

# The Two Worlds.

No. 292.—VOL. VI. [Registered as a Newspaper.]

FRIDAY, JUNE 16, 1893.

PRICE ONE PENNY.

With reverent feet the earth he trod  
Nor banished Nature from his plan,  
But studied still with deep research  
To build the Universal Church  
Lofty as is the Love of God,  
And ample as the wants of man.

## THE MEDIUMISTIC EXPERIENCES OF MRS. M. A. KEEVES-RECORD, OF LONDON.

THE PICTURE OF A DECEASED MOTHER DRAWN, AND AFTERWARDS DISAPPEARS.

At Mrs. Main's circle we met a Mr. Lambert, who requested us to give him and a friend of his a sitting at Clapton. During the séance my hand was moved to draw the likeness of a lady with a cap on her head. When finished it was given to Mr. Lambert. He looked greatly surprised, and said it was his mother, who had been dead twenty years. He said it was such a correct likeness that he would have it photographed, as they had not got a likeness of her.

Next day he showed it to his brother, who did not believe in Spiritualism, and said to him, "Do you know that?" (showing him the likeness). "Yes," he replied, "that is mother. Where did you get it from?" "From the spirits," he answered. "But, are you quite sure it is mother?" "I am quite sure of that wherever it came from." "Well," said Mr. Lambert to his brother, "I am going to have it photographed and you shall have a copy." But it was not to be, for when he took it from his pocket-book the following week he was greatly astonished to find the highly-prized likeness of his dear departed mother had mysteriously vanished, leaving the paper as clean as if it had never been there. It is needless to add that both the brothers were sadly disappointed.

I could give many instances where my hand has drawn the likeness of the departed instead of my describing them, but I fear you will not find room for them all, so this must suffice.

### THE CLOSING OF OUR HOME CIRCLE.

At our home circle many tears were shed as the departed friends of the visitors came and proved their identity. Many were the converts to Spiritualism. We never allowed our pleasure to interfere with our meetings on the Wednesday nights. Everything else was set aside. If any of the spirits wished to communicate with their friends and could not in the mixed circle, we always offered to sit for them privately, when they nearly always succeeded. But we had so many applications for private sittings, which we gave entirely free, that it took up nearly all our time, and we began to realise that laurels for our brows would not feed the body, so we reluctantly told our friends that we could not spare any more of our time to give private sittings without being paid for it, but our Wednesday evenings would be free as usual. For eleven years and three months we held the circle at our house, giving our services without fee or reward.

At the completion of the seventh year of our weekly circle the members presented us with an album containing their photos and signatures, as a token of their appreciation and esteem.

At the time indicated my sister's children were getting to maturity, and we found it inconvenient to continue the sittings. So when our usual vacation came in June we closed our circle for good, amid many expressions of regret.

### MISS RECORD, IN SPIRIT, VISITS A FRIEND AT PETERBOROUGH.

Mr. Thomas McKinney, who was a member of our circle until business caused him to remove to Peterborough, requested us to sit in London any Sunday during the next month—November, and see if the spirits could tell what he was doing in Peterborough at the time. We promised to do so the first Sunday we had at liberty, to write down the result of our investigation, and send it on to him.

When we were sitting, a spirit came, purporting to be his sister Eliza, who told us that her mother had gone to the chapel, and her brother was taking the opportunity to sit at the table and to see if he could get communications, but

failed. While we were still sitting, Miss Record visited him in spirit. She saw him seated at a desk writing, but immediately his mother went out to the chapel he got up and sat at a table for communications, but got nothing. All of which was faithfully recorded and posted to him. In his reply he said it was quite correct in every particular, and strange to say, he added, his mother had not been out for many weeks previous to that Sunday when she went to the chapel.

### MY LABOURS IN YORKSHIRE.

Soon after the closing of our circle, good Mr. and Mrs. Jagger, of Halifax, invited me to make my home with them, so that I might be one of their regular speakers. They gave me a month to consider the matter. Dear old Mr. John Culpan, too, tried to persuade me to give up my business and accept the offer to become a paid speaker, and he even went so far as to announce to the audience at the services held in Winding Road, of which he was the chairman, that I might be induced to live in Yorkshire altogether, which was received with great cheering. But I could not decide to reside altogether in Yorkshire, as I should have had to alter my business plans, besides being away from all my London friends, so I promised I would come all the summer months in each year I was able, if a home was found for me and my travelling expenses paid, which was gladly accepted.

Thus, for several years, I was for seven or eight months in each year in Yorkshire and Lancashire, speaking and giving séances. The last few years my very dear friends, Mr. and Mrs. Armitage, gave me a most cordial invitation to make their home mine, and a very happy time I spent under their hospitable roof.

In 1889, the last year of my travelling, I stayed with Miss Haigh, of Slaithwaite, who gave me a warm invitation. I returned to London on December 7. The year following, on May 24, I was married to Mr. John Record, of Tottenham. I continued to accept invitations to speak at Stratford, but, it being too far from our home for us to get back in reasonable time, I decided to withdraw from public speaking. But my heart is still in the glorious cause. I often wish we had a meeting place near home, or that we lived near dear old Batley Carr and the surrounding district. I will now recount a few of the leading incidents of my mediumistic experiences while in Yorkshire.

### WRITTEN MESSAGES INSTEAD OF A DISCOURSE.

One Sunday, in August, 1887, I was to speak at West Vale, near Halifax. I had been ill during the week, and my voice was entirely gone, but I kept my appointment, thinking the spirit friends would use me as they had often done before when suffering in a similar manner, namely, restoring my voice to deliver the discourse, after which it would leave me speechless. But, strange to say, my guides refused to speak. The hall was full, and the chairman was dismayed. But my control said, if they would provide note paper and a pencil they would give written communications to the audience. The paper was procured, and as fast as my hand could write messages were given, and the persons they were for were pointed out in the audience. Although so many were given, they were all recognised. One lady said at the tea-table, "God bless you, lady; I have never seen you before this afternoon, but you have given me a message from my dear husband and daughter. You have described them in every particular, given their names, what the disease was they died of, and even the kind of clothes they wore." Two more communications were given in the evening by request of the chairman, after which Mrs. Midgley kindly occupied my place.

The next time I was engaged to speak there the audience asked the chairman if I would again give written messages, but my guides refused, because my voice was fully restored, and every one could not have a message, and it would be a disappointment for those who did not receive one, so they preferred to lecture.

(To be continued.)



## IS THE SPIRITUAL WORLD SUBSTANTIAL?

BY G. NEWTON, LEEDS.

To successfully consider the spiritual world we require to hold clear ideas of what the material and spiritual worlds are. The consideration of the spiritual expression of life should precede that of the spiritual world. All great truths have many points of contact, and it becomes impossible to treat intelligibly of any one of them without approaching and anticipating others. The spiritual world is no mere abstraction. Viewed theologically, it is the place where millions of Christians expect to reside after death, and after a time, no one knows when, take up the old earth body again. Viewed philosophically, it is the same old beautiful world of God with which we are familiar under the name of earth and sky, only on a higher plane and prior to it. Viewed spiritualistically, it is the world we shall consciously inhabit after the change called death. When we would think accurately of Nature, we must not confine ourselves to the visible world. In the full sense of the word Nature denotes whatever exists externally to the Deity; thus not only earth, but the heavenly mansions also, are natural; the one is physical nature, the other spiritual nature, and the former presupposes the latter. The world, or say rather the worlds, those sparkling spheres we call the planets and the stars, are not independent and original creations; every one of them is derived and representative, a sequence and disclosure of some anterior sphere in the spiritual realm; every object they contain is of similar origin and history, a figure demonstrating the spiritual, and supported by it. Nothing exists except by reason of the spiritual world. Carlyle says: "The things around us are emblems; that which we see is not there of its own accord—strictly speaking, is not there at all." Matter exists only spiritually to represent an idea and body it forth. Whatever pertains to the material is purely and simply effect, a fact in itself commending the spiritual to our philosophy. It is only by thinking of the invisible productive powers in connection with the resulting products, that the latter acquire a true being, life, beauty and expression. Whatever shape a material organism may possess, nothing but spirit can act. Only by virtue of force communicated from a spiritual source is matter under any circumstances consolidated and configured. In itself matter is unable to effect anything, it passes indifferently from mould to mould without permanently retaining the shape of any. The invisible potent something cannot be a mere energy. A cause—that is to say, an active productive force, cannot be efficient unless it operate from and through a substance. If there be a spiritual world at all it must be substantial. Substance must not be here confounded with matter; substance is a generic term, matter is one of the species which it includes. Substance is that which is indispensable to the being of a thing, as the complement of its sustaining life, for to be is the same as to be alive, which is to be the recipient of life, and, wherever life is received, whether in the material or spiritual world, there must needs be a substance to receive it. Granted that the substance of the spiritual world has not been strictly defined by science, that there is a substance may nevertheless be affirmed, just as reasonably as when, hearing an echo, we may affirm the existence of an echo-producing instrument. Spiritual substances are not the less real because they are out of the reach of edgetools, indeed it is only the grosser expressions of matter which can be so treated, and which the senses can apprehend. Heat and electricity are as truly material as flint or granite, yet man can neither cut, weigh nor measure them; while the air we breathe can neither be seen nor felt till put in motion. Each class of substance is real in relation to the world to which it belongs; material to the material, spiritual to the spiritual, and each kind has to be judged of according to its conditions. To deny the existence of spiritual substance is to assert that heaven is an empty void, is to depopulate it of its angels, who, if they be real enough to be persons, must be real enough to consist of substance. Lying thus at the back of the visible and sensible, the spiritual world is the universal fountain. As the soul is the essential human spiritual body, so is that grand invisible imperishable fabric we call "the spiritual," the essential world. The spiritual is the total of essential nature, this visible material world is a portion of representative nature, a portion only, because the little planet we call our own is the covering of a very minute part indeed of the infinite spiritual realm which is its parent. Here we have but a few detached sketches of the panorama which is outspread there, and what

few we have (they are so lovely) we see but as through a glass darkly. It will not be always so; the spiritual world known to us is no other than the home of the true Spiritualist, the very same that we shall consciously inhabit when by so-called death we cease to tenant a material body. The evidence that there is a spiritual world underlying the material is quite as ready and plentiful as of the material world itself if men will but look for it in the right place and consent to receive it, for it is rarely that incapacity hinders the reception of truth, rather is it the want of cordiality to give it welcome. Certainly, the proofs of spiritual things are not of the same kind as those of material ones. A man must not expect the same species of proof, that there are angels, as of the existence of a tree. What visible sensuous proof is to the material, philosophical induction is to the spiritual, which when assisted and borne out by revelation is not merely as good a kind of proof, but incomparably better. The spiritual world is not to be judged of by the substance, time and space of the material world, but, like the spirits who dwell therein, it must be thought of purely from the spiritual standpoint. This is the indispensable course in every enquiry that seeks to end in something better than grossest materialism. It is because people will persist in carrying their material with them wherever they go that the soul itself has become a mere tradition, and the idea of immortality profaned into a supposed rebuilding of the body of flesh and blood. In fine, the recognition of the spiritual world, as the foundation of the material one, and in connection with it; of the momentary influx of Divine life into every object and atom of existence, the spiritual world receiving that life primarily, and the material by derivation from it, is the beginning of all true philosophy; "as Nature," says Dr. Braum, "without man, presents externally only the image of a labyrinth without a clue, scientific examination which denies the internally spiritual foundation of Nature, leads only to a chaos of unknown matters and forces; from this dark chaos no bright path leads up. Nothing is more evident than that the men of facts are afraid of a large number of important facts. All the spiritual facts about us, of which there are plenty, are denounced as superstition; not only are they not received with that courtesy which takes off its hat to a new beetle or a fresh vegetable alkaloid, but they are treated worse than vermin." We do not seek to disparage the efforts of the non-Spiritualists, for whoever faithfully explains one of the things that do appear assists in explaining the hidden and invisible ones which are not seen, and deserves gratitude accordingly. Let him with equal courtesy not undervalue the efforts of the spiritual, falling into the same error as those fools and blind of old, who knew not whether was greater the gold of the temple or the temple that sanctified the gold. The Spiritualist may seem a fool to the materialist, but how much more sane is the man of science, who, seeking the living among the dead, values the tabernacle more than the occupying spirit?

## BORDERLAND.

## A NEW JOURNALISTIC VENTURE.

MR. W. T. STEAD will next month commence "a quarterly review and index devoted to the study of the phenomena vulgarly called supernatural." It will be an *Occult Review of Reviews* and will notice the magazines and weekly papers devoted to that subject.

A series of circles of students is proposed. Mr. Stead invites the cordial co-operation and support of our readers, and of all persons interested in the study of the "borderland" between the two worlds.

We entirely agree with him in the following:—

So far as we have gone at present, the theory of unembodied intelligences, invisible to mortal eyes, but capable of impressing the mind and sometimes of communicating through the senses, seems to supply the only hypothesis which will account for known facts, the reality of which cannot seriously be disputed by any one who will bestow any attention on the subject. But while asserting this without hesitation, it must not be forgotten that in the early days of the world's history, when mankind had but imperfectly studied the laws of nature, it was the invariable practice to fall back upon spiritual agencies to account for phenomena, the natural, not to say material, origin of which is now universally recognised. The golden rule in all such investigations is never to fall back upon the hypothesis of a spirit until you have exhausted every possible explanation that is based upon what we ordinarily call natural laws.

Mr. Stead will be personally responsible for the production and editing of his magazine, aided by a lady, who, in the papers of the Psychical Research Society, is referred to



as Miss X. She is one of the most trustworthy, careful, and exact of all their inquirers. Mrs. Besant and Mr. J. J. Morse have also promised co-operation, counsel, and assistance. "Borderland," the happy title of which Mr. Stead says was suggested by Mr. Morse, will be eightpence per quarter, and will be published at the office of the *Review of Reviews*.

We hail Mr. Stead's endeavour with sympathy and wish him every success. Everything which leads to greater knowledge and tends to draw together the scattered forces of the army of pioneers will have our hearty co-operation. Unity, federation, and brotherhood are the needs of the age. Believing that Mr. Stead's magazine is a step in the right direction, a sign of the times, in fact, we wish him God speed, and will do our level best to assist his efforts to enable others to see over the Borderland into the Bright Beyond.

## THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

### CHAPTER I.

MANY a time have I been urged to put down in writing a narrative of the events which occurred in our family some years ago. It has been explained to me that inaccurate accounts have got about, and that injury may be done to the living, and to the memory of the dead, by the absence of any authentic record.

I also feel that, though time has dealt gently with me, yet the years are bearing me on to the spirit land, and as I desire to carry no regrets with me there for work undone, I now intend to tell the strange story of the events that happened in this house of Ravenswood about seven years ago.

It was on a summer's day such as this that I passed through the opened glass doors of the French window which faces me as I write. Then, as now, the honeysuckles which clustered round and overhung the window, nodded and stirred in the gentle summer breeze, and their fragrance filled the room, mingling with the breath of roses and lilies from the garden below. Those flowers and sweet scents, as I sometimes fancy, have all gone before me, and will welcome my coming when I, too, pass away.

I went down the steps, through the garden gate, and out on the lawn, where a narrow footpath led to the right. As soon as I had left the house behind me I passed slowly along by a belt of dark firs, swaying in the wind which rustled through them, while through their tall stems I caught glimpses of woodland and plain, stretching in long undulations to the distant hills. In front of me the firs closed in to the edge of the cliff, and to my left lay the shining sea, with its blue flecked with white from the breaking waves and the distant sails of ships.

The path I followed led down into little hollows and over rising knolls. As I mounted the summit of one of these I saw that I was not the only person enjoying the scene, for about a hundred yards before me I saw my niece Clara standing near the edge of the cliff, and gazing seaward. My son Harry stood beside her in the shade of an oak, which spread its great arms over them both.

I stopped at once, for no doubt the young couple were talking about their approaching marriage, or on other agreeable topics. Under such circumstances young people do not usually care to have elderly gentlemen intruding on them, so I turned to go back. But I could not go without another look, and later events burned the vision indelibly into my memory. Behind them was the rugged stem of the spreading oak, backed by the fir trees, whose dark green shades ran up to within a few feet of the little group. In front of them the sunlight played upon the edge of the cliff only a few feet away, while from far below came up the deep thunder of the waves that dashed against the base of the crags. Thus I left them, and returned by the path I had come, little dreaming of what was to follow.

At the dinner-table Harry's place was vacant. No one could tell me where he was, and after waiting for a short time we went on without him. Every moment we expected his arrival, but he did not come. I asked my nephew Frank if he knew anything about him, and was answered in the negative, but as I did not want to embarrass Clara, I did not question her, and she volunteered no information.

I was annoyed at Harry's absence, for I am rather particular about punctuality at meals. If men and women do

not practise punctuality and precision in all matters, and especially in those pertaining to their daily food, they cannot be in a healthy condition of either mind or body, and their moral qualities must suffer in consequence. It was Clara's promptitude in all her dealings that made me so readily give my consent to her marriage with my son. In other secondary matters, such as wealth and position, Clara was not his equal, but as she so carefully observed the greater matters of life, I overlooked these minor ones.

My niece, seeing that I was annoyed, assured me repeatedly that she was certain Harry would be able to give a good reason for his absence. Then she changed the subject, and exerted all her powers of conversation to dispel the cloud over the dinner-table. It was impossible to resist her winning ways, and I soon found myself smiling at her lively sallies.

I noticed, however, that Frank seemed more moody than usual, and whenever I looked at him I was recalled to more becoming thoughts by his silence and moroseness. Nearly all through the dinner he kept his eyes fixed on his plate, and only two or three times raised them to look across at Clara, with his usual penetrating glance. I never cared to meet Frank's eyes whenever I had to reprove him for his extravagant habits. Even when I was not looking at him I fancied I felt his gaze fixed upon me, and it made me feel as uncomfortable as if I had been the wrongdoer and not he.

Many a time has he come to me for more money after his liberal allowance had been exhausted. Sometimes my indignation would get the better of me, and I would dismiss him empty-handed, but more frequently he would make me feel so ill at ease in his presence that I have been glad to give him what he asked in order to get rid of him. His quiet, respectful attitude had, of course, its due effect upon me, but it was really the questioning expectancy of his steady gaze that usually won him the victory, and gave him still more money to spend in extravagance and dissipation.

I was often puzzled at the fact that Frank was so different from all the other members of our family. In him a strain of bad blood had manifested itself, but where it came from I have never been able to discover. My younger brother Reginald, the father of Frank and Clara, was a man of the highest nobility of character, and was a worthy representative of the stainless name of the Marstons, while his wife, the sweet May Darrel, I had known and admired from her childhood. I sometimes thought that in Frank there must have been a reversion to some disagreeable ancestor, but who it was I could never find out.

A year after Reginald's marriage he and his young wife went to India. His regiment was ordered to the hills on an expedition to punish a refractory tribe, and there he lost his life, a couple of years after he left England. His wife with her two young children returned home, but not long afterwards the children were left orphans, for their mother went to rejoin her husband on the shining shore. Then I took the children to my heart and home, and brought them up as my own. As they grew to manhood and womanhood I saw with pleasure that the childish affection between Clara and my boy Harry slowly ripened into a more enduring love, and in time they were engaged to be married. This in outline was the history of my little family.

As soon as we had risen from the dinner-table I called Clara aside, and asked her if she had any idea where Harry was. She said she had not seen him since breakfast, after which he went into the village.

"You mean, my dear," I said, "that you have not seen him since you met him on the cliff?"

In saying this I felt guilty, for it was an admission that I had been playing the spy, but Harry's absence from dinner compelled me to speak out.

"I do not know what you mean, uncle," said Clara, in a surprised tone. "I did not meet Harry on the cliff to-day."

It was now my turn to be surprised, and I answered rather severely—

"You are speaking in riddles, Clara. I saw you with Harry on the cliff at midday, close to the old oak."

Now I saw I was fairly in for it. I was thoroughly disconcerted, and felt very foolish when Clara burst into tears. As soon as she was able to speak I found that she was most indignant, and not, as I had thought, humiliated at being detected in a falsehood, and I must admit I had never known Clara tell an untruth before. Presently she broke forth—

"You could not have seen me with Harry at the tree, for I have not been near it to-day."



"Well, well," I said, anxious to make my escape, "it must have been somebody else that Harry was talking to, for I saw him with my own eyes. Do not think anything more about it, my dear. My old eyes must be failing; but I felt sure that you were his companion at the time."

While I said this I felt thoroughly ashamed of myself, for I did not believe a word of it; but I had to get out of an awkward and painful position as quickly as I could. At last I retired to my room to think the matter over, for who could think rationally with a young lady in tears before him?

It was very puzzling. I was certain that I had seen Clara with Harry on the cliff. But she said she had not been there, and what possible reason could she have for deceiving me? I could not bring myself to believe that she was telling a falsehood, and yet it was incredible that she should have forgotten the meeting of only a few hours ago. What was I to think? It seemed to me that either her faculties or mine had somehow become deranged.

As for myself, I never felt more rational in all my life. But then, Clara doubtless felt the same, so that told me nothing. I had heard of people seeing visions, and perhaps I had had one; in such a case, however, I considered the two young people would not have appeared of such substantial form. But it might be Clara's mind that had gone wrong. She might have forgotten about the meeting with Harry, and that would prove derangement of some of her faculties. Or she might remember well enough, and be telling me a falsehood, and that also would prove that some of her other faculties were deranged.

Thus, as she might be insane in two different ways, and I only in one, I considered that the balance of probability was against her. Then I dismissed the subject from my mind as well as I was able, and reserved the problem for my old friend, Dr. Leyburn, upon whom I resolved to call in the morning.

As the evening wore on our uneasiness increased. Had Harry been summoned away on urgent business he would have sent some message to us, but none came, and I could imagine no explanation for his absence. Our disquietude soon appeared to affect the servants also, and I have no doubt that my son's absence gave them plenty to talk about. Clara was shut up in her own room; Frank was out as usual, and I was thus left alone to my own reflections. I felt lonely and miserable.

The next morning I was astir early, and went to Harry's room, but it was still vacant. Then I returned to my study, and, passing out once more through the opened window, I took my way to the cliff where I had last seen my son. I walked aimlessly round the trunk of the old oak, and then I went and looked over the edge of the precipice. Below me some bushes were growing out of the crevices of the rock, and, looking more narrowly, I saw that one of them was broken as if by a heavy body falling through it, and my heart sank, for my worst fears were confirmed. Harry had fallen over the cliff and into the sea below.

As I stood, peering over, my eye caught sight of a bright object in the broken bush. What it was I could not tell, for it was about thirty feet below me, and how to get at it was not so easily decided.

(To be continued.)

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

### PART III.—THE SPIRIT'S NARRATIVE.

WHEN men on earth laugh, as they do in their foolishness, at stories of ghosts and hauntings, and scoff at the fear they inspire, they little know that it is a wise provision for the safety of mortals that causes that vague feeling of uneasiness and dread often felt in these haunted houses at the presence of these unseen visitants from another world. The more sensitive the person visiting such places, the stronger is this feeling of repugnance and fear, and did men regard it in its true light they would welcome it as a warning voice from guarding and protecting spirits, who seek to show the danger of meddling with unseen powers of whose strength they are quite ignorant.

It is the fashion now for men to sneer at the tales of ancient magic, and what they call the "black art," but could they for one moment lift the veil that hides such mysteries from their imperfect vision, they would shrink back appalled at the dangers through which they pass

hourly, preserved only by that power of good over evil which ever spreads as a shield around the earthly path, a shield that can only be cast aside by mortals themselves in the pride of their own ignorance.

Into the hell on the earth plane, whose complete horrors I am compelled to keep from mortal eyes, since I may not yet lift the veil which in mercy hides these horrors from the dwellers on earth, came I in search of my unhappy brother, and there unseen by him did I labour to aid and strengthen him in his endeavour to throw off the yoke that so long had enslaved him. Unknown to himself and his companions in misery, I laboured hard to instil into his mind purer and nobler thoughts, and to teach him, even as one would teach a child (for in the darkness and sorrow of his spirit life he had grown humble at last as a little child), those simple lessons of goodness and truth that would help his higher faculties to grow and expand at last after their long death-like sleep, even as the petals of a flower open one by one to the light and warmth of the sun.

To the dark spirits of that dark spot I was invisible, save when I desired to show myself to them for a moment, and thus, unknown to all, I worked and waited till the soul of my brother should cast off its chains, and seek for that hard path that could lead him from his darkness and the night of his prison-house. I say the night, for to those dark spirits it was ever night; the bright sun you behold rise day by day was invisible to them, as were all pure and bright things. The darkness of their spirits shadowed all around them, and made a gloom as of night wherever they dwelt.

Thus had I worked for over three of your earth years, when the old house was visited by two young men. They came, prompted by curiosity and a foolish idea that they, alone and unaided, would discover the mystery of the haunted house, and they proceeded in the usual blind, self-confident fashion followed by most mortals who investigate a new subject. What they experienced you already know, but you do not know that when they left the house so hurriedly it was by the promptings of myself and my brother. Their doing so saved them from a great danger, since the powerful evil spirit of whom I spoke had resolved that their lives should pay the penalty of their intrusion upon his domain.

Though baffled by their sudden departure, and rendered powerless to follow them at once by the strong force of brighter spirits which I and Patrick Ryan (who had now joined me in helping my brother) had drawn round us, he yet, by the force of his strong will, kept up a sort of rapport between himself and the taller of the two young men, and when opportunity offered later on he contrived to attach himself almost constantly to him, and to influence him more and more. At last he established such complete control over him that he almost murdered his friend, besides committing many other evil actions. How much evil might have been done is unknown, since this young man had, latent in his nature, many of those defects and weaknesses of character and principle that give power to strong and evil spirits such as Ben Holdfast to influence them.

It now became my brother's mission to counteract the plans of Ben Holdfast and his attendant spirits, and he, strengthened (unknown to himself) by my influence, and that of Patrick Ryan and others, saved this young man from many evil and foolish acts, by instilling into his mind warnings, and by haunting him with mental pictures of what his evil passions would bring upon him. These warnings and previsions he called "bad dreams" and did his best to disregard, yet they so far influenced and impressed him that he paused and turned back from his path many times. More than to thus warn him we could not do for him, since all are free agents, and can choose their own paths.

It was through being prompted by the evil spirit of Ben that he took his journey to Ireland, and returned once more to the neighbourhood of the Haunted House; an act that placed him so completely in the power of the spirits dwelling in it, that we were almost unable to interfere or help him in any way. His first plan was to wait in the old house for his former friend and the girl they both loved, and murder the pair; but when my brother, by appearing to you and warning you to go away, baffled him, Old Ben caused his almost unconscious agent to run swiftly down to the lake by a short cut from the back of the house, and intercept you there. In the shadow of this house the power of Old Ben was so strong that all we could do was to put as much distance as we could between the old house and the intended



victims, and we hoped that the boat might reach the shore before the spirits' control was sufficient to produce a fatal result. But this could not be managed with perfect success, and the evil ones nearly triumphed.

The rest is already known to you, and I have only to add that it was by our influence the circle was held, which has enabled my brother at last to break his chains, and to leave the house that was so long his prison. He has now begun to climb slowly the path which will lead him at last to a brighter sphere, and finally to the one in which I dwell.

Receive, then, the thanks of those you have aided, and believe that their help will ever be at your service in return for all you have done for them. And now in the name of us all, I say, adieu! May every blessing attend you and all who have assisted you in your work of love.

### SPIRIT IDENTITY.

THE CASES OF LIEUTENANT D— S— K— AND  
CAPTAIN J— C— W—.

By EDINA.

I WISH it were possible, for the benefit of your readers, to reproduce *facsimiles* of the caligraphy and signatures in these two messages, in order that they might be able to see for themselves the difference in the handwriting of two spiritual personages controlling the medium at one sitting, but that being impossible, I can only describe the contrast in a general way. The first message, purporting to come from Lieutenant K—, is written in a very peculiar hand—large in character, quite unlike anything I have ever seen before, and each line is a mass of flourishes. On the other hand, the second script (Captain W—'s) is so small and neat as almost to require the aid of a magnifying glass to decipher some parts of it. The medium stated to us that she has only seen the first of the communicators (Lieutenant K—), who was brought to her by Colonel A— one evening in the end of March last, and who told her his name and promised to write. Two nights thereafter the medium was controlled, and the two messages now to be dealt with were written at one sitting.

I deal first with that from K—, who designates himself as having been a lieutenant in the Highland Light Infantry (a regiment or force I never heard of until recently). The writer expresses his joy at being able to communicate through the medium by the "spirit hand," states that when on earth he knew nothing of Spiritualism, which he characterises as a "wonderful thing," requests us to show his message to the officer before referred to the first time he calls upon us, and then goes on as follows: "I am a Sandhurst pupil, where I was educated. I was lately in the 74th Highlanders, September 21, 1874." The message then alludes to the battle of Tel el Keber as an "awful fight," but does not state that he took part in it, or was killed in action, and, rather abruptly, closes by stating that his friend W—, who is beside him, is desirous of writing and that he must stop; thanks the medium "for taking pains to persevere for me," and bids her good night. The signature, which is very distinctive, is Lieutenant D— S— K—, and there are added below these words—

"Not a hero discharged his farewell shot  
O'er the graves of the heroes where they were buried."

These two lines look to me like a parody on a part of the poem written on the funeral of Sir John Moore.

It will be seen that the message tells us very little about the deceased beyond (1) that he was an officer in the Highland Light Infantry; (2) that he was a Sandhurst pupil; (3) that he was at a certain date an officer in the 74th Highlanders; (4) that he may have been at the battle of Tel el Keber. Knowing nothing of either of these personages, and the officer I have so often referred to being out of town, I could not discover their identity until I had again consulted the files of the press for the period of the Egyptian campaign. On examining these I found obituary notices and portraits of both K— and W— in the *Illustrated London News* for 1882. From these it appears that Lieutenant K— was twenty-six years of age at the date of his demise, and that he was killed at Tel el Keber. I also found that he was a lieutenant in the Highland Light Infantry, late 74th Highlanders, and was one of three officers of the regiment who were killed in this famous battle. The obituary notice also stated that he was educated at Harrow, and, after passing through Sandhurst

College, was gazetted to the 74th Highlanders on 21st September, 1874 (the date given in the message), and that from March, 1881, till the date of his demise he held the appointment of second instructor in musketry to his regiment. It will thus be observed that the meagre details of the life-history of this communicator were amplified and fully confirmed by the obituary notice above referred to. With regard to the portrait, owing to the occurrence of the Easter holidays and absence from town, I was unable to show it to the medium until the end of May, when I took her to the Reference Library. There were four portraits on the page, but she was unable on this occasion to identify that of D— S— K— from any of the others. On showing her the name below his portrait, she informed me that it was not like that of the face of the person she had seen, and who represented himself to be D— S— K—, except to this extent, that the nose was very like that of her communicator, while, on the other hand, the moustache was much fuller when she saw it than it appears in the picture. In short, identity is not proved from the portrait in the *Illustrated News*.

THE CASE OF J— C— W—.

I deal shortly with this case, which possesses no particular feature of interest. As I have said, the message is written in a very neat, I might almost call it microscopic, hand. The writer refers to his companion, D— S— K—, by his christian name of "Dudley," as having just written, and to Colonel A— as being often with the medium. He then states (1) that he was killed at Tel el Keber; (2) that he was a captain in the Royal Marine Light Infantry; (3) mentions that he got his commission as second lieutenant 3rd August, 1867, and was made captain 15th June, 1880; (4) states that he was an instructor of musketry at Plymouth for some time, and had also served in the Royal Marines from 1877 to 1880. The communicator then says that power is failing him, thanks the medium for her kindness, and promises to come again and write. The communication is signed J— C— W—.

This message has been verified in *omnibus* from the obituary notice in the *Illustrated News*, where I found the following details set forth, viz.: (1) J— C— W— received his commission as sub-lieutenant in the Royal Marines on 28th June, 1865; (2) he was promoted lieutenant on August 3rd, 1867, and attained the rank of captain on 15th June, 1880; (3) served on board Her Majesty's ships *Liverpool* and *Vaillant*, and in the Royal Marines battalion in South Africa, and in the Zulu campaign; and (4) that he was assistant musketry instructor in the Plymouth Division of the Royal Marines from 1879 to 1880. The notice in the newspaper, in effect, not only verifies the message but gives some additional information regarding what was undoubtedly a very promising military career cut short in the field of Tel el Keber.

I did not ask the medium to identify the portrait of J— C— W—, as she has not yet seen him, but should he ever appear to her "inner vision," will take an early opportunity of showing her the portrait under test conditions.

My next case of the military series will be that of Cheshborough Grant Falconer.

THE VOICES OF THE SPIRITS.—Any one carefully studying the more serious literature of the present day, with a knowledge of the ever-increasing influence which our guides and teachers in the unseen world are exercising over every mind which is at all plastic to that influence, cannot fail to be struck by very much that is obviously written under impression, although the writers are probably entirely unconscious that they are being made use of by the higher powers. In an article on Tennyson, in a late number of the *Contemporary Review*, for example, we meet with the following: "For my part I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellow men, and are hoping, believing, loving, and working for that and for its realisation, not in a thousand or a million years, but in a nearer and a nearer future." Tens of thousands of Spiritualists, in every part of the globe, will at once perceive the identity of this language with that which is incessantly being used by our spiritual conductors and instructors, and will from thence infer the identity of the source.—*Harbinger of Light*.



## THE TWO WORLDS.

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FRIDAY, JUNE 16, 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 AND IMPORTANT NOTICES.

NEXT WEEK we shall commence a Spirit's account of her earth life. The sad story of her

#### IMPRISONMENT IN A WELSH CONVENT,

the sufferings she endured, and how she was comforted by spirit visitants, will, we are confident, be read by many with great interest. Mrs. Billingsley, of Cardiff, is the medium through whose kindness we are able to present this narrative to our friends.

#### PORTRAIT OF MRS. KEEVES-RECORD.

The extremely valuable and interesting experiences of spirit guidance through the mediumship of Mrs. Keeves-Record have been received with general commendation, and read with avidity. Mrs. Record's hosts of friends in London and the provinces (and those who have read her life-story with so much pleasure) will rejoice to know that in our next issue we shall print a capital

#### PHOTO-ZINCO PORTRAIT,

done from a cabinet picture recently taken especially for this purpose. We trust we shall receive so many orders for additional copies, that the cost of production will be fully covered. To enable new readers to peruse the whole account, we will send the six numbers of *The Two Worlds* for 6d., post free.

#### REV. EDWARD WHITE, THE BIBLE AND SPIRITUALISM.

This gentleman's five sermons against Spiritualism have ended, and we shall print a series of articles dealing with the attitude of the Bible towards *man's relations to the unseen*.

The right of inquiry will be maintained. The dangers will not be shirked. The nature of demonology and witchcraft will be explained. The lawful and unlawful Spiritualism of the Scriptures will be set forth, and Rev. White's theories and objections will be fully considered.

As there are always many Bible believers inquiring into Spiritualism, and many others who are deterred for fear they should do wrong, these articles should be extremely serviceable and timely.

Who are the Angels? What Constituted Bible Inspiration? Is Inspiration Infallible? Who was Jehovah? Are Miracles Possible? What has been Revealed? Were Prophets Mediums? Spiritual Gifts. Do Spiritualists believe the Bible? Are we Protestants? Immortality, is it Revealed in the Bible? The Last Day. Resurrection, Judgment, and Future Punishment in the Light of the Bible and Spiritualism, and many other subjects will be considered in a candid, truth-seeking spirit, with the desire to help those who are in doubt, and to fairly and impartially set forth the rights of the individual, the claims of Spiritualism, the results of research and criticism, and the facts of the future life as revealed by spirit intercourse. The first of these articles will be printed in our next issue, under the heading of OUR BIBLE CLASS.

### MISCONCEPTIONS RESPECTING SPIRITUALISM.

(Continued from page 271.)

#### ARE SPIRIT PHENOMENA TRIVIAL?

WERE it not for the fact that the Rev. Keeble's discourse embodies many of the popular objections to and misconceptions about Spiritualism we should not devote time and space to exposing its fallacies and refuting his misstatements. Since, however, his assertions and opinions are representative of those entertained by many people we take the opportunity to reply to them through him.

In illustration of this fact we print a letter recently received from Mr. J. Slater, of York:—

I shall be glad for information on the following points which an investigating friend of mine has great difficulty in understanding. She writes: "What I cannot accept is the mediumship of persons of a low moral grade; nor yet the absurd freaks of furniture jumping, etc. It seems to me that this great movement has two distinct sides, one on the high spiritual plane of the Lord, the Apostles, and Prophets; and the other on that of Pharaoh's magicians and the damsel out of whom St. Paul cast an evil spirit of soothsaying. It should be the aim of all earnest Spiritualists, I think, to separate these two planes—at present they seem inextricably mingled. What I am chiefly anxious to be sure about is that these modern revelations are from above and not from beneath. There are noble and beautiful souls I am fully aware who believe in and receive the greatest comfort from them, but on the other side there is so much that is, to say the least, vulgar and puerile, that the real truth of the matter is hard to eliminate."

The foregoing is quite in keeping with the opinion expressed by the Rev. Keeble, viz:—

Table-turning, knocks, raps, rings, voices, figures, and messages, either in gibberish or of no value, are unworthy of departed spirits. But, we are told, they are meant to compel attention, and there is a method in their madness.

And again he says:—

The work of ministering spirits also is conceived by Christianity to be carried on in a manner similar to the work of the Holy Spirit Himself—silently, imperceptibly, and so subtly that men can never discover what is due to human and what to supernatural agency—and this in order that the free will of men and their sense of responsibility may not be impaired.

It is unfortunate that there are "people of low moral grade," but, as they exist, why should they not receive the benefits of mediumship? May it not be true that the spirit people, who tell us they preach to the "spirits in prison," are wisely trying to reach the people of low moral grade in this world? Are we doing our utmost to bless and help these people and assist them to rise? Is it right to scorn them? Should not their necessity be our opportunity?

While possibly the mediumship of persons who lack moral development may not be such as to commend it to educated people there is a danger of the latter becoming too fastidious. Mediumship may be, and often is, a great help to those persons who most of all need an influence and an inspiration to aid them in the great struggle of life. As regards the "absurd freaks of furniture," why absurd? When Newton saw an apple fall he inquired "Why?" and discovered a truth the knowledge of which has been of inestimable benefit to mankind. If tables move without contact, if rappings are made which are not due to trickery the question arises "Why?" What force is employed and by whom? If "voices" speak and claim to be those of exanimate human beings, if messages are given which demonstrate the existence of an "intelligent operator at the other end of the line," then these despised and rejected phenomena supply the world with proof palpable of continued conscious existence.\* The message may be uninteresting, and appear puerile to those persons who do not know its significance, and are unacquainted with the sender. But the recipient may be deeply affected and may regard that trivial message as a revelation of life everlasting.

Ask a telegraph clerk, "Are the messages you receive and transmit for people of any great moment?" and he will assure you that they are bald, uninteresting, and oftentimes appear to him nonsensical and childish and unworthy of intelligent beings. Yet those same messages may be of supreme importance to both sender and recipient, may cause mischief, break hearts, and bring a cloud of sorrow into the lives of many persons, or they may carry tidings of gladness and good fortune. Presuming that the lady who asks that "the two planes should be separated" is a Christian, we would remind her that an old time spiritual teacher, of whom it is said that the common people heard him gladly, declared

\* Rev. John Pague Hopps says: "I do not despise these 'old-fashioned' and 'crude' phenomena. Anything superior would be beside the mark. If I dream an enchanting dream I call it a dream, and it is no evidence of spirit communion. If I have a flow of fine thoughts, I think I am clever, and it is no evidence of spirit inspiration. What can these unseen beings do if they want to prove their presence? I say deliberately that, for myself, I am gross and earthly enough to be more convinced by a 'derogatory' manifestation of physical phenomena than by the sublimest inflowing of spiritual idea. Let me be clearly understood. In itself an inspired thought is a million times higher in grade than a dancing table, but not as evidence of some one standing by. In my present gross and earthly condition, the evidence I want for that must appeal to the senses and not to the soul. Hundreds of things happen every week in the most important laboratories of the world which look childish, but the really great man sees the meaning of the experiment, and he knows it is really a more scientific thing to watch the behaviour of his bits of metal and jets of gas and fragments of film than to strike grand attitudes, and aspire to be in himself a noble scientific man. It must also be remembered that these physical manifestations are only the body. They always have a soul, as, I think, even my poor experiences show."



that the wheat and the tares must grow together. Human beings act from very mixed motives. Every character has its weak side. Listen to the conversation of any group of men or women, or men and women, and how few there are who are earnest and whose conversation is dignified, moral, and elevating. We have passed among the well-dressed throng pouring from the church and chapel, and, judging from the scraps of conversation which caught our ears, few indeed were discussing moral or spiritual truth. Business, football, dress, servants, gossip, politics, and the weather formed the staple topics. Why then should we object because these ordinary people after death manifest their ordinary disposition, and send us messages of an ordinary but loving and comforting nature?

Why should we anticipate that our spirit friends will speak in stilted phrase and assume stained-glass saintly attitudes, and with a prim, precise, proper, "stewed prunes" demeanour, put on airs of superiority, and look down upon the common herd? The majority of people are not philosophers, neither are they prigs. They are just human beings, with enough of goodness and frailty and sufficiently trivial to be lovable and interesting. Contrary to all orthodox training and ordinary anticipation, when they come back to us from beyond the tomb, they manifest their well-known characteristics, reproduce the idiosyncrasies of disposition and demeanour, and by phrase, gesture, habit, and action prove that death has wrought little or no change. Their identity is established by these very weaknesses and peculiarities quite as much as by their affection and excellences. Spiritualism has thus combated popular opinion, and proved that progress over there is a work of time as here.

If therefore there is much that is vulgar and puerile in Spiritualism, it is because there is much puerility and vulgarity in daily life, and because human beings go on after death much as they were before, because habits are not broken at a blow, because consequences cannot be evaded, because a man cannot divorce himself from his past, because death is not a miracle. Man is not metamorphosed by his change of state. Death does not introduce him into a realm of absolute immunity from the results of his past life, nor does it endow him with omnipotence, omniscience or ubiquity.

#### DEPARTED SPIRITS ARE STILL HUMAN BEINGS.

That is the fact which has to be recognised. It is hard to kick against the pricks. It is flattering (but false) to suppose that the departed are angels (beings of a high moral grade), and that when they manifest their presence they will do so in a very superior and highly spiritual and dignified manner. Alas! there are comparatively few people who pass through the death change ready to immediately attain such a high level, because there are so few truly spiritually minded and morally emancipated people this side the grave.

We have always been led to suppose that absence of self-consciousness, of pride and egotism, was indispensable to true greatness; that the really spiritually developed were unassuming, modest, sympathetic, and self-forgetful, and would seek to bless others more by example and influence than by a crushing display of superior abilities.

"Ministering spirits," says Rev. Keeble, "work silently and imperceptibly, and so subtly that men can never discover what is due to human and what to supernatural agency." How then can he possibly know that there are any spirits to minister to mortals if they work so imperceptibly that men cannot discover what is due to their agency? Knowing as we do that spirits exist, by the outward and visible signs of their presence and power and ministry of love and comfort, we can readily admit that many persons are stimulated, inspired, and blessed by spirit guardians unknown to themselves. We are not foolish enough to suppose that spirits do not return to and impress non-Spiritualists. We assert that thousands of people are normal mediums, and, although ignorant of the fact, are continually indebted to spirit people for aid. Artists, architects, orators, composers, singers, poets, authors, inventors—aye, business men, and even ordinary mortals are encompassed about by a cloud of witnesses, guardian and ministering spirits, who frequently preserve them from danger, heal their sicknesses, strengthen their will, inspire their words, poems, songs, music, pictures, designs, and sermons, even though they flatter themselves they are unaided, and scoff at the idea of spirit inspiration. We do not attribute all excellence to inspiration, nor do we counsel leaving it all to the spirits. It is the duty of everyone to do his best, for God helps those who help themselves.

If, however, spirits can do so much to aid the blind and wilful and materialistic people of the earth, who not only do not seek their aid, but often deny their existence, how much more shall we receive and rejoice when we "knock" at the door of the other world and ask for help and counsel? If spirits "imperceptibly and subtly work upon us," do they impair our free will? Is ignorance bliss? Do we lose our free will by requesting assistance from spirits in the body? If not, why should our free will be impaired by the aid of spirit advisers out of the body? Are we not responsible for the use we make of all agencies for good, and also for neglecting or refusing to use such sources of strength and succour as are open to us? Are we not culpable if we reject and wilfully close ourselves against the impressions, influences, and inspirations that, if cultivated, would enlarge our knowledge, increase our power, stimulate our will, and deepen our spiritual life?

The desire to ascertain if these revelations are "from above or below" is a very laudable and proper one, but very much depends upon the standard of measurement which our correspondent sets up. If she is prepared to judge the tree by its fruits—if she is willing to discard the spectacles of orthodox preconception—if she will deal with spirits as she would with men and women—if she will invite her own relatives and friends, and let them "be themselves"—if she will weigh the evidences and decide according to the nature of the facts which occur, then we can assure her she will find that the doors are open into the more spiritual spheres, as well as into the less advanced stages of spirit life. Pure, worthy, loving, and helpful souls can communicate with her if she gives them the conditions. But let us give a word of warning: Be not hasty to judge or condemn. Call not common or unclean that which God hath cleansed. Beware of self-righteousness, spiritual pride, and vainglory, or it may happen that you will attract spirits who, pandering to conceit, will pass themselves off for noted historical personages. Remember, the modest daisy and retiring violet are as much God's flowers as the assertive sunflower and the obtrusive hollyhock. One great law which governs spirit manifestations is that of association. "Like seeks like." "We get what we make conditions for," and motives influence conditions more than professions.

(To be continued.)

#### A NATIONAL FINGER-POST.

By Miss A. E. FITTON.

Few things give greater pleasure to a thoughtful mind than the evidences continually cropping up of national growth and expansion. The development in national life of a sense of responsibility towards others dignifies the community, and, by encouraging greater respect for them, tends directly or indirectly to raise all a step higher, socially and morally. It is impossible, if the mind's eye be kept fairly open, to be blind to a tendency which distinguishes the closing years of this century. Civic patriotism has flourished in many countries, and has been one of the mainsprings of national progress.

The Roman republic in its palmiest days encouraged the sense of citizenship, emphasised individual rights and duties, and made the Roman name one to be honoured no less than feared. Venice for a time similarly distinguished herself. But while this personal identification with the larger life of a community, accompanied by no small amount of self-sacrifice in promoting the general good, has distinguished individuals in all ages and in all countries, in this land of ours the sentiment has been too limited, the masses of the people have been sadly indifferent to the national welfare, save as it directly affected their own personal interests.

There can be little doubt that this indifference, and the ignorance upon many vital points which accompanies it, has been largely due, as a writer has recently pointed out, to the franchise disabilities under which the masses and particularly the rural population have for all practical purposes been extinguished. The privileges of citizenship must be conferred before its responsibilities can be felt as an obligation. But with a larger share in the government of the country, stimulating its possessors to a deeper interest in the common welfare, there has come a suggestion, fraught with so much practical wisdom, that the present Board of Education has set its wits to work and given the idea a real and tangible form. I refer to the introduction into the Evening Schools Code of "The Life and Duties of the Citizen," in



response to the request of Parliamentary Committees and to memorials of Trades Unions and Co-operative Congresses. A few extracts from the Preface to this part of the Code will serve to show the principles underlying its varied details, and the foundation upon which its formulators have based their scheme:—

"Public duties accompany all forms of work in life, whatever the occupation or profession. Serving personal interest alone is not enough. The individual benefits from a well-ordered community. The community ought to benefit in its turn from the efforts of the individual. 'All for each' should be required by 'each for all.' Loyalty to one's own village or town should lead to a larger patriotism. Those who are growing up into citizenship should realise their debt to the men and women who have served their nation generously and wisely in the past and their own duty to the country in the present. Self-interest and class interest should be subordinate to general and national interests."

The subject thus introduced is as wide as it is important, embracing every detail of government, imperial, central and local, with instruction on voting, taxation, sanitary regulations, the beautifying of towns, provision for the poor, the advantages of education, respect for law and order, and the supreme duty as citizens of seconding every effort for the public good. The above are but a few of the many items which this branch of study includes, and which well deserve careful consideration.

It is a new departure, and as such is one of the signs of the times which shows plainly in what direction the nation is travelling; how the public conscience is becoming more sensitive to its obligations; more alert to its duties; and more truly patriotic in the highest sense of the word.

The scheme is practical throughout, and too full of human interest to be wanting in fascination. By thus identifying those who stand on the threshold of manhood and womanhood with the larger interests of their country, and letting them feel that they too may have a share in all that concerns the welfare of the community in which they live, and that upon them will largely depend its future; they will be stimulated to a more intelligent interest in national and municipal progress, and with a wider outlook there must come a broadening of the sympathies and a keener sense of enjoyment in the daily routine of life. Anything which will effect this has earned its claim to the attention of all who have the interests of the public at heart, and in this latest addition to the Evening Schools Code may be seen the wise foresight and the broadening philanthropy which can project itself into the future, and meet that future's demands by a scheme as comprehensive as the one we have been considering.

## VOICES FROM THE PEOPLE.

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

### THE SYMBOL SUGGESTION BY "AHVIE."

DEAR SIR,—I really think of "all people who on earth do dwell," Spiritualists need to "add to their faith courage" more than most. Secularists and Christians, who don't believe, or believe they do believe something, are always to the fore, pushing it. Spiritualists (some of them) should retire to the branches of some tree and contemplate. Here I have some thousands of good tracts, and no one with enough nous or impudence to give them out. 50,000 people on our moor next week, and tracts waiting for distribution, but no distributors. Yes, let us have a badge or symbol by all means. I am not clear as to "151" being best; might we not be mistaken for secret police? If our letter were not in use by others I would say use it. Perhaps "U. S." might meet the wish of some who believe "universal Spiritualism" is destined for humanity.

BEVAN HARRIS.

DEAR SIR,—Being in the country yesterday, I was thinking how beneficial it would be if Spiritualists could recognise each other either in a strange place or company, so I thought out a design for a symbol. On reading *The Two Worlds*, on my arrival at home, I found another member, "Ahvie," had been troubled with the same thoughts. I like his idea (that is, if I read it rightly) to make use of the figures indicating the number of raps a spirit gave in spelling out the grandest message ever brought to this world, "There is no death." I also like the notion of having the figures cut out, but to use plain figures (151) in a ring would, I think, look too much like a 'bus driver's badge. I have made and enclose you a similar design, in ornamental entwined figures, within the coil of a serpent. The figures are so designed that they may be read either 151 or U.S. (United Spiritualists), the coiled serpent being symbolical of the message, "There is no death" (Eternity), and wisdom, &c.—Yours, &c.,  
H. J. C.  
Liverpool, June 12, 1893.

DEAR SIR,—I think it would be well if all Spiritualists who have the cause really at heart would give practical effect to this suggestion. Many interesting conversations, and beneficial results, I feel confident might arise therefrom, and the beautiful philosophy of Spiritualism thus

become more widely known and appreciated. I would, however, with your permission, suggest that the number 151, as proposed by "Ahvie," might probably lead to a disquisition on "the product of the numbers of the letters" he refers to and their mystical signification than to the practical lessons which Spiritualism teaches. I enclose herewith a rough sketch of a "symbol" which I should myself prefer, as I think it expresses, in a somewhat symbolic manner, the whole teaching of both Spiritualism and Christianity, when rightly apprehended, and, in addition, the sentiment thus expressed could not be objectionable to any living soul, viz., "Love to God, Love to Man." The design sent herewith is the size of a half-sovereign, and might be of that thickness. I think they might be cast in silver, the parts coloured blue being left open. These would be for pendants to watch-chains or lady's bracelets, or the same, or a smaller size, in gold, used as a scarf pin.—Yours faithfully,  
ARCANUS.

### RE CONFERENCE.

Mrs. Greenwood writes: "I am afraid that societies interested in the coming Conference are exceedingly lacking in energy, or satisfying themselves that the 'eleventh hour' will suffice. So far about a dozen names of visitors are to hand, instead of a long list of delegates. Mr. Tetlow has done his share in apprising the various societies by letter, as well as through *The Two Worlds* paper. The friends here are willing to entertain all delegates free of expense, providing two shall be prepared to occupy one bed. Surely this should be some little inducement to delegates. There is only a limited accommodation in the town at either hotels or other places, so that after this appeal we hope all who intend coming will send in their names at once, so that the friends who will house them may know who their intending visitors are. This will be a considerable relief, seeing there are preparations for the Anniversary on the previous Tuesday as well as for the Conference Saturday. After this we shall not feel called upon to find entertainment for those not communicating in the usual way."

Sowerby Bridge.

### GRATEFUL ACKNOWLEDGMENTS OF SYMPATHY.

DEAR SIR,—Kindly allow me, on behalf of my wife and relatives, to thank the members and friends of the Society of Spiritualists, 23, Devonshire Road, Forest Hill, London, where, on the 4th June, 1893, a Floral Service was held in memory of my wife's mother, Mrs. S. Harn, who lately passed over to the higher spheres. I cannot let such kindness and sympathy pass without thanking the members and friends, especially Mrs. Bliss, the kind and gifted medium, for their great sympathy to the bereaved family. I feel that the gifts of flowers and other tokens of love and sympathy could not have been so numerous but for the love of the cause in which we unite to bring each one nearer to each other and our God. Mrs. Bliss, after opening the service, addressed the meeting normally. She felt she could not let the event pass without saying a few words respecting our dear mother, of whom she spoke in very high and endearing terms, which was very cheering to us. Her guides then gave some cheering and comforting addresses, which were listened to with rapt attention, after which our dear mother was enabled, through Mrs. Bliss, to speak a few comforting words to her children, which shows that, under certain conditions, our loved ones do hold communion with us, and, instead of dying, the spirit is set free in the transformation called death, for which we ought rather to rejoice than weep, and I feel more fully convinced, after the above manifestation, of the truth of spirit return.

G. D.

### "WHAT METHODS WILL BEST ASSIST THE DEVELOPMENT OF OUR WORK?"

DEAR SIR,—Please permit me to express, in the columns of your most excellent paper, the unqualified satisfaction I derived from a careful reading of Mr. Morse's splendid exposition of the best ways and means to be used in, not only advancing the cause of Spiritualism, but, indeed, in conserving the interest of Spiritualists, whose beliefs are dearer to them than anything that this world has to offer. The propositions so clearly expounded by Brother Morse are so thoroughly practical that they ought at once to be acted upon in all communities where there are a sufficient number of live Spiritualists. There are two things which I, personally, would like to see changed in our spiritual meetings. First, in place of the monotonous hymns, which are thoroughly detestable to all persons of musical cultivation, and which deaden the spiritual sensibilities of those who are not musically cultivated, I would suggest solos, duets, quartets, and piano or organ selections worthy of the consideration of intelligent people, and which would attract spiritual intelligences of a high character. Second, in place of the beggarly contribution-box, I would suggest that every self-respecting Spiritualist should lay aside sixpence, which should be paid at the door upon entering a hall for spiritual worship. This arrangement would ease the minds of those who give their time and energies to furnish spiritual enlightenment to the world, and would enable them to engage competent educators in the Spiritualistic field. I consider it a disgrace to the city of London that J. J. Morse is not permanently engaged here three evenings of each week.—Fraternally yours,  
CARLYLE PETERSILEA.

WANTED a few earnest Spiritualists who will distribute copies of *The Two Worlds* in Manchester. Kindly call at 73a, Corporation St.

HOW SPIRITUALISM GROWS: EVEN ITS FOES HELP IT ALONG.—*The Christian World* printed a letter by Mr. Llewellyn, of Burslem, in which the writer said: "I was impelled to make an investigation of Spiritualism through the lecture of one of its clerical opponents, who, like Mr. White, declared, to my astonishment, that it was true, but Satanic in its origin." He concludes thus: "We refuse to accept Mr. White's Bible teaching, and we also scorn the ban of interested priests, ancient or modern; and what God and Nature has made possible, other things agreeing, we hold to be lawful. The Chinese philosopher who called the fair sex 'devils,' so that his son would not be enamoured of them, found that a law of Nature will demolish a thousand artificial restraints through his own son succumbing to the master passion for the ladies; so we shall still welcome our loved ones to earth to comfort us and them, though ecclesiasticism may call them ugly names because they do not approach us in orthodox fashion with wings and white robes."



## 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.** Hall of Progress, Church Street.—Mr. W. H. Taylor gave addresses on "Is Spiritualism a religion of to-day?" and "When the mist has rolled away," followed by clairvoyance. Mr. James Hadfield, of Royton, sang three solos, which were well rendered.

**ATTERCLIFFE.**—June 7: Mr. C. Shaw's guides answered questions to the satisfaction of a good audience. June 11: Afternoon. First open-air meeting. Mr. Tom Bamforth, of Slaithwaite, gave a stirring address on "Spiritualism," several hundred persons being present. Glad to see so many friends from Sheffield, and hope ere long we shall have a regular field-day. Evening: Mr. Bamforth's guides took questions from the audience, answering them most satisfactorily. Mr. Inman kindly assisted, and his guides gave medical psychometry. Good audience.

**BIRMINGHAM.** 43, Hume Street, Smethwick.—We again had the pleasure of listening to the inspirations of that earnest and hard-working medium, Mrs. Groom, the subject being "Is Spiritualism a delusion? they teaching that the orthodox religion is a delusion, and Spiritualism the true religion." Clairvoyant descriptions very satisfactory. Room crowded as usual.—R. C.

**BLACKBURN.** Freckleton St.—Mrs. Wallis gave excellent addresses on "Spirit Guidance" and "Facts and Fancies of Spirit-life," to fair audiences. In the afternoon there was the interesting ceremony of naming three babies. Successful clairvoyance.—F. T.

**BLACKPOOL.**—A good day with Mr. Johnson, of Hyde, who gave a good lecture in the afternoon, and in the evening answered questions from the audience. Mr. Johnson gave entire satisfaction, and his next visit in November will be looked forward to. Mediums and speakers having vacant dates, kindly communicate terms, etc., to Mr. William Howarth, 48, Belmont Avenue.

**BRADFORD.** Boynton Street.—Miss Calverley dealt with the text, "There came a voice from heaven, saying, this is my beloved son," and gave great satisfaction. Good clairvoyance.

**BRADFORD.** 448, Manchester Road.—Mr. Todd gave two lectures. Evening subject, "If ye had known me ye would have known my Father also," which was listened to with interest by a good audience. Clairvoyance and psychometry by Mrs. Webster, very good.

**BRIGHOUSE.**—We had the pleasure again of hearing the guides of Miss Walton, on "The morning light is breaking, etc.," a grand intellectual, stirring address to a small audience. In the evening to a moderate audience, "The Sceptics of the Guilty Past" was dealt with in a most clear and energetic manner. I wish to express through your valuable paper my sincere and heartfelt thanks to all members and friends for the most valuable assistance they rendered me during my sickness, and am happy to say that I have almost recovered from the same.—J. S.

**BURNLEY.** Robinson Street.—Mr. Tetlow's guides gave excellent discourses on "Spiritualism, a message of reform," and "What Spiritualists think of Jesus." Both were full of sound argument, the latter being especially interesting, the reasons given for the various deductions made from Scriptural passages could not be gainsaid. At the same time credit must be given that the speaker did not do his work in such a manner as to cause offence to any orthodox friends. Successful psychometry at each service. Audiences good.—W. H.

**BURNLEY.** Guy Street.—Mr. Goldin gave short addresses on "The World, and what is it made of," and "Man's Inhumanity to Man."—E. C.

**BURNLEY.** Hull Street.—A grand time. Our Lyceum was well attended. Several visitors admired our hall very much. Mrs. Johnstone's guides spoke on "Unity and Love," and gave clairvoyant delineations, all but one recognised. Many inquirers.—I. G.

**BURNLEY.** 102, Padibam Road.—Mr. Davis's guides gave excellent addresses in a very energetic manner on "What is Spiritualism?" and "The Harvest is Come." Both well received. Psychometry and clairvoyance very good.

**BURY.**—Mr. Lomax, of Darwen, gave discourses of an intelligent order, and was appreciated. He also gave about twelve clairvoyant descriptions, all recognised. A good social feeling prevailed and all went on well.—B. S.

**CARDIFF.**—11th, Mr. R. C. Daly gave an excellent address on "The Purpose of Life."—E. A.

**DARWEN.**—Anniversary services. A very pleasant Lyceum session, and large and interesting morning public circle, were followed by full and enthusiastic meetings at 2-30 and 6-30. Mr. E. W. Wallis, the speaker, dealt with "Spiritualism a Reform," and "Are Spiritualists Christians?" Miss Janet Bailey gave some sixteen or eighteen descriptions of spirit people whom she saw, giving striking evidences of the reality of her clairvoyance and clairaudience. Facts were stated, relationships indicated, and names given, both given and surname in a number of cases, and recognised in every instance but one. Where the spirit was not known at first she gave further particulars, and then proceeded to others, and before the meeting closed the parties interested were able to recollect their departed friends, and admitted the fact of recognition. Great credit is due to Mr. Sudell, the president, for his enthusiastic efforts and musical conductorship. The choir, too, deserve praise for excellent rendering of anthems, etc. The ladies provided an excellent tea. The collections reached between £14 and £15, very good considering the bad times.

**DEWSBURY.**—A good day with Mr. and Mrs. Hargreaves; the former gave two interesting addresses. Evening subject: "The Trinity," was attentively listened to by a good audience. Mrs. Hargreaves gave good clairvoyant tests.

**FOLESHILL.**—Fair audience. Mr. Wilkinson spoke very earnestly on the necessity of the friends trying to live up to the principles taught by the spirits. He read an article by Mrs. Keeves-Record, from *The Two Worlds*. Mr. Goode, a friend who lately joined us, compared orthodox teaching with Spiritualism, and also read an article, which was much enjoyed.—Oliver Wilkinson, Park Terrace.

**GATESHEAD.** 47, Kingsbox Terrace.—Afternoon: We held an

outdoor meeting. Mr. Bevan Harris and Mr. Lashbrooke gave testimony to the reality of Spiritualism. A large quantity of *Two World* leaflets were given away, and considerable interest was aroused. We hope to have sown seed for the cause which will bear good fruit. In the evening Mr. Lashbrooke gave an eloquent address on "Spiritualism, its phenomena and philosophy." Very crowded audience.

**GLASGOW.**—11-30 a.m.: Mr. Jas. Robertson read a paper given by Mr. J. J. More, before the Spiritualists' Alliance, which led to a short discussion.—J. D.

**HALIFAX.**—On Monday we had a grand time with our co-worker, Mrs. Crossley, who gave some most astounding clairvoyant descriptions, full particulars given in most cases. Sunday, our old and esteemed friend Mr. J. Armitage paid us a visit and spoke to full audiences, dealing with subjects sent up by those present. Many strangers expressed their delight at the masterly manner in which the subjects were dealt with.—F. A. M.

**HEYWOOD.** Mossfield.—We had the pleasure of hearing Mr. Hepworth, of Leeds, who gave great satisfaction. Subjects, "The work before us," and "Salvation here and hereafter." He also gave a reading. Good audiences were well pleased.—J. F. C. S.

**HOLLINWOOD.**—Tuesday, 6: Mrs. Hyde gave a very motherly address on "Mother's Love." Largest circle we have had. Psychometry very striking. 11: Mr. Gibson. Subjects, "Nearer, my God, to Thee" and "Is Spiritualism a work of Love?" very nicely handled. His son gave clairvoyance, and is developing nicely. Mr. Gibson gave a few tests to strangers very satisfactorily.—E. D.

**HUNSLLET.** Goodman Terrace.—Mrs. Hunt's guides gave good discourses on "The Need of Prayer." Clairvoyance very good.—W. W.

**LANCASTER.**—June 4: Mr. Newton's guides gave an address on "Heaven—where is it, and how to obtain it?" in a very forcible manner. Well appreciated. 11: Mr. Rowling's guides, on "What will be my occupation, trade, or profession beyond the grave?" gave great satisfaction. On account of the fine weather our attendance has been very small lately, which is very discouraging to mediums and officers.

**LEEDS.** Psychological.—June 4: Mr. Rowling addressed small audiences on "The Province of Faith and Physical Life and its Relation to the Spiritual." He strongly appealed to all friends of the cause to have faith in one another, and not to allow the society to fall through want of support. 11: Mr. Barraclough addressed a small and attentive audience on "Modern Spiritualism," showing what it had done and was doing; he also appealed to friends of truth to rally round and help us.

**LEICESTER.** Liberal Club.—Mr. Chaplin addressed a large audience from the evening lesson, Prov. xv, 16 and 17 v.—"Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a stalled ox and hatred therewith," which was well received and much appreciated. Sunday, June 18, Mr. Clark. 25: Our annual picnic to Longcliffe, Garendon Park, when we hope all friends will rally around us, and also the Loughborough friends. Full particulars will be given out next Sunday.—R. W.

**LONDON.** 311, Camberwell New Road.—A good short uplifting address through Mr. Long's controls; everyone in the circle wanted to speak, through the power of the spirit that was with us. It was good to be there, we know we were surrounded by the spirit guides and messengers. Thank God for the revelation of Spiritualism. Blessed thought! none are lost. Let us speak a word whenever we are impressed. Mr. Butcher gave us a short address on the upliftment of man generally.

**LONDON.** Forest Hill. 23, Devonshire Road.—Thursday: Circle, Mrs. Bliss gave clairvoyant descriptions. Sunday, Mr. Dale addressed the meeting upon "Spirit influence over man." Many questions were asked and ably answered.—J. B.

**LONDON.** Islington. Wellington Hall, Upper Street.—Mr. King spoke well upon "Healing," and 10s. was contributed to the Hospital Sunday Fund. The rooms will be closed on the 25th inst., so that we may be free to join the friends in Epping Forest.

**LONDON.** Marylebone. 86, High Street.—Sunday evening: Mr. W. G. Coote gave a very interesting address on "The Science of Psychometry." He urged the necessity of treating Spiritualism, and subjects in connection with it, in a thoroughly sincere and religious manner. His remarks were much appreciated, and the few psychometrical readings at the close were very satisfactory. Previous to his address Mr. Coote read an extract from Mr. J. M. Peebles' book "The Seers of the Ages." Next Sunday evening, June 18th, Mr. Carlyle Petersilea, "Mary Anne Carew, wife, mother, spirit, angel." Reading and remarks. Mr. Petersilea will also give two pianoforte and one vocal solo.

**LONDON.** Open Air Work, Finsbury Park.—Messrs. Darby, King, Rodger, and Wallace addressed the people. Next Sunday, 11-30 a.m., as usual.

**LONDON.** Shepherds' Bush, W. 14, Orchard Road, Askew Road.—Good meeting. Many strangers present. Mr. C. White, of the Marylebone Society, gave an interesting account of his remarkable twenty-two years experiences of Spiritualism, and answered numerous questions.

**LONDON.** Walthamstow. 18, Clarendon Road, Hoe Street.—Mr. Brailey's guide took for a subject "The Trinity of Man—Body, Soul, and Spirit." A poem, entitled "Spiritual Flowers," was given by another control by the desire of a friend. The clairvoyance was very convincing, as several surnames as well as Christian names were given.

**LONGTON.**—Mr. Smith, of Brighouse, discoursed on subjects from the audience, "Progression and Retrogression," and four others. The interesting ceremony of naming the child of Mr. and Mrs. Bradley was conducted very nicely by Mr. Smith, who also gave a very able lecture on Monday on "Astrology and its bearings on humanity." Followed by psychometry. Meetings well attended.—A.

**MACCLESFIELD.**—June 4: Mr. W. H. Rooke's answers to six questions gave general satisfaction. 11: Mr. R. A. Brown's address on "The Work of Spiritualism, and the Duty of Spiritualists," was most earnest and eloquent. The importance of the work in which the spirit-world was engaged was pointedly explained, but the ultimate success depended on the Spiritualists in the body, and the result would be proportionate to the energy, courage, and manliness that Spiritualists exercised. This would be done when its importance was recognised and its responsibility realised. It was enjoyable to have our old friend with us again. Next Sunday evening we shall have Mrs. Stair. Will



members and friends please note that during June, July, and August the afternoon services will be suspended, except on special occasions?

**MANCHESTER.** Ardwick. Tipping Street.—June 4, Service of Song, "Harvest Home." 11, Mrs. Hyde's controls spoke on "Spiritualism, its aims and objects," and "Unity." Clairvoyance all recognised.

**MANCHESTER.** Collyhurst Road.—Miss Jones gave splendid lectures. Good audiences. Psychometry after each very successful. We omitted to mention last week that Mrs. Hayes, a most energetic worker in our cause, has had to remove with family to Jersey for a short time. While there our friend has been busy promulgating the truths of Spiritualism. The glad news has made them to rejoice. In order to show their deep interest in and sympathy for those engaged in the work, they sent a beautiful bouquet of flowers for our platform, which, needless to say, was much prized by the members.—A. H.

**MANCHESTER.** Openshaw. Granville Hall.—11, Morning: Circle. Mediums present, Mr. Ward, Mr. Pearson, and Mrs. Allen Hamond, and Mrs. Inks, belonging to Gorton and Openshaw. One spirit, who came through Mrs. Allen Hamond, gave a striking test. About six months ago a young man, named William Richards, passed away. Before he died he promised a friend that if there was such a thing as coming back again, he would return. He it was who came through the above medium, and was recognised by five persons who were in the room who knew him. A grand invocation by the controls of Mr. Moxon. Evening: The guides of Mrs. Pearson discoursed upon "Love one another," which was very good for the first time taking the platform. Mr. Pearson gave good psychometry. Mr. Moscrop related experiences of Spiritualism; and Mr. S. Sewell, the chairman, made a most eloquent address. After-circle well attended. Speakers willing to help, please correspond with Thos. H. Lewis, 540, Gorton Lane, Gorton, Manchester.

**MANCHESTER.** Pendleton. Cobden St.—Afternoon: Miss Walker's subject, "The Bridge between the Two Worlds." As we listen to the distinct raps we often think clergymen do not understand the hymn, "There are angels hovering around," or they would not try to annihilate our beautiful religion. Evening: "God's Beauties in Nature, how and where to find them." You cannot point your finger without seeing the beauties of God. Casting your eyes heavenward, you see the Grand Radiator of all light; it is through this mighty light that you exist to-day; you have all the creative power within you, either for good or evil. Man has the power to plant the seed to make the beautiful flowers grow; but when will you be able to make life worth living? Clairvoyant delineations given.—H. T.

**NELSON.** Bradley Fold.—Mrs. Brooks's guides discoursed on "Joy-bells; and where are our loved ones gone?" and gave some good clairvoyance, to very fair audience.—D. H. B.

**NEWCASTLE-ON-TYNE.**—June 11 and 12, Anniversary flower services were conducted by the members of the children's Lyceum, when suitable recitations, dialogues, solos, musical readings, silver and golden chain recitations, Lyceum songs, &c., were rendered, and afforded a most enjoyable time to the friends present, and reflected the greatest credit on the children and officers connected with the same.—R. E.

**NEWPORT (MON.).**—Evening, an address by Mr. Wayland's guides. Subject, "Biblical Spiritualism, Modern Spiritualism, and Man's Blind Opposition, without investigation, into the grand reality of Spirit Return."

**NEWPORT (MON.).**—Mr. F. T. Hodson gave a splendid address on "My Path from the Nazarene to Spiritualism," telling us his experience as a medium. Clairvoyance at the close.—W. H. J.

**NOTTINGHAM.** Masonic Hall.—Mr. Morse gave very able addresses upon "The Outlook for Spiritualism," and "An Hour after Death," which were closely followed and very much appreciated. They would read well, and it is to be regretted they cannot be reported in full.

**NOTTINGHAM.** Morley Hall.—Following Mr. Ashworth's reading from *The Two Worlds* on the "Spiritualists' Standard of Morality," Mrs. Barnes' controls took up the subject. Truth, they maintained, was the only standard. According to every man's conception and perception was his responsibility. The law is written within, and the record of each thought, word, or deed remained, and could not easily be wiped out, but must be atoned for. Be true to the voice within, and do the right.—J. W. B.

**OLDHAM.** Temple.—P.S.A. very enjoyable. Mrs. Faulkner's two songs were sung with rich sweetness. Mr. Halkyard's two violin solos were loudly applauded, and Mr. J. Bradbury gave general satisfaction on the cornet. Miss Gartaide was our speaker, and, we think, shows signs of improvement. Mr. H. Taft, chairman. Next Sunday, splendid programme. Miss Lizzie Ravell will sing "The Better Land," and "The Children's Home." Mr. Donald Benn, "Close to the Threshold" and "In Native Worth" (Creation). Mr. Edward Oldham will play on the concertina, by special request, "The Lost Chord" and "Imitation of church bell and organ with variations." Mrs. Craven, speaker. On June 25, the P.S.A. service will close for three months. Reopens on first Sunday in October. Friends who have not been to our P.S.A. will do well to attend one of the last two Sundays.

**OLDHAM.** Bartlam Place.—Mr. Jno. Rowcroft, of Hyde, assisted by Mr. France. After the evening meeting, cases of healing were undertaken by Mr. Rowcroft, causing much apparent amusement amongst the strangers, owing to the unusual nature of the treatment. We are inviting contributions towards the intended beautifying of the hall, and shall be glad to help.

**PLYMOUTH.**—Morning: Prayer by Mr. Sammels, and lesson 20th chapter of Luke. Reading by Mr. Cowling, "There is no death." Address by Mr. Lethbridge. Evening: Mr. Sammels prayed, and read 13th chapter of Corinthians. Address by Mr. Lethbridge, "The Religions of the World." Prayer by Mr. Loomes.—J. W. C.

**ROCHDALE.** Regent Hall.—Miss Cotterill gave very interesting discourses to moderately large audiences, followed by successful psychometry.—J. B.

**ROCHDALE.** Water Street.—June 4: Mr. Peter Lee gave thoughtful addresses on "Atheism, Secularism, and Spiritualism," and "The fool hath said in his heart, there is no God." I am sorry we had not such good audiences. Mr. Holmes presided. Monday, 5, Miss Walker gave a good address to a fair audience, her psychometry very successful. 11, public circle, fairly well attended. Conducted by Mrs. Goodhew and Mr. Wild.—C. J.

**ROYTON.**—Mr. Plant spoke very well on "Is Spiritualism a New Salvation?" and "Christianity, Science, and Spiritualism in relation to the Immortality of the Soul," followed by good clairvoyance.—J. O.

**SALFORD.** 2, Park Place, Cross Lane.—A large audience listened to Mr. R. C. Hall's excellent lecture on "Shakespeare v. Lord Bacon," interspersed with several fine passages from the immortal bard's works. On the philosophical aspect he contended that Shakespeare could have no opportunities, in his condition of life, to attain the erudition which the plays displayed. The audience were delighted with Mr. Hall's beautifully clear elocution, and the literary skill displayed in the selected extracts. An enthusiastic vote of thanks was passed on the motion of Brother Moorey, seconded by Brother Kaye. The President (Brother Arlott) drew attention to the fact that the subject proved that, contrary to popular ideas, Spiritualists could talk and think about other subjects than Spiritualism. Usual circle at eight o'clock.

**SHEFFIELD.** Hollis Hall, Bridge Street.—5: About 90 friends sat down to tea, which all seemed to enjoy. A varied programme of entertainment was gone through by a number of friends, who proffered assistance, and to whom the committee tender their sincere thanks. 11: The controls of Mrs. France, of Huddersfield, chose their own subjects afternoon and evening. Clairvoyance, nearly all recognised. We had large and sympathetic audiences.—A. M.

**SOUTH SHIELDS.** 21, Stevenson Street.—Wednesday, June 7: Mrs. Walker gave splendid clairvoyance, and on Sunday, Mr. Brown, of Gateshead, gave very valuable information on "Mediumship, its use and abuse," which was listened to with rapt attention.

**SOVERBY BRIDGE.**—Mrs. Hoyle's subject, "Can the problems of Biblical History be solved through Spirit Agencies?" was exceedingly well dealt with and much appreciated by a moderate audience.—G. H.

**STOCKPORT.**—Mrs. Rennie is much improved in health, and to large and interesting gatherings discoursed normally and under control on important subjects. Mrs. Rennie has a straightforward style of speaking, and is a useful medium where pioneer work is needed in newly-opened centres of Spiritual work. Her clairvoyant readings are calculated to set sceptics thinking.—T. E.

**WAKEFIELD.** Baker's Yard.—Afternoon: Mrs. Levitt was absent owing to sickness, and one of our local mediums kindly helped us. Evening: Mrs. Levitt's guides spoke on "Where are our loved ones?" and also named a child. Successful clairvoyance. A crowded audience.

**WAKEFIELD.** Barstow Square.—Being from home last week was unable to report Mr. and Mrs. Marshall's visit, but they had a highly successful day both in discourse and clairvoyance. 11, Mr. Crossley was in good form, his subjects, clairvoyance, and psychometry were all excellent. One question from the audience, "Who was the Devil's Father?" the speaker shot well home to the giver, to the great delight of the audience, who, we are glad to say, shows no sympathy with such absurd questions.

**RECEIVED LATE.**—Slaitwaite: 11, Sixth Lyceum Anniversary. Our old friend, Mr. J. W. Hemingway, of Huddersfield, chairman. Afternoon, Mrs. Gregg's guides gave a splendid address to the children, earnestly inviting parents to send their children to the Lyceum, and set forth the advantages to be gained. At night they gave a very eloquent discourse on "Duty," which was much appreciated. Our esteemed brother, Mr. John Sutcliffe, in a few pleasant and touching remarks, presented to Mrs. Meal two large groups of photographs, one of the Lyceum members, the other of the members of the society. Mr. Meal left us for America on Good Friday, and Mrs. Meal and family went on Wednesday, June 14. We could not let them leave without some little token of esteem. Mr. Meal and the children were useful and worthy workers in our Lyceum and we shall feel their loss keenly. The friends here earnestly hope his usefulness will be increased, and that for many years he will still be able to work for progress.—West Vale: Lyceum Anniversary in the Mechanics' Hall. Mr. Peter Lee, of Rochdale, gave very thoughtful addresses on "Is life worth living." Various aspects of life were portrayed which showed that under the most unfortunate conditions life was worth living because of the vast possibilities of unfoldment; and "The pernicious effects of a creed" were very forcibly stated at night and attentively listened to by a large audience. Collections over £4, an increase over last year. Advantage was taken of the presence of friends from Sowerby Bridge, Halifax, and Brighouse to confer re forming a circuit of the above-named societies for mutual help. The project was favourably entertained, and we hope a delegates' meeting will shortly be held to take practical steps.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**ARMLEY.** Mistress Lane.—A good attendance. Very good address by Mr. Longley, of Shipley. Recitations by Miss Brett, E. Dodgson, E. Horsfall, L. Parker, A. Podgson. Present, 45 scholars, 3 officers. F. T. Will, conductor.

**CARDIFF.**—Open sessions. Address on "Selfishness." By Mr. Rd. Phillips. Recitations by Master Archie Sadler and Fred Johnson.

**GATESHEAD.** 1, Team Valley Terrace.—First Sale of Work, Monday, June 5. Mr. and Miss Forrester, of South Shields, kindly opened. Mr. Forrester offered an invocation, gave a short address about Lyceum work, and declared the sale of work open. Mr. Counsellor, a member of the society, very kindly gave his services by fitting up the stall over which Mrs. Middleton presided. Mesdames Murton, Hush, Frazer, and Counsellor took the management of the tea. In the afternoon we were favoured with the presence of some ladies from the Newcastle Society, and several other friends whom we were glad to see. 40 to 50 persons partook of tea, who seemed to enjoy the good things. Mr. Hush then raffled a large doll, kindly given by the society to the Lyceum, Mrs. Ellison, of Gateshead, being the winner. In the evening, concert, when the following took part: Mr. Fenwick, hand-bell ringer; Masters Parker, and several other friends. A vote of thanks was given to Mr. and Miss Forrester, and all the ladies and gentlemen who took part in making the bazaar a success.—Thos. J. Middleton, sec.

**MANCHESTER.** Ardwick. Tipping Street.—Morning: Conducted by Mr. J. Jones. The programme gone through for the opening session in good style. Recitations well rendered. We were pleased to see Mr. Haggett, from Collyhurst, who said he was pleased with the conduct of the children, and gave the officers some very encouraging advice.—T. J.



MANCHESTER. Collyhurst.—The Lyceum took their usual monthly ramble, favoured with lovely weather, which all seemed to enjoy.

MANCHESTER. Openshaw, Granville Hall, George Street.—At 2-30 p.m., usual programme. Officers elected, viz.: Conductor, Miss A. Lee; assistant, Mr. J. Rossington; guardians, Mr. Haslam and Miss A. Lee; musical conductor, Mr. Haslam; organist, Mr. Orme. Group leaders, Mr. Pearson, Mr. Lewel, Mr. Morris, Miss M. Morris, Miss E. Morris, and Miss Morris; secretary, Mr. J. Rossington. All to take office on the 9th of July.—W. O.

ROCHDALE. Regent Hall.—Mr. Thomas Rayner again conducted the marching efficiently, whilst Miss Bertha Rothwell took the lead in the calisthenic exercises. Lake and Sea Groups, males and females, adjourned to consider the advisability of re-naming the groups, but owing to the absence of the secretary it was postponed. The subject from *The Two Worlds*, "What methods will best assist the development of our work?" was discussed, but owing to a want of strictness by the chairman it drifted on to "paid mediumship." Miss B. Rothwell offered invocation.—J. B.

STOCKPORT.—A routine session. Mrs. Foster, of Macclesfield, presented us with a number of illuminated cards. We are likely to have a busy time for the next few weeks with business arising out of Lyceum work.—T. E.

### PROSPECTIVE ARRANGEMENTS.

BELPER.—June 18: Professor Timson, morning and evening; afternoon, Lyceum address on "Heads and Faces."

BLACKBURN.—June 25: Mr. J. J. Morse. Only visit this year.

BLACKPOOL.—18, Miss Lily Pickup; 25, Mrs. France. Mediums having vacant dates kindly communicate terms, &c., to Mr. Wm. Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Norton Gate.—July 18: Flower Services. Afternoon, Mrs. Mercer and Mrs. Wrightson. Evening, Mrs. Mercer and Mrs. Whitley. Friends, help us.—S. M.

BRADFORD.—Otley Road friends will hold their anniversary services on Sunday, June 25. Speakers, Mrs. Burchell and Mr. Ashworth. Tea will be provided.

BRADFORD. Walton Street.—Anniversary Services, June 18. Inspirational addresses by Mrs. E. H. Britten. At 2-30: "Origin, History, and Future of the Great Spiritual Movement." At 6: "Death and the Life Hereafter." Special hymns and anthems will be sung. Collections on behalf of the church fund. All invited.

BURNLEY. Robinson Street.—Saturday, June 17, a public tea party and entertainment in the above hall, under the exclusive management of the male friends, in aid of the funds of the society. Entertainment to consist of songs, recitations, comic songs, duets, and quartets. A number of friends have promised to assist us, and a splendid tea and entertainment will be the result. A cordial invitation is extended to all friends of the cause to come and help us. Tea on the tables at 4-30. Tickets, 8d. each, may be obtained at the hall.—W. H.

DEWSBURY.—Saturday, June 17: A public tea at 4-30, and social, with dancing. Tickets 6d. and 3d.—Old friends and new invited.

DUMFRIES.—Enquirer desires to know if there are any circles held in Dumfries; and would be glad to know any resident Spiritualists.—Address, R. D. S., *The Two Worlds* office.

HALIFAX.—Monday, July 3: At 7 p.m., half-yearly meeting of members, and election of officers and various committees. All members are earnestly requested to be present, as the plans and drawings for the new church will have to be dealt with.—F. A. M.

HANLEY. Temperance Hall.—Sunday, June 18: Mr. J. J. Morse, of London, at 2-30, "The Spiritual Man—What is he?" 6-30, "The Spiritual Spheres—Where are they?"

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NOTICE TO SECRETARIES.—Mr. J. T. Standish, speaker and psychometrist, 50, Plane Street, Oldham, is now booking dates for 1894. A few open dates for 1893.

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ROYTON.—18, Miss Cotterill.

SOWERBY BRIDGE. Lyceum, Hollis Lane.—Anniversary Services, June 25: Lyceum session, 10-30 a.m. Recitals, solos, &c. Inspirational addresses by Mrs. Emma H. Britten. At 2-30, "The History of Religion, Ancient and Modern." At 6 p.m., "What do we know of the life hereafter?" Special hymns and anthems by the choir. Collection in aid of Lyceum funds. All are welcome.

STOCKPORT.—Saturday, July 8: 5 p.m., Quarterly Tea Party and Entertainment. Tickets, adults 9d., small children, 4½d., larger children, up to 12 years, 6d. each.—T. E.

WALSALL. Central Hall, Bradford Street.—18, at 11 and 6-30, Mr. Victor Wyldes, inspirational speaker. 25, Mrs. Groom, trance speaker, of Birmingham, at 6-30 p.m. Poems and descriptions of spirit friends will be given. Collections at the close.

WAKEFIELD. Baker's Yard.—July 1: Tea party at 5, and entertainment at 7-30. There will be a dialogue, entitled "Fashion and Famine," by a few of our members. Tickets 6d. and 4d. Mr. Joseph Armitage has promised to take the chair.—A. W.

WEST PELTON. Camp Meetings.—Sunday, July 2, at 10-30 and 2. At 6 p.m. in the Co-operative Hall, a great spiritual love feast. We shall have speakers from Sunderland, Newcastle, South Shields, South Hiltion, and Bishop Auckland. Such men as John Rutherford, T. O. Todd, W. H. Robinson, James Clare, R. Grice, and — Forrester. The committee desire all friends to co-operate and make this one of the greatest demonstrations of Spiritualists in the north of England. We regret there is no train service here, but societies can get brakes and make a trip. As I do not know the addresses of the various society secretaries on the Tyne and Wear, our committee desire that they will communicate with me as to the number of friends who intend being present and we will provide refreshments at a small charge.—Joseph Beck, Hand-in-Hole, West Pelton, via Chester-le-Street, Durham.

WILL SECRETARIES and speakers take notice that Mr. and Mrs. Levitt have removed to 17, Danube Place, Geldard Road, Leeds!

### PASSING EVENTS AND COMMENTS.

REPORTS sent with only a halfpenny stamp must be reports and nothing more. A request, "Please insert the following report," makes it a letter, and we have to pay a penny or refuse to take it.

ECCLÉS AND PATRICROFT.—Some friends residing in this district are anxious to hold a few public meetings to start people investigating. Who will help? Address Mr. Wallis.

DEVELOPING CIRCLE.—Enquirer wishes to hear of a private circle in Manchester or neighbourhood which he might join.—Address W., *Two Worlds* office.

A STRANGE COINCIDENCE.—On the day that the remains of Boeth, the actor, was buried the Opera House, in which his brother shot Lincoln, fell and buried a number of people in its ruins.

A CORRECTION.—Kindly correct an error in last week's report of the meetings at Nottingham, when "Mrs." Lamont's name appears instead of "Mr." Lamont, and oblige, WANDERER.

POST-CARD CONTRIBUTIONS.—*The Workman's Times* has adopted the method of reports on post-cards. It is a good idea. Our friends might adopt it if they will not crowd them full, and cramp up their writing too much. Try it. Telegraphic brevity is the order of the day.

"THE SNEERING ARTICLE on Spookology up to date serves to show that even the advanced *Christian World* is as yet on the side of those who are against us, as the proverbial straw shows which way the current runs."—Cor.

WE HAVE BEEN been furnished with a few cabinet photos of Mr. W. Wallace, who was born in 1815, and became a medium in 1853. We shall be happy to sell these portraits at 1s. each for the benefit of Mr. Wallace, who has not recovered entirely from his recent accident. The old gentleman with his fine face and white hair and beard presents quite a patriarchal appearance, which gives the lie to the slander that mediumship is injurious, and that mediums die young.



members and friends please note that during June, July, and August the afternoon services will be suspended, except on special occasions?

**MANCHESTER.** Ardwick. Tipping Street.—June 4, Service of Song, "Harvest Home." 11, Mrs. Hyde's controls spoke on "Spiritualism, its aims and objects," and "Unity." Clairvoyance all recognized.

**MANCHESTER.** Collyhurst Road.—Miss Jones gave splendid lectures. Good audiences. Psychometry after each very successful. We omitted to mention last week that Mrs. Hayes, a most energetic worker in our cause, has had to remove with family to Jersey for a short time. While there our friend has been busy promulgating the truths of Spiritualism. The glad news has made them to rejoice. In order to show their deep interest in and sympathy for those engaged in the work, they sent a beautiful bouquet of flowers for our platform, which, needless to say, was much prized by the members.—A. H.

**MANCHESTER.** Openshaw. Granville Hall.—11, Morning: Circle. Mediums present, Mr. Ward, Mr. Pearson, and Mrs. Allen Hamond, and Mrs. Inks, belonging to Gorton and Openshaw. One spirit, who came through Mrs. Allen Hamond, gave a striking test. About six months ago a young man, named William Richards, passed away. Before he died he promised a friend that if there was such a thing as coming back again, he would return. He it was who came through the above medium, and was recognised by five persons who were in the room who knew him. A grand invocation by the controls of Mr. Moxon. Evening: The guides of Mrs. Pearson discoursed upon "Love one another," which was very good for the first time taking the platform. Mr. Pearson gave good psychometry. Mr. Moscrop related experiences of Spiritualism; and Mr. S. Sewell, the chairman, made a most eloquent address. After-circle well attended. Speakers willing to help, please correspond with Thos. H. Lewis, 540, Gorton Lane, Gorton, Manchester.

**MANCHESTER.** Pendleton. Cobden St.—Afternoon: Miss Walker's subject, "The Bridge between the Two Worlds." As we listen to the distinct raps we often think clergymen do not understand the hymn, "There are angels hovering around," or they would not try to annihilate our beautiful religion. Evening: "God's Beauties in Nature, how and where to find them." You cannot point your finger without seeing the beauties of God. Casting your eyes heavenward, you see the Grand Radiator of all light; it is through this mighty light that you exist to-day; you have all the creative power within you, either for good or evil. Man has the power to plant the seed to make the beautiful flowers grow; but when will you be able to make life worth living? Clairvoyant delineations given.—H. T.

**NELSON.** Bradley Fold.—Mrs. Brooks's guides discoursed on "Joy-bells; and where are our loved ones gone?" and gave some good clairvoyance, to very fair audience.—D. H. B.

**NEWCASTLE-ON-TYNE.**—June 11 and 12, Anniversary flower services were conducted by the members of the children's Lyceum, when suitable recitations, dialogues, solos, musical readings, silver and golden chain recitations, Lyceum songs, &c., were rendered, and afforded a most enjoyable time to the friends present, and reflected the greatest credit on the children and officers connected with the same.—R. E.

**NEWPORT (MON.).**—Evening, an address by Mr. Wayland's guides. Subject, "Biblical Spiritualism, Modern Spiritualism, and Man's Blind Opposition, without investigation, into the grand reality of Spirit Return."

**NEWPORT (MON.).**—Mr. F. T. Hodson gave a splendid address on "My Path from the Nazarene to Spiritualism," telling us his experience as a medium. Clairvoyance at the close.—W. H. J.

**NOTTINGHAM.** Masonic Hall.—Mr. Morse gave very able addresses upon "The Outlook for Spiritualism," and "An Hour after Death," which were closely followed and very much appreciated. They would read well, and it is to be regretted they cannot be reported in full.

**NOTTINGHAM.** Morley Hall.—Following Mr. Ashworth's reading from *The Two Worlds* on the "Spiritualists' Standard of Morality," Mrs. Barnes' controls took up the subject. Truth, they maintained, was the only standard. According to every man's conception and perception was his responsibility. The law is written within, and the record of each thought, word, or deed remained, and could not easily be wiped out, but must be atoned for. Be true to the voice within, and do the right.—J. W. B.

**OLDHAM.** Temple.—P.S.A. very enjoyable. Mrs. Faulkner's two songs were sung with rich sweetness. Mr. Halkyard's two violin solos were loudly applauded, and Mr. J. Bradbury gave general satisfaction on the cornet. Miss Garteide was our speaker, and, we think, shows signs of improvement. Mr. H. Taft, chairman. Next Sunday, splendid programme. Miss Lizzie Ravell will sing "The Better Land," and "The Children's Home." Mr. Donald Benn, "Close to the Threshold" and "In Native Worth" (Creation). Mr. Edward Oldham will play on the concertina, by special request, "The Lost Chord" and "Imitation of church bell and organ with variations." Mrs. Craven, speaker. On June 25, the P.S.A. service will close for three months. Reopens on first Sunday in October. Friends who have not been to our P.S.A. will do well to attend one of the last two Sundays.

**OLDHAM.** Bartlam Place.—Mr. Jno. Rowcroft, of Hyde, assisted by Mr. France. After the evening meeting, cases of healing were undertaken by Mr. Rowcroft, causing much apparent amusement amongst the strangers, owing to the unusual nature of the treatment. We are inviting contributions towards the intended beautifying of the hall, and shall be glad of help.

**PLYMOUTH.**—Morning: Prayer by Mr. Sammels, and lesson 20th chapter of Luke. Reading by Mr. Cowling, "There is no death." Address by Mr. Lethbridge. Evening: Mr. Sammels prayed, and read 13th chapter of Corinthians. Address by Mr. Lethbridge, "The Religions of the World." Prayer by Mr. Loomes.—J. W. C.

**ROCHDALE.** Regent Hall.—Miss Cotterill gave very interesting discourses to moderately large audiences, followed by successful psychometry.—J. B.

**ROCHDALE.** Water Street.—June 4: Mr. Peter Lee gave thoughtful addresses on "Atheism, Secularism, and Spiritualism," and "The fool hath said in his heart, there is no God." I am sorry we had not such good audiences. Mr. Holmes presided. Monday, 5, Miss Walker gave a good address to a fair audience, her psychometry very successful. 11, public circle, fairly well attended. Conducted by Mrs. Goodhew and Mr. Wild.—C. J.

**ROYTON.**—Mr. Plant spoke very well on "Is Spiritualism a New Salvation?" and "Christianity, Science, and Spiritualism in relation to the Immortality of the Soul," followed by good clairvoyance.—J. O.

**SALFORD.** 2, Park Place, Cross Lane.—A large audience listened to Mr. R. C. Hall's excellent lecture on "Shakespeare v. Lord Bacon," interspersed with several fine passages from the immortal bard's works. On the philosophical aspect he contended that Shakespeare could have no opportunities, in his condition of life, to attain the erudition which the plays displayed. The audience were delighted with Mr. Hall's beautifully clear elocution, and the literary skill displayed in the selected extracts. An enthusiastic vote of thanks was passed on the motion of Brother Moorey, seconded by Brother Kaye. The President (Brother Arlott) drew attention to the fact that the subject proved that, contrary to popular ideas, Spiritualists could talk and think about other subjects than Spiritualism. Usual circle at eight o'clock.

**SHEFFIELD.** Hollis Hall, Bridge Street.—5: About 90 friends sat down to tea, which all seemed to enjoy. A varied programme of entertainment was gone through by a number of friends, who proffered assistance, and to whom the committee tender their sincere thanks. 11: The controls of Mrs. France, of Huddersfield, chose their own subjects afternoon and evening. Clairvoyance, nearly all recognised. We had large and sympathetic audiences.—A. M.

**SOUTH SHIELDS.** 21, Stevenson Street.—Wednesday, June 7: Mrs. Walker gave splendid clairvoyance, and on Sunday, Mr. Brown, of Gateshead, gave very valuable information on "Mediumship, its use and abuse," which was listened to with rapt attention.

**OWERBY BRIDGE.**—Mrs. Hoyle's subject, "Can the problems of Biblical History be solved through Spirit Agencies?" was exceedingly well dealt with and much appreciated by a moderate audience.—G. H.

**STOCKPORT.**—Mrs. Rennie is much improved in health, and to large and interesting gatherings discoursed normally and under control on important subjects. Mrs. Rennie has a straightforward style of speaking, and is a useful medium where pioneer work is needed in newly-opened centres of Spiritual work. Her clairvoyant readings are calculated to set sceptics thinking.—T. E.

**WAKEFIELD.** Baker's Yard.—Afternoon: Mrs. Levitt was absent owing to sickness, and one of our local mediums kindly helped us. Evening: Mrs. Levitt's guides spoke on "Where are our loved ones?" and also named a child. Successful clairvoyance. A crowded audience.

**WAKEFIELD.** Barstow Square.—Being from home last week was unable to report Mr. and Mrs. Marshall's visit, but they had a highly successful day both in discourse and clairvoyance. 11, Mr. Crossley was in good form, his subjects, clairvoyance, and psychometry were all excellent. One question from the audience, "Who was the Devil's Father?" the speaker shot well home to the giver, to the great delight of the audience, who, we are glad to say, shows no sympathy with such absurd questions.

**RECEIVED LATE.**—Slaithwaite: 11, Sixth Lyceum Anniversary. Our old friend, Mr. J. W. Hemingway, of Huddersfield, chairman. Afternoon, Mrs. Gregg's guides gave a splendid address to the children, earnestly inviting parents to send their children to the Lyceum, and set forth the advantages to be gained. At night they gave a very eloquent discourse on "Duty," which was much appreciated. Our esteemed brother, Mr. John Sutcliffe, in a few pleasant and touching remarks, presented to Mrs. Meal two large groups of photographs, one of the Lyceum members, the other of the members of the society. Mr. Meal left us for America on Good Friday, and Mrs. Meal and family went on Wednesday, June 14. We could not let them leave without some little token of esteem. Mr. Meal and the children were useful and worthy workers in our Lyceum and we shall feel their loss keenly. The friends here earnestly hope his usefulness will be increased, and that for many years he will still be able to work for progress.—West Vale: Lyceum Anniversary in the Mechanics' Hall. Mr. Peter Lee, of Rochdale, gave very thoughtful addresses on "Is life worth living?" Various aspects of life were portrayed which showed that under the most unfortunate conditions life was worth living because of the vast possibilities of unfoldment; and "The pernicious effects of a creed" were very forcibly stated at night and attentively listened to by a large audience. Collections over £4, an increase over last year. Advantage was taken of the presence of friends from Sowerby Bridge, Halifax, and Brighouse to confer re forming a circuit of the above-named societies for mutual help. The project was favourably entertained, and we hope a delegates' meeting will shortly be held to take practical steps.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**ARMLEY.** Mistress Lane.—A good attendance. Very good address by Mr. Longley, of Shipley. Recitations by Miss Brett, E. Dodgson, E. Horsfall, L. Parker, A. Podgson. Present, 45 scholars, 3 officers. F. T. Will, conductor.

**CARDIFF.**—Open sessions. Address on "Selfishness," By Mr. Rd. Phillips. Recitations by Master Archie Sadler and Fred Johnson.

**GATESHEAD.** 1, Team Valley Terrace.—First Sale of Work, Monday, June 5. Mr. and Miss Forrester, of South Shields, kindly opened. Mr. Forrester offered an invocation, gave a short address about Lyceum work, and declared the sale of work open. Mr. Counsellor, a member of the society, very kindly gave his services by fitting up the stall over which Mrs. Middleton presided. Mesdames Murton, Hush, Frazer, and Counsellor took the management of the tea. In the afternoon we were favoured with the presence of some ladies from the Newcastle Society, and several other friends whom we were glad to see. 40 to 50 persons partook of tea, who seemed to enjoy the good things. Mr. Hush then raffled a large doll, kindly given by the society to the Lyceum, Mrs. Ellison, of Gateshead, being the winner. In the evening, concert, when the following took part: Mr. Fenwick, hand-bell ringer; Masters Parker, and several other friends. A vote of thanks was given to Mr. and Miss Forrester, and all the ladies and gentlemen who took part in making the bazaar a success.—Thos. J. Middleton, sec.

**MANCHESTER.** Ardwick. Tipping Street.—Morning: Conducted by Mr. J. Jones. The programme gone through for the opening session in good style. Recitations well rendered. We were pleased to see Mr. Haggett, from Collyhurst, who said he was pleased with the conduct of the children, and gave the officers some very encouraging advice.—T. J.



MANCHESTER. Collyhurst.—The Lyceum took their usual monthly ramble, favoured with lovely weather, which all seemed to enjoy.

MANCHESTER. Openshaw, Granville Hall, George Street.—At 2-30 p.m., usual programme. Officers elected, viz.: Conductor, Miss A. Lee; assistant, Mr. J. Rossington; guardians, Mr. Haslam and Miss A. Lee; musical conductor, Mr. Haslam; organist, Mr. Orme. Group leaders, Mr. Pearson, Mr. Level, Mr. Morris, Miss M. Morris, Miss E. Morris, and Miss Morris; secretary, Mr. J. Rossington. All to take office on the 9th of July.—W. O.

ROCHDALE. Regent Hall.—Mr. Thomas Rayner again conducted the marching efficiently, whilst Miss Bertha Rothwell took the lead in the calisthenic exercises. Lake and Sea Groups, males and females, adjourned to consider the advisability of re-naming the groups, but owing to the absence of the secretary it was postponed. The subject from *The Two Worlds*, "What methods will best assist the development of our work?" was discussed, but owing to a want of strictness by the chairman it drifted on to "paid mediumship." Miss B. Rothwell offered invocation.—J. B.

STOCKPORT.—A routine session. Mrs. Foster, of Macclesfield, presented us with a number of illuminated cards. We are likely to have a busy time for the next few weeks with business arising out of Lyceum work.—T. E.

## PROSPECTIVE ARRANGEMENTS.

BELPER.—June 18: Professor Timson, morning and evening; afternoon, Lyceum address on "Heads and Faces."

BLACKBURN.—June 25: Mr. J. J. Morse. Only visit this year.

BLACKPOOL.—18, Miss Lily Pickup; 25, Mrs. France. Mediums having vacant dates kindly communicate terms, &c., to Mr. Wm. Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Norton Gate.—July 16: Flower Services. Afternoon, Mrs. Mercer and Mrs. Wrightson. Evening, Mrs. Mercer and Mrs. Whitley. Friends, help us.—S. M.

BRADFORD.—Otley Road friends will hold their anniversary services on Sunday, June 25. Speakers, Mrs. Burchell and Mr. Ashworth. Tea will be provided.

BRADFORD. Walton Street.—Anniversary Services, June 18. Inspirational addresses by Mrs. E. H. Britten. At 2-30: "Origin, History, and Future of the Great Spiritual Movement." At 6: "Death and the Life Hereafter." Special hymns and anthems will be sung. Collections on behalf of the church fund. All invited.

BURNLEY. Robinson Street.—Saturday, June 17, a public tea party and entertainment in the above hall, under the exclusive management of the male friends, in aid of the funds of the society. Entertainment to consist of songs, recitations, comic songs, duets, and quartets. A number of friends have promised to assist us, and a splendid tea and entertainment will be the result. A cordial invitation is extended to all friends of the cause to come and help us. Tea on the tables at 4-30. Tickets, 8d. each, may be obtained at the hall.—W. H.

DEWSBURY.—Saturday, June 17: A public tea at 4-30, and social, with dancing. Tickets 6d. and 3d. Old friends and new invited.

DUMFRIES.—Enquirer desires to know if there are any circles held in Dumfries; and would be glad to know any resident Spiritualists.—Address, R. D. S., *The Two Worlds* office.

HALIFAX.—Monday, July 3: At 7 p.m., half-yearly meeting of members, and election of officers and various committees. All members are earnestly requested to be present, as the plans and drawings for the new church will have to be dealt with.—F. A. M.

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LANCASHIRE LYCEUM DEMONSTRATION, in Alexandra Park, Manchester, on July 22nd. The following Lyceums will probable take part, with colours to be worn and names of delegates:—Manchester (blue), Mr. Whelan and Mrs. Lister; Royton (maroon), Mr. Chisnall and Mr. Ogden; Salford (crimson), Mr. Ellison and Mr. Rothwell; Rochdale, Regent Hall (lilac), Mr. J. A. Warwick and Mr. J. Beck; Rochdale, Water Street (white); Collyhurst (yellow); Oldham (purple), Mr. A. Linley and Miss H. Saxon; Pendleton (salmon); Heywood (orange), Miss M. Briggs and Miss E. Frost; Stockport (magenta), Miss Kenyon and Miss Warrington; Bolton (cerise); Openshaw (pink). Conductors to wear a sash the same colour as their Lyceums, and delegates a broad band on right arm; treasurer and secretary, white sash. Each conductor will put his respective Lyceum through their marching and calisthenic exercises.—Mr. Gibson, treasurer; Mr. J. B. Longstaff.

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OLDHAM. Spiritual Temple.—July 8: Grand Public Tea Party. Entertainment. To conclude with a dance. Mr. Hepworth, humorist.

ROCHDALE. Regent Hall.—July 1: Tea party, dramatic and miscellaneous entertainment. July 16: Service of song, "The Fireman's Daughter," will be rendered by an augmented choir in the afternoon only. Proceeds for the choir fund.

ROYTON.—18, Miss Cotterill.

SOWERBY BRIDGE. Lyceum, Hollis Lane.—Anniversary Services, June 25: Lyceum session, 10-30 a.m. Recitals, solos, &c. Inspirational addresses by Mrs. Emma H. Britten. At 2-30, "The History of Religion, Ancient and Modern." At 6 p.m., "What do we know of the life hereafter?" Special hymns and anthems by the choir. Collection in aid of Lyceum funds. All are welcome.

STOCKPORT.—Saturday, July 8: 5 p.m., Quarterly Tea Party and Entertainment. Tickets, adults 9d., small children, 4½d., larger children, up to 12 years, 6d. each.—T. E.

WALSALL. Central Hall, Bradford Street.—18, at 11 and 6-30, Mr. Victor Wyldes, inspirational speaker. 25, Mrs. Groom, trance speaker, of Birmingham, at 6-30 p.m. Poems and descriptions of spirit friends will be given. Collections at the close.

WAKEFIELD. Baker's Yard.—July 1: Tea party at 5, and entertainment at 7-30. There will be a dialogue, entitled "Fashion and Famine," by a few of our members. Tickets 6d. and 4d. Mr. Joseph Armitage has promised to take the chair.—A. W.

WEST PELTON. Camp Meetings.—Sunday, July 2, at 10-30 and 2. At 6 p.m. in the Co-operative Hall, a great spiritual love feast. We shall have speakers from Sunderland, Newcastle, South Shields, South Hilton, and Bishop Auckland. Such men as John Rutherford, T. O. Todd, W. H. Robinson, James Clare, R. Grice, and — Forrester. The committee desire all friends to co-operate and make this one of the greatest demonstrations of Spiritualists in the north of England. We regret there is no train service here, but societies can get brakes and make a trip. As I do not know the addresses of the various society secretaries on the Tyne and Wear, our committee desire that they will communicate with me as to the number of friends who intend being present and we will provide refreshments at a small charge.—Joseph Beck, Hand-in-Hole, West Pelton, via Chester-le-Street, Durham.

WILL SECRETARIES and speakers take notice that Mr. and Mrs. Levitt have removed to 17, Danube Place, Geldard Road, Leeds?

## PASSING EVENTS AND COMMENTS.

REPORTS sent with only a halfpenny stamp must be reports and nothing more. A request, "Please insert the following report," makes it a letter, and we have to pay a penny or refuse to take it.

ECCELES AND PATRICROFT.—Some friends residing in this district are anxious to hold a few public meetings to start people investigating. Who will help? Address Mr. Wallis.

DEVELOPING CIRCLE.—Enquirer wishes to hear of a private circle in Manchester or neighbourhood which he might join.—Address W., *Two Worlds* office.

A STRANGE COINCIDENCE.—On the day that the remains of Boeth, the actor, was buried the Opera House, in which his brother shot Lincoln, fell and buried a number of people in its ruins.

A CORRECTION.—Kindly correct an error in last week's report of the meetings at Nottingham, when "Mrs." Lamont's name appears instead of "Mr." Lamont, and oblige, WANDERER.

POST-CARD CONTRIBUTIONS.—*The Workman's Times* has adopted the method of reports on post-cards. It is a good idea. Our friends might adopt it if they will not crowd them full, and cram up their writing too much. Try it. Telegraphic brevity is the order of the day.

"THE SNEERING ARTICLE on Spookology up to date serves to show that even the advanced *Christian World* is as yet on the side of those who are against us, as the proverbial straw shows which way the current runs."—Cor.

WE HAVE BEEN furnished with a few cabinet photos of Mr. W. Wallace, who was born in 1815, and became a medium in 1853. We shall be happy to sell these portraits at 1s. each for the benefit of Mr. Wallace, who has not recovered entirely from his recent accident. The old gentleman with his fine face and white hair and beard presents quite a patriarchal appearance, which gives the lie to the slander that mediumship is injurious, and that mediums die young.



READ THE MYSTERIES OF RAVENSWOOD, commenced in this number. The object of the story is to bridge over the gulf between the so-called Psychical Research and Spiritual Research. The author thinks the two ought to be brought closer together, hence the tale.

A QUESTION AND ANSWER DEPARTMENT.—To meet the wishes of many friends, we are prepared to receive brief questions, to which we invite replies from our readers. Ask one question at a time. Answers must not exceed 200 words. Be brief as possible.

UP TO DATE.—Mr. Tetlow, of 142, Fitzwarren Street, Pendleton, has received payments from 34 societies and 72 associates for affiliation with the National Federation, and thinks the prospects for a successful conference are good at Sowerby Bridge, on July 2nd. Societies and Spiritualists should join at once.

MR. KERSY reports, in reply to many inquiries, that the Book of Words for the "Spiritual Songster" is in the press, and the printer promises to have it ready early in July, or at the latest by the middle of that month. A full announcement, with prices, &c., will be issued immediately.

LONDON NEWS.—To encourage our friendly comrades in Modern Babylon, we have determined to commence a separate department devoted to "London News," and invite notes, reports, notices and items of general interest. Brief, Bright and Brotherly, must be the motto. Post-card contributions thankfully received.

A THOUGHTFUL AND ELOQUENT trance address was delivered by Mr. J. J. Morse, on June 1st, at the conversation of members and friends of the London Spiritualist Alliance, in the Banqueting Hall, St. James's Hall, before a large audience. A full report appeared in the last issue of *Light*, which will be read with pleasure and profit by Mr. Morse's many friends and the readers of our contemporary.

"MR. STREED is not the only prominent man in England who is absorbed in Spiritualist phenomena." At least so said a contributor to the *Launceston Examiner* recently. "The Right Hon. A. J. Balfour, ex-First Lord of the Treasury, and Leader of the House of Commons in the Salisbury Administration, made the remark in April last that 'Spiritualism interested him more than politics, and was infinitely more important.'"

SPOOKOLOGY UP TO DATE is the title of a "descriptive" (?) article in *The Christian World*, purporting to be a report of the London Spiritual Alliance Conversation, and the trance address by Mr. Morse. The writer admits that he did not know enough to be either for or against. He only attempts to be funny, and succeeds in being unfair and airing his misconceptions. Some people appear to think that they ought to be able to know all about it in an hour!

THE PROPOSED SYMBOL.—Both *Arcanus* and H. J. C. have sent us specimens of their symbols, and suggest that we should enquire of a silvermith what the cost would be. The real question is, how many people want them? It would be quite easy to get a design if one could be selected, and a large demand for it existed. At present only a few have spoken. Let those who approve say "Yes" on a post card, and send name and address.

THE DIVINING ROD AT LLANDILO.—At a meeting of the Llandilo Local Board, held recently, the surveyor reported that that day a Mr. Steers, of Hull, had been employed with a divining rod on the uplands above the reservoir with a view to discover water. The rod showed traces of water in different directions, four sources converging at one point, and here it was resolved to sink a shaft, about 100 yards above the reservoir.—*South Wales Echo*.

"BEN'S HOLLOW" COMPLETE for 2s., post free. Many friends do not like to peruse serial stories. They prefer to wait and have the whole book before them. For the benefit of all such, and new readers alike, we are prepared to forward the 28 copies of *The Two Worlds* containing the extremely interesting and instructive story entitled "The Haunted House in Ben's Hollow," post free, for 2s. Order at once and oblige.

IT GIVES ME GREAT pleasure to take a few *Two Worlds* with me to distribute to strangers as I pass from place to place. I get them to take one by appearing to lend it, and when they wish to return it I tell them to keep it, as I have more than one. Travelling with a minister I gave him a *Two Worlds*. He had a number of papers in his hand, but he put them down on the seat and commenced to read *The Two Worlds*, and I left him reading it when I left the carriage.—(Mrs.) J. M. Smith.

"AUTOLYCUS," the editor of *The Workman's Times*, went to London over two years ago to "get a sufficient London circulation to justify the printing of the paper there," but he has given up that dream and returns to Lancashire. He says: "After all, the centre of the forward movement is in the provinces. When I came up here over two years ago, London looked like taking the lead, but there has been a considerable loss of enthusiasm since then."

MR. T. M. BARKER, of Oldham, writes that a slanderous report has been circulated respecting alleged proceedings at a séance, said to have been held by Mrs. Rennie. He has forgotten the matter out; and the lady of the house, where it was said the séance occurred, denied that a circle had been held there, and declared Mrs. Rennie had never been in the house, and did not know her. He desires that this refutation of a false report may be made public, to remove a stain from Mrs. Rennie's character.

OUR CONTEMPORARY, *Light*, for June 10 devoted nearly a column to a notice of and extracts from *The Two Worlds Handbook No. 1*, viz., "The Rise and Progress of Modern Spiritualism in England," by James Robertson, and says of it that it "seems to be a useful, concise, and very fair history of what has been done in connection with Spiritualism in England during the last forty years. Such a succinct account should be very valuable. A short résumé of the connection with the unseen that existed in the case of certain notable people during the world's earlier history is not the least important part of the book."

SILVER WEDDING COMMEMORATION.—On June 6th, at the invitation of Mr. and Mrs. Robert Horrocks, of Lee Street, about 90 friends met together at the Spiritual Temple, Bridge Street, and partook of a splendid repast in celebration of the silver wedding of their hosts. Mr. Edwin Raynor presided afterwards, and an enjoyable programme was gone through. Mrs. Manley sang with her usual ability, and gave a recitation. Mrs. Green and Miss Banks sang in the good old Scotch style. Mrs. Wood rendered "The Wedding Bells," and Messrs. Raynor, Richards, Grimshaw, and Stott also contributed songs and

solos. Some very suitable presents were made to Mr. and Mrs. Horrocks, and after a good dance, Mr. John Emmott, president of the society, proposed the best thanks of the meeting to Mr. and Mrs. Horrocks for the generous manner they had treated so many friends, and hoped they might live in health and happiness until they might be able to celebrate their golden wedding day. Mr. W. Meekin seconded the resolution, which Messrs. Mills, Taft, Raynor, and Cameron supported. It was carried unanimously with loud acclamation, and "Auld Lang Syne" concluded a pleasant evening.—*Oldham Chronicle*.

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?

TO CORRESPONDENTS.—W. D. Brooks: Your suggestions have all been tried over and over again. H. S.: It does not follow that the spirits are not good spirits because they rap and touch you. We wish we could hear the "rappings" more often than we do. Can you see us on Sunday? We shall be at Liverpool. M. K. Lepage: Many thanks. Your kind letter has been forwarded to Edina. Mrs. J. M. Smith: Many thanks. Sorry you have been unwell; trust you are now all right. We are not on the Executive. It would be best to send a copy to Mrs. Greenwood and one to Mr. Tetlow. J. Mordell: Too late for this week. Will use as soon as possible.

MR. J. TAYLOR sends a letter for the "Voices" page, but it is too late. Letters must reach us, at latest, on Monday morning. He complains that local mediums do not do enough free work and wish for payment. Suppose they do, surely they must be allowed to decide for themselves when, where, and how they will work? Coercion will not win their love or aid. If we printed Mr. Taylor's letter we should have to print replies from those who felt aggrieved, and our space is not sufficient for complaints and explanations. Duty and right are conceived from different standpoints, and many mediums—local and otherwise—do a large amount of gratuitous work, especially when they feel they are among friends, and that their efforts are appreciated. Every one, mediums and non-mediums, must decide for themselves what is right, and what it is their duty to do. We trust all will try to act out their highest sense of right, and let brotherly love continue.

OUR FRIENDS sometimes tell us that *The Two Worlds* ought to be published in London. Perhaps it ought, but we do not see it, and the experience of *The Workman's Times* does not help us to take a very bright or hopeful view of the situation of the cause in the big city. If our London friends would help us to obtain a large circulation in their "village on the Thames" there might be some hope. Hitherto we have looked in vain for a united, vigorous, and enthusiastic movement there. It is not because Spiritualists are fewer than in the old days. It is not because the subject does not interest the public, but it is because of a conspicuous lack of "public spirit," of enthusiasm, of whole-hearted devotion to the greatest religious and reformatory movement of the age. Split up, scattered, dispirited, and apathetic, no wonder public Spiritualism in London presents a most discouraging spectacle to Northern Spiritualists. Some of our London friends seem to think we are hard upon them. It is not true. It is the facts of the case which are hard. What are you going to do about it, friends? There are many brave, faithful, untiring, and zealous workers we know in London who have our love and sympathy and good wishes. But, oh! brothers and sisters, "cherish faith in one another," and work together for good.

AN OPEN LETTER TO REV. E. WHITE by Bevan Harris comes to hand too late. We have room only for a summary. Mr. Harris points out Mr. White's inconsistency in speaking of spiritual phenomena as "pettifogging unreality," and yet admitting that they are "genuine and real." Mr. White admits that "unsolicited supernatural communications" are blameless. Why then does he regard those which are "sought" as criminal? Why may we not "seek" for messages from those erroneously called dead, as well as be startled by spontaneous manifestations, which in both cases would be according to law? "He who makes two blades of grass to grow where only one did before is regarded as a benefactor," says Mr. Harris. Surely then the duplication of angelic (spirit) intercourse is of more moment than "the grass of the field"? Mr. White says "that the Lord Jesus Christ is nowhere in its belief." Mr. Harris retorts that Jesus is not idolised or worshipped, neither is the Bible made a fetish, but, all the same, as a spiritual teacher, he is highly esteemed. The dogmas of popular Christianity are repudiated, "the blasphemy of eternal torment and the faddish 'unreality' called 'conditional immortality,' hatched to hide the disgrace of Calvinistic 'damnation,'" are both cast out from the Spiritual gospel. Regarding Mr. White's statement that he has "read a large barrow-load of books on Spiritualism," Mr. Harris asks "How did you obtain the measurement? Have you not been indulging in hyperbole?" like the writer who said the world would hardly contain all the books if all the works of Jesus were recorded (John xxi, 25). Is it not a little like "drawing the long bow"? Mr. Harris reminds Mr. White that people find what they seek for in books, and as Mr. White failed to find "faith or thrilling hopes" in his "barrow-load" it was because he did not desire to discover them. Mr. Harris says: "Your contrast of Spiritualism with New Testament scriptures is only a comparison of spiritual things then with spiritual things now. There is inspiration in both." Mr. White's "hurrah" because the Bible has been distributed in all lands is deceptive, and Mr. Harris asks "What about China with its 1,250 millions, and only a fraction of a million of them Christians?" He says Mr. White must know that instead of the "Bible sounding the advance note of Christian civilisation and the spirit of moral progress," ironclad ships, belching cannon, and the inflow of speculators' capital are the "advance notes." Our Christian civilisation carries with it drink, powder, vice, and Bibles, it subjugates the "native," and maintains, for revenue, a cursed opium traffic. The Bible-believing Christians engaged in slavery until the conscience of the race was stirred by the non-Christian Garrison and others. As for "Bible miracles through sixty generations," Mr. Harris asks is it not nearer the truth to say that man has lived for 60,000 generations and received spiritual communications (erroneously called "miracles") throughout that time, long prior, therefore, to the comparatively modern Hebrew Scriptures, large portions of which have been "borrowed" from older and contemporary peoples.