

The Two Worlds.

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DO SPIRITS RETURN?

By S. C. ROSCOE.

Ask this very important question of a Churchman, a Non-conformist, or a Roman Catholic, and they will doubtless answer "No." They do not believe they can. They say Jesus died, rose again, rejoined his followers, and communed with them, and afterwards vanished from their sight. If that is true we may well ask is no one else to be allowed to return to earth?

Spiritualists maintain that spirits can and do return, to comfort the sorrowing ones left behind. Of this fact, "Ashes to ashes, dust to dust," we are all aware. St. Paul says, in 1 Cor. xv., 44, "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." All Christians must admit that man possesses a spiritual body, a body unseen, encased within his outer form, which is the soul of man. The "inner man" never dies, but breaks the bond of union with the earthly tabernacle, and continues to progress in the spiritual world. The spirit, possessing the spiritual body, is immortal, and lives on and on, whether it be high or low, close to earth or far away.

"What! shall we not all be equal in the other life?" asks an objector. The spiritual teacher of old said, "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you," and spirits confirm that saying. I believe "as we sow, that shall we also reap," and the more righteous, holy, upright and just has been our pilgrimage here, the freer we shall be in the spiritual world. Those who possess most glory in the other life, those nearest the Sun of Righteousness, are commissioned to go to those who, having lived more for this earth, are earthly, and low in the spirit spheres, and encourage, counsel and lead them upward into more celestial spheres.

We have had, and daily continue to have, communications from the other world, through mediums, that it is so. Spirits assure us it is their mission of love thus to aid the earth-bound "spirits in prison."

Learned and enlightened scholars such as Archdeacon Farrar, of Westminster Cathedral, Canon MacColl, and others neither teach eternal annihilation, nor eternal hell torments, but now proclaim eternal progression. I well remember being taught at school (Church of England), when a boy, that we were surrounded by spirits—if we could but see them; that an evil spirit attends us and tempts us to do evil, but a good spirit speaks to our conscience, telling us to resist.

There are many accounts of spirits returning to earth mentioned in the Bible. We read that three men appeared to Abram (Gen. xviii., 1). One appeared to Hagar (Gen. xvi. chap., 7, xxi. chap. 17, xviii., to Lot xix. chap.; Numbers, xxii. chap., 23; Judges ii. chap., 11, xiii., 3; 2 Saml., xxiv. chap., 16; 1 Chron., xxi. chap., 16; 1 Kings, xix. chap., 7; Dan. viii. chap., 16, ix. chap., 21, x. chap., 11-12; Matt. i. chap., 20, xxviii. chap., 2-7; Luke, i. chap., 11 and 26, ii. chap., 8-12; Acts, v. chap., 19, xii. 7, viii. chap., 26, x. chap., 3, xxvii. chap., 23; Psalm xxxiv., 7, xxxv., 5; Zech., i. chap., 11.

Any one who will carefully "read, mark, learn, and inwardly digest" the various passages of Scripture, will admit that there is no material difference between the ancient and the modern Spiritualism. The last text I refer to is in Rev. xxii. chap., 8, 9, "And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

Let us break down the barriers that hinder us from realising the joy of seeing and hearing those from beyond the grave. They are more willing to come to us than we are to receive them.

About two years ago, I and my wife were sitting in our parlour, the door being wide open, I being nearest to it,

when my attention was attracted towards the door by a feeling of something there. I looked, and behold, I saw a tall lady pass the door clad in white. Thinking I might be mistaken, I did not move or say anything to my wife. Soon after, my attention was drawn towards the door again, when I saw the form of a woman in white pass. Evidently my wife also saw her this time, for she said: "What was that?" I tried to put her off without telling her what I had seen. She declared she had seen a lady, exactly as I had done. We both went into the passage, but the front door was closed, and had not been opened.

After retiring to rest, one night in December, 1891, I lay awake unable to sleep; the gas was burning a little, and my face was towards the door, not two feet off. A woman clad in white, her face bright and cheerful, came, as it were, through the door, and, standing at the bedside, smiled down upon me. While I was wondering who and what she was, she drew the tips of her fingers across my forehead, saying as she did so: "I have come because you cannot sleep," and I felt as if her fingers were of velvet, so soft and gentle was her touch. A feeling of heaviness was removed from me. She said: "You will sleep now," and, having performed her errand she vanished from me, even as she had come. I awoke my wife and told her what I had seen, but she said I was most likely dreaming. That could not be as I had not been asleep. I was as wide awake at that moment as when, an hour before, I retired to rest.

My wife and I have heard the sound as of a watch ticking on the back kitchen shelf, stopping and then starting again, first in one place, then in another. Our relatives have also heard it at the same time.

Once, and only once, I attended a circle at Blackburn. I was a perfect stranger to all the sitters. The friend whom I expected to see, did not attend. After the meeting, and before leaving the room, a young man said: "I don't know you, I have never seen you before, but I saw near you all the night, a short, stout man, aged about 66 years." He mentioned other particulars, and asked if I recognised the spirit? I replied: "It is my father." Not one out of the 25 or 30 sitters had ever seen me before, yet a stranger to me and mine could tell me he saw my father near me, although my father passed on fourteen months previously, and described him accurately. Oh, how I longed to have had the privilege to see as that young man saw, even for that night only.

E. F. has had visits from spirits not for days or months but for fifteen years, receiving glad tidings from them. He has one visitor, a priest, who declares that he now knows that all his former teachings and preachings were wrong. There are, so far as he is able to find out, no such places as purgatory or hell, the hell of the Bible. Other spirits tell the same tale, and surely those in the other life are in a position to inform us as to there being such or not! E. F. has not only seen the spirits, but has handled the materialised form as others have done. To honest doubters I say: "Investigate for yourselves, seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive." After being brought up in the doctrines of Christianity, one feels it to be an almost impossible task to break the fetters, yet others have done so, and they say, after 15 or 20 years' experience of Spiritualism, they do not regret the step they took. If Spiritualism is all it claims to be, then it is the only true religion, and is destined to supersede all creeds and become the Universal religion springing from the Fountain-head, God. If I can only awaken one soul to do something toward comforting the sick, feeding the hungry, clothing the naked, and glorifying God, walking in His ways, and making the world better, my labour will not have been in vain. Let us ever remember that in *doing* good we get good. Let us be careful what we sow. Let us delight in making others happy and participate in their happiness, and the reign of Love will be the commencement of a brighter era. Once realise the fact that God is Father of all, and the brotherhood of man will follow.

"HEAVEN AND HELL."

By L. M. BYLES.

THE ideas held by different men regarding the states known as Heaven and Hell, have been many and varied. Buddha, that admirable Indian philosopher, believed that, for the punishment of the wicked, there are 136 hells situated in the interior of the earth. At death, the soul of the sinner will enter the form of a woman, a stone, an inanimate clog, some reptile; or it may pass into one of the many hells, which have varying degrees of punishment, the least time in which is ten million years. Low and degrading as this doctrine is, it contains the elements of truth. For though no 136 hells exist, yet man does pass into states—varying in happiness according as he is good, bad, or indifferent. On the other hand, Buddha's ideal of Heaven is, to a certain extent, noble and elevating. He taught that on leaving this body the good man passes into the form of an exalted man, a blessed spirit; or may become a divinity in one of the many heavens, which have varying degrees of happiness, in which the soul may remain for many billions of years. In this, as in his conception of hell, we can see a gleam of the great truth of eternal progression, for neither state is to be interminable. Confucius, the Chinese next worthy of admiration to Buddha, seems (as far as I can find) to have taught nothing whatever regarding these two states, basing his writings on right living in this world without regard to the life to come.

Leaving China and its religious teachings, let us take Persia, and study briefly the teachings of Zoroaster, the Persian Christ; he says, "Strive in every way to diminish the power of Arimanes, the evil one, and destroy his works. If a man has done this he may fearlessly meet death, well assured that radiant Izedo will lead him across the luminous bridge into a paradise of eternal happiness. But though he has been brave in battle, killed wild beasts, and fought with all manner of external evils, if he has neglected to combat evil within himself, he has reason to fear that Arimanes and his Devs will seize him and carry him to Duzakt, where he will be punished according to his sins; not to satisfy the vengeance of Ormuzd (God), but because, having connected himself with evil, this is the only means of becoming purified therefrom, so as to be capable of enjoying happiness at a future period." Here we have the very basis of the Spiritualistic views of Heaven and Hell, contained in the works of a man 400 years before the birth of Christ.

Jesus of Nazareth is the next, in historical order, of our great religious teachers. His ideas of Heaven have given rise to much strife and division. The Christian Heaven is, however, to be "a region or state of endless happiness enjoyed by angels and departed spirits in the immediate presence of God." But the Christian idea of the future life differs slightly with nearly all of the numerous Christian sects. The Roman Catholics, for instance, hold that: "There is a place beyond the grave, and this side of heaven, called purgatory, through which the souls of believers must pass, as a disciplinary and purifying process, to fit them for heavenly joy." Heavenly joy, presumably, differing with the recipient thereof. The Universalists, on the other hand, teach that mankind will finally be restored to holiness and happiness. The Quakers hold that the redeemed are eternally happy, and the damned in everlasting torment. Many Christians, however, accept the truth of eternal progression.

Mohammed (born A.D. 570), a so-called prophet of God, taught that: "There will be a final resurrection; that the first who will rise upon earth will be Mohammed; that all will come to judgment, and he will intercede for the wicked; that those whose actions are good, who believe and confess a belief in the one true God, in Mohammed, and the Koran, these shall have perpetual light in paradise with Mohammed; that wicked disbelievers shall be cast into hell, where they shall endure every possible torment; but there, even—those who may believe in the one true God, though morally bad, and in hell for a time—at the second intercession of Mohammed, may finally have their sins washed away."

In direct opposition to this selfish view of a future life, we have Swedenborg's magnificent conception of the life to come: "The Spiritual world—the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits;" and again we read: "... how great the joy of heaven is may be manifested from this consideration, that it is a delight to all in heaven to communicate their joys and blessings to others;"

and yet again: "Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; for the spirit of man is altogether as his love is, and the body of every spirit and angel is the external form of his love . . . All delights flow forth from love, for what a man loves he feels as delightful; nor has he any one delight from any other source . . . but the delights of the soul or spirit all flow from love to the Lord and love towards the neighbour."

With this superb outburst from a noble man we will close, for the time, our consideration of a subject at once stirring to our highest feelings, and vulgar curiosity, a subject the study of which would afford any one hours of careful and thoughtful consideration.

SAUL, SAMUEL, AND THE WOMAN OF ENDOR.

ABOUT two years after Saul had been appointed king war with the Philistines took place, and as Samuel did not appear at Gilgal at the time appointed, and the people were becoming scattered and disheartened, Saul undertook to make a burnt offering to Jehovah. Just as he had done this Samuel appeared, and apparently became enraged with Saul for daring to supplicate his God, and declared that Saul's "kingdom should not last." Samuel was averse to any king being appointed, and only yielded grudgingly to the wishes of the people. See 1 Sam. viii. Jealous of Saul's growing power and popularity, he became wrath with him for daring to trench upon his sphere of "supplicating the Lord," and this gives us the key to the whole situation.

Prophets were opposed to prophets, antagonistic to kings, and priests and prophets were deadly enemies. These "holy men of old" denounced each other and called one another false, lying, evil, and displayed anything but a "holy" disposition, as any one can see who will be at the trouble to read between the lines. The priests arrogated to themselves the power of divine soothsaying, and tolerated no rivals. The prophets claimed to speak on behalf of the "true God," and condemned all outsiders, and later on, when Ezra the scribe had compiled the sacred books, and the canon of the Old Testament was closed, the maxim was promulgated that "the scribe is greater than the prophet." The phrase attributed to Jesus, "the letter killeth, while the spirit giveth life," was a plea on behalf of the prophet (medium) against the scribe (writer). Professor Alex. Wilder contends that many biblical condemnations of so-called witches and prophets are of late origin, and due to the scribes. Undoubtedly the condemnation of divination, necromancy, sorcery, and certain other forms of magic were necessary owing to the abominable practices which accompanied the performance of these rites, which were rude attempts to develop mesmeric or spiritual power, associated with vile and superstitious ceremonies, between which and Modern Spiritualism there is no analogy whatever.

The next important incident regarding Saul is the stock one of all Christian objectors to Spiritualism. Before we consider it we shall do well to remember that our Bible is the Authorised King James's edition. He wrote against witchcraft, and the revisers, to please him, inserted phrases wherever possible which accorded with his own published opinions.

King James said witches ought to be put to death according to the law of God, the civil and imperial law, and the municipal law of all Christian nations. Yea, to spare the life and not to strike whom God bids strike, and so severely, is so odious a treason against God, and not only unlawful, but doubtless as great a sin in the magistrate as was Saul's sparing Agag.—Williams's "Superstition of Witchcraft," page 175.

Witchcraft was purposely confounded with heresy, so that any difference of religious belief was accounted proof of witchery. Protestants would be condemned by Catholics, and Dissenters come under condemnation by Churchmen for this fancied crime.

WITCHCRAFT.—It is only some five-and-twenty years ago since a reputed witch, or rather wizard, was drowned by an Essex mob; and it has been calculated that, from first to last, not fewer than 9,000,000 persons have been burned for witchcraft under the Christian régime.—*Tu-Bits*.

Think of it, and then call Christians followers of the Prince of Peace. How does this fulfil the angels' song—"Peace on earth, goodwill towards men"?

It was owing to these facts no doubt that the misleading heading to the chapter and headlines of the pages were inserted, calling the woman of Endor a witch.

An anti-Spiritualist preacher says:—

There is not a solitary example in the Bible of any man calling back, by mediumistic power, departed spirits. "What," asks one, "did not the witch of Endor bring back the spirit of Samuel?" No. All her spells and enchantments could never do such a thing. If Samuel did appear, God sent him for a divine purpose, even as he sent Moses and Elias to Christ. But—and which is most important to notice in this case—did God approve of Saul's wish to bring up Samuel? Hear Saul's doom: So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David, the son of Jesse. (1 Chron. x., 13, 14.)

Spiritualists do not "call up" departed spirits. The spirits come voluntarily; they are about us continually, and simply manifest their presence when conditions favour. Spiritualists do not cast spells, weave enchantments, cause their "souls to pass through the fire," or employ charms, etc. It is declared above that "Saul died for asking counsel of the woman of Endor," and "inquired not of the Lord, therefore he slew him." We might ask who was "the Lord" spoken of here? Was he not a "familiar spirit," the inspirer and guide of Samuel? We cannot conceive for a moment that he was the Infinite One.

If we may judge from her treatment of Saul, the so-called "Witch of Endor" was a true and kindly woman. She was indignant with Saul for having deceived her, but afterwards treated him with the greatest sympathy and womanly pity and helpfulness.

When Saul asked the woman what she saw, her reply was, "I see a god coming up out of the earth" (Revised Version). This is clear testimony that spirit people were frequently called "gods."

The passage in Chronicles as quoted is contradicted by 1 Sam. xxviii., 6: "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." What can we make of such double-speaking records? Saul did enquire, and, failing an answer from his spiritual adviser (or familiar), sought counsel as a matter of course from another. But, according to Chronicles, he was slain because he did not do the very thing which the verse in Samuel says he did!

The reason the kingdom was taken from Saul was clearly given by spirit Samuel: "Because thou obeyedst not the voice of the Lord, and didst not execute his fierce wrath upon Amalek." Not a word of condemnation for seeking the interview! The phrase "coming up out of the earth" indicates the then prevailing ignorance as to immortal life, the idea being that the dead descended into the "pit" (sheol or grave). "Why hast thou disquieted me?" the phrase put into Samuel's mouth by the writer, equally illustrates the same notion that the departed were located in the under world (the Hades of the Greeks), existing as spectral shades in a state of restful calm, "where the wicked cease from troubling and the weary are at rest," but such rest as implies non-existence as conscious, volitional, intelligent beings.

This reverend gentleman asks: "If Spiritualists have the power they claim, the question is, is it right to use it? If contrary to the teachings of Scripture it cannot be." Our answer is, "to the pure, all things are pure." To the right-minded all knowledge is useful and right, and the existence of the power pre-supposes the right to use it. It is the abuse which is condemned. Even his own Bible is against him. It declares that this power is given from heaven. "A man can receive nothing except it be given him from heaven" (John iii., 27).

Our position is that mediumship is a natural power, to be used the same as any other, with pure intent and to do good.

* Bagster's "Teachers' Bible" states: "The narrative [of Chronicles] runs parallel with that of the preceding historical books, especially that of Samuel and Kings; but whereas the earlier history was written from a prophetic interest this [Chronicles] was written from a priestly." ("Bible Helps," p. 23); and therefore Saul is not condemned for seeking the interview in Samuel, but he is in Chronicles, for the priests disliked mediums then as they do to-day.

† Massey's "Man in Search of his Soul," p. 16: "The witch of Endor is called a woman who was mistress of Aob. Aob is an Assyrian word, which means the Serpent. . . . In short, the witch was a pythoness, a serpent-woman, inspired with the serpent wisdom of the Obea or the Ophite cult. In the Hebrew Book of Genesis the serpent beguiles the woman to eat the fruit of the Tree of Knowledge, and is damned for doing so. But there was a sect of Gnostic Christians who paid the serpent the highest honour because it had done this thing. Being Gnostics, they were acquainted with the serpent wisdom, and knew what the fable signified, which is what the collectors and translators of those ancient fragments never have known, and so we have a creed called Christian, founded on an impious perversion of ancient knowledge, which teaches that all mankind were likewise damned because the first pair tasted of the tree of knowledge, and all of us are additionally damned who do not accept the story as true."

"If Saul sinned and suffered thus in asking for Samuel, will Spiritualists be either guiltless or safe in wishing or waiting for a spirit in a séance? They will not. Nor will any medium; for what is wrong in one is also wrong in the other," is the dictum of the anti-Spiritualist; but it loses its point when we find that Saul suffered for failure "to execute the wrath of the Lord," and that spectral Samuel simply repeated the prediction he had pronounced previous to his death.

"If Samuel did appear God sent him for a divine purpose, even as he sent Moses and Elias." How does this gentleman know that "God sent him?" How does he know that God does not send the spirits who communicate with modern Spiritualists? He merely asserts that which he cannot prove.

For our part we think Saul has been very much maligned. He was badly treated by Samuel, and, in either case, whether he lost his crown and life because he sought to communicate with Jehovah, after all other means had failed, by the aid of the woman of Endor; or whether he lost them because he spared Agag's life and saved a few cattle, either action reflects credit upon Saul for his desire for guidance and his kindness of heart.

If "God sent Samuel" to communicate with Saul, why condemn either Saul or the woman? Surely if it was wrong for Saul to seek and for the woman to practise communion it was equally wrong for Jehovah to "send" and for Samuel to manifest through such agency—unless this rev. gentleman is a Jesuit and believes that the end justifies the means!

AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

BY ALFRED KITSON.

CHAPTER VI.

THE threat made to Mr. White when he was interviewed by the minister and a few prominent members of the Wesleyan Chapel, if he refused to belie his convictions regarding the reality of the spirit phenomena he had witnessed, or did not keep his convictions to himself and continue a member and worker in that great respectable and fashionable body, was at last put into effect. His employers, who, be it remembered, were members and great supporters of that wealthy body, slowly but surely effected their ends with a cunning subtlety that would have done credit to the powers of darkness. Their first move was to find fault with his work; he did not get enough material through the hands of those under his supervision, when in reality he had got more since his conversion to Spiritualism, as its teachings had made him more considerate and humane in his treatment of the workers. He thus won their esteem, and they had increased their efforts out of love for him. The next move was to find grave fault with the quality of the work done, when in fact it was superior, owing to the above cause. Then having found great fault with the quantity and quality, they could not afford to pay the same wages for such defective and careless supervision, so his wages must be cut down twenty-five per cent. This last move in their design had the desired effect of inducing their victim to leave the firm. But in what position? With a blighted reputation, instead of that of a skilful and competent manager in his special department of the great woollen industry of the district.

Had they "noticed" him away from the firm at first, the cause would have been apparent to all, and he would have found ready friends and sympathisers—and work. This they readily saw, and laid their plans to avoid it with such splendid success, as above described.

For several weeks previous to this final act, Mr. White had been warned to be careful and circumspect at his work, that there was a dark cloud hanging over which meant him harm. But despite the warning of ever watchful spirit friends, his quondam orthodox associates achieved their end.

Mr. Henderson was pained and shocked at the treatment Mr. White had received. As a clerk in the office of the same firm, he had every opportunity of verifying the correctness, or otherwise, of the complaint, but found the work had not been defective in any way, there being no real complaints lodged by those who received it from Mr. White.

The threat the minister had inadvertently made in Mr. Henderson's presence was remembered, and he noticed, with some misgivings, the frequent visits the Rev. Mr. Dale had made to the office of late, and the engrossing conversation that had always appeared to take place.

Then, again, Miss White had informed him what had

been said to her father at the interview with the church officials, which she had feared meant trouble for them. Mr. Henderson treated the matter lightly at the time; subsequent events, however, only too fully confirmed her fears.

But this was not the only trouble they had to bear. Miss White's pupils in singing and music dropped off, one by one, as their terms expired. She then turned her attention to dressmaking and millinery, in which fashionable arts she had made herself proficient, but her venture only added to their loss, as the shop and rooms were generally boycotted. And what added greatly to her annoyance and grief, the urchins of the streets, the thoughtless roughs too, led by a few "pious" malicious souls, would throw sticks, stones, old cans, and boots into the shop as they passed, making profuse use of opprobrious epithets. The same kind of treatment was meted out to the family whenever opportunity presented itself.

If Mr. Henderson was seen walking out with Miss White, he too was included in the category of those who had dealings with the devil, to his great chagrin. So that on this one account he was greatly tempted by the promptings of pride to desist from accompanying Miss White. But on second consideration his better nature asserted itself, and he determined to stand by her in her hour of need at all costs. Her trials should be his; her battles too he would fight, and thus help to compensate the Whites in some slight measure for their loss of friends, social standing, and situation, which had been effected through religious intolerance. But their troubles did not end here. Mr. White had loaned to an old and esteemed friend a large sum of money to help him commence in business for himself, in which he had succeeded beyond his most sanguine expectations, so that he was no longer in urgent need of capital, as he had a handsome sum to his credit in the bank.

Mr. White now decided to withdraw the money he had lent to his friend and try to find some more congenial town, or emigrate to America, the land of refuge, so frequently the home of peace for the persecuted and outcast of all nations. To his great dismay, Mr. White could not find the document in which the loan was acknowledged and rate of interest stated. His desk and private drawers were searched with minutest scrutiny, without discovering the least sign of the precious document he now so sorely needed. At last being thoroughly convinced it was lost he decided to make application for the money, and tell his friend that he had failed to find the document. As they had been life-long comrades, and as he had advanced the money in the hour of need, and his friend had succeeded in business so well by its aid, he fully expected that it would be duly repaid without any trouble or difficulty. But, to his utter consternation, as soon as his friend, who could now boast of a fine place of business and handsome office attached to it, fitted up with all the modern improvements, learned that the document was lost, he turned round on him and denied the loan, adding, with a contemptuous sneer, "I suppose the 'sperrets' have put the silly idea into your head. You had better go and ask them to show you where some treasure is hid or bring it to you."

Mr. White was stunned—dazed by the change of front in the one he had trusted and treated as a friend all his life. To thus utterly deny his indebtedness was a deliberate falsehood, which meant robbing him of several hundred pounds at a time when he was sorely in need; and when all those who had so long professed deep and lasting esteem, respect, and friendship had turned their backs on him. Involuntarily he raised his hand to his forehead, as if to gather his scattered senses and satisfy himself that he was really awake; that it was not all some horrid, frightful dream born of a fever-beated brain. When he had done so, he said, "Mr. Sharpe, surely you are jesting. You cannot be in earnest, and if you knew half of the insult, injustice, and calumny I have had to endure of late you would choose a more fitting subject to jest on."

"I am not jesting in the matter. I deny the loan. You must be mistaken in the party you loaned it to; and because we used to be companions in our younger days, and you see I have succeeded in business and know that I am well known for my benevolence to charitable institutions, you thought by making your claim on me that I should take pity on you and advance the money. A very clever idea; but it won't do here. I forgive you the audacity of the trick, old boy," he said, in his blandest tones, "for the sake of old friendship."

"I neither want your pity nor forgiveness, but justice.

You know you borrowed the money to commence your present business with, and that Mr. Morris and Mr. Mapping were present at the time I handed you the money, and received in return a note stating the amount and the rate of interest for the same. And I tell you the note is lost or misplaced, and I trusted in your honesty to refund it. I never thought you could be so mean and dishonest as to want to swindle me because I am unable to produce my written evidence. I am not mistaken in the party, as you know."

"Then you had better produce your evidence and your witnesses if you will persist in your claim. I tell you again it is a very clever trick, an old dodge, that is simply lost on me."

"You may well tell me to produce my evidence, when I have told you again and again it is lost. Or my witnesses, when you are fully aware that Mr. Morris is in America, and that Mapping is dead. It is these facts that make you so bold in your refusal and disclaimer of all knowledge of it."

"I cannot afford to waste my time listening to your maudlin story and tone of pretended injured innocence," remarked this calm, designing scoundrel. "I am very sorry for you, but I really cannot help. It is not my fault you have lost your document. So I must bid you good morning." This he said in his most bland and patronizing tone, as he saw his victim to the door, where he stood watching poor Mr. White wearily wending his way home with aching heart, gloomy face, and bowed head.

As Sharpe saw Mr. White disappear from view as he turned the corner of the street, he retired into his office, and burst into a hearty laugh at the clever stroke of business he had just accomplished, and muttered to himself, "The old fool; does he think I am going to pay him several hundred pounds when he has no legal claim on me? Not much. I am not so chicken-hearted as that. He should have taken better care of the document instead of fooling with the 'sperrets.'" And the world called him good, honourable, and benevolent when it was reported that he had given an extra fifty-pound note to the hospital funds; £10 to the ragged school; and promised the same amount to missionary funds when subscriptions were being solicited at the church, in which he was a prominent member, to enable them to carry the blessed Gospel of a Vicarious Atonement to the dark and benighted heathen.

Oh! glorious Gospel, that so admirably fits the dark, selfish, and cunning tricks and policy of Christendom's commerce, of which they can be redeemed by uttering the magical "*Hey presto*;" quick, change-form of salvation, Lord, I believe," and immediately have all their sins washed away and be made ready for heaven. How very nice and convenient, and how encouraging to practise morality, isn't it!

When Mr. White reached home he was the picture of despair. He took his seat mechanically, and as he did so a deep sigh escaped him which seemed to shake every nerve and fibre in his body. He asked himself what had he said or done to draw all this trouble upon him. He had injured or wronged no one by either word nor deed. He had lived more truly and devotedly to the dictates of his conscience and his God than he had known how to do before. Often had he sung with fervour and enthusiasm—

Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known.

In which he had been joined by those very people who had turned so coldly from him when they had been brought to the test. Often had he, in those moments of religious fervour, wished he had lived in the times of Daniel or the persecuted apostles, so that he could have shown his devotion to the truth and testified it with the loss of home, of all, of life itself, if needs be. And when he had given expression to those sentiments, his friends had shouted their loud "Amen," and tried to excel his enthusiasm for the truth.

Now he was being tested; he was passing through the refining fire of persecution, in which process all the dross of religious rant and cant and summer friends would be purged from the true metal—the love of divine truth. The Truth voiced forth in the days of old had become a dead letter through the substitution of forms, creeds, ceremonies, and traditions, and, phoenix-like, she had risen from her ashes in her full pristine beauty and life, and both Truth and her votaries were repugnant and distasteful to the world. Mr. White had a desire to know and follow the truth, and when he had found it he had the courage to cherish and defend it

and make it a part of his life, against the expressed wishes of his friends. And this was the great sin against Mrs. Grundy, for which he must suffer the penalty.

When he related to his dear ones at home the result of his visit to Mr. Sharpe's office, how he had been received, the denial of the loan, the charge of mistaken identity, and the whole being a stale trick to defraud; and when they further remembered that one of the witnesses was dead and the other in America, but as to his whereabouts in that vast country they had not the remotest idea, they felt that their cup of sorrow was full to overflowing, and both wife and daughter could restrain their grief no longer. Locked in each other's arms they wept tears of poignant sorrow at the great cloud of misfortune and adversity that was accumulating so thickly and darkly over their devoted heads. They now realised the fact that, although the fires of Smithfield were lit no more, to burn the victims of religious intolerance, that the fires of hatred, fed by malice, spite, and bigotry, burn as fiercely and relentlessly in the hearts of their votaries as ever.

After their tears had exhausted themselves Florence sought her own bedroom, and there poured out a most fervent petition to the Allwise and Good Father, who is the friend of the friendless, and the comfort of all, that courage and fortitude might be given to help them bear the trials of the hour; also for wisdom and light to show them the path of duty, that they might walk therein to the end of life's journey, be it long or short. Her devotion ended she rose calm and collected, feeling an inward abiding peace that gave her an impression that all would yet be well. The room appeared to be illuminated with a pale golden light. A bright star hovered about six feet from the floor in the eastern corner, and under it she could just faintly discern a lovely spirit form wearing a long flowing robe, gathered at the waist with a belt that sparkled with bright radiant gems; its right hand was raised and the forefinger pointed upwards, while goodness, purity, and transcendent love were all co-mingled in its features. She stood gazing with rapturous delight on the angelic form, which stood silently directing her to look up to a higher source of strength and guidance than could be found on earth. When it had been fully recognised, and its mission comprehended, it gradually faded from her vision, leaving a halo of glory behind that she felt sanctified the room. Florence was wonderfully strengthened and comforted with this incident. It showed her that, even in their darkest hour of grief and reverse of fortune, angels were keeping watch and guard over them. Her parents too were greatly relieved on learning the import of the vision, and of it were born hopes of a brighter and better day.

(To be continued.)

STRANGE PSYCHOLOGICAL EXPERIENCES.

By W. H. ROBINSON.

DR. J. M. PEEBLES wisely inquires why evil undeveloped spirits are allowed to return. "Why does God unbar the gate immortal to all conditions of spirit life, for every quality of control, knowing that mischief will be wrought and misery produced? As well ask, Why did God constitute man a moral actor? Why is suffering permitted in this world? We must accept facts as they are, and build thereon true philosophies. Through hell's humanity must pass to heaven; the rainbow from the cloud; the lily from the mud; the crystal spring from the sand; the sweet summer from the frozen winter; the immortal from the mortal; life from seeming death; is not this development? It must needs be that offences come. Sensitiveness to psychological influx implies higher and lower use and abuse; the greater the capacity to rise involves a similar capacity to fall. The charm of a darkened demon is as potent as an angel's where ingress is possible, therefore let us try the spirits."

These prelude remarks will illustrate some painful experiences I was led through in the early stages of control, and are only presented here as a guide post to my brother and sister mediums, many of whom must needs wander through Gethsemane, and in their agony ask for this cup to pass from them, ere the spiritual mount of ascension can be reached.

When I first experienced the direct action of spirit it was soon made clear to my consciousness that a moral and physical regeneration should ensue. I seemed to be surrounded with strong willed men, who harassed me for days, driving me to do the most peculiar things, often endeavour-

ing to make me insult other persons, and even went the length of trying to inflict physical sufferings upon me, and attempted to terminate my physical existence in a most reprehensible way. For example, I was informed in the direct voice that there were detectives hunting me down, that I should have to undergo a protracted imprisonment for particular offences, which I need not name. These spirits in their action seemed to intensify the imaginative part of my nature, and I believed really every moment that I was about to be confronted and arrested by some legal functionary; all of which, of course, had only existed in the realm of ideas, but which were awfully real to my suffering spirit.

The next terrible affliction which succeeded was the sight of two spiritual villains, who approached me with cruel visage, holding near to my heart a gleaming knife, and for a long time I expected every moment it would be plunged into me. I was told that these were retributions for past wrongs. About the same time another phenomenon was presented. I was compelled by some influence to seat myself on a blazing fire, but some kind friend immediately flew to the rescue, and extinguished my burning garments.

Another experience, and I will not trouble the reader with any more such occurrences. While in the city of Leeds doing business, under some control I walked along the platform of Holbeck Station, which abutted on to a large viaduct. A goods train was approaching. I soon found that this terrible control contemplated my physical destruction. I was just on the point of throwing myself in front of the engine, but a gleam of light, accompanied by a gentle voice, urged me to cling to one of the pillars of the railings on the bridge. The train went slowly past; I breathed freely, wiped the perspiration from my temples, and looking up, beheld the near approach of two porters, who, having espied this curious dilemma, rewarded me with a sound thrashing, and I was glad to emerge from the station in the position of a poor spaniel suffering from a kicking.

The great moral which these experiences leave upon the spirit is the fact that obsession is not only a great reality in Nature's laboratory, but is sometimes permitted and directed by superior powers for reformatory purposes. Spirits evil and uncultured are allowed occasionally to invade our spheres to show us the awful results of evil, and while these obsessions are adverse and inauspicious, so far as our organisms are concerned, yet the terrible suffering appalls the soul, and induces humility. I may also assure my readers that it is one of the sublime offices of guardian angels to protect mediums from the powerful control and inharmonious magnetism of the unwise, perverse, and psychological attractions of depraved and unhappyspirits. Those lacking in organic balance and symmetry of mental expression, the negative, the sensitive, and mediumistic can become the subjects of disorderly control, more particularly during the stages incidental to development. Mary Magdalene was a sample of this suffering. We read that Jesus on one occasion cast out of this poor woman seven demons; and one of the grandest accomplishments of the mediumship of the Nazarene was the tremendous power he consciously exercised in dispossessing sensitives of these unkind surroundings. Jesus himself in his earlier mediumship was both tempted and insulted by evil powers; and I have no doubt that the blessedness which I have enjoyed in years gone by through mediumship was largely accelerated by the purgation received through the fires of suffering.

A concluding observation will finish this paper. The best of mortals are open at all times to the assaults of evil spirits, no matter what legend they may wear upon their shield, but intelligent Spiritualists who profoundly study occult laws can never become victimised. I often tell people they should acquire a knowledge of the subject if only to protect themselves from invisible evil powers. Also, no beatification of the spirit can take place without having acquired that moral force which can resist strong temptations, and even those painful experiences are often a factor in the involution of spirit.

(To be continued.)

SPECIAL NOTICE TO THE "TWO WORLDS" SHAREHOLDERS.—On Monday last no business could be done at the Annual Meeting owing to the small attendance, and all Shareholders who can do so are urged to make a point of attending the Adjourned Meeting, on Monday, Feb. 12th, at 7-30, at Corbridge's Café, Lever Street, off Piccadilly, Manchester.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, FEBRUARY 9, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

THE WAVE THEORY.

Nor a few Spiritualists have expressed the opinion that there have been successive waves of spiritual outpouring in the past which have carried humanity forward, and then left them high and dry to secure their footing until a succeeding wave moved them onward again. These same thinkers affirm their belief that the present dispensation has nearly spent its force, and that the manifestations are being withdrawn. They point to the supposed decadence of mediumship and the alleged absence of physical phenomena, such as were prominent some few years ago, in support of their contention.

We are unable to agree with the theory thus presented, for the following reasons: In the early days of the movement a great fuss was made over phenomena which have now become commonplace. A new medium was a rarity; his advent was trumpeted through the press, and excited, oftentimes exaggerated, reports were published of the phenomena witnessed. To-day, there are hundreds of mediums in the land, where twenty years ago there were but dozens. Instead of rushing into print with glowing reports of the "thundering raps" and "marvellous manifestations," as was customary then, there are many private circles where students are calmly and patiently securing results of great value, under conditions of a more rigorous nature than in the old days of which we hear so much.

It is, perhaps, true that there are fewer mediums for physical phenomena who sit for that class of callers, whose only qualification is their ability to pay. True, "materialisations," genuine or otherwise, are not now offered at a guinea a head, but that does not prove that physical and "form" manifestations have ceased, nor that they are being "withdrawn;" it simply proves that mediums have grown wiser than they were, and hesitate to-day to "throw pearls" before the test-hunter, as they were wont to do.

So far as we are able to judge there never was a time since the commencement of the movement in this country when so many intelligent and capable people were enquiring into the subject as now. Furthermore, there never was a time when the problems of mediumship—and of man's spiritual possibilities here and now—were more carefully considered or more scientifically stated. Mediumship is now known to be a natural power, a dormant possibility in almost or quite all men and women in some phase or other, and not the sole birthright of exceptionally constituted people. Mediums, themselves, are becoming more thoughtful and enlightened, and taking a more intelligent interest in the exercise of their powers, and the old days when mediums were thought to be but clay in the hands of the spirit-potter have gone, let us hope, for ever.

Every now and then we learn of the existence of circles, where physical phenomena are occurring of as striking a character as anything recorded in the past, but it is all kept quiet. There are mediums in private life through whose instrumentality "forms" appear, but the spirits advise, and friends insist upon, secrecy.

We do not believe for one moment that there is *less* mediumship, but more. "How, then, do you account for the difficulty enquirers have to witness manifestations?" we may be asked.

(1) Because they will not enquire for themselves. They are too lazy to spend the time to develop their own gifts. They expect to have everything done for them; when they open their mouths we are to be prepared to thrust in the sweet morsel they crave.

(2) Because public mediums have been so cruelly treated, abused, tormented, denounced, and slandered that few "sensitives" care to run the risk of having to endure persecution as their forerunners did.

(3) Because experience has taught spirits and mediums both, that promiscuous sittings are hardly ever satisfactory, and wiser methods are now being employed. Instead of

begging and praying people to come and see, we say, "If you feel the need of these evidences, seek them for yourself." We don't drag the unwilling horse to the water and endeavour to make him drink. We don't accept the challenge of every egotist who says, "Convince me and I will believe you." We don't advise mediums to submit to be depleted of their vitality for the amusement of a test-hunting crowd of psychological dram-drinkers, whose appetite for "marvels," like the thirst of a vampire for blood, is never satiated.

(4) Physical phenomena occur to meet the requirements of the materialistic proclivities of the beginner, but Spiritualists of the progressive type advance to the phases of mediumship which feed their intelligence and comfort their hearts. Hence, of late years, there has been a great increase in the number of trance, test, psychometric, clairvoyant, healing, writing, and inspirational mediums, and while physical phenomena still occur for those whose conditions favour their production, and who need such evidences, other phases of mediumship have been cultured, and mediums have multiplied a hundredfold.

(5) The study of the phenomena of mind, of dreams, visions, trances, hypnotism, and the spirit-man generally, have led many people to recognise that man is wonderfully more than a mere intellectual machine, and the powers and the possibilities of the spirit-self are being sought, studied, and evolved in a manner which indicates not merely that the spirit-world is to come down to us but that we are ascending to meet the spirit-world, and entering into self possession in a fuller and diviner sense than ever in the past. This is all in accordance with the advice and wishes of the wise spirit people, who have been directing this movement, and instead of the evidences of spirit presence and power being withdrawn, they are increasing, and especially those which tend to establish identity and continuity of consciousness.

A CHOIR MASTER ON "THE SPIRITUAL SONGSTER."

To many of the societies and Lyceums in our movement the want of good music and a popular hymn book has been very keenly felt, and as the quality of the musical portion of our services tends very much to either assist or retard progress, the issue of Mr. Kersey's Book of Words for the "Spiritual Songster" comes at a very opportune time, and will be welcomed by many who have experienced the need of such a book. When we remember that our friend has printed and published a book of Spiritual Songs at his own risk, and has followed up the good work by issuing a handsome book of words, the members of our cause should show their appreciation of his efforts by giving both the music and words as wide a circulation as is possible. The Book of Words which has just been issued is in every respect convenient, and the careful examination we have made of its contents leads us to the conclusion that it is fitted in every way to become a great acquisition to any society where it may be adopted. The hymns appear to have been very carefully and judiciously selected, and to cover a wide field of subjects, and appropriate to any special service which may call it into use. We are pleased to see that many of the oldest of our hymns are preserved in the new book, hymns which every Spiritualist knows, and which they never tire of using. The chief charm of the work, however, consists in the great number of hymns which have been brought into service for the first time, and which are of such a nature both in words and music as to ensure their adoption as standard hymns amongst us. To make anything like a selection of the best tunes would be a difficult matter, they are so good all through, and their value greatly depends upon the composition of the choir by which the hymns are to be rendered. There are two or three, however, which will well repay any one the time and trouble expended in learning them. Especially we may mention "By the Beautiful Gate" (No. 41 in the Book of Words), "Sweet Golden Age" (40), "The Beautiful Shore" (78), "Hear the Angels" (101), "Ring the Bells Softly" (106), "Roses of Life" (135), "Over the River" (136), "The Angel's Song" (140). The last hymn is especially good, and perhaps within the capacity of only a few of our societies or Lyceums, yet it might be rendered very efficiently if carefully practised. The Book of Words contains a number of hymns which do not appear in the music book, and will be found very useful. Many think the book has been published only for Lyceums and for special services. This is not so, as its scope is sufficient to include

all the demands which may be made upon it for the providing of music for public services. A general adoption of this work, and the exercise of a little care and taste upon the part of those who provide the musical portion of our services, will do much to build up the credit of our movement, and make our services much more attractive to the outside public.

AFTER DEATH EXPERIENCES.

We're going home! we've had visions bright
Of that holy land, the world of light.

ONE by one we pass over the river. It is beautiful on this shore, but gloriously beautiful on the other.

"Daughter, seest thou the other shore?"

"I see it, father; and its banks are fair with immortal roses."

"Hearest thou the inhabitants?"

"Yes, I hear the voices of angels; they are calling me. See how they smile; but I am cold, so cold. Is this death, father?"

"It is death, daughter."

A dying mother said: "One of the angels is bringing a white robe for me." Another one says: "I am going; I am almost over the river. The voyage is pleasant."

The dead, so-called, are present, though invisible. Man is an emanation of Deity, a spark of the Infinite, a God-atom, a spirit globule of the everywhere spirit—God. God is neither a tyrant nor a monster; but just and lovable. God is love, not hate. Mortals become immortals; angels are spirits of earth, divested of earthly garments. Many are messengers, guardians, ministering spirits, who return and tell us of the glories of the new birth. They come, and in words that burn and glow, describe their homes and employments. Listen to the heavenly language of one well known to most of you by reputation; and to me in person while yet in the earth form:

"My friends, I come not as an angel of light clothed in bright raiment, but as a brother man, desiring to teach you what I have learned since I left your land. I have no text, I know no sect, nor do I conform to any creed. I come to teach you of the glory of the spirit plane, of the grand visions of Deity and the progress of the spirit from earth to paradise. In dream-like slumber my spirit was borne far beyond rainbow lights, through silver shades and rosy clouds. From the dream I awoke amid the sound of song that came from a hundred voices; anthem after anthem floated upon the breeze and the chorus of joy burst forth from hundreds more.

"I moved onwards at times with great rapidity, then again I would find myself moving slowly through space, and drawn back by a power not my own, which was the grief of my friends on earth.

"My angel guide filled my heart with a feeling of veneration, which lifted me up and bade my spirit seek higher for its home. As we moved onward, I caught a glimpse of jewelled skies, a splendour of sunbeams, which filled my being with enraptured life. Fragrance filled the air, and melody sounded everywhere. A sense of perfect rest filled my spirit, and my heart was full of love. My spirit shook its raiment from its earthly shell and its brain quickened with the sense of new worlds, afar from the gross material atoms. Memory lingered and gathered in the sowing and reaping of the many seasons of my life. Shadows fell over some, and over others fell sunshine; but the lifting up came through deeds well done on the earth, and my frame grew strong, and every pulse contained a living power, wherein dwelt a living truth, made grand by an everlasting love.

"I felt the influence of the divine, or better part of myself. I knew my spirit as a crystal globe reflected the Maker's hand. I felt a life all new, and from that life I drew a power which gave me strength and crowned me with a majesty, which led me from the dusty form which I had worn for years; my soul, the temple of my spirit, was glorified with the electric touch of its new life. God's love encompassed me more and more, His image shone as saints and seraphim around me gathered. I gazed afar off to the right hand and to the left; upward and downward, and I saw that every form, according to its place, received a touch of splendour from His spirit. I saw that all divine light was but the light of His love, and as that love increased, the nearer drew that form to the spirit of the Infinite; and as

the light increased, so increased His spirit there, until through the form that once upon earth had dwelt, creation worked outward, and new thoughts were born to build new worlds and bring new species of life, to work in turn their life up to God. As my spirit mused, my soul grew stronger, and light fell clearer across my brain.

"I was finally aroused from my meditations by my guardian angel, and onward I felt myself urged, and with rapid speed I was propelled over green fields and flowery meadows. I queried, 'Am I passing through another sphere down to earth?' But no! this cannot be, for the same beautiful intoxicating light is here. I am in another sphere, more real than earth, more perfect, more pure and good. All things seem touched with the rays of the setting sun, and everything is bathed in a calm of content. Perfect love flows as sweet music over all. This is the plane of golden life; all drink from the celestial fount of God. It is one of the bright rounds of the ladder of the universe, and the golden threads of time know no end. Waves upon waves of unceasing music roll, and God's great spirit centres are all the while radiant circles.' What a grand space of beauty lay before me; so perfect was the universe of spheres; my soul was touched when I saw how harmoniously worked the divine laws. I saw that the weaker were sustained by the stronger, and all by the one grand power held up. I found as my soul increased in strength, my instinctive powers awakened. I saw that every atom bore upon its face the impress of an uncreated shape. All that I had learned upon earth could not reach the wonderful works I saw revealed. I could but gather glimmerings of the wondrous revelations. I found myself moving onward, the air fragrant, delightful; flowers glowing with their diamond centres all around me.

"Two loved ones here joined me and journeyed by my side. My breast throbbed with joy and my frame quivered with ecstatic bliss. I saw before me a line drawn which looked like the margin of the sea, when gilded by the rays of the setting sun. A calm, holy light sprang up and all life seemed to bow in solemn grandeur. I saw I was entering another circle. I moved through a curtain of fleecy whiteness into greater glories than ever before conceived, and I turned to speak to my companions, for until that moment I found I could not give utterance to my thoughts. How glad the sound that burst with joy from my daughter's lips: 'Father, we are entering our home.'

"My soul leaped with joy to once more hear the dear voices of my beloved daughters; their souls responded to mine, and from their spirits came a strong love-light, which lifted my spirit high upon the golden waves of beauty. The air around me was like shimmering waves, flashing and then softening like Eden's twilight, tranquillising into a serene and holy calm, which lulled me into slumber. How long I slept I know not. I awoke to find myself in a soft lighted grotto, shaded by palm trees and twining vines, with scarlet berries and fragrant flowers. I arose and walked out of the grotto to meet my daughters, who were with my father and mother. Who can tell the joy of that meeting? Words fail to describe it. My father stood before me in the prime of manhood, and my mother a beautifully ripened woman of twenty. I gazed in wonder and deep astonishment, expecting to see them aged and decrepit. Old age had left them, and into new life of living youth they had entered. I wondered if I, too, had found the change, and from my soul they caught the thought as photographed, and my much-loved mother led me into a temple where crystal formed the walls, and there I saw myself in early manhood's grace, while all around me floated the deeds of my life in countless numbers strangely mixed, some beautiful, some clouded and crossed with deep lines; others glittering with mercy's jewels. Then came to me clearly the truth, 'There is no death.' My mother said: 'My son, it is memory you see. It will ever be with you as eternal as your inner-self.' Then I felt upon my soul a lingering dimness of my former self; a greater light came as my soul communed, and my faculties, all ablaze with light, found in all God's works, a wisdom mighty, great, and grand. Through harmony of body and spirit my soul had bloomed into perfect manhood, and a feeling of gratitude overwhelmed it, and lifted me up nearer to the Great Spirit of all, and with my arms entwined around my mother, I praised God for the perfect part which I inherited from her, and which had helped me to lift myself still nearer to Him.

"The winds caught the joy of my soul, and all the world about me seemed moved with ecstatic bliss. From out the palm grove we went into a luminous city, whose bright

streets shone like bars of gold; and spacious buildings rose high above us, illumined by waves of light beyond human conception, or spirit-power to delineate through mortal form. Around the city, rivers like molten silver ran, and fair ships and gay boats moved upon the face of the stream, reflecting in perfect outline the white sails and bright coloured bows. Soft melodies sounded upon the air from birds which dipped their gay plumage in the waters. Tall trees, alive with blooming flowers, grew along the banks, and the voices of happy children made perfect the scene.

"As I stood with my mother beneath the archway of a snowy temple as of crystal spar, my daughters again approached me, and it was my oldest, my beautiful child, who had suffered most when in the body, who, with her face all lighted up with holy love, bade me enter the mansion prepared for me in heaven. I cannot even shadow the beauties of my home. The flowers of God bloom eternal around it, and the trees of life are perpetually green.

"Communing angels from higher spheres visit where I dwell, and as their feet press the bloom-covered grass a newborn gladness fills our city; sweet happiness holds all in a sacred union of spiritual glories, so entrancing, so absorbing, so heavenly, that neither mortal nor immortals can express them."

J. M. D. MILLER.

CORRESPONDENCE.

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

RE THE DOUBLE.

DEAR SIR,—In reply to "Mind-over-Matter," I should say that the double, or nerve-spirit, of any one is conscious, but the physical entity the unconscious one. Sometimes it is either the portion of the soul remaining in the body that remembers, and, at other times, the portion detached. Of course real ghosts must be perfectly conscious, having been completely emancipated from the body; while, in the case of the double, only half the principle of life has left the body. It is the same in deep sleep, mesmeric or natural, in which "unconscious" clairvoyance takes place. It is not that the spirit is unconscious, but that, after having returned to the body, the material organism obliterates all recollection of what has transpired.

G. W. BLYTHE, M.P.S.

Stanton House, Tredgar Road, Bow, London, E.

FLORENCE MARRYAT WILL LECTURE FOR SPIRITUALISM.

DEAR SIR,—It has been a surprise to me for a long time that no one seems to have thought of asking the celebrated writer of "There is No Death" to speak for them! She ought now to be lecturing all over the country; and, if she were, I will guarantee that in every town she visited she would draw thousands who would otherwise never enter our halls. The result of such an interesting lecture by an elocutionist, as she is, would arouse great interest, tend to make the subject more popular, and would fill our halls.

The "go-ahead" policy is the one which pays best and insures success in the end!

I am sure it will give pleasure to all enterprising societies to know that, if I am successful in obtaining the necessary number of engagements, this well-known lady is prepared to make a tour through the country, lecturing upon the subject of her interesting book.

Please communicate with me at once, enclosing stamped envelope for reply.

Miss Maryat will be open for engagements in April.

J. F. HEWES.

10, Forest Grove, Colville Street, Nottingham.

STILL THEY COME.

DEAR SIR,—It is our business as Spiritualists "To help to build each other up—each other's cross to bear." Will you allow me to state that Mr. Griffin Hudson, of Clarmont House, Belgrave Road, Birmingham, representative to one of the largest trading firms in this hardware village, is desirous of serving our noble cause. To the white heat of enthusiasm, he unites common sense, descriptive gifts of oratory, musical powers, and a sympathetic heart. He desires to place all these in the work, free, gratis, in his visits to centres of Spiritualism. His lecture on "How I became, and why I remain a Spiritualist," interspersed by solos, can be placed at their service either on Sunday or week-nights, while travelling through the provinces. Secretaries, write to his address and he will give probable dates.

While on this subject, allow me also to record the geographical transition of another good brother, Mr. John Turner, late of Newcastle, now of Hull. He is a fine man, an intelligent Spiritualist, a budding psychometrist. Hull friends, please look after him. He will be heard of at Mr. J. T. Tutin's, Bookseller, Water Works Street, Hull.

Newcastle-on-Tyne.

W. H. ROBINSON.

A TEETOTALLER'S REMEDY.

DEAR SIR,—In your issue of January 25, Mr. Lamont attributes the sad condition of the masses to vested interests, instead of which the principal and paramount cause is the use of alcohol. If all the wealth of the nation were given to them, yet, in a very short time, they would be in a most wretched state and the nation ruined. No other result is possible, seeing that a vast number prefer supporting groggeries to the supporting of their aged parents, or laying aside something for a rainy day. Nay, more, there are not a few cases of parents neglecting both the physical and mental wants of their offspring, leaving others to take care of them. There are thousands who earn from £5 to £1 weekly, nine-tenths of whom are paying visits to the pawn-

brokers before being a week unemployed, and are a month petitioning for work (not charity work, to accept such is too degrading), demanding trade prices. For such employment the men who are provident, though not having half of the income of the former, yet have to bear part of the expenses. The rental of all the land in Great Britain amounts to 75 million pounds annually, and the sum spent annually on intoxicants amounts to 140 millions—a sum that could afford to give two million eight hundred thousand men and women each fifty pounds annually. Thus, this sum spent on useful articles there would be none unemployed, and in a very few years the vested interests could be bought. To appropriate these without giving an equivalent would injure a vast number of provident workers, and fatally derange the financial interests of the nation; the banks being unable to pay the deposits, their solvency depending on the value of invested interests, as a great amount is mortgaged to the banks. Small proprietors of land are disappearing. During the last sixty years I have known forty farms, consisting of from thirty to forty acres, sold in a neighbouring parish to the principal proprietor, who was an Edinburgh distiller. There are various reasons assigned to force these men to dispose of their possessions and become cottiers; the principal reason, "their hugging the bottle too fondly." Although there had been a hundred times more landed proprietors than now 100 years ago, there would have been fewer were it not for the law of entail. These vicissitudes must always occur as long as men bow the knee to Bacchus. The children and grandchildren of the employers of labour in this locality fifty years ago are now employed by those whom their parents employed. A vast number of those who inherit property which can be sold don't keep long possession—

"The rich grow poor;

The poor, purse proud.

As, in a dance, the pair that take the lead

Turn downward, and the lower part succeed."

Neither the classes nor the masses can be developed to the full stature of manhood until the inebriate cup is dashed to the bottom of the ocean. If it remain there for ever the human race will be ultimately raised as far above us, morally, physically, and spiritually, as we are above the Hottentots. The following stanza describes graphically the ruin that alcohol has entailed on Scotland:—

"A' the illa, pair Caledonia

E'er did dree or e'er did taste,

Brew in Hell's black Pandemonia,

Whisky's illa have scathed her maist."

Some of the articles of your correspondents should, while pointing out our sad surroundings, have emphatically drawn the attention of those whom they want to help to the only panacea, shunning the groggeries and abandoning all improvident habits. This must be done, else a very large majority must remain in the gutters. PSYCHOLOGIST.

A SIGN OF PROGRESS IN SCOTLAND.

DEAR SIR.—The following exquisite verses, which I have copied from the *Edinburgh Evening Dispatch* of December 2, 1893, from the pen of Dr. Walter C. Smith, one of the leading lights of the Free Church of Scotland, might be worthy of insertion in *The Two Worlds*, as showing the tremendous advance our old rigid Scottish orthodoxy has of late been making in the paths of truth and right, and I believe may prove a treat to your readers.

JAMES KINLEY.

PRAYER FOR THE DEAD.

BY DR. WALTER C. SMITH.

O'er land and sea love follows with fond prayers
Its dear ones in their troubles, griefs, and cares,

There is no spot

On which it does not drop this tender dew

Except the grave, and there it bids adieu,

And prays it not.

Why should that be the only place uncheered

By prayer, which to our hearts is most endeared

And sacred grown?

Living, we sought for blessings on their head;

Why should our lips be sealed when they are dead,

And we alone?

Idle! Their doom is fixed! Ah, who can tell?

Yet, were it so I think no harm could well

Come of a prayer;

And oh, the heart o'er burdened with its grief

This comfort needs, and finds therein relief

From its despair.

Shall God be wroth because we love them still,

And call upon His love to shield from ill

Our dearest, best;

And bring them home and recompense their pain,

And cleanse their sin if any sin remain,

And give them rest!

Nay, I will not believe it—I will pray

(As for the living) for the dead each day;

They will not grow

Less meet for heaven when followed by a prayer,

To speed them home like summer scented air,

From long ago.

Who shall forbid the heart's desires to flow

Beyond the limits of the things we know?

In heaven above,

The incense that the golden censers bear

Is the sweet perfume from the saintly prayer

Of truth and love.

"PSYCHOLOGICAL PHENOMENA: Their Tendency; Are they worthy of Scientific Enquiry?" is the title of an interesting pamphlet, by Andrew Cross, of 29, Middle Street, Portland, Maine, U.S.A. Mr. Cross is well known in Scotland, and various Spiritual centres in England, as an avowed Spiritualist. His pamphlet is interesting and useful, especially to inquirers. Price 5 cents.

LONDON NEWS AND NOTES.

FOREST HILL. 23, Devonshire Road.—Thursday, Feb. 1: This control of Mr. J. J. Vango gave clairvoyant descriptions, and many were recognised. We are open to receive the names and addresses of mediums who are willing to take our Thursday circle occasionally, either for clairvoyances or psychometry. Address Secretary as above. Feb. 4: Pleased to hear Mr. Chas. Payne give a very explicit and interesting address on the beautiful teachings of Spiritualism, compared with other religions. The first time this gentleman has spoken from our platform. We hope it will not be the last. A most enjoyable evening.—J. B.

MARTLEBORO. Spiritual Hall, 85, High Street, W.—A crowded audience listened to Mr. J. J. Morse's control on "Man as interpreted by Spiritualism." A masterly oration. "It was indeed wonderful (as was remarked by some sceptical friends at the close) to follow the lecturer and hear every point dealt with so perfectly and yet so pithily." It is not too much to say that this lecture must rank as one of the greatest that we have ever listened to. A good synopsis of this remarkable lecture will appear in *The Two Worlds* next week. Miss Morse gave a finished and charming interpretation of a song entitled "A remembered voice," the applause showing how greatly her kind effort was appreciated. If all members and friends will unite in helping us to place the grand cause upon a firm footing, we have no doubt of our ultimate success. Friends, please come and help us all you possibly can. We are working hard, and mean to "stand to our colours."

BREFFORD'S BUSH. 14, Orchard Road, Askew Road, W.—Mr. Wyndoe delivered a very able discourse on "Man's Ideas of God," showing how the universe is governed by laws which we as Spiritualists can spiritually investigate with the aid of our loved ones gone on before. Mr. Norton's controls gave very successful clairvoyance.

STRATFORD. Workmen's Hall, West Ham Lane.—Mr. Hardingham gave a very interesting lecture on "Spiritualism, and its bearings." His telling remarks were much appreciated by a good audience. After dealing with the materialistic position, he deprecated a policy purely aggressive, and urged the necessity of trying by a spread of knowledge of our philosophy and phenomena, in conjunction with the teachings of Jesus in all their attractive bearings, to in time effect a gradual change for the better amongst those identified with orthodoxy.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—We are still progressing favourably here. There is a great spirit of enquiry manifested at our circles by enquirers, which has given us great encouragement. Spiritual subject discussed upon, "The gifts of the spirit." Clairvoyance at close.—Correspondent.

125, CAMBERWELL ROAD. South London Spiritualists' Mission.—On Sunday evening next, Feb. 11th, a Reunion of Spiritualists will be held at the Surrey Masonic Hall, Camberwell New Road (near the Green), when a number of well-known mediums and speakers will take part. Amongst these will be Mr. J. A. Butcher, Mr. J. Veitch, Mr. and Mrs. Everitt, Mrs. Weidenmeyer, Mrs. Mozart, and Mrs. Bliss. A special musical programme has been prepared, and an enjoyable meeting is confidently expected. All interested in the future of Spiritualism in South London should be present, and will be heartily welcomed. Doors open at 6 p.m.; commence at 6.30.—Chas. M. Payne.

102, CAMBERWELL ROAD.—Sunday evening, eight o'clock, Mrs. Ashton Bingham, Feb. 11.

STRATFORD.—18, Mrs. V. Bliss; 25, Mr. J. Veitch.

TO LYCEUM SECRETARIES. Will Lyceum secretaries oblige the publisher of the *Lyceum Banner* by sending him any spare copies of the issue for this month they may have, as the edition is exhausted, and some Lyceums have had to go short? Copies sent will be allowed for in March issue.—J. J. Morse, 28, Osnaburgh Street, Euston Road, London.

WILLINGTON HALL. Almeida Street, Upper Street, N.—A lecture on "The Persecution of the Jews in Russia," by H. Neumann, Esq., Sunday, Feb. 11, at 7 p.m. Chairman, Mr. A. T. Rae. Collection in aid of the persecuted Jews.

MANCHESTER AND SALFORD.

ARROWICK. Tipping Street.—Our Lyceum should have given an open session, but as they were not prepared, Mr. W. Nuttall, of Rochdale, kindly filled the vacancy, and spoke very ably on "Our Immortal Homes," and "Spiritualism is True and Biblical." Fair audience, all well satisfied. Wednesday circle largely attended, seemingly by a very anxious audience. Our friends, Mr. and Mrs. J. B. Tetlow, were with us. Mr. Tetlow opened with a short, appropriate address, and gave clairvoyance and psychometry. Mrs. Tetlow also gave clairvoyance. Mr. George Hill, as usual, officiated at the organ. A very pleasant evening.

COLLYHURST ROAD. Psychological Hall.—Mrs. Brooks discoursed from the hymns, "He liveth long who liveth well," and "Speak gently to the erring ones." Clairvoyance after each, nearly all recognised. Feb. 11: A service of song, "An Angel in Disguise," written by Mrs. Wallis, by the Lyceum glee party. It will be the occasion for the opening of an organ for use at the meetings. We are endeavouring to obtain the necessary funds in the shortest possible time, so as to have the satisfaction of feeling that it is our own property. We earnestly invite the attendance of all members and friends, and all those interested in Spiritualism. Reader, Mr. T. Taylor. Conductor and accompanist, Miss A. Sym. Rotherham.—W. P.

HULME.—Thurs., circle, 54 present. Good work was done. We have several mediums developing. Sunday night we had the largest circle since the room was opened. Many strangers and a very desirable class of people. Mrs. F. Taylor gave us a treat, her discourse was enjoyed by all. Mr. Worwick gave psychometry; Miss L. Goodall, organist. Good conditions, 68 present. Lyceum, 19 present in morning, afternoon, 24. Miss Dora Furniss played for marching, Mr. C. Morgan for singing. Several strangers, more were invited. Young people should attend the Lyceum. Monday, a greater success, 76 present; sixteen clairvoyant descriptions given by Mrs. Hulme, fourteen recognised. I regret Madame Henry was overlooked in last report. Mr. Tetlow on Monday, Feb. 18.—T. D.

MANCHESTER AND DISTRICT UNION.—At a preliminary meeting at

Tipping Street, on Feb. 2, it was decided to have the second meeting on Saturday, March 3, at 7 p.m., to select committees and appeal officers, and other business for the purpose of cementing the whole of the Spiritualists in Manchester district in one common brotherhood. Each society is expected to send delegates to this meeting to act as they may think best for their societies, and all district mediums are kindly requested to attend as it will affect them.—W. Hyde, sec. pro. tem.

OFFERSHAW. Granville Hall.—Pleased to hear Mr. E. A. Brown's guide. A grand and instructive address on "What is the use of Spiritualism?" was well received and much appreciated by a large audience; closed with a splendid poem. A very large after-circle, conducted by Mr. Pearson, opened by Mrs. Howard, who gave an encouraging address. Mr. Pearson gave good psychometry. Mrs. Pearson closed with an earnest benediction. Feb. 11, Mr. J. Kay, of Balford. Subjects, Morning: "Predestination and Man's will." Evening, "Poverty, its causes and cure." Hoping to see all friends.

OFFERSHAW. 62, South Street.—Feb. 5, a very pleasant evening. Mr. Weaver's address was much appreciated, and a vote of thanks was passed. Mr. Crompton gave several clairvoyant descriptions, also Mr. Liddiard and Mr. Stevens, all recognised.—W. Barrand.

PENDLETON. Hall of Progress, Cobden Street.—Mr. McDonald afternoon and evening, took questions from the audience, which were answered in a most interesting manner, giving great satisfaction to all present. Lyceum sessions conducted by Mr. Crompton. Marching and exercises done moderately well. Recitations by J. Crompton, T. Crompton, and B. Poole; reading by J. Crompton. Discussion class was led by Mr. Crompton; good attendance of members.

PENDLETON. Hall of Progress, Cobden Street.—Mr. E. W. Wallis, Feb. 11, 2.30, "The Spiritualist's anticipations"; 6.30, "Questions of Spirit Life." Notice to the committee and all workers for the Sale of Work: A meeting will take place on Feb. 25, at 7.30, for making final arrangements. Will friends having any articles, or wishing to contribute in any way to the sale, kindly bring them in, or a list of the same, on or before the 20th of this month, to Mr. Wm. Fellows, 28, Gill Street, Pendleton, or to Mr. J. Moulding, 26, Wallington Street.

PENDLETON.—The infant child of Mr. and Mrs. Wardle, Spiritualists, of Pendleton, was named Alexander, by Miss Blake, clairvoyant, on Christmas Day last, at their home, in the presence of a few friends. "Hopeful" was given as the Spiritual name, and an enjoyable time spent.

PENDLETON. Cobden Street.—Mr. and Mrs. Tetlow will kindly hold a reception séance on Monday, Feb. 12.

THE NATIONAL FEDERATION OF SPIRITUALISTS will hold a public propaganda meeting on Thursday, Feb. 16, in the Co-operative Hall, Eccles, chair to be taken by Mr. F. Tomlinson at 8 p.m. prompt. Speakers: Mrs. M. H. Wallis, Mrs. J. A. Stansfield, Mr. E. W. Wallis (editor of *The Two Worlds*), Messrs. J. C. Macdonald, J. Gibson, and P. Lee. Short speeches and answers to questions. Collection to defray expenses. Doors open at 7.30.

THE LABOUR PARTY Conference in Manchester was a decided success. We were struck with the fact that there were few grey heads among the 199 delegates. It might be called "The Young England Party." Good feeling, earnestness, grip and intelligence characterised the proceedings. It is evident these are men to be reckoned with in future. Their influence will be on the side of human progress and justice. Their moderation and self-restraint augur well for future usefulness.

DEBATING SOCIETY at Corbridge's Café, Lever Street. A good audience listened with pleasure, profit and approval to Mr. J. B. Tetlow's interesting speech on "Theosophy and Mediumship." A good discussion followed, and some striking experiences were narrated. Mr. W. H. Roke ably presided. Tuesday next, Mr. E. W. Wallis will answer questions from the audience.

RE A MANCHESTER UNION OF SPIRITUALIST SOCIETIES.—Five societies were represented, and we had a goodly time. Mr. Gibson, Pendleton, occupied the chair, and Mr. J. B. Tetlow explained the scheme of Federation that has been already stated in *The Two Worlds*. Mr. Hyde, Manchester, was elected secretary, and was instructed to write all the Manchester societies inviting them to send two delegates each to another meeting at Tipping Street on Saturday evening, March 3rd. Also to invite all the known mediums in Manchester to be present. All the representatives present fully endorsed the scheme, and declared it was just what was needed. Hopes are expressed that the matter will come to practical results.

WANTED (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

"I ADMIRE the mess the Church is getting into," writes a Scottish friend. "No thinker among them knows quite definitely where he stands." [Mr. Llewellyn's criticism recently of the Rev. Byles proved that.] "The general 'forward move' of the more bold and liberal preachers, who are preaching diluted Spiritualism, is an effort to ease their consciences somewhat, so long as they do not break into rank heresy. They have got on the ice, and we can calmly watch their progress, which will be regulated more or less by conviction and impulse. Canon MacColl's sermon [in our issue for Jan. 12] is delightfully near the edge. A breath of wind will blow him over any minute if his skates are sharp, and we may take him as a sample of many others who are in the throes of conviction, fearful for themselves at the rapid momentum of their forward speed, and wondering where it is all going to end. I do believe many a good, honest soul among them feels impelled to speak out, but then 'the household circle of dear ones who are now well provided for, what will become of them,' if he, the head and provider, says what he believes, and by his own foolishness throws them all into want or something approaching it! A heavy responsibility indeed! The world's sneers not the least of his punishment. Does the angel world demand this sacrifice of individuals who are in office in the Church? That it is a sacrifice there is no doubt. The Church will cast out offending but conscientious souls who risk all worldly good and advancement in proclaiming truth that is repugnant."—[It is a matter of principle which men must decide themselves. There can be no doubt as to which course is the most honest, the most manly, and worthy.]

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.]

ACCINGTON. Bridge Street.—Jan. 29: Mrs. Russell, the wonderful medical psychometrist, gave satisfaction all round. Feb. 1: Mr. Manning replied to the Rev. Ashcroft, and made many friends to the cause with facts from the book that Ashcroft seems to scorn. If you ask him for a name, Ashcroft says, "He has forgotten," and the people seem to believe him—for is he not a parson? Feb. 4: Mrs. Johnstone's guides gave good addresses to crowded houses, and made good hits, and I think proved to those who had heard Ashcroft they had been gulled. We had nearly twice our usual takings. Clairvoyance marvellous, and nearly all recognised. We shall win yet. I think we could fill the Town Hall any Sunday.

ACCINGTON. 26, China Street.—Our tea party and entertainment proved a great success; all well pleased. Sunday was quite a red letter day with the guides of Mrs. Hyde. Afternoon, "Prove all things." After the address she gave a baby its earthly name, Eva Taylor; its spiritual name, "Daisy." At night, "The Teachings of Spiritualism." Very striking tests were given in clairvoyance and psychometry. Thanks to Ashcroft and his friend Obadiah, every seat taken up. We commence at 6 at night.

ARMLEY. Mistress Lane.—Jan. 28: Mr. Hopwood's inspirers gave nice addresses, giving satisfaction to large audiences. Monday evening: Mrs. Wade's short address and clairvoyance were satisfactory. Feb. 1: Mrs. Craven named the infant daughter of Mr. and Mrs. Brett, giving the spirit name of "Ivy." A very impressive address on "The Fatherhood of God and the Brotherhood of Man" followed. In the evening five questions were sent up and all ably answered. Mrs. Craven is a very eloquent speaker, and we shall be pleased to hear her again. The crowded condition of our room makes it very uncomfortable, but we hope to have our new building up shortly. Members' tea party on Feb. 17. Friends, rally up to a first-class tea and entertainment. Adults, 9d.; children, 6d. Entertainment only, 2d.—H. Brett.

ASHTON.—Mr. B. Plant controls discourses on the "Material Body, and the Spiritual Body: What does man know of them?" and "Divine Discontent;" followed by clairvoyance.

ASHINGTON. Memorial Hall. No speaker. Mr. Rutherford, of Roker, did not put in an appearance, so the audience went into committee on the condition of things. Opinions of both financial and non-paying Spiritualists were called for. The conclusion arrived at was, that we retire from the Tyneside Federation, but that our friendship should be the same, and in the event of our wishing for the services of any of the staff, special engagements shall be made as with any other speaker not connected with the above Federation, as we are a long distance from any society. We hope our solicitations for help will meet with a ready response. We beg to thank the speakers generally for past services. A resolution was carried also that we ask Mr. Clare to come to Ashington and give three lectures on Good Friday, Saturday, and Sunday nights, on the following subjects: (1) "Thomas Paine," (2) "Lord Tennyson," and (3) "Thomas Carlyle."—M. G.

ATTERCLIFFE.—Mr. Mason's guides gave grand discourses, especially evening, on "God is Love." Clairvoyance fair. Sorry to learn that Mr. Mason is leaving Sheffield, but surely what is our loss is Birmingham's gain. Can recommend him as an earnest worker in the cause, and societies round Birmingham ought to keep him busily engaged.—Sec.

BARNOLDSWICK.—Saturday: About 100 persons sat down to a potato pie supper, and a public circle was conducted by Mrs. Woolley, of Bingley. Sunday: Mrs. Russell, of Bradford, lectured on "God said, Let there be light," and "Where are the dead?" Surprising clairvoyance to packed audiences.—W. D.

BEDFORTH.—Mr. J. Ashby, of Leicester, gave very good addresses on "Light, more Light," and "Spiritualism is a Religion." Clairvoyance excellent; some of the descriptions were very remarkable, and nearly all were fully recognised and gave great satisfaction. Room filled to its utmost capacity.—A. B.

BIRMINGHAM. Masonic Hall, New Street.—Jan. 21: Mr. Dutton delivered an interesting lecture on "Spirituality." 28: Mr. Aldridge, of Wolverhampton, kindly spoke to a very attentive audience on "Some lessons which Spiritualism teaches." Feb. 4: Mrs. Groom spoke morning and evening to good audiences, evening being excessively crowded. It is gratifying to note the increasing appreciation of the public to one who has had scant justice done to her. Mr. Morse on Feb. 11.

BIRMINGHAM. Oozells Street.—Miss Carpenter, of Foleshill, kindly spoke on "Quench not the spirit." Her guides handled the subject in an earnest and intelligent manner making a very good impression on the audience, which will we trust cause many to think more deeply on this all important subject.

"BIRMINGHAM SPIRITUALIST UNION" DEBATING SECTION.—Tuesday, Jan. 30: Mr. G. H. Dutton dealt with an aspect of "Clairvoyance," which, in his opinion, differed from the ordinary clairvoyance, or visions of deceased persons. He thought it might best be defined as "seeing things at a distance," and was a power by which the clairvoyant acquired supernaturally (without thought or mind reading) a knowledge of past or present events, visions of places and scenery they had never personally visited, &c. Spiritualists were, he thought, too prone to confine themselves to consideration of psychical phenomena, which referred only to a future state, while they neglected the power of spirit embodied—powers, he said, which, though latent, can be developed, and which open up a wide field for study. Feb. 13: Debate—"That Spiritualism proves phrenology to be incomplete as a mental science." Affirmative, Mr. A. J. Smythe. Negative, Mr. C. Burton.

BLACKBURN. Freckleton Street.—Saturday, Feb. 3: Reproduction of the Christmas Operetta, "Santa Claus," at the school. Moderate attendance. Sunday, 4: Mrs. Stansfield, trance and clairvoyant. Subjects, "Path of Duty" and "Spiritualism and the Bible." Mrs. Stansfield is an earnest and energetic speaker, putting her whole life force into her labours. Clairvoyance after each service very good. P.S. Pleasant Sunday next Sunday. Come and hear.—M. B.

BLACKBURN. Northgate.—Jan. 28: Mrs. Griffin, of Burnley, gave good addresses and clairvoyance to large audiences. Feb. 4: Mrs. Marshall, of Burnley, gave good addresses and remarkable psychometry and clairvoyance. Good audiences. Re members' meeting, Jan. 21: The following officers have been appointed, viz.: Messrs. Minshall (president), Bromley (vice-president), W. Watmough (treasurer), H. Hopper (corresponding secretary), H. Callan (financial secretary), S. Ormerod (assistant financial secretary). Our balance-sheet shows that we have begun the year with the amount of £8 3s. 8d. in hand.

BLACKPOOL. Liberal Club, Church Street.—Mr. Rooke gave a little of his experience in the afternoon, which was very interesting. In the evening (many being unable to get in) he took a written subject from the audience, which was "Master, we would see Jesus." Mr. Rooke was listened to very earnestly, and, judging from the subdued applause which went through the meeting, he must have given entire satisfaction. Psychometry in the afternoon and clairvoyance in the evening, given by Mr. Rooke, was very good indeed. Altogether, another happy day.

BLACKPOOL. Alpine Hall, Victoria Street.—Mrs. Butterfield gave grand discourses on "What and where is heaven?" to a very attentive audience, and "What is man that Thou art mindful of him?" to a large congregation. A few sceptics appeared to enjoy the opening remarks and soon became very attentive listeners. The collection far exceeded our expectation. This society is making good progress; new members every week. Mediums, who will give their services for expenses only, send open dates and gifts to E. H. Williams, 21, Counce Street, Blackpool. Tuesday, Feb. 10. tea party, entertainment, and dance; tickets, 9d.

BOLTON. Bradford Street.—The excellent guides of Miss Cotterill gave good discourses on "Deeds, and not words," and "Home of many mansions." Both practical addresses, but the latter was perhaps the best. After defining the Theologian's heaven, as put forth in the Bible, she gave a more reasonable one as the Spiritualist's. Her psychological phenomena were as good as her speaking, and those to whom she spoke will not readily forget her sage advice. Miss Cotterill's plain and beautiful language won the admiration of all, and we look forward with pleasure to her next visit.—B. T.

BRADFORD. 448, Manchester Road.—Speaker, Miss Denuison. Subjects, "Spirit Return" and "What is the Spirits' Mission in the Spirit World?" Very good discourses. The first time she has occupied our platform, and the audience seemed highly interested. Clairvoyance moderate.—J. A.

BURNLEY. Guy Street.—Mrs. Beardshall, of Bradford, discoursed on "Heaven, where is it?" and "The World's Need of a Saviour." Clairvoyance very good. Large audiences.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow, speaker for the day. Subjects, "Ideal Womanhood," and questions from the audience. The room full, and harmonious meetings.—W. M.

BURNLEY. 102, Padham Road.—Mrs. Singleton's guides gave good discourses from "Lost Time" and "Spirits Bright." Both nicely delivered in her usual homely manner, and gave great satisfaction. Clairvoyance very good.—J. W.

BURNLEY. Hull Street.—Mrs. Emmett's guides gave short discourses and very good psychometry. About 120 friends enjoyed an excellent tea on Saturday. Recitations, singing, and dancing followed.—Isaac Golding, sec.

BURNLEY. Robinson Street.—Having a large poster up in the hall, announcing the reply lecture by Mr. Swindlehurst to the "Rev." Ashcroft, at Accrington, furnished the controls of Miss Walker, with subjects for each address, viz., "True Redemption" and "Spiritualism, its relationship to Modern Christianity." Both well handled before a good audience, furnishing much food for thought. Saturday next, a potato pie supper and social at five o'clock. All friends are cordially invited.—T. W.

BURY.—Mrs. Best, of Burnley, gave some very good tests in clairvoyance. Appreciative audiences. Mediums next Sunday are Mr. Mayoh, of Bolton, and Janet Bailey, Blackburn. This being the anniversary of our society we hope to have a good time of it.—W. H.

CARDIFF.—Service conducted by Mr. E. Adams, the subject of whose address was "Humanity in Spirit Life." Good audiences. Next Sunday, after service, the annual general meeting of members for presentation of accounts for 1893, and election of officers and committee for ensuing year will be held.—E. A.

CHAMLINGTON.—A series of three lectures were delivered in the Primitive Methodist Schoolroom by the following gentlemen: Jan. 31, Mr. J. H. Lashbrooke, subject, "How far is Spiritualism consistent with the manifestations of natural law?" Feb. 1, Mr. W. H. Robinson, of Newcastle, subject, "Spiritualism a reconstructive philosophy based on facts." Feb. 2, Mr. James Clare, subject, "The Rationale of Spiritualism." All three lectures were listened to with rapt attention by small audiences. It is sorrowful to see such men as these, anxious to be instrumental in the elevation of their fellows, unable to get a fair audience to listen to them. Churchianity and bigotry are yet in this district the prevailing feature of the times.—J. G.

DEWSBURY.—Feb. 1, Mr. and Mrs. Galley. The latter gave clairvoyance, which delighted a large and attentive audience. 4: The controls of Miss J. Lee, of Halifax, lectured on "The Philosopher's Side of Spiritualism" and "Matter, Force, and Spirit." These interesting subjects were handled in a masterly way. Miss Lee is a lady who will be heard with great profit. She has great natural ability and intelligence, and possesses guides of a high order. We hope to secure her services frequently. The psychometric tests were also very good. All who are fortunate enough to get Miss Lee as a speaker will be sure of an intellectual treat.—J. S.

HALIFAX.—After absence for a lengthened period, we had a visit from Mrs. Berry, whose guides spoke earnestly and in a masterly manner to crowded audiences, on "Not lost, but gone before;" also "What the spirits say." Excellent clairvoyant descriptions were given, all except one being recognised. The excessively crowded state of our room again demonstrated how much we need our new church. Many friends had to be turned away unable to gain admittance. The recent visit of Rev. Ashcroft is now reaping its just reward, our membership increasing splendidly.

HEYWOOD.—Our esteemed friend, Mr. Birch, of Royton, delivered two short addresses, followed by good clairvoyants, to very fair

audiences. The guides of Mr. Birch named a child belonging to our friends, which shall be known as "Light" in the spirit world. [No place is mentioned, but we guess that this report is from Heywood.]

HOLLINGWOOD.—Jan. 30: Miss Halkyard conducted circle, and gave good clairvoyance. Feb. 4: Mr. Manning, of Rochdale, was our speaker for the first time, and gave every satisfaction. Subjects, "Work, for the night is coming," and "I will pour out my Spirit upon all Flesh." Clairvoyance and psychometry very good.

HULL.—We have concluded a week's mission which we believe to be quite exceptional among Spiritualists. Mr. Rowling, of Bradford, as our missionary, cannot be too highly praised for the able and masterly manner in which he placed Spiritualism before the public of Hull, and advocated its principles and claims. Judging from the grand success which has attended his labours, we feel sure that if other societies would adopt the same method, there would be a grand revival throughout the country, and societies which are now weak would be a power in their town. We want more men and women of Mr. Rowling's ability and stamp, who can place the principles and ethics of the beautiful philosophy of Spiritualism before the people in an intelligent manner. Mr. Rowling's visit will ever be gratefully remembered. His intelligence, zeal, and enthusiasm called forth the unstinted praise of his hearers, which included not only Spiritualists, but many orthodox and Secularist friends. He leaves behind him the nucleus of a strong society, and we hope all our members and friends will develop the energy which Mr. Rowling has fired in them, to the advantage of our society. The interest created was evidenced by splendid attendances at the meetings throughout the week, the Sunday evening meeting especially being crowded. The programme was as follows: Jan. 28, afternoon, "Nelson's Last Signal to his Fleet," evening, "Why I am a Spiritualist;" 29, "Dreams, and how they are related to Spiritualism;" 30, "How to work successfully;" 31, Members and friends—Character Reading and Psychometry; Feb. 1, Tea Meeting, followed by lecture, "How to Read Character," with public examinations at the close; 2, "Crime: Is it of the Devil? if not, whence comes it?" 4, afternoon, "Nature's Story of the Creation," evening, "What will be my Occupation, Trade, or Profession beyond the Grave."—W. D. W.

HYDE.—Mr. W. H. Wheeler. Afternoon, "Elementary Spiritualism," and evening, "Advanced Spiritualism." Both subjects were treated in a most sensible and logical manner, and gave the greatest satisfaction.

KEIGHLEY. East Parade.—Good congregations assembled to hear Mrs. Stansfield, of Dewsbury, on "How the Nazarene materialised in the upper room, the doors and windows being closed." A good and satisfactory discourse. In the evening, the guides gave a short address, followed by clairvoyant descriptions, all acknowledged except one. We anticipate a future visit with pleasure.—A. B.

LEICESTER. Crafton Street.—Mr. T. Muggleton took a subject from the audience, viz., "If a person lives a bad life all his lifetime, how many degrees of punishment does he have to perform before he reaches the spheres, and what does the punishment consist of?" His guides dealt with it remarkably well and it was much applauded. [Please write on one side of the paper only.]

LEICESTER. Phrenological and Psychological Institute.—Professor and Mrs. Timson's annual banquet and entertainment at Temperance Hall. A packed assembly and many turned away. Many delineations of skulls, casts, busts of celebrities, also public delineations by several members, supported by Professor and Mrs. Timson, and Madame Butt. Refreshments at 9 p.m., followed by a varied entertainment in experiments and character reading.

LEIGH. Newton Street.—Miss Barlow, of Rochdale, gave clairvoyance, afternoon and evening, which was fairly successful. Mrs. Barlow and her son sang two duets very creditably. Crowded audiences.

LIVERPOOL. Daulby Hall.—Sunday: Mrs. Wallis, morning and evening. In the morning her subject was "Spiritual Evolution," and in the evening "Salvation Certain." Both addresses were much appreciated by good audiences. Next Sunday in the morning Mr. Allen will take for his subject "The Old and New Mesmerism," and in the evening Mr. John Lamont will deal with "The Psychic Research Conference at the World's Fair." By the way, we were pleased to see our grand old man at the service on Sunday evening last, and he appeared quite young and vigorous. We hope he may be long spared, as Liverpool Spiritualists can ill afford to lose him.—T. T.

NELSON. Bradley Fold.—Mrs. Lamb's guides gave excellent discourses on "The world beyond," and "The Spiritualism of the Bible compared with Modern Spiritualism," which they treated in a masterly manner, giving great satisfaction. Good psychometry to good audiences. Many strangers present.—D. H. B.

NEWCASTLE-ON-TYNE.—Feb. 4: Mr. Frank Hepworth, of Leeds, gave eloquent trance addresses, affording great satisfaction to the audience. Also Saturday, 3rd inst., a most enjoyable concert was held. Mr. Hepworth appeared in some comic characters. Our thanks are due to the following friends for taking part in the programme, viz., Miss Black, Mr. Hetherington, Mr. Atkinson, and Mrs. Davison.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides. Subject, "What is Truth?"—J. B. W.

NEWPORT (MON.) Portland Street.—A trance address by Mr. F. T. Hodson's guides. Subject, "The Endless Chain of Spiritual Progression." Good audience. Clairvoyance and psychometry very good.—W. H. J.

NORTH SHIELDS.—Mr. W. Davidson, of Gateshead, gave a good practical address, with a good deal of the Socialistic element in it, which was sound and good. Feb. 11: Mr. W. H. Robinson will give an address on "What do we mean by Inspiration?" hoping to have a good audience.

NOTTINGHAM. Masonic Hall.—A grand time has been spent with Mr. Wallis and Miss Bailey. At Saturday's meeting the latter gave very fair clairvoyant descriptions. Mr. Wallis made some sensible remarks on the subject, and also gave two very successful and interesting experiments in psychometry. A capital address was delivered on Sunday morning, when about 120 were present, and at night about six questions were answered in Mr. Wallis's customary able manner to about 300, quite 100 must have been turned away, as the hall was packed some time before the service. Miss Bailey gave about 15 descriptions in all, only one or two of which were not recognised.

Some of the cases were very interesting. Everyone looks forward to the next visit of these two friends. Our society "healer" has accurately described the state of Miss Bailey's health, giving minute details of her physical conditions and sensations, and in every point (which she could know anything about) was quite correct. I hope she will give the remedies prescribed a fair trial. Four new members joined the society at the close of the service.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes's controls discoursed on "What is it?" taken from "There is No Death," by Florence Marryat, a portion being read for the lesson. Referring to Spiritualism, she said it was a gospel of truth and comfort. By removing the fear of death it opened the way of life to the soul, and revealed the angel world.

OLDHAM. Bartlam Place.—Thursday, circle conducted by Mr. Young, of Royton. Sunday: Pleased to listen to Miss Whitley, the little girl clairvoyant of Rochdale, eleven years of age, who gave great satisfaction to crowded audiences. We could hear blessings from all parts of the audiences. We wish her every success, and hope she will continue in the work of Spiritualism. Messrs. Britland and Butterworth gave her a few encouraging remarks. Open session next Sunday.

PRESTON. Lawson Street Hall.—Our president, Mr. Woods, read a leaflet, "What is Spiritualism?" The inspirational address, by the control of Mr. Pilkington, on the words, "The Aerial and the Ethereal Elements of the Universe." Evening, Mr. Ogle read from *The Two Worlds*. Mr. Pilkington again addressed the audience on the words, "Is life the cause of organism, or is organism the cause of life?" The discourses were of a scientific character, and vastly enjoyed.—E. T.

RAWENSTALL.—Good discourses and clairvoyance by Mrs. Robinson to fair audiences. A large number attended our supper and entertainment on Saturday. Many thanks are due to Mr. Wilkinson for the excellent entertainment. We expect having crowded congregations for some time, as the Rev. Showman exhibits here next week, and as usual will, no doubt, attract many enquirers.

ROCHDALE. Water Street.—Jan. 30: Mr. Taylor, of Royton, was not quite up to his usual form, nevertheless he was very good. Feb. 4: Mrs. Rennie gave good addresses, also clairvoyance, very good. Full room at night.

ROYTON.—Pleased to listen to our esteemed friend and fellow-worker, Mr. Hesketh, whose discourses were very interesting and instructive. Very good audiences. We trust he may be long spared. Saturday, Feb. 17: Public tea party, concert and ball, and entertainment, given by Regent Hall (Rochdale) friends. Tickets—adults, 1s.; children, 8d.

SHEFFIELD. Hollis Hall, Bridge Street.—Mrs. P. Summersgill's guides gave excellent addresses, the hall being crowded at night. Good tests in psychometry at both meetings. The following constitute the newly-elected committee and office-bearers: Ladies—Messdames Entwistle, Blinkhorn and Wright; gentlemen—Messrs. Henry Blinkhorn, Wm. Norris, Chas. Shaw, Sam Long, Andrew Matheson, W. L. Shaw, and J. Middleton; Mr. Hy. Blinkhorn, president and treasurer; Mr. Wm. Norris, vice-president; Mr. Andrew Matheson, secretary; Mr. Sam Long, assistant secretary.—A. M.

STOCKPORT.—Mr. Sutcliffe, speaking of Thomas Paine's definition of his religious or humanitarian feelings, "The world is my country and to do good is my religion," said the catholic spirit of brotherly love expressed in this statement was worthy of imitation by the Spiritualist and everyone else. Night, a good case was made out for the humanising influence of Spiritualism and the stock objections to it, and its scientific aspect was logically dealt with. The hall was again full. Miss Richardson very nicely sang the solo in "Open the door for the children," the Lyceum taking the chorus. The Lyceum session in the morning was a success.—T. E.

TYNE DOCK. Exchange Buildings.—Mr. Wilkinson offered an invocation and gave a reading, "The Family of Nations." After "the action of spirit upon matter," intelligence is the most substantial principle underlying all life; there is different organic structure in the universe, yet the one great life actuates therein. A good audience.

WAKEFIELD. Baker's Yard.—Mrs. Jarvis gave good addresses to crowded audiences. Mr. Drake gave psychometry, highly satisfactory. Wednesday, at 7-30, public circle. March 3, a tea party, at 4-30, and entertainment. All earnestly invited.

WAKEFIELD. Barstow Square.—Mrs. France's services were highly appreciated. Afternoon subject from the lesson read by Mr. Foot, St. John, 12th chapter, who made some capital comments. Evening: "Is Spiritualism of God, or is it diabolical?" Both ably dealt with. Investigators admitted they had been enabled to see Spiritualism in a new light, and were delighted. Clairvoyance exceptionally good. Room crowded to its utmost capacity, and many had to go away disappointed, including true friends from a distance.—G. M.

WALSALL. Central Hall.—Mr. J. Kilbourn, editor of the *Express and Star*, lectured for us, and gave us quite an intellectual treat, taking for his subject "Patmos, an Exile's Vision."

WHITWORTH.—Crowded audiences came to hear our friend Mr. W. H. Taylor, of Royton, who kept the audiences spell-bound at both services. Afternoon, on "Love." Clairvoyant descriptions all recognised. Evening, he dealt with "Hypocrites in Religion," followed by five successful medical psychometrical delineations and seven clairvoyant descriptions, six being recognised.—George Cooper, sec.

WISBECH. Public Hall.—Mr. Ward delivered a splendid address on "The stimulants necessary for the growth of the spirit." The audience, which was a large one, seemed very much interested.—J. W. S.

RECEIVED LATE.—Farsley Beckbottom: Mrs. Levitt gave good addresses on "What brought me to be a Spiritualist," and "Love at Home." Good clairvoyance. Next Sunday, Mr. and Mrs. Marshall.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Attendance, 61. Marching very fair. We now commence at 10 a.m., to get more time for marching and calisthenics. Hoping that all parents will kindly send their children in time. Recitations by Misses R. Brett, E. Dodgson, E. Barraclough, E. Anderson, and Masters H. Dodgson and W. Dodgson. Conductor, Mr. Wm. Wilkinson.

ASHTON.—Attendance, 30. Feb. 14, tea party at 6-30 prompt. Tickets, scholars, under 12, 2d.; over 12, 4d.; friends, 6d. After tea an entertainment of songs, recitations and dancing. All invited.

COLNE.—A very nice session. Chain recitations nicely gone through. There is great improvement in the behaviour of our scholars, the seed Mrs. Bailey scattered seems to have taken root. Some very nice recitations by Mr. Fred Christian, J. Christian, J. Wood, Misses A. Beckett, Sisters Christian, and Nelly Hebblethwaite.

HEYWOOD. William Street.—We had at our Temple over 50 Lyceum scholars and friends. Miss M. A. Frost conducted calisthenics with good effect, and Mr. W. H. Duckworth conducted our singing. Our Lyceum is making headway.—Miss M. A. Frost, sec.

KNIGHTLEY. East Parade.—Morning, nice attendance; marching creditably gone through; bright and cheerful singing. Our secretary's guides gave a nice address, urging all to vie with each other in their endeavour to be good and to do good. All seemed cheerful, and as a consequence the session was enjoyed by all. Mrs. W. Stansfield gave an address, and spoke very encouragingly of the marching, &c., and urged all to be diligent, and duty would become a pleasure.—A. B.

NOTTINGHAM. Morley Hall.—A very successful open session of songs and recitations by the children and friends, and a short address on "The Butterfly" by our energetic friend Mr. Stubbs. We were favoured with visitors from both societies. A collection on behalf of the Lyceum Fund amounted to 6s.—T. Jackson.

OLDHAM. Bartlam Place.—Chain recitations and marching successfully conducted by Miss Wainwright. An interesting discussion between elder groups. Recitations by Misses Brookes and Goulding and Master Tetlow.

WHITWORTH.—Attendance very good. Good advice from conductor, Mr. H. Allen. Invocation by Mrs. Clegg. Marching and calisthenics very good. Mr. W. H. Taylor spoke on "Love one another." Prayer by Miss Edith Taylor.—G. C.

PROSPECTIVE ARRANGEMENTS.

A HAPPY EVENING on Good Friday is expected in the Co-operative Hall, Ardwick, Manchester, in celebration of the Anniversary of Modern Spiritualism. Particulars later.

ARMLEY. Mistress Lane.—Saturday, Feb. 17, a ham tea at 4-30. Adults 9d., children 6d. Entertainment by the Lyceum children, conducted by Mr. Wm. Wilkinson.

ATTERCLIFFE.—Feb. 11: Mrs. Wallis, at 3 and 6-30.

BATLEY.—Feb. 18, Mr. G. H. Bentley.

BIRMINGHAM.—Debates every Tuesday at eight prompt at Garden Restaurant, Paradise Street.

BIRMINGHAM. Masonic Hall.—Sunday, Feb. 11, Mr. J. J. Morse, of London, 11 a.m., "The Laws of Death"; 6-30 p.m., "The Second Plane of Human Life."

BLACKBURN. Northgate.—11, Mr. J. Essam; 18, Mrs. Gregg; 25, Open. Having decided to retire from the post of corresponding secretary to the above society, Mr. H. Hopper, 57, Audby Range, Blackburn, has been appointed my successor, and commences his duties on and from the 13th inst. Mediums and speakers, please note.—Thos. Shepherd.

BRADFORD. Harker Street.—11, Mr. Firth; 18, Mr. Bedford; 25, Mrs. Anderson and Mrs. Phillips. On Monday afternoons we have a mother's meeting at 2-30. All cordially invited.

BRADFORD. Milton Hall, 32, Rebecca St., off Westgate.—Mr. C. King, I.O.G.T., Feb. 11, and Monday, at 7-45.

BRADFORD.—Mrs. Jowett will open her rooms for Monday and Wednesday meetings after being closed for a short time. Old friends and new invited.—Mrs. Jowett, 51, Southfield Lane, Little Horton.

BRIGHTON.—Lyceum. Feb. 10: Tea at 4-30, and entertainment.

BURY. Georgiana Street.—Tea party and entertainment on Feb. 10. Members and friends are earnestly invited.

CARDIFF. Mrs. Emma H. Britten, of Manchester, will deliver addresses. Feb. 25: Morning, "The New Bible, or man—What, whence, and whither?" Evening, On six subjects given by audience. 26, at 8 p.m.: "Magic, Witchcraft, and Modern Spiritualism."—E. A. GHEINGATES.—Mr. T. Murgatroyd, of Idle, will lecture on Feb. 18, "Is Man Responsible?" Feb. 4, Mr. T. Hodgson.—T. H.

HYDE. Spiritualists' Society, Simpson Street (near the Station).—Having taken a larger room entirely for our own purposes, we shall open it on Wednesday, Feb. 14, at 7-30. Speaker, Mrs. Wallis. Silver collection to defray the expenses of new forms. Spiritualist friends, kindly help us.—W. F.

LEEDS. Psychological.—11, Mrs. Crossley; 12, Mr. Geo. Galley; 18 and 19, Mrs. Bealand; 25, Mrs. France; 26, Mrs. Wilkinson.

LEICESTER. Grafton Street.—Monday, Feb. 12, Concert at 7-30, a long programme including a laughable sketch, "Is Marriage a Failure?" Admission 3d.

LONDON. Morse's Library, 26, Osaburgh Street, Easton Road, N.W.—Feb. 9: 8 p.m., trance address, Mr. J. J. Morse, "The spirit man—his body." Admission Free.

MR. B. PLANT has some open dates in 1894. (See Advt.)

MRS. HYDE has removed to 95, Exeter Street, Devonshire Street, Hyde Road, Manchester. Secretaries, please notice.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles, of North Shields, for Sunday, Feb. 11, at 10-30 and 6-30. Short addresses, followed by clairvoyant delineations; 18, Mr. Wm. Rowling, of Bradford, two services, 10-45 and 6-30.

NORMANTON SOCIETY will open their New Room in Queen Street, on Feb. 11. Mr. Inman, speaker. Tea on Monday, at 4 p.m. All welcome. Tickets, 9d., children 6d. Miscellaneous entertainment after tea.—E. Backhouse, sec.

OLDHAM.—Feb. 11, Prof. Timson will deliver discourses and give a special meeting on Monday evening.

OLDHAM. Bartlam Place.—Feb. 11: Lyceum Open Session, at 2-30, and 6-30, Service of Song, "Nellie's Prayer and Billy's Rose," by oxy-hydrogen lantern. Reader, Mr. Standish. The Orchestral Band will be in attendance. 18, Mr. G. F. Manning; 25, see *Oldham Chronicle*.

OSWERT.—Mr. Joseph Oliffe, The Green, Oswest, is the corresponding secretary for the society.

PENDLETON.—Feb. 11, Mr. E. W. Wallis, 2-30, "The Spiritualists' Aspirations." 6-30, Questions from the audience on matters concerning spirit life.

PENDLETON.—Mr. E. W. Wallis. (See Manchester News and Notes).

ROXTON.—On Sunday, Feb. 11, circle in afternoon, service of song

"Eva," at night. Saturday, Feb. 17, public tea (sandwich), concert, and ball. Tickets: Adults 1s., children 8d.

SLAITHWAITE Lyceum have great pleasure in announcing a grand tea party on Feb. 10, at 4-30. A grand entertainment at 7-30, consisting of action songs by the children, recitations, &c., and also a grand dialogue, "The Lost Umbrella." Admission 6d. Sunday, Feb. 11, a Service of Song, "An Angel in Disguise," by Mrs. M. H. Wallis, to commence at 6 p.m.

WILL MEDIUMS who are willing to take week-night circles for expenses, communicate with Sec., Bacup Spiritualists' Society.

YORKSHIRE UNION. Special Week-night Mission Meetings during February.—12, Monday, Mrs. Craven, Little Horton, Bradford; 13, Tuesday, Mrs. Berry, Otley Road, Bradford; 13, Tuesday, Mr. H. Long, Keighley; 14, Wednesday, Mrs. Berry, Psychological Temperance Hall, Bradford; 15, Thursday, Mr. Boocock, Milton Society, Bradford; 19, Monday, Mr. H. Long, Armley; 19, Monday, Mr. Rowling, Shipley; 20, Tuesday, Mrs. Craven, Bingley; 21, Wednesday, Mrs. W. Stansfield, Brighouse; 22, Thursday, Mr. W. Rowling, Yeadon; 26, Monday, Mr. H. Long, Batley. Will the workers in these societies kindly spur their neighbours and friends up to a special interest in these meetings. Next meeting of delegates and speakers in No. 1 Committee Room, Temperance Hall, Leeds Road, Bradford, Sunday, February 11, at 10-30. Business in connection with the week-night mission meetings, a recommendation from the Executive to hold a district mass tea meeting in some central hall in Bradford, followed by two or three public mission meetings, on consecutive nights, along with other important business is to be considered.—Wm. Stansfield.

PASSING EVENTS AND COMMENTS.

KINDLY recommend *The Two Worlds* to your friends.

ROCK CRYSTAL for sale, size turkey's egg, very perfect, price £5.—"S," 9, Keith Gardens, Uxbridge Road, London, W.—[Advt.]

AN ORGAN for sale for £30; cost over £100. A bargain.—Address Mr. J. B. Tetlow, 142, Fitzwarren Street, Pendleton.—[Advt.]

CHAIRMEN at Sunday services will find "Future Life Experiences," and "Do Spirits Return," suitable for Reading Lessons. We have had some good articles in recent issues for this purpose.

WE ARE REQUESTED to announce that Mr. Rothwell will lecture on "Materialism," on Feb. 12, and 19 on "Gods, Past and Present," for the benefit of the Lyceum, but no name of place is given.

ARRANGEMENTS ARE PROCEEDING for Mr. H. A. Kersey to visit Nottingham and deliver his lecture, splendidly illustrated with lime-light lantern, on "Spirit Art Photography," &c. Particulars later.

GOOD FRIDAY DEMONSTRATION.—Arrangements are in a forward condition for another Anniversary Celebration, and friends look forward to another good time.

BINDING VOL. VI.—A good number of friends have sent in their papers for binding, and we now have nearly sufficient for availing ourselves of the cheap rate, and shall be able to put them in hand as soon as we receive about half a dozen more orders for Vol. VI.

GLASGOW.—Office bearers elected: Mr. James Robertson, president; Mr. Gavin Findlay, treasurer; Mr. Henry Watts, secretary; Mr. Alexander Gilchrist, assistant. Last week we had a "Nicht wi' Burns," of a most enjoyable nature, our beautiful rooms being packed. Mr. Robertson, Rev. J. Cole, and others orated on the characteristics of Burns, and the ennobling tendency and growing appreciation of his work.

TO CORRESPONDENTS.—We do not know of any materialising mediums we can recommend to sit in *promiscuous* circles, nor should we advise such mediums to sit in such circles. See leading article.—J. G.: We do not blame you for reporting said speaker's abilities as a speaker. But there is a serious responsibility devolving upon those who give a testimonial, so to speak, to persons they know little or nothing about. What is his record? If you knew nothing as regards his character, were you wise to recommend him so highly? This is a serious matter, which requires careful consideration by all who have the best interests of Spiritualism at heart.—W. S.: Many thanks for your "warning." All these matters will go before the Board of Directors.—Bluebell, White Lily, and others, will use at first opportunity. Very crowded.—Will Barrow readers kindly oblige us with the names and addresses of resident newagents who supply *The Two Worlds*?—T. O. T.: Many thanks. It is a pleasure when correspondents tell us to do as we like with their MSS; it shows they have confidence we will do our level best for them.

IN MEMORIAM.

We deeply regret to report the loss of our respected brother, Mr. Matthew Winn, who passed to the higher life on Jan. 24th, at the age of seventy-two. He had been a Spiritualist for twenty-five years, and passed away happy in the conviction of a continued existence beyond the grave. Mr. Cass, as undertaker, carried out the funeral arrangements. The funeral service at the house and graveside, conducted by Mr. Rowling, deeply impressed all present. In compliance with the wishes of the deceased he was buried as a Spiritualist, the first, we believe, in this town. He leaves a widow who has our heartfelt sympathy.—W. D. Williams, hon. sec., Hull Psychological Society.

SOWERBY BRIDGE.—Wednesday, Jan. 31, the earthly casket of our dear departed sister, Mrs. H. Robinson, was interred at the cemetery by Mr. Ringrose. The service in the chapel was full of sublime and holy thoughts. After leaving the chapel Mr. Ringrose, in a few appropriate words, committed the body to Mother Earth from whence it came. The numerous wreaths and crosses which were brought, and the deep sympathy which was expressed for the family, testified to the high esteem in which she had been held by all who had known her. On Sunday the "Memorial" Services were conducted in the Lyceum by Mr. Ringrose, who, on "Death and Immortality," spoke words of comfort and hope to the bereaved ones, and was listened to with rapt attention by a large audience. Miss Woodhead sang a solo entitled "Oh, rest in the Lord," and Mr. Sutcliffe one entitled "Rest," which were much appreciated. The choir also sang appropriate hymns and two anthems, "Cast thy burden" and "God is a spirit." Mr. Foulds, who acted as organist, also rendered "The Dead March in Saul" very effectively.—G. H.