mrs. Levitt's guides gave very good addresses to good audiences. Clairvoyance very good; 24 descriptions given, 22 recognised. 30: A good day with Mrs. Stretton. Subjects, "Out of Darkness cometh Light," and "Whatsoever ye sow the same shall ye reap." Clairvoyance very satisfactory.

WAKEFIELD. Barstow Square.—Owing to a misunderstanding Mrs. Stansfield did not come. Mr. Sugden gave an excellent address, followed by psychometry and clairvoyance, all recognised. Good audience. A public circle was formed, with results thoroughly satisfactory. The cause is certainly gaining ground in Wakefield.—G. M.

WALSALL. Central Hall.—April 23: Professor Timson, of Leicester, spoke on "Physiology and Morality" and "Spirituality and Devotion," in a very pleasing manner. A short séance followed. Professor Timson very kindly took part. 24: Tea meeting and entertainment. Professor Timson gave one of his amusing lectures on "Phrenology," and also gave public delineations of heads, hands, and faces. Our esteemed friend, Mr. E. W. Wallis, dealt with "Our thoughts respecting God and Man," and "Spiritualism, a rational explanation of life here and hereafter." Both lectures were given in his usual intelligent and able manner. Several strangers expressed themselves well pleased.

WISBECH. Hardy Street.—A very good day with the guides of Miss Parker, and Mr. Lund gave an excellent practical address at night. Miss Parker gave very good clairvoyance; all recognised.—A. E.

WISBECH.—Mr. D. Ward gave an instructive address on "Spiritualism and its teachings," and urged his hearers to investigate for themselves. Successful clairvoyant delineations followed.—Wm. Hill, jun., sec. pro. tem., 31, Albert Street.

WEST VALE.—Our old friend, Mr. Ashcroft, has been with us, three nights at West Vale and two nights at Staniland. This time he has been a miserable failure. He is undoubtedly very sharp and cunning, but the good sense of the West Vale people has been manifested by their absence. As usual, the parsons were at his call to assist in the onslaught. Only about 200 attended the whole five shows, so that he would not have much comfort in the shape of cash to take to his "poor wife and family," and it is doubtful whether he will favour us again with his presence. The British public are said to be very gullible, but it is quite evident that West Vale folks are not having any more of the Showman's stuff. No doubt the leaven of Spiritualism is silently working, and we could wish for no better evidence than we have had here last Sunday. Mr. G. Smith, of Brighouse, was our speaker. In the afternoon his remarks referred chiefly to Mr. Ashcroft, and in the evening he gave a capital address on "Life, Death, and Immortality," which was chiefly illustrated by the control's experience, who said it was 130 years since he passed on, which was extremely interesting, and was listened to for over an hour by a crowded audience with rapt attention. A number of Brighouse friends were with us. After the service an agreeable conversation took place with reference to the desirability of Sowerby Bridge, Halifax, West Vale, and Brighouse forming a circuit for mutual help, also to arrange to close our rooms for each other's anniversary, so as to give every one a chance of going, and other things which would be of interest to all concerned. We shall be pleased to have any suggestions from the above-mentioned societies, so that if agreeable an early delegates' meeting may be arranged.—A. S.

RECEIVED LATE.—Bacup: Madame Henry gave excellent addresses, and successful clairvoyance and psychometry.—Birmingham, Smethwick: 23, Mr. Smyth gave an able address on "The Revelation of Truth." 30: Mr. Dutton on "The Higher Aspects of Spiritualism." Both much appreciated.—Keighley: Eastwood Temple: Miss Janet Bailey was especially successful with clairvoyant descriptions to sceptics. Mrs. Sunderland also spoke well. No service on May 7.—London, Peckham: A large audience. Many strangers listened to the address.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Attendance: 32 members and 2 visitors. Chain recitations and musical readings as usual. Improvement in marching and calisthenics. Recitation by Master Archie Sadler, and duet by Messrs. Silby and Cule. A very enjoyable session.—E. J. Cule, sec.

MANCHESTER. Ardwick. Tipping Street.—Morning session, conducted by Mr. J. Jones. Programme gone through very satisfactorily. Recitations by Miss Mastin, Miss Fitton, G. E. Lister, Jno. Furnes given in excellent style. Marching and calisthenics closed. Attendance 56. The committee arranged for a trip to Mottram on Whit Friday.—J. Jones, sec.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Bertie and Lottie Whitehead, Bertha Lawrance, and Richard Haggett. Discussion class, paper given by Mr. T. Taylor, "Sin: what is it? Is it necessary?" continued next Sunday. Banner group, Mr. Willie Arrandale will give a paper on animals.—A. H.

MANCHESTER. Openshaw, Granville Hall.—Usual programme gone through very fairly. Recitation by Hy. McFarlain and Nellie Stevenson. Fair attendance. We hope for regular attendances to provide for the open session on the 28th, as we want to make it a grand success.

MANCHESTER. Pendleton.—Morning: Usual programme gone through very nicely. Marching was done well. Present, 11 officers and 30 scholars. Afternoon: Present, 10 officers and 40 scholars. Opened by Mr. Crompton. Hymns were practised for Whit-week. Marching was done fairly well. Mr. Crompton conducted both sessions.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MAY, 1893.

BELPER.—14, Local; 21, Local; 28, Mrs. J. A. Stansfield.
BRADFORD. Bowling.—14, Mr. Firth; 21, Mr. Peel; 28, Mrs. Place.
BIRMINGHAM. Oozells Street.—14, Mr. Dutton; 21, Mr. Knibb; 28, Mr. Smyth.
CHURWELL.—14, Mr. Arthur Thresh; 21, Closed; 28, Mr. George Newton.
COLNE.—14, Mr. Rowling; 21, Mrs. Rennie; 28, Mr. Swindlehurst.
COWMS.—14, Mrs. Summersgill; 21 Mrs. Fran Mrs. Hoyle.

HOLLINWOOD.—14, Mr. J. Long; 21, Mrs. Hyde; 28, Miss McCreadie.
HUDDERSFIELD. 3A, Station Street.—14, Mrs. Midgley; 21, Mr. B. H. Bradbury; 28, Mrs. Crossley.

LEEDS. 16, Castle Street.—14, Miss Walton; 21, Mr. Lund; 28, Mrs. Mason and Mrs. Hunt.

LEEDS. Psychological Hall.—14, Mrs. Jarvis; 21, Mrs. Beanland; 28, Mr. Campion.

LIVERPOOL.—14, Mr. J. Swindlehurst; 21, Mr. J. J. Morse; 28, Mrs. Craven.

LONDON. Stratford.—14, Mr. Drake; 21, Mrs. Bliss; 28, Mrs. Stanley.

THORNHILL. Combs.—7, Mrs. Levitt; 14, Mrs. Ellis; 21, Mr. Fred.

Wood; 28, Mr. John Kay.

WINDHILL.—14, Mrs. Mercer; 21, Mrs. Bentley; 28, Mrs. Farrar.

BIRMINGHAM. Camden Street Board School.—May 14, Mrs. Wallis, at 11, "Real Life in Spirit Land." At 6-30: "Is Spiritualism a Religion?"

BLACKBURN. Freckleton Street.—Decoration of Hall. The committee have arranged with the choir that they shall give two services of song, entitled, "Grace Darling" and "Florence Nightingale," on Sunday, May 7, also special calisthenics and wand drill by the Lyceumists in the morning, followed by a gigantic circle, when it is expected that all the local and developing mediums will take part. It is hoped that all friends will come and give their support, so as to meet expenses incurred. A hearty welcome to all. The committee have instructed me to notify all mediums who are desirous of dates for next year, 1894, to write me at once with their terms, etc., and their dates, as we are desirous to commence at once.—Address, Hugh Smith, cor. sec., 43, Roney Street.

LIVERPOOL.—7: Mr. E. W. Wallis, at 11. "Mediumship, Witchcraft, and Mesmerism." At 6-30: Questions from the audience.

BLACKBURN. Northgate.—Saturday, May 13: A social and dance, for organ fund. Excellent entertainment. A hearty invitation to all.

BLACKPOOL.—7, Mr. John Walsh, 2-30, "After this life, what?" 6-30, "The Spirit: The new dispensation."

BRADFORD. Spicer Street, Little Horton.—Monday, May 8, at 7-45, Mrs. Russell will give clairvoyance and diagnosis of disease.

EMPLOYMENT WANTED as farm servant, pork butcher, carter, or labourer. Address, P.C., office of *The Two Worlds*. [Advt.]

HALIFAX. Spiritual Church.—May 14: Special anniversary services. Morning at 10, speaker, Mrs. Midgley; afternoon at 2-30, and evening at 6, in the Mechanics' Hall, speaker, Mrs. E. H. Britten. Special hymns will be sung, accompanied by the Lyceum String Band. The scholars will occupy the platform with their new banner. May 28, Mrs. Gregg.—F. A. M.

LONDON. Marylebone. 86, High St.—May 14 and 21, Mrs. Green, from North of England. "Clairvoyance," etc.

LONDON.—A Busy Bee Concert will be given at the Athenæum, 73, Tottenham Court Road, Sunday, May 14, at 3 p.m., on behalf of the Busy Bee Association. Amongst others, Mdlle. Catalina Gomez and Mr. Horatio Hunt will assist. Tickets, 1/- and 6d., from J. Burns, 15, Southampton Row, or, by letter only, from L. Terry, 16, Melrose Terrace, West Kensington.

LONDON. Shepherd's Bush Road. 16, Melrose Terrace.—A Spiritual meeting is held on Thursdays, at 3 prompt, Mr. J. M. Dale presiding, in connection with the Busy Bees.

LONDON SPIRITUALISTS' FEDERATION.—The annual meeting will be held at the rooms of the Progressive Association, Pentonville Road, on Sunday, May 7, at 3-30 p.m. Council meeting at 3 p.m.—A. F. Tindall.

LONDON. Athenæum Hall, Tottenham Court Road.—A Dramatic Recital, on Wednesday, May 10th, at 8 p.m. prompt, by Miss Eleanor Vivian and Mr. Ernest C. Meads. Vocalists: Miss Alice Everitt and Mr. C. Randolph Litchfield. Pianist, Fraulein Poppmacher. To conclude with a comedieta, "The Happy Pair," by Theyre Smith. Proceeds to the funds of the Marylebone Spiritual Association. Tickets, with programmes, can be obtained of Mrs. Everitt, Lilian Villa, Holder's Hill, Hendon; Miss Rowan Vincent, 31, Gower Place, W.C.; Mr. A. J. Sutton, 12, Upper Woburn Place, W.C.; Mr. Cooper, 83, East Street, Baker Street, W.; and at 86, High Street, Marylebone.

LONDON.—Open-air Work.—The Parks, etc., intended to be worked during the season, include: Battersea Park, Blackheath, Clapham Common, Clerkenwell Green, Finsbury Park, Hyde Park, Kensal Green, Peckham Rye, Regent's Park, Ravenscourt Park, Stratford, Tottenham, and Victoria Park. Due notice will be given of meetings. Mass Meetings will be held during the season, as follows (weather permitting): May 14, Regent's Park; June 4, Victoria Park; July 30, Battersea Park; August 27, Hyde Park. Meetings to commence at 3 p.m. and 6-30 p.m. punctually. N.B.—At these meetings it is hoped that the workers will be rewarded by the sympathy of Spiritualists being present in their numbers. "Field Day": May 7, Finsbury Park, 3 p.m., and King's Cross, at 7 p.m.

MANCHESTER. Pendleton, Cobden Street Lyceum.—Whit-Sunday (weather permitting), a procession round the district. Special Hymns will be sung on the route. Whit-Thursdays, Lyceum trip to Walkden. Train leaving Pendleton (new Station) at 9-12 a.m., and returning at 7-55 p.m. Prices for Lyceumists under 12, 3d.; over 12, 7d. Friends under 12, 4d.; over 12, 9d. Lyceumists will be provided with provisions.—James Jackson, secretary.

Mr. J. J. MORSE has Sunday, July 23rd, vacant. Please apply to him direct.

MRS. WALLIS will hold special meetings during May at Wolverhampton, 7th; Birmingham, 14th; Glasgow, 21st; Macclesfield, 28th.

NEWCASTLE-ON-TYNE.—May 7, Mr. W. H. Robinson at 6-30. "What Relation has Seership, Dream Life, and Prophecy to Modern Spiritualism?" May 14, Mrs. Yeeles. Short addresses and clairvoyance.

OLDHAM. Bartlam Place.—May 7: Third anniversary. Mr. W. H. Wheeler will speak at 3, on "Great Religious Revolutions," and at 6-30, on "How Spiritualism is not allied with superstition." Brief discussion and questions invited. Special hymns and anthems by scholars and choir, and string band.

OLDHAM. Temple.—May 13, the ladies will hold a Sale of Work. All tickets may be brought and exchanged for value of goods. Price of admission, threepence.

OSSETT.—Tea party postponed until May 13th.

SECOND-HAND BOOKS on Occult subjects for sale. Send stamp for catalogue to "A. B.," c/o Mr. Halse, 66, Tavistock Crescent, Westbourne Park, London. (Advt.)

SUNDERLAND. Centre House, Silksworth Row.—May 7, Mr. J. J. Morse, of London. At 2-30, "The new supernaturalism;" 6-30, "How a woman saved the world." Monday evening, at 8, same hall, replies to questions.

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists' Intnl. Corresponding Society, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

WANTED a healing medium to undertake a case of lung affection.—Address, M., *Two Worlds* Office. (Adv.)

WANTED a young girl—age 15 to 17—for house work. A good home for a suitable girl. Apply at once to Mrs. Morse, Monmouth House, 36, Monmouth Road, Bayswater, London, W. (Adv.)

WOLVERHAMPTON. Exchange Hall.—May 7, Mrs. E. W. Wallis, at 3, "Do the dead return?" At 7, "What do we know of the spirit-world?" Chairman, Mr. A. J. Smyth, of Birmingham. Friends from the district, kindly help us to show we are a power in the land.

PASSING EVENTS AND COMMENTS.

MRS. BESANT appears to have reached final conclusions and to have "found peace" at last, having gone "through storm to peace."

WILL you glance down the Platform Guide list of societies and times of meetings, and advise us of any errors you may notice?

NEXT WEEK we shall commence the experiences of Mrs. Keeves-Record. They are most remarkable and should be widely circulated.

OUR SIXTH MISSIONARY NUMBER will be ready May 19. Be sure you order some to give away.

WE HAVE a second-hand copy for sale of "The Seeress of Prevost." This work has recently been sold for 10s. 6d. What offers?

"DOES MAN LIVE AFTER DEATH?"—This subject is admirably dealt with in *The Two Worlds* pamphlet No. 1., price one penny. Post free 1½d. It is a splendid pennyworth. 18 copies post free for 1s. 4d.

OUR ADVERTISERS are finding that *The Two Worlds* is a first-class business medium. Readers should give a trial to those who support us. Mutual help is good.

MR. J. J. MORSE is making a special feature of "Bargains" in books second-hand and new. Send for his catalogue to 36, Monmouth Road, Bayswater, London, W.

HULL.—A correspondent writes that a friend of his went to 53, Charlotte St., Hull, but failed to find the Psychological Society. Will some friend send us the correct address?

OUR SIXTH MISSIONARY NUMBER will be ready for May 19, and we will supply 12 copies post free for 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Carriage free in all cases. Who will send us the largest order?

WILL SOCIETIES please send in the approximate number of delegates likely to need accommodation at the coming Federation Conference, to Mr. Tetlow, so that same can be laid before the Sowerby Bridge Committee at an early date?

LANCASHIRE LYCEUM DEMONSTRATION to be held on July 22, 1893.—Conductors and secretaries of Lyceums are urgently invited to the next meeting on Saturday, May 6, in the Spiritual Church, Chapel Street, Royton, near Oldham. Tea at five o'clock, meeting afterwards.

CORRESPONDENTS will please oblige by accepting our regrets for delay in attending to their letters. Owing to severe indisposition and our recent removal we have been quite unable to keep abreast of our work; and preparations for the forthcoming Missionary Number are filling all available time just now. Patience, friends, all in good time.

THE MANCHESTER BRANCH of the Christian Evidence Society is in a bad way; its financial resources are completely exhausted, and despite 300 lectures and other efforts, the secretary deplores the spread of Socialism and Scepticism, which merely means that people are beginning to think for themselves, and to go outside the orthodox ruts.

MR. J. METCALF, of Bradford, has been out of employment for some time. He is anxious to go to America, and thinks if friends would help him to raise about £8, he could get away. Mr. W. Croft, Mr. A. Marshall, and Mr. W. H. Kendall all testify to Mr. Metcalf's character, and assure us it is a "deserving case." Contributions can be sent to Mr. Kendall, 72, Arthington Street, Bradford.

TO CORRESPONDENTS.—Edith Gray and G. Newton: Many thanks; will use as soon as possible.—J. Sharpe: Will reply next week.—L. Terry: 1s. 6d. will cover it.—R. Phillips: Thank you.—J. Clare: Next week, probably.—C. J. Hunt: Will use in the Missionary Number.—Mary Gray: The writing you sent has been submitted to an Eastern scholar, who can make nothing of it.—J. Clayton: Next week.

I HAVE BEEN copying your example every Sunday night since your visit [writes a friend] and left *The Two Worlds* in the letter-boxes of various houses on my way home. Already I hear of results. One lady remarked that "Spiritualism seems to be spreading a great deal now. I see there is a meeting at the Masonic Hall, Nottingham. I shall have to pay them a visit. Some one has left a paper two or three times!"

PSYCHOGRAPHY.—We have just received a copy of an expensive got-up book, illustrated, devoted to accounts of direct slate-writing through the mediumship of Mr. Fred Evans, of California. The price is 12s. 6d. In style and appearance the volume reminds us of the work "Twist Two Worlds," which was devoted to records of slate-writings through Mr. Eglington's mediumship. Those who are interested in these things will find the book a valuable addition to their library.

"I AM NOT A SPIRITUALIST, but an enquirer, and am glad of any information on this important subject. I have several times attended the Spiritualistic meetings in our town, but find the speakers uneducated. In my opinion, a person who addresses a meeting should at least use grammatical language. I have heard illiterate people speak; in all charity I say this. I have for ten years been a member of Mr. Page Hopps's congregation. Since his removal to Croydon I have greatly felt his loss. His successor does not, for me, supply my spiritual needs. Some time, if you can, will you advise me? Wishing you every success in your labour of love,—Believe me, sincerely yours, MARIE JELLS."

THE WELL KNOWN collection of Songs and Solos, so often sung by Mr. E. W. Wallis, can still be had at 1s., cloth covers, 2s., post free.

NEW AND SECOND-HAND books on Spiritualism and occult subjects can now be obtained from Messrs. Nichols and Co., 23, Oxford Street, London, W.

"THE SPIRITUAL SONGSTER" is a choice selection of sparkling gems of inspirational song, and should be found in every Spiritualist's home in the land.—[See Adv.]

SERVICES OF SONG.—We still have a few of "Rest at Last," "Marching Onwards," "Ministering Spirits," and also Mrs. Wallis's "Angel in Disguise," and will gladly send specimen copies, one of each, post free for 9d. They are worth reading.

MR. BEVAN HARRIS writes: "I am delighted with the bright readable matter in your excellent paper. In my opinion it is always on the improve, and always up to date. I do what I can to extend the circulation, and much regret my endeavour does not reach my ideal. I wonder if friends remember my hint, when at railway bookstalls? Let all who are travelling about now, ask at these and similar places for *The Two Worlds*. Multitudes are now inquiring about Spiritualism, and soon everybody will be reading our literature, if handy, and the way to make it so is to demand it at these places by repeated enquiry."

"OUR OWN OPINION of 'shells' is that they have no more to do with manifestations displaying intelligence than corpses have, and if there are such things as shells, they are, according to Occultism, astral corpses; the theory that they are galvanized and communicate at séances is a very strained and far-fetched attempt to explain away phenomena which can be far more logically accounted for otherwise. . . .

The shell theory is entirely superfluous, as the action of human mentalities, the one upon the other, will explain intelligently what is referred to elementals. If psychic science is studied without bias, intelligent enquirers will be able to answer their own questions on the basis of personal experience."—W. J. Colville.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. R. Palmer, 3,101, North Broad Street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville Street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schloschaur, 65, Königgrätzer Strasse, Berlin, S. W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, hon. sec., 14, Berkeley Terrace, White Post Lane, Manor Park, Essex; W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne; or, Robert Cooper, 2, Manchester Street, Brighton.

IN A SERMON on the "Life to Come" printed in the *Parthenon*, Rev. H. W. Thompson says: "Death effects no moral change in the dispositions and affections, but it does, I think, place one in a state where he can see himself more clearly as he is, and see the consequences of his life, and hence the nature of evil and the need and value of the good. And hence the idea that for each soul the future is a fixed state from the moment of death seems wholly inadequate and lacking in the study of a subject so vast. Such a view is not in accord with the analogies of life, nor with the bible and literature of the world. The Protestant theology on this subject was a reaction against the abuses of the Roman masses for the dead; and it went to the extreme of limiting the possibility of repentance, of reformation, of growth out of the wrong, to the few days or years of life in the flesh. But this narrow view is not large enough to hold the facts and the hopes of a world and the 'for ever,' and hence is dropping out of belief."—*Religio-Philosophical Journal*.

KICKING AWAY THE LADDER.—Some Spiritualists—we wish there were not so many of them—being quite satisfied of the truth of Spiritualism in its varied relations, think there is no need of taking a spiritual paper. They put it on the economical ground beside. Their case is very fairly met by the editor of the *New Nation*. One of its subscribers wrote to discontinue his paper, on the plea that it had converted him to Nationalism, and he therefore did not need it any longer. If this principle were generally applied by the readers of reform papers, says the *New Nation*, the editors of the same would presently be left with a waste-basket full of compliments and a blank subscription list. If, well reasons the editor, we could depend on the support of our opponents, we could dispense with that of our friends; but if a man does not feel the need of a paper because he agrees with it, it is certain that he will feel still less need of one he does not agree with. He appends the saving suggestion, however, that if any one feels indeed converted and in need of no more conversion, he substitute for his own name on the subscription list that of somebody who is in need of conversion. That would at least demonstrate his sincerity. Subscribers to Spiritualistic papers may consider the suggestion as applicable to themselves, when they think of stopping their subscriptions. Being true Spiritualists, it is utterly selfish in them to try to kick away the ladder they climbed by. Common gratitude dictates a more generous course.—*Banner of Light*.

IN MEMORIAM.

Passed to higher life, Alice, the beloved daughter of Joseph and Selina Stott, on April 21, and was interred at Blackburn Cemetery on the 25th. Mr. Wallis performed the funeral service, giving a very sympathetic address, which was listened to by a large number of people who had gathered to witness the service, some of whom were amazed at the calmness of the bereaved family, but only those who were Spiritualists knew of the inward peace of mind in being able to hold communion with those passed into spirit life. The coffin was covered with wreaths in the shape of harps and anchors. The friends joined in singing her favourite hymns. It is a faith sublime and sure, and blest be the tie that binds.

We shall know her there, we shall know her there,
By the shining folds of her wavy hair,
By her faultless form with its airy grace,
That an angel's pen might fail to trace;
By the holy smile her lips will wear,
When we meet above, we shall know her there.