

The Two Worlds.

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WHAT ARE THE BEST METHODS FOR DEVELOPING MEDIUMSHIP?

BY WILFRED ROOKE.

(A paper read at the Manchester Spiritualist Debating Society.)

MAN in his primitive appearance on this planet probably existed in the state of what would be now termed an untutored savage, unbiassed by priestcraft, creedal belief, or inherited prejudice. His unfolding mind knew God in the manifestations of Nature; the splendour of light and the darkness of the night serving as types in his conceptions of good and evil powers, principles, spirits or gods.

It is a hopeful sign of our times, a grand prophecy of brighter and better days, that men are affirming, from a scientific standpoint, this belief that man—instead of being the poor, fallen creature of theology—has been for thousands of years, with lapses here and there, gradually rising. The modern spiritual movement constantly re-affirms the sublime utterance of old, "God is a Spirit, and they who worship Him must worship Him in spirit and in truth." Ancient history reveals that man, in some form or other, believed in spiritual existences, together with the possibility of communion with them.

The Jews, Persians, Chaldeans, Hindoos, Greeks and Romans all taught of emanations from the Central Source of power or light. The Hindoo Brahma, the Osiris of Egypt, the Osmuzd of Persia, the Logos of Plato embodied similar ideas in their theogony, as also the masculine and feminine idea of God, the evolution of the Logos systems, suns, planets, tutelary angels, thrones, dominions, powers. The Hebrew Scriptures constantly declare that God put it into the hearts of individuals to work in brass, fine linen, rich colouring, thus identifying the possibility of inter-communication with the world of spirits.

Eusebius, the Christian bishop of Cæsarea, writing in the fourth century, claims familiarity with the writings of Hermes. He says they often repeat the question, "Have you not been told that all spirits are sparks from the divine soul of the universe gods, demons, souls yet in their variousness, all emanations from him?" Jamblichus, quoting from the same source, writes: "From this One came all gods that be, all souls, all spirits good and bad, and many that be neither very wicked nor yet good."

Our materialistic thinkers of this external age doubt the existence of their own souls because they cannot see them. They can hardly expect to apprehend from that standpoint the nature of God the Spirit. I assume the possibility of communion with spirits—good, bad, and indifferent—to be as well established as any other fact recognised by man in the present century. From my standpoint man is something more than a mere machine. He is composed of forces other than the chemical constituents found by analysis. His body is a conservator of all the powers and functions of matter; his spirit supplies the force, a subtle, refined element, which, in its action, constitutes life. This divine essence traversing the nervous system has been termed magnetism, electricity, or force, etc., etc., anything or everything but spirit.

To effect communion the human organism must be adapted to the perception of spiritual entities, or means must be adopted to secure such adaptation. The body for such purpose becomes merely the instrument. Vision is exercised independently of the eye, so also are hearing and perception in clairaudience and psychometry. Through this ethereal medium, in which spirits live in contact with that evolved from the inner consciousness of the sensitive, all spiritual phenomena seem to occur. Sometimes ministering spirits produce effects so silently and unmarked by physical disturbance, that the subject does not know that the ideas are derived from the world of spirit. Mediumship is supposed by some to be a sort of gift sent direct from the world of spirit; but it appears to be really a condition of susceptibility which some individuals would much rather be without. The cell is the beginning of all forms of life, even in repro-

ducing life in any manner, as by division or parentage. Life is inherent in matter, and living beings are the individualisation of that life. Physically and mentally man is the culmination of the vast series of organic changes from the dawn of life. Persons are born mediums, which fact is plainly indicated in their organisation. This constitutional fitness is the right of their inheritance.

Many methods have been employed in the past to develop that which is known as mediumship, the object of man in some stages of development indicating plainly a desire either to ensure personal success, or injure another person or tribe. The Australian makes a grass image of the kangaroo, thinking to ensure success in the chase. Among some tribes images of persons are made, the destruction of which is supposed to injure the individual represented, a custom found in India, and among the Peruvians. The Maori magicians set sticks in the ground to represent the warriors starting on an expedition, believing those blown down to indicate the death of the warrior represented. The African fastens the jawbone of his enemy to his drum, that the constant jar may torment him. The Indian wears the paws of the bear, tusks, teeth, etc., of savage brutes to give him courage; while the New Zealander forces small pebbles down the infant's throat to harden his heart. The Red Indian, when arrived at manhood, retires to the forest and fasts till he receives a revelation. Their medicine men fast, reducing the flesh, to bring themselves in contact with the spirit. The hermit of the Ganges, in the solitude of the mountain cavern, by fasting and prayer, becomes susceptible to spiritual influences.

Mediumship does not depend on moral or intellectual development, but organic fitness; but as the medium's personality is more or less positive, so all communications are all more or less coloured thereby during transmission. Sometimes mediumship is developed by disease, sitting at circles, by magnetism, solitude, fasting, prayer, but is always the influence of a more positive mind, either incarnate or discarnate.

Spirits are not evil because they fail in their communications, neither are muscular vibrations to be accepted as evidence of spirit control. Impressibility induced by fasting, sickness, tobacco, coca, the snake plant, ilex, blue flag, opium, hasheesh, nepenthe, belladonna (most of which have been used, instances of which may be found among the Californians, Northern Indians, Aztecs, etc.), are unreliable, and about as representative of the true trance as muscular motion produced in a corpse by galvanism is of life. The organic impressibility which is constitutional must be a far better condition than that which is induced. The most reliable is that which gives normal health and impressibility at the same time. Such sensitiveness is more or less common to all, varying in degree, and manifesting many forms. It appears to depend on the delicacy of the nervous system, its outward signs being fineness of hair and skin, or what is known to phrenologists as organic quality. The law of control seems to be precisely similar to the law of animal magnetism. The subject becoming passive, the positive mind of the operator is enabled to impress the brain of the sensitive subject. Sitting at circles, retiring at a certain hour, contemplation and solitude, are generally aids to development. Anxiety is the greatest obstacle. Much depends on the sitters; harsh words, suggestions of trickery, the sneer of unbelief, and rude curiosity are all antagonistic to a person developing as a medium, while a kind and sympathetic disposition are helpful. They who expect least usually receive most; exacting expectation defeats itself by interfering with the conditions of passivity. Enquirers should be earnest and truth-loving, but, unfortunately, as Mr. Waite says (page 252, "The Occult Sciences") :—

No one who is acquainted with the movement can fail to be aware that the motives of investigation are frequently frivolous in the extreme, that it is frequently conducted under circumstances which make it morally unprofitable, and as a mere matter of curiosity, wonder, and amusement.

The nervous system is the bridge which spans the chasm between matter and spirit, and the battle between Materialism and Spiritualism must be fought not only with brain, but in the province of the brain. The issue directly stated is this—Does the brain yield mind as the result of organic changes in its cells and fibres, or is mind a manifestation through and by means of the brain of something superior and beyond? The material scientists rely on facts, yet the most profound admit that its structure is a mystery, its functions unfathomable, and but little is absolutely known to them of the offices it sustains to the body. The chemist has found phosphorus and sulphur in the nerve substance, and hence it is claimed that they are essential to thought. So much phosphorus, so much thought, and so much waste product of decomposition. It is said fish abound in phosphorus, and are therefore the best diet for students, and presumably for mediums. But surely phosphorus did not discover gravitation, or write Homer's "Iliad," or Shakespeare's works. It is something more than phosphorus, or carbon, or nitrogen, however much oxidized, that pulsates in the emotions of friendship and love; that feels, thinks, and knows; that traces the past, or reaches out in infinite aspirations for perfection. The devotee of mesmerism assumes Spiritualism, psychometry, etc., to be the same thing with which he is familiar as mesmerism. Some Spiritualists assume that psychometry is merely an exhibition of the power of spirits. Buchanan says (page 189), in "Psychometry":—

The powers displayed in psychometric experiments are entirely distinct from the spiritual phenomena. We depend neither on the living friends around us, nor on the spirit friends who may be present. But in proportion as our spiritual or intuitional faculties are developed, they have a wider range of more delicate perceptions, and we may recognise or feel the sentiments or thoughts of friends around us, either in the form, or out, especially if they endeavour to communicate with us.

Mental cultivation and refinement, acute sensibility, delicacy of constitution, a *nervo-sanguineous* temperament, and a general predominance of the moral and intellectual organs, constituted the most favourable conditions for its exercise. (Page 19.)

Communications are seemingly contradictory, owing to the difference of opinion among the spirits themselves. On every side in human life are jealousy, passion, rage, pride, vainglory, and hypocrisy, together with the dark parent of passion excesses—ignorance. As the spirit world is the extension of this, what other communications can be expected? Death affects no alteration in the form or organisation of the mind; the good, the pure, the aspiring attract like minds to themselves, and probably many of the discrepancies are referable to the circle. As there are persons on earth who agree with the opinions of the company in which they are for the time being, so there are spirits who will agree with the dominant minds composing the circle. The giving of intelligence unknown to any of the sitters, and subsequently verifiable, together with personal details forgotten and brought to mind by the controlling spirit, prove the fact of mediumship, and reveal the identity of the spiritual resurrection from the dead.

The position of the medium is one of awful responsibility. He is to others the gateway to knowledge. He should be conscientious, just, truthful, aspiring, honestly desirous of learning, and exercise his intuition, etc., neither should he scorn mundane means of acquiring knowledge. The old idea that the medium should be an *ignoramus* is slowly dying a natural death. The spiritual world does not encourage idleness, neither does it furnish an easy road to knowledge without effort. The more cultured the medium the better instrument for the controlling spirit. Knowledge to assist in development seems to me the best of all methods. For the public platform, the reading and study of the literature of the movement. For clairvoyance, a study of the facial characteristics and expression, so as to enable the medium to give precise information. For medical clairvoyance, psychometry, etc., the study of anatomy, physiology, etc., and the properties of plants, so as to avoid the giving of incompatibles. With the foregoing, living to the extent of ability in harmony with the laws of being which give normal health, realising that the most God-like are the most glad, the healthiest are the happiest, and beneficence the passport to beauty. Aspiration is the gateway to knowledge; aspirational passivity and receptivity the best condition of mediumship—an earnest desire to benefit mankind the best means of further development.

Following such guidance by the light of reason, the intuition of the soul, the culture of the intellect, and the positive knowledge that death is eternal progression, ought

to give to those of us who are mediums an incentive to the highest possible development in every branch of being.

I have already referred to the fact that the battle between Spiritualism and Materialism must be waged in the province of the brain. In conditions of consciousness there is great impressionability, susceptibility to impressions upon the organs of special sense, producing reflex movements; in states of profound unconsciousness, as a rule, no reflex movements follow impressions on the organs of sense.

In numerous experiments I have found that by inducing the true mesmeric sleep the organs of special sense are not affected by stimuli applied to them.

The subject becomes perfectly conscious of a new realm, of being where the freed spirit delights to wander, and sometimes manifests extreme repugnance to being called back again to normal consciousness.

Mr. Morse tells us that the trance is the doorway to the occult. So far as my personal experience is concerned I have found the mesmeric state to be the most rapid and effectual means of developing mediumship.

The author of "The Light of Egypt" says (page 157), in relation to the evolution of soul senses or qualities.—

In the first place, some special time in the morning and evening should be set apart for the evolution of the spiritual sight. Whether it be by gazing into a crystal, magic mirror, or magnetic disc, matters not, since the outcome (if the quality exists) will be the same, viz.: Spiritual lucidity. The spiritual sense of touch, or the powers of psychometry, should be evolved by (as far as possible) placing any object that comes handy, such as rocks, shells, letters, etc., to the forehead. If no particular perception transpires try the sensorium, or that part of the brain situated between the crown and the forehead. If this effort should fail, try the solar plexus and note the impressions received, then test these as to their correctness or otherwise. Remember that many efforts may be required to arouse the dormant sense into action, therefore do not be discouraged at repeated failures. The sense of spiritual hearing or clairaudience will follow the sense of sight and touch as a natural sequence.

He also recommends Yoga training to persons of negative temperaments, which is explained by K. Chakravarti (Calcutta), thus:—

(1) By regulation of breath and concentration of mind on the epigastric region, a *yogi* can get a knowledge of the internal organs of the body.

(2) By a similar process and concentration of mind on the interparietal region, he can see spiritual beings and hold communications with them.

(3) By a similar process and concentration of mind on the sternal regions, he can know the thoughts of other men.

(4) By intense and long concentration of mind on the sun, he can get a universal knowledge of things.

(5) By a similar concentration on the frontal region he can perceive a light within him—a light similar to the first light of day—by the aid of which nature and her laws are revealed to him.

Fulness in the region of the brain, forward of the coronal suture, along and contiguous to the median line, indicates the tendency to trance or the suspension of physiological life. The normal action of this region sustains the brain and the spiritual life; the abnormal action suppresses physiological processes, develops the spirit at the expense of the body, thus producing moral and physical injury. Its normal action animates and impels the vital processes. The sense of vision exercised by the perceptive region (the vault of the eye sockets), *supra orbital plates*, at the inner angle of the eye adapts it to a dim light, and connects with the intuitive or clairvoyant region behind the root of the nose. The location of these centres has been and may be demonstrated by nerve auric experiments or galvanism.

Knowledge applied individually to the evolution of the truest life—the government of the whole man in accordance with the higher promptings of the spiritual nature; the harmonious development of the whole organisation, physically, mentally, and morally; the constant striving to attain to a higher degree of perfection; the exercise of every function of being which gives energy, health, happiness, and beauty; and the abuse of neither the physical or spiritual nature appears to me to be the best method of developing mediumship.

A CORRESPONDENT writes: "We have, unfortunately, one great regret, and that is that our money receipts do not cover our expenses, which last we 'keep down' as low as possible. People who can *we know* well afford to assist us in our collections sometimes don't give anything, and sometimes put a penny on the plate! That's a fact, and it is a reproach to Spiritualists that it is so. We do our very best to get, and we do get, good lecturers. But we are still hard at work, and we *know* that much good has already been done." [Comment on the above would be superfluous.]

LEAVES FROM OUR NOTEBOOKS.

CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDNA.

PART III.—OUR LEGAL COMMUNICATORS.

UNDER this head I chronicle a very large "influx" of spiritual witnesses, and my chief difficulty is to deal with the best cases, as some of them, although most convincing to myself, would be "Greek" to the ordinary reader.

I think my first communication from a legal communicator was from a Mr. B—, who passed over ten years ago, and with whom I had often come into contact in business. He was rather a rough diamond in his walk and conversation, and often used strong language in enforcing his views. To a certain extent he believed in psychic phenomena, because he informed me he had had table movements in his own home, and had dabbled a little in the occult. The medium never saw him in earth life and his personality was quite unknown to her. In his first communication to me he used a very characteristic expression, just the sort of thing he would have done in earth life in his own pithy way. Some of the "unco guid" with whom he had had discussions on religion and morals had often told him he was bound for Hades in the next world, and one of his first observations to me on getting *en rapport* was to the effect that he was glad his Satanic Majesty had not got him after all. After the demise of this communicator some doggerel verses had been written regarding his memory by a *confrère*, and I was certainly surprised to read the first six lines of this effusion reproduced in the first message, coupled with some not very complimentary observations regarding the writer of the poetry. Our medium was quite ignorant of this matter, and the whole tenour of our communications from this source points to only one conclusion, viz., that my former legal acquaintance, Mr. B—, is still very much alive, and his robust Philistinism does not seem to be much abated in his new sphere.

In the summer of 1890, a legal gentleman named J—, who had been on terms of close and confidential intimacy with Mr. B—, before referred to, died very suddenly while he was engaged in transacting business in the West of Scotland. The medium was at this time living in our country house, situated some thirty miles from Edinburgh. She knew nothing of Mr. J—, or of his demise, but I, who was living in Edinburgh at the time, was curious to know if this person when he went to the other side would "gravitate to" or find his friend B— when he got there. On my first visit to the country on the Saturday after the interment of Mr. J—, I was shown the notebook containing the automatic messages written during the week, and was much pleased to find one purporting to be from Mr. J—, thus confirming my belief that the two earthly associates would come together in the spirit world. The message clearly revealed identity and personality, although it contained two serious defects, viz., the Christian name of the communicator was given as John, whereas Robert was the correct one. It also spoke of a former *confrère* of the writer—a member of the Scottish Bar, as Mr. —, whereas the gentleman in question has been on the Bench for years, and his "courtesy title" is Lord —. Notwithstanding these two defects, the identity appears to me clearly proved. Two points may be noted. (1) The writer speaks of his demise as having occurred in Glasgow, while fulfilling a business engagement there; (2) he desires that some good lawyer should be chosen to take up the particular *rôle* he played in his profession, and in which he was undoubtedly *facile princeps*. Neither of these points could by any human possibility have been known to the medium before the message came. Indeed, as I have said, he was entirely unknown to her. In no part of the message, however, does he say, "I have met B— on this 'other side,' and he has told me to write," and yet I am satisfied B— brought him to our home to do so. I have only to add that the script was not the least like that of the deceased, with which I was quite familiar when he lived here.

About this same time we had another communication from an Edinburgh legal gentleman who passed over rather suddenly some years ago, and who was also quite unknown to our medium. This person, writing five years after his demise, designated himself Peter J—, Solicitor Supreme Courts, whereas his name on earth was R— B— J—, and he was not a solicitor, but a member of the Society of Writers to the Signet, and yet the internal evidence was

clear and convincing of identity. This communication was followed by two other messages coming from collateral friends of his, also unknown to the medium. After an interval of two years this communicator again returned to our medium, but on this occasion he simply showed himself and spoke. Her description of his personal appearance and rather bumptious style of address was most accurate and convincing. He still, however, designated himself as Peter J—, Solicitor, and he has apparently forgotten his right name and designation.

J— A—, a legal gentleman over seventy years of age, with whom I had business relations extending over a period of years, but whose name and personality were quite unknown to the medium, died somewhat suddenly. Before his funeral I, through my daughter, informed Professor Sandringham that I should greatly like to hear from this person from the other side. A very short time thereafter two messages purporting to be from this source were automatically written. The first did not disclose identity so well as I should have liked, being vague and general, but the second revealed both personality and identity. I note three points: (1) A favourite expression common with him in earth life, viz., "Look here, now," was repeated more than once in the message; (2) he stated that D— sent his kind regards to me, D— being my predecessor in an appointment I at present hold—the personality or existence of D— were quite unknown to the medium; (3) his reference to extensive alterations then going on in a public building to which I am a daily visitor, and where he often called for me in the course of business. In short, the message contains clear internal evidence of identity.

Yet another legal communicator, whose written messages were very convincing, remains to be noticed. I had known J— D— professionally for nearly forty years. I heard he was ailing, and called to see him on a certain Friday afternoon. On calling on the Sunday evening I was extremely shocked to hear he had passed over in an attack of syncope. Here again I asked Professor Sandringham to bring this person to me and to write. He did so, and the result was three very convincing messages at intervals of a week between each. I note three points out of many: (1) He thanks me for a service I did to his executors. This was known to myself alone. (2) He alludes to certain steps his wife had intended to take in connection with his last illness. This also was known to me alone, as his wife consulted me regarding this course on the occasion of my last call at his house. (3) He alludes to his son Robert. I did not know till after his messages came that he had a son of that name, and only discovered the fact by enquiry. The medium knew J— D— by sight, but that was all. As regards the handwriting of the deceased I can only find two letters of the signature, "J" and "D," completely reproduced. The calligraphy otherwise is not very like that of Mr. D—.

The Mr. A— whose case has just been alluded to had an intimate connection with one of the Senators of the Supreme Court, Lord —, and I was therefore not surprised that this deceased Senator also found his way into our home. This occurred one Sunday evening in December, 1892, when we were having a sitting with the Ouija, with two friends who had called for us. This deceased judge only spelt out his name, and seemed unable to do more. I put the question, "If you are Lord —, when did I last speak to you?" The reply was given at once, "At D—." This was quite accurate, although unknown to the medium, who was in ignorance of that meeting, which was a social one, and which occurred during her absence from town. Next followed a message from another deceased Senator, who also appeared to be present, but who merely sent his regards to another legal friend now on the Bench. Then came a long and interesting communication from another eminent Scottish lawyer, spelt out on the Ouija with great rapidity. This person was the individual whose portrait my daughter had identified in the gallery of the Royal Scottish Academy in 1890, as detailed in my experiences, and I had had prior to this séance three letters purporting to be written by him. All of them bore evidences of his personality and individuality, besides containing reference to other legal friends on this and the other side, whose names were known to me. On the present occasion the communicator gave me an interesting message in which (1) he thanked me for some services rendered to a near relative of his at the election of 1892, (2) he gave a strong opinion as to the result of an important matrimonial suit in which certain friends of his

had been interested, (3) referred to a person officially connected with the case, and discussed his peculiar character with great sagacity, (4) sent me a very personal message from Mr. J— D—, whose case I have just dealt with, and which left me in no doubt whatever that this deceased friend of mine was beside him on the other side, and that they were all diligent and interested watchers of events occurring in the legal circle they had recently left.

But here I must stop, not for want of material, but simply enough has been given to demonstrate (1) that my "cloud" of legal witnesses has been very considerable, and (2) that persons belonging to a certain profession in earth life, and who are *en rapport* here, appear to come together, or (so far as communications with this side are concerned) are "associated" in disclosing identity to professional friends and fellow-workers they have left behind.

ADDENDUM.

Since the preceding article was written and forwarded for publication, another communication has come to me, purporting to be from Mr. B—, the person first dealt with. The handwriting is a considerable improvement on the earlier efforts, but not very like the original. I note two points; (1) he speaks of the Ardamont trial, of which he appears to have been an interested spectator, and talks of "poor Monson" as having had "a narrow escape," (2) he alludes to the behaviour of a certain member of the Bar, well known to both him and myself, and whose "ongoings" were quite unknown to the medium. He also appears, from certain observations in the message, to have reached a higher sphere in the spirit world than when he first communicated with us. I can quite understand the interest of Mr. B— in the Ardamont case, as one of his intimate friends was actively engaged in it. Briefly summarising the message, it only adds to the certainty that my departed friend B— is still "very much alive," with little change in his earthly proclivities and modes of expression.

I next deal with four selected cases of "association."

ADDRESS DELIVERED OVER THE GRAVE OF GEO. MILNER STEPHEN, THE HEALER, AT THE MELBOURNE GENERAL CEMETERY,

By his friend, H. JUNOR BROWNE, ON WEDNESDAY,
17TH JANUARY, 1894.

FRIENDS,—We are met together for the purpose of paying the last tribute of respect to the mortal remains of our dear friend who has so recently passed to the higher life, and of consigning his physical body to the earth to mingle with the elements from which it was derived. For him this life's fitful dream is o'er, with all its toils, its disappointments, and its sufferings. Having finished his allotted time on earth he has now entered upon that higher condition of existence in which bodily pain is unknown. While on the mundane stage of life he performed his duties nobly and conscientiously; but the mystic veil called death has fallen and we shall see his physical form no more. To his friends and acquaintances he leaves a legacy in the remembrance of his unselfish services, his kindly virtues, and his love of the true and beautiful. Unmindful of the obloquy it entailed he fought the good fight of free inquiry, and triumphed over prejudice and misrepresentation. His voyage through this life was not always on tranquil seas, but his reasoning powers steered him clear of the rocks of superstition and bigotry, and for many years past he rested placidly in the secure haven of self-knowledge, consequently he had long been free from the fears and misgivings of priestly theology. He worked out for himself the problem of life, and no man acted as the keeper of his conscience. His religion was to do good, and the relief of suffering humanity and the enlightenment of his fellow-men constituted his highest aspiration. He recognised no authority but his divine gift of reason, adopted no method but that of science and philosophy, and respected no rule but that of an enlightened conscience. While he duly valued the lessons of the past he discarded tradition as a ground of belief, therefore no book or church formed the basis of his faith; on the contrary, he vindicated the right to think and act upon conscientious conviction.

By a career so noble who shall say that his affection for his friends was impaired, or that his love for those connected to him by the ties of relationship were weakened? Quite the reverse of this was the case; his independent method of thought tended to develop those sentiments which have their rise in the love of human nature, which impel and ennoble

all morality; and which, being grounded on personal conviction, manifest themselves in unselfish and worthy actions, more especially in giving relief to the suffering and in the promotion of truth, justice, and love.

If perfect reliance on his spiritual knowledge in the hour of death is proof of its truth, then in the death of our friend the principles of Spiritualism are triumphantly established. This knowledge sustained him in health and in sickness, affording him consolation and encouragement at all times, and in the last moments of his life here, when he was gazing as it were into eternity, it secured to him the most perfect tranquillity of mind. Resting on personally acquired knowledge of spiritual things he had no misgivings, no doubts, no tremblings, and went undaunted into the land of the great departed with the full assurance that he would be met with joyous greetings by his loved ones gone before.

To the truly enlightened death has no terror, the thought of physically leaving those on earth we hold dearest may cause regret, but the consciousness of a well-spent life is all-sufficient in the last hour of our earthly existence. What is erroneously termed "death" is but a passing shadow, and there is nothing in it that should blanch the cheek or inspire us with fear. In its presence suffering and pain give place to rest and peace; the sorrow laden and the forlorn, the unfortunate and the despairing find repose in the beneficent change called death.

The death of man's physical body is one of the natural and necessary changes that the spirit must experience in its deathless journey through eternity. As the sun at even sets to rise in radiance on another shore, so at the change called death doth the spirit quit its mortal frame to rise in newness of life in the glorious spirit-world, which is not, as has been erroneously taught, a far-off region, but lies close around us. For as man's spirit interblends with his body so does the spirit-world interblend with the physical universe. The poet truly has observed—

It lies around us like a cloud,
A world we do not see;
Yet the soft closing of an eye
May bring us there to be.

The spirit-form of our friend, whose physical casket lies in the coffin before us, is in all probability standing by our side, cognisant of all that is being said, and he will without doubt be frequently present with those whom he loved when in the body to influence them and to comfort them until they are re-united in that life where there is no parting from those we truly love.

Oh what is death? 'Tis a fleeting breath,
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range.
O then, though you weep when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil.

Humbly acknowledging the infinite wisdom, love, and mercy of God the Spiritual Father of us all, and reverently expressing our gratitude for the glorious evidence which Spiritualism affords of His goodness to man, we now commit the mortal remains of our friend and brother to the earth from which they sprang.

(The coffin was then lowered into the grave.)

The casket here we leave
To wither and decay;
The precious jewel it once held
Hath left its house of clay.
The casket is but dust,
The merely mortal frame;
And since it hath no further use,
Returns from whence it came.
The immortal soul it held
Lives, through another birth,
And needing not the casket now
It gives it back to earth.
So may we labour here
In goodness, truth, and love,
That we may meet in joy at last
In that great home above.

[NOTE.—It was Mr. G. Milner Stephen's dying request that his friend, Mr. Junor Browne, should say a few words over his grave.]

SPECIAL NOTICE.—The *Two Worlds* will be issued a day earlier next week owing to the Good Friday holiday, hence we shall not be able to print any reports.

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

BY ALFRED KITSON.

CHAPTER XI.

ON one of his accustomed visits to Mr. White, some four or five weeks subsequent to the foregoing incidents, he chanced to pick up his friend's pocket-handkerchief, and, in doing so, felt a nervous twitch come over the hand that held it, and a degree of psychometric lucidity he had never before experienced. Holding up the handkerchief, he said, "Mr. White, I am impelled to state the impressions I feel arising from this article. If you will accord me your attention, perhaps it will help to divert your attention, and prove a source of entertainment."

"Very well: I shall be pleased to hear what you have to say, and will speak as to the facts of what you say—though I do not think it will serve any wise end, as I am not long for this world."

"Oh, father!" exclaimed his daughter, as she flung her arms fondly around his neck and imprinted a most affectionate kiss on his pale cheeks. "Oh! father dear, do not say so; have faith that you will yet be restored to health and strength. Whatever would dear mother and I do without you?"

"Dry your tears, my loving daughter. There is no death, no separation—only that of the body. I have no fear. Spiritualism has given me knowledge in place of faith. It has robbed death of its sting; and the grave of its victory! But hush, we are interrupting Mr. Henderson," he said, to stop all further conversation on so sad a topic. Mr. Henderson was visibly agitated, not with the remarks that were being made, but by the unaccountable influence which had fallen upon him.

When quiet had been restored, he said, "I sense you as a little boy of nine or ten years. You are bathing, and have gone beyond your depth; you are in distress through fear of being drowned. You are eventually rescued by an elderly man."

"You are right," Mr. White answered.

"I next sense you at about fourteen years of age; you are working among machinery. You are greatly agitated. Something serious has taken place which appears to affect you very much. It is an accident, which is very serious—yes, it is fatal."

"That is also correct, as I well remember one of my work-mates was caught in the shafting and battered to pieces. Poor Joe!" he added, at the remembrance of the sad event. "We had been laughing and cracking jokes only a short time before."

"I next see you in company with three or four companions, strolling leisurely by the side of a canal. All nature seems bright and joyous; there are flowers in abundance, which entice some children too near the water's edge to cull them. You perceive their danger, and warn them, and pass on. Before you have gone far one of the little ones is in the water, struggling frantically. You run back, and jump in and save it from a watery grave."

"Right again," he answered.

"I see you in the mill again. You are in the fourth storey. I see you open the door looking down into the yard. There is a bale of wool being drawn up, and you are waiting to land it. You have hold of a piece of iron with the left hand, which is fixed by the side of the door for support; your right hand is stretched forth to catch hold of the bale; a second more and you will have seized it. There is a snap in the chain; it is broken, and the bale of wool goes down with an awful thud, and leaves you standing with pale face at your narrow escape."

"That incident is burnt, as it were, into my memory," he remarked, on its being so graphically described to him. "It was the turning point in my life; by it I realised that in full life and vigour we stood on the brink of the grave, and I at once became joined to the church as a member, which fellowship I maintained until I found something better and grander in Spiritualism."

"Yes, but that is not the only change that took place, for I sense you had a change for the better in your work; if I am not mistaken, you were promoted. I pass over a number of years in which fortune seems to smile on you, and come to another critical period in your life. I see one of your friends seeking help. He is not poor. He is about to commence business. It is Mr. Sharp!" he cried excitedly;

while Mr. White leaned forward in his armchair, oblivious to all pain and weakness in his eagerness to catch something that would act as a clue to help him to regain his lost money; the same intensity of feeling was shared by his wife and daughter. "I see you," continued Mr. Henderson, "hand him a number of banknotes and some gold. He gives you a paper in return, which you carefully fold and place in your coat inner breast-pocket. I next see you at home in the parlour; you are sitting at the table reading. It is a big book; it is not the Bible. The note lies on the table beside you. You are interrupted by the entrance of some one—a stranger, I should say. You close the book in order to receive the visitor, and, in your hurry and confusion, you use the note as a bookmark. [—]"

"Hold! Mr. Henderson, for goodness sake, hold! until we have searched for this long lost note. I have laboured under the idea that I had placed it securely in the secret-drawer in my private desk. Will you please go and search all the large books that you can find, either in the bookcase or elsewhere? Oh! if you can find it, it will be the happiest moment of my life."

And he despatched wife, daughter, and friend to assist in the search. And never a more willing and diligent party set out to find a lost treasure. Every large book they came at was attacked; they seized hold of the covers and shook it vigorously. At last, Mr. Henderson came upon "Rollin's Ancient History," and felt instinctively it looked very much like the one he had just had the pleasure of describing. He took it down tenderly, placed it on the table, and deliberately commenced to turn the leaves over singly, scanning each page minutely as he did so. At last, when he had gone nearly through, his labours were rewarded. An exclamation of delight escaped him, which was the signal for the others to drop their books and run to his side to look at it, and assure themselves that no mistake had been made. Then off they marched to Mr. White, and, as soon as Mr. Henderson entered the doorway, he flourished it over his head in the exuberance of his joy, shouting, "It is found, it is found!"

Mr. White grasped it with a nervous hand, which shook violently, as he eagerly read its contents. Surely, we may pardon him if he hugged it to him in childish delight, as a miser would hug a bag of gold. It meant very much to him; it would raise them above penury, enable his daughter to take a much-needed rest; above all, it would clear his honourable name of the foul charge of seeking to defraud Mr. Sharp by false pretences.

When the excitement of the hour had subsided, Miss White was again controlled by the Rev. Mr. Dale, and with features beaming with pleasure she walked up to his old friend, grasped his hand and congratulated him on his good fortune, and hoped he would accept this little act in part atonement for the injury he had done him.

"Am I to understand," asked Mr. White, "that I owe this discovery to your agency?"

"That is so," he answered. "Believing that you had been robbed and swindled, and perceiving that my young and esteemed friend here"—turning to Mr. Henderson, "possessed rare psychometric powers, and being acquainted with the value of such, I have laboured most diligently to develop them, that I might use him to this end, which has succeeded so well."

"Oh! my good friend, when I forgave you, I held you under no obligation to assist me. I forgave in full. I feel indebted to you for this timely help. Accept my grateful thanks."

"You have no need to thank me; it is myself who owe the gratitude. And this is an earnest of it. I have not done yet, I hope. You have forgiven me, but the greatest task is to forgive myself. I desire to pay back the uttermost farthing."

"You said you were acquainted with psychometry?" here interposed Mr. Henderson, who had been an interested listener. "Did I understand you rightly?"

"Yes, my young friend. I made its acquaintance during my periodical visits to London, where I could study these things without any one being the wiser. I investigated Spiritualism there at the same time, but rejected it on account of its teachings; and, for that reason, warned you against having anything to do with it. I must now leave you, and I pray the great and just God to bless your declining days with joy and prosperity." As he uttered this heartfelt prayer, he turned to Mr. White, and all joined in a fervent "Amen."

(To be continued.)

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FRIDAY, MARCH 16, 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 Mlle. 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.

NEWS, NOTES, AND COMMENTS.

"IT SEEMS to be the work of time and development to make the members of our societies cast off the shell of Individualism, in which they too often become encrusted, and realise that the strong and healthy glow of a vigorous spiritual life is best cultivated by each 'extenuating the faults of the other,' and maintaining a generous and magnanimous determination to practise the brotherhood we so often pray for."

SOMETHING WRONG.—"The only means of diffusing a knowledge of Spiritualism successfully is through the medium of the press and upon the platform; and when spiritual papers are sustained only at a cost of personal sacrifice and unpaid toil on the part of the publishers, and when speakers retire from the work and seek orthodox pulpits for support, and our best mediums cannot make a living, it shows that something is wrong somewhere."—*Pacific Coast Spiritualist*.

WE PAID a flying visit last Saturday to the mass meeting of Yorkshire Spiritualists, held at Bradford, under the auspices of the Yorkshire Union. Good feeling and earnestness prevailed, and a determination was expressed to make Spiritualism a *live* movement, and to *live* it in daily life, so that character and conduct might recommend its truth to the world. "By their fruits ye shall know them" is everlastingly true, and the fruits of Spiritualism must appear in well-ordered, sober, spiritual-minded and useful lives. We were pleased to meet many old friends and workers. The only regret was that the attendance was smaller than anticipated. Success to your efforts for unity, friends.

MISS FLORENCE MARRYAT is now booked to speak at Nottingham, Birmingham, Wolverhampton, Walsall, Sheffield, Huddersfield, Manchester, Liverpool, Glasgow, North Shields, Hull. These eleven engagements mean an outlay of £200, which speaks well for the enterprise and "thoroughness" of some English Spiritualists! The finest halls are being taken in these towns, the streets of which will be placarded during the next month with bills of all colours and sizes.—J. F. Hewes.

MR. J. J. MORSE will experience pardonable feelings of pride at the successful *débüt* of Miss Morse on Sunday, the 4th inst., at the Marylebone Society's Hall. We congratulate that young lady on her first public appearance as a lecturer, and trust it is a prelude to a long and useful career as an advocate of the cause in which her father has spent the best years of his life. Here is, we think, the first instance in which the child of a well-known British medium follows in her father's footsteps. We shall print Miss Morse's paper in our next issue if possible.

"DEATH THE GATE OF LIFE."—We have received a very interesting series of articles, from a friend resident in Yorkshire, under the title of "Death, the Gate of Life," chiefly by automatic writing through his own hand, and communications from his friends through the organism of a medium. The chapters are as follows: "(I.) Who are the Angels? (II.) Pre-conceived Notions of Spirit Life; (III.) The Spirit Birth; (IV.) Spirit Re-union; (V.) My Spirit Home; (VI.) My Spirit Guide; (VII.) Spirit Return; (VIII.) Conscious Life after Death; (IX.) The Spiritual Body; (X.) Spiritual Spheres; (XI.) Employment in Heaven; (XII.) Spirits in Prison; (XIII.) Retribution. We shall commence to publish these in an early issue.

"THE TRUE OFFICE of a spirit medium is the most sacred of any position that can be filled by man or woman, and whoever degrades it by fraud is guilty of a most infamous crime, trifling with the most sacred affections of the human soul to gain a dishonest dollar—not only this, but these internal (and infernal) foes, by casting odium upon all mediums, are responsible for many of the 'foes from without,' who are unable to distinguish between the true and the false, and class them all alike. Let us, then, as a protection to the true medium, encourage every means of raising the standard of mediumship, and purging it of frauds."—*Pacific Coast Spiritualist*.

FAST NUMBERS of Christians are outside all denominations, and the masses are every day growing more out of touch with the denominations. It is no shifting from Church to dissent, or *vice versa*, no going from Protestantism to Catholicism, or the reverse, but there is a steady depletion of all the denominations, and all are diminishing. Many people would think Catholicism increasing in England, but it is not. In rural spots where the Catholics have spent thousands, the people take their money, speak most friendly of them, but not a soul among them goes over. On the other hand, Catholics as well as other denominations bewail their powerlessness with the people. I trust it means a new religious dawn.—*Harbinger of Light*.

SPIRIT PHOTOGRAPHS.—In a lecture on "Light," delivered on March 3rd, at the Royal Institution, that eminent scientist, Lord Rayleigh, said "that a few years ago it would have been considered quite a feat to get any impression in the yellow or red-orange; now it was possible to photograph beyond the red of the spectrum, where the eye was not impressed, but where, nevertheless, rays of a considerable power were to be found." "Scientific men had not yet succeeded in obtaining a photographic effect from some rays of the spectrum, a very large range of which, however, both visible and invisible, was capable of producing such effect. This brought in the question of invisible light. At one end of the spectrum, beyond the blue, there were rays capable of producing a photographic effect, although they did not influence the eye, and the other end beyond the red influenced the thermometer, although there was no optical effect." Does not this show that the scientific enquirer, in spite of his passionate denial of the unseen, is slowly and surely pushing his investigations from the seen to the unseen, from the tangible to the intangible? What will these rays beyond the blue reveal to him? Are these the rays by which spirits impress their portraits on the sensitive plate? If this is so, how startled will the physicist be when, by a process purely material, he stands face to face with the mighty dead and finds, as the Spiritualist has already done, that they are not lost to us, although vanished from our sight.—*Terra filius*.

PHENOMENAL.

THE GATES AJAR.

DEAR SIR,—Last night, in the presence of thirty York friends, I had the pleasure of introducing the phenomenon of spirit materialisation, through the Middlesbro' medium, in whose presence I had heretofore witnessed such marvellous results. The sitters were arranged in the form of three horseshoes round the cabinet, the inner and smaller one being for children, who were sitting on the floor. Representatives of many churches and sects were present. All joined hands, the medium entered the cabinet, lights were lowered, a suitable and uplifting prayer was offered, and, during the singing of hymns, the cabinet lighted up, and then the form of a child appeared outside and glided up to a small chair and went into the cabinet again. We were then requested by the control to draw back the curtains, which we did, and there, open to the gaze of all, was Lottie sitting on the medium's knee, medium and spirit being visible at the same time. The curtains were held open some time. The child came out and went to one of the ladies. Many voices were then heard, inviting the beautiful one to come to them, but she seemed timid and went back again.

I must not forget to mention the very wonderful lights which floated from the cabinet into the air before us—some high up and some low down—of different sizes, like dazzling electric gems, the beauty of which cannot be adequately described.

The forms were not so sharp and distinct as we might desire, but, considering that most of the sitters were strangers and that the medium had not sat for forms for a considerable time, the results were satisfactory. No doubt we shall do better on his next visit, as I have seen no less than eight different forms materialised through him at one sitting.

It has proved a blessing to our mediums and circle, who lacked the evidence of direct sight. They are now established upon the rock of knowledge, upon which the foundations of the spiritual structure will stand, undisturbed by storms of doubt and uncertainty.—Faithfully yours, J. SLATER.

8, James Street, York,
March 6, 1894.

REMARKABLE MATERIALISATION.

[We reprint the following letter by our old friend Wm. Yates, late of Nottingham, from the *Progressive Thinker*, of Chicago. Brother Yates is careful and critical and not likely to be easily misled, hence his testimony is valuable.]

"A number of friends with myself attended a séance one Thursday evening at the room of Harry Clifton, 282, W. Madison Street. More than fifty spirit forms appeared during the two hours sitting. At one time the medium laid back the curtains, and there were five spirit forms in the improvised cabinet. Two and three forms walked out into the room and greeted us. Three other forms appeared at the entrance of the cabinet and stood and sang to us. At another time, when we were all singing, 'John Brown's Body,' etc., a deep baritone voice joined our song, so loud and deep that his voice could be distinctly heard above all others. At another time a tall spirit appeared and waved his hands and arms about the air, and he seemed to gather white and red carnation flowers from somewhere, and threw them amongst the sitters; one fell in my hands. At another time a spirit came into the room, four feet from the cabinet, and manipulated his hands on the floor till he materialised a most beautiful length of very fine lace curtain about three yards long and forty inches wide; he pulled it up higher than his body; afterward he dematerialised it, and then dematerialised himself while we were gazing at him. There were twenty-five or thirty sitters, and every sitter in turn was called to recognise some friend. One spirit form sat at the entrance and (I don't know how she did it) made or manipulated impressions of faces on a tablet, tore off the leaf, and gave one to each sitter; some of the leaves had thirty distinct faces on them. All done in about five seconds of time.

"The medium was in and out of his cabinet during the whole séance, and in nearly every case he presented the sitters to the spirit form friends.

"But to me, best of all was the appearance of my daughter, who passed on over four years ago, when we were in London, England. She came into the room, called her sister, who was present, put her arms about her neck, kissed her six times, and then said: 'Nellie, I wish you many happy returns of your birthday.' Now it so happened that it was her birthday, but none of us remembered it. So material

were her arms, that in placing them around my daughter's neck she knocked her glasses off her face. At another time two spirit forms appeared together in the centre of the room, in front of the light, so that we all might examine their forms and faces. A little girl also appeared and commenced to sing, 'Rock a-bye baby, on a tree top,' and moved her foot to the tune as though she were rocking a cradle. A tall spirit form emerged from the cabinet, and placed back the curtains, so that we could distinctly see three other spirit forms in the cabinet, as well as Mr. Clifton.

"To close the séance several spirits took up the metal tube and spoke and sang to us; then they told us to put up the light, and repeatedly bid us good night till the voice died away in a whisper. Mr. Clifton is a most genial man, and anxious that all his patrons should be satisfied. Our friends are not dead—no, no, a thousand times no! But they live and love, and interest themselves in all our affairs, as our beautiful spiritual philosophy teaches us.

"Chicago, Ill.

"W. YATES, M.D."

PHYSICAL MANIFESTATIONS.

DEAR SIR,—On Monday, Feb. 26th, 1894, a number of friends met at the house of Mr. F. Craddock, of Hanley, through whom, as medium, some good physical phenomena were given. In presenting an account of what took place, it is of course necessary to speak as to the *bona fides* of the medium himself, and the tests imposed upon him to ensure nothing but reliable phenomena. As to the high-mindedness and the intelligence of Mr. Craddock, in the main, I think no one who knows him will doubt. I entertain not the slightest doubt in my own mind—in fact, personally, I look upon him as a thoroughly trustworthy and promising medium; and of the latter I am also all the more assured because he manifests no disposition to minister to a vulgar curiosity, but to do what lies in his power for the truth of psychical phenomena in general, of which he is a student on strict scientific lines of action.

We sat in a well-lighted parlour, in which was made a little cabinet, with two curtains dividing down the centre. The medium was tied to a chair with a good length of cord wound round his body about three times; his two hands were also tied behind him round the chair back, whilst his legs were tied to the staves of the chair also. He was so completely unable to move body, legs, or arms, as to be lifted wholesale into the cabinet fast bound as he was to the chair. There was hung up, near the ceiling, in one corner of the cabinet, a bell with the hammer underneath, there were also two handbells—all three different pitch in tone. These were set ringing together in time to the singing (as soon as the curtains were closed), and continued so doing every time we sang; at times the handbells being thrown outside the cabinet, and at other times pushed through the top of the curtain by an "unseen, yet distinctly felt," hand.

The curtains being opened the medium was found even more securely fastened than we made him, the knots being both tightened and twisted so as to cause a little pain, rendering it still more impossible for him to move. There was placed inside a tied-up box a blank piece of paper and a pencil. We asked for a spirit message in "direct writing," asking the spirit that if he found it necessary to unfasten the box to write on the paper he must do so, but he must please fasten it up again and throw it outside the cabinet, which he did, when the following was found written upon the paper: "May the Great Spirit bless you all."

When we had the box thrown out we found it differently tied up to what it was when we placed it in the cabinet. A glass containing some water (about one-third full) was placed on the head of the medium by the conductor, Mr. D. Tatton, and he asked the spirits to give the water to the medium to drink and throw the glass outside, which was done at once. A wooden frame was placed inside the cabinet for the spirits to pass under the arm of the medium and round the body without breaking a cord or the wooden frame. It was done rapidly, the medium remaining securely fastened as at first. A ring was also put by the spirits on the arm of the medium and then passed on to the opposite one, which, if it must have passed over the wrists of the medium fastened behind the chair, it would pass over three coils of cord on the one arm and six coils of cord down one and up the other. A hard block of wood was placed in the cabinet, a nail gently stuck upright, and a hammer, when it was knocked about half-way in, and, by request, with three distinct blows it was embedded right in the hard block. The spirit shook the

thumb of the right hand of each of the sitters as they placed their hands between the folds of the curtain, whilst, by way of a joke, he gently bit one of the fingers in one case. We asked, in conclusion, for a "good-night" in the direct voice, when it was distinctly heard by all. At a subsequent sitting, spirit-lights were distinctly seen by all the sitters; they were small star-like luminous appearances, exceedingly bright and golden in appearance.

So ended a most satisfactory and instructive séance, convincing to all, making us realise that, although physical phenomena may be one of the lowest rungs of the spiritual ladder, they are as essential to the whole as the foundation is to the building, and that the highest aspirations of our spiritual life are all the more preciously secured to us because they are built on the immovable basis of facts—facts which the transcendentalist may ignore as puerile and frivolous, but to a rational mind are both instructive and edifying, not so much as matters of curiosity as that they are facts demonstrating the operation of intelligences outside the sphere of the material plane. One thing I have omitted to mention: the medium's jacket, waistcoat, and collar were taken off and put on again inside out, after which they put on his coat again the proper way. Present: Mr. and Mrs. H. Llewellyn, Mr. and Mrs. F. Craddock, Mr. J. Jackson, Mr. and Mrs. D. Tatton, Mr. Arthur Llewellyn.

HENRY LLEWELLYN.

P.S.—I may say that in a private séance with the medium and conductor every one of the above manifestations were duplicated, the medium remaining completely secured all through, as in the above case.

CORRESPONDENCE.

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

THE SIGNALMAN'S DREAM.

DEAR SIR,—A few nights ago I was sitting cosily before a large fire that only betokens Yuletide, chatting merrily about general news; the conversation gradually drifted into the subject of dreams and presentiments, when my friend, a signalman, promised, if not too late, to tell me his story. I will now endeavour to give his experience, as nearly as possible in his own words, which he vouches for as truth. "A few years ago I was at work in a signal-box on a quiet line, near a level crossing, where a pair of gates were closed and locked at night. I had orders from the inspector that a special ballast-train would run through early on the following morning, so that I should have to be up early to unlock and open the gates for it to pass through. Having had a hard day's work, I went to bed at night and did not once think of the train that was to pass through in the morning and soon fell asleep. The next morning I was startled from sleep, bathed in perspiration, with a most vivid dream that the train had come up and had dashed through the gates, smashing them to atoms. All at once the thought flashed through my brain of the early train. I started in a hurry to dress, but before I could finish the train dashed round the curve and through the gates, smashing them to atoms. Thus you see," said Mr. J., "but you might not believe it, my dream was fulfilled in every respect."

THOS. HOOPER.

P.S.—I am well acquainted with the signalman and know all the facts. He was fined 2s. 6d., with a caution of dismissal if not careful in future.

WHAT ARE THE CHRISTIAN DOCTRINES?

DEAR SIR,—I am sorry to see "Truth" mistake counter-quotations for argument. His letter does not controvert any of the evidence I adduced to prove that the New Testament teaches salvation by faith, or belief, and not good works. It is no use for him to try to drag in the sayings of St. James, or any one else, to prove the contrary, as the passages I cited stand out bold and distinct in substantiation of my assertion; and it is on these passages, and others of a similar nature, that the plan of salvation as taught by Christianity is based. His quibbling over the passage that it is "by the grace of God as a gift" is a distinction without a difference, for that which is a gift is not merited, and so is in perfect harmony with its context, and is on all-fours with the teaching that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." It is his concern, not mine, that the "New Testament teachings" are double-tongued and many-hued. This fact alone shows that they are not to be relied on, as a whole, as a guide through life.

In order for "Truth" to prove that I have misrepresented "New Testament teachings," with which he charges me, he must prove that the passages I have quoted in my previous letter are not contained in the New Testament, and that a death-bed and condemned criminal's repentance is not taught by Christianity. And until he can adduce such proof his charge falls to the ground, and "Truth" is in the anomalous position of error!

ALFRED KITSON.

SPIRIT INTERCOURSE rolls back the stone from the door of the sepulchre; it proclaims the presence of those we love; it strikes the chains of superstition from the sons of men; it is the foe of dogma, creed, and sect; and knows as its only gospel that which was taught by Jesus—the Fatherhood of God, and the brotherhood of man. Is such a system promulgated by devils from hell or angels from Heaven? Let common sense, not blinded bigotry, give an answer.

LONDON NEWS AND NOTES.

A COMMITTEE MEETING at 7 p.m. on Good Friday, to arrange for a larger meeting place and children's Lyceum, in Edmonton. All friends interested are earnestly invited. 18, Mr. Walker, on "Mediumship."

CAMBERWELL NEW ROAD. South London Spiritualists' Mission, Surrey Masonic Hall.—Mrs. Bliss, though very unwell, paid her promised visit. Her spirit guides ministered to our wants. After a short address, "Vigo" controlled, and gave some descriptions of spirits present, and was followed by another well-remembered spirit friend. Some public healing deeply interested the audience, which included many strangers. We would mention that Mr. Younger and Dr. Mack have promised to attend and give public demonstrations of healing at the public service in a few weeks. Mrs. Banks' singing of Tennyson's "Crossing the Bar" commanded the applause of all present. We would ask all friends who have promised subscriptions, or who have collecting cards for the Mission, to return the same, with amounts, to the secretary by the end of the month. On Sunday, 18th, at 6.30, "Jesus, God or Medium?" Musical programme. London's commemoration of the 46th Anniversary of Modern Spiritualism (our Easter). Spiritual and musical celebration and address, "The Resurrection of Humanity," April 1st. All Spiritualists are invited to participate.—W. E. Long.

FOREST HILL. 23, Devonshire Road.—Mr. Allen was unavoidably absent. Mr. Hard spoke ably upon "Spiritualism, its bearings," referring to the Fox sisters, and showing how vainly the Church has opposed Spiritualism, and that a future life is necessary to the existence of religion, giving much food for thought.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—Sunday evening, one of the most successful meetings this year, hall full. Miss Everitt was heard to great advantage in the solo "Cloister Voices." Mr. Everitt's remarks on "Spiritualism" were very interesting, and most opportune, especially as the audience consisted largely of strangers to the subject. Miss McCreadie's Indian control "Sunshine" gave clairvoyance and psychometry, both of which were exceptionally successful and aroused great interest. Some clairvoyant descriptions were particularly worthy of note, the full name of the spirit being given, together with most minute details, which were pronounced quite correct. Of the eleven clairvoyant descriptions given, mostly to strangers, seven were at once fully recognised, and two of the remainder were declared to be nearly exact. The psychometrical readings also gave great satisfaction, the advice given during these readings being most interesting to all. Miss McCreadie and her charming spirit-attendant "Sunshine" have already made many friends, and to-night's meeting has added to their number. There is plenty of good work to be done in London by mediums such as Miss McCreadie, and we feel sure she means to do, and indeed already has done, a great deal to help the great cause she and all of us have so much at heart. We heartily thank her for so kindly assisting us at such short notice, and we trust we may have the pleasure of listening to her control "Sunshine" on many more occasions. Next Sunday, Mr. J. Veitch, when we want another full hall. We are working hard but want continued support. April 1st, at 7 p.m., Mr. J. J. Morse.—L. H. R.

MRS. BRITTON'S visit to London was a great success, some 350 attending the lecture at Holborn Town Hall, while nearly 500 were present at the Masonic Hall, Camberwell. London Spiritualism is rousing to a fuller sense of its public duties, and the propagation of its truths is now receiving the attention of all classes of Spiritualists in the Metropolis.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mr. Pursey delivered a very instructive spiritual discourse upon "Natural Forces." A spirit message through the mediumship of Mrs. Pursey. Mrs. Mason's controls followed with very successful clairvoyant descriptions of spirit friends.

STRATFORD.—Mrs. J. Allen's reading of the poem "The Voice of the People" was well received. Mrs. Stanley's guides spoke on "The Churches—Militant and Triumphant," neither being composed of material substances, but humanity. The parcelling out of the earth to benefit individuals, and the misery accruing therefrom, has given cause for the angels to weep. The vast distinction between the upper and lower classes of humanity is in direct opposition to the Father's laws. Spiritual education is the only remedy to apply for the proper understanding of the eternal laws most directly affecting us as human beings. The spirits work for the full dispensation of God's love to man, and we must join hands with them to make the Church of God triumphant on earth. The churches are progressing and leaving the old paths. They are tired of preaching substitution and an eternal damnation. There is no such thing as idleness in God's vineyard, physical or spiritual. The neglect of the physical body causes depression of the spirit. We must make it the Church of God, tuned to receive the highest spiritual truths. When we can offer the spirit world pure bodies and minds combined, then we shall obtain higher inspirations. We must take the so-called sinner by the hand, showing him his good qualities, and helping him to cultivate them; by so doing we shall make our lives mediums for the establishment of the Church triumphant on earth. The lecture being in accordance with Mr. J. Veitch's grand ideal, he gave us a soul-stirring exhortation to make what the spirit world proves the necessity of, viz., character our Saviour, that the churches militant and triumphant may not be in two parts, but one, linked together by the bond of God's eternal love.—J. Rainbow.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—"Whence cometh thou?" was the subject taken by Mr. W. Ronald Brailley's guide, giving spiritual food to the hearers. Clairvoyance and psychometry at the close.—Cor.

MORSE'S LIBRARY. 26, Osnaburgh Street, N.W.—A special tea-party in celebration of the 46th anniversary of Spiritualism, on Friday, March 30. Tickets, one shilling. Number strictly limited, a few still unsold. Apply by letter at once.

MR. WARREN intimates to the numerous friends who have attended his meeting at 245, Kentish Town Road, N.W., that all meetings until further notice will be under the direction of Mrs. Charles Spring, the well-known London medium. Meetings are held every Thursday at 8, and Sundays at 7.30, prompt. Private sittings by appointment.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—An intellectual treat with the controls of our friend Mrs. M. H. Wallis. Subjects: "The veil lifted," "Facts and fancies about heaven and hell," which were dealt with in a very able manner, and thoroughly enjoyed by large audiences. Clairvoyance after each lecture. Wednesday: Part of the evening was devoted to answering written questions by Mr. E. W. Wallis, and in his normal state he gave psychometric delineations. Next Wednesday, our friend Mr. L. Thompson, of Rochdale, is expected. We anticipate a pleasant evening with a psychometrist. Lyceum: Conducted by Mr. J. Jones. Attendance very good. Recitations by Miss Maslin. Mr. Longstaff's paper showed that "purity" means that realm in which no evil is nurtured—where all men are brothers, not taskmasters, or serfs, popes, or vassals; and where good thoughts are harboured by all, and where the rights of all are considered and appreciated. Miss Hyde and Miss Fitton are the leaders for marching and calisthenic exercises for our Lyceum Demonstration.

DEBATE AT CORBRIDGE'S CAFÉ (Lever St.).—Mr. Corstorphine gave us a change, and contributed to our pleasure with some interesting prose and poetical reading, in his usual dramatic style, for which he has our cordial thanks. Next Tuesday, March 20th, Mr. J. J. Morse, on "The Nationalisation of Spiritualism," at 8 prompt. This should fill the room.

HULME. Meeting Room, Junction.—8: Public circle, conducted by Mr. W. Lamb. Mrs. Cassell gave good clairvoyance, also Miss Smith, to strangers. Mr. W. Lamb gave psychometry. A good night. 11: at 6-30. Our public circle is doing good work. We had a good many mediums from Pendleton, Clayton, Openshaw, and Ardwick. The following took part: Mrs. Cassell, Mr. Liddiard, Miss Smith, Miss Walker. The phenomena were very good. Strangers well satisfied. 12: A pleasant evening was spent. Our friend Madame Henry was very successful with her clairvoyance.

OPENSHAW. Granville Hall.—Morning: The guides of our friend gave a grand discourse on "The creation," a subject from the audience. Mr. Dowlan gave good psychometry and clairvoyance. Mr. Duffy gave good clairvoyance. Evening: Another grand discourse on "Religion: past, present, and future," which was a pleasure to listen to. We hope to hear him again soon. Room full; large after-circle. Master J. Reed magnetised and gave a prescription for cure. Mrs. Brown gave a nice address.—T. H. L.

OPENSHAW. Labour Hall, South Street.—A very profitable evening. Mr. Crompton's guide gave a good address on "The progress of man." Clairvoyance by Mr. Crompton and Mrs. Hamond. Two tests by Miss A. Murphy, and clairvoyant descriptions by Mrs. Hamond. Psychometry by Mr. Crompton very satisfactory. Friends invited.

PENDLETON.—Mr. G. Featherstone's guides spoke on "Spiritualism, its place and power," and answered ten questions from the audience. This was Mr. Featherstone's first time, and he was listened to with rapt attention. The clear and convincing reasoning carried the listeners with the speaker, and made one feel that Spiritualism presents the grandest truths, and will shortly hold its rightful position as the truth pure and simple. Mr. Featherstone's visit will long be remembered, and ought to give new life to many of us.—J. Moulding.

ARDWICK. Tipping Street.—General half-yearly meeting, in these rooms, Saturday, March 31, at 7 p.m., for the election of officers, &c. It is hoped all members will endeavour to be present. Very important business is to be brought forward.

HAVE YOU PURCHASED your ticket yet for the Good Friday Demonstration at Downing Street? A first-class tea and a good programme. You must come and spend a happy evening with us.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ACCINGTON. Bridge Street.—March 1st: Mrs. Heys gave good clairvoyant tests. 4th: Miss Skipper's guides gave good addresses and clairvoyance. 8th: Mrs. Harrison's guides gave good address and clairvoyance, all acknowledged. 11th: Mr. G. Edwards' guides gave wonderful addresses, a real treat. Mr. Wilkinson presided at night very ably, and spoke well. He had proved Spiritualism good, never mind Ashcroft.—G. C., sec.

ACCINGTON. 26, China Street.—Mrs. Rennie's guides spoke on "Life and Death," and the control gave all clairvoyance. Good audiences. Saturday, 17th: Social, at 7 p.m. Tickets, 6d. Friends, come and enjoy yourselves.

ACCINGTON. Nelson St.—Will all mediums and speakers, willing to help in a new Spiritual Temple, for expenses only, please address D. Butterworth, Nelson Street? We have taken a new place in the centre of the town, and on a level with St. James's Street, and expect to get a good class of people.

ASHTON.—Mrs. F. Taylor's control spoke on "Spiritualism; or, the Light of the Age," and "Love for all earth's weary ones, is the burden of their song." Clairvoyance by Mr. W. H. Taylor, of Royton, and by Mrs. F. Taylor.

ATTERCLIFFE.—Mr. Wallis's guides gave a splendid discourse on "Spiritualism—a Faith founded on Fact," and in the evening answered 25 questions in an able manner, evoking much enthusiasm. Large appreciative audiences.

BARNOLDSWICK.—Mr. Davis, of Burnley, lectured on "Lead, Kindly Light," and "Who are the Dead?" Psychometry excellent. Room crowded. Spiritualism is changing the tenour of thought here.

BIRMINGHAM. Masonic Hall, New Street.—The *Birmingham Daily Post*, of the 12th inst., gave a very fair and substantially correct report of last Sunday's lecture, but I would like to add, it was given by Mr. Gough as a *strictly accurate statement of facts*, with names and dates, and not as a mere "story." Although some of the phenomena do not contain internal evidence of spiritual origin, there is at least proof of individual intelligence, apart from that of Mr. Gough and the other sitters in the information given, respecting the books being with Mr.

Duke, the solicitor. We thank Mr. Gough for his interesting lecture.—A. J. Smyth, hon. sec. [We hope to print the cutting next week; too long and too late for this issue. As we shall not print reports next week, we shall have room to use this and some other very valuable testimony.]

BIRMINGHAM.—Oozells Street.—Mr. Knibb being indisposed, Mr. Victor Wyldes kindly officiated and dealt with two questions from the audience, viz., "Does the spirit live before it enters a human body, and if so, where?" and "Does a spirit see an object the same as a mortal?" Both Mr. Wyldes's guides seemed to fairly excel themselves in lucidity and masterly exposition. A good audience fully appreciated the lesson given.

BIRMINGHAM. Smethwick, 43, Hume Street.—4: Pleased to listen to Mr. Oakes's control on "The Basis of Immortality." His psychometry delineations were most remarkable and much appreciated. 11: Our esteemed co-worker Mrs. Groom's control on "Spiritualism the Religion of Progress," dealt with in a thoroughly logical manner. Nineteen clairvoyant descriptions given, twelve recognised. Room overcrowded. Much appreciated.

BLACKPOOL. Liberal Club, Church Street.—Mr. John Walsh gave very good addresses. Subject for the evening being "The Mission of the Spirits." Some very good psychometry and clairvoyance followed each address. As a result of the two meetings held in the Station Coffee Palace on February 28 and March 1, the proceeds of which were to be given to the Cabman's Shelter Fund, after all expenses have been paid we have a balance to hand over, which includes a donation from the printers, of £2 3s.—W. H.

BLACKPOOL. Alpine Hall.—Mr. W. Edwards, of Preston, gave good addresses on "Where are the Dead?" and "As a tree falls so shall it lie." Also very good psychometry and clairvoyance. Will mediums who will come for expenses only, send their open dates and gifts to Mrs. Milner, 81, Albert Road, secretary?

BOLTON. Bradford Street.—Mr. Sutcliffe improves every time I hear him. His addresses were followed by very successful psychometry. Mr. Ormerod presided.—B. T.

BRADFORD. 448, Manchester Road.—Miss Hunter, for the first time, spoke well on "Go forth into the world to sow seeds," and "Concerning spiritual gifts, I would not have you ignorant." Very good clairvoyance.—J. A.

BRADFORD. St. James's.—Mr. Hilton, on "What are we as Spiritualists doing to spread the cause we profess to love?" made an earnest appeal to Spiritualists to work for others, and gave an eloquent discourse on "The Efficacy of Prayer," well appreciated by a large audience. Successful psychometry.—E. H.

BRIGHTON.—Mr. R. A. Brown, suffering from severe influenza, could not officiate. Mrs. Beardshall kindly discoursed from "Of spiritual gifts I would not have you ignorant," and "There is no death." Both lectures very much appreciated. We hope to secure her services again soon. Clairvoyance very good.

BRIGHTON.—Sunday 11: Outdoor work for Spiritualism (rather stormy). The impulse of a good bundle of *Two Worlds*, kindly sent by our worthy editor, for distribution, could not be resisted, so off I went, having secured the help of a very ardent brother in the cause. We soon distributed our bag full of literature and sold some of the penny tracts. Fell in with the redoubtable Mr. Baxter, of *Christian Herald* fame, who was pushing his trade with his terrible and uncanny forecasts of the winding-up business (soon to come to pass.) We had a "crack" with him and found him no very violent opponent. Then we found a Brightonian airing his fad to a large gathering on the beach, viz.: "Life in Christ only," alias annihilation for seven-eighths of the race; his gospel from his "Word of God," was man material, mortal, vanishing, and extinct—dying out (unless believing as he did, or said he did.) To him "we gave heed" and replied as the "Spirit gave utterance." My friend, Captain de Carteret Bigson, spoke with telling power and effect. This worthy brother has not been three years "apprehended" by the spirits, but already has mediumistic writing power in a very remarkable degree. The large gathering was most courteous and attentive, and gave a good opportunity to announce *The Two Worlds* for Brighton, weekly received by Mr. Beal and Mr. West.—Bevan Harris. [Other towns, where there is no organised society, take this hint and push the literature.]

BURNLEY. Guy Street.—Mr. Plant gave excellent discourses on "Who are the saviours?" and "Spiritualism in storm and peace." Nineteen delineations. He also named a child "Robinson," spiritual name, "Flower of Truth."

BURNLEY. Hull Street.—Mr. Birch gave a very good discourse and very good clairvoyance. 11: Mrs. Johnson gave two good discourses, and Miss Barlow gave remarkable clairvoyant delineations.

BURNLEY. 102, Padiham Road.—A good day with local mediums. All seemed in earnest in their different phases of mediumship. Fairly good clairvoyance and addresses. All seemed satisfied.

BURNLEY. Robinson Street.—Mr. Hoskin's guides gave excellent addresses on "The soul's destiny" and "Electrical Psychology, or the science of the soul." Successful clairvoyance. Audiences moderate.

CARDIFF.—Mr. J. R. Gandy gave an excellent address upon his "Personal experiences in the investigation of Spiritualism." This was Mr. Gandy's "maiden" effort, and his clearness and earnestness were much appreciated.—E. A.

CARLISLE.—Although there are several counter attractions on Easter Sunday we are endeavouring to make our opening meetings a success. We shall be pleased to see and welcome the assistance of any friends from a distance, who may be spending their holidays in this district. We are rather badly off for a chairman. Will any friend who has had experience kindly volunteer?

COLNE. Cloth Hall.—Mrs. Stair, of Bradford, gave splendid addresses on "Spiritual truths" and "The religious aspects of the future." Also poems from seven words from the audience. We long for her next visit.—J. A. B.

DEWSBURY.—8: Mr. Foulds' stirring address was much liked. Mrs. Kendal gave very good clairvoyance. 11: Mrs. Beandall's guides gave satisfactory discourses on "Light, more light" and "If a man die shall he live again?" Clairvoyance very good indeed—a very appropriate sequel to Professor Baldwin's visit. Large and delighted audiences.—J. S.

FARSLBY. Beckbottom.—Mar. 4. A good day. Mr. Hilton's guides gave satisfaction. Psychometry very good. 11, Mrs. Farrar's guides gave good addresses, clairvoyance and psychometry.—J. F.

GLASGOW. 4, Carlton Place.—11-30, Messrs. Harper and Findlay. The latter gave an extract from a lecture by Mr. Morse, and a short but interesting discussion followed. 6-30, a large audience listened with great pleasure to sacred solos by Messrs. John Robertson and W. N. Anderson, given with much feeling. Readings from Gerald Massey, by Mr. James Robertson; from Lizzie Doten, by Mr. Harper; and from Whittier, by Mr. W. N. Anderson, were all well received, while recitations by Misses May and Dora Robertson and Bessie Harkness brought forth unqualified praise. Mrs. Waddington gave several clairvoyant descriptions, the majority of which were recognised. Mrs. John Robertson and Mr. G. S. M. Anderson ably presided at piano and harmonium. A very pleasant evening.

HALIFAX.—Mrs. Midgley well repaid those who heard her on Sunday by delivering splendid orations. Subjects, "A Social Chat," and "Spirits and their Occupations in the Spirit World." Both were interesting and instructive throughout.—F. A. M.

HECKMONDRIKE. Bethel Lodge.—6: Public circle; over forty present. A very successful evening. 10: 38 present at tea and over 70 at the meeting. A very successful evening.—G. H.

HEYWOOD. William Street.—Mrs. Best, of Burnley, devoted most of her time to clairvoyance, which was exceedingly good, to a very large audience.—J. F.

HOLLINWOOD.—Mar. 6: Mrs. Hyde gave clairvoyance and psychometry in her usual pleasant manner. 11: Mr. J. Gibson spoke on "Is Spiritualism true?" and "The worker's rights." Both treated in a practical manner. Psychometry, Mr. Gibson, jun. Clairvoyance very good. Tea party on Saturday, the 24th. Tickets, 9d.; children half-price.—E. D.

LEICESTER. Crafton Street.—Evening: Mrs. Richards' guides gave every satisfaction to a fair audience on "In my Father's house are many mansions."

MILLOM.—Tuesday, March 6, Mr. James Swindlehurst, of Preston, visited us, and we had an enjoyable time. Six subjects from the audience were discoursed upon to the evident satisfaction of every one. On Sunday one of our locals, Mr. William Tyson, lectured on "Are you happy?"

NELSON. Bradley Fold.—Mrs. Dixon's guides gave very good discourses on "Sow in the morn thy seed" and "The Church's Past, Present, and Future." Excellent psychometry. Very fair audiences.

NEWCASTLE-ON-TYNE.—Mr. Jos. Stevenson's very eloquent address, entitled "The Religion of Spiritualism," was greatly admired.—R. E.

NEWPORT (MON.). Portland St.—Trance address. Mr. F. T. Hodson. Subject, "Is the Book of Revelation a revelation?" Clairvoyance very good. March 8: Committee meeting. The following officers were duly elected: President, Mr. F. T. Hodson; vice-president, Mr. Burrell; treasurer, Mr. Watson; secretary, Mr. W. H. Jones; sick visitors, Mrs. Watson, Mrs. Cox, Mr. Watson, and Mr. W. Davies; committee, Mrs. Schute, Mrs. Black, Mrs. Marsh, and Messrs. Davies, Kelley, and Richardson.—W. H. Jones, sec.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides on "The Flood: Man a Failure."—J. B. W.

NORMANTON.—A nice day with Mrs. Stansfield's guides who gave discourses on "The spirit's mission," and "The need of enlightenment to the people." We owe much to Mr. and Mrs. Stansfield for their ever-willingness to help us.

NORTHAMPTON.—Our meetings were conducted by local friends. Mrs. Walker's controls at the evening meeting were very good. A fair audience.

NOTTINGHAM. Masonic Hall.—Mr. Macdonald's Monday meeting well attended, his experiments in palmistry and phrenology seemed very successful. Mr. Hepworth gave good earnest addresses as usual, followed by clairvoyant descriptions, which, however, were not recognised so completely as on previous visits. The chairman read a letter from our old friend (now Doctor) W. Yates, of Chicago. We are glad to learn that he is doing very well. Mr. Smith sang in very fine style "Sweet spirit, hear my prayer."—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls gave a very interesting address to a good audience, on "Where can we find God?" Man could find God more within himself than from any other source, and according to his spiritual development so far could he grasp what God was. Reference was made by the chairman to the passing on of Mrs. Walker, wife of the founder of the cause at Morley Hall.—T. J.

OLDHAM. Bartlam Place.—Thursday: Circle, conducted by Miss Cotterill. Sunday, Miss Walker lectured to large and attentive audiences, on "The Promised Land," and "The World's Religion." Clairvoyance after each lecture.

OSSETT. The Green.—Splendid addresses; hope soon to have the speaker again.—Emma Oliffe, cor. sec.

PRESTON. Lawson Street Hall.—Mr. Postlethwaite's controls spoke on "The Empire of Decay," and "Other World Orders." They are of a very high order. The addresses, full of deep thought, were well received. The beauties and logic of Spiritualism were forcibly contrasted with some of the absurdities of the orthodox faith. Mr. Postlethwaite was also very successful with his psychometry. Madame Henry next week. On Monday, 19, a potato-pie supper and dance; tickets 9d. Friends, try and make it a success.—F. R.

ROCHDALE. Penn Street.—4, Mrs. Berry's control gave good discourses on "Might and Main the Soul's Salvation," and "Are the Teachings of Spiritualism True?" Good clairvoyance. 11, Mr. G. F. Manning's guide discoursed on "Daniel," and "The Wild Tempest," and gave entire satisfaction. Psychometry after each discourse. A child was named. Room full at night.—A. S.

ROXTON.—Mrs. Horrocks discoursed in her usual manner to very good audiences, on "The God of Nature," and "Spiritualism Scriptural." Satisfactory clairvoyance and psychometry, mostly to strangers. We are pleased to notice a marked increase at our evening services.

SHEFFIELD. Hollis Hall, Bridge Street.—11 and 12: Mrs. France's controls dealt with their subjects very successfully. Clairvoyance at each meeting.

SOUTH SHIELDS. John Clay Street.—Mar. 7: A pleasant evening with the eloquent guides of Mr. Gray. 11: Mrs. Young's guides gave

a concise and intelligent discourse, urging the necessity of living a pure life, spiritually and physically, whereby we may communicate with good spirits and gain a true conception of life beyond the borderland.

SOWERBY BRIDGE.—Mr. P. Lee delivered an instructive address on "What shall it profit a man, if he gain the whole world and lose his own soul?" He would prefer a life of honest toil and hardship, with its peace of mind, to a life of luxury gained by deceit and taking advantage of others. We heartily concur in the speaker's sentiments. Much enjoyed and appreciated by a moderate audience.—G. H.

STOCKPORT.—Meetings well attended, and at night crowded out. Mr. Ford read one of Canon McCall's remarkable sermons, and "A plain lesson for enquirers," from *The Two Worlds*. Miss Cotterill, although unwell, spoke with effect on "Experiences in Spirit-life, and the Errors associated with Historical Christianity."—T. E.

TYNE DOCK. Exchange Buildings.—Mr. Shepherd offered prayer, and read a poem, "The Minister's Daughter," and "Bible Inconsistency" was rendered efficiently to an interested audience. Mr. Wilkinson, chairman. Tea at 4-30, and Social on Easter Monday. Admission, 9d.; Social, 3d.—W. R. Henry.

WAKEFIELD. Baker's Yard.—A good day. Mr. Brooke spoke well on "Salvation" and "True Religion" to attentive audiences. Clairvoyance very good, all recognised, getting many names.—Cor. sec.

WAKEFIELD. Barstow Square.—Mrs. Connell, to crowded audiences, gave grand addresses on "Pull for the Shore," claiming for the boat of Spiritualism our Father God as captain and the angels as the sailors. Evening subject: "What's in a name?" Beautifully expounded. Clairvoyance and psychometry all recognised. Some were given to sceptics, and were brought home so plainly as to move them to tears. Our first anniversary on Sunday, April 1, and tea and entertainment on Monday, April 2.

WALSALL. Central Hall.—Mr. F. James, of Wolverhampton, explained "The Laws of Health," in a very intelligent and instructive manner. After describing the different gases we inhale and exhale, he referred to our infants, and said "hundreds are killed by the ignorance of mothers in not knowing how to feed them." His lessons on "How we should be clothed and the action of light upon us" were most interesting. A good audience; had plenty to think about and practise. Mr. James has our thanks for his instructive lecture. We hope to soon hear him again.

WHITWORTH.—Two short instructive addresses by the guides of Mr. Birch on "Talents and the Path of Duty," and "Human Life." Clairvoyance very nicely given.—G. C.

RECEIVED LATE.—Blackburn, Freckleton Street: Good time with Mrs. Hyde. A profitable circle and a splendid lecture on "Faith." A few excellent clairvoyant delineations. Saturday and Monday, public tea meetings, well attended; the eatables were generously given by Mrs. Holt, one of our old members, for which we tender our heartiest thanks, and hope many others may do likewise. We have the Rev. Showman here, but we anticipate he will leave our town a poorer man.—Birmingham Spiritual Union: March 6, Mrs. Groom gave eleven psychometric delineations with remarkable success. Her efforts were supplemented by interesting comments on "Psychometric mediumship." March 20, a phrenological evening; discussion invited.—Bury: March 7 Miss Cotterill gave some very excellent tests in psychometry. Sunday, Mr. T. Pilkington gave us splendid discourses on "Spiritplasm," and "Psychic forces."—Wisbech, Public Hall: Mr. Ward spoke on "What think ye of Christ?" A large audience seemed much interested. Clairvoyance good.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Attendance, 55. Recitations by Misses R. Brett and E. Dodgson, and Master Willie Dodgson. Marching very fair. Our room is much too small. Calisthenics led by the conductor, Mr. W. Wilkinsan.

BATLEY CARR.—10: The public tea and service of song was a splendid success. A large number of friends and strangers assembled, and the good things were greatly enjoyed. The service of song was well received, the choir doing their part admirably. A hearty vote of thanks was carried by acclamation to our kind lady friend Mrs. Longthorne, who generously gave the tea. The proceeds were £2 6s. 1d. 11: Two good lyceum sessions were held. Groups both morning and afternoon. Three more new members enrolled. Quite a number of visitors present. Sunday evening, March 18, another Lyceum service consisting of recitations, songs, solos, short readings and speeches. Parents specially invited.

OLDHAM. Bartlam Place.—Well attended session. Chain recitations greatly improved, marching, &c., fair. Senior groups discussed "Socrates—Life and Work." Recitations, Miss Stansfield, Master Tetlow.

PROSPECTIVE ARRANGEMENTS.

BACUP.—March 17: Public tea and social. Tea 6d. and 4d. Social, including dancing, 3d. Public circles every week. We have a 2d. collection at the door to defray expenses.—W. B. Hurst, sec.

BLACKBURN. Freckleton Street.—March 18: Mr. E. W. Wallis, at 2-30, "The Basis and Claims of Spiritualism."

BRADFORD.—In commemoration of the 46th anniversary of Modern Spiritualism, the committee of the Milton Progressive Hall, 32, Rebecca Street, City Road, will provide a ham tea on Saturday, March 24. After tea short addresses will be given, in which it is expected Mr. Rowling, Mrs. Craven, and other leading Spiritualists will take part. Songs, &c., will be rendered at intervals. Tickets, from the committee, 6d. and 4d.

BRADFORD. Spicer Street, Little Horton.—Annual tea at 4-30, and Entertainment on Easter Monday. Tickets 9d., 6d., and 4d. Come and spend a pleasant evening.

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.

FELINGDON-TYNE.—Easter Monday, Tea at 4-30, and concert. Adults 9d., children half-price.

GATSFHEAD. 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.—Easter Monday, March 26: Grand tea and entertainment. Proceeds in aid of New Church Fund. Admission to tea and entertainment, adults 9d., children under twelve 6d. Entertainment only, 4d. and 2d. The Black and White Minstrels will give their unique entertainment.—F. A. M.

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.—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.

LEICESTER.—Friends, our brother, Mr. Swinfield, who has always been anxious to assist in furthering the cause, is in a very poor state of health, having over-worked himself. I therefore beg of you to help him all you can by your sympathy and prayers, and I hope mediums who have the gift of healing will assist in the recovery of one who has always tried to do his duty.—W. H. Huish.

LIVERPOOL. Daulby Hall.—March 18, Mr. J. J. Morse, of London, 11 a.m., "The World of the Sub-Conscious"; 6-30 p.m., "How a Woman Saved the World." Monday, same place, at 8 p.m., an evening with the "Strolling Player."

MORLEY (Lyceum).—A public ham tea and entertainment on the 24th. Tickets 9d., 6d., and 4d. Proceeds to the Lyceum funds. All cordially invited.

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

NEWCASTLE-ON-TYNE.—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." On Sunday evening, a Special Orchestral Service, by several prominent musicians of this town, who have kindly volunteered their services.

NORMANTON.—A public tea at 4-30 on Good Friday. Tickets, 9d.; children, 6d. Miscellaneous entertainment at 7. All friends welcome.

NORTHAMPTON.—Public tea and entertainment Easter Monday. Tickets, 8d.; children, 6d.

NORTH SHIELDS. Camden Street.—Grand concert on Easter Monday at 7 o'clock. Full particulars next week.

NOTTINGHAM.—Tea party at 5-30 in Mr. Stubbs's room, Morley Hall, on Easter Tuesday. Adults 9d., children 6d.; after tea, 3d.

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

ROYTON.—Anniversary, April 1, Miss Walker, of Heywood.

SECRETARIES kindly note that I do not take the Sunday platform, and am only to be seen by appointment.—Dora Singleton Moss, 98, St. Stephen Street, Salford. [ADVT.]

SHEFFIELD. Hollis Hall.—Tuesday, March 27, tea at 5-30, dramatic recital at 7-30. Adults, 1s.; children, 6d.

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.

SOWERBY BRIDGE. Lyceum.—Good Friday: A grand tea at 4-30, and entertainment at 7. Tableaux vivants, songs in character, and skirt dance, etc., by the children and young ladies, with limelight illuminations. Also, Black and White Minstrels, by the young men and ladies, and comic sketch. The Lyceum string band will play selections. Admission, tea and entertainment 1s.; entertainment 6d.; children half-price. If possible Mr. Hepworth will contribute humorous songs, and manipulate the lime light lantern.

SUNDERLAND. Centre House, Silksworth Row.—At 6-30: Short addresses by the president, Mr. T. O. Todd, 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.

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.

WEST VALE.—Grand tea and entertainment on Easter Monday. Particulars next week.

ONE OR TWO PRACTICAL HINTS.—"One is to read and study lots of things at once, because the mind derives recreation from a change of work. Another is to use up the twenty minutes of life, the intervals, the intervals. It is astonishing what you can do if you will use up the five minutes, the ten minutes, the fifteen minutes, and twenty minutes of your lives."—Sir Edwin Arnold.

WE HAVE RECEIVED the following choice Christian effusion on a post card: "There is one mediator between God and man, the man Christ Jesus. Nor can you have salvation in any other way than by believing and acknowledging Him as the Christ, the Son of God, born of the Virgin Mary, not according to the will of the flesh or of the will of man, but according to the will of God. Show this card to an old friend of mine, Miss Hesketh. The statements you shall henceforth make shall be the truth, the whole truth, and nothing but the truth, so help you God, and punish you all if you do not speak the truth, or if you withhold the truth or evade it. Read the 3rd chap. of Timothy.—MATILDA SHAW." [Matilda, your friend Miss Hesketh has gone to spirit land and is happy there, although she did not believe in the mediation of the man Christ Jesus. How fond loving (!) Christians are of threatening "punishment" for those who differ from them! "Believe or be damned," eh? No, Matilda, we shall neither believe nor be damned. Do you believe "God is love"?]

PASSING EVENTS AND COMMENTS.

"THE KEY" office has been moved to 50, Elgin Avenue.

THE NEXT ISSUE of *The Two Worlds* will be a splendid and seasonable one. Don't miss it.

WHEN YOU TRAVEL or visit the holiday resorts wear the symbol of the Order of Progressive Spiritualists. (See Advt.)

NO REPORTS next week as we shall go to press on Tuesday. The papers will be despatched to agents on Wednesday instead of Thursday.

HAVE YOU read the offer which Mr. J. Pemberton makes to readers of *The Two Worlds*? [See advt. back page.]

A NEW EFFORT IN THE POTTERIES.—A Spiritual Church has been founded at Hanley. Full particulars next week.

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

THE SHEFFIELD ball, etc., on Monday, the 12th, according to the *Independent*, was a successful and enjoyable affair.

MISS MARRYAT told the writer that if it were known what abuse and calumny she had suffered since leaving the Catholic church she would be ranked as a martyr.—J. F. H.

SILK TOWELS should be good for the skin, and stimulate the circulation. Mr. P. Lee offers good materials at a very reasonable price. [See advt.]

BRIGHTON.—*The Two Worlds* can be procured from Mr. Beal, news-agent, 55, East Street, and from Mr. J. West, 22, Edward Street, near Salvation Army Barracks.

BRIGHTON.—All persons interested in Spiritualism are invited to communicate (first by letter) with the writer, temporarily residing at 35, Grand Parade.—Bevan Harris.

"DO SPIRITS EXIST?" is the title of an able exposition of Spiritualism, by "Critic," in the *Bromsgrove Weekly Messenger*, Feb. 24. It deserves to be reprinted in pamphlet form and sold by the thousand.

TO CORRESPONDENTS.—A. W. Turner, Hanley friends re "Church," E. R. Gartside, Bevan Harris, next week. No reports next week, as we shall have to go to press on Tuesday.

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 TEN 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 ten for 11d. post free.

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?

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.

GLASGOW.—Coming Events: "I beg to correct my last week's note with regard to Miss Florence Marryat. She is to be with us on Sunday, April 15, in the Large Hall, Waterloo Road, while Mr. J. J. Morse occupies the Lesser Hall on the 22nd of April."—W. N. A.

MISS F. MARRYAT is to visit Birmingham on April 2nd, when we hope to surprise Birmingham generally, and give the non-Spiritualists something to talk and think about, and trust that her visit may be the means of a fuller enquiry into our philosophy.

"AFTER MANY DAYS" is in my opinion a story calculated to do much good in opening the eyes of every sincere enquirer into the truths of Spiritualism, and ought to be in the hands of every thoughtful person not already satisfied as to spirit return.—Albert Wilkinson.

PORTRAIT OF MR. J. LAMONT.—We have some excellent pictures of our G. O. M. They are done on special paper, and are almost equal in appearance to photographs. Every Spiritualist should place a portrait of our worthy brother, John Lamont, in his album. We can send one post free for 1½d.

THE LYCEUMS OF DEWSBURY, Batley, and Batley Carr, have arranged with Mr. H. A. Kersey, of Newcastle-on-Tyne, to exhibit his marvellous collection of spirit art, drawings, photographs of materialised spirit forms, etc., by his powerful oxy-hydrogen limelight lantern, in the Victoria Hall, Town Hall, Dewsbury, on Wednesday, March 21, accompanied by a descriptive lecture of the views, by Mr. Kersey, at 7-30, prompt. Half the proceeds to the S. L. U. Publishing Fund. Tickets one shilling, sixpence, and a limited number at threepence.

MISS FLORENCE MARRYAT'S VISIT TO THE NORTH.—The North Shields Spiritualists' society have arranged for Miss Marryat to lecture on Monday, April 16, in the Albion Assembly Rooms, Norfolk Street, a large hall with seating capacity for 1,200. Preliminary posters and tickets are already issued, and a successful meeting is anticipated. Tyneside Spiritualists are cordially invited to support the effort by their presence and by the selling of tickets, which may be obtained from the president, Mr. W. Walker, 103, Stephenson Street, North Shields.

MR. J. J. MORSE HAD CROWDED HOUSES at Glasgow recently," says a correspondent, "and he never did finer work. It was certainly in the evening the most graphic exposition of evolution I ever listened to. With all I have heard in past years, I was literally carried away with the magnificent speech which told the story of progress from fire mist to spiritual man. What a blessing that this rare power does not weaken as the years roll on. We have arranged for his return on Sunday, April 22, the night after Florence Marryat's lecture in Waterloo Rooms, so as to keep up the excitement after that lady's visit."

LIVERPOOL. Psychological Society.—The following kindly notice appeared in *The Liver*, March 10: "E. W. Wallis, editor of *The Two Worlds*, delivered two discourses in Daulby Hall. Both efforts were very fine, the evening discourse being specially so, many in the large audience giving it as their opinion that it was the best they had ever heard. Mr. Wallis and his guides give about the plainest exposition of the true teachings of Spiritualism of any on the platform. Arrangements have been made with Miss Florence Marryat (daughter of the famous novelist) to deliver a lecture in St. George's Hall, on April 21; subject, 'There is no death.'"

THE DIRECTORS of *The Two Worlds* have decided to produce a neat show card which can be permanently used in place of the contents bills which have been formerly employed.

"I MUST COMPLEMENT you on the excellent and instructive matter you give us. I know it does a great deal of work in spreading the knowledge of true Spiritualism to the many that thirst."—W. G. C.

I AM GLAD to inform you that I have obtained permission to supply *The Two Worlds* and *Light* weekly to the library of the Mechanics' Institute, Nottingham. Mr. Bryan, the secretary, has also promised to give a paper occasionally to the Spiritualists' Guild now being organised in connection with the Masonic Hall Society.—J. F. H.

MR. J. AINSWORTH has another effective reply to Rev. Ashcroft in the *Blackpool Herald*. As usual, however, the papers which devoted columns to report our opponent grant but small space to, and give garbled and unfair reports of, the defence. No wonder "Nunquam" talks of "the Punch and Judy press."

WE HAVE received a pathetic letter from Mrs. H. Hunt informing us of her husband's serious illness from over study. She, with two little ones, now has practically to fight the battle of life as best she can single-handed. We trust her husband's illness will not be of a very lengthened nature, and that her London friends will rally to her assistance.

ON TUESDAY, MARCH 6, a member of the Bacup Spiritualist Society had the pleasure of replying to a paper which had been read in the Bacup Spiritualists' room, on "Spiritualism proved to be the work of demons." The essay was thoroughly thrashed, and was proved to be wrong; that Spiritualism was the work of good angels, not demons, whose work was the ministry to mankind.

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.

NOTTINGHAM.—Mr. Rowe has arranged with Mrs. Davidson, of South Shields, who is recommended by Mr. W. H. Robinson, of Newcastle, and others, as a reliable medium for materialisations, to give him a few sittings. None but genuine enquirers will be admitted. Tickets for admission, 2s. 6d., must be obtained from Mr. Rowe, or Mr. Hewes, at once. Mrs. Davidson will arrive on Monday, March 26, and probably remain seven or eight days.—J. F. H.

CELESTINE EDWARDS re Spiritualism in Bristol.—"Kindly allow me space to congratulate Miss Ley on her able defence of the noble cause of Spiritualism against the attacks made by the great Christian Evidence preacher. If Miss Ley or friends intend making an effort to start a society in Bristol, she will find plenty of support. It is, I think, time something was done, and an effort made in this town. I think the blind have led the blind long enough here."—C. L., Lower Eastville."

AT NOTTINGHAM, the Mechanics' Large Hall has been taken for Florence Marryat's lecture, on Saturday, April 7. Admission is as follows: Reserved seats 2/-; balcony and second seats 1/-; back seats 6d. Doors open at 7-30, to commence at 8. I fully expect a great increase in interest and enquiries into Spiritualism, by the advocacy of such a well-known writer, and one too, who has had such remarkable experiences. Societies' halls will be better attended, and the papers read by a larger number than hitherto.—J. F. H.

MR. W. H. ROOKE, of 165, Stockport Road, Levenshulme, Manchester, author of the excellent and suggestive paper on "Mediumship," is a Medical Psychometrist and Clairvoyant, a good medium and capable speaker. He has had considerable experience as a phrenologist and mesmerist, was in training for a preacher, when Spiritualism upset his equilibrium and set him off in the more fruitful field of psychical research and self-development. He has co-operated intelligently with his spirit friends, and been greatly benefited by his association with them.

A PROPHECY AND ITS FULFILMENT.—The following letter sent to Mr. B. Plant speaks for itself: "On the 14th of January last, at Guy Street Spiritual Hall, you foretold to me the passing on of a female relation, and you said that it would occur in the beginning of March. Your prediction has come true, as a relative passed away on the 6th of March. I should like this to be made known to the public. You told me that I could do a great deal of good. Twelve months ago, at Barnoldswick, a little girl three years old was brought to me. She had never walked, but had been at the hospital, and all the doctors had given her up. I made her walk in fifteen minutes, and she has walked ever since. A woman said to be suffering from Bright's disease was given up by three doctors. I cured her in three weeks by magnetic treatment. These are facts, and can be proved; they are a few among scores.—Yours truly, JAMES HOLMES, 6, Peace Street, off Accrington Road, Burnley."

"HOW THESE CHRISTIANS LOVE ONE ANOTHER."—Rev. D. O. Davies, lecturing in a Baptist Schoolroom at Rochdale, recently said that the Church "was ambitious for worldly power, and excommunication brought riches to her feet. The Church would do better when she lived on honest incomes; work nobly and honestly done for God would never fail for want of funds. Archdeacon Wilson spoke of the Non-conformist churches as the daughters of the Church of England. The mother was old and feeble, yet her daughters looked on her wrinkled brow and tottering limbs apparently without one spark of sympathy, without one beaming smile, without one kind word. The mother's language was not tinged with any maternal feeling. She did not say, 'Come home, my daughters. I have wealth enough for all, and to each of you I will give a competence.' The daughters replied, 'Mother, tell us where didst thou get thy wealth, and how thou didst get it? Give thy suspicious wealth to the State, and we will give thee of our free-will offerings.' The old mother said, 'If you take away my wealth you endanger religion. I must have coronets, staffs, silks, and comforts.' Wales owed nothing to the Establishment except centuries of darkness, ignorance, heathenism, and moral degradation." [He then proceeded to praise Nonconformity, but the sceptic naturally infers that they are all alike. Nonconformists would do the same if they had the power. They are quite as ready to persecute Spiritualists as the Church was to oppose them. Are not Wesleyans trying to start bishops?]

"I AM VERY MUCH PLEASED to see the progress Spiritualism is making in England, and especially in Yorkshire, my native county. I have been a Spiritualist over forty years. Perhaps I may send you some of my early experiences, of course it would not hurt me if they went into the waste paper basket."—An old Yorkshireman in America.

"I ENCLOSE POSTAL ORDER for 10s. in aid of your paper. You are doing a good work, and I wish you much success in the spread of the light on the future state and of liberal views in the matter of religion. Old grim orthodoxy is not so firmly believed in as formerly, only it dies hard and is supported by many interests."—Wm. S., N. B.

"I AM VERY GLAD *The Two Worlds* is so well appreciated, I am sure I should sadly miss it. When I look over the many meeting places, and the good work that is being done, it reminds me of my labours in the North; and I live again in memory my Yorkshire life."—Mrs. M. A. Keeves-Record.

AS A PAPER increases its circulation so does its space for advertisements, becoming more and more valuable. Advertisers are finding this out as regards *The Two Worlds*, and the steady and very satisfactory increase in our sales is sending us more advertisers. Nothing succeeds like success, and we are on the "up-grade." May we suggest to you, friendly reader, that one good turn deserves another, and if you can put any business in the way of our advertisers it would help them and us too? We feel confident you too will benefit. [See Advt.]

"WANTED.—In one hundred thousand households, a willing, sunshiny daughter, who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away her mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her own brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and a more honoured place in the home guaranteed. Employment assured to all qualified applicants. Address, Mother, Home Office."

THE USE OF SPIRITUALISM.—A Glasgow correspondent writes: "Ignorant as I once was of the facts, now I am convinced; blind, now I see. It has been my lot since being converted to Spiritualism, some two years ago, to stand the most excruciating pain in its defence. It has comforted many sad hearts; it has banished superstition and ignorance; it has brought new meaning to many biblical phrases, and made impossible to thousands the conception of everlasting torment for a few temporal wrongs; and lastly, it has set aflame the celestial spark with the joy of immortality, and communion with our departed ones."

HOW MANY OF THOSE who profess a knowledge of Spiritualism interest themselves in the practical work of aiding in the culture of their children in the beautiful truths of the spiritual philosophy. Having accepted the belief of eternal progress they seem to think, as a matter of course, no more remains for them to do—their children, and the world at large will all come out right in the end, so they will leave for the law of evolution to do the work which belongs to themselves, thus not only retarding the progress of others, but by so doing placing themselves in the rear ranks of the grand army of progression.

"THE BANNER OF LIGHT" for Feb. 3 reports the following interesting event from Chicago, Ill.: "Every chair in the large hall was filled to hear Mrs. Edith E. R. Nickless's lecture on 'Spiritualism as a Religion,' and to witness the ordination of Dr. William Yates as a minister and teacher of the truth of Spiritualism. The doctor was greatly impressed with the solemnity and importance of the duties explained fully by Mrs. Nickless's control, and after the service gave a very touching talk upon his experience as first superintendent in a Methodist Sunday school, then as a class-leader, and afterward his twenty-five years of service as a local preacher. He found himself always hungering after that truth which he had failed to secure, but finally, being persuaded to examine into the truth of the then new doctrine of spirit-return, he had succeeded in finding the knowledge which has since filled every void, and brought complete happiness. The doctor stated that he had not found it necessary to cast aside his Bible, but found it full of beautiful truths that could be seen in no other book. After promising to do all in his power to help those needing his services, the doctor made way for Mrs. Nickless, who gave a number of fine tests of the presence of the spirit friends."

IN MEMORIAM.

WE much regret that our good friend David Riley, butcher, Hanson Lane, Halifax, passed away on Friday night last after a painful illness. The funeral took place on Tuesday afternoon. The gentle and amiable disposition of Mr. Riley caused him to be esteemed by a large circle of friends and acquaintances. Mr. Riley was only 48 years of age, and leaves a widow and six children, who have our sincere sympathy. Much obliged on behalf of the family, I am, yours faithfully, Herbert C. Smith.

ACCRINGTON. 26, China Street.—Henry Riley, of Oswaldtwistle, passed to the higher life, March 7. The interment took place at the Church and Clayton-le-Moors Cemetery on the 10th. Service conducted by Mr. Holmes, local medium of Oswaldtwistle.—

"Rest assured, I shall return, mother, from that angelic place; Though you may not see my form, I shall look upon your face; Though you cannot hear me speak, I shall hearken what you say; And be often, often with you when you think I'm far away."

WE regret to announce the passing on of Brother William Schofield on March 9, aged 34. He was a devoted member and worker in our cause. His mortal body was interred at Bowling Cemetery, on Tuesday, by Mr. Hilton, who gave an impressive address to a large number of people in the church and at the graveside, where good seed was sown. Mr. Hilton promised to be one of the best mediums in Bradford.—M. A. W.

JANE WALKER.—On the 9th inst., the beloved partner of our veteran friend, Mr. Joseph Walker, of 23, Sherwood Rise, left the visible companionship of her husband and joined the majority. Our sympathies will be united with those of the many friends abroad and at home for our bereaved friend and his family. May he have the needed consolation and support in the remainder of his earth's pilgrimage. Our sympathies go out to Brother Finch and his wife in Chicago, who will feel the loss of a good mother, though the seas divide them. "We mourn not as those having no hope."—J. W. B.