

# The Two Worlds.

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## DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

### CHAPTER I.—“WHO ARE THE ANGELS?”

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—Heb. i., 14.

MUCH has been said and written respecting the nature and character of angels. They are generally regarded as a race of super-human beings who have never dwelt in human form on this earth, and these are considered to be the only ministering spirits to mankind.

But much of what has been written by theologians and taught in our pulpits as to the character of ministering angels is speculative and imaginary, based upon a few misunderstood passages of Scripture and incidents of the Bible.

The Church generally has closed her eyes to the grand truth of spirit communion. She is in this respect timid, prejudiced, and most unbelieving, and hence shuts herself entirely out from obtaining direct information from the spheres; from facts and truths that would help her wonderfully to combat and overcome the scepticism of the age, and prove unmistakably the existence of man after the death of the body and the continued progression of the human soul throughout eternity.

Communication with the loved ones in the life beyond is free and open to all, but the Church in her blindness and prejudice spurns it, and rejects the glorious privilege which many millions of wise people embrace as a boon and a blessing. Hence the views entertained of angelic employments are crude, dark, and uncertain. And this *must* be so, while men are wilfully blind to the effulgence of light which is ready to burst upon their vision from the spirit land.

The only *angels* known in the spheres are “the spirits of just men made perfect.” No other species of angel is found there, or has ever visited this world in the likeness of men in Bible times. We are assured by those who ought to know that there are no super-human beings with wings as is generally supposed; none but bright, pure, and beautiful exalted spirits, who have passed to the better land throughout all time, who are the ministering spirits to all who still dwell upon this sublunary sphere awaiting the angel of death to carry them home to the great beyond, to in turn become ministering spirits to others in trial and sorrow.

If we carefully read the instances given in the Bible of spirit visitants to man, we shall find that the terms “man” and “angel” are interchangeably applied to them.

The Hebrew word *Malach* means “messenger” or “angel.” The word is often employed to denote living men—prophets, priests, and seers—and the angel messengers from heaven were sometimes called “men.”

“The Jews may have believed that they were surrounded and visited by non-human angels, just as the Greeks believed in gods, demi-gods, satyrs, and other monstrosities,” but there is no proof in the Bible that the “angels” who frequently appeared to man were non-human. There seems clear evidence that those whom they visited understood their nature much better than we do, and called them “men,” and regarded them as “messengers.” All ministering spirits are messengers of good to man. In the case of three angels who appeared to Abraham, mentioned in Gen. xiii., 1, it is said, “The Lord appeared to him in the plains of Mamre, as he sat at the tent door in the heat of the day, and he lifted up his eyes and looked, and lo! three men stood by him.” He addressed one of these as “Lord” or “Adonai.” Adam Clark says the original word *Adonai* means “director,” so that this man or angel whom Abraham addressed as “Lord” was his director or *spirit guide*, and not the Lord God the creator of the universe (for “no man hath seen God at any time”), nor even the pre-existent soul of Jesus Christ as some theologians suppose; but undoubtedly a human spirit, one who had lived as a man upon earth, but in his exalted state was a guide and ministering spirit to the Patriarch. This Lord brought with him two other spirits, who are called

both “men” and “angels,” and who feasted with Abraham; and Paul, in speaking of them, said that “he entertained angels unawares.”

In the 13th verse it is further said, “And the *men* rose up from thence and went towards Sodom, and Abraham went with them,” and when Lot saw them he called them “my Lord.” It is further said, “There came two *angels* to Sodom,” referring to the said *men* who had eaten with Abraham: but the people who gathered round the house demanded that these “two men” should be brought out to them.

These materialised spirit guides had come as messengers to Abraham and Lot, as the sequel shows.

The terms *man* and *men* are often applied to angels in the Bible. I will cite one more case. In Acts x., it is said that an *angel* appeared to Cornelius, and in referring to this said angel, when explaining to Peter, Cornelius said, “A *man* stood before me in bright clothing.”

In the Bible there are instances of living men being termed “angels.”

In Rev. iii., 5, it is said, “And unto the *angel* of the church of Sardis write.” The Rev. Esau Prideaux, in his “Old and New Testament History,” pp. 385 and 386, says that the Hebrew term *Sheliach Zilbar*, which is so frequently interpreted “the angel of the Lord,” signifies the “angel” or “messenger” of the Church. As a messenger from God to the people is an angel of God, so a messenger from the people—a bishop for instance—to God is an angel of the people, and this is no doubt the sense of this passage. A bishop or messenger of the Church is here called an “angel.” Men as well as spirits are frequently called angels (messengers). The New Testament was written in Greek, and the Greek term *aggelos* means a “messenger” or “angel.” The translators have interpreted it “messenger” in Matt. xi., 10; Luke vii., 24, and ix., 52; James ii., 25; while in Acts xii., 15, it is rendered “angel” where the context requires it to be “messenger.”

The creatures mentioned in Ezekiel and Revelation with large eyes, many feet and wings, are clearly allegorical and symbolical, and we need not expect to meet with such beasts in the spirit-spheres, for they are non-existent. There is no clear and direct evidence in the Bible that the “angels” referred to were of a distinct supernatural order of beings. “What would such creatures know of human sorrows, weaknesses, or trials? What would they know of human language, thoughts, and passions? How could they minister comfort to the sad and suffering of earth when they had never sorrowed or wept? Sympathy is born of fellow-feeling; they who have known what loss is can feel most for others in their bereavement. He who has been enslaved knows the value and joy of liberty, and can most truly sympathise with others who are slaves. Non-human angels would not comprehend the woes, temptations, struggles, and difficulties of mortal life, and would be unfeeling counsellors.”\* All God’s laws are in harmony—one suited exactly to the other, and he knew that those who love us by kindred ties are the best suited to be our counsellors and comforters, “who are also touched with the feelings of our infirmities.”

Who are more likely to be our ministering angels than those whose hearts are bound up in ours, whose sympathies are extended towards us, and who are earnestly praying for our happiness and good? Who are more suitable for our unseen companions? What is more natural than that they should watch over us, and guide us in all our earthly wanderings? Blessed spirits! we will not grieve their absence from a world like this. They live amidst teeming hosts of spirits who are illumined with the light of truth and shine with the radiance of perfect love. They live in the free and healthy action of all their powers—powers refined and invigorated for the high services of eternity.

How many hearts, bleeding with the wounds bereavement has made, would be healed, joyous, and at peace, could they but realise that their departed loved ones still live, love, and

\* From *The Two Worlds*.



care for them, and who in fact have become their ministering angels—they themselves being guided by higher and nobler spirits. How much more jubilant would the sorrowing soul become were he but to try to look beyond the veil, and open up communion with those who have but gone out of sight for a while on the road of life. Thank God for his goodness in providing such a law as to enable us to speak to, yea, even occasionally to see those who are anxiously waiting our going to them.

Our departed friends can not only converse with us through the organism of others, but if we give them suitable conditions they can write to us, as did Elijah of old to Jehoram the king, mentioned in II. Chron., xxi., 12, where it is said, "And there came a writing to him from Elijah the prophet," seven years after he had entered spirit-life. I have frequently received messages through my own hand, and those of others, by a process that Spiritualists are perfectly acquainted with, but the Church, in its ignorance and blindness, says "these things do not happen in these days." Why not? Are not God's laws the same—yesterday, to-day, and for ever? Is not human nature the same? Do we not pass through similar trials and sorrows? Do we not require as much divine guidance as did the Jews of old? Why, then, should such communications cease and spiritual phenomena occur no more?

Thank God, such manifestations of spirit-power and presence have not ceased! The angels commune with mortals as much to-day as in Bible times. Why, then, should we not receive their inspirations and blessings?

The following chapters consist of communications given to me from my friends in spirit-life, both by automatic writing and the voice through the organism of another.

(To be continued.)

## HOW MEN LIVE AND WORK IN THE SPIRITUAL WORLD.

Abstract of a Trance Address delivered by Mr. J. J. MORSE, at Mr. J. H. Sankey's, Birches Head, Hanley, on Sunday evening, March 11th, 1894.

THE Life Beyond is naturally an attractive subject to all sorts and conditions of men. Those who are in perfect health are apt, of course, to think they can conveniently deal with it at some later period—possibly when they are ill and about to die. To those who have passed the meridian of life and are already declining into the lower side of the experience of mortality, the near approach of death necessarily impresses their minds with the necessity of some consideration as to what that future life may be like. Those who give ready acceptance and acquiescence to the ordinary forms of religious teaching concerning the future, are naturally more or less content with the pictures that have been presented to them; and, deeming it somewhat impious to inquire too deeply into these strange problems, are content to wait until they find themselves in the celestial heaven where they hoped to realise all the fond desires of their religious opinions. There are those who, taking the broad ground that there is no evidence of a future life—no proof, nor even suggestion, that there is in man aught beyond what you will find in any animal—look upon the future life of man as purely an idle dream—a wild vagary—upon which no rational, no self-respecting, intelligent man or woman would waste a moment's thought. Then come Spiritualists, who claim that they have certain knowledge of what that next life is like, and who are intensely interested in all that pertains to the personality of man after death. To these people the problem of the future life has this peculiar fascination—they are virtually in touch with it, in connection with its citizens, and can at first hand receive information concerning what they may expect to encounter when they pass through the portals of the tomb. But whatever their position may be—religious, critical, philosophical, scientific or agnostic—there is, underlying all mankind, the strain of that (hidden though it may be, but present nevertheless): "I wonder if, after all, there may not be a future world!" A hard-headed materialistic thinker asserted that he was an atheist, disbelieving alike in the Supreme Power and the possibility of immortality. "And yet, after all," he said, "I hope I shall not be annihilated." Questioned why he hoped so, he very naively replied: "I fear I might regret it." In his protest the soul was speaking through the accumulated errors of his thought, protesting against the dreary possibility of extinction after death.

Those who should be able to instruct you upon all questions of the future existence must, in the very nature of the case, be those who have some experience of that existence. If they are not upon the throne themselves, they must be so near the throne that something of the effulgence of its glory shines upon them. Of course, you will be told at once, "Well, we are not dead; we have not gone into the spiritual world, whatever that may be—how, therefore, can we get near the throne; and as there is no communication between the dead and the living, how can those who are upon the throne come back to us?" It is most curious how frequently this slipshod assertion is made, and yet, if no communication had ever taken place, religion would have been an impossibility; the very conception of angel guardianship or diabolic interference, the whole idea of immortality and futurity would be the wildest nonsense. As there is a vast amount of information on record concerning such communications, which cannot be dismissed with the idle and light assertion that it is all superstitious nonsense and old wives' fables, it must be fair to infer that this communication having taken place in former ages is likely to take place in modern ages. And the experiences of the Modern Spiritualist, spreading over now nearly half a century, and embracing in their scope the whole civilised world, afford indisputable testimony of the reproduction in these times of those spiritual experiences that former ages of humanity were familiar with. This testimony in favour is so overwhelming, so positive and so direct, and the living witnesses are still amongst you, so no sane or reasonable individual can disallow the claim of the Modern Spiritualists that there is to-day actual and open communion between the two existences.

The world is asking on every hand for definite knowledge independent of the exigencies of any creed, faith or doctrine, for when knowledge is filtered through such channels it is apt to become very seriously tinted—not to say tainted—with the kind of opinions possessed by the channel through which it is filtered.

The so-called dead, then, must be the authority in this matter. Let us ask them, "What manner of people are you?" and remember that the answers to the questions are virtually the answers of those concerned. Those of you who are familiar with what spirits have told you of the nature of the communications received from the spiritual world, will readily be able to trace the accuracy of the remarks we are about to offer you.

Picture to yourself, if you please, what manner of person you would like to be. Says one, "I should like to be myself." You cannot well be anybody else. The perpetuity of yourself is the very essence of all immortality. If you are an immortal being, if you are to live in the spheres beyond, it must be *you* with all the mind and soul, and experience, emotion, wisdom and folly that belong to your nature now. If you lose any of these; if one single poor part of your nature is missing, it is so much the less *you* that is immortal. The experience of all existences is that consciousness and intelligence are dependent upon environment for their expression. Supposing you retain consciousness and intelligence after death, then you must either express the consciousness and intelligence through that form, that personality, that environment, that organisation, which will, in its nature, make you a reality—an organised spiritual being, or without the aid of these things you must try to imagine yourself floating about in an indescribable condition of existence. Remember, too, you have to perpetuate your experiences, the consequences of life, all the impressions and influences exerted upon you, with all their results. Your environment must therefore be similar in character, and you will be similar in functioning, similar in organisation to what you were while on earth.

You have heard it stated that "there is a spiritual body." This is absolutely a fact. It is evolved from this material organisation, built by spiritual elements pertaining to this organisation. Death is only the separation of the bodies, and you stand on the spiritual side of life possessed of that spiritual body of which Paul has spoken, which, in its functionings and conditionings and organisation is the counterpart upon the spiritual plane of being of the material organisation you now possess. Consciousness, intelligence, individuality, and personality all characterise you as a spiritual man or woman. This, you will say, leads to the conclusion that we are no better and no worse after death than we were before. True, it does not give you that theatrical conception of the immortal world that certain orthodox opinions reflect. True, it does not make you that



most misapprehended angel or devil people have believed in for so many generations. It simply leaves you a man; a rational, personal, intelligent human creature, the only difference being that you have removed from this external state of life to the internal plane. This teaching is distasteful to some people, they think it derogatory to their dignity. They dislike to suppose that they are to be continued human beings, but want to be impossible angels, the quintessence of goodness and divinity, to float away into realms of everlasting bliss and celestial glory. We can only sorrowfully conclude that they have not learned to think, and will not, when they "die" and pass into the spiritual world, enter into any such exalted condition as their exaggerated self-importance led them to anticipate. The spiritual plane is as real as this plane is to you. Immortality means the persistence and the continuity of the individual in all that makes him mentally, morally, and spiritually, and in every other respect, the man that you know him to-day. It is, in a word, *the rational continuity of human life.*

(To be concluded.)

#### LEAVES FROM OUR NOTEBOOKS. CONCERNING ENVIRONMENT AND ASSOCIATION. BY EDINA.

##### PART V.—OUR WITNESSES FROM CHURCH AND SCHOOL.

ALTHOUGH for a long series of years connected, both as member and office-bearer, with a certain Established Church here, it is a noteworthy circumstance that our communications from the other side, purporting to be from individuals who in earth life were closely associated with me in public worship or in church affairs, may in effect be said to be limited to two or, at most, three persons.

Our first communication from any ecclesiastical personage was from the parish minister of C—, which has been already dealt with in the second group of cases. Our next was from a Presbyterian D.D., who performed the ceremony of my marriage nearly thirty years ago, and with which I intend to deal in the last chapter of these experiences. We have also a number of communications from other clergymen, the genesis of which in many cases can be traced out; but I prefer to deal in this article with the witnesses from the church with which I am particularly connected.

With regard to this church we have had a series of striking communications from two persons with whom I was brought closely in contact in ecclesiastical affairs owing to natural affinity and active association as fellow office-bearers. These cases were dealt with by me as they occurred in the columns of *Light*, but being now bracketed together, a brief resumé of the salient points will not, I trust, be unprofitable in a series devoted to environment and association.

G— S— was the first communicator. He came to my wife when she was sitting alone on the night before his funeral, and gave her a message by the table disclosing identity. He promised to speak to me by the same channel of communication the following night at 6 p.m., and, punctual to his promise, communication was again opened up at this hour. I put a number of test questions, which were all satisfactorily answered. One of these was, "Who stood by my side from the West of Scotland at your funeral to-day?" (He had previously indicated he had been a witness of the interment of his remains.) In reply the intelligence at once spelt out the correct name of the person referred to, who had come specially from the west to see the last of his old and esteemed friend.

Since our daughter became clairvoyant she has seen and conversed with this person very frequently, and he has written me several messages clearly demonstrating his continued existence. I may note some of the salient points: (1) His interest in the Sunday-school, of which he had been the superintendent in earth life, remains unabated, and he alludes to certain of the teachers by name. These were certainly unknown to the medium, who does not attend this church by reason of her infirmity. (2) He used when in earth life to sit next me at our annual dinner connected with an organisation of which we were both members. After his demise he wrote to me that a certain person, known to us both, had behaved in a certain way at the dinner which I had attended a few nights previously, and where I sat for the first time without my old friend. This fact was unknown to the medium, because I kept it entirely to myself. (3) He alludes to certain circumstances connected with my

last interview with him, which took place shortly before his demise. (4) One of his messages says, "I saw your son to-day. He is very like his mother. He is much better here."

Now G— S— never saw our boy in earth life, but knew the mother well, and his description of the likeness is quite accurate. He knew one of our relatives in earth life now on the other side, and we have no doubt they have met and that he has seen our boy there.

The other church communicator was Captain U—, who was also an office-bearer in our church. He died with startling suddenness before my face, while in the act of silent prayer in church. His first message to me related entirely to this circumstance, and detailed in nautical language how peacefully his bark had drifted on to the eternal shore. Our medium is quite familiar with his appearance, as he forms one of a group of persons hanging up in my business room. She has frequently seen him both in his uniform and in "mufti." He has written me three messages, all disclosing identity. The two notable points in the leading one are, (1) a reference to a great storm he had once passed through, and (2) his reference to a new or extended route chosen for the vessel he used to command. Both these statements were verified by me on careful enquiry, and found correct. They were unknown to the medium. She certainly heard of his tragic and sudden end; but as it happened seven years before his first message came, I should imagine it had entirely passed from her mind. We have little doubt this second communicator was brought by the first one, as in October, 1891, on the evening of our half-yearly communion (always a very solemn occasion in the Presbyterian Church), on my return from evening service, I found our medium had been controlled by them, and that two touching messages awaited me from both of my old friends, informing me that they had been by my side and watching the service during the entire day. I was very familiar with the handwriting of G— S—, the first communicator, and it has not been reproduced in any of the messages emanating from him.

I had one other communication purporting to be from a former member of the choir; but the writer of it had forgotten his Christian name and substituted another. He, however, answered correctly a question put by me as to the address of a person named in the message. This person's address was unknown to me, but after I got the reply an inspection of the Edinburgh Directory enabled me to verify it as correct.

I must leave over "Our Witnesses from School" for another article.

#### DEVOTIONAL SPIRITUALISM.

##### BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.

###### No. II.

###### INVOCATION.

CREATE in us a clean heart, O God, and renew a right spirit within us. For all that we have done that we ought not to have done, for all that we have left undone that we ought to have done, we pray that Thou wilt help us to a true repentance. O, come, Thou Source of all Truth, come and make clear to our minds the way of life everlasting; teach us that our future heaven must be reflected in tranquil depths of the soul even now; and that we must begin here the work of purification and advancement. Save us from the apathy that is not roused to adoration and to joy by the great fact of immortality; by the prevision of a glad reunion with the dear ones gone before. Show us Thy paths, that we may walk therein. Give us worthy conceptions of Thy nature and Thy providence; and such a sense of our eternal relations to Thee and Thy creatures as shall keep us humble, just, charitable, forgiving, and diligent to serve; knowing that he worships Thee best who does best service to mankind and all created things. Amen.

To the doctrine of evolution there can be no objection, provided always that we do not assert the absurdity that something is evolved out of nothing, reason out of unreason, order out of confusion, light out of darkness, fire out of frost, or the positive in any shape out of mere blind negations. All evolution supplies a divine power. To talk of development and evolution teaches nothing except the bare fact of gradual progress, unless you teach also whence the evolution proceeds. From God, says the Hebrew; from *Logos* or Reason, says the Greek. And what say you, the wise men of this last quarter of the nineteenth century?



If you say that all this magnificent organised Something comes from a mighty, inorganic Nothing, then you say something even less than I learned from the old Boeotian theologian, who taught that Night was the mother of Light: and I am entitled to hold your wisdom very cheap.

If you say that the ultimate cause of all things is not Nothing, but only a vast Unknown and Unknowable—then I ask, What thing is there, within the range of your curious analysis, of which you can say that you have penetrated into its essence by direct cognition? Do you know me, yourself, anybody, or anything, except by outward manifestation? And why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle any finite reason?

That there is an Evolving Spirit in the cosmos—that evolution simply shows us that the divine art and process is growth—a Spiritualist surely will not find it hard to believe. Valentinus, the Gnostic, centuries ago anticipated this conclusion, for in one of his hymns he says:—

All things evolved from Spirit I see;  
Flesh from soul depending,  
Soul from air forth flashing,  
From ether, air descending,  
All from the Depth Divine o'erflowing.

In vain Materialism fixes its microscope, and invites us to see in cells or molecular atoms the ultimate reality of existence. For the wondering mind sees in them only depth beyond depth of an unfathomable mystery. In vain Positivism denies all recognition of aught but what can be analysed, or measured, or weighed. The tendency to see, beyond all moral laws, a Divine and Eternal Sanction, and to find beneath the vision of the world an all-comprehensive life, is as irrepressible, and surely as true to the significance of the universe as the craving of the eye for colour, or of the ear for exquisite sounds.

Philosophically unprovable, and unable to account for the most common phenomena, modern Materialism, which would exclude all spiritual force, seeks support in natural science, and reasons thus: "We have not yet been able to discover a spirit, and there is consequently no spirit." But, with the same right, a man might say, "I have never seen music with my eyes, and there is therefore no music!" As soon as natural science makes its negation absolute, it is pretentious, and has left its own legitimate sphere, and enters another of which it knows nothing, and therefore can have nothing to say.

If, as modern Materialism would teach, all is matter, and there is nothing but matter, then thought is likewise matter, "an accidental conglomeration of atoms in the brain." Each sphere of thought is, therefore, an accidental phenomenon, and lacks the character of logical necessity. If two men think the same thoughts, then, according to Materialism, it must be owing to the accidental similarity of the atoms of their brains. Universal and necessary truths, that is, truths which each and every one has by necessity to recognise, there cannot be.

But, if this be so, what right has the Materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own brain!

To say that mind is a phenomenon of matter does not trouble the Spiritualist; for it amounts to much the same as saying that mind is a phenomenon of *x*, which no one need be concerned to deny. For who shall say that *x* may not be, in its ultimate essence, spiritual? To us the doctrine of an eternal continuity of development has no terrors; for in every cosmic revolution we see "a change from glory to glory, as by the Spirit of the Lord."

To ask, "What is it that thinks? The brain, or something over and above the brain, called the mind?" is very much as if we were to ask, "What is it in the magnet that attracts? The iron, or the magnetic energy taken up into it?" Both of these questions are to be answered in the same way. That which attracts is the magnetised iron; that which thinks is the vitalised brain. And whence comes life but from the eternal source of all life and of all force?

If a man can really think that the glory of the universe is explicable on the hypothesis of little indestructible and eternally dancing points of matter, which have no deeper reality within or beyond them, then certainly religion is in that man an incongruity, but it does not follow that he will

be wholly destitute of it. For we do not believe that any man, in his rational moments can really think any such unthinkable absurdity. He may think that he thinks it, but that is all. What he means is, that there is no further explanation manifest to him, however much it may be needed; and, therefore, he calls his atoms the ultimate explanation of the world.

But that does not hinder him from many a moment of reverie in which he recognises in the universe some nameless unity that awes his spirit to a silent worship; in which his roused spirit takes its stand upon the self-evident truth, that inasmuch as something now is, something always must have been; and, therefore, being is eternal. In the beginning was the word: "That is to say, before the act was the will; before the means, the end; before the way, the purpose; before the body, the soul; before the formless, form; before death, life."

God of the living! in whose eyes  
Unveiled Thy whole creation lies—  
All souls are Thine; we must not say  
That those are dead who pass away!  
From this, our world of flesh, set free,  
They all are living unto Thee.  
Released from earthly toil and strife,  
With Thee is hidden still their life;  
Thine are the thoughts, their works, their powers,  
All Thine, and yet Divinely ours:  
For well we know where'er they be,  
They live for us, and live to Thee.

#### BENEDICTION.

May the spirit of all wisdom help us to judge of things both seen and unseen with the truth that cometh down from heaven. Let Thy will, O God, be fulfilled in our souls even as it is in the motions of the stars and in the order of the seasons. Amen.

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

By ALFRED KITSON.

#### CHAPTER XVI.

MR. HENDERSON, hat in hand, made for the door without even so much as noticing the last sentence. As he was about to close the door after him, his employer called out, "Oh! I say, James, have you any literature of this strange thing about you that one could look at?"

He stood for a moment as if in deep thought, then remarked, "I have none of our weekly organs on me, sir, at present, but I have a very valuable work here," he said, as he drew "Faiths, Facts, and Frauds," which he now carried in place of his Bible, from his coat pocket, "which I can lend you, sir, and if you will peruse it you will be able to judge whether I am justified in refusing to subscribe myself a Christian, or not," he remarked, with a slight tinge of irony in his voice, evoked by his employer's remarks, which were a slur on his mental powers, and having handed him the work, he sought his own desk.

Mr. Ward's reflections on what he had learned during the brief interview were varied. He was half inclined to credit the account of his employee, and more so when he thought of his late pastor's reported confession. It was all very strange because it was true, and he was surprised how it had got out if there had been no actual communion. He had rued acting harshly towards Mr. White ever since he heard of his death, and if it were to be done over again he would have declined to have been a party to such shady practices in connection with their body. The incidents of the whole painful case made him more charitable towards Mr. Henderson. The interview was not the only one. Having read the work lent him, he sought for more information, which so whetted his appetite for spiritual matters that he obtained the help of his clerk to make arrangements for some private manifestations, at which he obtained materialisations, and subsequently slate-writing under strict test conditions. But we are anticipating.

The first time Mr. Henderson visited his betrothed after the interview with his employer, she was at once controlled by their late minister, who thanked his young friend warmly for the great help he had rendered him on the occasion. Mr. Henderson was much surprised, and confessed his ignorance as to the control's meaning. Whereupon he said, "I am referring to the fact that you informed my old friend, Mr. Ward, of my regret for the treatment of Mr. White, this medium's father. For some time I have been endeavouring to impress Mr. Ward, so as to soften his mind towards professing Spiritualists, and kindle a more charitable feeling towards them, with only



partial success. But now I shall be able to teach him more effectively and bring about the desired change."

Our hero expressed his pleasure at such good news, and hoped he would succeed for the sake of a number of the workpeople who were joining the ranks.

This control was so unexpected that he had not related the incident to the object of his warmest and holiest affections, so that it carried all the elements of a splendid test, and was in every respect satisfactory, the medium being in no way influenced by anything that had been said. On regaining consciousness Miss White handed a note of invitation to Mr. Henderson, to attend the Children's Progressive Lyceum, sent by the conductor. This caused him to make more particular inquiries about this Sunday institution, and to his question of "What is this Children's Progressive Lyceum?" she answered, "Well, dear, it is a Sunday School, and yet something more. To use the explanation as given in one of its recitations, 'it is the school of a liberal and harmonious education. Its object is the unfoldment of all the faculties of a child's nature in their due order and degree. This is sought to be attained by removing obstacles to self-development, and providing the expanding intelligence with the food which it can assimilate according to its needs. The divisions of its studies are two, viz., physical and mental. In the first are comprised light and graceful calisthenics, arranged so as to exercise every portion of the body. The child's nature is further relieved by marching to cheerful and enlivening music. There is no sitting still in the old hum-drum fashion. The second is sought to be attained by such instructions as call forth the power of the pupils, through judicious information and careful discussion. The distinguishing feature of the Lyceum from other modes of tuition is, its comprehensiveness, variety, and tolerance, and its perfect accordance with the laws of Nature. Its characteristic qualities are, that it teaches a religion of reason, truth, and goodness. It aims at the physical, intellectual, moral, and spiritual elevation of its members, and through them of the world at large.'"

"If it succeeds in one half of what you have just enumerated," said Mr. Henderson, "it will do well, and is worthy of my earnest consideration. I am pleased it has anticipated the progressive spirit of a few earnest hearts in the Sunday School," he added, "in providing the pupils with some light forms of exercise. It is unnatural to expect children to sit still on forms the whole of the school hours. This is already being recognised by some in the schools, and they are agitating for such reforms as the progressive spirit of the times demands."

After a few inquiries as to the origin of the Lyceum, he remarked, "I suppose these institutions are well sustained by the Spiritualists in general. Seeing there is such a radical difference in the teachings of Spiritualism and Christianity, it will be impossible for the conscientious father and mother to send their children to be taught that which they know to be false, so that every society will necessarily establish a Lyceum for the right instruction and training of the children of its members."

"Not all societies, dear, but I am happy to say that Spiritualists are at last beginning to wake up to the importance of training their children. It is hoped that by-and-by each society will be considered incomplete that does not encourage and sustain a Lyceum."

"You surprise me," he remarked, thoughtfully; "its importance ought to be more generally appreciated. What would the denominations in Christendom do were it not for their Sunday Schools?"

"You must remember, dear James, that as a rule most of the places—call them spiritual churches, if you wish—are managed and kept up by but a few earnest souls. No doubt when the labour of maintaining them is more evenly shared by larger numbers of people, they will not rest satisfied until they have made ample provision for all their children."

After further conversation it was finally decided that Mr. Henderson should visit the Lyceum. The following Sunday he witnessed the proceedings for the first time, and was delighted with the general programme. He caused his name to be entered on the roll as a member. At the subsequent general election he was chosen as an officer, and became an ardent and much respected worker.

There were great stirrings among the members both of the society and Lyceum when it was known that Mr. Henderson and Miss White were to be united in the holy bonds of matrimony at an early date. As the ceremony of either church or chapel was distasteful to them, the nuptial knot was tied

by Professor Monroe, at the Spiritual Temple, where a banquet was to be held in honour of the happy couple.

Many friends, both old and young, assembled, and gave the joyous pair hearty congratulations and all sorts of good wishes when they made their appearance on the threshold of the Temple. The bride, looking angelic in her new found happiness, was leaning on the arm of the bridegroom, who looked lovingly conscious of the treasure he had won for a wife, and fully prepared to cherish and protect her. He could not forget the mental and spiritual blessings that the task of winning her had brought him.

Immediately behind the happy couple came Mr. Ward, his employer, who had acted as best man, and leaning on his arm was Mrs. White, proud and smiling and tremulously happy, the bridesmaids bringing up the rear.

After the repast, envelopes were placed in the hands of both by the president, who had received them from Mr. Ward, just before that gentleman left for the evening. In that of Mr. Henderson was a note bearing the glad tidings that he was promoted to the office of cashier to the firm, while in that of the bride was a small note conveying Mr. Ward's compliments, and praying her to accept the enclosed, a £50 Bank of England note, in part atonement to Mr. White, her esteemed father. Their hearts were filled with gratitude. And of all the happy hearts in the festivities of the evening, none were so happy as those of Mr. and Mrs. Henderson.

THE END.

J. FENIMORE COOPER AND SPIRITS.—After perusing the following account of a remarkable séance with the Fox sisters, at the time they paid their first visit to New York, I think the reason will be satisfied, whatever of deception may have been practised, that the toe-joint story is an ineffable humbug. It was in 1850 that the Fox girls came to New York, astounding reports having preceded them of the noisy visitation of the spirits which had literally compelled them to leave their home. Dr. Rufus W. Griswold, the author and critic, was an unbeliever in regard to the "rappings," not only so far as any spiritual influences prevailed, but with respect to the production of the sounds themselves, which he pronounced "all trick." It was proposed to invite these girls to meet a number of gentlemen at Dr. Griswold's rooms, where it was expected the "spirits" would be present, when we felt confident of exposing the humbug. The invitation was accepted. At the appointed hour the following gentlemen met in Dr. Griswold's apartments: J. Fenimore Cooper, George Bancroft, W. C. Bryant, the Rev. Dr. Hawkes, Dr. John W. Francis, Dr. E. E. Marcy, John Bigelow and myself. The three Fox girls came promptly. They were seated by a table, but not near enough to touch it. The company made a large circle around it, and we all patiently waited for the performance to begin. Utter incredulity pervaded our little assembly. A half hour passed and the spirits made no sign. The girls were repeatedly asked how soon they would begin to demonstrate. They replied gravely that the spirits were not under their control; that they had intimated they would be present—that was all they could say. At length raps began to be heard, sounding like slight shocks from an electric battery. Questions were at once in order. When Dr. Hawkes finished, Cooper exclaimed, "Let me have hold of them." He began accordingly. Here are the questions and answers: "Some years ago I lost a near relative. Was it a male or female?" "A female." "By a natural death or otherwise?" "Otherwise." "Please rap the number of years since the person died." The rappings began. We all listened attentively, counting the number. As it ran from twenty to thirty, from thirty to forty, from forty to fifty, we began to hold our breath. The rappings stopped at fifty-eight. There was some discussion whether it was fifty-seven or fifty-eight, and it was rapped over again at fifty-eight. I had watched Cooper narrowly. As the raps proceeded he became deadly pale. At the conclusion all eyes were turned on him. "Gentlemen," said he, "when I was about two years old my sister was killed by being thrown from her horse. The years since then have been correctly rapped." I saw that Cooper was profoundly affected. This did not, however, stop the proceedings. Mr. Bancroft suggested that the rappings be transferred to the door, he being on one side and Bryant on the other. No questions were asked, but the raps came out strong. After some further experiments we adjourned with the feeling that we had not succeeded in "confounding the Fox girls," and we agreed that the least said about it the better.—Richard B. Kimball in *New York Times*.



# THE TWO WORLDS.

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FRIDAY, APRIL 20, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

## NEWS, NOTES, AND COMMENTS.

MISS MARRYAT'S EPIGRAMS.—"The dock-leaf, Spiritualism, grows by the side of the nettle, death." "Spirit manifestations are miraculous when in connection with the Church, diabolical elsewhere. Am I to believe that the spirit of my little child, which I often see, is sent to curse my soul to hell? The Church thinks so—I don't." "There is no death, only a second birth. People fear too much because they know too little."

"BORDERLAND," No. 4, is now ready. It is a much superior issue to No. 3, and more generally interesting. Mr. Stainton Moses is the character sketch, and his remarkable personality and mediumship receive kindly notice. Mr. Stead's article, *re* American Spiritualism, is not altogether pleasant reading, but there is unhappily too much truth in what he says, too much justification for his strictures. We believe, however, that a higher moral and spiritual tone is already being felt in the movement in "the States" as here, and that the mercenary and wonder-loving element is being purged out of the ranks.

SPIRITUALISM is broader than individuals, societies, and organisations; larger than phenomena and philosophy; deeper and diviner than theology. Spiritualism, in its true sense, is the leaven of spirituality. It is life and love in operation. It is sympathy and purity made manifest in the outward expression of the inner man. Spiritual culture is an individual matter, no "society" can effect it, each one must attain unto life for himself. It is not so much an external agency—as an organised Church or institution, necessary as union for work undoubtedly is—that Spiritualism will achieve its greatest triumphs, but rather as an internal spiritual impulse, a leavening influence moulding the man, affecting motives and conduct, upbuilding character, informing the mind, and inspiring the whole being with devout, self-sacrificing, earnest, and loving desires and endeavours to be good, to act wisely, and to display love and sympathy with all mankind. May the knowledge of the spiritual Spiritualism bless mankind more and more.

SPIRIT HEALED.—The *Newcastle Evening News*, for April 11, devoted upwards of a column to an article containing a summary of Mr. W. H. Robinson's recent lecture on the subject, and giving testimonials by local people who have been recently cured. J. Hawks testifies that his wife received from Mr. Rowe, of Nottingham, to whom a lock of her hair was sent, a minute description of her symptoms, and a few applications of a gargle which he advised cured her throat trouble. Mr. Henry Appleby, of North Shields, who had been benefited by a healer (name not given), relates how a lad, given up by medical men as being in a decline, was thoroughly magnetised by the healer, when under spirit influence, for about twenty minutes, and was instructed to drink a glass of magnetised water. After that one treatment the boy gradually got better, and is now enjoying the best of health. Mr. Appleby declares he has not exaggerated in the slightest. Mr. T. J. Codling states that he had been bed-fast for 13 weeks, attended by a physician, who at last confessed that he was puzzled to know what was really the matter. He was very little better when Mr. J. Moss, of Gateshead, visited him, and soon informed him what was the true nature of his illness, and in a very short time the medicine Mr. Moss recommended had the desired effect, and he is now restored to health. Yet the doctors are straining every nerve to secure legal powers to put a stop to such beneficent work as above recorded and reported by Mr. T. Taylor in this issue. We trust Mr. Younger will receive much support in his efforts to thwart the plans of the medical monopolists. Address him at 26, New Oxford Street, London, W.C.

MISS MARRYAT'S TOUR has been eminently successful, especially in Birmingham, Huddersfield, Manchester, Liverpool, and Glasgow, where large audiences greeted her.

"SPIRITUALISTS HAVE NOT been forced or coerced into giving toward the support of Spiritualism, as the churches compel their members to do. They have not been obliged, at the dictation of priests, to give even their last dollar towards the erection of magnificent cathedrals, or towards sending missionaries to the heathen. No fear of an angry God or greedy devil has scared them into being generous; and the beautiful teachings of the angels have not taken sufficient root in their hearts to blossom out into beautiful deeds, charitable, unselfish, noble lives. They have grasped, intellectually, the thought Spiritualism gives, but it has failed in many instances to reach the point where consecration and devotion come in, and change the selfish person into an unselfish one and cause him to work for others' good as well as his own.—*The Pacific Coast Spiritualist*. [Like most generalisations this is rather too sweeping.]

MRS. BESANT has been discoursing to the Hindoos on the Vedas, the Upanishads, and the Bagavad Gita, and a writer in the *Christian World* declares: "She has regaled her Hindu hearers with the sweets of profusest flattery; she has kindled afresh an inordinate vanity and a blind worship of the past; but whether she has really helped them forward in the path of true moral and social progress is quite another matter. She is fond of dealing in superlative epithets. 'The Hindus are the wisest of all nations,' she told them; 'the Sanskrit language is the best of all languages;' 'Western civilisation, with all its recent discoveries in science, is nothing when compared with Hindu civilisation;' 'all that is best in the West has been borrowed from India;' and 'to become a convert to Christianity is worse than to be a sceptic or a materialist!' . . . Her strangely susceptible and highly-sensitised mind has been exposed to the varied images reflected from Indian thought and worship till she seems fast becoming a full-blown Hindu. She has declared that she was a Hindu pundit in a former birth, and is 'visiting her own land after a sojourn in the West, where she was re-incarnated in order to know the nature of the materialistic civilisation of those regions.' She does not say how she knows this, or how she can prove it, or why she has only recently discovered it!"

THE TALENTED "SALADIN," in his scathing work, "God and His Book," says: "Childish beneath contempt though the Eve and the apple story be, it is a fable which Christianity must regard as a Divine truth or perish. The moment it discards the talking serpent it breaks its own neck. If there was not a literal 'Fall,' then there was no use for a literal 'Redemption.' If there was really no such person as the fallen Adam, then there was no use for such a person as the redeeming Jesus. That the whole Adam story is one of the most silly and absurd of fables goes without saying. He the 'first man!' Why, Kent's cavern in our own England gives evidence of the existence of man in Devonshire some 70,000 years before, according to the Bible, the world had been 'created.' Honest men read God's book in stone and fossil; dishonest men read it in ink and paper. Science reads the writing on stone; Theology prefers the writing on paper—it pays best, and is better suited to gulling the unthinking multitude."

"THEY COME DOWN AND ARE WITH US."—"SALADIN" recently said in the *Agnostic Journal*: "I confess to a profound sympathy with the dead. They are not dis severed from us. They have ascended to a Pisgah height from which they see what we cannot see; they have eaten of a tree of knowledge by which they know what we cannot know; on the ladder of evolution they have taken a step which we have not taken but must take. And in extreme moments of our destiny they come down and are with us; their spirit is in our soul, even as their blood is in our veins. Who that is susceptible of the keener and more subtle of human yearnings has not experienced moments when the dead were with him: when he was about to ruin woman, and his mother intervened from the tomb; when he was about to wrong man and his father spake from the grave? This world would be intolerable if, besides being the location of the commonplace, it were not also the haunt of the sublimer dead; I have less ear for its sermons from the pulpit than for its voices from the dust." [Surely things are getting mixed] Rev. Ashcroft said at Blackpool: "I deny that any spirit ever returned from the other world," and now the Agnostic says they do. We shall have to change the labels.]



A FRIENDLY CRITICISM.

By Miss A. E. FITTON.

Let knowledge grow from more to more,  
But more reverence in us dwell.

SPIRITUALISTS pride themselves upon being practical. They say in effect, "we don't want mere emotion, we are emancipated from the tyranny of dogma; death for us has lost its dread; hell has ceased to haunt our imagination or our conscience. With man himself his destiny rests, action alone is demanded; deeds, not words, must be our watch-word." This may be right as far as it goes, but does it go far enough?

That we possess a spiritual nature, no less than a mental and a physical one, all must admit. Are we not then the losers if we shut out that uplifting force which the finest intellects and the noblest lives have in all ages, though under diverse names, reverently acknowledged? Have Spiritualists freed themselves from one bondage only to be fettered by another? Are we becoming that small thing—*self-worshippers*? Dare we flatter ourselves that we contain within ourselves every element of moral and spiritual success, that no outside force is needed to strengthen and to stimulate, to inspire and to uplift? Are we always a law unto ourselves? Do we never acknowledge a superior—never crave for something above and beyond us? The limitations of the finite are indeed infinite, but to deliberately isolate ourselves, as it were, in our own self-satisfaction is to increase our limitations rather than lessen them.

Herbert Spencer has said: "By no political alchemy can you get golden conduct out of leaden instincts." If the flowers lying hid in mother earth did not respond to the vital rays of the spring sunshine they would never force their way upward and develop into fragrance and beauty. If the spiritual nature fails to aspire and to reach after the supreme God, growth must be retarded, the instincts become "leaden," and the whole nature dwarfed, when it might have expanded into nobler proportions and into greater usefulness. I cannot help feeling that somehow we miss so much that might be ours if we were only less dense and more receptive. Few natures are so shallow that there are no depths to be sounded, and no latent possibilities to be roused into action.

In its protests against Materialism, is Spiritualism to belie herself, and "with her hand on the latch of the doorway between the two worlds" prove herself wanting as a spiritual force? We smile with some complacency at the methods of the Salvationist and the revivalist, feeling very superior to either, but can we deny that forces have been set in motion by their efforts, startling in their practical results? If Spiritualists desire to influence society by the leaven of their teachings, they must meet the needs of those whom they wish to convert.

The spiritual philosophy is so reasonable and so beautiful that one cannot but wish it were better presented, its services more harmonious and reverent, the setting of the jewel more in keeping with its true value. Bare and noisy rooms, poor singing, an irreverent audience, are not calculated to draw the inquirer or retain him, even though his reason may be compelled to endorse the arguments of the speaker and his instincts respond to the truths presented. Spiritualists may cavil at orthodoxy, but in many particulars they might copy its methods with advantage; and until societies have more of that sense of the fitness of things which goes so far in producing harmony, and the regular attendants at Spiritualistic services become more devotional and more reverent, Spiritualism will not take that position in the religious world which might otherwise be hers.

Having thrown off the burden of tradition, having flashed upon many an old-established belief the search-light of a 19th century revelation, having become emancipated from the tyranny of creeds, there still remains the more binding thralldom of self, and until we are freed from that shall we be the better men and women for refusing to pay reverence where it is due, or lose in dignity of character by acknowledging our own weaknesses, and seeking that moral and spiritual excellence which can only be had for the asking—only found for the seeking?

I trust the day will come when this Spiritualism, in which there is so much that is elevating and helpful, and so much that is trivial and disappointing, will take a higher platform, will seek to mould lives rather than denounce creeds, encourage aspiration no less than inspiration, and by the beauty and harmony of its services give a fitting representation of those truths it is her mission to proclaim.

MISS FLORENCE MARRYAT IN MANCHESTER.

UPWARDS of 400 people greeted this lady on Wednesday, the 11th, in the Co-operative Hall, and doubtless many others would have been present but for the Unitarian Conference and other attractions. After Councillor George Boys had ably introduced her in a happy and effective little speech, Miss Marryat was warmly welcomed by the large audience. She is an able elocutionist, has a pleasing voice, is earnest in manner, and alternately appeals to the emotions, the reason, and the spiritual feelings of her hearers. Although her address presented little that was new to Spiritualists, and contained less than was expected of the nature of personal experience, it was well adapted for the class of people she desires to reach. Never very iconoclastic, she yet said some strong things in condemnation of the Churches. Persuasive, appealing, confident, assuring, comforting, pathetic, sympathetic, and thoughtful by turns, she won the attention and maintained the interest of her hearers to the end of her lecture, which lasted fully ninety minutes. Her exposition of Biblical Spiritualism, showing its identity with the modern movement, was exceedingly valuable, although rationalistic critics would take issue with her on a good many points. Surely it was a slip to say there were eleven million Spiritualists in the United Kingdom! Where are they? We wish we could *sell a hundred thousand of them a Two Worlds every week!* When we depend, as Miss Marryat said, upon a Bible "which has been partly lost and wholly mistranslated," is it not conceding too much to boldly affirm that Jesus "was the *greatest* medium that ever lived"? He *may* have been, but we do not *know*. The stories told of his miraculous doings, apart from his healing, are in the main, if not entirely, so evidently adaptations of pre-existent myths that they ought hardly to be cited as evidences of mediumship. Again, to quote Huxley and Tyndall as persons who have recognised the reality of spiritual phenomena indicated either that Miss Marryat is possessed of knowledge regarding those gentlemen which should be made public property, or that she made a mistake. These little matters aside, however, there were many fine points which were well taken and much enjoyed by the audience. Her answer to those who say "it is wrong to seek to commune" with loved ones over there was: "If it is wrong, then God and the Bible are both wrong." Her reply to those who say "the spirits never come to me, why don't they? I cannot get communications from my departed friends" was the pointed and pertinent question: "Have you ever tried?" "Spiritualism suffers most from the credulous enthusiast and the sceptic; the first believes too much and the latter believes too little." A good point was made *re* the healings by Jesus that he had to touch the patients, and worked according to conditions; the same point, however, makes unbelievable, even as an act of mediumship, the story of the literal feeding of 5,000 people. It would be unfair to Miss Marryat to report her lecture too fully; we can heartily recommend those who have the opportunity—"go and hear it for yourselves, and you will be well repaid."

PROGRESSION.

CLIMB the grand hill, and for a little space  
Possess your souls in patience. Turn not now—  
Now when the spirit rises all aglow,  
To find its resting-place.  
Though agony may ooze from every pore,  
And demons clad in flesh seen by our side,  
And every step proclaim the true and tried  
Of slain ones gone before.  
Though threatening serpents rear with tongues aflame,  
Though scorpions sting and butterflies decay,  
They do but show their heritage, and they  
Return to whence they came.  
But we who climb belong to other spheres,  
Away beyond the royal sun's domain;  
Beyond the paltry joys the sense that chain  
Beyond the rain of tears.  
Not to enjoy but to endure is ours,  
As rivers hasten by some sunny spot  
To their own glorious sea, and linger not  
By meadows rich in flowers.  
Or as the comets, that (so runs the story),  
Have for long ages ran their giddy race,  
Bound to their god, the sun, in wild embrace,  
And so add to his glory.  
So to our own wide sea we travel fast,  
And swirl, and storms, and treacherous winds defy;  
So to our glorious Sun we upwards fly,  
And find a home at last.

Leaf Street, Hulme.

B.



## CORRESPONDENCE.

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

## A MANCHESTER HEALING MEDIUM.

DEAR SIR,—I am thankful to bear this testimony to the wonderful healing powers possessed by Prof. W. H. Rooke, 165, Stockport Road, Levenshulme, and trust it may be of service to many readers of your valuable paper. Six weeks of his magnetic manipulations and herbal treatment has set my wife on the high road to health, after suffering over four years from an internal complaint, and undergoing five surgical experiments in a hospital without success. I cannot too highly recommend his ability to ease and restore sufferers to physical comfort and health.

T. TAYLOR, sec. to the N.F.S.

7, Lothbury Road, Harpurhey, Manchester.

## NOTTINGHAM OUT-DOOR WORK.

DEAR SIR,—Just a word before I meet friend J. Fraser Hewes at home (as I believe in him and his fortune). He may yet be one of the foremost spiritual propagandists "out" as he is "indoors" in Nottingham. It would have been more graceful if he had said "dissuade him from his unwise enthusiasm." I am so glad he believes in suppressing his own opinions and stepping forward, even "out of doors," in advocating truth on suitable occasions. That our meeting would have been "less successful" if friends had not sympathised and rallied round might "go without saying." It was not my meeting, but held in the cause of truth alone, and we will have better ones yet when we can command singing. I would like Brother J. F. H. to see our crowded hall in Brighton on Friday nights, all grown out of four weeks' outdoor work.

BEVAN HARRIS.

## HELP FOR THE HELPLESS.

DEAR SIR,—The following pathetic statement was recently made to me by Dr. Wilson, the unselfish and truth-loving homœopathist, astrologer, and Spiritualist: "I have outlived all my relations, and nearly all my friends." He is 87 and very ill. His wife is 75. For many years they have been without domestic help. They are now without means of support, and are £13 in arrears for rent and rates. Some of the readers of *The Two Worlds* may be pleased to assist them. Subscriptions, large or small, may be sent direct to Dr. Thomas Wilson, 103, Caledonian Road, London, N.; or to the care of A. C. Swinton, Esq., Clive Vale, Hastings; Mr. and Mrs. Davies, Sunnyside, Ledrington Road, Upper Norwood, S.E.; Mr. James Burns, 15, Southampton Row, W.C.; or to

ANDREW GLENDINNING.

11, St. Philip's Road, Dalston, London, N.E.

## THE NATIONAL FEDERATION OF SPIRITUALISTS.

The following are proposed to be brought forward as resolutions at the forthcoming Conference:—

## REVISION MOTIONS OF CONSTITUTION.

To amend clause 4, Article 2, which shall only read as follows: "The engaging in missionary work to extend the cause in new districts, and revive it where it has lapsed."—Proposed by Wilfred Rooke. Article 3, clause 2 and 5th line: "Said delegates shall elect officers and conduct the business of the Conference. Associate members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, but shall not be entitled to vote at the annual Conference." Article 8 shall read: "Only delegates shall be entitled to vote."—Moved by West Vale Society delegate; seconded by Sowerby Bridge Society delegate; supported by Brighouse Society delegate.

Letters must be addressed to me, at 7, Lothbury Road, Harpurhey. T. TAYLOR, gen. sec.

## SPIRITUALISM IN EDINBURGH.

SIR,—I have been a regular reader of your very interesting paper for over two years, and, in fact, I would rather anything than want it now. Previous to getting it I knew little or nothing of Spiritualism, and have learned what little I now know from the pages of *The Two Worlds*. I have always given away my copies by posting them to people whose addresses I had, or by dropping them into a private letter box, and also by putting them into the newspaper-box of our Infirmary. I know there are a number of people here who believe in Spiritualism, and I know that there are a few who meet occasionally; but my reason for writing you is to try if possible and get those people who have had valuable experiences to come out more openly. There is the treat of hearing Miss Maryat, who is to be in Glasgow on the 15th instant, denied to such as me. Many here would avail themselves of this treat, but for the expense and inconvenience of going to Glasgow, and it is a pity that the friends of the cause here do not bring such as her to Edinburgh. Mr. Stead was lecturing here on Sunday night, and many were unable to gain admission. I hope the Edinburgh Spiritualists will bestir themselves and commence a system of regular Sunday services.

LIBERTY.

## A SATISFACTORY DEFINITION OF THE WORD CHRISTIAN NEEDED.

DEAR SIR,—I read in *The Two Worlds*, No. 334, an extract from an article in *The Agnostic Journal* by its able editor, "Saladin," which concludes thus: "I am not altogether inimical to the basic principle of Spiritualism, but one thing is certain—if you are a Spiritualist you cannot be a Christian; conversely, if you are a Christian you cannot be a Spiritualist." Now, sir, it appears to me that the truth of this assertion depends altogether upon the precise meaning we attach to the words in question. May I ask whether or not Christ was himself a Christian? and whether he was not also a Spiritualist? I have hitherto failed to discover wherein the teachings and practices of Christ differ in any material respect from the teachings of truly enlightened Spiritualists; and if so, their practices ought to be in accordance with his precepts and example. If the teachings and practices of those who now call themselves Christians are totally discordant with his teaching and example, they are in no sense entitled to the name of Christian, and that they are so discordant must, I think

be admitted by all candid enquirers. Leaving out all irrelevant questions, the sum and substance of his mission was to teach the Fatherhood of God and the Brotherhood of Man, and to impress upon his hearers the absolute necessity of belief in God, and the endeavour on the part of man to do the will of his heavenly Father, as we read in John xii, 4, "He that believeth on me believeth not on me, but on him that sent me." And in Matthew iii, 35, we read, "For whosoever shall do the will of God, the same is my brother, and sister, and mother." And again, in Matthew we read, "All things whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets." Does not this teaching include the very essence and fundamental truths of all vital religion? May not a man who believes in these teachings and practices, and endeavours to carry them out in his daily life, be truly called a Christian? and may he not also believe in the teachings of Spiritualism, and so, far as his practical life is in accordance therewith, be truly called a Spiritualist?

I may add that I do not consider the creedalism of the Churches to be Christianity at all, and think that name much out of place when applied to a compound of Paganism, Hebraism, Romanism, Lutheranism, and Mammonism; and especially if we may judge its professors by the text which Jesus himself gave, viz., "By their fruits ye shall know them." The fruits, I fear, are found to be too much like Dead Sea apples, and were Christ himself to appear again in the flesh upon earth the great majority of his professed followers would follow the example of the professedly righteous of old. They might not go to the extent of crucifying him, as that operation has now gone out of fashion; but they would almost certainly accuse him of being a wine-bibber, the friend of publicans and sinners; and were he to preach as he preached of old, they would think him a pestilent Socialist, or even an Anarchist; they would persecute or boycott him, probably have him certified as insane, and get him incarcerated in a lunatic asylum until he recanted. Can such people be entitled to be termed, in the proper sense of the word, Christians?

It appears to me that the effect of telling a man or woman that he or she cannot be a Christian and also a Spiritualist is that having always considered themselves to be Christians, they will naturally fly off at a tangent, and say—"Well, if Spiritualism is so much opposed to Christianity, which is the religion of my forefathers, and which I believe to be the best of all religions, it becomes my duty to have nothing to do with it except to shun it, and endeavour to exterminate both Spiritualism and Spiritualists as I would a nest of vipers."

I commend the foregoing thoughts to the candid consideration of those earnest Spiritualists who, with the best intentions, frighten away many truth seekers by placing what appears to be a dreadful bogey at the very entrance to the Temple of Truth.

Cambridge, April 9th, 1894.

ARCANUS.

[The last paragraph but one applies equally to the position taken by "Arcanus" himself. He contends that these people who have "considered themselves Christians" are not Christians at all. He seeks to prove that Spiritualism and Christianity (according to "Arcanus") are identical; therefore Spiritualists cannot be Christians in the popular orthodox sense, and that was what "Saladin" contended for.]

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—On Saturday, April 7, Mrs. Edwards, wife of Mr. W. H. Edwards, of Peckham, passed from earth life—not with hope only to cheer her in the moment of fading consciousness on this side of life, and of budding consciousness on the spirit-side of life—but with intelligence to lighten her path through the valley of the shadows. By the knowledge of Spiritualism all fear of death was destroyed, and our sister was enabled not only to bear with fortitude this crisis in life, but to administer comfort and advice to those who were bowed with grief at the impending loss of that material presence they loved as wife, as mother. On Wednesday, April 11 (although the event was not generally known), about 100 Spiritualists and friends assembled to witness the interment at Forest Hill Cemetery. At the grave side, "We do not die, We cannot die," was sung, and Mr. J. A. Butcher engaged in prayer. Longfellow's beautiful "Psalm of Life" was sung, and Mr. Long, who presided, endeavoured to direct the thoughts of all from earth to heaven, from the body consigned to the grave to that spiritual body which was observed by many of the seers. The song with the refrain, "O Grave, where is thy victory? O Death, where is thy sting?" closed the impressive service. Tokens of respect to the memory of the departed in the shape of floral tributes were plentiful, speaking eloquently of the general esteem in which Mrs. Edwards was held.—C. W. Payne, hon. sec.

CUSTOM HOUSE. 87, Freemason Road.—Meetings are well attended. Much good is being done through the controls of Mrs. Weedemeyer. On Sunday, April 22, the infant daughter of Mr. D. Turner will be named. All Spiritualists are cordially invited.—F. W.

MARYLEBONE SPIRITUAL HALL. 86, High Street, W.—"Spiritualism, past and present." Miss Rowan Vincent, whose abilities as a lecturer are now well known to the Spiritualists of the metropolis, gave a short resumé of the spiritual thought of past ages, each succeeding age having religions which were thought to be most suitable for the then existing state of humanity. She showed that present day religious beliefs could be traced back to Sun or Solar worship. Every religion was founded upon what were considered to be miracles—voices from the spirit world calling upon certain individuals to go forth and proclaim what they had heard, as was the case with Osiris, Confucius, Gautama Buddha, Moses, Jesus Christ, Mohammed, and many others. But some of these great teachers seemed to consider that the eternal silence had been broken only to give a special message to this world, and the lips of the spirit world were again sealed, and the silence would continue again unbroken. But, as a matter of fact, throughout all ages voices from the spirit realms have spoken, although, at times, but imperfectly understood. Spiritualists knew that voices from the other side of life were ever speaking to the inhabitants of this material sphere—voices of loving teachers, of relations, of friends. Spiritualists regarded these voices not as proceeding from those who had attained to the wisdom of the Godhead, but from fallible human beings, whose messages were to be weighed in the balance of reason.



The lecturer referred most suitably to the rise of Modern Spiritualism, not, she impressed upon her hearers, as something entirely new, but as a fuller organising of those spiritual forces which had been influencing the world throughout all ages—a means whereby the inhabitants of the spiritual world could communicate with the material world in a more definite and exact manner. She urged Spiritualists to “stand their ground” so as to be able to combat the dangers that would continue to assail them, one of the greatest of these dangers being the tendency shown by some of the clerics of Christendom to tack Spiritualism on to the dogma and theology which they were paid to thrust before the people whenever they could. Spiritualism, said the lecturer, could never go hand in hand with priestcraft, and it is the duty of Spiritualists to see that the truths of Spiritualism do not become mixed up with the errors and false teachings of the churches. Miss Vincent, in her accustomed able and courteous manner, answered a few questions at the close of her exceedingly interesting address. We have the privilege of announcing that Miss Rowan Vincent again lectures next Sunday on “Theories concerning Spiritualistic Phenomena,” when we hope to again see a full attendance.—L. H. R.

MORSE'S LIBRARY, 26, Osnauburg Street, Euston Road, N.W.—Friday, April 27, closing Session of winter lecture course. Miss Florence Morse, at 8 p.m.: “Spiritualism as I See It.”

PADDINGTON. 227, Shirland Road.—At a séance, on Sunday evening, by Mrs. Treadwell, the beloved wife of a stranger gentleman present controlled the medium, giving proof of her identity and encouraging her husband to fulfil his spiritual work—a most beautiful and touching manifestation.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Well attended. Mr. Humphries gave an interesting address upon “The Advantages of Spiritualism,” urging all to trust more in the power of the Great Spirit. Mr. Evans ably presided.

STRATFORD.—Sunday last was a red-letter day in the annals of Spiritualistic Propaganda in East London. The united efforts of the members, combined with the valuable assistance of outside friends, including some old London Spiritualists, made our anniversary service a grand success, to be long and affectionately remembered. Our spacious hall was full, and the meeting, lasting two-and-a-half hours, was enthusiasm indeed. Our president—Mr. J. Allen—gave some of the experiences—evidences of identity, warnings of danger, &c., that he received in his first investigations. Mr. Emma thanked God for the privilege of obtaining his innumerable experiences and for the opportunity of giving them for the benefit of his fellow-man. He contended that creeds do not meet the demands of the present day, but the evidences of Spiritualism satisfy every doubting soul. Dr. Reynolds, in his usual conversational style, said we should not retain a good thing for selfish ends, but practise the eleventh commandment—“Love one another”—and work it out in our lives. He deplored the lack of zeal. The public propaganda did not receive the support of all who knew the truth. We must study Nature's laws, then we shall know more of God and His dealings with His children. The speaker earnestly advocated investigation in a true spiritual spirit. Mr. C. H. Dennis, although unwell, spoke earnestly to Christians, claiming from them that charity to all which they preach so much. His father was a Wesleyan minister, but himself being a thinker, he could not fall in with orthodoxy and drifted into Materialism. The evidences of Spiritualism satisfied his doubting mind, and he could thank God that he now possessed the knowledge of the continuity of life, and we must not wait till we are *cultured* to give to others our experiences. Mr. J. Veitch said he was considered by some unfortunate and by others wicked; that he has given the grand philosophy and evidence to many, but as far as he could see many more will get the benefit of his researches and experiences. We have no need to wait till March 31st each year to commemorate the resurrection of the dead. We have evidence in our own homes daily. Spiritualism only destroys what is not good for us; it does not pull down the old house until the new one is complete, and it must eventually be the ruling power of the earth. But, no doubt, Mr. A. Glendinning was the principal feature of the evening. He congratulated the workers. He said we at Stratford had got a “character,” and we must work and live up to that. He brought some of his own spirit photos, including an enlargement beautifully tinted, which were well inspected by the audience. His narration of his personal experiences was valuable and interesting. He made an earnest appeal to the children and adults generally, and entreated them not to be carried away by the phenomena—spiritual culture stands first. We must work to speedily bring about the emancipation of humanity. He concluded with a grand poem—an entreaty to all to do what we can to establish the Kingdom of God in every human soul. Mr. Glendinning was enthusiastically applauded; and we hope that his mine of evidence has not been more than just opened, and that he will favour the cause at Stratford many times in the near future. Mrs. J. Allen read the poem “A Message to Spiritual Workers.” Mrs. J. H. Robertson sang “The Chorister” in her usual grand style, although suffering from the effects of a severe cold. Mrs. E. J. Gozzett sang “Charity,” the organ and violin accompaniment giving a most sublime effect; and Mr. Gozzett rendered a beautiful violin solo, accompanied by the organ. The musical programme was well appreciated, and the hearty thanks of the society are accorded to Mr. Gozzett therefor. Our thanks are also given to all friends, including Mrs. Keeves-Record, for their hearty support on this, and we trust, many more occasions. The sum of £1 8s. 2½d. was collected, which is to be the foundation of our building fund. Cards and collecting books are now ready.—J. Rainbow.

LONDON OCCULT SOCIETY.—A meeting for re-organisation will be held at Cavendish Rooms, on Sunday, May 6th, at 7 p.m. I shall then deliver a lecture, entitled “Twenty years' study of Occultism,” and several prominent speakers will address the meeting. I feel that the time has come when I ought to reveal some of those occult truths which I have been taught. P.S.—There is a misconception abroad that I lean towards Theosophy, I think because our society has always maintained a free platform, and we have encouraged lectures on all subjects of an occult character. But I wish it to be distinctly understood that the Occult Society is re-formed with the following objects: (1) Of developing psychical phenomena; (2) of studying Esoteric religion; and (3) of opposing to the utmost of our power the evil effects of the Theosophic teaching as regards asceticism and the explanation of

Spiritualistic phenomena. I hope, therefore, that no difference on minor points will prevent our Spiritualist friends from helping us. I have investigated Theosophy and given it a fair hearing, and I feel deeply that on these two points at least its teaching is wholly evil, and has for its object the crushing out of the budding spirituality of the West. I further believe that, however little we may have advanced towards the solution of the many problems of Occultism, we must stand shoulder to shoulder in defence of our Spiritualism, for Spiritualism, in its higher aspects, is the greatest blessing and comfort for the Unseen Powers have ever given to humanity. I hope, at no distant date, to send you an article on the “Errors of Theosophy,” from an occultist's point of view.—A. F. Tindall, A.T.C.L., president London Occult Society.

Mrs. Spring, of 8, Wilkin Street, Grafton Road, Kentish Town, desires to thank those friends who have so kindly sent help during her illness, and to acknowledge the following amounts received. Mrs. Spring is better, but still very weak. Mr. Curl, 5s.; Mr. Dale, 5s.; Mr. Chambernorne, 1s.; Mrs. Paul, 2s.; T. C., 2s.; Mrs. Rushton, 2s. 6d.; Miss L., 1s.; Mrs. Hunt, 1s.; Mrs. Hawes, 1s.

#### IN MEMORIAM.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—A special service on Sunday last commemorated the birth of our departed sister, Mrs. Edwards. After singing and prayer, Mr. Davey, whose wife passed on a few months since, spoke from experience that Spiritualism would destroy the fear of death, and said if people would investigate with as much energy as they displayed in their daily avocations the priceless knowledge of immortality would be theirs. Mr. Long said: “We celebrate the resurrection of our sister with joy and gladness. Although there was a vacant chair in the home, yet we know that the absent one still lives more really even than when here. We rejoice because we see in death not the destroyer, but the deliverer from the prison-house of clay. The Christian affirms his belief that the individual is buried, and has the bare comfort of hoping that eventually the physical body will be raised by the power of God. But we turn from the material body to the spiritual. The sunshine goes not out of our life at our loss, for we know that we have still the love and sympathy, if not the material presence, of our dear ones. Banish ignorance, and the fear of death will vanish. We should learn that immortality is the birthright of man, and having by research become assured of this we should impart the knowledge to others.” Mr. W. H. Edwards then briefly related his experiences of the trying period through which he had passed, and told how the knowledge of Spiritualism had sustained him in his hour of trouble. During the evening Mrs. Banks and Mr. George sang, and Mr. C. George ably presided at the piano.—C. M. Payne, hon. sec. [Received late.]

#### MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. J. B. Tetlow's excellent discourses were much appreciated. Evening subject, “Death, the Gate of Life.” Psychometry after each address very good. Lyceum: Attendance very good. Recitations by Miss L. Longstaff and Miss May Brown. Mr. Longstaff gave an essay, showing how marvellously man is made, and asking all to investigate the curious and wonderful works of omnipotent wisdom. Marching and calisthenics, led by Miss S. Fitton, conductor. Lyceum Open Session, May 6. It is hoped that all parents and friends will rally round us and give a hearty reception.—G. L.

COLLYHURST. Psychological Hall.—After an absence of five years, Miss Walker, of Heywood, again appeared in our midst, to the evident satisfaction of many of her old friends and admirers. Subjects, “The Land of Promise” and “Spiritualism v. Christianity.” Both discourses were attentively followed by large and appreciative audiences. Clairvoyance very good. Members' circle at 3-20, Thursday next; public circle at 8 p.m., Mr. Tetlow. Lyceum: Good attendance. Mr. Haggitt opened with invocation. Marching and calisthenics as usual. Recitations by Richard Haggitt, Clara Garner, Emily and May Pollock, and Mr. Cooling. Discussion Class: Chairman, Mr. Planch. Subject, “Embryology,” by Mr. Taylor, continued next Sunday.—E. W.

HULME. Meeting Room, Junction Street.—Thursday's public circle. Miss Goodall, organist. Invocation by Mr. Liddiard. Mr. Connelly and Mr. Liddiard gave psychometry and clairvoyance, also a friend; all were successful. Fair attendance. Sunday at 6-30. Public circle, conducted by Mr. W. Lamb. Mrs. Cassell, invocation. Mr. Liddiard, Miss Smith, and Mrs. Cassell gave clairvoyance, all good. Mr. Ellison gave two good tests. Mr. Connelly and Mrs. Cassell gave psychometry. Several other mediums took part. A very enjoyable evening. Closed by Mr. Hesketh. Miss Goodall, organist. The largest circle we have had. Monday, 16, Mrs. Wallis answered five questions from the audience in a clear manner, which called forth great applause. Clairvoyance good. Large attendance. Lyceum, 10-30 and 2-30. Good attendance. Recitations by E. Furniss, L. McClellan, D. Furniss, L. Furniss, E. Bradbury, and Emily Bradbury. Marching and calisthenics very good.

OPENSHAW. Granville Hall.—April 15. Evening, Mr. J. Kay's guides gave a grand instructive lecture on “Clairvoyance, Psychometry, and Clairaudience.” Miss Foster, of Eccles, first time publicly gave good clairvoyance. With care she promises to become a grand medium. Hope to have her again. Large after-circle. Invocation, address, and psychometry by Mrs. Brown, Miss E. Walker, and magnetising by Mr. J. Reed. Lyceum, 2-30. Good attendance. Invocation by Miss Howard. A new march gone through. A large discussion class considered “Vegetarianism,” to be continued next Sunday. Hope to see a good assembly.—J. Rossington, cor. sec.

OPENSHAW. Labour Hall, South Street.—A very pleasant evening with Mr. and Mrs. Stevens and two friends from Stockport, and hope they will soon come again. Mr. Weaver gave a good address on “St. Peter's Doctrines.” Good clairvoyance by Mr. Crompton, Mr. Stevens, Mrs. Hamond, Mrs. Stevens, and a friend; psychometry by Mr. Crompton; healing by Mrs. Hamond and Mr. Weaver; test by Miss A. Murphy, and name correct.—W. Barrand, cor. sec.

SALFORD. Over Stores, Chapel St.—Mrs. Williams gave a grand discourse on “A Faith Sublime and Sure.” Called forth approval. Clairvoyance followed; fair audience. Afterwards, a public circle; a large audience. Public circle, Wednesday, at 8, Mr. R. Cable, conductor.



**PENDLETON.** Cobden Street.—Mr. Walter Buckley. Afternoon: Questions from the audience. Evening: Subject, "My Redeemer Liveth."—J. Moulding, 36, Wellington Street, Whit Lane, Pendleton. 22: Mr. E. W. Wallis at 2-45, "Is there a hell?" 6-30, Questions. April 29: First Lyceum Anniversary. Afternoon open session. Evening, calisthenics, chain recitations, musical readings, short speeches by the conductor. Come and hear what we teach the children.—Sec.

**PENDLETON.** Lyceum.—The Collyhurst Lyceum will give a concert, consisting of tableaux vivants, songs, etc., on Saturday, April 21st, at 7-30, in the Progressive Hall, Cobden Street, for the benefit of the above Lyceum.—Sec.

**DEBATING SOCIETY DINNER.**—On Friday, April 27, at 7 p.m., a Dinner Party will take place at Corbridge's Café, Lever Street. Tickets, 1s. 3d., may be obtained from the Committee, or at *The Two Worlds* office. Those intending to be present must obtain tickets early, as the number will be strictly limited. Please purchase tickets on or before Wednesday, April 25.

**ECCLÉS AND PATRICROFT.**—A society has been formed, and a room taken for meetings. Mr. Wm. Rowling, 20, Worsley Road, Patricroft, will be glad of any assistance from speakers having open dates.

**MANCHESTER DISTRICT UNION OF SPIRITUALIST SOCIETIES.**—Plan for April. Manchester (Tipping Street): 25, Miss Cotterill. Pendleton (Cobden Street): 19, Messrs. Paddock and Liddiard; 26, Mrs. Williams. Salford (Chapel Street): Wednesday—25, Messrs. Paddock and Liddiard. Hulme (Junction): Mondays—23, Mrs. Hulme; 30, Mr. J. B. Tetlow. Collyhurst: Thursdays—19, Mr. J. B. Tetlow; 26, Mrs. M. H. Wallis.—James B. Tetlow, sec., 142, Fitzwarren Street, Pendleton.

**IN MEMORIAM.**—It is with deep regret I have to record the passing to the higher life, after a short but severe illness, of William Joseph Maslin, in his 20th year, one of our oldest Lyceum scholars, and son of our president, Mr. William Maslin. The body was borne to its last resting place by six Lyceumists, and the service was conducted by Mr. W. H. Rooke. Mr. and Mrs. Maslin and family have the deepest sympathy of the Lyceum and society.—W. Hyde.

## 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.]

**ACCRINGTON.** Bridge Street.—9th: Mr. Manning's guides gave splendid address and successful delineations from photographs. 15th: Mrs. Horrocks's guides gave good addresses and marvellous clairvoyance, and kindly gave Monday night for the benefit of the New Spiritual Tabernacle. Look out for the opening, April 21, 22, 23, 24, 25. All hands to the plough, please.—J. C.

**ACCRINGTON.** 26, China Street.—A good time. Mrs. Crossley, though far from well, gave two fine trance discourses on "Does death end all?" and "Is Spiritualism a religion?" Marvellous clairvoyance. It felt good to be there.

**ASHTON.**—8th: Mr. B. Plant's controls delivered addresses on "The first thought of man in regard to future life," and "Spiritualism, through storm to peace," followed by clairvoyance. 15th: Addresses from the controls of Mr. J. W. Sutcliffe, "Spiritualism, humanity's friend," and "Misconception of Spiritualism." Psychometry and clairvoyance good.—J. H. M.

**BACUP.**—Lyceum service, April 8. A very pleasant and profitable day. Mrs. Stansfield, of Oldham, gave good discourses and good clear clairvoyant tests. Mrs. Stansfield at the Lyceum in the morning gave a short address, encouraging the officers and leaders to stick to their post and do their best for the children. She also conducted a public circle on Monday, and gave clairvoyance and psychometry very successfully.

**BARNOLDSWICK.**—A pleasant day with Miss Bird and friend from Colne, the former giving homely addresses and the latter splendid clairvoyance. Good audiences. Next Saturday, public circle, at 7-30, conducted by Mrs. Britten, of Nelson.—W. D.

**BIRMINGHAM.** Smethwick, 43, Hume Street.—Pleased to listen to the controls of our old friend, Mr. Tibbitts, of Walsall, on "The Star of Progress" and "Palm of Life," enforcing the necessity for goodness and good deeds in this and the future life—a lesson not easily forgotten. Very much appreciated.—Apollo.

**BIRMINGHAM.** Oozells Street.—Mr. F. R. Melton, our worthy president, gave an excellent address on the "Use and Abuse of Spiritualism." Listened to with much pleasure, and calculated to do much good in deterring the craze of so many investigators for wonders of all sorts, rather than the deeper and sure profitable philosophy. His clairvoyant descriptions were given very clearly and recognised.—A. K.

**BLACKPOOL.** Alpine Hall.—Mrs. Butterfield gave excellent addresses on "Spiritualism and the Religion of Jesus" and "What is Life?" to very intelligent audiences. Several new members. We have secured the Alpine Hall, which will seat 300. Visitors to Blackpool heartily welcome at our services.—S. M.

**BLACKPOOL.** Liberal Club, Church Street.—Mr. W. Edwards, of Blackburn, gave addresses to moderate audiences, the psychometry and clairvoyance which followed each address being very good.—W. H.

**BRADFORD.** Temperance Hall.—10-30, Grand circle; 62 present; most enjoyable time. 2-30 and 6-30, Miss Patefield delivered splendid addresses to good audiences on "Immortality" and "Is Spiritualism true?" Some grand and noble truths were sent home to many a doubting heart.

**BRADFORD.** 448, Manchester Road.—Mrs. Greenwood delivered eloquent addresses for the first time on our platform, and the audience listened to her with rapt attention. Very successful clairvoyance to good audiences.—J. A.

**BRADFORD.** St. James's.—Mr. Geo. Galley gave psychometry and clairvoyance. The whole of the services the most successful of any we have had. Acknowledged in every instance.

**BRIGHOUSE.** Martin Street.—April 2 and 5, Mr. Rowling gave excellent lectures. 4: Mrs. Craven's lecture was very much appreciated. 8: Mr. Geo. Newton answered questions from the audience most satisfactorily. 15: Mr. H. Crossley on "Man's Bible and God's Bible" and "Faith, Hope, and Charity." Clairvoyance very good.

**BURNLEY.** Hammerton Street.—Mr. Rowling, speaker. Subject, afternoon, "Why I am a Spiritualist." Evening, questions from the audience.—W. M.

**BURNLEY.** Hull Street.—Mrs. Marshall, of Burnley, gave a good address on "Love one another," followed by excellent psychometry, all recognised.

**BURNLEY.** Robinson Street.—Mrs. Harrison gave very interesting lectures on "The Way to Heaven," and "In my Father's house are many mansions." Several clairvoyant descriptions were given and recognised.—T. W.

**BURNLEY.** 102, Padiham Road.—Great pleasure in listening to Mr. Davis's guides, who gave excellent discourses. "Who are the pilgrims?" fairly eclipsed all previous efforts through this medium. Psychometry well given, and surprised many strangers.—J. W.

**BURY.** Wednesday, 11: Mr. B. Plant gave some good clairvoyant tests. Sunday: Discourses from our old friend Mr. W. Nuttall. In the evening a very interesting account of a spirit's experience of the change called death and life in the summerland. Wednesday, 18: Circle, Mrs. Robinson. Sunday, 22: Mrs. Best.

**CARDIFF.** 15: Mr. J. F. Goadby's first address from our rostrum was an exceedingly lucid, practical, and well delivered one upon "Spiritualism: What is it?"

**DEWSBURY.** 12: Mr. M. Richardson and Miss F. Smith, a young and promising clairvoyant; 15, Miss Harrison disappointed us. With the kind help of Mr. Wilkinson, who had come to visit us, Mr. Richardson and Miss Smith again filled the gap with speaking and clairvoyance to the satisfaction of large audiences and credit to themselves. So Miss Harrison's absence was not a very heavy cross to bear.—J. S.

**FELLING.** Hall of Progress.—8: Mr. Grice spoke ably on the teachings of Theosophy to a good audience, and was highly applauded; 15, Mr. Jos. Beck, of West Pelton, on "The Relationship between God and Man," showing the fallibility of the Biblical theory, and that the teachings of Spiritualism were more reasonable. Man was responsible, and could not lay his burdens on the shoulders of others. He must, like the cedar tree, firmly grasp the rock of truth, and work to uplift humanity. A hearty vote of thanks. A good audience. Mr. Todd, of Sunderland, next Sunday. All welcome.

**FOLESHILL.**—Mr. Wilkinson, president, called upon Mr. Goode, who stated he should not have been a Spiritualist had it not been for the Rev. Thomas Ashcroft coming into our midst, some two years ago. Having investigated Spiritualism he can find nothing immoral in its teachings. Mr. G. Lloyd also made a little speech, then a control, through Mr. W. H. Grant, spoke most beautifully, taking up some of the golden thoughts given out by the former speakers. Next Sunday, our dear friend Mrs. Groom; morning, 10-45; evening, 6-30.—J. W.

**HECKMONDWICK.** Bethel Lodge.—10th and 14th, two successful evening public circles. Our motto is onward and upward.—G. Hunter, sec.

**HEYWOOD.** William Street.—Our first Service of Song in our new Temple, entitled "Kitty and Joe," was a great success. Miss Janet Bailey gave exceedingly good clairvoyance. The room was crowded.

**HIGH SHIELDS.**—Mr. Forrester offered invocation. After a few remarks on "The Benefits of Spiritualism," Mr. Grice gave a reading on "Proof of Immortality." Spiritualism, he said, taught self-culture. Man should look within for all the evils existing to-day—there is the practical utility of Spiritualism, for the uplifting of humanity. The accumulation of knowledge adds to our future happiness. Mr. Graham gave an address on "Inspiration and Evidences of a Future Life." A really good meeting.—W. R. Henry.

**HOLLINWOOD.**—10: Mrs. Rennie conducted circle very successful. Clairvoyance. 15: Mrs. Rennie spoke on "Charity," and "God, what is he? Did he write the Bible?" Much appreciated by moderate audiences.—E. D.

**HULL.**—April 8, Mr. Lax's reading, "Visible and Invisible," from *The Two Worlds*, was followed by an address on "There is no Night," by the guides of Mr. Collins.—W. D. Williams, hon. sec. [We sincerely regret that the above, with announcements, got mislaid last week until too late for insertion. It will not happen again.] April 25: Splendid day with Mr. Armitage. Questions were taken from the audience and answered in a masterly manner, to the entire satisfaction of all. Several strangers appeared greatly interested. We hope it will not be long ere he is with us again. Good attendance. Room filled at night.

**HYDE.**—Mrs. Brooks gave homely addresses on "Shall we meet beyond the river?" and "Is Spiritualism true?" Good clairvoyance.

**LEICESTER.** Crafton Street.—Sunday evening, Mr. Muggleton's guides dealt with a subject from the audience, "Is it right to pray for departed spirits?" in a remarkable manner. Fair audience. Whit-Saturday, a Tea and Concert. All earnestly invited.

**LEIGH.** Newton Street.—Madame Henry, afternoon circle. Evening subjects, "Living to a purpose" and "To make the best of both worlds;" listened to with great interest. Successful clairvoyance given; nearly all recognised.—S. Downs, hon. sec.

**LIVERSEDGE.** Well Fold, Little Town.—14: Between 40 and 50 sat down to a good tea. Mrs. Smith gave a good address, and good clairvoyance and psychometry. 15: Mrs. Buckley gave a thrilling address and good clairvoyance. Mrs. Sands, in the evening, gave a striking address and good clairvoyance, all recognised. Every prospect of having to take larger room.—T. Horner, sec., Little Town, Liversedge.

**MACCLESFIELD.**—Mr. W. H. Rooke. Afternoon, "The flight of the shadows." Evening, "The spiritual facts in the light of evolution versus the tyranny and bondage of the dying creeds." Well-reasoned sequential addresses, the former showing the pains and pangs which are inevitable to those leaving orthodoxy, and the latter the pleasure and delight of the acceptance of the new truth.—W. P.

**MACCLESFIELD.**—361, Park Lane.—8: A successful day with Mrs. Robinson, of Rochdale, on "The possibilities of man." Many strangers. Good clairvoyant test given and recognised. She should be kept working for her genial and sympathetic manner. Meetings for earnest enquirers on the 29th, at 2-30 and 6-30.—S. J. Foster.

**MIDDLESBOROUGH.** Spiritual Hall, Newport Road.—11: Mr. Griffin Hodson kindly spoke on "The Beauties of Spiritualism," and "There is no Death." A large and appreciative audience thoroughly enjoyed his addresses. When he has had more experience he will



make an excellent worker. He has our best wishes, and we hope to have another visit soon.

**NELSON.** Bradley Fold.—Mr. Hepworth's guides gave grand and instructive discourses on "The good of Spiritualism" and "Is Spiritualism of God or the Devil?" being an effective reply to a Mr. Powell, of the Anti-Infidel Crusade, who has been lecturing here, condemning all but his own sect. We think he has done Spiritualism a lot of good.

**NEWCASTLE-ON-TYNE.**—On Sunday evening Mr. J. G. Grey, of South Shields, gave an address, entitled "Spiritualism the Light of the World," which was well appreciated.—R. E.

**NEWPORT.** Spiritual Institute.—An address by Mr. Wayland's guides, subject, "The Demon Selfishness and his Satellites, Hypocrisy and Cant."—P. B. W.

**NORMANTON.**—Mrs. Hunt's guides gave nice addresses on "The Ten Talents and their Uses." Clairvoyance fairly good.—E. Backhouse.

**NOTTINGHAM.**—Morley Hall, April 8: Mrs. Barnes being unwell, Mr. Leeder gave a very earnest address on "Practical Spiritualism." 15: Mr. Stubbs addressed the friends on "Environment; its relation to progress," giving some practical hints showing how certain conditions or environments were necessary to bring certain results, both material and spiritual. We are thankful we have such an able and willing friend as Mr. Stubbs in time of need.—T. J.

**OSSETT.**—The Green, April 16: Very good day with Mrs. France, who spoke on "Greater things shall ye do," and "Is Spiritualism a religion?"—Emma Olliffe.

**PRESTON.** Lawson Street Hall.—Mrs. Lamb's controls gave addresses on "Spiritual Gifts," and "Heaven and Hell," of a highly interesting and instructive nature. It was shown that the so-called Bible "miracles" are being paralleled by modern mediums. God has not withdrawn spiritual gifts. The utter impossibilities of the orthodox heaven and hell were clearly demonstrated. Audiences good; and clairvoyance and psychometry most successful. Materialising mediums, please write.—F. Ribchester, cor. sec.

**ROCHDALE.** Penn Street.—April 11: Messrs. Chisnell and Young, of Royton, conducted our public circle. Medical treatments, all but one, successful. Nine psychometrical and clairvoyant delineations all immediately acknowledged correct. 15: Mr. J. Rowercroft's controls gave good discourses on "Spiritual Gifts," and "Is Spiritualism of God?" Every one seemed highly pleased. In the evening a friend of Mr. Rowercroft's (Mrs. Crook, of Oldham), gave twelve clairvoyant descriptions, ten immediately recognised, two being doubtful. The committee heartily thank her for her kind assistance.—A. S., cor. sec.

**ROCHDALE.** Water Street.—April 10: Public circles conducted by Mrs. Goodhew, Mrs. Shipley, and Mr. Thomson. 15: Mrs. Best's clairvoyance was marvellous. Good audiences.

**ROYTON.**—Miss Thwaite discoursed on "The Unseen Universe," and "The Heirs of Salvation," to very fair audiences. Clairvoyance mostly recognised. We are pleased to notice a great improvement since her last visit. Next Saturday, a potato-pie supper at 6 p.m., 6d.

**SHEFFIELD.** Hollis Hall, Bridge Street.—Mr. Wm. Fielding was well received; his guides gave very good addresses. Good clairvoyance, and some excellent tests of spirit identity.—A. M.

**SOUTH SHIELDS.** 87, John Clay Street.—Mrs. Davison discoursed on "The Development of Mediums," telling us to be careful and not bring a deleterious influence into our environments. Mrs. Davison gave clairvoyant descriptions, causing many strangers to realise the proximity of departed friends. Miss Meldrum rendered solos very pleasingly.—R. S.

**SOWERBY BRIDGE.**—15: Mrs. Stansfield delivered an eloquent address on "The Outcome of Ignorance and of Wisdom." The two phases were treated in a masterly manner, and much appreciated by a moderate audience. Good clairvoyant tests.—G. H.

**STALYBRIDGE.**—A well attended meeting was held on Tuesday, when an interesting address was given by Mr. Johnson, of Hyde, on "What is Spiritualism?" He had proved it to be a fact—a grand reality. Mr. J. Betts, of Ashton, presided, supported by Mr. J. H. Hunter, corresponding secretary, Mr. W. Stevens, financial secretary, and Mr. A. Hunter, treasurer.—Joseph H. Hunter, hon. cor. sec.

**STOCKPORT.**—Mr. Mayoh spoke on "The Voice of God in the Soul." Night: Dealing with Socialism from the standpoint of Spiritualism, he traced the gradual growth of thought; its tendency to improve the social position of the people was shown by reference to prominent historic characters. The lack of mental growth and ignorance of Spiritual law largely rendered the efforts of Socialists futile. The common notion of the Deity being a localised person with human failings and attributes was corrected. Miranda Richardson sang "Heart Flowers."—Lyceum: Instructive session. The good order and attention were encouraging. The writer conducted, assisted by Misses Bromley and Kenyon, and Messrs. Dewhurst, Hurdfield, and Ford. Mr. Cairns, of Burslem, invoked the higher influences, and recited, Marching, &c., much enjoyed. Singing well led on instrument by Mr. Hurst. Mr. Mayoh closed with the Benediction.—T. E.

**SUNDERLAND.** Centre House.—On Sunday we had a welcome return visit from Mr. J. J. Carrick, of Consett, who gave a trance address on "The Message of Spiritualism." Mr. Carrick's addresses are of an intelligent nature, and given in a pleasing manner; he at once ingratiates himself with his audience, and retains their confidence throughout. A very pleasing feature is the total absence of harsh references to non-Spiritualists. As an index of Mr. Carrick's earnestness we may mention, that rather than disappoint the Sunderland audience, and being bound to be in Consett at an early hour on Monday, he had to leave for Newcastle at 8-30, and, after reaching Newcastle, would have to walk 12 or 13 miles to reach his home. Federation "disappointers" are requested to cut this out, and stick it over their mantelpiece!—T. O. T.

**WALSALL.** Central Hall.—A splendid day with Mrs. Gregg, of Leeds. Subjects, "What seek ye?" and "Spirits in prison." Both were very good lectures and much enjoyed. Very large and harmonious gathering at night. Clairvoyance very good indeed, nearly all recognised. Next Sunday morning and evening, Mrs. E. H. Britten. Subject, "The Religion of the Past, Present, and Future," and written questions from the audience.

**WEST VALLEY.**—Afternoon: A public circle with Mr. Walker, of Heckmondwike, with pleasant results. Evening: The address, chiefly

based upon the lesson, by the chairman, "Mediumship," showed that the controls were well versed with the condition of the work, and if they had the privilege of using the medium more, he would become a very useful instrument.

**WISBECH.** Public Hall.—"What is Death and the Life Beyond?" was handled in a masterly manner by Mr. Ward, illustrating his remarks by some personal experiences with the clairvoyant eye. The half-yearly election followed: President, Mr. Weaver; vice-president, Mr. Ward; treasurer, Mr. Woods; cor. secretary, Mr. Smith; financial secretary, Mr. Pearmain; doorkeepers, Messrs. Hudson and Pearmain; committee, Messrs. See, Hill, senr., Hill, junr., Youngman, Threadgill, and Neve; ladies' committee, Mesdames Ward, Weaver, Woods, Threadgill, Jex, and Hill; organists, Miss Florence Weaver and Mrs. Oswin.—J. W. S.

**RECEIVED LATE.**—London, 23, Devonshire Road, Forest Hill: Nice time with Mr. Bradley's controls on "The Uses of Spiritualism."—Accrington, St. James Street: Mrs. France kindly gave her services. All well pleased. Sunday, Mrs. Dixon disappointed us. We secured Mr. Ward of Blackburn and Mr. Campbell of Accrington, and had a good meeting.—Leeds, Progressive Hall: Mr. J. Lund's guides gave satisfaction. 16th, Mr. G. Galley gave remarkable clairvoyance and psychometry. Good audience.—Newport, Portland Street: A good trance address by Mr. Hodson on "Has Man a Soul?" Clairvoyance, all recognised.—Birmingham, New Street: 8, Mr. J. J. Morse spoke with his usual eloquence; 15, Mr. Hands and Mr. Rooke narrated experiences, and Mr. Geo. Tubbs spoke well on "Biblical Spiritualism."—Bradford, 15, Quaker Lane: Mr. Spencer was a success.—Gateshead: Mr. Scott and Mr. Stevenson gave grand discourses.

## PROSPECTIVE ARRANGEMENTS.

**ACCRINGTON.**—Bridge Street Society is developing nicely. The committee thank all friends for past help, and gladly report progress. They have taken the old Primitive Methodist chapel, Walley Road, for twelve months, with power to purchase at the end of that time. The chapel will seat 500 people. There are vestries and a good school, and every convenience—a really grand place. Opening services April 21st, 22nd, and following days in the week. Speakers: G. F. Manning; expected, Miss Walker, and a host of others. Donations will be thankfully received by the committee. Everybody come and rally round; give the cause a real lift.—J. C., sec.

**ACCRINGTON.** St. James's Street.—Saturday, April 21: Potato-pie supper, at 6-30. We shall be glad to see old friends and new. Tickets, 6d.; Social, 3d.

**ARMLEY.**—Friends, we shall have a Lyceum tea at 4-30, and an entertainment at 7, on Saturday, April 28th, for the benefit of the children's trip to Morley on Whit-Monday. Tickets, 6d.; children 4d.; entertainment, 2d. Friends, rally round us.

**ATTERCLIFFE.**—Will mediums who have dates with this society please note that I have resigned my position as secretary, and that all correspondence should be addressed to my successor, Mr. George Cook, 37, Selburne Street, Attercliffe.—J. McInnes.

**BRADFORD.** Otley Road. Lyceum.—Saturday, April 21: Annual Tea at 4-30, and entertainment by the scholars. A hearty welcome to all. Tickets 9d., children half-price. We very much need help. Any small present from those who can spare, will be gladly received by Mr. Snaith or Mr. Stead at the rooms.—John Jackson, sec., 390, Harewood Street.

**BRADFORD.** Milton Progressive Hall, 32, Rebecca Street.—Mr. C. W. Holmes, 35, Atlas Street, Manningham, has been appointed secretary, and Mr. W. H. Kendal is assistant secretary. Address: 44, Worthington Street, City Road. The Lyceum. Plain tea, at 5 p.m., and entertainment to provide for Whitsuntide treat, Saturday, May 5th. Mr. Holmes, chairman, at 7. Tickets, adults, 9d.; children, 6d. and 4d.

**BRIGHTON.**—Athenaeum Hall, North Street. Mrs. Vincent Bliss, Friday, April 27, at 8 p.m., on "Spiritualism." Chairman, Captain F. S. D. De Carteret-Bisson, LL.D. Admission free (by ticket only), which may be obtained from Mrs. Walter Acton, 1, Hanover Crescent. Moody and Sankey's hymns. Collection.

**CLECKHEATON.** Northgate.—Monday, April 30, Mr. J. Armitage, of Batley, on "The Drama of Life." Collection in aid of the Yorkshire Union of Spiritualists. A large gathering desired.

**FELLING-ON-TYNE.**—Mr. T. O. Todd, of Sunderland, will speak on Sunday, at 6-30, on "A Religion Based on Philosophy and Science."

**GLASGOW.** Waterloo Rooms.—April 22, Mr. J. J. Morse, of London, 6-30 p.m., "The Future Life: Fact or Faith?"

**HALIFAX.**—Sunday, 29th, special anniversary services. At 10-30, speaker, Mrs. Hoyle, of Halifax. At 2-30, in the Mechanics Hall, Mr. J. Swindlehurst, on "Spiritualism: a plea for the young"; at 6 p.m., "The story of a sacrifice." Monday, at 7-30, in the Church, Winding Road, "Social Spiritualism: Give us this day our daily bread." Collections at the door on entering at each service.—F. A. M.

**HANLEY.**—At Mr. Sankey's Grove House, Birches Head, on Thursday, April 26, at 7-30, Mr. E. W. Wallis will deliver an address on "What Spiritualism has done and is doing for humanity."

**IDLE.**—Saturday, April 21: A tea, at 4-30, and, at 7-30, an address by Mr. T. Hodgson. Tickets, 6d.

**LANCASHIRE LYCEUM DEMONSTRATION.**—The route and catering committee will meet at Royton in the chapel, on Saturday, April 21, at 3-30.

**LANCASHIRE LYCEUM DEMONSTRATION.**—The last meeting of delegates, Spiritual Temple, Heywood, Saturday, April 28. Tea at 4-30 p.m., meeting after. A concert will be given by members of the Lyceum. Admission: Adults, 2d.; children, 1d. Delegates who will attend please notify, on or before Wednesday, April 25, J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester. P.S.—Remember the fine for non-attendance.

**MR. T. POSTLETHWAITE**, of 33, Well Street, Rochdale, has April 29 vacant.

**NEWCASTLE-ON-TYNE.**—Mr. F. Hepworth, Sunday, April 29, two services.

**PORTSLADE-BY-SEA.** Alexandra Terrace.—Mrs. Ashton Bingham will be at home on Thursdays from 7-0 p.m. until 9-0 p.m. Investigators cordially invited.



PRESTWICH, WHITEFIELD, AND RADCLIFFE.—A local Spiritualist would be glad to assist in promoting a society in either of these districts, or in joining a circle.—Address, H., c/o Editor, T. W.

ROCHDALE, Penn Street.—Saturday, April 21: Mr. J. Young, of Royton, has kindly consented to give an evening on behalf of the choir fund, at 6-30. He will devote his time till 8 p.m. to psychometry. Songs, recitations, glees, and games will follow by the members and friends of the choir. Tickets, 4d.

ROCHDALE, Penn Street.—April 25th, Service of Song, "Her Benny." Medium, Mrs. Hyde, of Manchester.—A. S.

STOCKPORT.—Mr. W. Buckley is expected on Sunday next. Letter sent to his last known address returned by Post Office people.—T. E., 16, Stockport Street, Stockport.

#### WANTED, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

A YOUNG LADY (Dressmaker) would like situation as Sewing Maid, and would be willing to assist in light house work; small salary, in comfortable home.—Address, E. Jones, 22, Caroline Street, Newport (Mon.). [Advt.]

WANTED, a strong Servant, age 18 to 20, for housework. Apply at once to Mrs. J. J. Morse, Florence House, 26, Osnaburgh Street, London, N.W.

GENERAL SERVANT wanted (Spiritualist), age about 18.—Apply to Mrs. Brailey, 13, Clarendon Road, Walthamstow, near London.

### PASSING EVENTS AND COMMENTS.

"PLANS" next week. Short reports, please.

MANCHESTER FRIENDS who desire to attend the Debating Society's dinner should apply for tickets at once. See Manchester News.

WILL MR. J. T. DRAKE, of Halifax, please communicate his address at once, and oblige!—E. W. WALLIS.

DARWEN.—Monday, April 23: Mr. E. W. Wallis will deliver a special address, "Spiritualism Defined and Defended."

MRS. BUTTERFIELD, we are pleased to report, is much improved in health, and will book dates from October, 1894 to April, 1895, for Sunday and Monday services. Address, 23, Bank Street, Blackpool.

LUTON.—Mr. W. Wallace, of 24, Archway Road, Highgate, London, would be pleased to communicate with Luton friends with a view to mission work and to conduct family circles.

MR. J. J. CARRICK, who is so favourably spoken of in the Sunderland report, is prepared to speak for local societies in return for expenses. Mr. Carrick cannot go far afield to speak for the cause, as he must of necessity get back very early on Monday mornings.

TO CORRESPONDENTS.—R. Ellison: Sincerely hope the invalid will soon be restored to her wonted health. One Outside: We make a rule not to publish anonymous letters. The writer's name and address must always be supplied to the Editor.

AFTER MANY YEARS Spiritualism seems likely to obtain a firm footing in Accrington. A new meeting-place is to be opened next Sunday, which seems to be worthy of the cause, which will, we trust, be worthily represented therein.

MR. JOHN GRATTON begs to thank the members and friends of the Attercliffe Spiritualists' Society for their kindness and support during his recent illness, from which he is rapidly recovering. He hopes to be able to help them more in the future than he has done in the past.

"THE PHRENOLOGICAL REVIEW" is a small sixpenny quarterly, edited by Madame Ida Ellis and published by her at Kent Road, Blackpool. It contains much interesting and suggestive matter. The Ellis trio are one of the features of Blackpool.

WATER FINDING experiments by the aid of the Divining rod have been recently carried out by a Mr. W. Stone. An interesting report appeared in the *Newcastle Chronicle* of April 12. Digging operations are to be immediately commenced at the spots indicated. We should like to know the results.

THE MUSIC AND SINGING at Keighley, Eastwood Temple, on Sunday was a treat. Much praise is due to all concerned. The anniversary services were ably conducted by Mr. Bradbury, of Morley. Large audiences; nearly £9 collected. The addresses by Mr. Wallis were much admired. Solo by Mr. Waterhouse next Sunday.

SUNDERLAND friends have made a new start with their Lyceum. Two meetings have been held and thirty names enrolled. The children greatly enjoy the exercises, and take their education in the drilling and marching very readily. Mr. Todd is the organiser and present conductor.

WE REJOICE THAT THERE ARE INDICATIONS in Stratford, Marylebone, Camberwell, and other districts in London of a Spiritual revival. Surely it is time. From Stratford we received the following: "We had such a meeting, such a grand lift, such encouragement. I hope we shall continue to be hopeful, and work for the good cause." Amen, say we with all our heart.

SPIRITUALISM is not a matter to be settled by challenges nor by heated and acrimonious "debates," so-called. It requires patient and careful investigation. People must desire the truth ere they can find or be receptive to it and its beneficial influences. Mr. Lomax, of Darwen, has been issuing challenges with the best intentions, no doubt, to Rev. Ashcroft and others. We commend the above considerations to him.

MISS FLORENCE MARRYAT, who recently lectured in the city under the auspices of the Glasgow Spiritualists, is a notable personage apart from her writings. After the Burmese war of 1824, her father, Captain Marryat, was offered a baronetcy, but he chose instead a crest and arms, with permission for his daughters to bear them after him. It appears that there are not more than half a dozen women in Britain who possess a similar privilege.—*Glasgow Citizen*.

SIGNIFICANT.—General Booth, when celebrating his Jubilee lately, "declared that he had done his best, with the help of his beloved wife and his eight children (he had 18 grandchildren coming into the work), to lead the people in the paths of righteousness, but he sometimes thought that if he could he should come back as a spook and continue

his efforts. It was noteworthy, too, that the Chief of Staff said he had felt sure of 'the presence of the dear General's beloved helper and my mother in these meetings.'"

SPECIAL NOTICE TO SPEAKERS.—We shall publish a list of names and addresses of speakers and mediums in our next issue. Those who have removed since November last, should send their new address at once. Mediums wishing to state the nature of their gifts, can do so by sending six penny stamps for every eight additional words, or part thereof—name and address free. Immediate attention will oblige.

MR. GEO. HILL, of 93, Brunswick Street, Ardwick, writes:—"I feel it my duty to publicly thank all friends who kindly assisted me in making Miss Florence Marryat's lecture in the Large Co-operative Hall, on April 11th, a financial success; also all friends who evidenced their interest in the cause of Spiritualism by their presence on that occasion, and all those who since the lecture have sent me congratulatory letters. In conclusion, I might add that Miss Marryat has kindly offered me her services on some future date."

HUDDESFIELD, Brook Street Society.—Florence Marryat's visit has proved a genuine success. We had a splendid and intelligent audience to welcome the fair lecturer and drink in her grand exposition of Spiritualism. Every one was charmed by her matchless oratory and fearless, straightforward utterance. The applause was frequent and appropriate, showing how well the points were appreciated. We are delighted with our success, and I think we have deserved it. We worked for it, spared no effort or expense to bring it about, and the result is that we have made a decided impression in our town in favour of our position, and financially we have a substantial balance in hand. We in Huddersfield think we have a grand instrument for good in Florence Marryat, and we hope and trust that other societies who have not engaged her during this tour may be sufficiently enlightened by her great success to secure her services in the future. We earnestly and heartily commend her to the cause. Our Lyceum Open Session and Song Service, "An Angel in Disguise," given on the 8th, were very successful, and all went well.—J. B.

MISS MARRYAT's lecture in Liverpool was a fine success. About a thousand people attended, and a brief but fair report was given in the *Post*. At Glasgow, on Sunday, about 1,200 people listened to her address, and the papers gave complimentary notices. In this way much good has been done. The *Evening News* says: "Whatever one might think of the creed, it was impossible not to feel that the preacher was in earnest. Miss Marryat is a fluent speaker, somewhat rapid and emotional in her delivery. In appearance she is neither a 'wild woman' nor a prophetess, but the ordinary society woman. Tall and of handsome figure, with a strong though entirely feminine face, and with fair hair dressed high with a fringe in the style of a year or two ago, Miss Marryat has an attractive presence. She wore a gown of black silk, with full sleeves tight from the elbow of pale pink brocade. The bodice, cut low, was draped with pink silk and white chiffon, and a pearl necklace was worn. The audience, composed of the Spiritualistic Society, comprised a considerable number of better-class people, many of whom were on the platform. . . . The claims of Spiritualism she based upon its giving proof of an after life, and she claimed that Spiritualism would transform the blaspheming, adulterous, murderous, lying, thieving crew of human beings into a band of thankful and adoring children. If Spiritualism served no higher end than to free us from the terror of death it would accomplish more than had ever been done before."

ASSOCIATES v. DELEGATES: A NATIONAL FEDERATION OF SPIRITUALISTS OR OF SOCIETIES: WHICH?—A meeting was held on Sunday, at West Vale, of which the following report has been sent to us: "The friends were unanimous that it was unfair that one person should have the same power as most societies represented, and considered it a retrograde principle to grant such privileges without responsibility. We are trying to remedy such anomalies in the political world. The House of Lords is an instance; and yet the professedly most advanced reformers of the day, Spiritualists, have done such an undemocratic thing as this! The dilemma in which we find ourselves will be seen at once when we remember that there are already more than double the number of associates than federated societies, so that if these friends are so disposed they can hinder any attempt to alter the present constitution. Let us hope that wise counsels will prevail, and this reproach be cast from us. Every society ought to discuss the business on the agenda paper, and instruct their delegates what to do. If the attempt should fail we ought to demand a vote of delegates only; then we should see if the societies were in favour of the present constitution. The reference in last week's issue, re mediums who are not members of societies, is well timed, as it is very desirable that this should be known, as it is the only means of reference we have for the characters of those who occupy our platforms. Mr. Ingham was appointed delegate at the forthcoming conference."

MISS MARRYAT, in her work "The Life and Letters of Captain Marryat," tells the following anecdote of her father—an anecdote that was entered in his private "log," and found amongst his papers. Here is the anecdote: "My father had a younger brother Samuel, to whom he was very much attached, and who died unexpectedly in England whilst my father, in command of H.M.S. *Larne*, was engaged in the first Burmese war. His men broke out with scurvy, and he was ordered to take the vessel over to Pulu Pinang for a few weeks in order to get the sailors fresh fruit and vegetables. As my father was lying in his berth one night, anchored off the island, with the brilliant tropical moonlight making everything as bright as day, he saw the door of his cabin open, and his brother Samuel entered and walked quietly up to his side. He looked just the same as when they had parted, and uttered in a perfectly distinct voice, 'Fred! I have come to tell you that I am dead!' When the figure entered the cabin my father jumped up in his berth, thinking it was some one coming to rob him, and when he saw who it was, and heard it speak, he leaped out of bed, with the intention of detaining it, but it was gone. So vivid was the impression made upon him by the apparition that he drew out his log at once and wrote down all the particulars concerning it, with the hour and day of its appearance. On reaching England after the war was over, the first despatches put into his hand were to announce the death of his brother, who had passed away at the very hour when he had seen him in the cabin."—*Newcastle Evening News*.