

The Two Worlds.

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THE MESSAGE OF SPIRITUALISM.

By FLORENCE MORSE.

An Address delivered before the Marylebone Society of Spiritualists, London, on Sunday evening, March 4, 1894.

SPIRITUALISM was described when it first came as a "cloud on the horizon." So it was, though not a cloud in the ordinary sense, something dark and gloomy, but a white cloud of dazzling glory that has flooded the earth with shining radiance. From this cloud have come hosts of the world's beloved dead, with outstretched hands and smiling faces, bringing us the knowledge that death is not the end of all, and that those whom the world has mourned as dead are living still.

The message they bring us is a long one, for it commences with the beginning of each human life and ends in immortality, but the part of it which has been, and will for a long time continue to be, most eagerly seized is the answer to the question asked by us all when a friend or relative is taken from us, "Do the dead live again?" The answer comes in ringing tones, "There are no dead—all live, all love." Take heart, all sorrowing ones, your friends are with you; have but passed behind the veil; are ever near although invisible. You cannot call in vain; they always hear, and, although you may not know, they come to you to soothe your sorrow, bringing peace to your hearts and rest to the minds that have troubled so concerning them. They tell you how beautiful, how natural is death—a sweet falling asleep, as it were—only a little deeper than the daily sleep we are all accustomed to; then the glad awakening among the friends who had preceded them in a land of beauty, a real land with sunny meadows, clear flowing streams, verdure-clad hills, lofty trees, bright sweet flowers, and homes of comfort and beauty in which they dwell—a land as real as this earth of ours. They tell of the life they live in that spirit-land—a life of freedom, of progress, to be lived by all. They say that there all knowledge is obtainable by those who desire it, and there, as here, nothing can be gained unless it is worked for.

To sorrowing parents the message is one of sweetest comfort. To them the smiling messengers say, "Your little ones whom you mourn (doubly mourn as much for their having been taken, like half-opened buds, from the tree of life as for their having vanished from your loving care) are still near you, come to you daily, guarded by loving spirits; that, although removed from the physical form, they may still know and understand the love of parents for children." You have still, perhaps, the old idea that a child dying while yet a child remains a child for ever, but this wonderful message tells us that would be impossible, for, in the whole of God's universe nothing stands still, all things must progress, and for a child to stand still by remaining a child would be to rob it of all that makes life. When you, too, pass into that spirit-land you will find your little ones have become bright, intelligent men and women, your equals in intelligence and knowledge (perhaps your superiors), but *your children still* in the love they bear towards you. Once there you will not lose them again, but will go hand in hand with them along the path of everlasting progress. But, non-spiritualists will ask, "How can all this be proved to us? You tell us these tidings of immortality are true; we cannot see these messengers, cannot hear or feel them; how can we hold communion with them?"

Our answer as Spiritualists is, you can obtain communication in the same way as we have done, through a medium who will describe your friends to you, and in some cases your friends can make the medium speak their thoughts to you, proving their identity beyond all shadow of a doubt; when they have done that they, too, will perhaps join the great army of messengers.

The directions for the development of mediums form a very important part of the message, for if mediums are not developed the doorway for intelligent communication between the two worlds is closed, and the living message of

Spiritualism would degenerate into a mere belief. The messengers most earnestly impress upon all Spiritualists the necessity of properly guiding and training all who have the precious gift of mediumship, for if they are imperfectly developed and badly trained, imperfect messages will be the result. They tell us that mediumship should serve a triple purpose: First, the proving of immortality; second, the teaching of a better life to mankind; and third, the strengthening and building up mentally, morally, and physically of the medium.

The first is accomplished, as I already briefly intimated, by the aid of clairvoyance, clairaudience, slate writing, automatic writing or drawing, materialisation, and what are termed physical manifestations. Through the agency of the first four phases of mediumship messages have been and are obtained giving a clear and concise demonstration of the continuity of existence after the death of the physical body—in a word, immortality; that this immortality is inherent in all mankind independent of opinion, belief, race, creed, or colour. Through automatic drawings have been obtained likenesses of departed ones whose existence has been unknown to the medium whose hand has been used in their production. By the aid of materialisation the so-called dead have stood before us, but it is a rare thing, and, say the messengers, but little understood as yet. The physical manifestations prove the existence of an intelligence outside and independent of the medium.

The second is accomplished by what is called trance and inspirational mediumship, the two phases differing in this: In the trance the medium is quite unconscious of all that is being spoken through his or her lips, and to all that is taking place around; and, when inspired, he or she is either partially conscious or entirely so. While in the trance or under the influence of inspiring spirits, mediums give us long lessons that enable us to understand ourselves, and through this self-knowledge, our fellows. These lessons, given either in the form of lectures or answers to questions, always impress upon us the necessity of purity in thought and deed, of justice, mercy, honesty, truthfulness, and all other virtues that go to make up a pure and useful life, as being the only means of gaining happiness here and hereafter.

Through the lips of our entranced or inspired mediums these wise and loving messengers tell us that this life we are now living is the preparatory school for the life we are to live in the land beyond; and, according as our lives here have been good or ill in deed, thought and motive, so will happiness or sorrow be ours in the life to come. "What ye sow that also shall ye reap." If you sow misery among your fellows by cheating, swindling, and all uncharitableness, then you must not expect to reap contentment and peace, for personal responsibility is one of the principal parts of this message of Spiritualism. We alone must bear the consequences of our own faults, follies, and wrong-doing. But although wrong-doing will bring us sorrow and regret, it will not bring everlasting punishment; for when wrongs and mistakes have been atoned for by years (perhaps) of patient struggle and earnest desire to do right, then you are free to begin the endless journey of progress.

The message tells us that there, directly a wrong-doer shows a desire for higher thoughts and deeds, all are willing to stretch out their hands to him and help him to rise above the consequences of his own mistakes. Perhaps when this grand message is better understood we in this world will try to reform our evil-doers, instead of, as now, punishing them. The former method would transform the majority of them into useful members of society; the latter too frequently makes them far worse and a menace and burden to mankind, for in addition to their tendency to evil is added the disgrace that always attaches itself to those who have been punished for wrong-doing. I think as Spiritualists it is our duty to do all in our power to hasten the time when reformation, instead of punishment, will be our method of dealing with wrong-doers; for certainly what these messengers, who can see farther and deeper than we, consider and prove to be

right for men after they leave the body, should be right for them while they are still in it.

To those who live a pure and upright life, who do all in their power to make the world better and happier, these messengers tell of peace and contentment beyond, where their earnest efforts will be continued either there or here through some suitable medium.

The third use of mediumship is, I am afraid, quite denied by non-spiritualists. Why should it be? For some at least of the knowledge that is given through mediums to us must have an effect on the medium's brain, and thus help to mentally improve him; the knowledge so given also embraces the highest morals, thus adding moral stamina to the mental improvement; and, as good health is necessary to the highest development of mediumship, the medium who desires to keep his or her gift in all its power and beauty will naturally pay careful attention to the laws of physical health, and prove that, properly developed and rightly understood, mediumship results in mental, moral, and physical health—the three combined resulting in a noble life well lived.

The next portion of the message that will, perhaps, be most interesting is the description of the spirit-land, its people, and their employments. We have had many of these descriptions through various mediums. Some have been written automatically, others inspirationally, and (as in the case of A. J. Davis) accounts of actual visions; while others, again, have been given in the form of lectures, through trance and inspirational mediums. They all agree in the main facts. The occasional differences in minor details point to their being descriptions of different parts of the spirit-land. All unite in praising its beauty, its naturalness, saying that the portion of it lying nearest the earth is a refined and spiritualised reproduction of all that is best and truest in this world and life, that its scenery is similar to that of the earth—trees and flowers, lofty hills, rippling streams, homes of beauty, everything, in fact, that tends to make life beautiful and happy in the highest and spiritual sense—a world that we can all understand—a world in which none of us would feel strange were we to go there now; for another thing the message tells us is that when we lay down life here at the death of the body, we take it up again there exactly where we laid it down—that there we are, at first, precisely the same kind of men and women we were here, neither better nor worse—that death has no power to make an angel of one who is the reverse (I use the word angel to convey the idea of all that is noble and good). This spirit-land, then, is perfectly adapted to the requirements of those who inhabit it. Of the people who dwell there but little need be said; they are, in the immediate parts, just what we send there. As higher conditions are described we find nobler people, but all, noble or ignoble, have the power to return to earth to inspire us with good or the reverse; knowing this, we can so live that only the higher intelligences will be attracted to us, for the old saying that "like attracts like" holds good on the spirit-side even more than it does here.

Of the employments very much could be written, for there, the messengers tell us, what we most earnestly desire to be we shall have the opportunity of becoming. Here there are many who long to become artists, who feel if only they could have brush and paints they could transform the bare canvas into a picture of wondrous beauty that would rival the productions of the old masters; but stern necessity compels them to tasks that offer no scope for artistic ability, crushing back the longing into their hearts, to remain hidden throughout this life, but when death releases them the old desire that has been almost forgotten in the ceaseless struggle of mortal life springs up anew, not to be crushed again, but to be given every opportunity to expand and develop the possessor in the direction that Nature intended him to go.

Another has felt, perhaps, "If I could only write what I feel, could only put into words the sublime thoughts that come to me, what poetry I could give to the world;" but the necessary training is lacking, and the result is poor and feeble, falling far below the ideal of the writer, who, weary with constant failure in his attempts to reduce lofty thoughts to words, ceases his endeavours until he too reaches the other life, where his thoughts become grand poems, whose echoes we sometimes hear in the sweeter and more spiritual poetry given us by a few of our poets.

There are some who have been denied the gift of song through some defect of the vocal organs, but who feel within their souls divinest melodies that can only find expression in the pleasure of hearing others sing. When they die they find their voices (for, whatever the defects of the physical

body may be, say the messengers, the spiritual body is perfect), and, frequently, not only the ability to sing but also the ability to impress some of the melody they feel into the mind of a composer here, and thus we have another link between the visible and the invisible world.

But there are many more who, while they admire art, poetry or music, are filled only with a desire to assist and enlighten their fellows. To these also the possibilities of the spirit-land are boundless, to them all knowledge is open, whatever subject they most desire to obtain information upon they are at liberty to choose, as the employments of the dwellers in the spirit-land are whatever the individual is fitted for most truly.

For those who are philanthropists and reformers, the message of Spiritualism contains much that is helpful. To the philanthropist it tells how he can direct his benevolent desires so that they will be of the greatest assistance to suffering humanity. To the reformer it tells even more, for it shows him the way whereby he can obtain the assistance of wise and loving souls on the other side, who by reason of their superior opportunities for studying the many problems of life, can be of great assistance in his endeavours to unravel the tangled skein of mortal existence. The shining messengers tell us many, many things that assist us to get at the causes of most of the evils of to-day, but, alas! so few will listen to them. This does not discourage them, for with tireless patience they repeat their wise counsels, and year by year the number of those who will listen increases steadily. Perhaps by and by no reformatory movement will be complete without a well-developed and sympathetic medium in its ranks, through whom the advice and assistance of some of the reformers on the other side can be obtained.

To doctors this message is of great importance, for it reveals to them a power of healing possessed by many that is quite apart from healing as they understand it; it tells them that this power is sometimes purely a normal gift, and at others is the result of spirit influence exercised through a healer or medium who is in either an apparently normal state or a trance; that this power is called magnetism, which, directed by the will of the healer to the seat of a disease, has effected some miraculous cures—not only *has* but continues so to do. Not only does the message reveal the true nature of this power, it tells of another possessed by some, called medical clairvoyance, a power whereby its possessor is enabled to see *into* all who are suffering and discover precisely what the disease is. If all doctors knew of or possessed this gift what countless blunders they would be saved. Complications of disorders that are now enveloped in darkness would then be as an open book, and the useful profession of medicine would become less of an uncertainty than it is at present.

The message has already made an impression on literature. Hints, of what the authors call "the supernatural," are to be found in many of the novels published within the last ten or fifteen years; in some stories it ceases to be a hint, and becomes a plain statement of warnings and apparitions. It has even reached the newspapers. Notable people no longer "die," they "pass away."

To the poets it brings many sweet and noble thoughts. What opportunities it affords them to sing of the beauties of the spirit-land, of meetings between loved ones who have long been separated by the transition of one to the other side, of the joyful welcome given by those already there to the new comer, of the little children, how they grow and expand, like delicate blossoms, under the loving care they receive in that land of beauty, and then of the visits of the children to their parents here, how they come in their purity and innocence, crowned with celestial flowers, to soothe the sorrow that follows their departure. If we could only see them, we should all realise how beautiful this message is. Not only would they sing of all this, but also of how friends, fathers, mothers, sisters, brothers, husbands, wives, all return to guide and guard those they have left behind; how they inspire us with lofty thoughts; how they keep us from straying from the path of duty and goodness into wrong and misery, that will bring us nothing but suffering here and hereafter. Of all this they might sing if they had but heard the message of Spiritualism. I think some of them must, in a dim uncertain manner, have caught the faint echo of its truth and beauty, for we find in some of the poetry of Tennyson, Shelley, Wordsworth, Longfellow, and many minor poets, passages that embody our knowledge of the spirit-land and its inhabitants. Longfellow, in his beautiful poem "Resignation," expresses, in sweet and simple language, our knowledge of how children grow in the other life—

Day after day we think what she is doing
 In those bright realms of air;
 Year after year her tender steps pursuing,
 Behold her grown more fair.
 Not as a child shall we again behold her;
 For when with raptures wild
 In our embraces we again enfold her,
 She will not be a child;
 But a fair maiden, in her Father's mansion,
 Clothed with celestial grace;
 And beautiful with all the soul's expansion
 Shall we behold her face.

To those who have the care and training of children the message is long—too long for me to try to repeat in its entirety—but the messengers say, "Lovingly guard and wisely teach the children; they are the men and women of the future; to them must you look for the progress of the world, and as the children are so will the men and women be. You can all work in the world for progress, each one of you, but the greatest, grandest work of all is training the children to be honest, pure, and true, and so hasten the time when wrong-doing, misery, want, and suffering shall be only a shadowy remembrance in the minds of men—a remembrance that shall then be but a dark spot in the world's history, long since past and gone, never to return again to the uplifted and glorified humanity."

This, then, is something of the message of Spiritualism. Let us all earnestly endeavour to spread it broadcast, that Humanity may see its beauty and importance.

SPIRITUALISM: ITS RELATION TO SOCIALISM.

LECTURE AT HYDE, BY MR. E. W. WALLIS.

A VERY large audience was presided over by Mr. Wm. France, supported by Mr. Wm. Johnson. Mr. Wallis, in the course of an exhaustive address, pointed out that the main ground upon which Spiritualists were united was the ground of fact, of the evidences which carried conviction of the reality of the presence, and the power to communicate intelligently of those who dwell in the spiritual realm of existence, and in a variety of ways sought to help mankind to recognise that the future life was a sequel to the life that now is. Man was a spirit now, immortal by nature, indestructible, because a child of God, and therefore heir of immortal existence. If a man could be destroyed, he being a spirit, there would be a possibility even of the destruction of the divine spirit. Man possessed all the powers of thought, of feeling, of consciousness, of volition, and manifested those powers intelligently, according to their cultivation. Spiritualism would help men to recognise evil as a result of wrong doing and folly, the imperfect conditions of the child who was disciplined by the experiences of life. The youthful spirit was liable to be mistaken, and perhaps lapsed into superstition and fear, the only remedy was education by experience and effort. The knowledge that life was continuous must of necessity have a great bearing upon the present life. The body dies—but men continue to live, and reap the crop of consequences of the motives and deeds of their earthly lives. They could not shirk and get rid of the moral responsibility that was resting upon them. The sense of shame and regret for the shortcomings, mistakes, and follies of life, unless outgrown, would harass their spirit and darken their minds in the life to come. Spiritualism proclaimed the fatherhood of God and the brotherhood of man. They could not stand alone, but for every wrong inflicted they must every one atone. Let them feel that they were brothers, their interests were one, and they would help each other onward, and the will of God would be done. That practically was the spirit of Spiritualism. When men recognised that they were centres of psychic influences, that the people they came in contact with and the objects they touched were all impressed with something of their personal magnetism, they would then realise how all were responsible for each other. If injustice exists or wrong prevails every individual shares the responsibility for that state of things, unless he protests against it and tries to put an end to such things. The world wanted men and women of culture who would scorn to be untrue to their best selves, who would refuse to be guilty of meanness, or act unjustly in any sense of the term, who would be strictly honest and conscientious, and unless they had individuals of that class how were they to bring about Socialism? A desire existed in the minds of many individuals who had combined to bring about social equality; to make men masters of themselves, able to look the whole world in the face without a sense of shame or consciousness of guilt. It

was a dignified position, and one that sanctified life and ennobled womanhood. It was every one's duty to cultivate character, to quicken the aspirations, and to stir the individual to independence, that man might become the centre of active energies for good. The spiritual philosophy tended to that which Socialism was asking for. During the last 46 years spirit people had been striving to make men know themselves; to make themselves reliable; to cultivate their own abilities; and, in that way, directly endeavour to make on earth social conditions that would be a foretaste of the kingdom of heaven. They were told that Socialism was to be accomplished by the nationalisation of property and industry. Granted, but who was going to administer those things? Did they not see that what was first wanted was the development of individuals who should be sufficiently level-headed and spiritually enlightened, that they might be able to do those things and have confidence in one another, not only able to trust themselves, but to place trust in others? The speaker had no sympathy with those who merely denounced capital and landlords, and the powers that be. Men were practically held in the vice of custom and habit, and many would gladly make a change, but individually they were well-nigh powerless. What was to be done? There was nothing for it but unity. They must convince people of the necessity of a reformation, individually and collectively. Not only had they got to make men sober, but thoughtful, self-reliant, and break them adrift from party and creedal ties, and make men think for themselves and become masters of their own destiny. Spiritualism made men realise that they were progressive, and the happiness they looked forward to was dependent upon the lives they lived on earth. There was no other way of entering heaven but by personal purity. The lecturer was accorded a hearty vote of thanks.—*North Cheshire Herald.*

IT IS FINISHED! WHAT?

A STERN, cruel winter had settled over the land; a winter so cold, so heartless, that even now its effects are still visible. Even now the children of the tribes are living testaments of its severity. Their hearts' blood pulses but slowly through their veins, save when in pursuit of things earthy. Their comprehension of things lovable, beautiful, and sunny is as cramped as that of their forefathers, who, at the judgment seat of Pilate, cried, "Crucify him!"

Yes, all was ice-bound. The Rabbinical frost had frozen the already chilled heart of the people, and from one boundary to the other all was cold, bleak, desolate.

All?—No. In spite of this loveless winter there was one little spot in the weary land where love still kept the sacred fire alight, and, with its gentle breath, fanned the flame which had long forsaken the gorgeous temple and died out of the frozen breasts of the priests, and had taken up its abode in that humble dwelling, attracted by the fervent love of its faithful child.

'Twas Nazareth—despised in that once princely realm—that harboured the sunbeam which should melt the winter snows and cause rivers of refreshing purity to roll even to this our day.

The days roll on, and firmer those desolating frosts grip the land, yet round that little homestead, wherein the love of one child has presented an unbroken summer, sweet flowers are springing up, and the wondering neighbours listen with delight to the soft sweet music, as of summer breezes fretting the foliage of that wide-spreading tree, whose trunk and boughs and leaves are holy thoughts, kind words, and loving actions.

Presently a little stream is seen to issue from that house of love; its waters are warm, even as the heart's blood which defies the chillness of the air and biting frost, and conquers them with its increasing warmth.

On, on it flows, slowly but surely, until the Holy City of David itself is reached. Along its course, here and there, a pleasantly flowering garden may be seen. His smile has rested there—on, to the very temple, into the very womb of that mighty frost, seeking fresh soil to thaw, gardens to enrich.

But, alas! Out into the city, the highways and byelanes, into the vineyards. Out midst the lepers, publicans and sinners, to all; spat upon by yonder priestly court, carrying life and love and hope wherever there lingers one spark of life.

At last. Up the hill it goes toiling wearily. Oh, so wearily—yet faithfully—upward, up, up, up; at last the

top is reached, and there, in the sight of the wondering host, in the very face of the blasting breath of the "Masters" of Israel, the faithful steward, a loving son, reveals the majesty of his mission, and, yielding up his soul, breathes to all who will the Eternal Summer of the Spirit.

From the resting places of such, surely the rose and lily must arise, and with fragrant breath attract the weary. The seed was sown, the attributes of the soul declared. The sower had passed through the fields; all was in order. He had undertaken a task, and—it was finished—finished with this earth-life; a life laid down, a life of toil, of love.

The winter of priestcraft is on the land, the churches stand about, soulless shells. The children cry for bread—"Give us to eat"—and from the tables of the churches husks are thrown them.

A spiritual winter is in the churches and all is desolate. Arise, ye sons of God, and with your prayers, your acts of love and charity, break up this desolation. Breathe to the world the gentle melodies your ears have heard from the spirit-land. Workers are wanted—workers! workers! workers! Who will lay down their lives that thousands may find theirs? Be ye saviours. T.

SPIRITUALISM IN BLACKBURN.

MR. R. WOLSTENHOLME INTERVIEWED BY E. W. WALLIS.

WHEN on a visit to this growing centre of spiritual activity about two months since, I was the guest of Mr. R. Wolstenholme, an earnest Spiritualist, and one of the pioneers in Blackburn. In answer to my questions he expressed the opinion that Spiritualism, locally, is not quite as aggressive as it was a few years ago, but it maintains its position, and Spiritualists are recognised as religious bodies in the town. There are two societies now, and there is considerable private investigation, but not as much "circle holding" as formerly. The ministers are advancing and preaching broad theological ideas, but they seem afraid to admit spirit return. The spiritual philosophy regarding man, God, death, and a progressive hereafter is being rapidly accepted and proclaimed, but the facts which corroborate it and the spirit messages which assert the spiritual philosophy to be the true explanation of the facts of existence are quietly ignored, and so long as this attitude is maintained there will be need for the independent work of Spiritualists as such.

The Labour Church movement, said Mr. Wolstenholme, seems likely to have an effect upon our movement as an organisation. Its services will for a time draw some Spiritualists away from our meetings, as several of our committees are on the committee of the Labour Church; but, as brotherhood and all the main points of the social gospel are already advocated by Spiritualism, and the Labour Church lacks the spiritual element, Spiritualists will probably return to our cause, or spiritualise the Labour movement.

As regards the public exercise of clairvoyant powers, and the giving psychometric delineations on Sunday, he thought good and evil results accrued therefrom. They certainly do some good, and although not wise to have too much, neither would it be wise to abandon these methods of confirming the teachings, but the best possible results should be secured, and the philosophy and phenomena go hand in hand.

Responding to my question, "Do you think our Sunday meetings are conducted in the best manner and spirit?" he thought that many people who felt liberated from the thralldom of old theology swung to the other extreme, and sometimes there was hardly sufficient decorum and rather too much levity and freedom for a spiritual service. "Then you think we want more of the devotional attitude?" "Yes, to be acceptable to people used to going to ordinary places of worship." "Has Spiritualism grown in Blackburn?" I asked. "It must have done—the fact of a second society having been formed, both maintaining their own services, and being self-supporting, proves that. The movement has consolidated. Each place has its own regular supporters or congregation. We do not get as many sight-seers and wonder-mongers, but are better without them."

"From your observation of men and women, what is the nature of the influence Spiritualism exerts over them, how does it influence their lives and affect their characters?"

"Out of a given number of Spiritualists, in my opinion, there will be less wrong doing than in a corresponding number of persons belonging to any other body. The fact that Spiritualism enforces the great law of personal responsibility for deeds and character, as against creeds and professions,

necessarily has a greater effect for good than the doctrine of the Atonement. I think that some of our members are among the most active workers for good in the community in social and other reforms. Spiritualism is the finest religion for women yet before the world. It equalises the sexes, and women are its greatest advocates, as it recognises their true position, and through them will bless posterity."

"Is Spiritualism a religion?"

"Yes; because it goes right to the fountain-head and bases its claims on facts. Its philosophy is the truest of any I know. Religion is love manifest in life. Love links the two worlds, and without spirit communion we should have no evidence of survival after death—with it, we have proof of our undying nature, and our duty to love the truth and act in accordance therewith."

"Has the identity of the communicating spirits been established to your mind?"

"Yes, in scores of cases. I was almost a materialist and difficult to convince. But I have had experiences of numbers of instances of messages being given about matters of fact, of which the medium has been absolutely ignorant; of facts not only unknown to the medium, but unknown to the sitters at the time, but subsequent investigation and inquiry has proved the accuracy of the statements made by the communicating spirits. One instance Mrs. Newall was a remarkable personating medium. On one occasion she passed under control, and assumed an attitude characteristic of the husband of a cousin of mine. She then said, 'Don't you know me—I'm Sam! Send word to my wife. I wasn't drunk. A dizzy feeling came over me and I fell.' Upon investigation this was found to be a satisfactory elucidation of the mystery regarding the death of the individual in question. I have had a great variety of experiences and have witnessed all classes of phenomena. No one in the North of England has I should think seen more than I have, and I am firmly convinced of the reality of spirit existence and return. No," said he, "I do not agree with Theosophists, that our spirits are spooks. They are on the wrong track, as they will surely find if they investigate in an unbiassed manner. Nothing but departed spirits will cover the ground of the facts."

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

BY ALFRED KITSON.

CHAPTER XIII.

THE day of interment came at last. Friends, old and young, attended in great numbers from the Spiritual Temple, bringing a profusion of choice rich flowers as grateful offerings to the memory of their arisen friend. A few of the more liberal-minded members of the Wesleyan body were present out of respect.

The last rites to the departed martyr's body were paid by Professor Munro, out of respect for his departed and esteemed friend. Scores of the inhabitants of the neighbourhood flocked to the cemetery to witness the ceremony. Hymns were sung, and then Mr. Munro dilated on the occasion and its lesson on the object of life, and the greater and more glorious life beyond, to which their departed brother had risen. Then, with tender pathos, he spoke of the life of the brother whose mortal remains they were about to yield back to mother earth, how he had struggled and fought and suffered for truth's sake, and ended with a soul-thrilling exhortation for all present to emulate his noble example. The address made a great impression on the motley audience assembled. Many eyes were suffused with tears of sympathy, and many Spiritualists remarked that Mr. White's death had won a moral victory over religious bigotry.

Several weeks after the funeral, when the sorrowing hearts of the bereaved wife and daughter had grown quiet and calm under the loving influence of ministering spirits, Miss White awoke from her slumbers one morning, her face wearing a sunny smile; her step was light and buoyant, and she repeatedly burst into song, which made the walls resound with its richness and pathos.

Her mother was greatly surprised at the light-heartedness thus manifested by her affectionate daughter, and hastened to ascertain the cause. She was met with a most loving embrace, and Florence exclaimed in rapture: "Oh, mother, I have been with father, and Charles, and William, and Clara. They are all together in such a lovely home, it looks like a large mansion surrounded with flowers and trees, and,

oh, everything is so lovely it felt hard to leave them. Father told me you would go to live with them there by and bye. But I do not want to lose you. Oh, my dear mother, what shall I do in this great wide world by myself?" and she burst into tears as she thought of it.

Her mother tried to comfort her by remarking she might live for years, and that Mr. Henderson would yet make her a happy wife, and be a shield of strength and comfort to her. To which, however, Florence shook her head, doubtfully remarking: "I can never give my hand to any one who scorns the facts and teachings of Spiritualism. It would be a bone of perpetual contention, marring all our happiness. You know, mother dear, he is so earnest in all his undertakings that he would want me to second all his efforts in public, and you know those horrid teachings are repugnant to me. I can never have anything more to do with them, except to denounce them. But I have not delivered all my message to you. My brother and sister remembered your grief and questionings within yourself of God's goodness in taking them away from you, and they have given me some verses on their toys and dresses, which they know you placed in the bottom drawer, and over which you have shed many tears. By their help I was able to remember them on waking, and have already put them on paper to make them secure." And here she unfolded a sheet of note paper, and read as follows:—

THINGS IN THE BOTTOM DRAWER.

There are whips and tops, and pieces of string,
There are shoes that no little feet wear;
There are bits of ribbon and broken rings,
And tresses of golden hair;
There are little dresses folded away
Out of the light of sunny day.

There are pretty jackets that are never worn,
There are toys and models of ships;
There are books and pictures all tattered and torn,
And marked by the finger tips
Of dimpled hands that have fallen to dust—
And I strive to think the Lord is just.

Yet a feeling of bitterness fills my hours
When I think of life's dark day;
Of the Reaper who has spared other flowers,
And taken mine away.
And I almost doubt that God can know
That a mother's heart can love them so.

Then I think of the many weary ones,
Who are waiting and watching to-night
For the slow return of the faltering feet
That have strayed from the path of right,
Who have darkened their lives with shame and sin,
Whom the snares of the tempter have gathered in.

They wander far in distant climes;
They perish by fire and flood,
And their hands are black with direst crimes—
The path of wrong they have trod.
Yet a mother's song has soothed them to rest;
She has lulled them to sleep upon her breast.

And then I think of my children three,
My babes that never grew old;
And I know they are waiting and watching for me
In that beautiful home of gold.
And I thank my God in my trial hour
For the things in the bottom drawer.*

"My feeling, sentiments, and reflections are well portrayed, which shows they have been fully acquainted with my most secret thoughts," exclaimed Mrs. White. "Death robbed me of my darlings, and in my repinings I questioned God's goodness. Spiritualism has discovered them to me, given them back to me grown to full fruition; no longer children, but sons and daughters fully matured in God's Spiritual Summerland. I shall ever treasure those verses for the sake of those who sent them, and the message they bring to my grief-stricken heart."

And the bereaved mother and sorrowing wife placed them reverently by with "the things in the bottom drawer." Her maternal affection saw not the metrical defects contained in them, any more than the heart that is pining for news from loved ones over the sea, sees defects in the grammar and spelling, when the long-looked for letter arrives. It is not the garb in which it is dressed, but the message that is noticed and prized. And so it was with Mrs. White, she prized the poem to her dying day, and in her darkest hours it was a source of comfort and consolation that could not have been augmented had it contained marks of undying merit.

* NOTE.—These verses were got in the manner stated by a friend well known to the Editor, and a copy was given the author at the time.

"I have one last question to ask you, dear," said Mr. Henderson, when he next visited Miss White, "and that is, what is the standard of truth for Spiritualists? I am convinced of its facts, and I admire its teachings, but I have not been able to learn anything concerning a standard of truth and morality which Spiritualists take for their guide; can you enlighten me, dear?"

"So far as I have been able to ascertain," replied Florence, "the only recognised authority among Spiritualists is *truth*; and the truth shall make you free—free from error. We take truth for our authority, and not authority for truth. Our standard of morality is to do right because it is right; shun the wrong because it is wrong. You have just acknowledged that you are convinced of its facts. These to you are truths, and, as such, have a power—an influence on your mind. But they were truths before you recognised them. You will admit, I think, that truth never changes, never varies; it is our perceptions of it. The same is true with regards to morality. It is always the same; but our perceptions vary, so that what is right to one may be wrong to another. Our highest perception, therefore, is what we must follow; and when we deviate from it, the voice of conscience tells us we are doing wrong."

"If that be so, conscience is a varying quantity, and not an infallible guide; it only admonishes us according to what we have been taught is right and wrong, or our perceptions of it, if we have reached the years of discretion?"

"That is so," she said, "and is exemplified by every denomination in Christendom. One believes that immersion is necessary to salvation; another that sprinkling only is needed; another in rituals; and another in the power of the Pope and the bishops to forgive sins; and the Protestants hold that only Jesus has the power to do this. All these various beliefs are as truths to the individual possessors of them, and their consciences admonish them accordingly."

"But," said Mr. Henderson, "let Christians differ as they may about beliefs, they all have a standard of morality by which the actions of all professing Christians are judged, no matter what may be their creeds. And, in my opinion, the Spiritualists, as a body, are sadly deficient in this respect."

"And pray what may this standard be which all can rally round and take for their pattern and guide?"

"It is the life and teachings of Jesus Christ!" he answered triumphantly.

"And is that the standard whereby you propose to judge people, whether they be true Christians or hypocrites?" she asked, gravely.

"Certainly," he answered.

"Then to use the standard which you set up as being superior to that of the Spiritualists, I challenge you to find me one true Christian, one single individual who lives up to the standard you have named—the life and teachings of Jesus. Where is there one among all the millions of Christians who sell all they have and give to the poor, having one common treasurer, and every thing in common; taking no thought of the needs of to-morrow, doing the many wonderful things he and his disciples did?"

"But, my dear, you are mistaken in supposing we are to do the many wonderful things that he did. Jesus did it to proclaim his mission and show that he was superior to man," interposed Mr. Henderson.

"Not at all, dear James; he promised to his followers—to those who believe in him, as a *proof* of their belief; 'Verily, verily, I say unto you, these signs shall follow unto all them that believe; and greater things than these shall they do, because I go unto my Father.' This is very emphatic, while I have not named one-tenth of his teachings and self-denying and practices. Now, by your own standard, the whole of Christendom must be one huge mass of hypocrisy, seeing that believers fail—miserably fail—to come up to your own standard."

"But, my dear Florence, you misunderstand me. It is not to be expected that people can live such a pure life as did Jesus. He was something more than mortal. He came to show us the perfect way of life, and to yield himself a ransom for our sins," he pleaded in extenuation of the shortcomings of Christians.

"I know that is the teaching of Christianity; but as soon as you insist on that your standard falls to the ground like a straw man, which has only been set up for appearance sake; and the boasted superiority has no existence, for if he were more than mortal and lived a perfect life, his example is useless to men who are only mortal, and therefore liable to err.

(To be continued.)

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, MARCH 30, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 78A, CORPORATION STREET, MANCHESTER.

THE COMING FIGHT: A CALL TO ARMS.

Nothing is more disastrous to individual character, or to the moral and spiritual interests of the population at large, than that the religious teaching imparted to the young should be on a different level of authority and acceptance from that of other branches of Education.—*Christian World*.

The phrase "common sense in religion," suggests to some of us the thought that if we men are verily an inchoate embodiment in a self-conscious form of the divine and spiritual force that fills the universe, there must be a common spiritual instinct pervading all men which is none other than the spirit of God, our Father Himself.—*Archdeacon Wilson*.

If the deeper meaning and broader application of the spirit of the words "He is not far from every one of us, for in Him we live and move and have our being," set forth by Archdeacon Wilson, is correct, what becomes of the special claim of the Christian? God manifest in all men. The divine light within makes the "Incarnation" in one man, exclusively, an absurd impossibility, and yet Christians of all shades cling to the Trinitarian dogma for dear life.

The clericals on the London School Board are logical and clear headed enough to see that the doctrines of the Trinity, the Incarnation, and the divinity of Christ are the essentials of Christianity, and should be taught in the schools, if the schools are to retain their character as Christian institutions. These gentlemen have won a victory, which is the beginning of the end of their complete overthrow. They have prepared a circular to the teachers which runs:—

The Board have never intended their teachers to diverge from the presentation of the Christian religion which is revealed in the Bible. While following the syllabus which is suggested to you yearly, you are at liberty to refer to other parts of the Bible by which the principles of the Christian religion may be elucidated and enforced. These principles include a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier. The Board cannot approve of any teaching which denies either the Divine or the Human nature of the Lord Jesus Christ, or which leaves on the minds of the children any other impression than that they are bound to serve Him as their God and Lord.

This is the Christian claim in a nutshell, and Nonconformists are in a cleft stick, for, by opposing the circular, they seem to be opposed to Christianity, but if they allow it to pass the Church becomes master of the situation. They would do well to frankly advocate secular teaching only in board schools.

The time has come to nationalise the schools. No religious tests should be imposed upon teachers, neither should Christianity nor the Bible be enforced upon the children. After all, it is the Bible which is the cause of the strife and divides people. It does not bring peace.

Natural religion, love and righteousness, manners and morals can be exemplified without either Bible lessons or doctrinal instruction, and the "compromise" which retained the Bible as a text-book in the schools having been broken by the clericals should be abandoned, and "free schools with secular teaching" should be our rallying cry.

Moral examples, which will arouse sympathy, call forth love of the beautiful, the true and the good, and teach children to be honest, trustworthy, truthful, and kindly, can be found in all literature, and the Bible must be put on the same level of "authority and acceptance" as every other book or be abandoned. The *Christian World* truly says:—

The notion of making the writers of a thousand years ago our authorities, while counted as absurd in all other departments of knowledge, is fully admitted in religion. The idea that all knowledge is one, obtained in the same way, subject to the same laws of evidence, and resting on the same grounds for its credibility, accepted everywhere else, has not yet dawned upon the consciousness of a multitude of our religious teachers.

Could there be a stronger impeachment of the worse than useless Christianity?

Spiritualists, bestir yourselves. The great fight has begun. The men upon whose consciousness the oneness of knowledge has not dawned, because they are blinded by Christian prejudice and presumptuous dogmatism; the men who accept authority for truth, who hoodwinked you, and (blind leaders of the blind) misled you into the Christian marshes, where you floundered about until Spiritualism led you out and showed you the firm ground of Truth, of facts, and universal and eternal principles—these men are fighting to enslave your children, to fetter their minds, to fill them with false and foolish and fanatical ideas and prejudices. They are determined to win. Will you stand idly by, or will you lead the van to the rescue?

The work before us is to take an active part in all the elections. Fight for "free schools and secular teachings." No creedal tests, no Bible lessons. This is a practical matter; an urgent duty rests upon all progressivists to unite our voices and our votes. We are on the side of Reason against Rome. Form committees; pass resolutions; make the local "parties" reckon with you; send representatives to the meetings; put forward candidates; educate public opinion. The rising generation demand your aid to preserve their liberties and prevent theological tyranny. Will you arise in your strength, respond to the call, and prove equal to the occasion?

We suggest that this matter be discussed in public meeting by every society, and resolutions be passed and sent to the papers, the local Liberal, Tory, and Labour party headquarters, declaring where we, as Spiritualists, stand, and what we are prepared to do. Let it be done—quickly, thoroughly, unitedly, and well. *The children's extremity is our opportunity.*

CELEBRATION OF THE FORTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM IN THE CO-OPERATIVE HALL, MANCHESTER, ON GOOD FRIDAY.

The expectations of the most sanguine among the promoters of this demonstration were surpassed, and a "right down regular royal" time was spent by the host of friends assembled. Between five and six hundred people sat down to tea. The catering was successfully carried out by a large staff of ladies and gentlemen, whose many hours of voluntary service were duly appreciated. The meeting was largely representative, visitors from Birmingham, Walsall, Hanley, Sheffield, Stockport, Ashton, Hyde, Macclesfield, Dewsbury, Huddersfield, Burnley, Liverpool, Oldham, Rochdale, Bolton, Bury, Bacup, Leigh, Warrington, Darwen and Blackburn, among other places, were noticed.

Shortly after 6 p.m., our genial friend, Mr. John Lamont, of Liverpool, presided over an audience estimated at from 800 to 900 persons, and at once struck the key-note in his admirable speech, dealing with the scientific, religious, and reformatory aspects of Spiritualism. Forty-six years ago, when the modern phases of spirit communion were inaugurated, physical science had left man at protoplasm. Spiritual science now affords knowledge of man's spiritual nature, which cannot possibly be obtained in any other way. Theology is based on myth; Spiritualism furnishes evidence of continued existence. Every one should make their own enquiries, and satisfy themselves. All religions (so-called) are but modes of expression of man's religious nature, and would be impossible if man were not *per se* a religious being. The study of Spiritualism leads to a rational development of man's spiritual nature under natural laws. Thus every man is his own priest and saviour. Man's physical, mental and spiritual nature constitute a kingdom of selfhood; no one else can enter the interior realm of our consciousness. Death is only a transfer from one mode of existence to another. Every one must live; no one can stop living, but all have the power to cease to do evil and learn to do well. The present hour is rife with progressive ideas. Reforms must be accomplished if we would avoid violence. Men are no longer "dumb driven cattle." They know they have rights. "The man's the gold for a' that." Radical changes in all directions will afford men opportunities for self knowledge, and a more free, rational, healthy, and dignified life. There is more danger from foes within than from opponents outside our ranks. Let us not be indifferent, not Spiritualists name only. The object the spirit people had in view was to make us better men and women, to make us work to leave the world better than we found it.

Mr. J. B. Tetlow urged that the knowledge which

Spiritualism gives of the inevitable continuity of life should strengthen us under all circumstances of trial and suffering, and enable us to grow strong and capable, so as to destroy the force of circumstances by the cultivation of the spiritual powers we possess. These anniversaries are times when we ought to strike a balance, and ascertain what progress we are making. Thought-transference is now recognised by scientists, and thus we have forced into the realm of science the foundation fact of spiritual intercourse. This enthusiastic meeting of sympathisers indicates the vast progress Spiritualism has made, and he hoped the time was not far distant when—

Man to man the whole world o'er
Would brothers be, and a' that.

Spiritualism he regarded as a *family* institution—friendly organisation for sympathy and labour to help each other, to encourage the development of mediumship, that the phenomena might be more certain and reliable, was urgently needed. Let all pull together, and progress would be assured.

Mrs. Stansfield made a brief, sympathetic speech, which was full of joyous emotion and hopeful enthusiasm. All earnest workers must be encouraged by the great success of the meeting, and feel they had not toiled in vain in their mission of love. Spiritualism being harmonious with the loftiest sentiments of the noblest minds in and out of the form, those with us were more than those against us.

Mr. J. Armitage made one of those characteristic speeches, humorous, earnest, happy, sparkling with the native wit, and intuitive flashes of truth for which he is famous. The audience was convulsed with laughter, roused to enthusiasm, and stirred to earnest thought by turns.

Mrs. Groom was received with prolonged applause, and made a most effective speech of a high order. She reported progress in the Midlands, was pleased to see so many friends, and to sense the fervour and intense feeling of the many friends old and new. Spiritualism appeals to reason, sympathy, and conscience. It would exert a vast influence, and help to remove the want and woe from suffering humanity. It is truly the comforter, and awakens regenerative power in individuals and the race.

Mr. W. H. Rooke, in a fine speech, affirmed that Spiritualism assists in every-day life because it guides by fact; if it does not make man better nothing ever will; knowledge of the nearness of the spiritual world would make people more careful as to their motives and conduct; there was plenty of room for extended practice of the principle of brotherhood. There were too few workers in the movement, which demanded the best we have to offer. The more culture, refinement, love, honesty, integrity and purity we can show, the better we can nail our colours to the mast. Spiritualism should make our lives so that they may be known and read of all men.

The veteran Lancashire pioneer, Mr. W. Johnson, then expressed his pleasure at seeing Mr. Lamont in the chair. It reminded him of the days when they went out recruiting and people called them fools and mad, but they went marching on, gathering up one here and another there, until an army was now on the march, not on the defensive but on the aggressive. He declined to pin his religion to any creed, or book, or church. The tiny knocks at Hydesville startled the people of America, we caught their echo here and now know "there is no death." Spiritualism prepares people to live: it preaches justice to humanity and would fill hell itself with the creeds. Salvation is wrought by the people themselves. Something was radically wrong while so many children came into the world in poverty and so many men and women had white weary faces and bent bodies and spent such cheerless lives. We must all feel the power within and the fire of truth impelling us to live for others, and build up a good character. Every child will live to become an angel. "Men should use the sand-paper of truth to polish up their thinkers which have grown rusty under the influence of priestcraft." Spiritualism proclaims the gospel of human rights. Wonder-mongers are not wanted, but men and women who will use their knowledge to grow better and work to establish a heaven on earth. The Church gave us a stone when we asked for bread, and is leavened with discontented ones to whom Spiritualism gives satisfaction and proves continued existence, and demands that we go to work to secure equal rights to all men and women, and then we may go on our knees and thank God.

Mr. J. J. Morse rejoiced that our grand old man had not found it necessary to resign, and hoped it would be a long time ere he would be transported to the "upper house" by

angel friends. Spiritualism is as broad as humanity, and this anniversary celebration will stir responsive chords in the hearts of people all over the globe. We celebrate the great fact of *Immortality demonstrated*. We now know without the intervention of priests. For 46 years this communion between the living and so-called dead has been enjoyed in accordance with present-day requirements, and the discovery of this central fact has been the forerunner of all the great upheavals we now witness. He believed the day was not far distant when the great Free Trade Hall would be required to hold the people who assemble to celebrate our Easter. We must not forget that Spiritualism is the work of the spirits; they give directions to the movement, we co-operate with them. He rejoiced to notice that a clear purpose, a true aim and a high tone ran through the ranks of the great spiritual reformation now in progress. Men are being taught how to develop their character and build up a truer state of society here. Spiritualism is in favour of woman—of children—of progress in every department—and our pulses are stirred to a deeper measure of love and labour for all mankind. He rejoiced that the interest in labour for the young was growing year by year. Let all take to-night as an inspiration for the future.

Mrs. Wallis, in a capital speech, referred eloquently to the fact that Spiritualism satisfied the requirements of all sorts and conditions of men and women in all stages of life, and, under all its varying circumstances of suffering or success proved a source of strength and comfort, and revealed the pathway of progress open to the lowest as to the highest, leading through the portals of the tomb into the land beyond the veil.

Mr. S. S. Chiswell in a racy speech emphasised the fact that Spiritualism was both personal and general in its application, and while it gladdened our hearts and wiped away our tears it also enforced moral obligation and demanded service from every one. He felt the strong sympathy and spiritual feeling from the audience most palpably, and was strengthened and cheered by the fine spirit of the meeting.

Mr. E. W. Wallis, in a brief speech, pointed out the need for action to defend the rising generation from the efforts of the clerical party to introduce Theology into the schools, and the audience applauded heartily the appeal for free schools and no Bible teachings.

Miss Rickards, accompanied by her mother, kindly sang a solo very sweetly, the chorus being well taken up by the audience. Solos by Mr. Wallis, and a fine recitation by Miss Cowling, were much enjoyed. The violin solos by Miss Lucretia, ably accompanied by her sister, were brilliantly executed, and charmed the ears and hearts of all; and a charmingly-rendered song revealed this young lady's talent as a singer. Mrs. Stansfield's sympathetic rendering of a pathetic recitation was loudly applauded; and Mr. L. M. Byles recited "Abu Ben Adhem" in capital style.

The following letter from Mrs. Green was read by Mr. Lamont:—

"DEAR FRIENDS,—I am very sorry that I am unable to be with you to-day at your celebration of the forty-sixth anniversary of Modern Spiritualism, but if I cannot be with you in the body, my spirit is free, and I shall be with you in spirit. I am eagerly looking forward to the time when I can come among you once more as a servant of the spirit world, to do my part to help on the glorious cause so dear to all our hearts. May the risen loved ones of your hearts and homes be with you this night, inspiring each and all with a deeper determination to fight the battle of freedom and truth which will end in victory and spiritual freedom to mankind.—I remain, your loving friend and sister, ELLEN GREEN."

"Good Friday, March 23, 1894.

A resolution, requesting Mr. J. J. Morse to convey the sympathy and good wishes of the meeting to Mrs. Green, and expressing hope for her speedy restoration to health and strength, was carried with loud applause.

The hearty thanks of all are due to the staff of workers who so efficiently discharged their duties, and to the performers for their kind and gratuitous services.

"AN EVER WELCOME visitor is *The Two Worlds*, published at Manchester, and very creditably edited by Bro. E. W. Wallis, who, since his appointment to its editorial chair, has won for the paper a front place alike for its literary matter, its society intelligence, its excellent staff of contributors, and its general up-to-date-ness. Its pithy 'Passing Events' give a summary of things all need to know, while the capable and critical articles of 'Edina' are, whenever they appear, worth alone the price of the whole paper."—*Lyceum Banner*.

CORRESPONDENCE.

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

LANCASHIRE LYCEUM DEMONSTRATION.—AN APPEAL.

DEAR SIR,—We appeal to all Spiritualists in sympathy with our children's field day who are anxious to assist us to defray expenses to send a donation (however small); or perhaps some friend would like to give a prize for skipping, running, etc., which will be thankfully received and acknowledged by J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

RE REVISION OF CONSTITUTION RULES.

DEAR SIR,—I will thank affiliated societies or associates to send to my address all amendment propositions, in conformity with the following: Article 12. "This constitution shall only be revised upon a motion, signed by the mover and seconder, which must be sent by the general secretary three months before the date of the Conference, that copies of the same can be published in the Spiritual press, at least two months prior to the meeting of the Conference. Such motion shall only be effectual when carried by a vote of two-thirds of those present entitled to vote thereon." T. TAYLOR, Gen. Sec.,
12, Park Avenue, Cheetham Hill, Manchester.

MR. BEVAN HARRIS AND OUT-DOOR SPEECHES.

DEAR SIR,—On Sunday, 25th March, Mr. Harris introduced a new feature in the cause, in Nottingham, by an open-air lecture in the Forest. A number of our friends were present, and, by degrees, a crowd of about 250 gathered round to hear the remarks. Mr. Harris dwelt upon what Spiritualism is, what is said of it by eminent men, and upon some of his own experiences. His remarks were listened to attentively, and I think with interest. A good number of *Two Worlds* were distributed. Now, I wish to offer a little friendly criticism upon this special occasion, and upon Spiritualist meetings in general. I told our friend of my intention, and I know he does not mind being criticised if it is done in a fair spirit. First, Mr. Harris was very anxious to have a hymn sung. Now, unless there is a good attendance of those in sympathy, singing in the open-air "falls flat," and sounds of the "milk and water" kind of religion, in my opinion. Second, I question very much the wisdom of this "going out into the highways and hedges and compelling them to come in." In my experience, there is little or no good in bringing the subject so prominently before the general public—a public which has not asked to know, and which has not sufficient interest in the subject even to go inside the halls where they may hear of it. In a mild sense, it is like "throwing pearls before swine." Our truths are too grand, too valuable, to be thrown, as it were, at people who don't want to know, and who, having heard, only scoff and revile at that which they don't understand. It is very little use offering Spiritualism to any except those who are dissatisfied and want the truth. Third, much to my surprise, Mr. Harris brought his criticism to bear upon Christianity. Now, if you want to strengthen anyone's beliefs attack them! I have frequently noted dissolute, irreligious men suddenly become earnest Christians in the defence of beliefs formed in childhood, but years since given up for lack of interest. I say, "leave the sleeping dog alone;" confine yourself to telling what Spiritualism is, why it has come to us, and what it will do for us. This will appeal to heart and head; the thoughts once aroused will grow, and little by little they will displace old ideas, which do not bear the light of reason, much more effectually and quicker than if those ideas were attacked. Spiritualism and Christianity cannot live together; and, if the former appeals to the thinker as being true, it will very soon undermine the latter, and the citadel will fall without once raising the sword! In conclusion, if our respected friend had left Christianity alone on the day in question, I certainly think that what he said re Spiritualism would have had a better effect on his audience.—Yours sincerely,
J. FRASER HEWES.

LONDON NEWS AND NOTES.

STRATFORD.—Mr. Percy Smyth spoke upon "Theosophy." There is an absence of evidence, and too much of the mysterious in the philosophy. He deplored the antagonism towards Spiritualists. The controversies in *Light* every week have not advanced their claims at all. Spiritualism will continue to explode theories, and make a standard for the investigation of spiritual truth. Mr. J. Veitch said we must not devote too much time to pointing out the flaws in other philosophies, but demonstrate the solid rock of evidences in our own, that we may not desire to rob any one of their faith, but supplant it everywhere by facts, cementing the good of the past with the good of to-day, making knowledge, not belief, our only aim.—J. R.

MANTLEBONE. 86, High Street, W.—18: Mr. J. Veitch delivered an able exposition of "Spiritualism: Its Teachings." Much appreciated. We cordially thank Mr. Veitch for his very kind and valuable assistance in placing the teachings of Spiritualism so clearly before an audience largely composed of strangers. 25: Mr. W. T. Cooper, our energetic vice-president, at very short notice kindly delivered an excellent address on "Spiritualism: Its Advantages." Full of sound teachings and elevating thoughts, characterised by sincerity of purpose and earnestness of feeling which at once commanded attention, and drew forth continual signs of appreciation, and stirred up a genuine spirit of enquiry. "Spiritualism is predicated upon facts as palpable as those of any material science, and, if true, forms the basis of a new system of philosophy which, if it does not usurp religious belief, will at least take the place of material scepticism and infidelity in the world. 'But,' says the alarmed theologian, 'Spiritualism is Satan's.' We get accustomed to such charges; they are brought against every new discovery. If the mariner's compass, the printing press, the electric telegraph, the steam engine, and the various works and wonders of the nineteenth century, including Modern Spiritualism, are the works of the 'Devil,' then he is the greatest benefactor that the ages have known." Next Sunday, an Anniversary Address, by Mr. Morse's guides, "The Revolt of the Dead." Every one who can should hear this lecture.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Service well attended. Mrs. Mason's controls delivered a very instructive discourse upon "Life and Work in the Spirit World." Answering numerous questions at the close. Mr. J. H. Brooks kindly officiated at the organ.—J. H. B., hon. sec.

CAMBERWELL NEW ROAD.—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.

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.

MANCHESTER AND SALFORD.

ARDWICK. Temperance Hall, Tipping Street.—Last Wednesday Mr. L. Thompson, of Rochdale, gave some very successful psychometric delineations, to a very attentive gathering. Next Wednesday Mr. and Mrs. Tetlow will devote the evening to clairvoyance and psychometry. Lyceum conducted by Miss S. Fitton. Marching and calisthenics very fair. Recitations by Miss Emily Maslin. Very fair attendance.

HULME. Meeting Room, Junction.—25, public circle at 6-30, conducted by Mr. W. Lamb. Mr. Hesketh offered the invocation. Miss Smith gave clairvoyance, and Mr. Lamb gave psychometry, both successful. Miss Goodall kindly officiated at the organ. Well attended. Lyceum: Morning, 22 present; afternoon, 24, and 7 visitors. Recitations by L. McClellan, E. Bradbury, J. Bradbury, D. Furniss, E. Furniss, and L. Furniss. Our esteemed friend, Mr. Ellison, of Salford, conducted marching and calisthenics very efficiently, and gave an interesting lecture on "Phrenology." He has our best thanks. We hope to see him often at our Lyceum.

OPENSHAW. Granville Hall.—March 18: Mr. W. Crutchley gave a grand discourse on "Immortality." Mrs. Billings good clairvoyance, nearly all recognised. Mr. Crutchley is doing a grand work in our Lyceum; over 100 present. 25: The control of Mr. G. Adams discoursed on "God has risen as eternal light." Test clairvoyance and psychometry by Mr. Duffy, Mr. Doulan, Mr. J. Reed, jun., Miss E. Walker, and Mr. Ward. Nice address by Mr. Moxon. Evening: Mr. Adams' control discoursed on "Christ has risen." We take him as a brother, but not as our Saviour. At both meetings he described ailments, and how to cure them. After-circle opened by Mr. Adams. Clairvoyance and psychometry by Miss E. Walker and Miss M. Morris. A nice address, and closed by Mrs. Brown. Many present. April 1: Committee, at 2-30 p.m. All specially requested to attend.

OPENSHAW. Labour Hall, South Street.—A pleasant evening. Mr. Weaver's address, on "The Resurrection," was very good. Clairvoyance by Mr. Crompton and Mrs. Hamond; name given by one of her controls, and recognised. Psychometry by Mr. Crompton. So far we have been able to keep our circle in harmony, and it has been good to meet together.

PENDLETON. Cobden Street.—Mrs. J. A. Stansfield's controls gave grand addresses on "Walking Heavenwards" and "The Resurrection," the subject being a very appropriate one, proving that we have resurrections every day. Fourteen good clairvoyant descriptions.—J. M.

PLATFORM RECORD.

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

REPORTS RECEIVED MARCH 20TH.

Ashington (Memorial Hall). Mr. Beck, of Pelton, gave satisfaction, contrasting and comparing Biblical and Modern Spiritualism, emphasising the fact that God is unchangeable. Quite a Pentecostal time. Thanks, carried with applause.—Bradford (448, Manchester Road). Mr. Hilton delivered the funeral sermon of our departed brother, Mr. W. Scholesfield, and explained that death was but a change. Mrs. Whiteley gave good clairvoyance to an overcrowded audience.—Burnley (Guy Street). Mr. Sanders gave discourses. Miss Barlow, of Rochdale, 12 years old, gave remarkable delineations. Saturday, a social evening thoroughly appreciated. Dr. Vint gave good illusions. His audience was delighted and mystified beyond measure. Mrs. Vint, blindfolded, described in detail articles the audience had brought, dates of old coins, times by watches, etc., etc. If the professor did not tell us they were not mediums many would give them credit for that which neither possess. May they live long to enjoy the reputation their abilities so richly deserve.—Bury. March 14, Mrs. Hyde gave a number of tests in clairvoyance and psychometry. First visit, hope to have her again soon. Sunday, Mr. W. Rooke spoke ably on "The Gods of the Past and the Spirits of the Living Present," and "Magic, Witchcraft, Sorcery, or a man in search of his Soul." A few tests in clairvoyance.—Cleckheaton (Walker Street). Lyceum officers: Conductor, Mr. Albert Fowler; vice-conductors, Messrs. A. Walker, J. Blamires, W. H. Nuttall; guardian, Mr. J. Blamires; distributor of badges, Master Sam Bryan. Mrs. Midgley, our speaker for the day, gave us a short address on "Punctuality," which was very good. Secretary, Master Harry Walker, 6, Pavement Street.—Darwen. March 18, Mrs. Rennie gave good addresses on "Is Spiritualism a Religion?" and "Man's inhumanity to Man." Very successful clairvoyance. Very good audiences.—Gateshead-on-Tyne (47, Kingborough Terrace). Mr. Wright's guides gave a very interesting discourse on "Spiritualists' duty to the Spirit World," which interested a good audience.—Glasgow (4, Carlton Place). Sunday, 11-30. A thoughtful and instructive paper by Mr. Findlay, a veteran Spiritualist, who is always lucid and logical, and whom it is always refreshing to hear. 6-30: Mr. David Anderson's guides gave a powerful address on "The Ideals of Spiritualism." Our life here prepares our place in the hereafter. We should, therefore, endeavour to eradicate the brute nature, and make ourselves receptive for nobler and more beautiful thoughts and ideals unto which to strive to attain. First see that the foundation we lay is solid and enduring, then the superstructure will be a thing of beauty, and pro-

against the malice and ridicule of the ignorant and thoughtless.—Heckmondwike (Bethel Lodge). Good successful public circles on the 13th and 17th.—Leeds (Progressive Hall). A good day with Messrs. Foulds and Williamson, whose guides gave every satisfaction to good audiences. Many people turned away.—Little Town. At Mrs. Popplewell's, 13: Very good attendance. Mr. Stead gave satisfactory clairvoyance. 18: Mrs. Stocks, of Heckmondwike, gave satisfaction to a good audience. The cause is growing rapidly here.—London (Surrey Masonic Hall, Camberwell New Road). Mrs. Beel spoke briefly on "Spiritualism and the Bible," showing that every inducement was given to cultivate spiritual gifts. Mr. W. H. Brown sang "The Chorister." Mr. Long gave an address on "Was Jesus God or Medium?" Mr. Long carefully dealt with the narratives, and said that nowhere is the Godhead said to have been claimed by Jesus. If Jesus was God he (Jesus) was guilty of great duplicity, as instance his calling on God in his hour of trouble. The only logical conclusion is to recognise that Jesus was a medium, a God-sent, and God-endowed man, as Peter claimed: "A man approved of God among you by miracles and wonders and signs." Not only was Jesus put into a false position by his professed followers, but the pure truths he proclaimed had been misrepresented for purposes. A highly eulogistic summary was given of the life-work of this Prophet and Reformer.—London. (Forest Hill, 23, Devonshire Road, S.E.). A pleasant evening with Mr. Munns, who gave an account of his religious career, including a few experiences in Spiritualism. Enjoyed by all.—Macclesfield. March 11: Mrs. Rushton, in a very interesting manner, replied to the attacks recently made by a local clergyman on our principles. 18th: Mrs. Groom gave much pleasure and satisfaction. Room crowded. At night, she gave clairvoyant descriptions, 16 of which were given to strangers, and every one recognised.—Manchester. Tipping Street, Ardwick. Circle. 13th: Miss Cotterill gave a short appropriate address and successful psychometry. A very pleasant evening. Lyceum: Miss S. Fitton kindly officiated, and made a good impression. A kindly spirit of sympathy and enthusiasm prevailed, indicative of the happy spiritual conditions. Commenced at 10 a.m.—Nelson (Bradley Fold). Mr. W. H. Taylor's guide discoursed on "Let your love flow freely," and "The good of Spiritualism." Excellent clairvoyance gave every satisfaction to good audiences.—Newcastle-on-Tyne. 18th, Mrs. E. Hardinge Britten lectured on "The Religion, Church, and Science of the Future," and subjects given by the audience were treated in Mrs. Britten's usual masterly manner and created quite an enthusiastic feeling. Several prominent musicians favoured us with a special orchestral service, which altogether rendered the service both beautiful and unique, and to whom we owe our best thanks. Monday, "Magic, Witchcraft, and Spiritualism" was ably dealt with by Mrs. Britten.—Nottingham (Morley Hall). Mrs. Barnes' control gave a very interesting funeral address appropriate to the passing on of Mrs. Walker. Several members of the family present felt the impressive remarks.—Oldham (Bartlam Place). 15: Circle conducted by Miss Whitley, the little clairvoyant, of Rochdale. Sunday, Mr. J. B. Tetlow spoke exceedingly well and to the point. Successful psychometry.—South Shields (16, Cambridge Street). 12: Mrs. Yeeles' guides gave a grand discourse on "The Basis of Spiritualism." Her clairvoyant descriptions were simply marvellous. A good full house. 18: Mr. Campbell's guides, on subjects from the audience, spoke with much earnestness to a good gathering.—South Shields (87, John Clay Street). Mr. Wilson's guides gave a sensible address on "Immortality and evidences of a future life," giving proof that spirits return.—Stalybridge, Wednesday: A very good opening meeting. We enrolled twenty-nine members and formed a committee, president, treasurer, and secretary, so I expect we shall be able to go along nicely. Will mediums send me their names and open dates for expenses only, until we are able to pay the same as other societies?—Wolverhampton. March 11: Mrs. J. M. Smith, of Leeds, gave a séance, when thirty were present. Owing to Mrs. Smith's sudden attack of debility, occasioned by a fall, it was not quite as good as usual, yet was enjoyed by all. We had a week of marvellous experience, the loved ones of the higher spheres demonstrating their personality in a very marked degree. Friends seeking truth and tossed about on the ocean of doubt should engage a medium such as Mrs. Smith for a week's home investigation and supplying the purest and best conditions the house can give. I feel confident they will be amply rewarded both in satisfaction and expense. Truth is worth a sacrifice. Mrs. Smith, I regret to say, will be compelled to cancel all her engagements for some time, her medical adviser denying her lecturing for the present. We trust she will soon recover her strength so as to continue the spread of the glorious facts of our spiritual philosophy. Miss Florence Marryat will be here on Wednesday next, April 4. Hope to see friends rally round.—G. E. Aldridge, 52, Waterloo Road South.

ACCRINGTON. Bridge Street.—15: Mrs. Griffin's guides gave good address and clairvoyant and psychometrical tests. 18: Mrs. Foran's guides gave remarkable clairvoyant descriptions, nearly all acknowledged. 25: Mr. Mainwaring's guides gave wonderful addresses, "Ye must be born again" and "The Christ of to-day." Good clairvoyance.

ACCRINGTON. 26, China Street.—Mrs. Dixon, of Burnley, discoursed on "The advantages of Spiritualism," and "The Church of the past and future religion." Really splendid addresses. Very successful psychometry. Next Sunday Mr. Holmes and Miss Barlow, clairvoyant, aged 13 years. Friends, come and hear her.—T. C.

ACCRINGTON.—The Temple, St. James Street, was opened Sunday the 18th. Mr. B. Plant's controls gave great satisfaction on the Monday night. Mrs. Rennie, of Oldham, kindly gave her services for our benefit. Clairvoyance all recognised. 25: Mrs. Brooke's guides gave good addresses and clairvoyance. April 1: Mrs. Robinson, of Rochdale. All welcome.—Miss Barnes.

ASHTON.—18: Addresses by Mr. T. Postlethwaite. Psychometry good. 25: Addresses by Mr. W. H. Taylor. Questions from the audience were also answered. Good clairvoyance.

BARNOLDWICK.—25: Mr. Todd lectured splendidly on "Who is the King of Glory?" and "Whom seek ye?" The psychometric delineations were the best we have ever heard, being correct in every instance.

BIRMINGHAM. Oakella Street.—Mr. W. Croomes Mason attracted a

large audience, and appropriately dealt with "Did Christ rise from the dead?" in a powerful and lucid manner, frequently evoking applause. Very successful clairvoyance.

BLACKPOOL. Alpine Hall.—18: A good day with Mrs. Kendal, of Bradford, and Mrs. Riley, of Stainland, all well satisfied. 25: Mr. G. H. Bailey, of Huddersfield, gave good addresses on "What shall I do to inherit eternal life?" and "Momentous epochs in history, their influence on mankind and Spiritualism." The audience all said it had been good to hear such a lecture from so young a medium.

BRADFORD. St. James's.—Mr. A. Walker spoke on "Who is our brother?" and "Go thou and do likewise." Good practical discourses, showing the necessity of personal responsibility and work as the basis of all religious life. Good clairvoyance and descriptions of spiritual gifts.

BURGHESH.—March 14: Mr. Armitage gave his experience to a very appreciative audience. 18: Miss Crowther's guides spoke from "Is God an unchangeable one?" and "Stand for the right though falsehood may reign." 25: Mr. Sidebottom's guides spoke on "Modern Spiritualism and the teaching of Christianity," and "Did Jesus return after the change called death?" Psychometry very good.

BURNLEY. Hull St.—Mr. Wm. Ward, of Blackburn, gave excellent addresses on "Seek, and ye shall find" and "What must I do to be saved?" assisted at both meetings by Mr. Robt. Barlow, of Blackburn, who gave very successful psychometry.—W. H. R., sec.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave a very good and interesting discourse on "Should we accept Spiritualism as a religion?" Clairvoyance at close much appreciated.

BURNLEY. Robinson St.—Afternoon: Mr. Swindlehurst's inspirers gave a very appropriate address on "The Risen Christ." Evening (by request): "Samson, the mighty fox-hunter," was thoroughly appreciated by a good audience.

CARLISLE.—Easter Sunday: The first public meeting in the Working Men's Hall, Caldergate. Comparatively good audiences. Miss A. Walker, of Heywood, kindly gave voluntary services, speaking on "Ancient Prophets and Modern Mediums" and "The Religion of Humanity." The chairman, Mr. Vandeleur, made a few appropriate remarks respecting the belief of Spiritualists, which is greatly misunderstood by persons outside, and impressed upon those desirous of knowing what Spiritualism taught, to investigate the matter earnestly for themselves. Miss Walker dwelt considerably upon the connecting link which binds the two worlds in one, and affirmed that if prophets existed in ancient times, there was no reason why they should not exist to-day. The evening address was a most able one, and contrasted vividly the doctrines of modern Theology with the teachings of Spiritualism, ultimately appealing to the reason and intelligence of thinkers to decide whether or not the doctrine of eternal torment was in harmony with the character of an All-merciful God, or whether the doctrine of eternal progression was not more consistent. Mr. Watson, who is on a visit from the United States, passed round for inspection some spirit photos, which were greatly admired. Miss Walker gave several excellent clairvoyant delineations; all, with one exception, were recognised, and caused great surprise amongst strangers. Having, through the kindness of Miss Walker, made a start, we trust by earnest and united efforts to establish ourselves, and are glad to state that in response to the chairman's earnest request for those desirous of joining us not to be afraid to identify themselves with us, we enrolled two new members at the close of the service. On behalf of every member of our little band, I tender our sincere gratitude to Miss Walker for her great kindness in taking the first step that has brought us before the public, and for the able manner in which she handled her subjects, and sincerely hope that it will not be long before we can again have the pleasure of her delightful company, and wish her God speed.

HECKMONDWIKE. Bethel Lodge.—Public circles held March 20 and 24. Very successful evenings.—G. H., sec.

HOLLINWOOD.—20: Circle, Miss Cotterill conducted in her usual able manner. 25: Mr. B. Plant. Subjects, "There is no death," and "Spiritualism—Past, Present, and Future," showing us the different phenomena. Much enjoyed. Clairvoyance.

MACCLESFIELD.—25: A good day with Mrs. Rennie, of Oldham, some of her clairvoyant descriptions being particularly good.—W. P.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides. Subject, "Spiritualism in the long, long ago—the Patriarchal Age."—J. B. W.

NELSON. Bradley Fold.—Mr. Davis's guides discoursed very well on "Death, where is thy sting, and grave, thy victory?" and "Nearer, my God, to Thee." Good psychometry to a very fair audience.

NEWCASTLE-ON-TYNE.—25: Mrs. Yeeles, of North Shields, gave short addresses, followed by clairvoyant delineations, which were remarkably successful. Three or four cases gave most marked proof of spirit return and identity.—R. J.

NORMANTON.—18: Mrs. Bealand gave powerful addresses and psychometry after each. Very good. At the close, a gentleman said, nearly two years ago when Mrs. Bealand held a service in a private house his wife attended, and the medium foretold an accident which would happen in her family circle; his wife not taking any further notice of the warning was surprised eight days after by her husband having his shoulder dislocated and his collar-bone broken. He declared before the audience that he was perfectly cured by spirit doctors who operated upon him through Mrs. Whiteoak. 25: Mrs. Whiteoak's guides gave most eloquent addresses on "The Resurrection," and "The Angels at the Tomb," and remarkable clairvoyant descriptions, in many cases recognised before the names were given.—G. Backhouse, sec.

NOTTINGHAM. Masonic Hall.—Mr. Leeder, late of Plymouth, now resident in Nottingham, offered some very good remarks in the morning in answer to questions, and at night gave a very good address on "From death to life." Good audiences greeted him. Two or three clairvoyant descriptions were recognised. Mrs. Summers kindly sang "Strangers Yet."—J. F. H.

OLDHAM. Bartlam Place.—Afternoon: Psychometry and clairvoyance by Mr. Young. Gave great satisfaction. Evening: Service of Song, "The Basket of Flowers." Reader, Mrs. Asquith. The choir and string band, under the leadership of Messrs. Britland and Ashworth. Organist, Miss Fitton. Solo, Miss Standing, "The Lost Chord," the rendering of the whole piece showing that great efforts had been made

to achieve success. Lyceum. Attendance fair. Recitations, marching, etc., creditably led by Miss Robinson, guardian.

PRESTON. Lawson Street Hall.—18: A successful day with Madame Henry. A soul-stirring address at 2-30; few who heard it remained unmoved. Her experiences, given at 6-30, were very interesting. Clairvoyance and psychometry also very good. 25: The controls of Mr. Edwards gave addresses on "The Light of Truth" and "Is Christianity played out?" Handled in a very able manner. Christianity was weighed in the balance and found wanting. It is doomed to pass into oblivion, and make room for the better and nobler doctrine of Modern Spiritualism.—F. Ribchester, cor. sec.

ROCHDALE. Penn Street.—18: Miss Cotterill's guides gave good discourses on "God is Love" and "Art thou the Christ that should come?" Very successful clairvoyance and psychometry. Wednesday, 21: Mr. Chisnell offered invocation and gave a few remarks. Mr. Young gave 17 tests, 15 immediately acknowledged correct, 2 being doubtful. Good Friday: Mrs. Hyde opened with invocation, and devoted the time to very good psychometry, every one being highly delighted. Saturday, 31, at 7 p.m., members' quarterly meeting for election of officers, passing accounts and balance-sheet, also final settlement of the sale of work. Members earnestly desired to attend.—A. S.

ROCHDALE. Water Street.—In Miss Walker's absence through some mistake, our ever-willing worker, Mrs. Goodhew, gave us grand addresses on "A soft answer turneth away wrath," and "What is heaven?" Some very correct clairvoyant descriptions.

ROYTON.—Afternoon, Mr. Chisnell gave a paper on "Death a delusion." Clairvoyance by Miss M. E. Taylor (a very promising medium) fully recognised. Evening, Mr. F. Allam, of Oldham, discoursed on "Spiritualism, its religious advantages." Very successful clairvoyance; being his first public visit, great satisfaction was expressed. Next Sunday, Anniversary Services. Speaker, Miss A. Walker. Service of Song "Golden Deeds" will be rendered at 2-30, conducted by Miss Walker; at 6 o'clock, discourse, followed by clairvoyance.

SOWERBY BRIDGE.—Good Friday, a large number of friends sat down to an excellent tea, and in the evening the room was crowded. Action songs, recitations, tableaux vivants, &c., were rendered by the children, who delighted the audience by the excellent manner in which they performed their different parts, which speaks well for Mrs. Greenwood, Mrs. Rushworth, and Miss Sutcliffe, who trained them. Mr. Hepworth had charge of the lime-light lantern, which had a very pretty effect in the tableaux, and also gave two comic songs, for which he was encored. The Lyceum String Band also gave two selections. The Excelsior Black and White Minstrels' inimitable entertainment was much enjoyed. 25, Miss Patefield's instructive and intelligent address on "What shall I do to inherit eternal life?" was much appreciated by a moderate audience. Good clairvoyant descriptions, mostly recognised.—G. H.

STOCKPORT.—Mrs. Hyde gave good addresses and clairvoyance. Good and harmonious conditions were produced by the large meeting singing "Lead, Spirits Bright," reprinted from a recent *Two Worlds*. Mr. Ford gave us his rational views of Eastertide. Mr. Fielding, of Chesterfield, is on a visit to Stockport, and has freely exercised his remarkable mediumship at many gatherings of friends. Many genial friends have met and strengthened each other at Stockport during the holidays.—T. E.

WAKEFIELD. Baker's Yard, Kirkgate.—Wednesday, Mr. Crossley spoke well to a good audience. Clairvoyance excellent. Sunday, Mr. Lund spoke well to moderate audiences. Clairvoyance very good, all recognised but one.

WAKEFIELD. Barstow Square.—The guide of Mrs. Taylor eloquently referred to her heavy trials on earth, and the great and unexpected joys she met with in spirit life. Much appreciated. Clairvoyance excellent. Wednesday services are much appreciated. 21: Mrs. Connell gave an excellent discourse on "Omens and Warnings" received before the passing away of our loved ones. Usual telling clairvoyance. Mrs. Connell always draws a full audience. Our first anniversary, April 1; speaker, Mrs. Mercer. 2, tea and meeting, with entertainment. No efforts have been spared to make the occasion worthy of the approval of all who may favour us with their presence. We are grateful for our year of success.—G. M.

WHITWORTH.—Public circles well attended. Short addresses and clairvoyance by our local mediums.—G. C.

RECEIVED LATE.—Blackburn, Northgate: 18, Mr. G. Edwards gave eloquent addresses. Most successful clairvoyance by Miss Bailey. Crowded audiences in consequence of Mr. Ashcroft's visit. 25, Mrs. Johnson gave good addresses and clairvoyance in splendid style.—Bury: 21, Mrs. Best gave very good clairvoyant tests. 25, Miss Cotterill gave good discourses on "The new resurrection," at night.—Dewsbury: 15, Mrs. Crossley gave good addresses and splendid clairvoyance. 18, Mrs. Sands and Mrs. Buckley gave grand addresses, clairvoyance exceptionally good. 22, Mrs. Black, very convincing clairvoyance. 25, Miss Lee's guides gave powerful evidences of spirit return, a very successful fortnight.—Gateshead-on-Tyne, 47, Kingborough Terrace: Mr. Davidson gave a reading and good advice.—Hyde, Simpson Street: 14, Mr. E. W. Wallis was listened to with great interest; many of the Labour Party present. 18, Mrs. Stair again charmed the audience with expositions of spiritual subjects and impromptu poems. 25, Madame Henry discoursed upon "The Resurrection." Her addresses are very pleasing and impressive.—Ossett: A very good day with Mr. King; hope to have him again soon; full hall.—Rochdale, Regent Hall: Good Friday, about 130 persons partook of tea; many more attended the entertainment. Vocalists: Messrs. R. Eastwood, G. Hilton, and E. Spencer. Mr. Hilton's stump speech caused much amusement. The Dramatic Society rendered "Peggy Green" most creditably. Mr. T. Raynor presided; Mr. F. Barker, pianist. Sunday, Mrs. Best devoted the time to clairvoyance successfully. Lyceum: "Memory" was discussed. Mr. Hilton related a few remarkable freaks of memory. Miss Moores and Mr. Williams conducted marching and calisthenics.—Liveredge, Well Fold, Little Town: Mr. Ogram's guides, and at 6 p.m. Mr. Wilson's guides gave satisfactory addresses. Good prospect of success.—Wisbech, Public Hall: Good Friday, about seventy persons partook of the feast given by Messrs. Weaver, Ward, Threadgill, Jex, Hill, Youngman, Waltham, and Woods.

Speeches, songs, and recitations by Misses A. and F. Weaver, Threadgill, Smith, Master H. Blundell, and Messrs. Weaver, Ward, and Blundell. Sunday, crowded hall. Mr. Ward, by request, spoke on the 12th chapter of Revelation, 7th verse. Clairvoyance good.—Bradford, Horton: Public circle, crowded. Mr. Swincoe gave a splendid discourse. Mrs. Whiteley gave clairvoyance of a high order. Tea party a great success; thanks to all.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR APRIL, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—8, Mrs. Wilkinson; 15, Mr. Clegg; 22, Mrs. Midgley; 29, Mrs. Whittingham.
BATLEY CARR.—8, Miss Hunter; 15, Lyceum Service; 22, Mrs. W. Stansfield; 29, Mr. Armitage.
BATLEY.—8, Messrs. Foulds and Williamson; 15, Mr. G. H. Beely; 22, Mr. H. Long; 29, Mrs. Berry.
BRADFORD. Milton.—1, Mrs. Jarvis; 8, Mr. R. Dooley; 15, Mr. Boocock; 22, Mr. Todd; 29, Open.
BRADFORD. Little Horton.—8, Mr. Essam; 15, Mrs. Russell; 22, Miss Hunter; 29, Mr. Boocock.
BRADFORD. Otley Road.—8, Mrs. Bentley; 22, Mr. Clegg; 29, Mrs. Beardshall.
BRADFORD. Psychological Institute.—1, Mrs. W. Stansfield; 8, Mr. Hilton; 15, Miss Patefield; 22, Mrs. Bentley; 29, Mrs. Schulver.
BINGLEY.—8, Mrs. Stretton; 22, Mr. and Mrs. Hargreaves; 29, Mrs. W. Stansfield.
BRIGHOUSE.—8, Mr. G. Newton; 15, Mr. H. Crossley; 22, Mrs. Waterhouse; 29, Miss Cotterill.
CLACKHEATON.—8, Mr. Boocock; 15, Mrs. W. Stansfield; 29, Mr. Essam.
HALIFAX.—8, Mr. Hepworth; 15, Mr. Macdonald; 22, Mrs. Beardshall; 29, Anniversary.
HULL.—15, Mr. J. Armitage; 29, Mrs. Midgley.
HUDDERSFIELD.—8, Mr. Rowling; 15, Mrs. Berry; 22, Mr. R. A. Brown; 29, Mrs. Summersgill.
KEIGHLEY.—15, Mr. and Mrs. Hargreaves; 22, Mrs. Whittingham; 29, Mrs. Hoyle.
MORLEY.—15, Mr. and Mrs. Marshall; 22, Mrs. Jarvis; 29, Mr. Firth.
SHIPLEY.—8, Quarterly Conference; 15, Mrs. Whittingham; 22, Mr. J. Lund; 29, Mr. and Mrs. Hargreaves.
WEST VALE.—15, Mr. A. Walker; 22, Mr. Rowling; 29, Mr. Postlethwaite.
WINDHILL.—8, Mr. J. Parker; 15, Mrs. Mercer; 22, Mrs. Fleming.
YEADON.—8, Mr. and Mrs. G. Galley; 15, Mrs. Wade; 22, Mrs. Hunt; 29, Messrs. Foulds and Williamson.
 The next meeting of the Union delegates, speakers, and hon. members will take place at Shipley society's room, April 8 (Conference day) at 10-30 a.m. It is hoped that all delegates will endeavour to be in time. Business: Planning notice of alteration of rules and arrangements for the summer demonstrations (open air). Afternoon, 2-30, discussion on "How best to develop the mediumship lying dormant in our congregations." In the evening at 6 the delegates will occupy the platform of the Shipley society. Collections at afternoon and evening service. The public are cordially invited to these services. Refreshments will be provided at 12-30 and 4-30, at 6d. each. Any recommendations as to the more efficient working and advancement of Yorkshire Spiritualism will be gladly welcomed by Mr. W. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

ACCRINGTON. Bridge Street.—8, Mrs. Marshall; 15, Mrs. Horrocks; 22, Mr. W. Edwards; 29, Mrs. Johnstone.
ASHINGTON.—8, Mr. J. Clare; 15, Mr. J. T. McKellar; 29, Mr. W. Davidson.
ASHTON.—8, Mr. B. Plant; 15, Mr. Sutcliffe; 22, Mrs. Horrocks; 29, Miss Gartside.
BACUP.—8, Lyceum; 15, Mrs. Robinson; 22, Mrs. Rennie; 29, Miss Walker.
BELPER.—8, Local; 15, Mr. J. Swindlehurst; 22, Mr. W. E. Inman; 29, Mr. T. Timson.
BLACKPOOL. Alpine Hall.—8, Mrs. Horrocks; 15, Mrs. Butterfield; 22, Mr. Anderson; 29, Madame Henry.
BLACKBURN. Northgate.—8, Mr. Manning; 15, Mrs. Hyde; 22, Mr. J. Kay; 29, Mrs. Rennie.
BOLTON.—8, Mr. Gibson; 15, Miss Jones; 22, Miss Cotterill.
BRADFORD. Boynton Street.—8, Mrs. Russell; 15, Mrs. Beardshall; 22, Mrs. Clough; 29, Mrs. Marshall.
BRADFORD. 448, Manchester Road.—8, Mr. Todd and Mrs. Webster; 15, Mrs. Greenwood; 22, Mrs. Russell; 29, Mr. and Mrs. Marshall.
BRADFORD. St. James's.—8, Miss Calverley; 15, Mr. and Mrs. George Galley; 22, Mrs. H. Whiteoak; 29, Mr. J. B. Todd.
BRADFORD. Walton Street.—8, Mrs. Mercer; 15, Mr. Hopwood; 22, Miss Walton; 29, Mr. Hylton. Mondays at 7-30 p.m.
BURNLEY. Robinson Street.—8, Mrs. Craven; 15, Mrs. Harrison; 22, Mr. Rooke; 29, Mrs. M. H. Wallis.
COWBR.—1, Mrs. Berry; 8, Mr. Mitchell; 15, Miss Hunter; 22, Open; 29, Mr. Lund.
DEWSBURY.—8, Mr. F. Wood; 15, Miss Harrison; 22, Mrs. Crossley; 29, Mr. and Mrs. Galley.
FELLING.—8, Mr. Grice; 15, Mr. J. Beck; 22, Local; 29, Mr. J. E. Wright.
GATESHEAD. Kingsbro' Terrace.—8, Mr. Scott; 15, Mr. Jos. Stephenson; 22, Mr. J. Graham; 29, Mr. J. Clare.
GATESHEAD. Teams.—22, Mr. J. Wilson; 29, Mr. Jos. Wilkinson.
HECKMONDWIKE.—8, Mr. and Mrs. Hargreaves; 15, Mrs. Jarvis; 22, Mrs. Wade.
HOLLINGWOOD.—8, Mrs. Hyde; 15, Mrs. Rennie; 22, Mr. Rowcroft and France; 29, Mr. J. T. Standish.
HUDDERSFIELD. Brook Street.—8, Mrs. Stansfield; 22, Mr. Johnson.
HYDE.—8, Mrs. Stair; 15, Mrs. Brooks; 22, Mr. Mayoh; 29, Mr. R. A. Brown.
LEEDS. Psychological.—8, Mr. Rooke; 15, Mrs. Wilkinson; 22, Mr. Hepworth; 29, Miss Pickles.

LEEDS. Progressive Hall.—2, Miss Hunter; 8, Mrs. Whittingham; 15, Mr. G. Lund; 22, Mrs. Levitt; 29, Mrs. Hunt.

LONDON. Marylebone, Spiritual Hall, 86, High Street, W.—1, Mr. J. J. Morse, at 7 p.m., "The Revolt of the Dead"; 8, Hall closed; Mrs. Emma Hardinge Britten's lecture at St. Andrew's Hall, Newman Street, Oxford Street, in celebration of the 46th anniversary of Modern Spiritualism—"What new thing has Spiritualism taught? and what good things has it done?" 15, Miss Rowan Vincent, "Theories concerning Spiritualistic Phenomena"; 22, "What Spiritualism teaches us"; 29, "The future of Spiritualism."

MANCHESTER. Openshaw.—8, Mrs. Dixon; 15, Mr. J. Kay; 22, A Friend; 29, Mr. G. Adams.

MANCHESTER. Pendleton.—8, Mrs. Wallis; 15, Mr. W. Buckley; 22, Mr. E. W. Wallis; 29, Lyceum.

MONKWEARMOUTH.—8, Mr. John Huggins; 15, Mr. J. E. Wright; 29, Mr. R. Grice.

NORMANTON.—8, Mrs. Beanland; 15, Mrs. Hunt; 22, Mrs. W. Hopwood; 29, Mrs. Crossley.

NORTH SHIELDS.—8, Mr. G. Forrester; 15, Mr. Jos. Wilkinson.

NOTTINGHAM. Masonic Hall.—7, Miss Florence Marryat; 8, Mr. Stubbs; 15 and 16, Mr. T. Timson; 22, Mr. A. Craven; 29 and 30, Mrs. Groom.

RAVENSTALL.—8, Miss Cotterill; 15, Mr. Postlethwaite; 22, Mrs. Hyde; 29, Mrs. Best.

ROCHDALE. Penn Street.—1, Mrs. Crossley; 8, Circles; 15, Mr. J. Rowcroft; 22, Mr. B. Plant; 29, Mrs. Hyde; Service of Song, entitled "Her Benny."

ROCHDALE. Water Street.—8, Public circles; 15, Mrs. Best; 22, Mr. G. F. Manning; 29, Mrs. Dixon.

ROCHDALE. Regent Hall.—8, Mr. Taylor; 15, Miss McCreadie; 22, Lyceum Anniversary, Mr. J. Armitage; 29, Mr. Tetlow.

ROYTON.—8, Madame Henry; 15, Miss Thwaite; 22, Mr. Thomas Postlethwaite; 29, Mrs. Stansfield.

SOUTH SHIELDS. Cambridge Street.—15, Mr. W. Bancroft; 22, Mr. W. Murray; 29, Mr. Jos. Hall.

SOUTH SHIELDS. John Clay Street.—8, Mr. W. Davidson; 22, Mr. W. R. Henry; 29, Mr. G. Forrester.

SOVERBY BRIDGE.—8, Mrs. Lamb; 15, Mrs. Stansfield; 22, Open; 29, Closed.

TYNE DOCK.—8, Mr. T. Bell; 15, Mr. J. Clare; 22, Mr. W. Davidson.

WALSALL.—8, Mrs. Green; 15, Mrs. Gregg; 22, Mr. G. E. Aldridge; 29, Mr. W. Beardsley.

WEST PRYTON.—8, Mr. J. Wilson; 22, Mr. J. Clare.

WAKEFIELD. Baker's Yard.—1, Miss E. Hindle; 8, Mr. Olliffe; 15, Mrs. Levitt; 22, Mr. A. Walker; 29, Miss A. Crowther.

WAKEFIELD. Barstow Square.—8, Mr. Brook; 15, Mr. Olliffe; 22, Mrs. Connell; 29, Mrs. Levitt.

WELL FOLD.—1, Mrs. Smith; 8, Mrs. Black; 15, Mrs. Sands; 22, Mr. J. Wilson; 29, Open.—Will mediums please communicate with T. J. Horner, secretary, Little Town, Liversedge?

WHITWORTH.—8, Miss Thwaite; 15, Mr. Johnson; 22, Mrs. Robinson; 29, Mrs. Warwick.

comfortable home.—Address, E. Jones, 22, Caroline Street, Newport (Mon.). [Advt.]

A SENSITIVE TEST MEDIUM desires to change his present employment for one where more time could be devoted to the exercise of mediumistic gifts. Caretaker or any place of trust not objected to. Has been fifteen years in present situation. A total abstainer.—Address, "SITUATION," *Two Worlds* office. [Advt.]

SITUATION WANTED, in Spiritualist family, as General; willing, early riser, age 20. References.—Address, E. c/o Mr. R. Harris, junr., 10, Burgoyne Road, Old Ford, London, E. [Advt.]

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.]

WANTED in country, energetic foreman moulder, experienced in "jobbing work," heavy builder's castings, &c. State age, where, and how long last employed, wages required, testimonials, and if society man. Teetotaler preferred. Apply by letter to 24, care of Editor *Two Worlds*, 73a, Corporation Street, Manchester. [Advt.]

FLORENCE MARRYAT'S TOUR.

BIRMINGHAM.—April 2nd, at Midland Institute Large Lecture Theatre. 8 p.m., Miss Florence Marryat will deliver her address, "There is No Death." The committee earnestly request all Spiritualists in the district to make this lecture as widely known as possible, and to kindly support it by their own presence. Admission, 2s., 1s., and 6d.

FLORENCE MARRYAT visits Wolverhampton, April 4, giving her lecture, "There is No Death." Shall be glad to see friends.—G. E. A.

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.

SHEFFIELD.—Florence Marryat will lecture in the Music Hall, Surrey Street, Sheffield, Monday, April 9, at 8 p.m., on "There is No Death." Admission, 6d. and 1s. each. Reserved seats, 2s. each.

HUDDERSFIELD.—The Brook Street Society have engaged Miss Florence Marryat to lecture on "There is No Death," on Tuesday, April 10, in the Victoria Hall, Buxton Road, with the view of providing a rich treat to the Spiritualists and friends of the neighbourhood, and cordially invite all who are able to attend. Parties of ten and upwards can travel to and from Huddersfield at single fare and one quarter. We trust friends will act on this suggestion, and form parties, thereby effecting considerable saving, and placing cost of lecture within reach of all. Tickets, 3d., 6d., 1s. and 2s.

FLORENCE MARRYAT, in Manchester, at the Large Co-operative Hall, Ardwick, Wednesday, April 11, at 8 p.m. Subject, "There is No Death," a stirring story of thrilling facts. Councillor George Boys, chairman. Reserved seats, 2s.; body of the hall, 1s.; gallery, 6d. Purchase early. Tickets from Mr. Geo. Hill, 93, Brunswick Street, Ardwick Green, at all local societies, or *The Two Worlds* office.

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.

NOTICE.

I will supply Miss Marryat's book, "There is No Death," at 1s. 3d. where orders for one dozen and upwards are received. Apply William H. Robinson, bookseller, Newcastle-on-Tyne. [Advt.]

PASSING EVENTS AND COMMENTS.

MIDDLESBROUGH.—"The cause keeps well afloat, if not much boomed."—Cor.

THE 12 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 12 for 1s. post free.

MRS. ASHTON BINGHAM, 1, Alexandra Terrace, Portlady-by-Sea, near Brighton, would be glad to hear from Spiritualists or investigators in the cause, with the view of establishing a Spiritualists' Society in Brighton, or within its precincts. Stamped envelope for reply.

MR. J. KINLAY, of Kirkcaldy, recently delivered an able lecture on "Misunderstood Forces in Nature," and gave a capital exposition of Spiritualism. His address was well reported in local papers, and should do good. We regret we are too crowded to make extracts.

REV. C. WARE writes:—"During the past two months I have contributed eight letters and articles to local papers, all being printed. I want some kind gentlemen to assist me a little whilst I do this kind of work. I still suffer from great physical weakness."—C. Ware, Newton St. Cyres, near Exeter.

MR. ANDREW GLENDINNING has been lecturing on "The Phenomena of the Unseen," and referring to the subject of photography, he drew attention to a lecture by Professor Meldola, in which the Professor was reported to have attempted an exposure of the method of producing spirit photographs. . . . The real point was this, that while the appearance presented by some spirit photographs might be imitated by fraud, real spirit photographs were produced in which fraud had not, and could not have, any place. To say that, because a spirit photograph could be fraudulently imitated, there was no such thing as spirit photography, was, therefore, as foolish as to say that because a bank note could be imitated there was no such thing as a genuine bank note. Professor Meldola ought to have made himself acquainted to some extent with the subject of spirit photography, as the reports given of his remarks on it at St. George's Hall were evidence of his entire ignorance of the whole matter.—*The Camera and Lantern Review*.

WANTED, SITUATIONS, Etc.

A YOUNG LADY (Dressmaker) would like situation as Sewing Maid, and would be willing to assist in light house work; small salary, in

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.

BRADFORD. Boynton Street.—Sunday, April 8: Service of Song, "The Fireman's Daughter."

BURY.—April 1: Mr. Mayoh. We hope to have a good time. Wednesday, 4, Mrs. Hulme.

HANLEY. Mr. Sankey's, Grove House, Birches Head.—April 1, Mr. Victor Wyldes, at 3 and 6-30. Members enrolled for the Spiritual Church.

HYDE. Simpson St.—Saturday, 31: Sandwich tea party. Songs, recitations, and dancing. Chairman, Mr. Wm. Johnson. Tickets, 1/-; children 8d. Pleased to see friends from other societies.

NEWCASTLE.—Saturday, 31, Mr. E. W. Wallis; April 1, morning, "Spiritualism, the key to ancient mysteries." 6-30, "The real Reurrection."

PROFESSOR TIMSON'S engagements: Walsall Central Hall, April 1; Nottingham Masonic Hall, 15; Belper Jubilee Hall, 29; Leicester Phrenological and Psychological Institute, 225a, Humberstone Road. Class and Experiments, Thursday evenings, 8 to 9, and Members' meeting.

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

SALFORD PSYCHOLOGICAL SOCIETY (Late of Park Place), will formally open their new room in Chapel Street, over Co-operative Stores, close to St. Philip's Church, Sunday next, at 6-30 p.m. Mrs. Williams will deliver a short address, and Mrs. Hulme, of Collyhurst, will give clairvoyance and psychometry. Lyceum, at 10 a.m. Public circle, Wednesday, at 8 p.m.—Arthur Bracegirdle, sec.

SOCIETIES, please note, Mr. E. Leaver, 37, Nuttall Street, Acerrington, has a few open dates for expenses only.

STALYBRIDGE.—Will Mediums who will help us for their expenses for week nights please communicate with W. H. Stevens, 52, Brierly Street? We opened a room on Tuesday. No Sunday meetings yet.

WILL all mediums in the Manchester district please communicate with me re arrangements for week night meetings at the various local societies?—J. B. Tetlow, hon. sec., Manchester Spiritualists' Union, 142, Fitzwarren Street, Pendleton.

WILL GOOD lady mediums having open dates please write to D. Butterworth, Nelson Street, Acerrington, stating terms and gifts, for Spiritual Temple, St. James Street!

WOLVERHAMPTON.—We are now holding Sunday services, at 6-30, at 52, Waterloo Road South. A hearty welcome.

YEADON.—Mr. King, on Sunday, April 1, and on Monday, Tuesday, Wednesday, Thursday, and Friday, at 7-30, on "The Phenomena and Philosophy of Spiritualism."

"THE BRIGHTON GUARDIAN" for March 21 contained a long report of a debate on Spiritualism, Captain de Carteret Bisson and Bevan Harris defending, and Mr. Skinner, a missionary, opposing on the ground that "the dead know not anything." Brother Harris is stirring up thought at this London by the Sea.

A WRITER in *The Referee* devotes upwards of a column to spirit photography, but misses the whole point of Mr. Taylor's crucial experiments, and asks "Where did the plates come from?" Did he not read that Mr. Taylor bought them, and opened the packets and selected them at random when the experiments were being made?

THE SPIRITUALISTS' INTERNATIONAL Correspondence Society has issued its third annual report, and gives a good tale of work done. Enquirers cannot now complain of lack of assistance. Those interested in this "Editor-at-large" scheme should address the hon. sec., Mr. J. Allen, 13, Berkeley Terrace, White Post Lane, Manor Park, Essex.

MR. J. AINSWORTH is still writing first-class letters in the *Blackpool Herald*, which we would gladly quote if we had space. Mr. E. Foster also contributed a useful epistle. The after-math of the recent excitement will most assuredly be favourable to Spiritualism. Thanks to the letters, the *Herald* says: "We have received letters from far and near desiring to have copies of our papers."

On Thursday, March 22, under the auspices of the Mickley Square Mutual Improvement and Debating Society, a lecture was delivered in the Mission Church by Mr. W. H. Robinson, of Newcastle, on "The Scientific Aspects of Spiritualism." The vicar presided. The lecture was listened to with the greatest attention, and a number of questions were answered.—*Evening News*.

MR. C. STYVESTER HORNE, M.A., in *The Christian World Pulpit*, February 21, is reported to have said: "We would fain cultivate among us a truly distinctive Christian life, so that we may be known anywhere and everywhere as Christians. Be it known, then, that there is no quality more distinctive of the true Christian than the quality of courtesy." Query: Are the opponents of Spiritualism "True Christians?"

TO CORRESPONDENTS.—A. S. Wormall: Thank you. Will use as soon as possible. T. Timson: We regretted your absence. Glad your work is growing. It always takes time to establish an institute. Many thanks for your help for "our paper." W. Dugdale: That lecturer appears to think that the devil is omnipotent and that God employs his Satanic majesty to deceive mankind! If God sent strong "delusions" to cause men to believe a lie and then punished them, what sort of a Father would he be? Such rubbish is beneath contempt.

"DR. STOFFORD BROOKE complained of the prevailing indifference to the future of man in politics, in religion, in business, in every class, poor and rich; the dominance of the present; the latent inability of thinking that the welfare of all is of more importance than our own welfare. Till we get the exact opposite of this into the brain and blood of every class in society, there is not much chance of our emerging from the desperate trouble in which we are now involved. There are plenty of folk who think that religion is held in the saying, 'I will save myself,' or 'I will think of nothing save my own salvation.' Every step of this self-interested, self-involved faith takes them further away from God their Father, and imprisons them more and more in self."

"I AM GLAD to find *The Two Worlds* keep up a standard of excellence in its educational articles, etc. I have made a point of giving a copy of the paper to some one of my acquaintance, every week, and so far the result is gratifying. I gave one to a gentleman about a month since, and he came to me this week, and asked, 'Is it all true what *The Two Worlds* says about there being no death, the communion with spirits, etc.?' I told him I had no reason to doubt it. 'Well,' said he, 'I had no idea the Spiritualists had such a smart little paper, and certainly did not think that Spiritualism was of such high moral tone.' That gentleman is now an anxious investigator. I would say to all spiritual workers, if you wish to help the cause in a quiet way, just give a copy of *The Two Worlds* to your friends every week. Never mind if they be Jew or Gentile, Catholic or Protestant, who shall say what good may be done or what the ultimate result will be?"

"W. J. LEEDEW."

A TESTIMONIAL.—"98, Mount Road, Leicester, March 23rd, 1894. To Prof. Timson. Dear Sir,—I desire to thank you for the great benefits I have received by your treatment, having for the last seven years suffered with severe pain and giddiness in my head, and, after trying everything to obtain relief, but to no use, I got worse and worse, and at the beginning of last year I was so very ill that I tried first one doctor and another with like results. One told me I was likely to fall down anywhere with a stroke, and I walked as if drunken and was ashamed of myself. After trying four different doctors in early part of last year, one asked me if I had ever been to a phrenologist, but I came in consequence to you about nine months ago, and you immediately told me what was the matter with my head, and I began with your treatment, and am pleased to say have not had any of the dreadful symptoms since nor one giddy bout, and am better to-day than I have been for years. It was thought I should have to go to the asylum. Now I can recommend your valuable services to all sufferers. You may make what use you like of this.—Yours truly, T. SANDERS."

LANCASHIRE LYCEUM DEMONSTRATION.—Delegates and friends met at Royton, March 17. A substantial tea provided by our Royton friends gave great satisfaction. The field engaged for our demonstration was visited, and the delegates thought it suitable for our purpose. On return a meeting was held, Mr. Taylor, Collyhurst, elected chairman. It was decided to engage the Crompton Brass Band. A sub-committee selected the following coloured rosettes to be worn, viz., Manchester, blue; Collyhurst, yellow; Rochdale, white; Heywood, pink; Oldham, scarlet; Pendleton, salmon; Royton, lavender. Conductors and expositors to wear a sash, and delegates a broad band on right arm, same colour as their respective Lyceums. The following four hymns to be sung, 305, 306, 22, and 83 in "Manuel." Mr. W. H. Wheeler, Oldham, and Mr. Taylor, Collyhurst, were elected expositors. Marching will occupy ten minutes, five minutes interval, and fifteen minutes will be devoted to calisthenic exercises. All exercises to be gone through in two-four time of music by the band. A concert followed, when a song was given by Miss Kemp; three recits, Eva Billington; two duets (instrument), Messrs. Ogden and Etchells; song, Mrs. Greaves; reading, Mr. Greaves. Usual vote of thanks.—J. B. Longstaff, hon. sec.

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

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?

BRIGHTON.—*The Two Worlds* can be procured from Mr. Beal, newsagent, 55, East Street, and from Mr. J. West, 22, Edward Street, near Salvation Army Barracks. All interested in Spiritualism are invited to communicate (first by letter) with the writer, temporarily residing at 35, Grand Parade.—Bevan Harris.

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.

IN THIS AGE, when psychic problems are attracting the attention of the world's greatest thinkers and scientists, a lecturer only exposes his narrowness of mind when he attempts by ridicule and misrepresentation to belittle a great and well-established truth fraught with so much of inestimable value to the human race—a revelation of the mysteries of death and the future life—a science and philosophy embracing the only rational theory concerning the origin and destiny of man, and his relations to the material and spiritual universe—the greatest fact of the nineteenth century—Modern Spiritualism.—*Pacific Coast Spiritualist*, San Francisco.

CONFIRMATION A SHAM.—A Spiritualist could hardly say anything more severe in condemnation of the Church and its performances than did Mr. Crossley, president of the Wakefield Trinity Church Young Men's Society. "He was sorry to see that they had in the Church one of the greatest of shams, viz., confirmation. It was carelessly undertaken by a great majority of young people, without any real desire, without any proper understanding of its meaning and solemnity. It was mostly done by the persuasion of clergymen, who, he thought, were in a great measure to blame. The majority of young people thought that when the holy rite had been gone through the whole thing was done with, and they knew in their own conscience that with them it was a sham, communion an empty ceremony, concluded that all religion was equally sham, and they doubted the reality of any religious profession at all. He spoke from forty years' experience, twenty of which he had spent in senior classes." (Applause).—*Wakefield Express*, Jan. 13, 1894.

NOTTINGHAM SPIRITUALISTS' GUILD.—March 12: At a fairly well attended meeting, at Mr. Stubbs's establishment, the above society or guild was organised. A very nice tea, provided by our friends, Mr. and Mrs. Stubbs, was thoroughly appreciated. The friends elected officers as follows: President, Mr. J. Fraser Hewes; vice-presidents, Mrs. Neumann and Mr. Bostock; secretary, Mr. T. Stubbs; treasurer, Miss Mottershall. Members of the committee are Mrs. Hewes (sen.), Messrs. G. H. Pinkstone, J. T. Pinkstone, J. Harrison, and T. Jackson. The meetings will be held at the Morley House every Wednesday, at 7-30. It is fully expected that this Guild will be the means of developing the latent ability of many amongst us by essays, debating, etc., and thus prove a source of strength to the parent society (the Nottingham Spiritual Evidence Society). After the business, the evening was devoted to social intercourse, games, songs, etc. Every one highly appreciated Miss Carson's songs—she excelled herself. On the 21st, at a committee meeting, Mr. G. H. Pinkstone was elected co-secretary with Mr. Stubbs. Let every member of the Guild make the welfare of the organisation his own especial business, and it will prove a great success. Many improvements and plans will grow out of the Guild if it is properly conducted and well supported.—J. F. Hewes.

NOT A SPIRITUALIST, but Rev. C. S. Horne, M.A., in *The Christian World Pulpit*, for February 21, is reported to have said: "Saint A'hanasius, as he is called, denominated his opponents, the Arians, 'devils, maniacs, atheists, dogs, wolves, lions, hydras, gnats, beetles, and leeches,' and you may be quite sure that his opponents had an equally expressive and voluminous vocabulary to apply to him. Organised Christendom has always dealt largely in anathemas. The orthodoxy of one generation has bitterly assailed the doctrines that were to constitute the orthodoxy of the next. Whatever else the theologians have been, they cannot be said to have been polite. As for paying deference to the opinions of a brother theologian if they did not coincide with your own, that would have been regarded as a lamentable exhibition of weakness. 'See how these Christians love one another' was the old pagan taunt; and, forsooth, too much ground is given the world for the use of the same language to-day. An outsider who took the trouble to gather together some samples of the denunciations of one another in which the different sects indulge, would be able to compile, I should say, a very readable and emphatic volume. It must be sorrowfully confessed that the act of courtesy is far too little practised in the Church."

BRIGHTON AND SPIRITUALISM. Out-door Work.—18: In the afternoon we again distributed literature on the King's Road, and Beach, fronting the Lion Hotel (where rested the G.O.M.). Our friend of the "extinguisher crank" we were glad to meet, as it gave us the opportunity of assuring him and his friends that no "extinguisher" of the conditional immortality make will ever put out, much less annihilate, Spiritualism. Our worthy (but uninformed) brother laboured hard to convince his hearers that the body and its breath was all there was of man—the Bible declared this, and never joined the two words immortal soul together, so he believed that against all comers. We pointed out to him that neither body nor breath was the whole or chief part of man. We held that they were but conditions of the life of man on this planet, and illustrated our point by affirming that while breathing was a condition of writing poetry, breath, or the act of breathing, had its first verse to write. So with music—breathing was a condition of playing an instrument, but neither a piano or even a wind instrument was ever played by the breath alone. Intelligence behind all organised forms was a logical necessity of the case, and pointed irresistibly to the conclusion that man was more than matter, however formed, in short, he was soul-spirit, or as they (with venom say, "Our returning departed friends are Daimons." Names or words not of much importance.) Our aim was to convince all that conditions were not causes—a mistake made by multitudes.—Bevan Harris.