

The Two Worlds.

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PRICE ONE PENNY.

HOW MEN LIVE AND WORK IN THE SPIRITUAL WORLD.

(Continued from page 183.)

IMMORTALITY is a rational inheritance, if we might put it in a single phrase. Let us now ask "what kind of life does man lead when he finds himself in the spiritual world?" The answer to the question lies ready upon the surface—he will lead that kind of life which the new world expects and demands him to lead. You will lead the kind of life you choose only in so far as you bring yourself into agreement with the conditions that environ you. But here, again, certain stumbling blocks crop up: we are told "it is a spiritual world, an ethereal world, a world of glory and of beauty." When this flow of adjectives is checked, one asks, "What do you mean by a spiritual world, an ethereal world, a glorious, beautiful world and all the rest of it?" What conception do these terms convey to your mind? What are they the outcome of? Do you use that word "world" in the same sense and with the same applicability that you use it in connection with this world, or do you mean a world that is not a world, a state that is only a condition? Well, if it is *real* it must be a tangible world and possess greater density than the people; there must be an objectivity to it: "Oh, that is so much like the material world," objects one. But what do you mean? Have you not believed in a world where there was a great white throne and a sea as of glass; where there were great beasts all filled with eyes, and where angels lived clothed in robes, wearing crowns, playing harps, and waving palm branches? And if these are not real and substantial things we should like to know what they are. If you escape from the difficulty by saying that all these things are symbolical and typical, ideal and not actual and real, we answer that they should never be presented as realities but only as types and symbols to appeal to the imagination of man for the purposes of helping him over the stile. But they are generally taken seriously, literally, really.

We *must* have a real spiritual world. We have a real man and the real man calls for a real world. You may expect to find it diversified with all the graces and beauties that you have been more or less familiar with in this world. If you were taken into another world absolutely different to this how much happiness would you find? You would have to be entirely changed in character to fit you for that other and different existence. You will of necessity be transplanted to the familiar scenery of this world, but with this difference. The beauty and the grandeur, the glory and sublimity of that heavenly scenery as far transcends that belonging to this world as it is well possible for you to conceive.

This real world will be governed by principles and by-laws as in this world, and you will be able to do things there that you would have thought it impossible to do in this world, but concerning which you have so frequently cogitated. How often have you thought, for instance, "Oh that I could fly upon the wings of my mind!" Well, why have you thought this? You don't know, but you have sometimes felt that if it were not for this body, you could and would fly. Precisely. That is an intimation, possibly, that the higher laws of your being have made known to your external consciousness. What you have thought you would like to do you *can* do in the spiritual world. But you will not see and know everything at first, for you will not be any better than you are now, until you have learned the laws of your new conditions. There is no royal road to power, knowledge, and action in the spiritual world any more than in this. You will begin your life by the sorrowful necessity of unlearning most you have learned here. That is not a pleasant experience, but, alas! it is almost universally necessary. Men are either partially or incorrectly educated in this world. For instance, you learn to praise this world's life and consider it a great and glorious privilege. So it is when rightly used, but when you seek only material advantages you develop selfishness to excess; the hard fighting elements of your

nature are always in evidence, and you say sympathy, kindness, goodness, brotherliness, sisterliness, are all very pretty *sentiments*, but they won't pay our bills. But, afterwards, you will find that a pile of debts have been accumulating because you thought that these things would not "pay" you. All the wealth and material that you have so assiduously laboured to make while in this world will be of no value to you in the life to come. The things of the soul, the higher qualities, efforts and actions, with honest and pure motives to make the world wiser and better and happier will count to your immortal gain—all the rest you will leave behind when you "die." This is true, and it takes some a very long time to make the discovery we have condensed in a few words. "I should like to rest for a million years," says some poor creature, tired out by the daily toil and stress of life. "Rest for a million years!" says one. "Why, that is a frightful period." But, have you not gone into an everlasting world—are you not immortal? Your conceptions of time mark the kind of development you have reached. The wise and far-seeing soul sees no more in a million of years than a child would in waiting an hour for a promised toy—that hour would be longer to the child than all the remainder of the day after the present had been received. "We should count time by heart-throbs," the poet tells us. A geologist may have a passion for the study of geology, and thinks he will have no chance of study in the next world. But he will have opportunities of discovering and investigating all the secrets of celestial geology, which will be, in fact, more interesting to his mind and instructive to his soul than the similar study pursued in this world. Another may say that he would like to be a philanthropist, but he has no money. If justice were done between man and man poverty would be unknown and almsgiving unnecessary. You will have plenty of scope in the world beyond to play philanthropist without the bestowal of money. There are sick souls and sorrowful ones, and if you love your fellows—are desirous of benefiting them and bringing them into light and harmony and goodness, you will be able to do so—there is plenty of material at hand for you to labour upon.

The failures of earth are reconstructed in the genial atmospheres of the spiritual world. So a singer or an actor will be able to continue their vocations, although some who consider themselves "good" people would not think for one single moment that a singer or an actor could get within a mile of heaven, much less sit in the same row of the celestial choir singing hosannas. Why should they not continue their vocations? Do you expect to meet your wife, or sweetheart, or child? And if you want to talk of your love to your wife, sweetheart, or child, why not let somebody else sing their love to God? In the spiritual world the singer is appreciated, the performer is appreciated; not only for their gifts, but for the educational use to which those gifts can be applied. Another cry may be: "I was exceedingly fond of children, but alas! I never had a child; my hopes, aspirations, ambitions were never gratified. What kind of life shall I have in the next world?" There are millions of children born on this earth who are not the offsprings of love and soul life, who owe a physical existence to their material authors, but whose spiritual being is separate and distinct from their parents. When these die, literally orphans, the great mother-hearts, who have known no children of their own on earth, gladly take these waifs and strays of human failures to their hearts and lives, and train and develop them in the life they should have been trained, under happier circumstances, whilst on earth. Education begun by such happy methods results in culture of the highest degree and noblest character, with the result that when maturity is reached by these new-comers into the spiritual world they reflect a light and beauty that was not possible in the earthly existence. Unhappy and mistaken marriages, too, end with this life. Death is the one divorce-court against which there is no appeal; a separation order made in that connection is final and absolute. What a blessing! Half the mistakes and errors of mortal shortsightedness and failing of human judgment will not be per-

petuated in the world beyond. It is one thing, at least, for which millions of your fellow-creatures may well be grateful.

One other question, for we must draw our summary to a close. "How do we live, do we eat and drink, do we sleep and work, do we grow weary—what of these things?" When you rise beyond these conditions of bodily organisation and your functions are more thoroughly unfolded, you realise the fact that you can absorb from the conditions in which you exist such force and sustenance as is necessary for the working of the machinery of your spiritual existence. And the correspondence of the organs of your material body in the spiritual body become as an electrical apparatus, if we might so call it—accumulators and distributors—whereby forces are collected and distributed through the entire organisation for its use and benefit. You say, "Surely, we don't go to sleep in a land of everlasting day?" Yes, you very soon begin to sigh for a few hours sleep. You must remember the continuity of your existence. To keep you awake for ever would be infinitely cruel. The mind requires rest; the forces of the spiritual nature require rest; the spiritual organisation requires rest; all existence has its periods of positive and negative action, activity and quiet.

We have endeavoured to give some faint idea—perhaps, too faint—of what you will be and do in the life beyond, and what that life is. Question the immortal hosts, and they will substantiate our statements. While you are here on earth, live that your higher and better natures may be brought into action, so that when the change shall come and you pass through, not the valley of the shadow of death, but through the portals between the two worlds into that higher and brighter life beyond, you will be fitted in the body, mind, and soul, in the unfolding of all the faculties and functions of your being, to hold companionship with the blessed, the wise, and the good, and to learn to live in that higher life as befits an immortal soul, the child of God, the heir to all the possibilities of an everlasting life.

THE REFORMATION: CHRISTIAN AND SPIRITUAL

BY L. M. BYLES.

PART A., SEC. II.—THE PIONEERS AND SOLDIERS.

1. THE WALDENSES.

AMONG the pioneers of the Reformation, properly so-called, the place of honour must be given to the Waldenses. They were, and indeed are, the followers of Peter Waldo, and live in Piedmont and the neighbouring provinces.

These men accepted, as all true Christians must do, the Bible (full of errors as it is, to them a sacred book) as their only rule of faith; they were thus led to deny the Romish doctrines of transubstantiation—i.e., that the priests make the very body of Christ on the altar—private confession, and purgatory. They admitted no church rites except the Lord's Supper (so-called) and baptism, and alleged the Roman Church to be anti-Christian. They occupied, in fact, very much the same place as our Congregational Churches to-day, and though they no doubt held many erroneous doctrines and believed much that is false, they were, for the times in which they lived, wonderfully pure, wonderfully free from error—not only this, but they had the courage of their convictions, and though persecuted time and time again by merciless Catholics, whose bloody soldiery ravished their women, impaled their babes on pikes, murdered their dear ones, and burnt their homes; who practised all manner of deceit, coming as friends, and from their midst dealing out slaughter to all their race; though wars without number were made against this heroic band, still they managed to exist and have lived to prove that the strong is not always the strongest, that might is not always right; for to-day they live in well-earned peace in the valleys of Piedmont, bearing the good wishes of all who read their country's story—still the same quiet, unobtrusive, though thoroughly honest people they were aforetime. These are the people who did more than any nation to propagate doctrines antagonistic to Rome, and paved the way for the after Reformers.

2. JOHN WICLIFFE [1324-1384].

Priest of Lutterworth, in Leicestershire, England. Wicliffe translated the Bible—a not unmixed good, but yet it gave with the bad the beautiful philosophy of the Epistles of John and others ("God is Love," etc.), and thus tended to elevate those who were crushed beneath the Juggernaut of Rome. He found fault with the whole penitential system—wise man—opposed transubstantiation, and advocated diabolism and disendowment. Would we had a few more

Wicliffes in the English Church to-day. He escaped the "righteous anger" of irate Mother Church, and died a natural death; but his followers, the Lollards, suffered much persecution.

3. JOHN HUSS [1369-1415].

John Huss, the Bohemian martyr, was a student of Augustine and Wicliffe. He taught that Christ was the only head of the Church, and that the Pope was only the vicar of St. Peter. This disquieted "His Holiness" (though why the most vicious and degraded men then made Popes should hold that title would puzzle a wise man to say) the Pope, who promptly excommunicated him. Huss didn't seem to object. Having refused to recant, unless convinced of his errors from the Bible, Huss was burnt at Constance, in 1415. When he was bound to the stake he exclaimed, "It is thus that you silence the goose, but 100 years hence shall arise a swan whose singing you shall not be able to silence," and, he might have added, about 500 years later would arise a nightingale whose joyous song of liberty, of reason, and of right would never be silenced—the nightingale of Modern Spiritualism.

4. SAVONAROLA [1452-1498].

Savonarola was born at Ferrara, on September 1, 1452. He was educated for the medical profession, but, being of an extremely devotional nature, he entered a monastery as a lay brother, for he felt—and surely he was right in this—that the ordinary monkish life would not conduce to greater spirituality. "I will take the needle, and mend their habits," said he; "I will take the spade and work in the abbey garden. That will be truly to forsake the world." And so this noble, by birth and nature, though misguided man, stole from his father's house in the midst of the festive gatherings in honour of St. George's Day, and entered a Dominican monastery at Bologna.

The condition of Rome at this time has been clearly depicted for us in the "Diary of Stephanus Inghessura," from which we learn that Sixtus IV. pardoned every crime for money, and brought about a scarcity of bread, to fill his coffers; that he summoned duellists to the very windows of the Vatican to receive from his hand a blessing and the signal to encounter. Under Innocent III. things were no better. The cardinals employed men to commit crime, or shielded criminals from justice. "An innkeeper had murdered his two daughters and a groom; he was apprehended; 800 ducats opened the gates of the Castle of St. Angelo." "God willeth not the death of a sinner," said the vice-chamberlain with abominable parody, "but rather that he should pay and live." Such was the state of Rome when Savonarola became a monk.

In 1483 he preached, probably for the first time, in the Church of St. Lorenzo, at Florence. But so awkward were his gestures, so constrained his manner, that he was left to conclude to twenty-five persons. He retired once more to the seclusion of monastic life, but, impelled by a pure sense of the Church's wickedness, he once more essayed to preach, this time with better success. He preached repentance both to the pride of the few and to the untaught depravity of the many. So eloquent had he now become that his audience, educated and vulgar alike, were frequently moved to tears. He predicted that a calamity was at the door of the Church, but that she would arise again with new power and beauty. Speaking to the Florentines, he said: "Your sins take me by force and make me a prophet—not I, but your sins, prophesy against you." He foretold war in the time of peace, and desolation in the midst of outward splendours; and, as events gathered definiteness, he indicated the Alps as the quarter from which the tempest would burst. The subsequent invasion of Italy by Charles VIII. was declared with one voice the fulfilment of his prediction.

So great did his power become that Florence was unanimously in his favour. Though commanded by Rome to cease preaching, he was upheld in his disobedience by the magistracy and populace of the city.

His power, however, at length waned, and the people, once as madly enthusiastic in his favour as he in his course of reform, turned against him and demanded his downfall. At last the Church obtained possession of his body, and ordered him to be strangled and then burnt, which sentence was carried out on the 23rd of May, 1498. Just before his death the Bishop of Paganotti proclaimed that he separated him from the Church. "You may separate me from the church militant," said Savonarola, implying that even a bishop with lawn-sleeves and a mitre could not sever him from the church triumphant.

Thus died the greatest "reformer before the Reformation," the greatest preacher, the greatest monk of his age. A man who, though doubtless holding many erroneous beliefs, did much to undermine the power of Rome and of the Pope, saying that "the Church once had wonder chalices and golden priests, and that now it had wonder priests and golden chalices," an aphorism almost as true to day as when he uttered it 600 centuries ago.

(To be continued.)

A SECOND LESSON TO SPIRITUAL ENQUIRERS.

Whatever is taken for granted is so taken at our own peril; fact and reason are the ultimate arbiters, and patience and honesty are the great helpers out of difficulty.—Huxley, *Lay Sermons*.

In my last article, "A Plain Lesson for Enquirers into Spiritualism," I endeavoured to help and sympathise with those who were standing on the threshold of a new belief, and perchance feeling reluctant to sever themselves from old associations and ideas. I sincerely trust that a fellow-feeling, in conjunction with a strong desire to be of use, may prove beneficial, and enable me to give you further assistance.

In this paper I propose to help you to surmount one or two obstacles which will certainly cross your path, and may, until examined, seem great barriers to your spiritual progress. One great inconvenience is the attitude of relatives and friends. I imagine most of you have had something like this to contend with: "What! you turned Spiritualist? Well! I certainly gave you credit for more common-sense!"

This kind of thing is decidedly unpleasant, but we must expect it, and here we come to a useful point. If you know what to expect under certain conditions and circumstances, you may prepare to meet it.

You naturally ask "How?" I will tell you. The greatest foe to progress is ignorance. How often we are obliged to say, in answer to some pertinent question, "I don't know!" Undoubtedly this is often the wisest and most straightforward way out of a difficulty; but, *we say it too often*. Make yourself thoroughly acquainted with Spiritualistic literature. If there is a library within easy access join it. Read carefully, and when you come across some point of argument or striking phrase, follow the advice of Captain Cuttle, and "when found make a note of."

During your course of reading you will find all the principal objections to Spiritualism carefully and ably dealt with, and in most cases utterly refuted. I would advise you specially to read and study Wallace's "Miracles and Modern Spiritualism," Zöllner's "Transcendental Physics," "Letters and Tracts of Judge Edmonds," and R. D. Owen's books. These works carry with them a strong conviction, an earnestness of purpose, and a careful arrangement of facts, which must have a telling effect upon any one not utterly devoid of reason or understanding. These men had nothing to gain by advocating Spiritualistic principles; but, on the other hand, had everything to lose. You cannot fail to be struck by their sincerity, their elaborate and painstaking precautions against imposture and fraud, and, finally, their summing-up and honest testimony in favour of a cause which at the outset they had viewed with suspicion and strong scepticism. You will find that, in most cases, people ask you the same questions and bring forward the same objections. This is greatly in your favour, and, in addition to replying to their arguments, you will be prepared to ask them something in return, which may lead them to think for themselves, and perhaps reluctantly admit that "there seems to be something in it after all." This is worth striving for. Some will assert that Spiritualism is false and misleading, because it does not coincide with this or that view or belief. Should you ask them for proof as to the authenticity of their views, they will say: "Well! they have stood the test of ages, and proved sufficient for the needs of my ancestors, and therefore ought to be good enough for me." Of course this kind of logic is simply idiotic, nevertheless you will have it to meet. Bacon says: "False facts once set on foot and through neglect never thoroughly examined, but receive the countenance of antiquity, are scarce ever retracted."

Good old hoary-headed antiquity!

Here is another popular bugbear—"Spirit-return cannot possibly take place, because it would break a natural law." When a person tackles you on this point he steps in a very large hole, laying himself open to the charge that he assumes to be personally acquainted with all Nature's laws.

Most of our great inventors and scientists have had this foe to encounter, but, without allowing themselves to be

deterred, they have persevered, and ultimately demonstrated that a new invention or discovery did not necessarily contravene a natural law, but took place in accordance with other natural laws with which we were previously unacquainted. "Why are spirit phenomena so dependent upon conditions?" is often asked. Well, if you abolish conditions, you must do away with the law of cause and effect; but is Spiritualism the only subject that requires conditions for successful results? Can we have a thunderstorm without certain atmospheric conditions? Why does a photographer need a dark room? Why do many chemical experiments require various and often elaborate apparatus? A gentleman, talking to a friend of mine lately, sneered at Spiritualism, saying it was a fraud, and giving as his reason that he had lost a dearly-loved wife, and shortly after her passing away he had sat night after night alone, eagerly desiring to see or hear from her, stating that if spirit-return were possible she would know of his anxiety, and would certainly by some means communicate with him. Now, had he read or studied the subject, he would have known that certain conditions were necessary, and that his very anxiety and eagerness excited his mind and disturbed the passivity required to obtain good results.

Touching your investigations into the practical side of Spiritualism and its phenomena, do not be disheartened if immediate success does not follow your efforts. Success is frequently built up out of repeated failures, and often when we expect the least we receive the most. Read and take to heart the note at the head of this article; do not let your credulity run away with you; but, on the other hand, do not exhibit a too dogged determination not to be "done." Leave your mind open to conviction. Are your motives honest and pure? Are you searching after truth for truth's sake? If so, success will come; it is merely a matter of time.

In conclusion, I will give you an extract from a well-known Spiritualistic work, which you can show to those who come and try to disturb you with their eternal *cui bono*—

Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognises one God, and man's responsibility to him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow-mortals, and it reveals to us our own nature and what is the existence into which we are to pass when this life shall be ended.

J. W. N.

THE DIFFICULTY FELT, in one form or another, by all social reformers, is the institution of private property, a custom which has had immense influence in rescuing society from barbarism, and which has thus done admirable service, but which need not therefore be permitted to corrupt the world by an existence prolonged after its usefulness has ceased. Perhaps it may be a long time before it will be felt that that era has arrived, but there are some signs of its probable future approach. Of the three chief ways of getting money—earning, inheriting, and stealing—the third is now condemned by society, even in some of its less gross forms; but the question has of late been forcing itself upon attention, whether society might not find it advantageous to assume more control, than at present it exercises, over the second mode of acquiring wealth—the easiest of all—inheriting; a mode of getting rich which, in some cases, seems to exert a demoralising influence on an unbalanced or half-educated recipient, perilously akin to the effect of large winnings in a lottery. And even in other cases where the wealth has long been expected, the effect of our present custom is to dissociate the spending of a fortune from its acquisition. No one who has earned a fortune can be either idle or incompetent, and if the same individual had necessarily the spending or distribution, as well as the earning or accumulation of it, much good might result. But if it passes unsubdivided into the hands of the idle, the incompetent, or the vicious, as at present it is almost certain sooner or later to do, since no other kind of heir is likely to dissipate the capital, then no good at all, but very much harm, must result. People are sometimes heard to congratulate themselves that large rapidly-built fortunes are soon dispersed again—seldom lasting more than three generations; but they are thereby admitting a frightful evil, for the rapid dissipation of a fortune is likely to blast many more lives than the rapid accumulation of it can have done. I would suggest, therefore, that it might be advantageous if society would determine to minimise, or even gradually abolish, this custom of inheritance in its present shape.—Prof. Oliver Lodge.

OUR RELIGION.

By "X." (A LYCEUMIST).

THE advantages accruing from Spiritualism are manifold. We are enabled to continue our study of the science of life after the change of state called "death," and are made acquainted with the customs, manners, and laws of the country in which our deceased friends dwell. We know that our loved ones return to comfort the weary, cheer the afflicted, and give us strength to live this life to the best of our ability, when we otherwise might falter and fail; in fact, there is no phase of life which Spiritualism in one or other of its many aspects does not touch with helpful and healing power. Its principles are a help in the home, workshop, warehouse, or mart. Its religion is one of action, of justice, truth, and love. It teaches us to be progressive. Spirits urge on the idler and arouse the laggard; they oppose the coward's plea that man is individually a mere unit among many millions and therefore not worth counting, and enforce the fact that he is a unit whose example will be followed by his neighbours, and through them he will ultimately acquire great influence for good or ill over an ever-increasing number of people, not only in this sphere of life, but also in the next. They teach us that in man's inherent goodness lies man's saviour, and that the consequences of a man's motives and efforts will find him out, and that he must bear his own burden, not seek to shift it on to another's shoulders.

Because spirit people are all around and about us, we are never alone, and cannot do anything absolutely in secret, and therefore Spiritualism is a ceaseless incentive against crime. Moreover, Spiritualism teaches us to do good for its own intrinsic value, because it is right and wise to be and do good, and in goodness alone can we give expression to our spiritual nature as we ought.

We are aided in our struggles in life by the fact that, when after many years of hard, patient, and ceaseless investigation and research, we have at last attained knowledge, self-control, and understanding, and having reached the heights of wisdom and spiritual freedom we have done so by our own individual efforts, and have acquired wisdom and strength by painful experience, therefore our hold on our principles is firm and strong, and we can go forth to battle with the world for right and truth with stout hearts and true.

Our religion benefits us by taking us nearer to the Source of All Goodness, by showing that the inherent principle of all true religion is the divine good of our innermost selves, which enables us to naturally love and worship the Beneficent and All-wise Supreme Spirit in a fashion destitute of all forms and ceremonies, with none but ourselves as priest and father-confessor.

Spiritualism is beneficial to the student of life, because where he would otherwise, on reaching the spirit-land, have to unlearn a great deal, and so delay his progression, it enables him to enquire into the science of the spirit as with a new search-light, which permits him to discriminate with greater exactitude between the true and the false.

As Spiritualists we are willing to point out the way to others, but the walking therein depends on the perseverance of the enquirer. We do not reverence forms, ceremonies, places, or persons, but find as well as we are able the inherent good in everything and every one, and worship the principles of goodness, truth, righteousness, beauty, and love. We do right because it is right, and believe progression is the eternal law of God.

Let us gird ourselves for the coming struggle; set up our standard where it may be seen by all the world; and enter the lists neither faint nor chicken-hearted, but as men possessed of all our faculties and the knowledge how to use them, and, above all, let us encourage the coming generation to love the truth and seek wisdom.

Let us stand shoulder to shoulder, hands clasped together, united and firm, proud of the truth we wish to make known to the world. Let us be alert not only to discover weakness in our enemy but weakness in ourselves, personally and collectively, and let us unite to strengthen the weak part so that we may be internally strong and united, firm and devoted to our principles, and thus commend them to those outside.

The world is waking up, and if our truth is to become the universal science and religion of life it behoves us to bestir ourselves, and take as our watchword, *principles not persons*, and be determined in our endeavour to bless humanity, and then the truth will triumph.

DEATH—THE GATE OF LIFE.

By CHEDOR LAOMER.

CHAPTER II.—PRE-CONCEIVED NOTIONS OF SPIRIT LIFE.

MY DEAR SON,—Before I was taken from you I made a promise, if possible, to return and tell you, should I find spirit-life different from what I expected, and as taught by the orthodox school. I have several times fulfilled this promise, much to our delight. I now return to give you for the use of others more complete and clear information as to our reception after the change called Death, and our employments as spiritual beings.

You know that I had in my humble way tried to do good to my fellow men, by teaching and preaching righteousness—being a local preacher in one of the Methodist churches. I had a considerable knowledge of the Bible and of the doctrines held by the orthodox party. I believed in the physical resurrection of the natural body from the grave on the last day, when the trumpet should sound, and Christ should come to judge the world.

I believed in the eternal punishment of the wicked by material fire, after being driven from the presence of God into the pit of hell.

The day of judgment I regarded as a great assize, when the righteous and the wicked should stand before the throne of God; and I accepted the figurative idea contained in the following passages of Scripture, overlooking the hidden spiritual meanings therein. "I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works," &c. (Rev. xx. 11, 12.)

After the manner of your theological teachers of the old school I blindly accepted, as millions of others did, and as you still do, the literal interpretation of such passages as this, overlooking the deep spiritual meaning contained therein, as well as in the words of Christ and his apostles. In the above passage there is embodied a great truth: All sins will come to judgment; the judgment of right as against wrong; purity as against vice, which brings its own condemnation and anguish on the guilty soul; and the violation of every law will bring its own punishment.

I also entertained the idea that the joy of heaven would chiefly consist in beholding Christ seated upon a great white throne, and in singing and praising Him day and night in His temple, and prostrating ourselves in adoration before Him.

Many have been the delightful times which I have personally experienced in preaching these material doctrines; but we do not find things on this side of life to be as is generally taught by the churches, but far more grand and noble than the conceptions of earthly teachers.

We find heaven to be a condition of the soul. We have no need of a temple in which to worship, or a throne before which to do obeisance. Our entire existence is an act of adoration and praise to our Divine Father in doing His behests, as ministering spirits to the miserable and distressed souls in the spiritual spheres, also those of your earth.

On this side of life it is work and activity, and the more we are employed for the benefit of others, whether in your life or in the spheres here, the happier we are; and the more we praise and glorify our Great Creator, whose object is that all His children, of whatever caste or colour, shall be raised by our efforts, and finally progress to full salvation, whom He gathers in the spiritual world from all nations, kindreds, and peoples; not one of His millions of creatures, however low sunken, shall be lost. "Herein is love, not that we loved Him, but that He has loved us."

Since coming here I have had to change my old views as to the character and work of Christ; and the doctrine of Atonement. I find that we are more benefited by the life of Jesus than by his death, and that man "must work out his own soul's salvation." Blood is the synonym for "life," and that life in its highest, noblest, and divinest sense, the essence of the life of God in the soul; and by the words, "The blood of Jesus Christ cleanseth us from all sin," we understand that sin is impossible to him who is perfectly spiritualised by following the life of Jesus, who shed his life's blood to show men the way to purity and love.

The physical resurrection of the body from the grave,

and the eternal punishment of the wicked in hell, being for ever banished from the presence of the Lord, as taught by the churches, we find to be misconceptions and errors, which are soon dispelled when we arrive in spirit-life.

DEVOTIONAL SPIRITUALISM.

BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.

INVOCATION.

INFINITE Spirit, be very near us, we beseech Thee. Help us to do every work of our hands as in Thy sight, and in the sight of all the great and good, the kindred and the dear, who have left this earth for the spirit-world. In every trouble may we trace some light of Thee, and may none of Thy blessings fall on ungrateful hearts. Drive from us, O Lord, every proud Pharisaical thought; fill us with patient tenderness for others; with consideration, charity, gentle courtesy, and a sincere love; make us ready to assist, and quick to forgive. Behind the changes of time, and the illusions of life, and the errors and frailties of mortality, grant us a vision of the eternal realities.

Life of our life, we thank Thee that Thou hast nowhere left Thyself without a witness; that everywhere Thou makest revelations of Thyself, where day unto day uttereth speech of Thee, and night unto night showeth knowledge. We thank Thee for all the great thinkers, martyrs, teachers, seers, poets, and inventors, whom Thou hast raised up to advance and benefit humanity. We thank Thee for the moral force of all great examples, the uplifting power of all saving truth. O, make us quick to recognise and to feel all such, and let their spiritual influences fall not on torpid hearts.

Spirit from whom all sanctifying force proceeds, cast out from us, we pray Thee, all evil thoughts, all impure desires, all envy, and pride, and hypocrisy; all falsehood—all deceit, all covetousness, vainglory, and sloth; all malice, all wrath, all remembrance of injuries, all blasphemy; and every motion of the flesh and the spirit that is contrary to Thy will. And enable us, with a pure heart and contrite soul, to draw near to Thee in prayer. All that we ask for ourselves, we ask for our beloved. Bless, protect, and lead them. Fit us for a glad reunion in that sphere, where we shall inhale a purer ether, a diviner air. And keep us ever in the love that is stronger and better than fear. Amen.

The religious sentiment cannot be reasoned out of existence. We are told that we are passing out of a religious into a positive age; that religion did very well for the childhood of our race; that now we must concern ourselves only with scientific realities, but we cannot escape the ineradicable facts of our nature. Religion may take different forms; in one mind it may be a disinterested scientific quest; in another, abjuring all creeds and outward form, it may be God-like action, beneficence, philanthropy, the courage that falters not before any antagonism in a righteous cause; here it may manifest itself in a generous devotion to art, and there in devout meditation on the problems of existence; it may utter itself only in the still small voice of conscience; it may tremble on the lips of sympathy; it may break forth in the love and enthusiasm of an affectionate heart. But it is one and the same vitality, pouring its sap through every branch and leaf of the great tree of human faith, emotion and aspiration.

The religious faculty, in its devotional aspect, may not be developed in every man; and if one say, "There is nothing in me which agrees with what you describe," we have no answer to give him. To the blind it is useless to talk of colours; to the unmusical ear it is idle to offer sweet sounds. There are times, too, when the devotional faculty seems inert in those who possess it. The tides of Godward desire that sweep so refreshingly over the soul at certain seasons, may have their periods of ebb, leaving our hearts cold and bare and dry.

The law is this: We must seek the Infinite, if we would have the Infinite find us. We must fully realise that there is a good Power in the universe higher than ourselves. The heart that is quite content with itself may beat for many a long year without feeling the glow of God; while the spirit that loves and needs the Divine sunshine, rarely wanders beyond reach of its rays.

We are in the world to act; for action is worship, action is obedience to the highest laws of our nature;—but we are here also to be acted upon. We are largely recipients. From all that we encounter, we contract something, good,

bad, or indifferent. A certain great painter used to refuse to look upon bad paintings, lest he might unconsciously borrow from them something that would vitiate his own style. So in the moral world; only the peace and purity of God in our hearts can save us from contamination. First seek God and His righteousness. Do you still say to me, "Where is your God?" I reply, "If there is not a law of absolute right yet revealed to you: if you cannot yet distinguish between moral deformity and moral beauty, then God help you! There is a will in the universe that makes for righteousness; a stream of tendency by which all things, sooner or later, fulfil the law of their being. In short, there is a God. Still is the ascription of Solomon paraded with a profound truth. 'I love them that love me, and those that seek me early shall find me.' Search out the divine law; ponder it; love it; obey it."

Not to be happy, but to qualify ourselves for happiness should be our highest aim. When a great philanthropist was asked by a systematic theologian, whether in devoting so much time exclusively to breaking up the slave-trade, he had not neglected his own personal relations to Christ, and perilled his soul, he replied:

"Soul? It never occurred to me that I had a soul; I had no time to think about myself; I was thinking about the work in hand." Inward faith in a divine ideal of the right was his sufficient reward. His soul put forth its best energies, never troubling itself with the question whether it was in truth a soul. And thus he proved that he had a soul, and that it was divine. God is infinitely active. His infinite action creates, sustains and governs the universe of spirit and of matter. His life flows into men and into spirits, and becomes their life; and his activity is in the life which is derived from him. It follows necessarily that every angel is active and useful, for heaven is a kingdom of uses. Every one there gratifies the tendency and the demand of his own life in performing the use which he can best perform. Ah! let us then begin to love on earth the uses that are divine; and to learn that in doing good to others, and making the world better for our presence in it, we store up the happiness that shall be everlasting.

Why then their loss deplore, that are not lost?
Why wanders wretched thought their tomb around,
In infidel distress? Are angels there?
Slumbers, raked up in dust, ethereal fire?
They live! they greatly live—a life on earth
Unkindled, unconceived; and from an eye
Of tenderness let Heavenly pity fall
On me, more justly numbered with the dead.
—All, all on earth is shadow; all beyond
Is substance; the reverse is folly's creed.
How solid all, where change shall be no more!
My spirit longs for Thee to dwell within my breast,
Though I unworthy be of so divine a guest!
Of so divine a guest, unworthy though I be,
Yet has my heart no rest unless it come to Thee.
Unless it come to Thee, in vain I look around;
In all that I can see, no rest is to be found;
No rest is to be found but in Thy blessed love;
Oh! let my wish be crowned, and send it from above.

BENEDICTION.

Quicken us, O Lord, with a sense of Thy perpetual presence, and save us from the blindness of practical unbelief. Make us realise the vast significance of that word *immortality*; all that it implies, all the responsibility that the amazing fact imposes on us; so that even in this life we may have a foretaste of that heaven which goodness makes for itself under Thy eternal laws. Amen.

IF THE COMBINED WISDOM of the people cannot abolish the present order of things, the systems which are rapidly concentrating wealth in the hands of a few and increasing the numbers of the unemployed and impoverished class, then are we doomed as a free people. If, after centuries of experience, man's insight and foresight cannot find how to make the producing power of labour instead of the commodity of a tool of exchange the criterion of national credit, civilisation is accursed.

SPiritualism teaches that the "all-round" development and exercise of our powers is the best way of using life and manifesting the highest wisdom. Materialists think otherwise. "Put intellect first, en throne reason and eliminate feeling, ignore sentiment, and live in the clear, cold, calm atmosphere of intellect." This is unreasonable. Love counts for something, the sense of duty has moved the heart to generous impulses and noble self-sacrifices. Art, poetry, and the sentiment of the beautiful would by this procedure be all destroyed.

THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

FRIDAY, APRIL 27, 1894.

EDITOR AND GENERAL MANAGER.

E. W. WALLIS.

SPECIAL AND IMPORTANT.

We earnestly request the kind co-operation of all Spiritualists to secure for the next issue of *The Two Worlds*, the

WIDEST POSSIBLE CIRCULATION.

Thousands of Spiritualists are painfully aware that the Rev. Thos. Ashcroft has excited much indignation and opposition in the minds of his hearers towards Spiritualists and Spiritualism by his public unsupported assertions that to his knowledge in a large number of towns in England Spiritualists were preaching and practising free love. He has been frequently asked for proof, and has declined to offer any evidence.

Mrs. Victoria Woodhull-Martin recently became acquainted with the fact that her name had been associated by Mr. Ashcroft with the charge of preaching free love, and her husband, Mr. John Biddulph Martin, at once opened up correspondence with the rev. lecturer, with very important results. We shall lay

THE WHOLE FACTS

before our readers in *The Two Worlds* on May 4th. The nature of these facts and the correspondence between Mr. Martin and Mr. Ashcroft will be of such a startling character as to command wide-spread interest, and we urgently request friends to aid us to give the greatest publicity to this important matter, that we may reach as many as possible of those who have during the past twenty years heard the serious imputation to which we refer.

IMMEDIATE ACTION

is required. A thing well done is twice done. There is no time to be lost. If every reader will co-operate with us, and take extra papers next week—a dozen if possible—and place them in the hands of those who have heard the lectures by Rev. Ashcroft, they will do good missionary service for the cause.

Every newspaper in the land should receive a marked copy of *The Two Worlds* containing an epitome of this correspondence, and Spiritualists should do their utmost to secure a paragraph in the local papers in regard thereto, that the refutation and

REV. T. ASHCROFT'S APOLOGY

to Mrs. Martin may be as widely known as the imputations themselves. Keep copies of *The Two Worlds* by you for reference. Order at once as many extra copies as you can from the agents, at the meetings, of your newsgagents, or direct from the office of *The Two Worlds*.

HELPFUL SUGGESTIONS.—J. W. N. in his "Second Lesson to Spiritual Enquirers" recommends several books. The list might be indefinitely extended, but there are works especially serviceable, such as: "The Dialectical Society's Report," and Professor Crookes' "Researches into Spiritual Phenomena." "The Scientific Basis of Spiritualism," "Proof Palpable of Immortality," by Epes Sargent, a clear, logical, level-headed man. "The Seers of the Ages," "Immortality, its Homes and Employments," by J. M. Peebles, and "Heaven Revised," by Mrs. Duffey, are all exceedingly helpful and inspiring. Dr. Eugene Crowell's "Primitive Christianity and Modern Spiritualism," in two large volumes, is most able, and enlightening to Christians. For rational and harmonical thinkers, A. J. Davis' "Great Harmonia," five volumes. His "Arabula," "Death, and the After Life," and other works, are unequalled. Also Hudson Tuttle's "Arcana of Spiritualism," "Religion of Man," "Career of Religious Ideas," and "Ethics of Spiritualism." The books by "M.A. (Oxon)," viz.: "Spirit Identity," "The Higher Aspects of Spiritualism," and "Spirit Teachings," are also all worthy of careful and patient study. "The Two Worlds," by Thos. Brevior, is a standard work, also Howitt's "History of the Supernatural," "Art Magic," "Ghost Land," and "The Light of Egypt," are all highly esteemed by those whose interest runs in the direction of the occult. Unfortunately many of these works are now "out of print," but most of them are included in the lending library, at 73a, Corporation Street, Manchester.

WATCH TOWER PAPERS—No. X.
ROCKS AHEAD.

A DIFFICULTY, long foreseen by not a few careful observers, in connection with our National Federation, is aptly touched in a heading to a "Passing Events" paragraph in *The Two Worlds* for April 20th, reporting a meeting held by the West Vale Society to consider the position of Associates and Delegates at the National Conference. The especial point is: "A National Federation of Spiritualists or Societies: which?"

Undoubtedly the intentions of the original members of the provisional body, which preceded the Manchester Conference, were of the broadest and most democratic nature. They desired to see formed a union of Spiritualists, in which all would stand upon the same level, knowing no distinction of money, position or other circumstance—where Delegates, Associates, and mediums and workers—paid and unpaid—should all have equal rights in return for the taxation imposed in the form of dues and fees. Excellent as this idea of equality was, and is, in principle, it soon became evident that it was unsuccessful in practice. The positions of Delegate and Associate were found to be fruitful of possible discord and conflicting interests. And now, it is plainly seen, that whenever the Associates outnumber the Delegates, the desires of the societies whom the Delegates represent could be effectually thwarted by the votes of the Associates. In certain quarters, too, it was evidenced that the presence of paid workers, either upon the Executive, or as Delegates, was another cause of discord, as these parties were suspected of promoting plans directly in their own interests. The unhappy incidents at Burnley and Sowerby Bridge are easily recalled in this connection. With these undercurrents surging below the surface, what becomes of the idea of a Union of Spiritualists, when the three classes of Spiritualists comprised under the heads of Associates, Delegates and Professionals are apparently considered to be antagonistic in their interests? So long as it is felt that such antagonism is a fact, so long will it be impossible to form a true union of all divisions of our people.

In this dilemma what is to be done? Better to cut the Gordian knot at once, by amalgamating into one the motions of Wilfred Rooke and the West Vale Society, as printed in the General Secretary's letter in the same issue of *The Two Worlds* as above referred to—in effect making Delegates only vote on and do the business of the Conference. But, in that case, it is a mistake to call the meeting a *Spiritualists' National Conference*. It will be a Conference of Delegates from a *Union of Spiritualists' Societies*.

Roughly speaking, we have one hundred and fifty meeting places announced in our *Two Worlds* List, and out of them there appear to be fifty only affiliated with the Federation, which may some day justify its title of "National," but certainly has not earned it so far. If, however, it is to become a Conference of Delegates, why retain Associates at all, especially if they are allowed to speak in the proceedings? A man's voice is as dangerous as his vote in many cases. If you tax him two-and-sixpence for allowing him to talk, why deprive him of the vote that all taxation should, and mostly does, allow? There seems but one of two courses open, viz., to double the Associate's fee, put him financially on a level with the Delegate, give him his vote, and allow his presence and participation, or else decline his presence, assistance and half-crown, and make the Conference purely and simply a *Delegate Meeting of United Societies*. For taxation without representation is injustice itself. While, too, if the Delegates have not confidence in the Associates, why should the Associates be expected to have confidence in the Delegates? An elective parliament of Spiritualists' representatives no more requires Associates than does the House of Commons; but if our Conference is a *Federation of Spiritualists*, then Delegates and Associates must stand upon equality. The rock is plainly before us.

As to the question of professionals, it certainly might be an advantageous rule that no person deriving any direct or indirect pecuniary advantage from his services to our societies should hold any paid office or occupy a seat upon the National Executive. Some such rule would bar the possibility of the charge of self-seeking,* at times raised against them, but which charge is, surely, an unjust aspersion.

Finally, it is evident that the Federation cannot continue on its present lines. It is neither national nor harmonious. A rough analysis shows that out of the 50 Federated Societies

* It would also debar the Federation of the advice, assistance, and support of earnest and devoted workers; but, apparently, that does not matter.—Ed. T. W.

some 23 are in Lancashire, 14 in Yorkshire, and the remaining 13 are distributed thus: 2 in Warwickshire, 1 in Durham (in the county of Newcastle-on-Tyne), 2 in Essex, 2 in Staffordshire, 2 in Nottinghamshire, 1 in Cumberland, and one each in Wales and Scotland. So, by voting power, Lancashire heads the list. The title "National" is decidedly misplaced if these figures are correct. They are drawn from the Societies' List, published in *The Two Worlds* of the 20th April, as previously referred to.

That all may have these facts and points before them, in ample time to carefully discuss them, before voting upon them at Darwen in July next, is the reason for calling attention to these rocks ahead.

SENTINEL.

[It is doubtless a sentinel's duty to draw attention not only to the works of the enemy but to weakness in our own ranks. Is not the source of the trouble neither more nor less than distrust, jealousy, and envy? "See how the Spiritualists love one another!" may soon become the ironical cry of our foes if we present so painful a spectacle of disunion and dissension. The underlying motive of the predominating feeling ought to be *how can we work together* most successfully to do the largest amount of good. Are we to have, instead, displays of prejudice and party spirit, of sectional jealousy, of fears of being out-voted? So far as we are concerned it matters not *who* does the work so long as it is done, and in the spirit of love. Let love prevail, and these little difficulties will soon vanish. Spiritualism is larger than individuals or societies. It is a world-wide work for human good. Let us ever bear that fact in mind.]

INTERESTING INCIDENTS OF INSPIRED WORKERS.

BY W. H. ROBINSON.

MR. SKIPSEY continues the narration of his experiences thus:—

I get my visions in the normal state, chiefly in the light, at all hours of the night or day, and with my eyes open. Nearly all external objects, whether crystalline, opaque, smooth, or coarse, polished or otherwise, serve as mirrors or media in which, or through which, I may see. When I am in my best moods for seeing, I very often feel as if my face, beard, and other parts of my body, and more especially the eyes, were anointed or steeped in oil. This I experience, let my visions be what they may, whether of a celestial, a human, or a demoniacal character. The great majority of my visions are human, more especially since I began to make Spiritualism my study. Visions of a symbolical character and of spirit-life I believe I have had, but I have been always very careful what conclusions I drew from the study of such phenomena. Some seers are very fond of such visions; but, before they ask me to listen to their descriptions, I should feel obliged to them if they would relate something they have seen which can be proved to have had an objective existence. The description of the past life of the Samaritan woman by the Nazarene at the well is to me of a thousand times more value than the unnatural visions of the St. John of Revelation, which, by-the-by, are no revelations, but riddles, in the unriddling of which the reader is guided by no principle drawn from the philosophy of life.

OLD RALPH STARTLED.

Having, while a short time in company with Ralph Johnson, our old furnace man, during two or three successive nights, observed what I soon found to be a spiritual panorama of his life—a life to which I had hitherto been a stranger—I ventured to broach the matter to him, and began by saying, "Ralph, your mother was an old woman before she died." "She was," he said. "Did she not keep a school some time before that event?" I added. "No," he replied, "she never kept a school." "Then a near relation did." "An uncle of mine did," he said. "And this uncle of yours lived in close connection with your mother?" "He lived with my mother." "Very well," I said, "and while he lived with your mother did she not help him to teach in the school?" "That is very likely." "There was a stout, well-built, dark woman in your family?" "Dark-haired and dark-eyed?" "Jet black!" "She was a sister." "There was also a man rather taller and fatter than yourself, and one who used to shave thus?" (here I described how this man used to shave himself.) "My brother Tom," he replied, "was just such a man, and that is the way he used to shave." "Besides these there was a big boned man. A bony faced man used to visit your house. I see him in connection with the dark woman." "You mean Bob Main; you know Bob Main, he is married to my sister."

"Then I see this man and you—now mark what I say—I see this man and you, some thirty years ago, with spades on your shoulders, going away to dig worms to fish with." "About that period, many a time, as you say, that very man and I took spades upon our shoulders, and went away together to dig worms to fish with." "I will change the subject. Can you tell me who that bonny blue-eyed lassie was who used to wear her flaxen-hued locks hanging loosely over her shoulders, and whom you used to caress on the sly now and then?" At this question poor Ralph drew a heavy sigh, seeing which I said, "Well, we will not go into that sad matter now, but come at once to the widow." Here I described a person whom he identified; he laughed, and said, "Well, she was a queer one!" I replied, "She was; but she was a woman who had some good qualities, and if she had been properly treated, she would have made a good wife." "Do you think so?" "I am certain of it. She had good pluck in her, and was not at all afraid of work." "Well, that's true." "Then, as to certain matters between you and her—" "I was never married to her, mind." "I know that, and I will describe to you the man who succeeded you in her affections. He was a big, burly massive-featured man, black-a-vised, with the sides of his face shaved, but with a bushy beard on the chin." "You have hit Blair off to a T." "Was his name Blair?" I inquired. "It was; but he was not married to her neither." "I know that too." "But how do you know, Skipsey? You have told me things that nobody knew but myself, and I am sure that I have not told you; how do you know these things?" "As I have intimated, I see them." "You see them?" "I see them." "Dear, dear, I thought you were a queer man." "I am no wizard, Ralph; there is no witchcraft in it; I am no wizard." I think the old man rejoined, "You are a very good one, and if I could do half what you do, I would never come down a pit more." "Just try to keep yourself quiet," I interrupted, "and I will endeavour to tell you a little more. I have referred to your family. I will revert to that theme. Had you not a near relation who was a sailor?" "I had, an uncle." "And he lost his life by falling overboard when the ship was in the harbour?" "He did." "You had another near relation who was a musician. I see him playing upon a flute, then upon a clarinet, and then, in his latter days especially, upon a violin." "A cousin of mine," he replied, "was the best musician in the North." "I will now go one, two, three, four, five generations back." "Nay, I cannot go that far back." "I don't expect you can, nevertheless, an ancestor of yours at that period inherited a baronial mansion, which was situated at the foot of a high mountain, and in front of which ran a river, skirted with trees, a very beautiful place. Now, tell me, did your parents not come from the Cheviots?" "My mother was a Forster, and she came from Tweed-side." "It is through your mother that you are descended from those big folks, but they came down in the world, every succeeding generation becoming poorer and poorer, and yet you have had some token that your mother's friends were once well to do?" "I spent," he replied, "the last £200—no, not £200, but the last £160—I got from them, upon a drunken spree!" Such, with the exception of a little alteration in the phraseology, is all but a verbatim report of this strange dialogue.

As I have said, the decipherment of the phenomena upon which my observations were founded required two or three short sittings, and at each sitting I imparted to the old man the conclusions I had drawn, and the responses they drew forth encouraged me to proceed in the laborious yet fascinating task of the unravelment.

About three weeks after the conversations took place, Ralph said to me one night, "I cannot help thinking about what you told me. I have told several people about it, and they cannot believe but that you must by inquiries have gotten to know the circumstances related beforehand. And, man, it is no wonder that they should be so hard of belief; for, although it would have been impossible for you to have come at the facts you told me, and although I know that they are facts, yet, man, it seems to me so wonderful that I can hardly believe that you told me what you did." Such is the response that is too often awakened, and such too often is the only compensation meted out to the seer for the exercise of one of the most divine faculties with which the human mind is gifted. The fact is, that the mass of mankind are too much sunk in gross ignorance, or are too worldly-minded to be able to appreciate spiritual things; whilst men and women of intellect are too much the victims of mental habits to conceive it possible that the hidden and unknown may be discovered by other than the ordinary methods.

CORRESPONDENCE.

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

THE NATIONAL FEDERATION OF SPIRITUALISTS.

Motion for agenda in Conference: "That the Executive be empowered to secure for Spiritualists the same legal rights and privileges as are enjoyed by all other Nonconformists." Proposed by Mr. Wilfred Rooke. All other motions for consideration at next Conference must be sent immediately to my address.—T. Taylor, gen. sec., 7, Lothbury Road, Harpurhey, Manchester.

SHOULD MEDIUMS CHOOSE THEIR OWN CHAIRMAN?

DEAR SIR,—We are frequently told that spirit phenomena depend much upon conditions, and I have noticed—as doubtless many others have also—that "trance speaking" depends much upon conditions, and it has occurred to my mind many times, that probably a great deal depends upon the chairman of the meeting being in affinity with the medium. If I am right in my supposition, it appears to me, that officials would do well to bear this in mind. As I think this is a delicate question for mediums to bring before societies, I venture to call attention to the subject in the columns of your highly-appreciated journal, hoping that mediums will express their ideas upon the matter.—I remain, yours, etc.,

THOMAS STUBBS.

LYCEUM UNION ANNUAL CONFERENCE.—NOTICE.

A grand public meeting in connection with the Spiritualists' Lyceum Union Ninth Annual Conference will be held in the Victoria Hall, Town Hall, Dewsbury, on Sunday evening, May 6th, when addresses will be delivered by the following ladies and gentlemen, viz., Mesdames Craven, and J. M. Smith, Leeds, Messrs. J. J. Morse, S. S. Chiswell, J. Armitage, and J. Sutcliffe. Chair to be taken at 6-30 by H. A. Kersey, Esq., President, Newcastle-on-Tyne. The addresses will be interspersed with a choice selection of hymns from the Spiritual Songster. Organist, Mr. J. Smithson. A special collection will be taken at the door in aid of the Union Funds. The Conference will hold morning and afternoon sessions in the above hall, the chair to be taken at 10 a.m. prompt by H. A. Kersey, Esq., President. On Saturday, May 5, a public tea will be held in the Spiritualists' Meeting Rooms, Bond Street, Dewsbury, at 4-30, tickets 9d., 6d., and 4d., to be had at the door. After the tea, an excellent entertainment will be given at 7 p.m., by the joint Lyceums, consisting of songs, solos, trio, quartet, violin duet, Japanese fan and scarf drills, and recitations. Chairman, Mr. J. Smithson. Entertainment only, 3d., 2d., and 1d. A hearty welcome to all. Refreshments on the Sunday will be served in the above rooms at Saturday's prices.

ALFRED KITSON, Sec.

LYCEUM DEMONSTRATION AT MORLEY.

DEAR SIR,—Whit Monday is now within measurable distance, and children look forward to it with the hope of enjoyment. Last year a few local Lyceums, including Dewsbury, Batley Carr, Batley, Churwell and Morley, met in the Dartmouth Park, Morley, greeted and made each other's acquaintance, delighted the visitors with their marches and calisthenics, and after an enjoyable afternoon parted with hand shakings and good wishes. The above-named Lyceums, with the addition of Armley, have decided to again meet together on Whit Monday next, and we shall be very pleased to have the company of any other Lyceum that can join us. Morley may easily be reached either by waggonette or rail from most Yorkshire towns where there is a Lyceum. If by rail, the G. N. Station is nearest the park. The park is a beautiful little place, with good recreation grounds, well laid out flower beds and walks, and in case the weather should prove showery there are four good shelters. Provision has been made for a plentiful supply of tea in a field adjoining the principal entrance, and I have great pleasure on behalf of the Morley Lyceum in giving a hearty invitation to all who wish to join us. Those who think of doing so will greatly oblige by letting me know what quantity of tea they are likely to require, and all are expected to provide their own drinking vessels.

B. H. BRADBURY.

Scotchman Lane, Bruntcliffe, near Leeds.

STRIKING AND SATISFACTORY MATERIALISATIONS.

DEAR SIR,—A private séance for materialisation was held at the residence of the medium, Mrs. Davison, of South Shields, on Tuesday, 17th inst. By the kind invitation of Mr. and Mrs. Davison there were present Miss Florence Marryat, Mr. W. Armstrong, Mr. T. Ashton, Mr. and Mrs. J. Wilson, Mr. and Mrs. E. Hush, Mr. and Mrs. J. Merton, Mr. and Mrs. A. Montgomery, Mr. Jackson, Mr. T. Morgan, Mr. J. Wake, Mr. R. Coburn, Mrs. Eliot, and myself. The circle having been arranged, the medium entered the cabinet, which was simply curtains suspended across an angle of the room. Almost immediately there appeared a child form, whom Miss Marryat identified as her daughter "Gertie," who, twelve years ago, had been ushered into a personal existence on the spiritual plane without the benefit of an earthly experience. The little form was perfect, and at once went direct to Miss Marryat, who was sitting immediately on the left of the cabinet, and, in the most free and natural manner possible, put her little arms around her mother's neck, caressing her affectionately. It was a most gratifying sight to behold the mutual confidence and loving familiarity displayed by the little one and her mother. The child dematerialised to about half her size, then vanished quickly behind the curtains. "Eva Ross-Church," another daughter of Miss Marryat's, came fully two feet from the cabinet, threw her drapery about her mother, and kissed her. Crossing to Mrs. Eliot she led her to Miss Marryat, into whose hand she placed that of Mrs. Eliot. The spirit seemed anxious to make known something concerning the rings on her mother's hand. Miss Marryat, divining her desire, said, "She wishes you to know I am wearing her wedding ring." The medium was entirely ignorant of this fact. I asked this visitant to allow me to place my hand in hers. She granted my request, kissed me, and stroked the hand of a lady on my left, all with the utmost ease.

A female form, of carriage stately and graceful, and attired in white flowing robes, claimed Mr. Ashton as a friend, whom she satisfied of her identity. We were asked by a guide of the medium's to

sing something lively, whereupon little Gertie again appeared, throwing her drapery about, and dancing to the singing. She ran into the cabinet, pulled the curtains aside, and revealed the medium sitting within.

A swarthy visaged man, with flowing black beard, was at once recognised by Miss Marryat as one who was frequently with her. He was a fine, well-proportioned man, active and free in all his motions.

A guide of Mr. Davison's also materialised. His skin was dusky, and he gave Mr. Ashton and others a specimen of his strength and substantiality. After he retired, a female form appeared, claiming to be the mother of a gentleman in the circle. She beckoned him to come to her. On taking her hand she desired to kiss him, but he seemed to be nervous, and returned to his seat overcome by emotion, and could not be persuaded to approach her again. She fell on her knees in a beseeching attitude, seemingly distressed. Then rising, she kissed Miss Marryat, Mrs. Eliot, and myself, and we all three felt the warm tears on her face. She shook hands and kissed Mr. Ashton. Both he and Miss Marryat agree, after looking closely, that her features were sharp and thin.

The sitters without exception expressed themselves satisfied with the results of the séance, and willingly testify to the genuineness of the phenomena produced.—Yours truly,

THOS. C. ELIOT.

12, Chillingham Road, Heaton, Newcastle-on-Tyne,

April 22nd, 1894.

P.S.—Mrs. Davison wishes it known that she is not open for engagements. Trusting you will kindly insert the above, and oblige,

T. C. E.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—"The Conversion of St. Paul" was Mr. Long's theme to an interested audience. Mr. Payne read Acts, chap. ix. and Mr. Long clearly explained the manifestations of spirit powers, which Christians gladly accept as infallible truth, but if perchance a man or woman is found to possess and practice spiritual powers, or holds communion with the so-called dead, they are promptly denounced as children of the devil, and their practices as devilish. The speaker made an impression by retaliating upon the class above referred to, by showing that if spirit intercourse is of the devil, Paul, the greatest Apostle of Christianity, whose course in life was changed by spirit intervention, and who affirmed that man possessed spiritual gifts, and encouraged in every way their cultivation and practice, is necessarily to be numbered with the Spiritualists, and if condemnation awaits them must share that condemnation. But without paying heed to those who approve or condemn, let us, like Paul, fearlessly proclaim the truths of life and immortality with the confidence that is alone born of certain knowledge of these grand realities.—C. Payne, hon. sec.

FOREST GATE.—The infant daughter of Mr. and Mrs. Gozzett received the spirit name of "Lily," through Mrs. J. Rainbow's control "Harmony." The meeting was indeed harmonious and impressive.—E. J. Gozzett, 40, St. George's Square.

KING'S CROSS.—As previously announced, a meeting was held last Sunday evening in Bemerton Hall, to arrange for open-air propaganda, when it was unanimously agreed to hold meetings from 11 to 1 o'clock, on Clerkenwell Green, every Sunday in May, and to go to Epping Forest on June 3, when the nightingale will be in song; to hold a meeting later on in the season on Hampstead Heath, the time fixed to be duly announced. The outdoor workers solicit presence and support of all friends of the cause. Next Sunday, 2, Bemerton Street, at 6-30, Mr. R. King, "Man: His Nature and Powers."—Cor.

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." I shall relate my Spiritualistic experiences, and also some of those of a deeper occult character, with a view of showing the mistakes of the Orient ascetic school, and of explaining Esoteric religion. Amongst a number of those interested in occult research, who have promised to be present, will be Richard Harte, Esq., the author of "Lay Religion," and Miss M. C. Langridge, who will say a few words on Palmistry. All wishing for cards of invitation address the secretary, F. W. Read, Esq., 15, Lanark Villas, Maida Vale.—A. F. Tindall, A.T.C.L., president.

MARYLEBONE. 86, High Street, W.—To a good audience, Miss Rowan Vincent dealt with "Theories concerning Spiritualistic Phenomena." "Expectant Attention" and "Unconscious Cerebration" theories were shown to be inadequate by well-attested instances of messages beyond the knowledge of either medium or sitters. Automatic writing by spirits, both in and out of the body, and clairvoyance, received able consideration, Miss Vincent thinking that the most successful results can be obtained by the aid of hypnotism, one case being cited where the subject, after being hypnotised, and the clairvoyant faculty awakened, was able to tell exactly where a certain object would be found, the experimenters having absolutely no knowledge of its whereabouts. Professor Huxley's theory that the "raps" are produced by a movement of the toe-joint of the medium, and Mrs. Sidgwick's extravagant theory that they are produced by the knee-cap being dislocated, were well dealt with. (We wonder whether Mrs. Sidgwick ever succeeded, and, if so, how she felt afterwards?—L. H. R.) Miss Vincent related occurrences where every known hypothesis, except that of the Spiritualist, utterly failed to account for the sounds produced, and the intelligence shown. Other phases of psychical phenomena, with theories put forth for their explanation, received able and courteous consideration, and drew from the most attentive audience repeated signs of appreciation. Much valuable advice was given to those thinking of developing latent occult powers, and the importance of investigating in a calm, reasonable, and unprejudiced state of mind enforced. Miss Vincent considered the Spiritualists' position to be abundantly proved, "but we, as Spiritualists, know that all the phenomena we witness are not necessarily the work of disembodied spirits, and so, as students of the occult, we should show that knowledge and discrimination which are so needful in the investigation of all matters pertaining to the occult."—Next Sunday, at 7 p.m., Miss Rowan Vincent on "What Spiritualism teaches us." A full hall hoped for.—L. H. R.

PADDINGTON. 227, Shirland Road.—Sunday last, during a most harmonious séance, the father of a lady present controlled the medium, Mrs. Treadwell, and gave a most interesting account of his work in the new life, telling us how the recollection of things detrimental to the progress of the spirit were allowed to fade, while those of an elevating tendency became more vigorous.—T. C. W.

SHEPHERDS' BUSH. 14, Orchard Road, Askew Road.—Good meeting. Mr. Darby delivered a very powerful spiritual discourse of an instructive character. Mr. Evans also spoke upon the miracles of the Bible, to the evident satisfaction of all.—J. H. B., hon. sec.

STRATFORD.—Mrs. Bliss's guides on "What has Christianity done for Humanity?" contended that the original doctrine of its founder had been falsified. "Justification by Faith" and the evidences of Spiritualism were well compared. Spiritualism is not merely a doctrine of "tests," but of individual responsibility. The guides gave a lucid description of the spirit spheres, and a very earnest entreaty to pray for and help undeveloped spirits to progress. The doctrine of the "lost" was cruel, both to those who have passed on, labelled by creeds of "died in sin," and to those left to mourn their loss in doubt. Christianity does not give charity to others, especially Spiritualists, who choose to worship God in their own way. Enquirers must help mediums with sympathy to obtain facts for their doubting minds. Mrs. Bliss normally related some early experiences. Her convictions were only sealed by a thorough sceptical and critical examination of what she received. She pathetically related how her own spirit child was the bearer of the message of duty to the cause and work for humanity. We shall expect more of this lady's valuable experiences in the future. Mr. A. Savage said that public clairvoyance and the conditions for its success were not understood. Mr. J. Veitch said that experience meetings were the most beneficial to members and audiences generally. Mr. J. Allen advocated a free platform. Relations of individual experiences are interesting. A most profitable service enjoyed by all.—J. R.

WALTHAMSTON. Hoe Street, 18, Clarendon Road.—A good spiritual circle, many friends bestowing their helping sympathy. The guide of Mr. W. Ronald Bailey gave some stirring admonitions upon "The Conditions necessary for Spiritual Communications;" other controls speaking and singing. Solo, "Only remembered by what we have done." Inspirational poem, "Sympathy." "Stedfast" gave some kindly remarks at the after-meeting, Messrs. Seymour and Tydeman giving good clairvoyant delineations. Mr. Seymour used his gift of healing upon one of the sitters. Mr. Bressley and another friend were controlled. Mr. Greenwood added his testimony; most enjoyable evening.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. Geo. Featherstone, of Parkgate, gave an excellent address, and answered three questions from the audience, which seemed to give great satisfaction. This young medium should be kept busy, and societies will do well to keep his Sundays occupied. A solo and chorus by the choir, entitled "Watching by the Golden Gate."—W. Hyde, secretary. Lyceum: Very good attendance. Recitations by Miss A. Hyde and Brown. Marching and calisthenics conducted by Miss S. Pitton in a very able manner. Lyceum open sessions on May 6. A good programme by the Lyceum children.

HULME. Junction.—Thursday's circle conducted by W. Lamb, organist, Miss Goodall; invocation, psychometry and clairvoyance by Mr. Lamb, Mr. Connelly, also a friend. A pleasant evening. Sunday, at 6-30, conducted by W. Lamb. Organist, Miss Goodall; invocation by Miss Smith. Mr. Liddiard, Mrs. Cassell, and Miss Smith gave clairvoyance. Mr. Connelly and Mrs. Cassell gave psychometry. All successful. Large attendance. Closed by Mrs. Cassell. Monday, 28: Mrs. Hulme devoted the evening to most successful clairvoyance and psychometry. Miss Goodall, organist. Lyceum: Good attendance. Recitations by L. McClellan, E. Bradbury, E. Furniss, and L. Furniss. Marching and calisthenics fair. Miss D. Furniss, organist.—J. Furniss.

OPENSHAW. Granville Hall.—Evening: Mrs. Brown's guides delivered an able address on "Was Christ born a saviour or a brother amongst men?" Listened to with rapt attention. Miss E. Walker gave good clairvoyance and psychometry. This young medium has convinced a great many people. Large circle held afterwards. Invocation by Mrs. Howard. Good psychometry by Mrs. Brown, and a good test through Master J. Reed.—T. H. Lewis.

OPENSHAW. Labour Hall, South Street.—A very pleasant evening, all interested. Mr. Crompton's guide gave a good address on "Spirit Influence on Humanity," and clairvoyance and psychometry, also a friend, some recognised. Test by Mr. Todkill, both surname and name given correct.—W. Barrand, cor. sec.

PENDLETON.—Mr. E. W. Wallis gave a well-reasoned and sterling lecture on "Is there a Hell?" and questions from the audience were answered in a grand and masterly manner, which at once found favour. Lyceum. 21: The Collyhurst Lyceum gave us a concert in aid of our funds. We were much disappointed to find so few friends present. In spite of the discouraging audience the concert was very good and much appreciated. We wish to tender our thanks for their services. Sunday next first anniversary services. Afternoon, open session. Evening, Readings from the Manual. Recitations, interspersed with Lyceum songs. A short address by the conductor. We hope this effort will be better appreciated. Whit-Thursday, a Trip in Lurries to Worsley. Whit-Friday, a plain tea, followed by games, etc., in the hall. Whit-Saturday, Trip to Royton, in buses, for the East Lancashire Lyceum Demonstration. Friends' tickets, for Buses only, 2s., from the treasurer. Lyceumists' ticket, over twelve, 1s. (for buses only), under twelve, 9d. (includes everything) from the secretary. No tickets can be sold after May 6.—B. C. W., sec.

SALFORD.—Miss Foster, a rising young medium, who made her first appearance as a speaker on Sunday evening, gave a very good discourse on "How shall I inherit eternal life?" to a good audience. Clairvoyance fairly successful. Conductor for public circle, Wednesday, May 2, Mrs. Hulme, of Collyhurst.

ECLES 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.

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. 26, China Street.—Miss Patefield's guides gave the audiences plenty of spiritual food, which should bring forth good results, on "What shall I do to inherit that Life of Eternal Light?" and "Do the dead return and hold communion with man?" Clairvoyance good. Saturday night our social was a great success, thanks to many strangers who came. Next Sunday, Mr. G. Edwards, trance; and Miss Murray, clairvoyant, from Blackburn.—T. C.

ACCRINGTON. St. James's Street.—Monday, 16: Mrs. Stair, of Bradford, spoke of "Death and After," to a very intelligent audience; and Miss Lily Pickup, of Blackburn, gave marvellous clairvoyance, both mediums giving their services, for which we thank them very much. 22: Madame Henry kindly gave her services to help on our noble cause. Good addresses were followed by good clairvoyance. We are looking forward to her next visit.

ACCRINGTON. Tabernacle, Walley Road.—Opening services: Mr. Manning's guides gave good addresses and clairvoyance, and Miss Murray's Scotch guide gave remarkable clairvoyant tests—90 per cent acknowledged. The committee heartily thank the Northgate Society, the choir, and friends from Rawtenstall, who kindly gave us a treat and the cause a real lift. 29: Mrs. Johnstone. 30: Mr. Condon will give his famous lecture, illustrated with lime-light views. A real treat.

ARMLEY. Mistress Lane.—15: A good day. Mr. Clegg, who gave every satisfaction to fair audiences. 16: Our old friend Mrs. Levitt's guides gave an enjoyable time in discourse. Clairvoyance well received. 22: The addresses of Mrs. Midgley's guides held the audiences in rapt attention. Mrs. Midgley related her early experience, bringing out very plainly some of the benefits of Spiritualism. We look forward with pleasure to her next visit.—H. B.

ASHTON.—22: Mrs. Horrocks's controls discoursed on "God in Everything" and "Is Spiritualism Scriptural?" Successful clairvoyance and psychometry.

BARNOLDSDWICK.—Mrs. Marshall's lectures on "God moves in a mysterious way" and "Man, redeem thyself" were listened to with rapt attention by good audiences. Clairvoyance excellent.

BIRMINGHAM. Masonic Hall.—There was a special point of interest in Mrs. Wallis's first visit to speak for our union on Sunday, 22nd instant, as she was the chief speaker at the first public meeting to consider its formation about ten months ago. Since then many difficulties have been surmounted and conquests won. But few, if any, more successful meetings have we had than those of Sunday last. A good number assembled at 11, but at 6-30 the hall was crowded to its utmost capacity. Mrs. Wallis rose equal to the occasion, and delivered a splendid and most impressive address on "The Great Beyond."

BLACKBURN. Freckleton St.—At 2-30 public circle, good attendance, and a very successful meeting; 6-30, Service of Song, "Frozen to Death," well rendered by our choir; the readings given by our friend Mr. Jesse Archer. Mr. A. H. Holt conducted the musical portion in good style, the whole service listened to with rapt attention by a large and most appreciative audience.

BLACKPOOL. Alpine Hall.—22: Mr. Anderson gave good addresses to very good audiences. We shall be pleased to welcome visitors to the services in our large hall, which we have secured permanently.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Berry gave very good addresses on "How Men Live and Work in the Spiritual World," taken from the lesson read; evening subject, "But who are the Angels?" to very good audiences. Excellent clairvoyance.

BRADFORD. 448, Manchester Road.—Mrs. Russell on "Spiritualism, the Church of Humanity," and "And God said Let there be Light, and there was Light," was very interesting. Good audiences. Clairvoyance very good.

BRADFORD. St. James's.—Mrs. Whiteoak spoke on "Do our loved ones return after so-called Death?" and "O Death, where is thy sting? O grave, where is thy victory?" Splendid discourses delivered to crowded audiences. Most successful clairvoyance, recognised in every instance.

BRADFORD. Norton Gate.—Owing to our lease having expired we have taken larger and more comfortable rooms in Jesse Street, Manchester Road. An opening tea at 4-30, and entertainment at 7 p.m. Saturday, May 5. Adults 8d., children 4d. We shall have four or five speakers on Sunday, May 6. Welcome to old friends and new.

BRIGHTON.—Thursday, April 26, 7 until 8 p.m. Reception, 8 until 9, séance to ladies only.—Mrs. Ashton Bingham, medium, 1, Alexander Terrace, Portslade-by-the-Sea. Trams from Brighton pass the door.

BRISTOL.—"Borderland" circle is improving. Mr. Hooper's guides speak well. Mr. Young gave a trance address last Wednesday. Enquirers enjoyed the newness very much. Circle at Lower Ashley Road on Wednesdays, 8 p.m.—A. L.

BURNLEY. Robinson Street.—Mr. Rooke's guides furnished our audiences with an intellectual treat by their splendid addresses on "The Magic of Spiritual Manifestations" and "The Eternal Problem—Man in Search of his Soul." The audiences listened in rapt attention. Clairvoyance at evening meeting.—W. H.

BURNLEY. Guy Street Spiritual Hall.—Mr. Taylor gave excellent clairvoyance and psychometry. There were two namings in the evening, a boy and girl, their Spiritual names being "Snowdrop" and "Progress."

BURNLEY. 102, Padiham Road.—In the absence of Mrs. Heyes our developing mediums undertook the work for the day, and right well did their guides acquit themselves in giving short addresses, tests, and clairvoyance, to the satisfaction of all.

BURY.—Wednesday, 19, Mrs. Robinson, clairvoyant, gave very good tests; 22, Mrs. Best, of Burnley, gave a large number of clairvoyant descriptions, nearly all recognised.

CARDIFF.—Mr. Rd. Phillips gave an excellent address upon "Objections to Spiritualism" in a terse and interesting way, dealing with several objections commonly urged by sceptics, and which he proved to be completely fallacious and the result either of ignorance, misconception, or blind prejudice.

DARWEN.—Next Sunday a P.S.A. and a P.S.E. will be held; the afternoon by the Lyceum, evening by first-class artistes. Local clairvoyants.

DEWSBURY.—19, Mrs. C. Wilkins gave psychometry of a very high order. Her first visit, a decided success.—22: Mrs. Crossley named two infants. The son of Mr. Archer was named "William," spirit name "Sunbeams"; the daughter of a friend from Bradford, "Maud Mildred," spirit name "Rose." May their journey through life be sunny and flowery. Mrs. Crossley, as usual, was excellent.

FOLESHILL.—Mrs. Groom speaking last Sunday emphasised the necessity not only for religious and intellectual freedom, but for proper care of the health of the body, that the spirit within may have full opportunity for developing its noblest attributes. The importance of sanitary conditions as tending to promote health was insisted upon. "Spiritualism in relation to the life beyond" was eloquently treated. The spiritual existence was but the next stage in a continuous life throughout eternity. The next subject, "The Second Coming of our Lord," suggested, doubtless, by an address to be given this week by an Evangelist. The guides claimed that the coming of the Lord was the progress that was gradually being made towards perfection in various departments of life. Evening: "What do the stars teach?" They pointed out the perfect order which reigned amongst the planetary systems of the universe, and drew many useful lessons therefrom. The conditions of life upon other planets and their influence upon this earth were touched upon, and a severe castigation was administered to the denizens of earth for their inhumanity to each other. A poem was delivered upon "Duty," a word suggested by the audience. Clairvoyant descriptions were given, most of the spirits described being quickly recognised.—J. C., Coventry.

GATESHEAD-ON-TYNE. 47, Kingsboro Terrace.—Mr. Graham gave a reading, entitled "The Philosophy of Death," and some clairvoyant tests to a very good audience.—A. G.

HALIFAX.—Moderate audiences to hear Mrs. Beardsall, whose guides spoke well on "Where are our loved ones?" Excellent clairvoyance at the close.—F. A. M.

HANLEY. Grove House, Birches Head.—On April 22, Mr. Llewellyn gave a very good address to a very poor audience on "What of the Dead."

HEYWOOD. William Street.—For the first time our friend Mr. G. Smith, of Burnley, occupied our platform with remarkable success. The congregation was highly delighted and hopes to hear him again before long.—J. F.

HIGH SHIELDS.—April 10: Mrs. Young gave an address on "Spiritualism," and very good description of spirit friends. April 22: Mr. Davidson gave a reading on "Death" and a few interesting remarks thereon. Mr. Forrester, chairman. Mr. Lashbrooke next Sunday.—Isabella Henry.

HOLLISWOOD.—17: Miss Cotterill conducted a good circle in her usual manner. 22: Mr. Rowcroft discoursed on "Spiritualism—is it true?" and "The fruit of the spirit." Much appreciated. Clairvoyance by Miss Halkyard. Half-yearly meeting on Sunday next. Members, please attend.

HULL PSYCHOLOGICAL SOCIETY.—Good audience. Many strangers. The pamphlet, "Hell Disestablished," by Mr. Wallis, was read, after which our friend, Mr. Pearson, gave successful clairvoyance, and exceedingly good psychometric diagnosis. On Wednesday evening, April 18th, Miss Florence Marryat delivered her lecture, "There is No Death," in the Royal Institution. The audience, about 300 in number, were delighted. We regret that more people did not avail themselves of the opportunity of hearing her. The Hull Psychological Society distributed a number of handbills announcing their meetings every Sunday, and inviting investigators. Although a financial loss, yet we hope the lecture has been the means of creating a spirit of interest and enquiry into the subject.

HYDE.—April 18: Mr. John Lamont, of Liverpool, lectured on his "Experiences in the Phenomena of Spiritualism—what I know and what I have seen." He kept the audience spellbound with his recital of facts of table manifestations, direct spirit voices, the double spirit, healing, clairvoyance, and spirit materialisations. A hearty vote of thanks was accorded him. Chairman, Mr. William Johnson. April 22: Mr. Mayoh, in the afternoon, interested the audience with his personal experience. In the evening his guides gave a splendid discourse on "Sowing and Reaping," an intellectual treat very much appreciated.

LEEDS. Progressive Hall.—Pleased to hear Mr. Foote, a West African gentleman, who gave his life's experience and why he became a Spiritualist. Clairvoyance by Mrs. Levitt. Evening, subject, "Where are the so-called dead?" given in a satisfactory manner. A good and intelligent audience. Many turned away. Mr. Foote also named two children. Monday, Mrs. Levitt gave very successful psychometry and clairvoyance.

LEICESTER. Liberal Club, Town Hall Square. 22: Mr. J. Chaplin gave an address to a good audience on "There is No Death," being a review of Miss Florence Marryat's address at Nottingham, which the speaker had the pleasure of hearing. His address was greatly applauded. Thursday, May 3, a concert will be given, at 8 o'clock, for the benefit of the society. Admission 3d. and 6d.—R. W.

LEICESTER. Crafston Street. Sunday evening, Mr. Pinkney spoke on "The critical spirit in our movement and how to meet it." It sometimes does us good to be questioned by critics, as we are apt to keep too much to ourselves. A beautiful discourse, much enjoyed. Good after-meeting.—N. C.

LEIGH. Newton Street.—Mr. Hesketh, of Manchester. Afternoon, circle. Evening, subject, "Did the blood of Christ avail anything?" Dealt with in a very satisfactory and interesting manner.—S. D.

LIVERPOOL. Well Fold, Little Town.—April 22: Mr. J. Wilson's guides gave very good addresses, with clairvoyance and psychometry, all recognised. Crowded place.—T. Horner, sec.

MACULESFIELD.—Mr. Swindlehurst on "Man's hope of immortality," and "The divine rights of man." The evening address was powerful and eloquent, showing the wickedness of the present system (directly opposed to the teachings of Christ), which said that one man should toil in order that another should live in luxury and idleness. His plea for a nobler and better womanhood, that we might in turn have nobler girlhood and boyhood, was indeed convincing. The

righting of the wrongs he indicated was, he contended, practical Spiritualism, which statement we fully endorse.—W. P.

NELSON. Bradley Fold.—Mr. Hoskin's controls gave good discourses on "He that hath no fault, let him cast the first stone," and "Truth seekers, be not daunted by travelling idiots, and religious fanatics," and gave some good clairvoyance to good audiences.

NEWCASTLE-ON-TYNE.—Mr. R. Grice, of South Shields, gave a very eloquent address entitled, "Theosophy and Spiritualism, their Points of Contact and Divergence," which was heartily appreciated by the audience.

NEWPORT (MON.). Portland Street.—Evening, a very effective discourse by Mr. Hodson's control, "In the Golden Sometime," much appreciated by the audience. Mr. Hodson deserves great praise and sympathy for his most earnest and untiring efforts to promote the cause of Spiritualism in Newport, and his cheerful readiness to answer all enquiries. His clairvoyant descriptions are, with very few exceptions, most convincing; psychometry also very good.

NORTHAMPTON.—Mr. Ashby, of Leicester, again visited us, and had very fair audiences at both meetings. Clairvoyant descriptions mostly recognised.

NOTTINGHAM. Masonic Hall.—A profitable day has been spent with Mrs. Craven, of Leeds, who gave a good address in the morning, and at night answered four written questions in a thoughtful style. Mrs. Gustave Neumann presided in a very creditable manner, giving two readings of interest from Baron Hellenbach's "Birth and Death." This is the first time, I believe, that a lady has "occupied the chair" at a meeting of Spiritualists in Nottingham. A lady officiated at the organ, and two ladies made the collection—a regular woman's Sunday!

OLDHAM. Temple.—15: Another grand distribution of over £7 worth of prizes to the P.S.A. Members. At the P.S.A. Mrs. Groom gave a very appropriate speech. In the evening her eloquent address called forth the remarks that she was never heard at Oldham to better advantage, also the two poems were excellent. Election of officers and committee followed. President, Mr. Samuel Stott; Mr. Edwin Rayner, financial and minute secretary; Mr. Owen Mills, corresponding secretary; Mr. Robert Reeves, treasurer; Mr. Thomas Smith, librarian and book-stall attendant; general purposes committee, Messrs. Henry Taft, Edward Heywood, and Owen Mills; financial committee, Messrs. Edwin Rayner, Robert Reeves, and Samuel Stott; hall committee, Messrs. John Platt, Thomas Smith, and Charles Brooks. The members passed a vote of full confidence in the new committee for the future management of the society. Sunday next, P.S.A., Madam Hannaway Rowe will sing two solos; Mr. Hannaway Rowe will recite; two violin solos; speaker, Mrs. Craven.

OSSETT. The Green.—Mr. Pawson gave very good addresses. Evening, three subjects from the audience, viz., "Let us make man after our own image," "What advantage do we gain by praying to that which we know not?" "If there is no other name only by the name of Jesus, by what means shall we be saved?"

PRESTON. Lawson Street Hall.—At 2-30, public circle. The control of Miss Derbyshire and Mrs. Hiteson gave good clairvoyance. At 6-30 Mr. Norris spoke on "Where are our Dead?" in a very creditable manner; many instances, Biblical and modern, were cited to show that the so-called dead are around us, and have always been able to manifest their presence. The earnest manner of Mr. Norris much appreciated. Mr. Sargent did very well with clairvoyance. Materialising mediums, please write.—F. Ribchester, cor. sec.

ROCHDALE. Penn Street.—Wednesday, 18: Mr. Whittaker, a local medium, offered an invocation. Mr. Young gave 16 medical treatments; all patients greatly eased of their various pains. Ten psychometrical delineations were acknowledged correct; good audience. 22: Mr. B. Plant's guides discoursed instructively on "Spiritualism is the house of the prophets," and "Body, soul, and spirit." Clairvoyance very successful. Good audiences; all seemed well pleased. Sunday next, at 2-30, service of song, "Her Benny." At six o'clock service as usual; medium, Mrs. Hyde.

ROCHDALE. Water Street.—17: Mr. J. W. Sutcliffe lectured on "Is Spiritualism worthy of consideration?" in a most systematic style, and gave some psychometric tests. 22: A good day with Mrs. Warwick. After each address she gave clairvoyant tests and medical delineations.

ROYTON.—Mr. Postlethwaite took questions from the audience, and discoursed on "Spiritualism, Humanity's Gain," in a very forcible and creditable manner. Good psychometry. His first visit since our formation. Great satisfaction was expressed.—W. Chisnall.

SHEFFIELD. Hullis Hall, Bridge Street.—19: Mr. Charles Shaw read his paper on "Immortality of the soul, founded on facts natural and spiritual." The paper was much enjoyed by all, several expressing their favourable opinion of the invincible arguments and proofs against possible annihilation of man at any future period. 22, Mr. Charles Shaw's guides dealt with subjects from the audience with much acceptance, giving excellent clairvoyant delineations.—A. M.

SOUTH SHIELDS. 87, John Clay Street.—Mr. Wilkinson gave a lucid and well-thought out address on "Creed v. Character," remarking that the Bible was a wilful perversion of the truth, and that character outlived creed, giving us examples of men and women whose unsectarian labours in the cause of humanity would stand pre-eminent above all dogma.—R. S.

SOWERBY BRIDGE.—Mr. Asa Smith discoursed in a masterly manner on subjects from the audience, viz., "The Control's Idea of Theosophy," "Astrology," and "Does the Spirit live prior to taking up its abode in the physical body, if so, where?" drawing forth several questions, which were answered in a pleasing manner. Much enjoyed by a good and appreciative audience.—G. H.

STALYBRIDGE.—Tuesday, 17: Mr. G. Adams, of Leigh, gave an address, also clairvoyant and psychometric tests.—J. H. H.

STOCKPORT.—Mr. Buckley placed our aims and objects in a logical and interesting way before nice meetings. Mr. Macdonald, of Patricroft, was a visitor, and made some suggestive and expressive remarks on the relationship and at-one-ment existing between God and man.—T. E.

WALSALL. Central Hall.—Our esteemed and valued co-worker, Mrs. Emma H. Britten, in the morning answered ten questions in her usual able manner. Evening subject, "The Religions of the Past, Present, and Future," and for one hour and a quarter the large audience

was simply spell-bound while she spoke in her usual able and eloquent manner. Everyone was delighted, and expressed themselves in these words—"It is good to be here."

WHITWORTH.—Short addresses by Mrs. Robinson's guides, followed by successful clairvoyance.—G. C.

WISBECH. Public Hall.—A crowded meeting of very intelligent people seemed much interested with the address from the book of Isaiah. The speaker remarked that he had never seen an audience in which the spirit of enquiry after truth was so prevalent as at our meeting. Clairvoyance very successful.—J. W. Smith, cor. sec.

RECEIVED LATE.—Keighley. Eastwood Temple: Mrs. Gregg, of Leeds, discoursed to a fair audience, and also gave very good clairvoyant tests, all recognised but two, the audience were well pleased. Mr. Waterhouse rendered a solo in excellent style and attractive to all. Mrs. Bentley, April 29, and Miss Pickles, May 6.—Wakefield. Barstow Square: An excellent day. Mrs. Connell spoke on "Charity" and "Spiritual gifts" to large audiences. Spiritualism has taken a firm foothold with us. Trust we shall continue to be able to report progress. Mrs. Levitt Sunday next. Newport Institute: Mr. Wayland's guides gave a good address. Collyhurst, 19: Mr. J. B. Tetlow gave extremely good clairvoyance. Sunday: Mrs. Dickson's addresses and psychometry were very good. Good singing. Bradford, 15, Quaker Lane: Very successful circle. Crowded.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Good attendance. Calisthenics and marching well done. Recitations by Master W. Dodgson, Misses R. Brett, N. Webb, E. Dodgson, and Spalton. Conductor, Mr. W. Wilkinson.

COLNE.—A happy session, a large attendance, many strangers present. Mr. Mason, from Burnley, Lyceum visitor, conducted the Silver and Golden Chain Recitations in a very nice manner; marching nicely done. Hope to have Mr. Mason again soon.

OLDHAM. Bartlam Place.—Open sessions. Good attendance morning and afternoon. Miss Wainwright conductor. Chain recitations, &c., well rendered. Mr. Wheeler made a few remarks upon the Lyceum Whit-Saturday Demonstration. Several recitations intelligently given by our young ones. In the evening a Service of Song, illustrated by oxy-hydrogen lantern. Reader, Mrs. Asquith. Pleasant day.

STOCKPORT.—Attendance 29. Mr. Rossington, of Openshaw, opened with prayer. Chain recitations by Mr. Edwards and the officers, very well conducted. Miss E. Dewhurst recited "The Better Land" with great success. Marching not as well done as usual. Conductor (Mr. Edwards) closed with prayer.—W. F.

WHITWORTH.—10 a.m., attendance very good; marching and calisthenics gone through nicely. Recitations by Ada Butterworth, Ada Hughes, and R. E. Hughes.—G. C.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MAY, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

- ARMLEY.—6, Mrs. Stretton; 13, Mrs. Levitt; 20, Mr. A. Walker; 27, Mrs. France.
- BATLEY CARR.—6, Lyceum Union; 13, Lyceum Service; 20, Open; 27, Mrs. Hoyle.
- BATLEY.—6, Lyceum Union; 13, Mr. J. Parker; 20, Mr. Long.
- BRADFORD. Milton.—6, Mr. Hopwood; 13, Open; 20, Mr. Swindlehurst.
- BRADFORD. Little Horton.—6, Mrs. Beardshall; 13, Mr. Todd; 20, Mrs. Berry; 27, Mrs. Whittingham.
- BRADFORD. Otley Road.—6, Mr. J. Lund; 13, Mr. R. A. Brown; 20, Mr. Rowling; 27, Open.
- BRADFORD. Psychological Institute.—6, Mr. Olliffe; 13, Mr. Marsden; 20, Local; 27, Open.
- BINGLEY.—6, Mr. J. Essam; 13, Mr. J. Lund; 27, Mrs. Midgley.
- BRIGHOUSE.—6, Miss Patefield; 13, Mrs. Bailey; 20, Mrs. Brook; 27, Mrs. Crossley.
- CLECKHEATON.—6, Mr. A. Walker; 13, Open; 20, Mr. and Mrs. Hargreaves; 27, Mr. Hilton.
- HALIFAX.—6, Miss Patefield; 13, Mrs. Crossley; 20, Miss Cotterill; 27, Mr. W. Johnson.
- HULL.—Local Arrangements.
- HUDDERSFIELD.—6, Open; 13, Mrs. Mercer; 27, Miss Hunter.
- KEIGHLEY.—6, Mr. J. T. Todd; 13, Mrs. Midgley; 20, Mr. W. Stansfield; 27, Mr. H. Long.
- MORLEY.—6, Mr. H. Crossley; 13, Open; 20, Mrs. Stretton; 27, Open.
- SHIPLEY.—6, Miss Camm; 13, Mr. G. Galley; 20, Mr. J. Brook; 27, Mrs. Stretton.
- WEST VALE.—Local Arrangements.
- WINDHILL.—6, Mr. W. Rowling; 13, Mrs. Denning; 20, Mr. Firth; 27, Miss Walton.
- YRADON.—6, Mr. and Mrs. Hargreaves; 13, Miss Hunter; 20, Mrs. Schulver; 27, Mr. A. Walker.

The next meeting of delegates, speakers, and honorary members will be held in the No. 1 Committee Room, Temperance Hall, Bradford, on Sunday, May 13th (Whit-Sunday), at 10-30 prompt, when all Yorkshire workers will be heartily welcome. Important and interesting business to be disposed of. Any correspondence referring to the opening out of new centres, or other relative matters, to be addressed to the Secretary, Mr. W. Stansfield, Hanging Heaton, Dewsbury.

- ACCRINGTON. Walley Road.—6, Mrs. Robinson; 13, Mrs. Foran; 20, Mrs. Griffen; 27, Mr. Manning.
- ASHINGTON.—6, Mr. J. Wilson; 27, Mr. J. E. Wright.
- ASHTON.—6, Mrs. Rennie; 13, Mr. W. Rooke; 20, Madame Henry; 27, Mr. Henry Price.
- BACUP.—6, Mrs. Stansfield; 13, Miss Gartside; 20, Mr. Wallis; 27, Mrs. Lamb.
- BELPER.—6, Mr. W. Walker; 13, Mrs. Groom; 20, Mr. W. Johnson; 27, Local.
- BIRMINGHAM. Masonic Hall.—6, Mrs. Groom; 13, Mr. Swindlehurst; 20, Mr. Rooke; 27, Mrs. Tabbs.
- BLACKPOOL. Church Street.—6, Mrs. Johnstone; 13, Mr. G. H. Edwards; 20, Mr. G. F. Manning; 27, Mr. J. Armitage.

BOLTON.—6, Mrs. Hyde; 13, Mr. Horrocks; 20, Mr. Macdonald; 27, Miss Gartside.

BRADFORD. 443, Manchester Road.—6, Mrs. Levitt; 13, Mr. Hilton; 20, Miss Hunter; 27, Mr. Todd and Mrs. Webster.

BRADFORD. Walton Street.—6, Mr. Newton; 13, Mrs. Wade; 20, Mr. Peel; 27, Local. Mondays at 7-30 p.m.

BURNLEY. Hammerton Street.—6, Mr. Tetlow; 13, Miss Venables.

BURNLEY. Robinson Street.—6, Mr. Geo. Featherstone; 13, Mrs. Marshall; 20, Mrs. Stair; 27, Mr. J. Campion.

COLNE.—6, Mrs. Bailey; 13, Mrs. Rennie; 20, Mrs. Harrison; 27, Miss Walker.

DARWEN.—6, Mr. J. Walsh; 13, Mrs. Hyde; 20, Mrs. Horrocks; 27, Mr. Mayoh.

DEWSBURY.—6, Lyceum Conference; 13, Mrs. Beanland; 20, Mrs. Beardshall; 27, Mr. T. Hodgson.

FELLING.—13, Mr. J. Graham; 27, Mr. Jos. Wilkinson.

GATESHEAD. Kingsboro' Terrace.—6, Mr. G. Forrester; 20, Mr. W. R. Henry; 27, Mr. W. Murray.

GATESHEAD. Teams.—13, Mr. Scott; 27, Mr. John Rutherford.

HECKMONDWICK.—6, Mr. J. Sutcliffe; 13, Mr. J. Brook; 20, Mrs. Mercer; 27, Open.

HIGH SHIELDS. 6, Mr. J. Beck; 13, Mr. W. Murray; 20, Mr. W. Bancroft.

HOLLINWOOD.—6, Messrs. Chisnall and Young; 13, Miss Halkyard; 20, Mr. T. P. Lethwaite; 27, Mr. J. Lomax.

HUDDERSFIELD. Brook Street.—6, Mrs. France; 27, Mr. Tetlow.

HYDE.—6, Mr. W. H. Rooke; 13, Miss Walker; 20, Mrs. France, (Huddersfield); 27, Mr. S. S. Chiswell.

KEIGHLEY. Temple.—13, Mrs. Robinson; 20, Mrs. Hindle; 27, Mrs. Berry.

LEEDS. Psychological.—6, Mrs. Gregg; 13, Open; 20, Mr. and Mrs. Galley; 27, Mrs. Craven.

LEEDS. Progressive Hall.—6, Mr. Ogram; 7, Mr. G. Galley; 13, Mr. J. Olliffe; 20, Mrs. Taylor; 27, Messrs. Foulds and Williamson.

LIVEREDGE. Well Fold, Little Town.—6, Mrs. Gladwin; 13, Mr. Zichariah Foot; 20, Mrs. Smith; 27, Mrs. Thornton.

LONDON. Stratford.—6, Mr. J. Veitch; 13, Experiences; 20, Mrs. Stanley; 27, Mr. J. A. Butcher.

MANCHESTER. Openshaw, Granville Hall.—6, Mr. Tetlow; 13, Madame Henry; 20, Mr. E. Rothwell; 27, Mr. G. Adams.

MANCHESTER. Pendleton.—6, Mrs. Best; 13, Mr. Tetlow; 20, Mrs. Stansfield; 27, Mrs. E. H. Britten.

MANCHESTER. Tipping Street.—6, Lyceum Open Session; 13, Mr. E. W. Wallis; 20, Mrs. Groom; 27, Mrs. Hyde.

MONKWEARMOUTH.—6, Mr. T. Bell; 13, Mr. J. Wilson.

NORTH SHIELDS.—6, Mr. Jos. Stephenson; 13, Mr. J. E. Wright; 20, Mr. J. Clare; 27, Mr. J. Wilson.

NOTTINGHAM. Masonic Hall.—5 and 6, Mr. E. W. Wallis and Miss Janet Bailey; 7, Rev. J. Page Hopps (Mr. E. W. Wallis, chairman); 13, Mr. J. J. Morse; 20 and 21, Mr. F. Hepworth; 27 and 28, Mrs. M. H. Wallis.

RAWNSTALL.—6, Circle; 13, Mr. Hoskin; 20, Mr. E. Marshall; 27, Mr. J. Dixon.

ROYTON.—6, Local; 13, Mrs. Berry; 20, Mrs. Lamb; 27, Mrs. Warwick. Owing to requirements of own society, Mr. Chisnall is obliged to cancel all engagements with other societies for 1894.

SHEFFIELD.—6, Mr. W. Fielding; 13 and 14, Mr. Charles Shaw; 20, Mr. J. Pilkington; 27, Mrs. P. Summersgill.

SOUTH SHIELDS. Cambridge Street.—6, Mr. John Rutherford; 20, Mr. J. T. McKellar.

SOUTH SHIELDS. John Clay Street.—13: Mr. John Huggins; 27, Mr. W. Davidson.

SOWERBY BRIDGE.—6, Mr. Swindlehurst; 13, Mr. Rowling; 20, Mrs. Wade; 27, Mr. A. Smith.

WAKEFIELD. Baker's Yard.—6, Mr. T. Hindle; 13, Mrs. Bentley; 20, Mr. J. Lund; 27, Mr. and Mrs. Hargreaves.

WAKEFIELD. Barstow Square.—6, Mr. and Mrs. Galley; 13, Mrs. France; 20, Mrs. Russell; 27, Mrs. Mercer.

WALSALL. 6, Mrs. M. H. Wallis; 13, Mr. T. Hepworth; 20, Mr. J. J. Morse; 27, Mr. W. Rooke.

WEST PELTON.—6, Mr. J. T. McKellar; 20, Mr. R. Grice.

WHITWORTH.—6, Mr. Standish; 13, Mr. Price; 20, Circles; 27, Mr. Plant.

ADOPTION.—Two bright little girls, aged 10 and 5. Address T. W. Owen, c/o Mr. J. Roobottom, 179, High Street, Bloxwich, near Walsall.

ARMLEY. Mistress Lane.—Wednesday night, May 2nd, at 7-30, Mr. Christopher King will give the dramatic play, "Silver King," in aid of the Lyceum. 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.

BRADFORD. Spicer Street, Little Horton.—Monday, April 30, at 7-45 p.m., Mrs. Russell, clairvoyance.

BRADFORD. Milton Progressive Hall, 82, 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 St., City Road. The Lyceum. Grand ham 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.

BRADFORD. Boynton Street Spiritual Hall.—The services of Pastor Christopher King, inspirational medium and temperance orator, and Miss King, the sweet singer of sacred song, have been secured to conduct special services as under: Saturday, May 5, at 7-30, Pastor King will (by special request) deliver his dramatic oration on the play of the "Silver King." Tickets 3d. each. Sunday, May 6, at 11, 3, and 6. Collection on entering. Monday, at 7; afternoon at 3, "A Woman's Trials in her Home Life"; at 7-30, Pastor King's lecture, "The Golden Fetter, or, Is Marriage a Failure." Admission 2d.—Advt.

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.

BURNLEY. Robinson Street, April 29: Mrs. Wallis, 2-30, "The Advantages of Spiritualism." 6 p.m., "Do we Worship Idols?"

BURNLEY. Hammerton Street, April 29: Mr. E. W. Wallis, at 2-30, "A Spiritual View of Christ." 6 p.m., questions answered.

CARDIFF. Public Hall, Queen Street Arcade.—29, Mr. J. J. Morse, of London, 11 a.m., "The Three Principles of Human Salvation;" 6-30 p.m., "The Spiritual Man: A Natural Fact." 30, 8 p.m., Replies to questions.

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.

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. Grove House, Birchall Head.—May 6, at 3 and 6-30, Mr. Victor Wyldes; May 20, at 6-30, Mr. J. H. Sankey; May 27, at 3 and 6-30, Mr. J. J. Morse; May 28, at 7-30, Mr. J. J. Morse. Members enrolled at all meetings for the Spiritual Church.

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.

MORLEY.—Saturday, 28th, Mr. Brook, of Dewsbury, will give the "Musical History of a Penny," for the benefit of the Lyceum, at 7-30 p.m.

NEWCASTLE-ON-TYNE.—Mr. F. Hepworth, Sunday, April 29, two services. Also at the concert, Saturday, 28th, at 7-30, admission, 3d.

ROCHDALE. Penn Street.—April 29th, Service of Song, "Her Benny." Medium, Mrs. Hyde, of Manchester.—A. S.

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.]

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

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

GENERAL SERVANT.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton.

PASSING EVENTS AND COMMENTS.

MRS. IDA ELLIS receives good notice in *Borderland* for her successful psychometry.

WILL MRS. H. CRESSWELL kindly send her address, a letter is waiting for her at this office!

LOOK OUT FOR Rev. T. Ashcroft's apology to Mrs. Victoria Woodhull-Martin, in our next issue. Order some extra copies, and place them among those who have heard his lectures.

"BORDERLAND," No. 4.—We are pleased to note that Mr. W. T. Stead has recommended our co-worker, Mr. J. B. Tetlow, of 142, Fitz-warren Street, Pendleton, as a psychometrist.

READY for the White-tide holiday outings. You should procure one of the Spiritualist symbols, that you may "know and be known" when you travel.

THE NORTH SHIELDS paper gave a lengthy report of Miss Marryat's lecture, and brief notices of her Cardiff utterances appeared in the papers of that district. All this publicity is helpful.

TODMORDEN.—A few Spiritualists wish to open up this town. Who will help! Mr. W. B. Hurst, of 20, Tong Lane, Bacup, will be pleased to receive offers of assistance.

MR. A. F. TINDALL is enterprising indeed, having taken Cavendish Rooms for his lecture, on May 6, on "Twenty years' study of Occultism." Some interesting statements and criticisms may be expected. Mr. Tindall should have a large audience.

WE REGRET that Mrs. J. M. Smith has been under the doctor since before Christmas. He said her nervous system had sustained a severe shock, her heart was weak, her pulse missed a beat in every twelve, and her tone was so low and she was so used up, that the consequence might be serious if she did not take absolute rest.

MR. J. SWINDLEHURST lectured ably at Darwen in reply to Rev. T. Ashcroft, and on Monday last Mr. E. W. Wallis defined and defended Spiritualism. Considerable sensation was caused by the reading of the humble apology of Rev. T. Ashcroft to Mrs. Victoria Woodhull-Martin, which will appear in full in our next issue.

LAST WEEK we requested that only short reports should be sent, but we regret that while a few friends have kindly acceded to our request, an unusual number of reports have come to hand, including a good few long ones. We cannot do impossibilities, and have had to hold over till next week some important matters.

TO CORRESPONDENTS.—J. B. L.: No, neither Mr. Swindlehurst nor Mr. Wallis were paid for their services at the Federation meeting, at Blackpool, the money went into the Propaganda fund to further the cause. All Propaganda work has been "free, gratis, and for nothing," frequently not even thanks. J. Slater, York: A. P. Pendavis (Arcanus) and Bevan Harris. Next week, already full for this issue.

MR. T. DARRIS writes: "I am staying with Mrs. Hollyhead, at Marine Boarding House, Quay, Ilfracombe, and am pleased to say that she is a devout Spiritualist, a very pleasant lady to talk to, everything is beautifully clean and comfortable, and she is very moderate in her charges. People visiting Ilfracombe should put up at this lady's establishment. I find many inquirers, all through my journey, about the truth of spirit return. There is plenty of room in Bristol for a society to be started as many would embrace the opportunity of helping the cause, same as in Ilfracombe."

SPECIAL NOTICE TO SOCIETIES.—We have some leaflets, blank on one side, with an article on "Spiritualism: its Facts and Philosophy," on the other, suitable for handbills.

VOL. VI. BOUND.—We have now a stock of bound volumes of *The Two Worlds* which we shall be pleased to supply post free for 6s. 6d. Friends who sent in numbers for binding can now have their volumes on application. Instructions as to forwarding will much oblige.

LIVERPOOL friends please note. Mr. John Heywood has opened branch establishments in Liverpool, at 22, Paradise Street, and 53 and 55, Cable Street, where *The Two Worlds* can be procured both for wholesale and retail trade.

"THE WIFE'S DOCTOR," by our friend and co-worker, Mr. W. Wakefield, of 78, North Street, Leeds, is having a phenomenal success. The sale is increasing every week, a sure testimony to the value of this exceedingly useful work. Every woman ought to have a copy. Post free for 1s. 3d. Mention *The Two Worlds* when you order. See advt.

"SPIRITUAL SPHERES," four lectures delivered (in trance) by Cora V. Richmond, comprising the Spheres of Self, Beneficence, Love and Wisdom, and a Review of Spiritual Spheres, have been reprinted by Hy. A. Copley, Canning Town, London, E., and are sold for 3d., post free 4d. Persons desiring to know something of the life beyond as described by spirits should read this valuable exposition.

WE HAVE PREPARED some leaflets, about the size of a postcard, advertising *The Two Worlds* and our publications, also some leaflets on the Facts and Philosophy of Spiritualism on one side with rules for home circles on the other, together with advertisements of *The Two Worlds*. We will send these mission leaflets free to friends who will undertake to distribute them judiciously. Send a few stamps to cover cost of carriage, and we will send you as many as we can.

"AS THE MANY readers of your valuable paper may not be aware of the fact that I undertook the sole responsibility of the recent lecture given by Miss Florence Marryat, at the Large Co-operative Hall, Downing Street, Ardwick, Manchester, that is—had the venture turned out a loss I should have been the loser; but I am pleased to state that, after paying very heavy expenses, I have a balance in hand of £7 7s. 6d. This amount I purpose giving towards purchasing a new organ for the Manchester Society of Spiritualists. This amount of itself not being sufficient to meet my wishes, should there be any kind friend who would like to assist me in carrying out my desires, be the donation ever so small, I shall feel obliged if they will kindly remit the same to my address, which amounts shall be duly acknowledged.—George Hill, 93, Brunswick Street, Ardwick Green, Manchester."

CARDIFF. Assembly Rooms, Town Hall.—20: A good audience gathered to hear Miss Florence Marryat's lecture, "There is No Death." The chair was taken by Mr. E. Adams, president of the Psychological Society. Miss Marryat has a fine impressive presence which, with her facile and distinct utterance and perfect elocutionary ability, give to her weighty words the fullest possible effect, and rivet the attention of her hearers from start to finish, eliciting frequent applause. We had the unexpected pleasure of the presence of Mrs. Elgie Corner (Miss Florence Cook), whose wonderful medial powers form such a vivid chapter in the history of modern Spiritualism. Both Miss Marryat and Mrs. Corner were the guests of Mr. and Mrs. E. G. Sadler. The hearty thanks of Cardiff Spiritualists are due to a local gentleman (Mr. Saunders) who generously guaranteed the expenses, and thus provided a treat which should give an added stimulus to the cause here.—E. A.

OUTDOOR WORK IN NOTTINGHAM.—A correspondent writes:—"About 200 persons stood and listened to Mr. Bevan Harris's discourse. Is not this sufficient claim of success? Two hundred more stood sufficiently long to learn that a Spiritualist was holding a meeting: another claim of success. I saw the thin end of the wedge of Spiritualism being driven into their minds, and shall try hard to drive it home at first opportunity. I have been taught since going amongst Spiritualists that at all meetings of truth and progress disembodied spirits are brought to learn lessons neglected in earth life. Is this true? If so, how can we measure the importance and the extent of the success of such meetings? After Mr. Bevan Harris's meeting, a little discussion arose about his attack on Christianity, but the gentleman with whom the discussion arose, I have since seen at one of Miss Marryat's lectures. Perhaps this is another claim of success!" [Let each one work as he feels called.]

MISS MARRYAT'S visit to North Shields has been a signal success. Both in point of attendance and financial result it has far exceeded anything attained in the annals of our society. The Assembly Room was fairly filled with an audience of about 800, composed chiefly of Christians drawn thither by varying motives. The lecture was followed with evident interest, and as point after point in favour of spirit manifestations were made clear, the audience endorsed the conclusions by outbursts of applause. To Spiritualists the lecture contained nothing of an advanced character, but it was admirably adapted for a general audience. It was a popular exposition of an unpopular subject. To watch the varying expressions on the faces of our friends as the spirit manifestations of the Bible were brought forward in array, was a sight at once amusing and instructive. Christianity was stretched on its own rack, tested by the record of its own book, and many Christians have had light broken in upon them, and will be enabled to read their scriptures more understandingly than before. The town is rife with the subject, and should Miss Marryat enter on another tour the people of Shields will gladly renew their acquaintance.

IN MEMORIAM.

Passed to the higher life, April 19th, aged 3 years and 3 months, Elizabeth Alice, the beloved daughter of Mr. and Mrs. George Bentley. Her mortal form was interred at the Brighouse Cemetery, April 21st, the service being conducted by Mr. Armitage, of Dewsbury, in a very impressive manner.—C. G.

SALFORD.—We regret to announce the passing on of George Williams, the beloved son of Charles Williams, and grandson of Mr. and Mrs. Rothwell, who was trampled to death by a heavy cart-horse, April 18, 1894.

DR. WILLIAMS sends a lengthy "In Memoriam" notice of the passing on of Mrs. R. Brooks, formerly of Cardiff, and latterly of Liverpool. We regret it must stand over till next week.