

# The Two Worlds.

No. 330.—VOL. VII. [Registered as a Newspaper.] FRIDAY, MARCH 9, 1894.

PRICE ONE PENNY.

## THE PURSUIT OF TRUTH.

By HENRY LLEWELLYN.

THE pursuit of truth demands the rarest and the most complex character of mind. It must have a firm moral basis, in a deeply instinctive, unbiassed, and disinterested love of truth for its own sake. There must be a moral repugnance of the false, even though it be a hoary-headed antiquity, or the fleeting phantom of the hour—be it supported by wealth, prestige, and fashion and refinement, or be it ostracised by all authority and power, starving out on the bleak and barren deserts of solitude. Truth must be pursued without passion or prejudice, and in a spirit of self-sacrifice so complete as to bear without a sting of remorse or passion the utter destruction of some of the most cherished ideals of life, being thankful that we ourselves have survived the catastrophe whose ruins lie at our feet. We must be prepared to obey as sternly the laws of thought as the Roman who, in his regard for the honour of the civil laws, condemned his own son to death who was found guilty of breaking them; we must be prepared for views of truth which may burst upon the vision with all the terrors of a final judgment, or the dazzling glories of a Roman triumph, and amidst it all to remain self-possessed and calmly say, "*I seek nothing but truth.*"

There is sterling virtue in insisting upon an open verdict where the nature of the evidence is not conclusive, whilst it is immoral to give one that is false and misleading; yet we are morally bound in the interests of truth itself to give a verdict when the facts are cumulative and to the point. People seem to forget that the forming of opinions entails a moral responsibility, hence the laxity of mind displayed generally towards them. Our deductions should fit our facts as completely as the skin fits the human body, without any of the artificial "padding and clippings" that art too often employs to make a deformed body appear as "the paragon of symmetry and fashion." A keen power of analysis and observation should be united to a mind powerful in generalisation—out of the minute to discover the universal.

Our views of truth must not be vitiated by passing moods and tempers which give a false colouring to our impressions, and cause the light of truth to become diffracted and distorted. This has been the prevailing weakness of great minds. They have experienced an unceasing conflict between the limits of their surroundings and those great vital universal truths that have struggled to gain their rightful place of supremacy in the human soul.

All great truths have been born of travail and pain in the soul of some "martyr of mind" before they have appeared on the scene of actual life. The history of the development of truth makes a historical "bridge of sighs," and has revealed a real "tragedy of souls." Immortality in more senses than one has been gained only through "Gethsemanes of anguish and despair," or on what have appeared "God-forsaken Calvaries." Had these men who loved the truth feared the democracy and the priesthoods of their day when they crowned them in derision and scorn with a crown of thorns, they would not at this moment have been "crowned with glory" by God and the angel world, and a world emancipated from error and superstition.

Whoever knows anything of the intrinsic value of truth, and what it has cost the world to gain it, will seek for it with zeal and courage. But, nevertheless, there has been a great deal of misguided enthusiasm in the search for truth. We must learn by our mistakes. There is to this day a "making of books of which there is no end," and certainly deserve nothing but to be the material for a "bonfire;" and there is much study that is a weariness to the flesh, "but not much to the brain," judging from their contents, and this is true even of religious literature.

The Academy of Silence, suggested some years ago as the need of this talking age, would soon become a tangible reality if some power could for a time deprive men of the power of speech except when they wanted to utter what they knew to be positively true. A great many prophets would be

struck dumb. Where Samson slew men with the jawbone of an ass we have any amount of the same species of animal slaying their tens of thousands by the unlawful abuse of their jawbones. How often do we hear men talk about the superiority of their own views of religious truth, whilst they deliberately confess they know nothing whatever beyond their own narrow creed. Men will talk of God as they do of their next door neighbour, or as if they were His confidential adviser, with a dogmatism that eclipses Spencer, Huxley, Arnold, or Kant.

The emotions should play a subordinate part in the pursuit of truth, the mental faculties being left to work with the cool mathematical precision of a calculating machine; whilst the emotions may help us to a more vivid realisation of the truth, and give power and pathos to its expression, they should never be allowed to influence the results.

Art, poetry, eloquence, and music, appealing powerfully to the emotions, have given ready acquiescence to false principles for ages, which, if they had stood out in their naked deformity and appealed only to the dictates of a calm and clear reason, would have been repelled with determination. The emotions rightly used are "wings to heaven," misapplied they are "chains to drag down to hells of superstition and vice." We should never lift that up on the wings of emotion which has not first been analysed and weighed in the balance of a sound judgment. Truth should first be a scientific fact. As a basic principle, expressed through the emotions, it becomes religion; reduced to conduct it becomes ethics. This is the order of a development of a rational religion, and that reversion of this principle which makes both truth and conduct subservient to a sentiment, or a dogma ends in becoming a superstition.

No synthesis of truth can be just or true that has not fairly considered the antithesis of every proposition concerned in its realisation. Every true Spiritualist will know the main points that distinguish him from Materialism in particular, and other systems of thought in general, as every true position is essentially one of choice (not accident) between rival systems that claim his attention.

Having found a truth, we are morally bound to propagate it; and one of the most effectual methods of upholding truth and destroying error, is to combat it cheerfully but firmly in our daily life. Spiritualism should be a constant antidote to the materialism that ramifies the conversation of people about their departed. We should manifest the same spirit that the child does in Wordsworth's poem, who insists upon ignoring death altogether, and counts all the family, both on earth and in spirit-life, as one, and persists in saying, "Nay, but we are seven." We should lift the dead hand off the minds of the mourners who are still "seeking the living among the dead," in spite of nineteen centuries of the preaching of Christianity. Let us seek that revelation of truth which Ruskin says is only known through deeds; let us insist upon "holding an original relation to the universe, and not look through other people's eyes," as Emerson says; and though we may be prophets in the wilderness, striking a note of discord for a time, it will fall in eventually with the Eternal Harmony of Nature. Let us admit no finality, but the eternally growing realisation of the truth that is Infinite.

Mr. Gladstone says, that in the days of old stage coach travelling to London, the one that came by the Slough Road, although it had 30 miles of a level road, killed more horses than the others which had an up and down hill journey throughout. The reason of this was that the constant strain upon one set of muscles on the level road was never relieved by the play of other forms of muscular action which an up and down hill road necessitated, and which in a varied operation divided the labour. And it is an admitted physiological fact that healthy and varied mental life propagates vital force, hence the longevity, as a rule, of the greatest thinkers, of whom the late Premier is an example.

Spencer says, complexity of life-force tends to a healthy long life, and it is easy to see that where there is a variation

of forces operating, life does not collapse with the failure of only one of its forms of energy, and even that, at times, may be recuperated by the others. The hills of difficulty are conservatories of power if we will try to surmount them, and though the Eternal Light that shines on life's highest summit seems to recede as we approach it, it is necessary that it should be so, for our eternal progression can only be possible in a world of eternal activities that admit of no finality for laziness. Eternal rest is not necessarily eternal stagnation, and though we may never solve the riddle sphinx of life, we shall be better men for trying; we shall have added so much to our personality, it will be so much the more life, for a moment in the life of an immortal is more than a brute's millenium.

### THE PIONEERS.

There is a cry that the tide is ebbing; that the sturdy phenomena which made Spiritualism a living fact some ten or twenty years ago is slowly but surely on the decrease. Some affirm that the magnetic currents of this power have changed, and that there is a more wide-spread mediumship of a more normal character.

Be this as it may, it is notorious at the present time how feebly the phenomenal claims are presented by the movement, and the almost entire absence of the same powerful manifestations recurring in its earlier decades.

Humbly, I believe that the wave theory is but a partial truth, and that the withdrawal of the powerful mediumistic powers vouchsafed to the earlier pioneers, and so conspicuously absent in the workers of to-day, is wholly and solely the result of the latter's disastrous apathy and indifference.

Spiritualism asks of its scattered thousands a warmer heart and more stirring pulse. It requires the voice, the pen, the soul of every one of us made richer by its truths. Fifty years ago its banner was raised by martyr hands bleeding with self-sacrifice. Storms of satire, scorn and ridicule beat in the faces of the little band, strong in the knowledge of its divine evangel. Science and religion mocked the inspired voices and overwhelmed them with persecution. Still a heavenly sun shone on the blazoned banner, and soft unseen winds unwrapped from its folds the gleaming letters of golden immortality.

The world's dark shores were sprayed with the rising tide of Truth. From farther shores, from sunlit lands, from beyond the dim horizon of human ken came the Argo bark of fair eternal hope. Upon the altar of our homes was laid the open record of our salvation.

Then enthusiastic hearts beat high, then the blood of its modern pioneers leapt coursing through their ardent veins. Faces of despair were transfigured by the light of the truth dawning in their hearts. Resolute, they worked with the spirit and boldly gave it utterance.

The mocking world were scorned pearls direct from the gleaming gates of heaven, but the evangel was to them and to all. Hearts, wrecked with anguish at the grave side! this news is for you, and for all who mourn and will not be comforted! They are risen and about you, tender and consoling; scatter your flowers, but come away! They are with you in the homestead; they are with you always and for ever.

Listen, and there will come to you the echo of that silent voice again! We will tell you how; we will tell you why! Our hearts are aglow with this communion; we will give it, speak it all! And this is what these pioneers felt when they dared to leave all and testify to the truths of Spiritualism. The Truth surged on, and the warm beating pulse of the few garnered the vibrating souls of the many into one great and glowing movement.

The tide buffeted and tossed on its waters the bark of every falsehood. Religious craft in danger, sore afraid, added new timbers to their mouldering sides, to float more safely on the seas of modern thought.

Science, working and labouring severely in "the seen," with strange retort and crucible, is forced to halt upon sublimer boundaries. Hot with desire to stay the superstition of the ages, the facts were eagerly investigated by every deft and skilful hand that could wield the scientific scalpel. The scorn vanished from off the face of many. It was neither hallucination nor fraud, neither self-hypnotic nor governed by known magnetic laws. It was magnetic, but super-magnetic. It was the reconstructed telegraph of the unseen working and throbbing again with the message of eternal and individual life.

And we have triumphed. These great truths have leavened every thought of the day, and its pioneers have died in poverty, odium, and even martyrdom; but the Truth lives, and this deep written record can never again be argued into silence.

Yes, Truth lives! but, to-day, the fires on its glorious altars grow dim and pale somewhat; yet the cry is still "Give us of your oil!"

The enthusiastic spirit which animated the standard-bearers of the modern dispensation, some forty years ago, gives to the blush the lukewarm adherence of many of the Spiritualists of to-day. It is the duty of every soul who has fully proved these things to love the cause as a friend, and revere it as the angel who will gladden the last sands of his life. It is the duty of every soul that this Truth has rejoiced to strive to make it the salvation of others.

You who have lost friends, and have seen the grave side grow dim through your tears and memories—you who have heard the evangel of Spiritualism in your sorrow, and have rejoiced in its proof that there is no death—up! I ask of you, and be doing. Let it be God's work and your work. Help the cause, help its workers, help its literature, distribute its thousand blessings to all who are athirst for the waters of life. Dare to do this, and let the echo and tramp of the pioneer feet die away only to ring again with the measured tread and sturdy march of the battalions of the living present.

The inspiration and unseen help will come to the worthy, and, aided here by the pure influences, whose gleaming banners are held rustling above our heads, we shall be happier on earth and richer in eternity. A. F. COLBORNE.

### TESTIMONY TO SPIRITUALISM.

ABOUT seven years ago, I got into the company of Mr. Wm. Wallace, who was talking on Spiritualism. From the strange statements he made regarding spirits, I thought he was suffering from hallucination, and was more to be pitied than blamed. After leaving him I thought no more about the matter until recently, when my wife developed clairvoyance and spoke in the same way as Mr. Wallace of the various spirits she saw. I concluded she was a victim to nervousness, or was mentally affected, especially when she told me she often saw her mother, who had been dead for over twenty years.

By chance, however, I read a book by a clergyman of the Church of England on "Spiritualism," which so impressed me that I went to séance meetings at Islington. My wife there saw spirits of strangers. One man was reading from a book to three men in a field. The three men and the field vanished, and the man turned round and faced us. At the request of the sitters, my wife asked him to what religious denomination he belonged; but he only appeared perplexed, as if troubled how to answer. Many sects were mentioned by the sitters, when "Quakers" was hazarded. The spirit immediately responded by vigorously tilting the table three times, our method of stating the affirmative. He then extended his hand to my wife, which she accepted, and it materialised in hers. To her it felt like any other human hand; and he impressed upon her to say, "May the spirit of the wise be with you through the New Year." The hand appeared to many as a bright light. To me, it appeared in the latter form.

Again meeting Mr. Wallace, we invited him to visit us, which he did, and we had a pleasant evening. A friendly spirit, who accompanied him, gave me fresh evidence of the truth of Spiritualism. The physical phenomena which I have witnessed by means of the table (about the production of which I knew there could be no collusion), and the evidence afforded me by ladies who went under control, whom I personally knew, have convinced me that the "manifestations" have been due to external or outside causes, and could not be accounted for by hypnotism.

I have since had an accumulation of corroborative evidence of the existence of spirits; and now have no fear that Mr. Wallace or my wife ever suffered from hallucinations. I can bear testimony that the spirits who have spoken through mediums have always impressed upon the sitters to live upright and pure lives, and to endeavour to improve the social condition of the more unfortunate brethren around us. As a Social-Democrat, I am glad *The Two Worlds* advocates a non-competitive system of society, which will give to every man an equal opportunity to cultivate the better side of human nature and promote man's spirituality.—Faithfully yours, E. BRENCHEY.

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## A PLAIN LESSON FOR ENQUIRERS INTO SPIRITUALISM.

This article is written with the hope that it may be of some comfort and use to those who, like the writer, are searching for spiritual truths, and to let them see that others have the same struggles, doubts, and difficulties to contend with which assail themselves. In too many cases, enquirers rush into Spiritualism rife with curiosity, as they might enter some establishment of trade with the request, "Please will you make me up a few pounds of spiritualistic phenomena for the use of myself and friends?" To be candid, I erred a little on that side myself, and consequently would advise enquirers not to be too persistent in their efforts in that direction, since I think they may progress in spiritual knowledge by studying its different phases apart from practical proof. There is plenty of time for that. It must not be thought that I undervalue the practical and tangible sides. These are undoubtedly necessary to bring conviction that intercourse between this world and the next is possible; to refute Materialism; to bring peace to many sorrowing souls, who may have lost a dear relative or friend. It is, however, for another class of enquirers that I have written this article, and in doing so I am to a great extent stating my own case.

Many of you have been brought up in the Church of England, or one of our numerous Nonconformist bodies; and I am taking it for granted that you have often felt dissatisfied with some of their respective tenets and creeds, and wished for something which would suit your needs better, or which you could grasp more easily, or that seemed less unreasonable. Perhaps you have mentioned this unsettled state of mind, and doubtless have been told that you must not cavil at this or that, but accept it without question. You were told that it is wrong to reason about a Supreme Being. Is it? Is not reason one of the noblest gifts that God has bestowed upon humanity, and is it likely he intended us to let it rust or be idle? Then where can we find a better subject for its use than that of our spiritual and eternal welfare?

In entering into a new sphere of religious thought, and adopting new ideas, we all feel great reluctance at parting with beliefs which have up to the present been as it were our daily bread. On some of these minor points I need not dwell, for undoubtedly the greatest stumbling block is the rejection of salvation by faith, in relation to the vicarious atonement of Christ. This is the crucial point with most enquirers, and as such I approach it reverently and seriously. There have been times, when thinking over the past, which perhaps has been seared with evil thoughts and actions, having their origin in wilful wickedness, controlling circumstances, or hereditary tendencies, when it has seemed a grand thing that, by a simple act of faith, we could blot it all out by putting it on the shoulders of a redeeming Christ. Now let me put a case to you. If at some period of your life you had committed a great crime, and it were possible to evade the consequences of your wrong-doing by allowing a well-beloved brother to take the responsibility upon himself and suffer the penalty, would you allow him (no matter how willing) to do so? I think not!

Now, look this question right in the face. Is it not a mean and cowardly thing to sneak out of the consequences of your sins by shuffling them on to the shoulders of another? But, you may say, what if this doctrine of atonement should prove true, and I neglect to take advantage of it? Let me ask you another question. What will become of those myriads of beings who lived and died before the advent of Jesus Christ? There is no question of atonement for them. Do you think that the Almighty, a just and loving Father, would have ordained that before the Christian era people should live and die without the same chance of salvation that he offered to later generations? Would not this be both unreasonable and unjust? To put it clearly and logically, if we owe our salvation to the atonement, we are saved by pure accident—of birth, of period, or of locality.

No doubt some of you are troubled by the numerous Scriptural quotations which the opponents of Spiritualism bring to bear against you. To those I commend a simple and beautiful narrative, which will, I am sure, if studied aright, give you much comfort, especially in those periods of doubt and vacillation to which we as enquirers are so liable: Mark x., 17 to 22 ver.

"There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do

not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

We are told by some writers that the latter part of the narrative commencing "One thing thou lackest," etc., is an interpolation made by the Church for a very obvious reason, but whether this be true or not is immaterial to us. For, before Jesus pointed out the flaw (a very human one) in the young man's character, we are told, verse 21, that—"Jesus, beholding him, loved him."\* Loved him for what? An exhibition of faith, or of creed? No; but for a well-spent exemplary life. Think over this. Here is no abstruse theology, no Calvinistic doctrine of predestination and predestination, no system of mediation; but a few simple rules whereby a man may so mould his life here as to prepare himself for the life to come. Finally, we have in this simple lesson the foundation for three principal well-known spiritual truths and teachings—Duty to God, Duty to self, and Duty to our neighbour.

J. W. N.

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

BY ALFRED KITSON.

## CHAPTER X.

THE incidents recorded in the preceding chapter exercised a great and important influence over the mind of Mr. Henderson. At first he was suspicious of the statement that his esteemed and lamented minister was present in the state of mind described, and was inclined to attribute it to a lying, malicious spirit who sought to curry favour with the members of the circle by pandering to a morbid sense of injured innocence, and discredit the orthodox religion. But when it occurred night after night, and was assumed in the attitude of the control, his scepticism gave place to wonder, which reached its climax on the night in question, when he heard the confession of guilt, and remembered Mr. Dale's incautious remark in his library, his frequent visits to the head office of the firm at which Mr. White was then employed, and the complaints and reduction in wages that followed these visits, all of which he was sure no one but himself was aware. And then the spirit's reference to the interviews he himself had with him, and their object, made it more difficult to believe it was not his lamented minister than to believe it was. The remarks on faith *versus* works, the lot of ministers in spirit life, and the advice given to himself formed very solid food for deep reflection and earnest study, and helped very materially to shake his faith in the teachings in which he had been reared, schooled, and had laboured so earnestly to excel as a teacher.

Mr. Henderson shortly after the above séance called one day to enquire respecting Mr. White, who was evidently sinking fast. He found the object of his affections deeply engrossed in a book, and being curious to ascertain what could so chain her attention, he stepped up to her side, laid one hand tenderly on her shoulder, and glancing over at the title exclaimed in startled surprise, "Faiths, Facts, and Frauds of Religious History?"

"Yes, dear," she answered; "it is a very singular title, is it not?"

"I suppose the frauds are such as those exposed by Mrs. Dogood."

"Not at all, dear James. They lie much deeper, and are of vaster import and significance than anything that was then made known unto you."

"Your answer only increases my amazement. What can be of vaster import and significance than to learn that wilful corruptions have been made in the text of the book that is to be our guide, a lamp unto our feet, thereby diminishing its light, whose fitful gleams may lead us, like a 'will-o'-the-wisp,' to our destruction, and cause what should be a staff to support us through life to become as a broken reed when we most need its sustaining power?"

"I will leave you to be your own judge by putting the case thus: Suppose travellers in the Eastern countries were to find the Christian religion in all but name, and even that very little different from Christ, say Christna, or Christna.

\* Some say that the germ of this lesson lies in the words, "Take up the cross, etc.," but I refer those to Luke x., verses 25 to 28, where no mention is made of further commands.

Suppose they found that the mission, public works, teachings and miracles of the heroes of all religions were nearly all identical, and that Christna had lived several hundred years after Christ, what would you say about him and his worshippers?"

"What should I say? I should say that the whole story had been pirated from the gospels; that Christna never had a real existence, and that his worshippers were deluded by a horde of priestly knaves!" he answered, with much vehemence, warmed with the thought of such a thing being possible.

"And that would be your honest opinion of the case?"

"Most assuredly; and the opinion of every honest minded man."

"Very well, dear; I fully endorse your sentiments. But suppose the entire case is reversed. Suppose this Christna lived several hundreds of years prior to Christ, would you hold the same opinion of the Christians as you are ready to entertain of the Hindoos?" she asked, with telling effect.

"What do you mean, Florence?"

"Just what I have said. Here," holding the precious volume up before him, "are contained facts—undeniable facts of what I have said. What is more, the line of saviours dates back thousands of years prior to this Christna, to the first one who appears to be the archetype of each succeeding one; while a list of thirty-two crucified saviours is given of various nations, who have——"

"Hold, stop!" he burst out. "Am I never to have done with these revelations, these frauds in religious history? Is there no solid ground on which to rest my weary feet? Bit by bit the ground on which I had thought myself safe, the rock of supposed eternal truth, is gradually crumbling under me, and I must either take a fresh stand, seek new ground, or perish."

"It is very hard, dear James, to be thus rudely awakened from our cherished beliefs, but it is much better to know the truth now than to cherish an idol all our lives, only to have it shattered when we enter the great beyond, and then find we have wasted the opportunities of our days in chasing and worshipping a phantom."

"Dear Florence, your intuitive perceptions enable you to grasp new truths much more readily than I possibly can, and so you are saved from much disappointment which I have to endure before I am able to assimilate new ideas and facts. In religious matters I am conservative to a degree; every foot of ground I have yielded is only because of the force of facts. But I must have a copy of this book so that I can peruse and study it at leisure, and I pray God to help me to find the truth."

"Cheer up, James, there are better days in store for you. You will be as equally tenacious of the real truth when once you find it as you have been of tradition and superstition, and, having once gained the truth, your position will be unassailable, and no amount of discoveries will be able to invalidate it, but will tend to enhance its value."

"Bless you for those words of encouragement. I will try to keep a brave heart and persevere. Now I must see your father, and have a little chat with him. Poor old friend, how he has suffered for the truth's sake!" he added. These few words of sympathy brought the tears to his companion's eyes and caused her to add, "Yes, poor father is not far from the end of his days on earth. But I am pleased to learn that he is now at peace with one who helped to encompass his ruin. I wish he could discover that lost document. It seems to prey on his mind so much."

"It would be very useful to you in your present straitened circumstances. But it is really very singular what has become of it. And who would have imagined that such an old friend as Mr. Sharp would take such a mean advantage of your father. It is downright dishonesty. It is robbery, and betrayal of the confidence of old friendships besides," replied Mr. Henderson, who was greatly distressed to see Miss White toiling and slaving day and night to maintain her parents, while the party in question was living in ease and affluence. Evidently he would have been delighted to have the missing proof of the loan discovered, not only on account of its value, and the much-needed relief it would bring, but to see such rascality confounded.

He was beginning to give indications of a highly impressionable form of mediumship, and had proved capable of giving psychometric delineations at a party he had attended where that science was experimented with as a form of entertainment. Being, in a sense, fascinated by his newly-discovered power, he had amused himself by subjecting letters, pencil-

cases, handkerchiefs, etc., to the test of soul-reading, until he became a most excellent delineator. In all this he was greatly assisted by his late minister and spiritual adviser.

(To be continued.)

## INTERESTING INCIDENTS RELATING TO INVENTIONS.

By W. H. ROBINSON.

SCHELLING, the German philosopher, who filled the chair of philosophy at Berlin, propounded the novel idea that the Absolute Cause could be discovered by the highest spiritual faculties, and that we might feel the presence of the Infinite both within and around us. He called this power "intellectual intuition." By this method, his followers studied the laws of the Absolute. The Apostle Paul, speaking of the spiritual gifts, tells us—to one, is given the word of wisdom; to another, knowledge; to another, prophecy; to another, divers kinds of tongues, etc.; but this influx is always in proportion to our personal outpourings. Lynch puts the matter in this form—the "thinking man," as a result of his thoughtfulness, will get to feel how truly and impressively best thoughts and inward visions are heavenly gifts. Goethe says, "No productiveness of the highest kind, no remarkable discovery, no great thought, which has results, is in the power of any one; all men, who closely watch their inner life, become conscious of these high truths." As that life develops, Dr. Peebles says, "Spiritual illuminations, exalted and original thoughts, emanate from an over-arching world of invisible powers."

These observations are intended to illustrate a class of Spiritual phenomena, which has occasionally confronted me in my studies of mediumship, namely, the exercise of the inventive faculty, not only in mechanics, but in many other forms of industry. I have often met with mediums who have been impressed with the fact that they were only the channel of new ideas. Now, in looking at this subject practically, there cannot be an original idea. We are bound, logically, to postulate the existence of an All-wise Deific Architect, who must be the source and centre of all perfect thought. Mediums and other impressionable brains can only be the recipients of an imperfect portion of these archetypal ideas. I could mention a goodly number of sensitives in the North of England who claim to be influenced in this way, but one in particular will be sufficient. I have interviewed this medium for the purpose of writing this paper, and have noted his experiences, extending over a period of twenty years, but, to my regret, he only gave me the information on condition that his identity should be withheld, his chief reason being that he was filling a responsible position, and such disclosure might dislocate the confidence betwixt his employer on the one side, and the large number of employees on the other.

To be honest with readers I have, in every case, supplied names and addresses of the actors in this great spiritual drama, where such could be presented without relative injury, as I have an intense dislike of stating important facts which cannot be proved by impartial evidence. This gentleman, in his early days, gave great attention to the study of phreno-mesmerism, in addition to which he also mastered anatomical physiology. (These were all important branches of study leading to the sublimer altitudes of spiritual achievements.) In addition to this knowledge, this gentleman has practised healing for years in his own family, and, by magnetic passes, has cured rheumatism, bronchitis, and other human ailments; the inventive faculty then blossomed into use. While passing through those aforesaid experiences, he informed me that, in association with good clairvoyants in different parts of the country, his environments were always described as being mechanical, and readers will be surprised when it is stated that already twelve important mechanical inventions have thus been outworked.

I might just enumerate a few improvements in the manufacture of coal gas—a clever application of improved railway signalling; an automatic compensator, a horse-shoe machine, which could throw out sixty shoes to the minute; and extracting of honey, by centrifugal motion; a single eccentric for steam-engines; improvement in patent fuel blocks, and great improvements in taps of all descriptions, etc.

Now, some critical readers may conceive that I am endeavouring to substitute a transcendental theory for the normal action of embodied mind, but this objection can be met by the personal confessions of this gifted medium. In addition to the indication of discarnate spirits of a mechanical

order within his surroundings, he can, by the laws of thought, almost register scientifically the absorption of thought substances into his consciousness, and it is within his power to note the gradual formation of the thought to his spiritual vision. Is this not a case of spiritual geometry constructed by master and invisible hands? I will not, in fact I am not permitted to, indicate any further particulars of this gentleman's experiences, but sufficient has been stated to prove that we may possibly all "shine in borrowed colours," and that as incarnate spirits we may even fail to sense our close proximity to that mighty universe of personal entity. The moral to all mediums—myself included—is to elevate ourselves to be passive to this universal mind; to intensify our organs of receptivity, and listen to the voice of the spirit. It has been well said, that "The study of Nature is the secret of genius."

(To be continued.)

### AN OLD MANUSCRIPT.

ILLUSTRATIONS of the phenomena of Spiritualism from any one ignorant of the subject as understood by Modern Spiritualists, have a special value, and will convince many who would hesitate to trust a believer, from the conviction that all true believers are liable to bias. An old manuscript in my possession answers this purpose. It is written in a very simple style, but that seems to add to the feeling of its truth. There is no date to it, but another manuscript accompanying it, and written by the same hand, is dated 12. mo. 24, 1810.

David Sands, the hero of the story, was a distinguished member of the Society of Friends, and spent much of his time travelling about from place to place, preaching the gospel of love and peace to his fellow-creatures. The manuscript is headed, "A remarkable account of the preservation of David Sands and his wife from being murdered." But it would have been more correct to say: "An account of the remarkable way that David Sands discovered the perpetrators of a robbery with attempted murder at his house." It is to the following effect:—

During the American War of Independence an encampment of about 500 soldiers was stationed near the dwelling of David Sands, and during their stay he and his wife became very uneasy, particularly the latter, who had a presentiment some trial was approaching. This presentiment—or premonition as we should now say—proved to be true, for one night, after all had retired, they were alarmed by an unaccountable noise, which the husband apprehended was only the wind rustling amongst the trees, but the quicker instincts, or more timid nature of the wife, made her think differently. Presently they heard some one near their room say, in a low tone though very distinctly, "There are some of the family awake, we must shoot them."

Naturally feeling very much alarmed, their first thought was for personal safety, and, as their bedroom was on the ground-floor, it appeared easy to attain; but, while getting out of the window, one of the company stationed to keep guard fired at David Sands, the ball just shaving his forehead. However, they did escape, though with very little clothing, which, being an extremely cold night, and having to remain in the open air till daybreak, also being full of anxiety for the rest of the household and their belongings, rendered it a very distressing time.

On returning to their house in the morning they were greatly surprised to find that the rest of the family had not been disturbed, but that cash, amounting to about £50, and most of the furniture in the lower rooms, had disappeared.

After consulting together for some time as to the best plan to adopt for regaining their property, David Sands said he felt "most easy" to go at once to the encampment and make enquiries there. On his arrival he saw several officers conversing together, one of whom said to him—

"Mr. Sands, we have heard of the depredations committed at your house, and desire to know what you think can be done to discover the offenders."

After some time of "solid consideration," he informed them that he had, while walking from his home, felt a belief that, if he followed "best direction," it would be to have the men drawn up rank and file, about fifty in a company, and that in passing through them he felt sure he should be able to detect the robbers if among the soldiers. The officers, amused and wondering at such a proposal, thought it impos-

sible, but to please him complied with his request, and gave the necessary orders.

In passing down the first rank, he made stop near the bottom, hesitated as though at fault some way, then proceeded to the next rank, where he again made a stand in front of one of the men, and, looking him full in the face, said—

"Where wast thou last night?"

"Keeping guard, sir," he replied; "and a very cold night it was."

"Didst thou find it so when at my house?" queried David Sands.

A guilty conscience, which makes cowards of us all, showed itself in the man, so that he trembled. This was sufficient proof to the officers, and he was ordered out of the ranks. Four others were discovered in the same manner.

Then he went to a young officer, and said: "How camest thou to accompany thy men and aid in robbing my house?"

No wonder the officer fell into the temptation of vehement denial, but again the accusing voice of the Quaker said: "Let me feel thy heart, and see if that does not accuse thee;" which proved to be the case, and guilt was depicted in all his actions.

Two of the men concerned in the robbery had deserted before the search began, and that occasioned the feeling of being at fault which David Sands had when he made a stand in passing down the first rank.

The men who were arrested were brought up for trial before the civil powers, but, as David Sands declined to appear as a witness, they were acquitted; still that did not exempt them from trial by martial law. But the forgiving nature of the Quaker again showed itself in trying to obtain a lenient sentence for them, in which he was successful.

The officer's case was more serious, and he was sentenced to death; but, through the efforts of David Sands, he was enabled to desert.

Years afterwards two men called on David Sands to ask his forgiveness, acknowledging they were the two who had deserted after the robbery.

It is a satisfaction to know that most of the furniture and about half the money was restored to the rightful owner.

W.

### LEAD, SPIRITS BRIGHT.

TUNE—"Lead, Kindly Light."

LEAD, spirits bright, ye have dispersed the gloom,  
And led me on;  
The night was dark, no voice came from the tomb,  
Where friends had gone;  
I had been taught their souls were far away,  
And could not come to me for one brief stay.

Once I believed ye could not come, but now—  
Ye lead me on;  
'Tis ye, I know, who soothe the troubled brow,  
Till life is done:  
In midnight hours ye watch my sleeping form,  
And in the day ye guard through calm and storm.

O blest evangels, now 'tis yours, I know,  
To lead me on,  
From shifting creeds and myths, that here below  
I've built upon,  
Unto the upward "life," the "truth," the "way,"  
From darkest spheres, to God's eternal day!

"The distant scene" becomes divinely near,  
As ye lead on;  
"The vanish'd hand," and form once more is here,  
To gaze upon!  
And lips long silenced by the hand of death,  
Speak out again with an immortal breath!

Angels of light! through all the years of life,  
O lead me on,—  
On to its close, when ends this mortal strife,  
And heav'n is won!  
We oft have met in "spirit circles" here,  
But oh, what gath' rings wait my coming there!

But who are ye, who come from spirit homes,  
To lead me on?  
"Your friends, and parents dear," the answer comes,  
"Whose hearts are one;"  
"They're waiting till the hour of sweet release,  
When they will bear you to their homes of peace."

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FRIDAY, MARCH 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.

## GRAND DEMONSTRATION

TO CELEBRATE THE

## FORTY-SIXTH ANNIVERSARY

OF

## MODERN SPIRITUALISM

ON

GOOD FRIDAY (MARCH 23RD),

IN THE

Co-OPERATIVE HALL, DOWNING ST., ARDWICK, MANCHESTER.

A

SOCIAL TEA PARTY AT 4 P.M.,

AND

A "HAPPY EVENING" AT 6 P.M.

Chairman, JOHN LAMONT, ESQ. (our G.O.M.)

The following well known

SPEAKERS, MEDIUMS, AND WORKERS

among others are expected to take part and give Songs, Recitations, Short Speeches, etc.: Mesdames Chiswell, Green (if well enough), Groom, Stansfield, and Wallis, and Miss Walker; Messrs. J. Armitage, R. A. Brown, S. S. Chiswell, W. Johnson, J. C. Macdonald, J. J. Morse, J. B. Tetlow, and E. W. Wallis. Mrs. Rickards, pianist.

The programme will include solos by Miss Rickards and VIOLIN SOLOS by MRS. LUCRETIA, whose brilliant performance last year gave such great pleasure.

It is hoped that this meeting will be a happy re-union of Spiritualists, mediums and workers from all parts of the kingdom. All friends are welcome. Tickets for Tea and Meeting, 1s.; Children under twelve, 6d.; Meeting only, 6d. May be obtained from all the local societies, or at the office of *The Two Worlds*, 73A, Corporation Street, Manchester. PLEASE PURCHASE EARLY.

## CUTTINGS AND COMMENTS.

AN APOLOGY.—We sincerely regret that the paragraph which appeared in our last week's issue, as to the alleged use by the Rev. Taylor-Evans, vicar of Holy Trinity, Bolton, of the expression (relative to the return of spirits) that "*They were damned, lying spirits*," should have appeared in our journal. We unconditionally withdraw such paragraph and apologise to him for having inserted it, as we are informed that the words italicized and complained of were *never uttered by him*. The paragraph in question was sent to us by an ordinary correspondent, and had we known of its incorrectness, we should certainly not have inserted it, as, of course, our mission is the dissemination of truth, and not the propagation of falsehood.

"SO FAR FROM 'submission to unseen guidance' being the necessary 'mental attitude' of spiritual communion, it is an attitude which according to all testimony, spirits discountenance, and which Spiritualists for themselves certainly disavow; insisting upon the necessity for the use of, and making constant appeals to, the reason, conscience, and voluntary agency which God has given us, and which constitute our true humanity, and stamps it with the Divine image."

PSYCHOLOGICAL conditions are subtle, and often incomprehensible in their working, and persons who attempt to deal with these should approach the subject in a teachable, considerate, and reverential spirit, always remembering that they may break or destroy, whilst they endeavour to bend

and shape the invisible force, to suit man's ignorance and presumption. It is certain that discourteous treatment and rude denunciation are not the methods best calculated to evolve psychic phenomena, or ensure results which obviously require calm and harmonious mental conditions.

DEATH: CHRISTIAN AND PAGAN.—*Death an enemy.*—"For, since by man came death, the last enemy that shall be destroyed is death."—(St. Paul.) *Death a friend.*—"What is it to die? If we view it in itself, and stripped of those imaginary terrors in which our fears have dressed it, we shall find it to be nothing more than the mere work of nature; but it is a childish folly to be afraid of what is natural. Nay, it is not only the work of nature, but is conducive to the good of the universe, which subsists by change. Do not despise death, but accept it willingly; look upon it as part of the product of nature, and one of those things which Providence has been pleased to order. For such as are youth and age, growth and manhood, and all natural actions and incidents of life, so also is dying. He must look upon death as Nature's business, and wait her leisure, as he does for the progress and maturity of other things."—(Marcus Aurelius.)

PRAYER TO THE DEAD: WHY NOT.—Rev. Aked recently visited America and relates that the following incident occurred in Beecher's late church: "A coloured preacher, the Rev. W. T. Dickson, an old friend of Beecher's, offered prayer; and such a prayer not one of us, probably, could hear again in a lifetime. The man began by addressing the Almighty, but in a minute or two he was giving the Deity information about the lynchings in the South, and declaring to Him, with tears in his eyes and passion in his voice, that there was not a man in the pulpits of the North that had sympathy or courage to lift up his voice on behalf of the coloured citizens there. And he thundered in his prayer: 'They are hanging men, they are burning men, they are devouring and slaying among the coloured citizens of the South.' And then he called on Beecher: '*Oh, Beecher, hear us! Oh, Beecher, hear us! Give your own spirit, Beecher, to the preachers of this country! Speak to them, Beecher, and bid them stand for the coloured men as you stood for them in the days gone by.*'"

## THE RELIGIOUS OUTLOOK.

By HUDSON TUTTLE.

BISHOP Foster, in a recent paper, presents some well authenticated statistics, and gives four hundred and ten millions of Christians against one thousand and forty millions of Pagans.

There are only 110,000,000 Protestants. Paganism still holds about three-fourths of mankind. Yet for almost nineteen hundred years Christianity has taught the absolute necessity of the conversion of the heathen, and treasures and life have been poured out in the vain hope and expectation.

The increase of the Pagan races is in great excess of the conversions, and the conversion of any savage people means their extinction. The Indians have perished notwithstanding the efforts of missionaries to civilise them.

The Sandwich Islanders, when discovered by Captain Cook, were a splendid race, 400,000 in number. In the contact with Christianity they have declined until they scarcely number 40,000. Nowhere has missionary labour, with all its sacrifice, made a mark on the Pagan world. Each race has remained true to its inherited religion, and the civilisation of a country meant the substitution of another race. Assuredly the prospect is not promising, and it is time to divert to the relief of want and sorrow at home the vast sums wasted on vagabond savages in the vain attempt to make them say they believe that Jesus was his own father.

The Congress of Religions which was held at Chicago gave the Christian world a lesson. The priests of the heathen religions there confronted those of Christianity; they presented the claims of religions thousands of years older, with equally pure morality, supported by more startling equally well attested miracles. They stood up bravely, and, with strange humility in strange contrast to the impudence of Joseph Cook and his ilk, presented the claims of those grand old religions which have flowed down from the childhood of the race; at which, from age to age, generations of men have slaked their spiritual thirst. The vaunted Christianity stood not the one immaculate and glorious, but a small branch of the great religious tree. The Japanese priest well expressed the truth when he said that if the Christians came

to destroy the superstitions upon which the Japanese religion rested, when they had destroyed it his people would not take another religion which had no root in their past. No, when superstition for one belief is gone there is no room for another.

Yet every Sunday will the children of the Sunday school be called on for their pennies for the poor heathen, who shockingly persist in light clothing against all Christian grace and observance. The bloody path of Christian armies in Africa—the slaughter of spear-armed Pagans with machine guns—ought to impress the heathens with the virtue of the “beautiful doctrine of love and peace,” and lead them to the church of grace. Surely, if there is salvation in blood, these races who have been slowly exterminated by the sword, and received the loving care of Christians at the muzzle of the rifle, ought to be saved.

Yet we may ask if, after almost 2,000 years of preaching Christianity “to all the world,” the result is one thousand millions of Pagans against four hundred millions of Christians, and now the older religions are before the public with equally learned exponents, disputing the authority of the Church, and sending missionaries to convert Christians to Paganism, will the world ever “come to an end,” if it awaits the fulfilment of the command to convert all the people to Christianity?

### OUR BIBLE STUDIES.

#### IS THE BIBLE GOD IDENTICAL WITH THE SUPREME AND ABSOLUTE SPIRIT OF THE UNIVERSE?

We unhesitatingly answer, No! for though we get such passages as “God is love;” and he is represented as being good, long-suffering, slow to anger, “a Father infinitely Fatherly,” whose ways are equal and just, unchanging, and no respecter of persons, we get many more which affirm that he is jealous, angry, wrathful. “In his anger he persecuted and slew without pity. Smoke came out of his nostrils and fire out of his mouth. He roared from on high; laughed in scorn, awaked out of sleep, and shouted like a man drunken with wine.” He was a man of war; he repented, sent lying spirits, and a strong delusion that men might believe a lie. Commanded murder in the slaughter of so-called witches, had a chosen and favourite people. He enticed or deceived the prophet Jeremiah. He is a consuming fire; casts down stones from heaven; shall shave himself with a razor; wrestles with Jacob; tries to kill Moses. Comes down to see the Tower of Babel; calls aloud; walks in a garden. He dwells in darkness. He shows his back parts, commands a prophet to go naked, and commands free love. Commended lying, accepted burnt-offerings, and blinded the eyes and hardened the hearts of the people, lest they should be converted; and punished the unconverted in hell. [See “The Use and Abuse of the Bible,” by E. W. Wallis, for references.]

Do you say these are figurative expressions? We answer, let a Christian tell you a few facts.

Bible holders, I want you to recognise the fact that God in the Bible more often speaks of His indignation than He does of His mercy. Twenty-eight times does the Bible speak of the love of God. Sixty-one times does it speak of His wrath and His indignation. . . . All these Bibles say that there is a world of fire for those who do not escape on a certain condition. . . . Now, overboard with your Bibles, or overboard with your unbelief. . . . The last book of the Bible closes with a black scroll on the sky. What is it? Smoke. Where there is no fire there is no smoke. “The smoke of their torment ascended for ever and ever.” But you say, “Were not these men who wrote this?” Yes, but they were inspired men. If you do not want to take even inspired men, then I go back to Christ again, and as my first quotation on this subject was from Christ, so my last quotation under this head shall be from Christ, as He says: “Depart from me, ye cursed, into everlasting fire.” “But,” you say, “isn't this figurative?” I am not opposed to saying it may be figurative, but I know very well that if it is not fire, it is something as severe as fire. Christ and His Apostles were not lacking illustrative power, and when they say a thing is morning, I know it is as bright as it can be; and when they say anything is a prison I know it is a galling thralldom; and when they say anything is fire, I know it is a torment unmitigated. I often hear people explain these fiery representations of Scripture as metaphor, and as soon as they make metaphor out of them, they seem to think they have soothed the whole subject. . . . If you want some other figure, take it. Say it is a penitentiary, iron-bolted, iron-barred, iron-locked, the door opening in and not out. I will not dispute with you. If you will, say it is a maelstrom which dashes and breaks to pieces and swallows down all those that come within the sweep of its foaming circles. I will not dispute you.

If you prefer those human similes, take them. I prefer God's comparison, because I know God is right, and human comparisons may be wrong. God says it is fire, and a furnace of fire. Besides that, my brother, I do not know that it is figurative. It may be literal. The Bible sixteen times says it is fire. The whole race is sinful and rebel-

lious, and underneath that race there is a furnace glowing, cracking, roaring, raving, and we shall all be plunged in it unless we escape on one condition, which I shall mention at a later point in my sermon. You say “I don't believe it, and I won't believe it.” Then be consistent and pitch your Bible into the stove, or throw it into the river!”

Rev. Talmage, in those sentences from his sermon on “Is there a Hell?” hits the nail fairly on the head, and again in the following he emphasises the fact that hell is in the Bible, and hell is the dwelling-place of the Devil:—

God fifty-six times, in the plainest, most unmistakable, stupendous, and overwhelming way, declares that there is a hell. It is burning now. It has been burning a long while. It is becoming fiercer by the victims that are ever being dropped into it. Yea, I will go further, and say there is a possibility, aye, there is a probability that there are some in this house to-day who will spend eternity in the lost world. Nothing but the hand of an outraged, defied, insulted, long-suffering, indignant, omnipotent God keeps this whole audience this moment from sliding like one avalanche into it. Oh! God, what a crisis!

Yes, and if true, God is the maker of hell, and keeps it alight and the Devil alive, and is therefore responsible for their existence. Nay, is he not both God and Devil?

The endeavour to rule hell and the Devil out of the Bible does credit to the spiritual enlightenment of mankind and to their growing sense of justice and equity, but it is no use to say they are not in the Bible, they are there. “Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings? (Isaiah xxxiii. 14.) “And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.” (Daniel xii. 2.) “Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell-fire.” (Matthew xviii. 8, 9.) “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matt. xxv. 41.) In verse 46 of the same chapter Jesus says: “These shall go away into everlasting punishment.”

Jesus says in Mark iii. 29: “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”

In 2 Thessalonians i. 7, 8, 9: “And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.”

In Revelation xiv. 9, 10, 11 we read: “If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb, and the smoke of their torment ascendeth up for ever and ever.”

These passages unmistakably hold in their infernal embrace the doctrine of endless punishment, and we unhesitatingly declare that in our opinion they are false.

We do not believe any such Devil exists as the Bible declares. We do not believe that any such hell exists as the Bible portrays. We do not believe that a God exists who ever said or will say, “I will tread them in my wrath and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” We do not believe there is any truth in the following: “The wine-press of the fierceness and wrath of Almighty God.”

“Not yet persuaded,” asks Talmage, “that there is a wrath side as well as a love side to the Almighty?” (Isaiah 33.) And this passage perhaps you have never heard quoted: “And the people shall be as burnings of lime; as thorns cut up shall they be burned up in the fire. Hear, ye that are afar off, what I have done, and ye that are near acknowledge my might.”

We could acknowledge the “might” of such a vindictive being, but we could not by any possibility bring ourselves to love him. We cannot love when we are commanded to do so, and what worse fanaticism can be conceived than the doctrine of an angry God, a bottomless hell, “paved with the skulls of infants not a span long,” full of roaring devils, whose function it is to scorch poor human beings, the vast majority of all the race being their prey?

## CORRESPONDENCE.

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

## "FOREWARNED" DISARMED.

DEAR SIR,—In reply to your correspondent, I have pleasure in enclosing a letter from Miss Marryat, herself, which, I think, will set his mind at rest. He reminds me of the saying, "The wicked fleeeth when no man pursues!" With regard to going "outside our own ranks for an advocate," we, in Nottingham, welcome real assistance from either inside or outside our "own ranks."—Yours, &c.,

J. F. HEWES.

To the Editor of the "Two Worlds."

DEAR SIR,—My attention has been directed to a letter in your issue of the 23rd ult., headed, "A Question," and signed "Forewarned." I wish to tell "Forewarned" that he is crying "Wolf" before the savage animal has appeared. For the last twenty years I have been a Spiritualist, and nothing but a Spiritualist, and my lecture was written with a view of proving that Spiritualism was the original religion of the human race, and would have remained so had the Churches not done their best to stamp it out. Trusting this explanation will have the effect of calming "Forewarned,"—I am, yours faithfully,

FLORENCE MARRYAT.

[The letter by "Forewarned" will have done good, if in no other way than by having elicited the above emphatic declaration from Miss Marryat, and this matter may be allowed to rest here. We trust the lectures will be everywhere successful and accomplish much good.]

## WHAT ARE THE CHRISTIAN DOCTRINES?

DEAR SIR,—I would ask Mr. Kitson to hark back to the words I quoted from his story, "After Many Days," and which he repeats in his reply to me. His words are plain and so is the meaning they are intended to convey, viz., that the faith as taught by St. Paul is synonymous with Mr. Kitson's statement of it. Either he does not mean what he says or he stands accused of charging one of the most learned and best of men with imbecility. I am glad he has quoted these words of the Apostle, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Now, if it be the gift of God, faith must be something worth having, and not the mere parrot-cry of "I believe." St. Paul's whole life from his conversion to his death gives the lie to Mr. Kitson's conception of faith. Why was the Apostle content to suffer the loss of all things that he might win Christ? Why did he fear lest he himself should become a castaway? Five times he received forty stripes save one, thrice he was beaten with rods, once he was stoned, thrice he suffered shipwreck, &c. O foolish Paul! Why did you suffer the loss of all things, when you might have lived a life of luxury and ease, and at last have gone straight to heaven by merely uttering the two little words, "I believe"? But Paul had not so learned Christ. He says, "If a man be in Christ he is a new creature." St. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works. Faith without works is dead." I hope I have said enough to show that faith is something more than mere words.

TRUTH.

## LONDON NEWS AND NOTES.

EDMONTON.—Mr. Wallace alluded to the social question of the day and claimed that all wealth and position are upheld by "the spade or the plough." He called attention to the difference between Christian and Spiritual teaching. What is thought of a labourer? Not so much as of a beast. Thousands of pounds are spent on a Royal stable, or a dog-kennel, but the men who perform the labour are allowed to live and die in an unhealthy hovel. The great Dr. Malthus said: "If a man has nothing to live on, and society does not want his labour, he has no right where he is at Nature's mighty feast." Another great parson said: "Cabbage leaves and horsebeans were good food, and good enough to feed paupers on." So long as the workers will condescend to labour to maintain an established priesthood, so long will they be enslaved, and told to be content in the condition in which God has placed them. This is the Christianity of the present day, hence the necessity for a new religion. Spiritualism teaches equal rights to all men, and their right to live. Christianity makes women slaves; Spiritualism makes no distinction between man and woman; therefore is as wide apart from Christianity as the poles of the earth. Between them there is and ever will be a great fight. Reading the story, "After Many Days" in *The Two Worlds*, and the correspondence upon it, caused me to think seriously on the subject. I came to the conclusion that Jesus never taught many things attributed to him, but others have used his name to ventilate their own ideas. I read that Jesus, the God-man, went to the fig tree in the winter, and because it did not grow figs out of season, he destroyed it—the work of his own hands. I may be a wicked sinner, but I must confess I thought the whole affair the result of imbecility. I read another passage, which I thought the result of lunacy: "He that hath seen me hath seen the Father," and the Jews killed him by nailing him to a tree for so saying. Now, who are the insane—the God-man or the reporter of these things? or am I insane because I cannot believe anything about it? One thing is absolutely certain: those who pay to the churches £3,000,000 a year to be taught such trash are hopeless. The subject chosen by the meeting for the evening was "Mediumship," concluded by a vote of thanks.

FOREST HILL, 23, Devonshire Road.—In dealing with "Bible Spiritualism," Mr. Vaughan showed how many of the things received by Bible adherents as facts and revelations of God are to-day denounced as devilish and unholy. He showed how clairvoyance, clairaudience, physical mediumship, writing, etc., existed in Bible times, and at the close answered some questions on Spiritualism generally.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—Sunday evening: We were all very pleased to welcome Miss Florence Morse as a speaker on behalf of Spiritualism, and the paper entitled "The Message of Spiritualism," read by her, shows that our noble cause has gained

another willing and able expounder of its great truths. The well-toned voice and unmistakable elocutionary power, combined with clearness of expression, helped to give to the words uttered that additional force which is so necessary an accompaniment to the utterances of a speaker from the public platform. But, above all, it was most apparent that Miss Morse meant and felt every word she spoke, and it was this sincerity of expression which "told home" to her listeners, Spiritualists and inquirers alike, stimulating the latter to investigate, suggesting to the former the duty of "acting up" to their convictions. We append a few extracts from the paper. . . . "Mediumship should serve a triple purpose. First, the proving of the continuance of life after the death of the physical body; second, the teaching of a better life to mankind at large; and third, the strengthening and building up mentally, morally, and physically of the medium." "The third use of mediumship is, I am afraid, quite denied by non-Spiritualists. Why should it be? For some, at least, of the knowledge that is given through mediums to us, must have an effect on that medium's brain, and so help to mentally improve him." "To those who have the care and training of children the message is long, too long for me to try to repeat in its entirety; but the messengers say, 'Lovingly guard and wisely teach the children, they are the men and women of the future—to them must you look for the progress of the world, and, as the children are, so will the men and women be. You can all work in the world for progress, each one of you; but the greatest, grandest work of all, is training the children to be honest, pure, and true.'" Space forbids of further extracts from this interesting address; suffice it to say, that the day cannot be far distant when our noble-hearted friend and worker and gifted medium, Mr. J. J. Morse, will have in his daughter another of the world's pioneers of Spiritualism, and one also whose name will become a "household word" to every Spiritualist. Next Sunday, March 11, at 7 p.m., a few remarks by Mr. T. Everitt (president), followed by clairvoyance and psychometry by Miss McCreadie.—L. H. R.

MORSE'S LIBRARY, 26, Osnaburgh Street, N. W.—Miss McCreadie gave an evening devoted to psychometry and clairvoyance on Friday, March 2. There was a large attendance of members and friends. Mr. Andrew Glendinning was in the chair. The delineations of Miss McCreadie were almost uniformly successful, and the remarks of "Sunshine," her little control, so full of childish humour and philosophy, were highly appreciated, the broken English in which they were spoken only rendering them more quaint. We are glad to note the welcome Miss McCreadie is receiving among London friends.

MRS. BRITTEN had a fine meeting Thursday evening; hall full.

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Service well attended. Numerous strangers present. Mrs. Mason's controls delivered a beautiful inspirational discourse upon "Harmony." Mr. Norton's controls followed with good clairvoyance. Mr. J. H. Brooks kindly officiated at the organ.

STRATFORD. Workman's Hall.—We were glad to see Mrs. J. Allen, whose reading of "Where Have the World's Great Heroes Gone?" was much appreciated. Mr. Dennis addressed the meeting on "Man's Fall, and the Atonement." He showed how the decay of the old nourished and stimulated the new growth, illustrating thereby how the old systems of thought must give place to man's progressive and spiritual nature. He compared the symbolical story of Adam and Eve with the evolution theory. The latter was most in harmony with the laws of Nature, and man was solely responsible for his own salvation, demonstrating the uselessness of relying on Scriptural atonement. The orthodox hell he contended to be a misrepresentation of the original term. The subject was treated in a most able and scholarly manner, and we accept his proffered services for a future occasion with the utmost pleasure. Our old friend, Mr. Savage, spoke on St. Paul's spiritual gifts, also exhorted all Spiritualists to use their powers for the betterment of humanity, and to especially exercise charity. Scatter seeds of truth, remembering that error must fall but truth lives. A thrilling invocation by one of Mr. J. Allen's guides closed a most instructive and profitable evening.

CAMBERWELL NEW ROAD, Surrey Masonic Hall.—Mrs. Emma H. Britten delivered an address on "The Religion of the Future." Although suffering from a sudden attack of influenza Mrs. Britten fairly excelled herself, and charmed the large audience which had assembled to hear her. Mrs. Britten opened by stating that, if the truths of Spiritualism had been known, the foul deeds done in the name of Religion on the Eve of St. Bartholomew, in France, a century since, would never have been perpetrated. The speaker then set forth the teaching of the spirits on the "Whence, What, and Witherward of Man," and unfolded a grand philosophy, embodying the Universal Fatherhood of God and the Brotherhood of Man, with the consequent duties of man to his brother man, a practical belief in which would mean the banishment of enforced want, that prolific cause of sin and misery. The immortality of the soul and the certainty of retribution for evil committed to be borne only by the individual sinner, without possible escape through the vicarious suffering of another, was clearly shown, and the address brought to a conclusion by the recitation of Gerald Massey's "Coming Day." Miss Everitt's singing was much appreciated.—Chas. M. Payne, secretary.

WALTHAMSTOW, 18, Clarendon Road.—Good circle Sunday. Several enquirers present. Subject by Ronald Brailley's guides, "Spiritualism, and How to Live it." Clairvoyance at the close; nearly all recognised. Whilst sitting raps were repeatedly given in answer to questions put to the communicating spirit by the sitters.—Cor.

MR. BRADLEY is very anxious to be kept busy on Sunday, and would be glad if societies requiring assistance would write to him. No fees required except travelling expenses. Also wanted, four sitters to make up number for developing circle on Monday evenings. A. J. Bradley, 13, Woodland Road, Park Grove Road, Leytonstone, E.

CANNING TOWN.—A further donation of 1s. 6d. has been sent by J. Webb to Mr. Weedemeyer for the benefit of Mr. Barret, who is still out of employment. Mrs. Barret is much better, being magnetised by Mrs. Weedemeyer. If any friend would assist this distressing case, please address it to Mr. Barret, 100, Barking Road, Canning Town, as Mr. Weedemeyer is removing this week end. Note address, from Monday, March 5, Mr. Weedemeyer, Maude Villa, 87, Freemason Road, Custom House, Canning Town.

## MANCHESTER AND SALFORD.

**A MANCHESTER SPIRITUALISTS' UNION.**—At a meeting held in the Tipping Street Hall, on Saturday, March 3, Mr. W. H. Rooke presiding, Mr. J. B. Tetlow moved, seconded by Mrs. Williams, and carried unanimously, that a union of Manchester district societies of Spiritualists be formed, the object being to have quarterly conferences to be held at any societies' rooms decided upon at the previous quarterly meeting, and to form a central committee to appoint speakers and mediums to conduct the week night meetings, or circles, or to arrange any other matters for the benefit of the societies forming the union. The next meeting will be held on Saturday, March 17, when it is expected that each society will send one to represent them on the committee. Time of meeting, 7 p.m. prompt.—Wm Hyde, sec.

**ARDWICK.** Tipping Street.—We had our friend Mr. Wm. Johnson, of Hyde, with us, whose controls as usual gave the audiences some grand thoughts and truths. A very good day. March 11, Mrs. M. H. Wallis. Subjects, "The Veil Lifted," and "Facts and Fancies about Heaven and Hell." Our Wednesday night circle gradually increases in numbers. A large gathering on February 28 welcomed Mrs. Wallis. Mr. T. Simkin, conductor, made a few appropriate remarks, and Mrs. Wallis's control answered verbal questions quite to the satisfaction of all and gave clairvoyance, many people receiving the assurance that their friends are still living and can communicate, though passed on to the other side. Wednesday, 14th, we shall have Miss Cotterill, clairvoyant and psychometrist.—T. S.

**COLLYHURST ROAD.** Psychological Hall.—Afternoon: Mr. Mayoh gave a grand lecture on the opening hymn, "God is good." Evening, "Angel Footsteps," was well appreciated by very good audiences. Wednesday, February 28: We had the pleasure of listening to Mr. J. B. Tetlow, who gave a grand lecture on "Death is the gateway of life," showing that there is no death, but it is only a change from a lower to a higher sphere of existence, and what we term death is a beginning of new life. His excellent psychometry was well appreciated by a good audience. It is the first time Mr. Tetlow has occupied the platform at Collyhurst, but we hope it will not be the last. Lyceum: Attendance good. Invocation by Mr. Haggitt. Miss Cooling conducted. Marching and calisthenics well gone through. Recitations by Emily Pollock, Ada Garner, Annie and Jessie Wilson, Lottie and Bertie Whitehead. Next Sunday, discussion class, a paper by Mr. Rogers is expected. A very pleasant session. Saturday, March 10, second fortnightly social of songs, recitations and all kinds of games, both for old and young. Admission 3d.—E. W.

**HULME.** Meeting Room, Junction.—March 1: Public circle, conducted by Mr. W. Lamb, many strangers present. Mrs. Cassell gave very satisfactory clairvoyance, Mr. Lamb gave psychometry. 4: 6-30, Circle. Very interesting. Mr. Eardley opened with invocation, and gave a short address on "What is Spiritualism?" which was listened to very attentively. Mr. Warwick favoured us with very good psychometry. Mrs. Cassells and Miss Smith gave clairvoyance, both successful. A very pleasant evening. 5: Mrs. Hulme performed the duty of naming the infant daughter of Mr. and Mrs. Roberts in a very pleasing manner, giving the spirit name of "Truthful." Clairvoyance and psychometry all recognised.

**HULME.**—Lyceum: Fair attendance. Several visitors congratulated us on the improvement we have made in the few months of our existence. The following officers were elected: Conductor, Mr. Bradshaw; assistant conductor, Mrs. Lamb; guardian, Mr. L. Morgan; treasurer, Mr. Lamb; secretary, Mr. J. Furniss; organist, Miss D. Furniss; captain and his guards, Messrs. Jos. Bradbury, J. W. Bradbury, W. Lamb; leaders, L. McClellan and E. Bradbury.—John Furniss, 42, George Street, Moss Side, sec.

**OPENSHAW.** Granville Hall.—Circle. Miss E. Walker gave good psychometry. Test by Mr. Duffy and psychometry. Clairvoyance and psychometry by Mr. Donal. An earnest benediction by Mr. Ward, test medium. Evening: Mr. Clarke's guides spoke for a short time on "Man, his origin, destiny, and future possibility." Mr. Clarke has been unwell, but we hope will soon be restored. Mr. Crutchley spoke to some of our audience that had come for mischief, and then took up the subject of "Immortality." It was a pleasure to listen to him. We hope we shall hear these two again soon.—T. H. L.

**OPENSHAW.** Labour Hall, South Street.—Pleasant evening. Mr. Weaver's guides on "The Second Commandment" were very interesting. Mr. Steaven gave clairvoyance, also Mr. Crompton, Mrs. Hamond, and Miss A. Murphy, with much satisfaction. Miss A. Murphy gave a test and name correct. She is only ten years old, and it is very interesting to watch the progress she is making. Psychometry by Mrs. Hamond was the means of placing a young man on the right path to find a lost sister. Mr. Crompton's guide also gave a short address. Friends invited.—W. Barrand, cor. sec.

**PENDLETON.**—Mr. R. A. Brown's afternoon subject was chosen by a friend in the audience—"Our Occupation in the Spirit World," the answer being very interesting. Evening subject, "The knowledge of Spiritualism calculated to be adequate to the future salvation of mankind." A more convincing lecture could not have been heard. Especially adapted for sceptics.—J. M.

## 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.]

**ARMLEY.** Mistress Lane.—Feb. 18: Mrs. Whittingham gave nice addresses and clairvoyance. Very satisfactory. 25 and 26, Mrs. Bealand's guides gave nice discourses and marvellous clairvoyance. Mrs. Bealand kindly came Monday afternoon, and gave services, which were well received. March 4, Mr. Galley gave remarkable clairvoyance. Packed audiences are of regular occurrence with us, and have been for some time.

**ASHTON.**—The controls of Mrs. Stairs gave most excellent addresses on "Spiritualism: What is it?" and "Spirit Messages arranging with

Spirits." Also impromptu poems on Charity, Socialism, Fraternity, and Virtue.

**ATTERCLIFFE.**—March 4: Mrs. P. Summersgill's guides gave exceedingly good addresses on "Light after Darkness," and "Spiritualism." Also giving two poems in a remarkable manner, causing much enthusiasm.

**BIRMINGHAM.** Masonic Hall, New Street.—Mrs. Groom delivered a trance address on "Where are the so-called dead?" Every available space in the hall was filled, and quite 100 standing in the aisles and corridors. This immense audience listened with closest attention to an excellent address. Clairvoyant descriptions very good.

**BARNOLDSWICK.**—Mrs. Whittingham lectured splendidly on "Spiritualism: What does it teach?" and "Spiritualism: Is it a Religion?" Some really good clairvoyant tests were given, and the room was crowded to excess.

**BLACKBURN.** Northgate.—Mrs. Johnson, of Burnley, gave addresses, followed by good clairvoyance. March 3: Our committee tender their best thanks to all who gave pies or assisted in any way in making our potatoe pie supper a success.—H. H.

**BLACKPOOL.** Liberal Club, Church Street.—Miss Janet Bailey attracted very crowded audiences both afternoon and evening, a great many having to go back, not being able to get into the room. In the afternoon Mrs. Southworth gave a short address, and Mr. Howarth a reading. In the evening Mr. Fairley gave an excellent lecture on "The Fight for Truth," experimentally illustrated by the scientific method. The lecture was very interesting and instructive. Miss Bailey was fairly successful with her clairvoyance, considering the crowded state of the room.—W. H.

**BLACKPOOL.** Alpine Hall.—Feb. 25: Mr. Lomax gave good addresses. Monday, replied to Ashcroft; Mr. Binns, Unitarian minister, presiding. Mr. Lomax sent a challenge to Ashcroft, which has not been accepted. March 4: Mrs. Levitt, of Leeds, gave great satisfaction with her address, "Is Spiritualism any benefit to the children of the earth?" Excellent clairvoyance; 18 given, 15 recognised. Will mediums who will come for expenses only send their open dates, and state gifts, to Mrs. Milner, 81, Albert Road, Blackpool, secretary?

**BOLTON.** Bradford Street.—3rd: Tea party and social gathering well attended, and a good entertainment was provided. 4th: Mr. Rooke spoke on "Man, as viewed from the Darwinian Theory" (chosen by the congregation), and "Holy Ministers of Light;" and gave a few delineations in clairvoyance and psychometry. 5th: Professor Rooke lectured on "The Anatomy of the Body," followed by psychometry and clairvoyance. Mr. Ormerod presided at all the services.—B. T.

**BRADFORD.** 448, Manchester Rd.—Mr. Marshall delivered eloquent discourses on "Spirit world, its influence upon humanity" and "What must I do to be saved?" very satisfactorily; and Mrs. Marshall gave good clairvoyance to good audiences.—J. A.

**BRADFORD.** St. James's.—Mrs. Whiteoak claimed that Spiritualism is a light in darkness, a solace in difficulty and trial, comforting the mourners in the hour of bereavement. Evening subject, "Where are your loved ones gone, and what are they doing?" a most powerful address. Successful clairvoyance.

**BURGHOUSE.**—Mr. Williamson gave good addresses on "Why we come" and "What is Spiritualism?" Mr. Foulds, chairman, read a piece from the *Lyceum Manual*, also made a few remarks about a lecture one of our ministers has been giving about Spiritualism and the Bible, which gave great satisfaction.—C. S. B.

**BURNLEY.** Hammerton St.—Speaker, Mr. J. B. Tetlow. Subject (afternoon), "Ideal Manhood." By what I hear from outsiders, subjects of this kind are likely to do good. Night: Six written questions from the audience were dealt with in excellent style. That is much to say, but true it seems to us that Mr. Tetlow is improving with reference to answering questions. The married ladies' committee will have a social evening, at 6-30, on March 10th, for the benefit of the sick and distress fund. Admission 4d. each.—W. M.

**BURNLEY.** Robinson Street.—Miss Patefield gave most remarkable and clear addresses on "What shall I do to inherit eternal life?" showing man's need of Spiritualism to understand what is required for the future state, and "Do the dead return?" proving from the so-called Christian's Bible that the dead do return and hold sweet communion with their loved ones. Eight clairvoyant descriptions, six fully recognised. Very good audiences, showing their appreciation of the various points. Saturday: Mr. A. Wilkinson, of Haslingden, gave another lime light exhibition, "A Tour of North Wales," and illustrated recitations, "The Lifeboat," "Billy's Rose," "The Road to Heaven," "The Fireman's Wedding," with a number of spirit photographs and comic and effect slides. Total, 158 slides. The connective readings were given by Messrs. Hockin and Harrison. Attendance very good, and all thoroughly enjoyed the exhibition.

**BURNLEY.** 102, Padiham Road.—Mrs. Singleton's guides gave good discourses on "Rest not, sleep not," taken from hymn sung, in her usual homely fashion, much appreciated. Clairvoyance at close.—J. W.

**BURNLEY.** Guy Street.—Mrs. Russell gave able discourses on "Who are the spirits?" and "Charity," also seventeen clairvoyant descriptions, ten recognised. Mr. Plant next Sunday. Change of secretary.—J. W. Hartley, 2, Ellis Street.

**BURY.**—Feb. 28: Mrs. Robinson, of Rochdale, gave good tests in clairvoyance and psychometry. March 4: Mr. W. H. Wheeler gave very telling discourses on "Spiritualism and Christianity," and "Spiritualism the religion of purity." Mrs. Horrocks, of Heywood, gave a few tests in clairvoyance. This was Mr. Wheeler's first visit, and we hope to have him again at the earliest convenience. His lecture was a complete masterpiece. We are much indebted to the Rev. Showman for having (though we think unknowingly) advertised our cause here, as the more people look into it the more convinced they become, and instead of stamping us out our numbers will increase considerably. We hope he will continue to advertise for us. We trust next time he comes that instead of one place we shall have three, just to show how he has stamped us out.—W. Hilton.

**CARDIFF.**—4th instant: Service conducted by Mr. E. Adams, who gave an address upon "Biblical and Modern Spiritualism Compared."

**CARLISLE.** I am pleased to announce that our first report, which appeared in *The Two Worlds* on February 16, has been the means of bringing offers of assistance from some of the best mediums, who have

offered to come for expenses only. We intend holding our first public meetings on Easter Sunday, when Miss Walker, of Heywood, who has kindly offered her services, will deliver two addresses with clairvoyance at each service. We hope Miss Walker's visit may be the means of increasing our membership. Spiritualists and others, in Carlisle and district, favourably interested in Modern Spiritualism, who are desirous of joining our society should communicate with the secretary, 8A, Union Street, Carlisle.—J. W.

CRAMLINGTON.—Wednesday, Feb. 28: Mrs. Yeeles, of North Shields, gave a short address in the Albert Hall, Dudley Colliery, and ten clairvoyant descriptions, all recognised; one in particular, a young man, having had his father described, said his father had a certain mark on his face, could she describe it, of which all present knew? This Mrs. Yeeles did, amidst great applause and excitement, and we left groups conversing in the hall, and there is a general desire to have Mrs. Yeeles again.—John Holland, 4, New Stone Row, Cramlington Colliery.

DEWSBURY.—Mar. 1: Local night. Messrs. Wood, Wimpenny, and J. Kitson. A grand spiritual meeting. 4: Mr. W. Hopwood's control gave splendid discourses, full of interest, which would certainly set the minds of non-spiritualists at work. We look forward with pleasure to Mr. Hopwood's next visit.—John Smithson, hon. sec.

FELLING. Hall of Progress.—Feb. 25: Mr. Jos. Wilkinson's subject was, "Man as a spirit," which he ably defined, giving great satisfaction to a good audience. Mar. 4: Mr. Geo. Forrester, on "Worship," went right back into antiquity, showing the many Gods that have been worshipped, the tyranny that has been used, the blood-shedding system, and coming down the sands of time to the period of the Christian era till now, showing how it has failed, also showing the sublimity of the teaching of Spiritualism. A hearty vote of thanks was awarded him.

FOLESHILL.—Mr. F. Sainsbury, of Leicester, attended and addressed meetings, morning and evening, at the Edgwick room. At the close of the morning service he exercised his gift of psychometry, and at the close of the evening service described spirit friends with many persons in the audience. The evening address was an eloquent exposition of the New Commandment.—J. Cox, Coventry.

GATESHEAD-ON-TYNE. 47, Kingsboro' Terrace.—The guide of our old and esteemed friend Mr. Hall spoke, in a very amiable manner, on "Why is the spirit of persecution and tyranny allowed to exist?" to a very interested audience. Concert on Good Friday, at 7-30.

GATESHEAD. 1, Team Valley Terrace.—A reading by Mr. W. Davison, chairman. Mr. Stevenson's good address on "The life of Mrs. Chynoweth," as related in this week's *Medium*, was listened to with great interest by a good audience.

GLASGOW. 4, Carlton Place.—Thursday, March 1, Mr. J. J. Morse. Instead of having, as was intended, just a few friends, a large gathering welcomed our true and tried friend, and listened to a short lecture with much appreciation, and several questions were answered, to the satisfaction of all. On Sunday, Mr. Morse's guides discoursed on "The Spiritualism of the Spirits," to a large and appreciative audience. In the evening we were overcrowded, and the address on "Immortality—Miraculous or Sequential," was listened to with rapt attention, all feeling it was good to be there. Clear and convincing reasoning by the guides carried the listeners with them, and made them feel that Spiritualism presents the grandest truths conceivable to mankind, and will shortly assert and hold its rightful position as the truth pure and simple. Mr. Morse's visit will long be remembered, and will, we are sure, give new life to our small body.

HECKMONDWICK. Bethel Lodge.—Feb. 27: About forty present; a very successful evening. March 3, we had another excellent circle.

HOLLINWOOD.—27: Circle. Mr. Young, of Royton, gave psychometric delineations, much enjoyed. 4, Mr. Murray's subjects were, "Spiritualism the Light of the World," and "The Fall of Man, or, Is Man a Fallen Being," treated in a convincing manner. We have become members of the National Federation.—E. D.

HIDE.—Feb. 25: Mr. Rooke took questions from the audience, afternoon and evening. Most successful day. Highly appreciated. March 4, Mr. Postlethwaite spoke on "The Spiritualism of the Bible," and "What has Spiritualism taught us?" Good psychometry. His first visit, but not the last. 5, Mrs. Robinson's interesting experiences were much enjoyed. A few clairvoyant tests. A most enjoyable week-night service. Next Sunday, Mr. Lomax. March 14, Mr. E. W. Wallis, 7-30.

LEEDS. Progressive Hall.—February 25: A good day with Mrs. Jowett's guides. Good clairvoyance. Monday, 26: Miss Hunter's guides gave every satisfaction to a good audience. March 4: Mrs. Farrar's guides gave good addresses, clairvoyance, and psychometry. 5th: Mrs. Hunt gave much satisfaction to a good audience. Clairvoyance very good, getting many names.

LEICESTER. Crafton Street.—Evening: Our friend, Mr. Pinkney, spoke on "Helping one another, or true-hearted charity," giving some beautiful descriptions of what true-hearted charity consisted of. A splendid discourse, listened to with rapt attention.

LEICESTER. Lecture Hall, Liberal Club, Townhall Square.—Feb. 26: Coffee supper and presentation of a silver-plated teapot to Mr. and Mrs. H. Clark, in memory of their silver wedding. After a short speech from the chairman, Mr. Roberts, Mrs. S. A. Shepherd asked Mr. and Mrs. Clark to accept the teapot with the best wishes of a few friends as a token of esteem, hoping it would recall pleasant memories of that morning long ago when they set out on life's journey together, also that it might call to mind the old friends who used to gather round the table in the old hall in Silver Street to listen to the wise and loving counsel given by the inspirers of Mr. J. Bent, Mrs. Burdett, Mr. Clark, and others, for those happy times are green spots in the memory of many. Mr. Clark on behalf of himself and wife acknowledged the gift in very feeling terms. The meeting closed by the friends singing "Auld Lang Syne." March 4: Mr. Muggleton gave a trance address. Subject from the audience, "What advantages has Spiritualism over Christianity?"

LEIGH. Newton Street.—Madame Henry kept her appointment with us, notwithstanding the loss of her dear child, and gave an address full of sympathy. Afterwards successful clairvoyance to a full hall. Re-election of officers: H. Booth, president; J. Stirrup, treasurer; Silas Downs, sec., 27, Glebe Street, Kirkhall Lane, Leigh.

MACCLESFIELD.—The lantern lecture "Half hours at the seaside"

was a distinct success, the hall being crowded. Various of the common objects of the sea shore, such as shells, seaweeds, etc., were thrown on the screen, and clearly explained by Mr. George Rogers, the result being that what would perhaps have been a dry scientific lecture was, with the aid of the lantern, made popular and interesting. The lecture was interspersed with selections of sacred music by a full instrumental band, under the baton of Mr. M. Fox. A violin solo, Mendelssohn's "Hymn of Praise," by Mr. G. H. Abrahams, gave much satisfaction, as also a cornet solo, "Star of Bethlehem," with band accompaniment, by Mr. F. Murray.

MIDDLESBROUGH. Spiritual Hall.—Mrs. J. A. Stansfield has been drawing crowded audiences the last two Sundays and during the week. Never before has such interest been displayed towards Spiritualism in our borough. Mrs. Stansfield is generally successful, but this has excelled all former visits.—W. I.

NELSON. Bradley Fold.—Mrs. Beardsall's controls discoursed grandly on "Death a Second Birth" and "The World's Need of a Saviour," and gave good clairvoyance to large audiences. Many strangers were well satisfied.—D. H. B.

NEWCASTLE-ON-TYNE.—March 4: Mr. J. H. Lashbrooke, of Newcastle, gave a very eloquent discourse, entitled "Cosmical Philosophy, or Form and Being," which was full of grand and noble thoughts, and gave every satisfaction.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides on "Jehovah, the Hebrew God," "A Pictorial Address."—P. B. W.

NOTTINGHAM. Masonic Hall.—Mrs. Wallis's Monday meeting was very interesting. Questions were answered in a lucid and instructive manner, and the clairvoyant descriptions were in most, if not every, case recognised. Very fair audiences greeted Mr. Macdonald, who spoke more to the point this time, we thought, than before. His addresses were appreciated by many present, judging by appearances. Clairvoyant descriptions were given at each service. Miss Carson sang "Charity" in her usual sweet manner. Don't forget tea-party at Morley House, at six o'clock, on the 12th. Mr. Kersey's lantern lecture was very interesting as regards matter and the pictures shown. I hear they made a great impression on some. Mr. Kersey has certainly a fine collection of spirit photos, &c., but would do well to speak as the "spirit prompts," rather than read his lecture. Sorry there is no balance to share with the Lyceum Publishing Fund!—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control discoursed, by request, from one of the audience, on "I will laugh at your calamity and mock when your fear cometh." If taken for granted that the above was inspired, it would not come from a spirit of a very high order. High intelligences do not encourage such a feeling, but come with a message of peace. The committee have decided to hold a tea party on Easter Tuesday, in Mr. Stubbs' rooms.—T. J.

NORMANTON.—A nice day with our friend Mr. Wm. Stansfield. Evening: Questions answered very nicely; the audience gave every attention. Our brother is always so earnest that he commands respect from all.—E. B.

NORTHAMPTON.—Feb. 25: Local friends carried on the meetings very fairly; audiences seemed well satisfied. March 4: Local friends again. Afternoon, very few turned up. Night, very good audience, to hear Mrs. Walker's control. We intend to hold a public tea and entertainment on Easter Monday. Tickets, adults 8d.; children 6d.

OLDHAM. Bartlam Place.—Thursday, circle; conducted by Mr. Young. Sunday: Mr. Sutcliffe lectured on "What is our present business in the work as Spiritualists?" and "Spiritualism worthy of consideration." Both were intelligently dealt with and to the point, followed by successful psychometry.—A. W.

OSSETT. The Green.—We have had a very good week's mission, and hope that plenty of good has come of it. A very good day on Sunday last with Mrs. Jarvis.

PRESTON.—Feb. 26: Mr. Edwards gave addresses to fair audiences, and closed with very successful psychometry. March 1: At a society meeting it was decided to join the Federation and try and push forward the truths of Spiritualism, and regret is expressed that the Rev. Showman has passed proud Preston, and we trust ere long he will pay a visit, for, judging by Blackpool and other places, it is the best advertisement we can have for our society. Miss Tidyman has been obliged to resign her post as corresponding secretary through ill health. A hearty vote of thanks was accorded to her for past services, and Mr. Ribchester, 21, Great Shaw Street, Preston, will in future act as corresponding secretary. March 4: Our old and tried friend, Mr. Lomax, delivered splendid addresses, which have given great satisfaction. Clairvoyance very successful. Mrs. Lomax rendered a solo, which was highly pleasing and thoroughly enjoyed. We trust she will see her way to favour us again, and would do well to supplement Mr. Lomax's effort in that direction. We are pushing the sale of *The Two Worlds* at our meetings, and think the paper ought to be sold in large numbers owing to the high tone of the articles, etc.—F. Ogle.

ROCHDALE. Regent Hall.—Afternoon: Lyceum Open Session. After marching and calisthenics were admirably gone through, Miss Jane Nurse and Mr. Herbert Williams conducting, recitations were given by Misses S. E. Greenwood, A. Whiteley, A. Firth, and Mr. G. Hilton. Solos by Messrs. J. Hadfield, R. Eastwood, and E. Spencer. Clairvoyance by Mr. Taylor. Evening: Mr. Taylor, of Royton, discoursed on "Nearer my God to Thee," followed by clairvoyance, which Mr. Taylor seems to make his special study; to have a non-recognition is quite exceptional. Good audiences always assemble when Mr. Taylor visits us. Mr. Beck presided.—J. B.

ROCHDALE. Water St.—Feb. 27, Mr. W. H. Taylor's controls spoke on "Is Spiritualism a religion?" and gave eight clairvoyant descriptions, six recognised, and four psychometrical delineations all correct. March 4, Mrs. Crossley was unwell, and our friend Mr. P. Lee gave a good address. Mrs. Crossley's controls at night spoke from the subject "Is Spiritualism in accordance with the Bible?"

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**WHITWORTH.**—Excellent discourses by the guides of Mrs. Robinson on "Where is heaven?" and "What advantage has Spiritualism over Christianity?" Clairvoyance clearly given.—G. Cooper, 5, Cleggs St., off Long Lane.

**WISBECH.** Public Hall.—Mr. Ward spoke on "Behold, I stand at the door and knock." His remarks deeply impressed a large and attentive audience. Clairvoyance very good.—J. W. S.

**RECEIVED LATE.**—Rawtenstall: We are afraid Mr. Manning is ill. We fortunately obtained a good substitute in Mrs. Ashworth, who gave excellent clairvoyant delineations to appreciative audiences. Our Thursday public circles are very successful.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRIGHTON.**—Open session. Short addresses were given by Messrs. J. Shillito, G. Crowther, T. Ileson, J. Robertshaw, W. Naylor and Mrs. Shillito, also recitation by Miss E. Waterhouse, each giving general satisfaction.—C. G.

**NOTTINGHAM.** Morley Hall.—Second monthly open session. Misses Carson and Souter gave a duet, recitation by Miss Woodhouse on "Early Rising." Mr. Macdonald being present favoured us with a few remarks of a recent experience with the planet Mars. Mr. Stubbs gave his interesting address on "English Snakes."—T. I.

**OLDHAM.** Bartlam Place.—A pleasant session conducted by Mr. Standish. Moderate attendance. Several recitations nicely given. Senior classes: discussion, "The Brontë Family."

**STOCKPORT.**—A good attendance. Should like to see a few more of the members' children attend. Mr. Edwards conducted. Mr. Ford opened with prayer. Marching, etc., were done perfectly. Practice on Tuesday for service of song.

## PROSPECTIVE ARRANGEMENTS.

**ATTERCLIFFE.**—March 11, Mr. E. W. Wallis. At 3, "Spiritualism, a faith founded on fact." At 6.30, will answer questions from the audience.

**BATLEY.**—Lyceum. A public tea, at 4.30, and entertainment on March 10. Adults, 6d.; children, 4d. Entertainment, 2d. and 1d.

**BATLEY CARR LYCEUM** choir will give a public tea and service of song, "An Angel in Disguise," on Saturday, March 10. Tea at 5 p.m. prompt, service at 7 p.m. Tea and service of song, 6d.; children under 12, 4d. For service of song only, 2d. and 1d. Tickets at the door.

**BRADFORD.** Temperance Hall.—Re County Demonstration on the 10th, 11th, 12th, and 13th March, there will be a special meeting on Wednesday, the 14th. Speaker, Mrs. Webster. Chairman, Mr. Collins.

**BURNLEY.** Hammerton Street.—Lyceum Picnic on Good Friday,

to Blackpool. All friends will be welcome. Saturday, March 24, great Tea Party and Entertainment. Other particulars shortly.—W. Mason.

**BURY.**—March 11, Mr. Pilkington, of Bolton, speaker. A good time expected.

**DARWEN.**—The working committee of the Ladies' Sewing Class have decided to hold the long-expected Bazaar on the 1st, 2nd, and 3rd of November, 1894, to raise funds for a new hall. We purpose making one strong effort to clear as much as possible the debt which will be incurred. Will friends note this, who have so generously promised to assist us, and kindly let us have materials in good time? and, in thanking the many speakers who have given their services for this project, we wish to ask all friends, who are interested in our welfare, to assist in our great undertaking by forwarding any small contribution of goods or other assistance to the ladies' secretary, Mrs. A. Snape, 1, Newton Street, Darwen.

**FELLING-ON-TYNE.**—Easter Monday, Tea at 4.30, and concert. Adults 9d., children half-price.

**GATESHEAD.** Team Valley.—Good Friday, Tea at 4 p.m., Concert at 7. Tickets for tea and concert, 9d. Proceeds to clear off the debt on our organ. We trust friends will rally round.—E. H., sec.

**GLASGOW.** 4, Carlton Place.—We expect to have Florence Marryat here on either the 22nd or 29th April, when we hope the movement will gain a further impetus.—W. R. A.

**HALIFAX.**—A special meeting, Tuesday, March 13, to consider the best means of raising or borrowing money for the erection of our new church and other matters of importance. Everybody interested requested to be present.—F. A. M.

**HANLEY.** Mr. Sankey's, Grove House, Birches Head.—March 11: Mr. J. J. Morse, of London, at 3, "The Spiritual Philosophy of Ghosts;" 6.30, "How men Live and Work in the World Beyond." Following night, same place, at 7.30, an evening with the "Strolling Player."

**LANCASHIRE LYCEUM DEMONSTRATION.**—The next meeting of the delegates will be held at Royton, on Saturday, March 17th, 1894. Tea at 4.30 p.m.; meeting afterwards. An entertainment at 7, by the Lyceum members and friends. Admission 2d.; children 1d. Delegates kindly state whether they intend attending the meeting, and notify on or before Wednesday, March 14th, to J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

**LEEDS.** Psychological Hall.—A public ham tea on Good Friday, at 4.30 p.m. Tickets, adults 8d.; children, under 10 years, 4d.; above 10 and under 14, 6d. After tea, social evening; collection at close.

**LIVERSEDGE.** Bethel Lodge.—Public circles every Tuesday and Saturday, at 7.30.—Miss Georgina Hunter, secretary, Bethel Lodge, Swine Park, off Union Road, Heckmondwike.

**MR. J. J. MORSE,** owing to the failure of a society, has Sundays, May 27 and December 23, at liberty.

**NEWCASTLE-ON-TYNE.**—Mr. Jos. Stevenson, of Gateshead, Sunday, March 11, at 6.30 p.m. Also, March 18, Mrs. E. Hardinge Britten, of Manchester. Subjects, morning, "The Religion, Church, and Science of the Future"; evening, subjects given by the audience on "Religion, Spiritualism, and Reform." Monday, 19, at 7.30, p.m., "Magic, Witchcraft, and Spiritualism."

**REV. C. WARE** will speak at Halifax, on April 20, and will be glad to speak for other societies while in the North.

**SHEFFIELD.** Cutlers' Hall.—March 12, conversazione at 7.30, and ball at 9. Tickets, 2s., double, 3s. 6d. A variety of artistes will appear, including Mr. Frank Hepworth, Mr. Inman, clairvoyant, and Mr. Barnes, mesmerist.

**SITUATION WANTED** as housekeeper, or to wait on an invalid, by a Spiritualist, a widow, without children, middle-aged.—Address X. Y. Z., Housekeeper, c/o Editor, office of *Two Worlds*. [ADVT.]

**SLAITHWAITE.**—18, Mr. Macdonald; 25, Mr. Johnson.

**SUNDERLAND.** Centre House, Silksworth Row.—At 6.30: Short addresses by the president, Mr. T. O. Todd. Mar. 11: "The Gift of God; or, Mediumship and its development;" and clairvoyant delineations by Mrs. Yeeles (North Shields). 18th: "Faith and Reason—The True Combination;" and an address by Mr. W. H. Robinson (Newcastle). Annual Tea and Social on Good Friday, at 6. Tickets, 1/-; 25th: "The Resurrection of Christ a Scientific Possibility." Special musical service by choir and orchestra.

**WOLVERHAMPTON.**—A séance at 52, Waterloo Road South, at 6.30 p.m., on Sunday next. Mrs. Smith, of Leeds, medium.

**YORKSHIRE COUNTY DEMONSTRATION.**—Under the auspices of the Yorkshire Union of Spiritualists, a series of meetings will be held at the Temperance Hall, Bradford, on the 10th, 11th, 12th, and 13th March. On Saturday, the 10th, a County Tea and Meeting will take place, when Spiritualists are expected from all parts of Yorkshire. Tea will be provided in the Saloon of the Hall at 4.30, and at 6.30 a Mass Meeting will be held, which will be addressed by J. Lamond, Esq., of Liverpool; J. Armitage, Esq., of Batley Carr; Mesdames Craven, Stansfield, and Burchell; Mr. W. Rowling, and other representatives of the movement. All societies in Yorkshire are requested to send their quota of influence on behalf of the success of this meeting. Tickets for tea: adults, 9d.; children, 6d. and 4d. Chair to be taken by the President of the Union, Mr. T. Craven, of Leeds. On Sunday, the monthly meeting of delegates will take place at 10.30, and in the afternoon and evening various delegates will address the meetings in the Lower Temperance Hall, at 2.30 and 6 p.m. On Monday and Tuesday, the 12th and 13th, Mr. Victor Wyldes, of Birmingham, the well-known inspirational orator and psychometrist, will deliver an address and give evidence of his wonderful powers of psychometry. Mr. J. Armitage, Mr. Rowling, and others will also take part in the gatherings. Chair to be taken each evening by John Lamont, Esq., of Liverpool. Collections at each meeting on entrance. Delegates from distant societies desiring to stay over Saturday night, please communicate at once with the Union Secretary. Will all societies and speakers please cancel the week-night Mission Meetings arranged during March, as the Mass County Meetings are causing a disarrangement of plan?—Wm. Stansfield, sec., Bromley Street, Hanging Heaton, Dewsbury.

**THE VEIL LIFTED.**—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, post free 2s. 3d. Now ready. Orders may be sent to the office of *The Two Worlds*. The volume contains papers by Mr. J. Traill Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

offered to come for expenses only. We intend holding our first public meetings on Easter Sunday, when Miss Walker, of Heywood, who has kindly offered her services, will deliver two addresses with clairvoyance at each service. We hope Miss Walker's visit may be the means of increasing our membership. Spiritualists and others, in Carlisle and district, favourably interested in Modern Spiritualism, who are desirous of joining our society should communicate with the secretary, 8a, Union Street, Carlisle.—J. W.

**CRAMLINGTON.**—Wednesday, Feb. 28: Mrs. Yeeles, of North Shields, gave a short address in the Albert Hall, Dudley Colliery, and ten clairvoyant descriptions, all recognised; one in particular, a young man, having had his father described, said his father had a certain mark on his face, could she describe it, of which all present knew! This Mrs. Yeeles did, amidst great applause and excitement, and we left groups conversing in the hall, and there is a general desire to have Mrs. Yeeles again.—John Holland, 4, New Stone Row, Cramlington Colliery.

**DEWSBURY.**—Mar. 1: Local night. Messrs. Wood, Wimpenny, and J. Kitson. A grand spiritual meeting. 4: Mr. W. Hopwood's control gave splendid discourses, full of interest, which would certainly set the minds of non-spiritualists at work. We look forward with pleasure to Mr. Hopwood's next visit.—John Smithson, hon. sec.

**FELLING.** Hall of Progress.—Feb. 25: Mr. Jos. Wilkinson's subject was, "Man as a spirit," which he ably defined, giving great satisfaction to a good audience. Mar. 4: Mr. Geo. Forrester, on "Worship," went right back into antiquity, showing the many Gods that have been worshipped, the tyranny that has been used, the blood-shedding system, and coming down the sands of time to the period of the Christian era till now, showing how it has failed, also showing the sublimity of the teaching of Spiritualism. A hearty vote of thanks was awarded him.

**FOLSHILL.**—Mr. F. Sainsbury, of Leicester, attended and addressed meetings, morning and evening, at the Edgwick room. At the close of the morning service he exercised his gift of psychometry, and at the close of the evening service described spirit friends with many persons in the audience. The evening address was an eloquent exposition of the New Commandment.—J. Cox, Coventry.

**GATESHEAD-ON-TYNE.** 47, Kingsboro' Terrace.—The guide of our old and esteemed friend Mr. Hall spoke, in a very amiable manner, on "Why is the spirit of persecution and tyranny allowed to exist?" to a very interested audience. Concert on Good Friday, at 7-30.

**GATESHEAD.** 1, Team Valley Terrace.—A reading by Mr. W. Davison, chairman. Mr. Stevenson's good address on "The life of Mrs. Chynoweth," as related in this week's *Medium*, was listened to with great interest by a good audience.

**GLASGOW.** 4, Carlton Place.—Thursday, March 1, Mr. J. J. Morse. Instead of having, as was intended, just a few friends, a large gathering welcomed our true and tried friend, and listened to a short lecture with much appreciation, and several questions were answered, to the satisfaction of all. On Sunday, Mr. Morse's guides discoursed on "The Spiritualism of the Spirits," to a large and appreciative audience. In the evening we were overcrowded, and the address on "Immortality—Miraculous or Sequential," was listened to with rapt attention, all feeling it was good to be there. Clear and convincing reasoning by the guides carried the listeners with them, and made them feel that Spiritualism presents the grandest truths conceivable to mankind, and will shortly assert and hold its rightful position as the truth pure and simple. Mr. Morse's visit will long be remembered, and will, we are sure, give new life to our small body.

**HECKMONDRIKE.** Bethel Lodge.—Feb. 27: About forty present; a very successful evening. March 3, we had another excellent circle.

**HOLLINGWOOD.**—27: Circle. Mr. Young, of Royton, gave psychometric delineations, much enjoyed. 4, Mr. Murray's subjects were, "Spiritualism the Light of the World," and "The Fall of Man, or, Is Man a Fallen Being," treated in a convincing manner. We have become members of the National Federation.—E. D.

**HYDE.**—Feb. 25: Mr. Rooke took questions from the audience, afternoon and evening. Most successful day. Highly appreciated. March 4, Mr. Postlethwaite spoke on "The Spiritualism of the Bible," and "What has Spiritualism taught us?" Good psychometry. His first visit, but not the last. 5, Mrs. Robinson's interesting experiences were much enjoyed. A few clairvoyant tests. A most enjoyable week-night service. Next Sunday, Mr. Lomax. March 14, Mr. E. W. Wallis, 7-30.

**LEEDS.** Progressive Hall.—February 25: A good day with Mrs. Jowett's guides. Good clairvoyance. Monday, 26: Miss Hunter's guides gave every satisfaction to a good audience. March 4: Mrs. Farrar's guides gave good addresses, clairvoyance, and psychometry. 5th: Mrs. Hunt gave much satisfaction to a good audience. Clairvoyance very good, getting many names.

**LEICESTER.** Crafton Street.—Evening: Our friend, Mr. Pinkney, spoke on "Helping one another, or true-hearted charity," giving some beautiful descriptions of what true-hearted charity consisted of. A splendid discourse, listened to with rapt attention.

**LEICESTER.** Lecture Hall, Liberal Club, Townhall Square.—Feb. 26: Coffee supper and presentation of a silver-plated teapot to Mr. and Mrs. H. Clark, in memory of their silver wedding. After a short speech from the chairman, Mr. Roberts, Mrs. S. A. Shepherd asked Mr. and Mrs. Clark to accept the teapot with the best wishes of a few friends as a token of esteem, hoping it would recall pleasant memories of that morning long ago when they set out on life's journey together, also that it might call to mind the old friends who used to gather round the table in the old hall in Silver Street to listen to the wise and loving counsel given by the inspirers of Mr. J. Bent, Mrs. Burdett, Mr. Clark, and others, for those happy times are green spots in the memory of many. Mr. Clark on behalf of himself and wife acknowledged the gift in very feeling terms. The meeting closed by the friends singing "Auld Lang Syne." March 4: Mr. Muggleton gave a trance address. Subject from the audience, "What advantages has Spiritualism over Christianity?"

**LEIGH.** Newton Street.—Madame Henry kept her appointment with us, notwithstanding the loss of her dear child, and gave an address full of sympathy. Afterwards successful clairvoyance to a full hall. Re-election of officers: H. Booth, president; J. Stirrup, treasurer; Silas Downs, sec., 27, Glebe Street, Kirkhall Lane, Leigh.

**MACCLESFIELD.**—The lantern lecture "Half hours at the seaside"

was a distinct success, the hall being crowded. Various of the common objects of the sea shore, such as shells, seaweeds, etc., were thrown on the screen, and clearly explained by Mr. George Rogers, the result being that what would perhaps have been a dry scientific lecture was, with the aid of the lantern, made popular and interesting. The lecture was interspersed with selections of sacred music by a full instrumental band, under the baton of Mr. M. Fox. A violin solo, Mendelssohn's "Hymn of Praise," by Mr. G. H. Abrahams, gave much satisfaction, as also a cornet solo, "Star of Bethlehem," with band accompaniment, by Mr. F. Murray.

**MIDDLESBROUGH.** Spiritual Hall.—Mrs. J. A. Stansfield has been drawing crowded audiences the last two Sundays and during the week. Never before has such interest been displayed towards Spiritualism in our borough. Mrs. Stansfield is generally successful, but this has excelled all former visits.—W. I.

**NELSON.** Bradley Fold.—Mrs. Beardshall's controls discoursed grandly on "Death a Second Birth" and "The World's Need of a Saviour," and gave good clairvoyance to large audiences. Many strangers were well satisfied.—D. H. B.

**NEWCASTLE-ON-TYNE.**—March 4: Mr. J. H. Lashbrooke, of Newcastle, gave a very eloquent discourse, entitled "Cosmical Philosophy, or Form and Being," which was full of grand and noble thoughts, and gave every satisfaction.

**NEWPORT (MON.).** Spiritual Institute.—An address by Mr. Wayland's guides on "Jehovah, the Hebrew God," "A Pictorial Address."—P. B. W.

**NOTTINGHAM.** Masonic Hall.—Mrs. Wallis's Monday meeting was very interesting. Questions were answered in a lucid and instructive manner, and the clairvoyant descriptions were in most, if not every, case recognised. Very fair audiences greeted Mr. Macdonald, who spoke more to the point this time, we thought, than before. His addresses were appreciated by many present, judging by appearances. Clairvoyant descriptions were given at each service. Miss Carson sang "Charity" in her usual sweet manner. Don't forget tea-party at Morley House, at six o'clock, on the 12th. Mr. Kersey's lantern lecture was very interesting as regards matter and the pictures shown. I hear they made a great impression on some. Mr. Kersey has certainly a fine collection of spirit photos, &c., but would do well to speak as the "spirit prompts," rather than read his lecture. Sorry there is no balance to share with the Lyceum Publishing Fund!—J. F. H.

**NOTTINGHAM.** Morley Hall.—Mrs. Barnes' control discoursed, by request, from one of the audience, on "I will laugh at your calamity and mock when your fear cometh." If taken for granted that the above was inspired, it would not come from a spirit of a very high order. High intelligences do not encourage such a feeling, but come with a message of peace. The committee have decided to hold a tea party on Easter Tuesday, in Mr. Stubbs' rooms.—T. J.

**NORMANTON.**—A nice day with our friend Mr. Wm. Stansfield. Evening: Questions answered very nicely; the audience gave every attention. Our brother is always so earnest that he commands respect from all.—E. B.

**NORTHAMPTON.**—Feb. 25: Local friends carried on the meetings very fairly; audiences seemed well satisfied. March 4: Local friends again. Afternoon, very few turned up. Night, very good audience, to hear Mrs. Walker's control. We intend to hold a public tea and entertainment on Easter Monday. Tickets, adults 8d.; children 6d.

**OLDHAM.** Bartlam Place.—Thursday, circle; conducted by Mr. Young. Sunday: Mr. Sutcliffe lectured on "What is our present business in the work as Spiritualists?" and "Spiritualism worthy of consideration." Both were intelligently dealt with and to the point, followed by successful psychometry.—A. W.

**OSSETT.** The Green.—We have had a very good week's mission, and hope that plenty of good has come of it. A very good day on Sunday last with Mrs. Jarvis.

**PRESTON.**—Feb. 26: Mr. Edwards gave addresses to fair audiences, and closed with very successful psychometry. March 1: At a society meeting it was decided to join the Federation and try and push forward the truths of Spiritualism, and regret is expressed that the Rev. Showman has passed proud Preston, and we trust ere long he will pay a visit, for, judging by Blackpool and other places, it is the best advertisement we can have for our society. Miss Tidyman has been obliged to resign her post as corresponding secretary through ill health. A hearty vote of thanks was accorded to her for past services, and Mr. Ribchester, 21, Great Shaw Street, Preston, will in future act as corresponding secretary. March 4: Our old and tried friend, Mr. Lomax, delivered splendid addresses, which have given great satisfaction. Clairvoyance very successful. Mrs. Lomax rendered a solo, which was highly pleasing and thoroughly enjoyed. We trust she will see her way to favour us again, and would do well to supplement Mr. Lomax's effort in that direction. We are pushing the sale of *The Two Worlds* at our meetings, and think the paper ought to be sold in large numbers owing to the high tone of the articles, etc.—F. Ogle.

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**WAKEFIELD.** Baker's Yard.—3, tea and entertainment. A good programme of recitations, songs, and dialogues, by members and friends from Thornhill. Mr. Ogram, of Heckmondwike, was an excellent chairman. The most profitable success we have had. Sunday, a good day with Mrs. France, who spoke well on "Death," to crowded audiences. Many turned away, and many left longing for her next visit.

**WALSAIL.** Central Hall.—Our esteemed friend and co-worker, Mrs. J. M. Smith, of Leeds, spoke on "Man in search of God," and dealt with four written questions from the audience in a very able and intelligent manner, which gave the large gathering some food for thought. The harmonious surroundings at these meetings made every one feel it was good to be there.—S. B.

**WHITWORTH.**—Excellent discourses by the guides of Mrs. Robinson on "Where is heaven?" and "What advantage has Spiritualism over Christianity?" Clairvoyance clearly given.—G. Cooper, 5, Cleggs St., off Long Lane.

**WISBECH.** Public Hall.—Mr. Ward spoke on "Behold, I stand at the door and knock." His remarks deeply impressed a large and attentive audience. Clairvoyance very good.—J. W. S.

**RECEIVED LATE.**—Rawtenstall: We are afraid Mr. Manning is ill. We fortunately obtained a good substitute in Mrs. Ashworth, who gave excellent clairvoyant delineations to appreciative audiences. Our Thursday public circles are very successful.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRIGHTON.**—Open session. Short addresses were given by Messrs. J. Shillito, G. Crowther, T. Ibeson, J. Robertshaw, W. Naylor and Mrs. Shillito, also recitation by Miss E. Waterhouse, each giving general satisfaction.—C. G.

**NOTTINGHAM.** Morley Hall.—Second monthly open session. Misses Carson and Souter gave a duet, recitation by Miss Woodhouse on "Early Rising." Mr. Macdonald being present favoured us with a few remarks of a recent experience with the planet Mars. Mr. Stubbs gave his interesting address on "English Snakes."—T. I.

**OLDHAM.** Bartlam Place.—A pleasant session conducted by Mr. Standish. Moderate attendance. Several recitations nicely given. Senior classes: discussion, "The Brontë Family."

**STOCKPORT.**—A good attendance. Should like to see a few more of the members' children attend. Mr. Edwards conducted. Mr. Ford opened with prayer. Marching, etc., were done perfectly. Practice on Tuesday for service of song.

### PROSPECTIVE ARRANGEMENTS.

**ATTERCLIFFE.**—March 11, Mr. E. W. Wallis. At 3, "Spiritualism, a faith founded on fact." At 6:30, will answer questions from the audience.

**BATLEY.**—Lyceum. A public tea, at 4:30, and entertainment on March 10. Adults, 6d.; children, 4d. Entertainment, 2d. and 1d.

**BATLEY CARR** Lyceum choir will give a public tea and service of song, "An Angel in Disguise," on Saturday, March 10. Tea at 5 p.m. prompt, service at 7 p.m. Tea and service of song, 6d.; children under 12, 4d. For service of song only, 2d. and 1d. Tickets at the door.

**BRADFORD.** Temperance Hall.—Re County Demonstration on the 10th, 11th, 12th, and 13th March, there will be a special meeting on Wednesday, the 14th. Speaker, Mrs. Webster. Chairman, Mr. Collins.

**BURNLEY.** Hammerton Street.—Lyceum Picnic on Good Friday,

to Blackpool. All friends will be welcome. Saturday, March 24, great Tea Party and Entertainment. Other particulars shortly.—W. Mason.

**BURY.**—March 11, Mr. Pilkington, of Bolton, speaker. A good time expected.

**DARWEN.**—The working committee of the Ladies' Sewing Class have decided to hold the long-expected Bazaar on the 1st, 2nd, and 3rd of November, 1894, to raise funds for a new hall. We purpose making one strong effort to clear as much as possible the debt which will be incurred. Will friends note this, who have so generously promised to assist us, and kindly let us have materials in good time! and, in thanking the many speakers who have given their services for this project, we wish to ask all friends, who are interested in our welfare, to assist in our great undertaking by forwarding any small contribution of goods or other assistance to the ladies' secretary, Mrs. A. Snape, 1, Newton Street, Darwen.

**FEELING-ON-TYNE.**—Easter Monday, Tea at 4:30, and concert. Adults 9d., children half-price.

**GATESHEAD.** Team Valley.—Good Friday, Tea at 4 p.m., Concert at 7. Tickets for tea and concert, 9d. Proceeds to clear off the debt on our organ. We trust friends will rally round.—E. H., sec.

**GLASGOW.** 4, Carlton Place.—We expect to have Florence Marryat here on either the 22nd or 29th April, when we hope the movement will gain a further impetus.—W. R. A.

**HALIFAX.**—A special meeting, Tuesday, March 13, to consider the best means of raising or borrowing money for the erection of our new church and other matters of importance. Everybody interested requested to be present.—F. A. M.

**HANLEY.** Mr. Sankley's, Grove House, Birches Head.—March 11: Mr. J. J. Morse, of London, at 3, "The Spiritual Philosophy of Ghosts," 6:30, "How men Live and Work in the World Beyond." Following night, same place, at 7:30, an evening with the "Strolling Player."

**LANCASHIRE LYCEUM DEMONSTRATION.**—The next meeting of the delegates will be held at Royton, on Saturday, March 17th, 1894. Tea at 4:30 p.m.; meeting afterwards. An entertainment at 7, by the Lyceum members and friends. Admission 2d.; children 1d. Delegates kindly state whether they intend attending the meeting, and notify on or before Wednesday, March 14th, to J. B. Longstaff, hon. sec., 23, Caton Street, Moss Side, Manchester.

**LEEDS.** Psychological Hall.—A public ham tea on Good Friday, at 4:30 p.m. Tickets, adults 8d.; children, under 10 years, 4d.; above 10 and under 14, 6d. After tea, social evening; collection at close.

**LIVERPOOL.** Bethel Lodge.—Public circles every Tuesday and Saturday, at 7:30.—Miss Georgina Hunter, secretary, Bethel Lodge, Swine Park, off Union Road, Heckmondwike.

**MR. J. J. MORSE,** owing to the failure of a society, has Sundays, May 27 and December 23, at liberty.

**NEWCASTLE-ON-TYNE.**—Mr. Jos. Stevenson, of Gateshead, Sunday, March 11, at 6:30 p.m. Also, March 18, Mrs. E. Hardinge Britten, of Manchester. Subjects, morning, "The Religion, Church, and Science of the Future"; evening, subjects given by the audience on "Religion, Spiritualism, and Reform." Monday, 19, at 7:30, p.m., "Magic, Witchcraft, and Spiritualism."

**REV. C. WARE** will speak at Halifax, on April 29, and will be glad to speak for other societies while in the North.

**SHEFFIELD.** Outlers' Hall.—March 12, conversations at 7:30, and ball at 9. Tickets, 2s., double, 3s. 6d. A variety of artistes will appear, including Mr. Frank Hepworth, Mr. Inman, clairvoyant, and Mr. Barnes, mesmerist.

**SITUATION WANTED** as housekeeper, or to wait on an invalid, by a Spiritualist, a widow, without children, middle-aged.—Address X. Y. Z., Housekeeper, c/o Editor, office of *Two Worlds*. [ADVT.]

**SLAITHWAITE.**—18, Mr. Macdonald; 25, Mr. Johnson.

**SUNDERLAND.** Centre House, Silksworth Row.—At 6:30: Short addresses by the president, Mr. T. O. Todd. Mar. 11: "The Gift of God; or, Mediumship and its development;" and clairvoyant delineations by Mrs. Yeeles (North Shields). 18th: "Faith and Reason—The True Combination;" and an address by Mr. W. H. Robinson (Newcastle). Annual Tea and Social on Good Friday, at 6. Tickets, 1/-; 25th: "The Resurrection of Christ a Scientific Possibility." Special musical service by choir and orchestra.

**WOLVERHAMPTON.**—A séance at 52, Waterloo Road South, at 6:30 p.m., on Sunday next. Mrs. Smith, of Leeds, medium.

**YORKSHIRE COUNTY DEMONSTRATION.**—Under the auspices of the Yorkshire Union of Spiritualists, a series of meetings will be held at the Temperance Hall, Bradford, on the 10th, 11th, 12th, and 13th March. On Saturday, the 10th, a County Tea and Meeting will take place, when Spiritualists are expected from all parts of Yorkshire. Tea will be provided in the Saloon of the Hall at 4:30, and at 6:30 a Mass Meeting will be held, which will be addressed by J. Lamond, Esq., of Liverpool; J. Armitage, Esq., of Batley Carr; Meadames Craven, Stansfield, and Burchell; Mr. W. Rowling, and other representatives of the movement. All societies in Yorkshire are requested to send their quota of influence on behalf of the success of this meeting. Tickets for tea: adults, 9d.; children, 6d. and 4d. Chair to be taken by the President of the Union, Mr. T. Craven, of Leeds. On Sunday, the monthly meeting of delegates will take place at 10:30, and in the afternoon and evening various delegates will address the meetings in the Lower Temperance Hall, at 2:30 and 6 p.m. On Monday and Tuesday, the 12th and 13th, Mr. Victor Wyldes, of Birmingham, the well-known inspirational orator and psychometrist, will deliver an address and give evidence of his wonderful powers of psychometry. Mr. J. Armitage, Mr. Rowling, and others will also take part in the gatherings. Chair to be taken each evening by John Lamont, Esq., of Liverpool. Collections at each meeting on entrance. Delegates from distant societies desiring to stay over Saturday night, please communicate at once with the Union Secretary. Will all societies and speakers please cancel the week-night Mission Meetings arranged during March, as the Mass County Meetings are causing a disarrangement of plan!—Wm. Stansfield, sec., Bromley Street, Hanging Heaton, Dewsbury.

**THE VIL LIFTED.**—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, post free 2s. 3d. Now ready. Orders may be sent to the office of *Two Worlds*. The volume contains papers by Mr. J. Trail Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

## PASSING EVENTS AND COMMENTS.

TO CORRESPONDENTS.—T. Hooper, H. Llewellyn, and others, many thanks. Next week.

THE NATIONAL FEDERATION meeting for propaganda at Clitheroe, was well attended, and another meeting is desired.

BOURNEMOUTH.—"Reader" would be pleased to make the acquaintance of resident Spiritualists. Address "Reader," care of Editor.

CELESTINE EDWARDS has been lecturing at Bristol against Spiritualism, and an effort is to be made to start a society. Miss Ley had a good letter in the local paper.

YORK.—Enquirer would be pleased to meet with Spiritualists, or join a circle in York. Will resident friends help her?—Address, A. B. C., c/o Editor, *The Two Worlds*.

PRIVATE CIRCLE.—A few earnest, reverent seekers after light invited to join private circle.—Write, Lux, 3, Chesterton Road, North Kensington.

THE NINE ISSUES of *The Two Worlds* for 1894, which have already appeared, contain some splendid articles, together with the first chapters of Mr. Kitson's story. We will supply the nine for 10d. post free.

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

PROPAGANDA MEETINGS have been undertaken by the North-East Lancashire section at Great Harwood on the 15th, and Burnley on the 27th.

BARROW-IN-FURNESS.—*The Two Worlds* can be obtained from Mr. Henry Jeavons and Mr. H. Stockdale, newsagents, of 155, Dalton Road, who deliver them to their customers on Thursday mornings. Will our friends kindly give them their orders to supply the paper regularly?

MR. J. AINSWORTH had a capital controversial letter in the *Blackpool Herald* last Friday. The Propaganda Meeting on Thursday was a big success. Mr. Swindlehurst spoke well and forcibly, as also did Mr. Wallis. Janet Bailey's clairvoyance was good.

DEVELOPING CIRCLE.—Two ladies would like to join a private circle in Upper Sydenham, or within a short distance on London, Brighton, and South Coast Railway. Address Mrs. Ellis, Parkville, 2, Rockbourne Road, Forest Hill, S.E.

HUDDERSFIELD friends intend to adopt the following method of advertising Miss Marryat's lecture: For a few days they will have large yellow bills, with "There is No Death" printed on them, in one long line. A few days after another slip with "Florence Marryat" will be posted up, and then, about ten days before the lecture, full details will be posted.

"BEAUTY IN THE HUMAN FORM AND FACE: How to Secure and Retain it. Complete and Concise Instructions," is the full title of a 3d. pamphlet by James Riding, published by John Heywood, of Deansgate, Manchester. The title fairly describes the book, which is thoughtful and practical, and should have a large sale. A variety of useful and extremely interesting items are well set forth.

THE ANNIVERSARY number of *The Lyceum Banner* for March contains a fine portrait of Kate Fox Jencken, done in photo-brown ink. A new and interesting feature is introduced, viz.: Young men's and young women's groups, and a facsimile of "direct writing," by John Watt, through Mrs. Everitt's mediumship is promised for next month. *The Banner* continues to improve.

THE FOLLOWING appeared in a Rochdale paper: "The growth of Spiritualism. This movement has been talked against, written against, exposed and ridiculed, and yet grows apace. From our advertisement columns it will be seen the Spiritualists are now a nationally organized body, the executive of which will hold a public meeting in the Water Street rooms on Saturday, March 3rd, when the uninitiated will have an opportunity of hearing some of its best representatives."

MISS MARRYAT'S LECTURING TOUR.—Mr. Geo. Hill writes that he has engaged Miss Florence Marryat to lecture on "There is no Death," in the large Co-operative Hall, Downing Street, on Wednesday, April 11. Further particulars in due course. Friends, please make this widely known. Huddersfield (Brook Street) friends have engaged her for April 10. Nottingham, Liverpool, Glasgow, Walsall, Wolverhampton, and Cardiff will also be visited.

THE NATIONAL FEDERATION OF SPIRITUALISTS.—I wish to inform secretaries of societies that I have obtained a list of mediums and speakers' open dates for the year, and would be glad to assist in arranging engagements upon intimation of terms. We specially work this important branch in supplying societies with speakers in emergency. Secretaries may prevent much public disappointment by utilising this department to the full.—T. Taylor, hon. sec., 12, Park Avenue, Cheetham Hill.

ON SATURDAY last, in company with Mr. J. Lamont and several other friends, we saw Mrs. Firth and family embark for Canada. She proceeds by the Umbria to New York, and thence to Toronto, where her old friends, Mr. and Mrs. Greenwood, late of Rochdale, will give her welcome. Mrs. Firth regrets her inability to visit or write to all her friends, and desires through "our paper" to express to them her heartfelt appreciation of their sympathy and good wishes. She set off with a brave heart, and we trust spiritual and temporal blessings will be hers in the future.

RECOGNITION FOR PIONEER WORKERS.—The Committee of the East Parade Lyceum, Keighley, intend to publicly present oil paintings of themselves to Mr. Joseph Clapham and Mr. Timothy Judson, two pioneers, for the earnestness in the cause and as a recognition of their past services. We mean to raise the required sum to pay for the paintings by various means, but do not intend to ask any one for a single penny. At the same time we shall not refuse any sum that may be offered, as we think all true Spiritualists will consider it a pleasure to subscribe, seeing that the two gentlemen named are really the oldest pioneer Spiritualists in the country, and have been members of the Keighley Lyceum Spiritual Society since its formation in 1852; and it must be remembered that we claim to be the oldest Spiritual Society in this country. Both gentlemen have done great and good service in our cause, and now in the decline of their earthly existence (Mr. Clapham being 75 and Mr. Judson 75) we feel we cannot any longer put off such an interesting event. The meeting of the Yorkshire Union, at Bradford, on Saturday next and three following days, Mr. Pickles,

our president, thought would be a good opportunity of calling the attention of the various delegates and visitors to the event. Subscriptions will be thankfully received and duly acknowledged by Mr. John Pickles, president, 14, Hey's Gardens, South Street, Keighley; Mr. A. Barnes, secretary, 2, Queen Street, Keighley; Miss Greenwood, treasurer, Marlboro' Street, Keighley; Mr. J. J. Morse, 26, Osanburgh Street, Euston Road, London, N.W.; and Mr. E. W. Wallis, 73a, Corporation Street, Manchester.—Albert Barnes, secretary.

ARMLEY.—Spiritualists have made a very bold attempt to establish themselves. A correspondent writes: "We have bought 614 yards of land, and the contracts are let for our new Spiritual Church. They are to commence at once. The corner stones are to be laid on Easter Monday. We are all of us working men, and have very little to spare, but are willing to work hard for the cause of truth. Kindly help from any brother or sister in any way would be thankfully received and duly acknowledged. All friends desirous of helping us, please write to Mr. H. Brett, 28, Harrow Street, Tong Road, Wortley, Leeds."

REV. NUTTAL, a student at Manchester College, speaking on Genesis, 1st chap., and showing how alike the scientific explanation of the creation and the Bible accounts are, he said, that "although they agreed, to a certain extent, there was nothing in the world so ignorant as science, and that where the two did not agree he entered upon the region of prophecy, and declared that it would be demonstrated at some time that it was not the Bible but science that was wrong." This to me seems a statement that will be hard to take in.—Yours, A. LISTENER. [Science means systematised knowledge; it is therefore impossible for "science" to be ignorant.]

NATIONAL FEDERATION.—March 3: A propaganda meeting was held in Water Street Room, Rochdale. Mesdames Wallis and Craven, Messrs. Swindlehurst, Johnson, and Gibson spoke respectively on the mission and philosophy of Spiritualism with its sound basis of substantial facts, which appeal to every condition of society, to every individual in life. The Rev. Mr. Carter (Unitarian) kindly and efficiently presided, and, in response to a unanimous vote of thanks, spoke of the similarity of the principles advocated by Unitarians and Spiritualists. The former accepted by faith, the latter by fact. Local friends added greatly to the evening's success by music, songs, and recitation. We thank the societies and friends assisting our efforts throughout the proceedings.—T. Taylor, gen. sec.

THE OLD, OLD STORY.—The manager of a large concern in the North of England writes: "I am delighted with the tone and contents of *The Two Worlds*, and when each week's issue is delivered I always settle down by the fireside to spend an enjoyable evening over its pages. It is the most interesting, instructive, and soul-satisfying paper which comes into my house, and we get religious as well as secular journals. The present series of articles by W. H. Robinson are most enjoyable, and his experience, as told in this week's issue, runs on the same lines as mine. I owe my present position to spirit guidance, and well remember numerous cases in which, like Mr. Robinson, I have got business orders when canvassing through the assistance of spirit friends. I hope Spiritualists everywhere push the sale of *The Two Worlds*, and interest themselves in obtaining advertisements."

### IN MEMORIAM.

Passed to the higher life, March 3rd, 1894, Vincent Cecil, youngest son of Mr. and Mrs. Henry Dove (Madame Henry), aged six months. Will friends please accept this intimation. "Is it well with the child?" And she answered, "It is well."—2 Kings iv., 26.

Friends will regret to learn of the passing on, last week, of Emily, the eldest daughter of Mr. and Mrs. Johnson, of Nottingham, which occurred under peculiarly touching circumstances, at her home in Leeds. We extend our sympathy to the members of the bereaved family, and hope they may soon hear of her happy awakening in the summer land.—J. F. H.

MR. HENRY RICKARDS, of Manchester, on Tuesday morning, Feb. 27th, passed through the death change with the same fortitude and courage that characterised his life while a Spiritualist. His remains were cremated on Saturday, March 3, in the presence of a very large number of his most intimate friends, both in connection with our cause and the chapel where he was for a considerable period the esteemed and very much respected organist. I am quite unable to express my feelings, having lost my faithful and beloved companion, at least for a short time.—R. A. Brown.

MR. R. FITTON writes: "Our friend and brother Spiritualist, Mr. H. Rickards, has passed on. The dissolution must have taken place very rapidly, for I called upon him about ten or fourteen days ago, and he was then in good spirits and hopeful when asked if he would be at the demonstration on Good Friday next. He was always ready to define his principle as a Spiritualist, Vegetarian, teetotaler, and an advanced social and political reformer, and in discussion spoke with no uncertain sound. Gentle in disposition, kindly disposed and honourable in all his dealings, he left behind a character which all would do well to imitate. I am sorry for those who are left. They will miss him at home, where his refined taste for music would impart a sweet charm to the family circle." [We can endorse all that Mr. A. Brown and Mr. R. Fitton say of Mr. Rickards, and join in their expressions of sympathy for the bereaved ones. The mortal remains were cremated on Saturday last, and, as far as we are aware, this is the first instance of a Spiritualist's body being thus disposed of in this country].

SMETHWICK.—Mrs. Burgess, aged 66, after a short illness, passed on to spirit-life on Feb. 23rd. She was a native of Cornwall, resident in later years with her son at Smethwick, and it can truthfully be said she was convinced of the truth of Spiritualism, and beloved by all who knew her. Her body was interred at the Uplands Cemetery, according to Spiritualistic observance, on February 27th, when a goodly number of sympathising friends were present, many being non-spiritualists. Our old and esteemed friend, Mr. Findlay conducted the service in a very impressive manner, his earnest address being listened to with close attention and emotion. The friends joined very heartily in the singing of the hymns. A large quantity of flowers were scattered on the coffin at the words "May the memory of the departed be as fragrant as flowers." A beautiful wreath was presented by near friends. These services seem to be a great power for good to the cause in this district, many by this means being stimulated to inquire further into the subject.—C. E.