

The Two Worlds.

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PRICE ONE PENNY.

The spirit world around the world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

A BITTER CRY FROM THE WORLD OF SPIRITS.

A trance-lecture delivered in the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, May 31, 1891, through the mediumship of Mr. J. J. Morse. (Specially prepared for *The Two Worlds*.)

THE air is full of unrest. The waters of human thought are being stirred to their depths. The angels have "troubled" the pools, and such moving of the waters has not occurred for many ages. True as it is that there are unrest and commotion upon the earth, equally true is it that they are not unknown in the world of spirits. You may hardly imagine that there could be distress and suffering in that other world that compel people to cry aloud against them. For by this great revelation of modern Spiritualism you are beginning to understand that the other world is one of beauty, harmony, progress, and justice. It does seem then a trifle incongruous to mention evils and wrongs that need redress there, that in the spheres of what has been so aptly named the Summer Land, there are discords that produce aught like wide-spread pain and misery. Yet, in sober truth, such is what we wish to state. To tell you that there are aching hearts, angered minds, indignant souls there; hungry, starving lives destitute of peace and rest, suffering so much wretchedness that many a bitter cry of intolerable pain ascends, and many a vigorous denunciation and protest are uttered because of the cause of the misery we are indicating. As the bitter cries that have arisen amongst you on earth, from time to time, against the evils you have groaned under, have inevitably led to the removal of the things you suffered from, so shall we show you a like result has occurred in the spirit-world for those who suffered there. Let us say, could you have heard this bitter cry you would have been indeed moved to tears of sympathy and to notes of indignation as full and deep as any friends of these unjustly dealt by souls in spirit-life ever gave expression to; and when you know the causes of this cry, undoubtedly you will see that all is done on earth that can be done to destroy one source of it, at least, for it really originates here among you.

To enable you to understand the cause and nature of this we must ask you to travel backwards, mentally, some fifty years, and having done so to put to yourself the question: What was the condition of ordinary thought concerning *post-mortem* life then prevailing?

Spiritualism had not dawned upon the horizon. Unrest existed then as now. The grosser kind of what has been known as infidelity was beginning to assert itself. Men were growing sceptical, the result of an increase of intelligence and intellectual enquiry, but when matters spiritual were considered, all that was included in that term was upon an infinitely lower, grosser, more material, and more brutal plane. The religious world was tinctured, deeply-dyed, we might almost say, with horrible Calvinistic theology. The future was dark. God was a monster. The devil had most power. Hell's gloom of horror and misery cast a far deeper shadow across the pathway of human life than ever heaven's glory was capable of eliminating. The preaching and teaching were of such a character that, if you thought at all upon yourselves as described in the teaching that you were subject to, it could only be to wonder why a creature of so vile a nature as yourself should live? The outlook was not encouraging. The hope of the life beyond was not one to inspire the greatest possible enthusiasm, while the belief that a very large proportion—might we not say three-fourths—of the human race were practically predestined to be everlastingly tormented in the fire of a never-ceasing hell was a proposition calculated to wreck the strongest mind. Yet all these were taught and almost everybody thought it was right, just, and proper.

We will presume then you are back in—may we call it?—the dark ages of religious life. But death and the grave

were vital questions then, as now. The old, old question, "If a man die shall he live again?" was just as paramount a topic then, as now. Hearts ached, and souls quaked when the fell destroyer entered the dwelling house, and robbed you of your fairest, your best, your dearest. And then, as now, you said: "If some voice could only sound in the silence; some hand could only gleam in the darkness;" some voice or hand that you knew, have given you sweet assurance that the other world was not what it had been pictured to you, how happy you would have been! But "The Lord loveth whom he chasteneth," "It is the Lord's will," "Lord, Thy will not mine be done," was to be your comfort. No matter how the Lord abused His will. No matter how He lacerated your heart. No matter how He trampled your souls down in the darkness of despair. It was "the Lord's will," and you were told that because He so chastened you He loved you. When you are chastising a child it requires a good deal of maternal persuasion to induce the chastised one to believe that you are thrashing him because you love him! Possibly if you interrogated the little fellow he might reply that he did not believe it; and if you told him that it hurt you a great deal more to punish him than it hurt him, he might do as a little fellow once did, turn round and say: he was very glad! "The Lord loveth whom He chasteneth." We do not believe it. An all-wise and an all-loving God hath no necessity to punish you with many stripes, to let you know how wise and good He is.

But death came, and sometimes pressed so heavily upon you, that you could not force yourself to say the gracious words, "Lord, Thy will not mine be done." You wanted to know something more definite than had previously been presented to you, and when you found yourself surrounded by a wall that you could neither penetrate nor climb, then, in your indignation, you were much inclined to "curse God and die." But it is not with you that we are concerned. We are not discussing the bitter cry of the bereaved on earth. We are instead to discuss the *bitter cry of the dead*. So now, not only imagine yourselves dead, but imagine that you died fifty years ago. You have gone into spirit life—to the realms of the blest? By no means! To the realms of everlasting torment? Certainly not! Nor to any intermediate condition. You have simply and only gone into that section of the spiritual life to which you were personally related. We propose to follow you, to see how you are enjoying yourself. What is the first thing you realise? Singularly enough, that although you are dead you are still alive—more alive than ever you were before—so thoroughly alive that the old saying of the quick and the dead might be translated to mean only the "dead" and "quick," and that the living might be called the dead! Never was consciousness so acute as it is with you. You commence to think. We will suppose that you are a strong hearted man, just entering into the prime of manhood. Oh! how fair life seemed to you only a few short weeks ago; the sky was bright, the sun was shining, the flowers were unfolding their dazzling glory, and their sweet perfume was rolling the waves upon the summer air. All nature spoke to your awakening soul in sweetest harmonies. But you died. Ah! now you think of it as you stand in the spirit-life, you say, "I was not religious! What will become of me? I was not even confirmed! No, I never made a profession of faith. Goodness gracious, whatever will happen to me?" All at once you think of that sorrowful sad-eyed mother whom you were so proud of, whose lightest word was a command, and whose frown made you feel as though God's light had gone out of the universe, and chaos was dropping down his curtains once again over the scene of life. That mother, "Good heavens! Where is my mother?" *There is no communication between the living and the dead.* "If they will not heed Moses and the Prophets, neither will they heed though one rose from the dead." Only devils get back into the natural world, you have been told. And now you make the horrible discovery that being on earth she is to all appearances shut

out from you, and you from her. Though you love her with infinitely redoubled force you think there is no means by which you can tell her that you are still alive. Cheering! Very consoling! You are beginning to love God more than ever! You are beginning to feel a great deal happier than ever you expected to feel, or your happiness is taking on a character that you did not anticipate. You ask, "Can I see my mother? Can I find her?" You are told you can. You are then led by friends back to the old home in which you lived. You see your mother, and what makes it worse you see the thoughts of your mother, and when you see those thoughts you are inclined to use ejaculations that no well-regulated angel would tolerate for a moment. What do you see? You see your mother robed in the clouds of fear. She is immeasurably distressed—because your mother has had religious consolation. But that consolation has created a great deal more pain than satisfaction. You are buried—your body is—in Christian ground, and it had Christian burial, too. The good minister, according to his lights, in praying for "our dear brother now departed, whose mortal remains we are this day disposing of," *hoped*, in the merciful providence of God, that it *was* well with your soul, and when it was all over the mother questioned the good minister why he had *hoped* it was well with the soul of her son, and he said because her son had not been baptised, nor converted, nor a member of the Church, and he *hoped*, he *hoped*—"but there, we cannot say, my dear madam, we can only trust in the goodness of God." "And if God is not good enough to my son?" "Don't ask me, dear madam—if the Lord's face is turned away from him, or if his name is not in the Book of Life, I fear that everlasting torment will be his destiny." That is the consolation you discovered he had administered to your mother, and that inspired you with a strong desire to administer such an amount of consolation to him that he would never console anybody else!

Now, calmly look at this little matter for yourself. You are dead—living in a world fair and beautiful—feeling new life, realising that you are standing upon a higher plane of being than ever before, full of all that is great, noble, and aspiring, and here you come back to earth to learn that you have been consigned to hell, and your mother has been told so. How do you feel? Could you not be willing to rise up in relentless condemnation of the hollow teachings that interpret your position without knowing anything about it? A bitter cry arises from your heart. The wrong and injustice done to you speaks to you keenly and deeply, and you realise the injustice and the wrong not only done to you but to her whom you love best.

We must now go a little farther. A mother has lost a babe—an infant child—ah! she will never see it again. It will be made into an angel. Well, the majority of orthodox angels are babes, intellectually speaking, but it is hard to take the child from the mother's breast to add to the angels up there. She is not so much in love with the angels as she is with her babe. The babe dies, "There is no communion between the living and the dead," she can know nothing about her child. "Shall I ever meet it? What has become of it?" The babe grows, it is trained in the realms of spiritual life, taught to understand who it is, and what it is, and essays to come in contact with the mother but it cannot do so because of its cold reception due to its mother's ignorance of spirit return, so it never attempts to do so again. Its heart is hungry. Its soul is anxious. It cannot accomplish any practical communion with the mother, and its cry for help to make its mother understand that they will meet again ends in failure, because of the errors of human teaching.

Now the theology of the past by its teachings regarding the nature of your future life created certain false conceptions concerning it, among which were the existence of a literal hell, a personal devil, a real heaven, that the dead passed from earth beyond recall, and that acceptance of a certain form of doctrine was the only road towards eternal happiness, as, on the other hand, the rejection of that road was the sure way to encounter everlasting misery. Naturally those who imbibed these teachings had the first elements of what would, and did thereafter, become the bitter cry in the world of spirits now being dealt with. For the nature of that world had been so completely misrepresented to them and proved to be so entirely different in circumstance and conditions to what had been expected, that many felt enraged against their earthly teachers for the errors they had taught. Indeed, it appeared likely that the bitter cry would be a mingled one of disappointment and indignation. You

can imagine yourself stating the case in terms something like the following: "I have died and am now in the next life, and have discovered that it is not at all like what I had been told. It looks as if all I had done to ensure the welfare of my soul was virtually needless. I was a good churchgoer, and liberal too. I got, even, converted, and it all seems to no purpose. Indeed I sadly feel that I have been befooled and imposed upon, by men who really knew nothing about the matter." Now folks do not take kindly to being imposed upon. Nor do they feel disposed, upon awakening, to deal very leniently with those who have cheated them; on the contrary, a bitter and angry cry rises against these false teachings and teachers that have done them so much harm, that, among other things, had taught them—falsely taught them, that there was no communion between the two worlds, as well as entirely false teaching concerning that other world itself, and how best to prepare themselves therefor, while here on earth. Yet in this pitiable state of mind were thousands upon thousands of people when they entered the spirit world from Christian countries, only half a century ago.

There presently came relief for that bitter cry of outraged heart and mind, and at last there dawned a possibility of the evils that caused this cry being overcome, and its generations of anguish ended. For you must not suppose that this cry existed in the spirit land, or had its commencement therein, only fifty years ago. Ever since what men call Christianity began to displace the older and more spiritual faiths, and to become a powerful cult, this cry had been growing in volume, for Christianity had not taught, even in its earliest time, a sound knowledge of things pertaining to the spirit life. It lost sight of the facts of spirit life, in its contentions over creeds, doctrines, observances, and symbols, and naturally its devotees getting false teachings on earth entered into spirit life quite ignorant of the real nature of that life. A gross materialism shut the gates of spirit life, drove away those who desired to approach humanity, and filled millions of spirits with despair and grief, not only because they were so deceived, but also because their friends still living were being trained in the same old and bad way, and left without any sure knowledge to assuage the grief of their bereavements.

It was because of this bitter cry that advanced thinkers in that higher life set their minds to work to dispel the ignorance, prejudice, and superstition that prevailed on earth in regard to death and immortality, and the relationship of the two worlds; set to work to study the laws and principles, and means and methods whereby to hold communion with the living, and satisfy the longings and hungerings of their souls, to ease their burdened hearts of agony and pain, and give them the assurance that their loved ones still lived; to prove that by satisfactory communication between earth and spirit-life, and to instruct man as to the real nature of the hereafter, and how to prepare on earth for the life beyond. So at last, Modern Spiritualism, some forty odd years ago, inaugurated its labours for the benefit of humanity, and not only for the benefit of humanity, but for the alleviation of the bitter cry in the world of spirits. But the work was not easy—ininitely more difficult than you might suspect. Groping in fields of knowledge that were unfamiliar made the work of the spirit-people infinitely hard. At last the initial difficulties were overcome—the spirits invaded the world, and those from whom the bitter cry had arisen in former days flocked back to the paths of human life, and knocked at your hearts, demanding entrance.

We must leave the spirit-world just here, to bring you to life again, and ask you to look for a moment on the kind of treatment that the spirit-people received from men when they came back again. You had lost a dear one, and friends said to you: "I am heartily sorry for you. Very sad! Very sad indeed! But, then, you know we must expect these things. It is in the order of life—here to-day and gone to-morrow. Cheer up. Time will heal your woes!" You were not satisfied. You had the consolations of religion. You endeavoured to get as much comfort out of it as you could. You meditated upon it, and you said: "Ah, well, now I have heard something of Spiritualism, ghosts, and that sort of thing. I wish I could see my old friend. If I could only see him!" Presently you go to sleep, and in the silent watches, when slumber locks the outer senses, the soul's eye becomes active, and in the visions of the night your friend stands before you, as naturally as you saw him in life. You cannot resist the feeling, on awakening, that you actually saw your friend, *as in very truth you did*. You

begin to think now "there must be something in dreams and visions. Perhaps that was a visitation from my friend after all. If God is all good," you think, "there is no reason why these things should not happen. If people in ages past had visions, why should not we? I feel satisfied that that was a vision of my departed friend. He looks so healthy, strong, and happy."

While you are cogitating thus, some one knocks at your chamber door, and in response to your invitation to enter, in comes the minister of your parish. After a little ordinary chat, you tell him of your vision of the night before. The good man listens with more or less interest, but presently remarks that "Satan can find ways to deceive the very elect; that such things as visions, if true, are very dangerous; that devils are prowling about seeking to seduce souls," and finally leaves you with a strong impression that if the being you saw in your vision, and which you thought was your friend, isn't the devil himself, he is one of his chief agents at least. Full of perplexity, your new-found hopes dashed with fear, what can you do?

Another friend visits you. Again you state your experiences, feeling certain that, as a medical man, his strong common sense and wide experience will extend a reasoning attention to your narration. Strange to say, the new comer laughs at your fancies; asks to look at your tongue; pronounces your liver out of order, and promises to send you some medicine, expressively remarking that, "after you have taken that you will not have any more visions." First, your friend is more likely a devil than your friend—then he is a result of a disordered liver. What next will he be, you ask? As if in answer to your thought a third friend appears. This man boasts he is a freethinker, of a philosophic cast of mind, broad and liberal in thought, so you elicit his opinion upon your vision. But he quickly tells you that you have been brooding too much upon the loss of your friend; that you are upsetting your nerves, and unless you stop heeding such foolish things and go down to the sea-side you will lose your reason, for such things are the evidences of incipient softening of the brain.

Here is a curious combination. Three explanations of the appearance of this spirit and its attempt to make itself known. The devil, a disordered liver, softening of the brain; these and many other equally valid theories have opposed the spirits in their efforts to stay the bitter cry of earth's children asking for their dead. These rebuffs have been encountered by the wise workers on the other side in their efforts to still the bitter cry, in the spirit-life, for reunion with those left on earth. Apostles and prophets, seers, and saints canonized by churches, have all seen visions, and their seeing of such has been accepted as a manifestation of the wisdom and goodness of God. Did they all have the devil filling their empty craniums with their imaginings? Were they all suffering from affection of the liver, or were they all incipient stages of softening of the brain? But these are not the questions. Let us look behind them. Those who try to make themselves visible to their friends and assure them that they are not dead, but still have a spiritual and brotherly interest in their friends on earth, have the very pleasant satisfaction of knowing that they are a creature of the devil, or else an emanation from a diseased liver, or an imperfect presentation of recollections due to softening of the brain.

The bitter cry from the world of spirits for recognition by earthly friends when the spirits yearn and strive for it, arises because of the ignorance yet prevailing upon the matter of spirit communion—its possibility and reality. And our final question is, how can it be answered and its cause removed? There is only one way. A troublesome and toilsome one we admit, yet it is the only way in which that bitter cry in the spirit-world can be ultimately abolished. It is by you doing two things. You try, as Spiritualists, promoting, by every possible way at your command, the means of communication between the two states of existence. That is one way. The other way is by industriously and persistently disseminating the facts of your communion broadcast through the community. "Oh! but that will bring us into conflict with many of our friends and existing institutions," you plead. True; it will bring you into conflict with some of the existing institutions; but it will also bring you into conflict with error. There is no nobler strife than that of right against wrong. Gird on your armour then and brace yourselves to fight the demon error. It must, of course, be borne in mind that a large proportion of the horrible theology of fifty years ago has evaporated, and there

is very little of it left. Yet so long as these horrible teachings as to the nature of God and the power of the devil in the affairs of life, so long as these are taught *officially* in the light of the theology of the past, so long as there is no official and authoritative repudiation of them in the great religious sects, so long are we justified in assuming that they still constitute authoritative teachings on the essential points we have been discussing. It is monstrous that men should go through life the victims of such teaching, and it is doubly monstrous that they are thereby doomed to needless pain and misery, at times for lengthy periods, after their entrance into the spirit-life. But, owing to the activity of advanced spirits in spirit-life, the bitter cry of the spirit people is continually becoming less. Yes, less and ever less, because of the existence of the movement created in the spirit-world, and known to you as Modern Spiritualism, which is the safety valve of human suffering on the other side of life. By means of spirit communion the sorrowing and suffering ones of spirit-life can and do return, find relief and consolation, satisfaction, peace, forgiveness; and better understandings of each other have arisen through these methods of communication between the two states of life. Spiritualism represents the cessation of that bitter cry—represents a higher, better, and truer understanding of life and immortality than has ever existed since Christianity became an established institution. The bitter cry shall cease—the child shall find its mother, and the husband the wife, and those who pass through the change of death shall find that there is no everlasting damnation, no eternal misery, but instead, everlasting hope, and eternal progress for all. You shall know then, as you know now, that there is communion between the living and the dead, and that while death may meet you on the one hand, life proceeds upon the other, and in the eternal power and providence of Almighty wisdom love conquers always, and looking forward to the future you can face the coming change calmly, with a feeling that there can be no sorrow but every pleasure in that glorified country, where ere long the bitter cry we have dealt with shall be swallowed up in a song of joy and peace from souls whose hearts have been satisfied with finding the loved ones they once feared were lost beyond all recall by the separation of death.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

PART II.—THE ARTIST'S STORY.

AFTER the disappearance of the tall form we resumed our singing, and shortly the mist rose again and formed into the likeness of a man, but a very different one to the other. This man was all shrouded in a dark, almost black, robe with a sort of hood over the head; the face, we could not see it, was as though it were veiled with something like dark grey gauze almost like cobweb. The figure was bent and bowed down as by a very heavy load, and it sank at our feet in an attitude of penitent misery, covering the face with its hands and crouching down as it seemed in the very dust. This figure moaned and wrung its hands, and then, in answer to Mr. Laurie, who spoke to it in kindly words of hope and comfort, said in a faint voice that was like a husky whisper: "Alas, alas! for me there is no hope. There can be none for one who betrayed others to death, even his own brother. Ah me! Ah me! I must remain in this most awful state, this hell that I have made, for ever! How can I dare to hope? Alas! alas!"

I can find no words to convey the intense misery, the sadness and hopelessness of the tones of that poor spirit's voice. Mr. Laurie again spoke to him, assuring him that many such as himself, whose crimes had been as great, were now, by their own efforts and their repentance, raised to brighter states and higher spheres, and that some of them would gladly help him if he would turn to them for aid, and would himself strive earnestly to climb the path of progression which would lead him also to those brighter spheres. As Mr. Laurie spoke the spirit raised his head and seemed to listen anxiously, and when Mr. Laurie paused, asked him to repeat again those words, and requested us all to pray for him that some of those spirits who had sinned as he had done and passed through his present state of darkness and despair might come to him now, that he might even be permitted to see one of them as a proof that this hope we spoke of was a truth and not a bright vision that would fade and leave him again in that endless night. Mr. Laurie then

once more prayed very earnestly, and we all mentally joined. As Mr. Laurie ceased to speak the spirit sank apparently through the floor and vanished, and the voice of Mr. Laurie's spirit guide was heard, telling us that the poor spirit had not left us, but that it was thought best that he should now control one of the other mediums and speak through him, thereupon Mr. Hawthorne became also entranced and controlled by the spirit of John M'Murrough.

It is impossible for me to give in detail all that was said by Mr. Laurie and the unhappy spirit; suffice it to say that after the poor spirit had, in broken sentences, with many tears, told us how he had so grown to hate his brother Martin, and so longed to rob him of his inheritance that he had betrayed him to the Government and so compassed his death without suspicion falling on himself, Mr. Laurie asked him if he would not desire to see his brother and ask pardon of him as a proof of his sincere repentance.

The spirit seemed at first terrified, and to shrink from the idea of seeing one whom he had so deeply injured, but, after a moment, he exclaimed, "Yes! yes! I would see him; and if he does indeed forgive me, I shall believe that God—that great and awful God to whom I dare not even pray, may forgive me also."

As the poor spirit spoke these words, the form of Martin appeared amongst us once more, and at the sight of him, his unhappy brother cowered down at his feet almost embracing them and imploring pardon.

The form of Martin stooped over the prostrate figure, and, laying his hands on the head of the crouching man, said, in those full gentle tones we had heard before—

"My brother! still my brother to me, I have long since forgiven you, and prayed that the great and merciful God would pardon you also. It is by His mercy and, as a proof to you of His pardoning love, that I am here visible to your eyes to-night. Take then my hand, and let mine be the happiness to lead you to that brighter life. Let it be my privilege to show you the pathway to that bright land of hope and light where you shall live a new life, and by your good actions atone for all the evils of your past."

He bent down as he spoke till he knelt beside the stricken figure, and drew the weary head to his breast, as a mother might do with her sorrowing child, and then, pointing with his hand to the corner of the room, he said, "Look! look! my brother. Behold that star of hope that dawns for you now, and may your eyes be opened to see the bright band of spirits who have come to bear you away from this, your prison-house, to that land of hope and promise."

We all looked as he spoke at the corner of the room to which he pointed, and saw the most beautiful and loveliest star-like light imaginable, while many smaller lights appeared flickering round, and those who were clairvoyant amongst us said they saw a most beautiful band of spirits, who bore these lights in their hands and floated down to where the brothers knelt, and formed a circle round them. I saw only the lights form into a circle round the bright star and the two kneeling forms, and then Martin's form seemed to melt and fade and grow fainter, while the other sank insensible on the floor; and a voice asked us to sing once more. As we did so the lights died out, the form of Martin vanished completely, and the voice of Mr. Laurie's spirit guide was heard wishing us all good-night, and God bless us, and thanking us for the help we had given. He also bade us leave the house as soon as possible, and carry Mr. Hawthorne and Mr. Blandford into the air, but not to turn up the lights till they became conscious; and, with another good-night, the voice ceased, and there was nothing more seen or heard but the noise made by ourselves leaving the house. The mediums were much exhausted, and we had to wait a little before we could return and lock up the house, which Mr. Laurie and I remained behind to do, while the others walked on to where we had left the cars.

While we were locking up the dining-room door, the front door, which we had left open, was suddenly slammed to with great violence, and we heard a wild savage laugh ring through the house and then stop abruptly. Heavy feet came tramping down the stairs and across the hall, but, though we turned the lantern up, we could see no one. Then a voice began muttering, and cursing, and swearing, and something more like a grey misty pillar (so formless was it) than anything else rushed past us, and at the same moment Mr. Laurie's guide spoke, telling us to lose no time in leaving the house, the reason why we would learn afterwards.

We accordingly went at once to the front door and tried to open it, but, though we exerted all our strength, we could

not move it. A curious oppressive feeling came over me, and I felt as though some heavy body was leaning up against me, but I could see nothing. Mr. Laurie and I kept tugging and pulling at the door till Mr. Laurie in despair called out: "In the name of God who and what are you, and why do you hold the door against us?"

Again came that wild laugh in our ears and a heavy foot close beside us stamped three times on the floor. Mr. Laurie then said: "I call on all good spirits to aid us that we may now leave this house in peace and safety." As he spoke the door yielded so suddenly that we nearly fell back; we took the opportunity to quit the place as soon as possible, and as we turned the key in the lock we heard again that horrid laugh die away through the empty house.

I cannot say how the rest of the party felt, but I know I was uncommonly glad to find myself back in the well-lighted room at the hotel in M——, drinking hot negus and eating some supper, for we were all much exhausted and very hungry, and thus ended this most extraordinary visit to the haunted house.

Mr. Laurie and his friends having accomplished the object of their visit did not remain many days in M——, but before they left a séance was held in Mr. Laurie's rooms at the hotel at which the spirits of Martin M'Murrough and one of Mr. Laurie's guides appeared and spoke to us. They explained that though we had assisted in releasing the spirit of John M'Murrough from his earth-bound condition yet the house was haunted by many others who were tied to the scene of their earthly dissipation, and that there was one spirit who haunted it with the most malignant feelings towards all who visited the house. This was the spirit of old Ben Holdfast himself, the original founder of the house, a man whose life on earth had been cruel and extremely evil, and whose only endeavour since he passed into spirit life had been to work harm to others, so that he was still far from that state of repentance which would make it possible to help him. When he would progress no one could say, he would *ultimately* do so, since it was a universal law that all must in time progress, but in his case, as in many others, many centuries often elapsed before they did so. If we desired to benefit the other and less evil spirits who haunted it it could best be done by burning down the house, a course which would thus release them from their earthly magnetism with which the house was filled, and which kept them still tied to the spot. The destruction of the house would also destroy in a great measure old Ben's power to do harm, and would thus prove an indirect benefit to him.

(To be continued.)

SPIRIT IDENTITY.

THE CASES OF LIEUTENANT H—— AND CAPTAIN F——.

BY EDINA.

THESE are two short cases. I deal first with that of Lieutenant H—— as being the earliest in date. The person designating himself by that name first appeared to the medium early in the month of January, when she was alone in her room; told her his name, and that he had been killed at Cabul.

The message now to be dealt with came within a couple of nights after his appearance on the scene. The handwriting is rather "sprawly," but quite legible. The communication gives the full name of the writer, which consisted of two Christian and two surnames, states the date when he entered the army, the name of his father, the circumstances under which he met with his death at Cabul, and his age when that fatal event occurred (24). The message also refers to a certain officer, Captain G——, having been in command of the forces on the date when the death of this person occurred.

The message did not give the date of death, so that there was a difficulty in tracing out the name and history of this young British soldier, and I was again obliged to communicate with the officer before referred to, who called on me, and after reading the message informed me that there was a Lieutenant H—— killed at Cabul during the Afghan War, and he was under the impression that Captain G—— was in command on that occasion. At this time the officer I have referred to was unable to furnish me with the name of the writer of the book on the Afghan War before noticed, and was only able to do so after he had made some inquiries in London. As soon as the information reached me my

examination of its contents was made in the Advocates' Library, as before detailed, and on turning up the index it gave me the name of Lieutenant H— as one of the officers killed in the war, and whose portrait was prefixed to the biographical portion of the work. The sketch of his career there given contained all the incidents and details mentioned in the message, except the reference to Captain G—.

There are a great many additional particulars of his military services contained in this notice which were not in the communication, but the material point here is that the message was verified in *omnibus*. There is one defect, however, which has to be noticed. The communicator designates his father as Lieutenant J— H—, while the notice in Shadbolt's book says he was the son of Sir J. B. H—, K.C.B. To that extent, therefore, the message is erroneous, and I can form no theory as to how the mistake has arisen.

The medium identified the photograph of Lieutenant H— in Shadbolt's book under test conditions, picking out the correct photograph from four shown to her. This was done without the slightest hesitation. On the whole case, notwithstanding the mistake as to the father's name, I consider the identity as proved.

THE CASE OF CAPTAIN F—.

The communicator belonged to the same regiment as Colonel A—, and the officer to whom references have been made so frequently made in these columns. Colonel A— first "brought him" to the medium, and the night following both of them wrote messages, the colonel in the peculiar script he affects, and Captain F— in a very distinct round hand.

Captain F— in the communication penned by him states that his friend Colonel A— had requested him to write, but as he (F—) had not much power, his friend had been kind enough to help him. He states that our military visitor (Captain —) knows him well, and proceeds to give the date of his birth (January 24, 1841), the date of his entry to the army by purchase (1861), the date he bought his lieutenancy (1864), and the date when he was gazetted captain (1872). He concludes by sending his kindest regards to his old companion-in-arms, and states there is no use communicating with his people, "as they would not believe in this."

As the date and circumstances of death were not given in the message, I was obliged again to call upon the officer referred to, who informed me Captain F— was well known to him, and handed me his portrait, along with three others of living persons to test the question of identity. At my request he came to our house to see if the medium could identify the portrait. The four photographs were put before her, and she pointed to that of F—, saying she had seen him before, but had forgotten his name. The officer at my request then jotted down four names on a card (including that of F—), when the medium at once said, "That is Captain F—." This is the only occasion on which her memory momentarily failed, which is not to be wondered at, looking to the fact that she has had communications from nearly a score of these Indian and Zulu "campaigners."

I discovered Captain F—'s obituary in Shadbolt's book, and every date in the message was correct. The other details, such as parentage, time and circumstances of death, were there given, but they are not in the communication, and no notice of them is necessary, as it is with the message in our book I have here to deal. In my judgment identity is clearly demonstrated. I have only to add that Captain F— has since appeared to the medium on more occasions than one, accompanied by Colonel A—, and other officers whose cases still remain to be dealt with.

The next case will be that of Lieutenant V—, killed at Candahar.

NOTICE.—The May number of *The Magnetic and Botanic Journal* will contain the first of a series of twelve lectures to be delivered at the School of Safe Medicine, 21, Stepney Green, London, on "The History of Organic Magnetism, and its connection with sorcery, witchcraft, magic, prophecy, etc.," beginning on the verge of pre-historic times, tracing its action through all nations up to the present age, stripping it of its mysterious surroundings, and showing the evils that have occurred through ignorance of its silent action and its beneficial capabilities when understood. Orders per post to 20, New Oxford Street, London, W.C. 1s. 6d. (post free) for the whole twelve months, in advance; or to Societies, 8d. per dozen, postage extra. [Advt.]

A NUT FOR DR. E. HART TO CRACK.

BY ROBT. HOARE.

MR. D. YOUNGER recently lectured in the Methodist Free Church, Charlotte Street, Caledonian Road, London, to a highly intelligent and appreciative audience, on Organic Magnetism and Safe Botanic Medicines. The lecturer's remarks were received with great enthusiasm, which proved how much the audience enjoyed and coincided with the lecturer's views. When he explained that a new school of medicine had been founded, based upon the use of Organic Magnetism and purely safe organic medicines, the way in which the announcement was received spoke volumes, and shows the necessity of such a school being established, and that it supplies a want keenly felt.

When Mr. Younger called for any sick persons to come forward and let him try to demonstrate the healing power of organic magnetism, an old member of the Church, who had fallen from a van and injured his arm, came forward. This case, the Minister (Rev. Mr. Turner) explained, was scarcely a fair test, as he had evidently injured the joints and bone, and it had been arranged that he was to attend at the hospital on Monday to undergo an operation under chloroform. The poor fellow had been unable to move his arm in the slightest degree for many weeks, and suffered great pain. However, Mr. Younger, with his usual confidence in his darling science, amounting, as it appeared to the audience, to recklessness, called the sufferer on to the platform, with the remark, "The worse the case the greater the triumph." He placed the patient in a chair, and seated himself beside him. Mr. Younger then gently stroked the spine and arm with his finger tips, without really touching the arm, for a few minutes only, and then asked the patient how he felt. After moving the arm five or six inches backward and forward, he expressed himself as feeling much better, and the pain almost gone. Mr. Younger then asked him to be seated again, and repeated the stroking with the fingers for a few minutes longer, when, to the surprise and delight of the poor sufferer and the audience, he raised his arm above his head, and swinging it round and round, shouted out, "I am completely well, I have no pain or stiffness, it is all gone, and my arm is as good as ever it was!" This victory of God's healing power so clearly and forcibly demonstrated upon a man well known and much respected and sympathised with by the congregation, and a total stranger to Mr. Younger, caused great excitement, as it excluded entirely the possibility of collusion or the suspicion of fraud.

I shall never forget the enthusiasm expressed in round after round of applause, which continued to ring in the building until the Rev. Mr. Turner rose, and in a broad, sensible, and most eloquent, but very short speech, reviewed the lecture, and announced his hearty adhesion to all the arguments used therein; wishing the Magnetic and Botanic School of Safe Medicine prosperity and God speed, as he had no doubt whatever that it was a movement emanating from a higher source than man.

After another case had been treated, with equal success, by Mr. Younger, the proceedings terminated.

After Mr. Younger's lecture on March 2nd, the little paralysed child mentioned in last month's Journal was again brought upon the platform by its proud, happy mother, anxious to report the wonderful change, both in its general health, and the use and development of the lower limbs. The little legs, which she kicked about freely, were almost double the size; in fact, the mother says, "She is always kicking, I can't keep her still. She is full of life, vigour, mischief, or asleep." Mr. Younger again laid his hand upon her spine, and in a little while said, "Now try her to stand alone," which she did, with only the mother's finger to guide her from falling; but the legs sustained the whole weight of the body, and seemed quite under command. Several influential gentlemen who came to see the case, expressed themselves not only satisfied, but promised useful aid. One noble fellow came forward and said—"I am a certificated teacher from the Kensington Arts and Science School, enlist me into the services of this glorious work. I will come and work for love, without fee or reward, and will work too as hard as you like. Put me in harness. I see it is God's work, and I feel the call." He is now one of us. May the Master take him into His keeping.—*The Magnetic and Botanic Journal*.

WE expect to be able to supply customers with Mr. Robertson's pamphlet on the "Rise and Progress of Spiritualism" in about ten days.

THE TWO WORLDS.

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FRIDAY, APRIL 21, 1893.

EDITOR AND GENERAL MANAGER.

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

WHAT DO WE LIVE FOR?

In these days of rush and rattle, of toil and trouble, of competition and commerce, of "England's greatness" and her social weakness, one feels that there is great danger of mistaking sound for sense, show for solidity, success for merit, and wealth for true happiness. The fever of greed has gripped the peoples of the earth. Prosperity is the God before which far too many bow. The aim too often is how much can I get, not how can I use life.

We live at high pressure, we hurry and scurry along, harried by anxious cares, worried by dark doubts and fears, tortured by dread of failure and the future, and the demon Work holds the capitalist and commercialist in his grip with ever-strengthening hold.

In the mad race to get to the top a cruel scramble and crush constantly occurs, and the fair earth with its beauties is lost sight of, and the pure heart and noble purpose of Humankind are fettered and constrained into the service of that selfishness which sacrifices self, which makes one *kill* himself to *keep* himself. The other day we received a cutting containing some verses which speak of a kind of man one seldom meets in these days of rush and grind and grab. We do not know the author, and cannot therefore give him credit for his thoughtful and suggestive poem.

He lived in that past Georgian day,
When men were less inclined to say
That "Time is gold," and overlay
With toil their pleasure.
He held some land, and dwelt thereon—
Where, I forget—the house is gone;
His Christian name, I think, was John—
His surname Leisure.

He lived so long ago, you see!
Men were untravelled then, but we,
Like Ariel, post o'er land and sea
With careless parting;
He found it quite enough for him
To smoke his pipe in "garden trim,"
And watch, about the fish-tank a brim,
The swallows darting.

He liked the well-wheel's creaking tongue,
He liked the thrush that stopped and sung,
He liked the drone of flies among
His netted peaches;
He liked to watch the sunlight fall
Athwart his ivied orchard wall,
Or pause to catch the cuckoo's call,
Beyond the beehive.

If we could afford ourselves, as a nation, more time for leisure, and cease sacrificing health and comfort for the purpose of building-up "our commercial supremacy"—if we could and would return to a more natural, peaceful, and healthful mode of life by getting back to the land—land freed from the burden of rent—so that, with few wants and restful surroundings, we might give children time to grow into robust men and women, and we ourselves live slower, gentler, and more human lives—lives into which sunshine, cheer, good nature, laughter, brightness, hope, and fellowship might come—we might not be as commercially *great*, but we certainly should be morally good, physically strong, and if not as feverishly active, mentally we should be far less pessimistic, and be able to stop the stream of tendency which now fills our insane asylums, hospitals, refuges, and slums with wrecks of what otherwise might be free and happy men and women.

Some are apt to envy the millionaire because of his millions, thinking that his wealth represents ease, comfort, and enjoyment of all sorts, without care or trouble, but

they are greatly mistaken; anxiety and worry keep wealthy men constantly busy. Their money must be invested, protected, and the designs of the crafty thwarted. A writer has said—

"One of these used to get to his office at eight o'clock in the morning, drive or be driven by business, hard all day, and take his books home at night to write them up. His estate owned him, not he the estate. He had a wife, but no child—his richly-appointed home was only a place to sleep in. He had neither leisure nor inclination for the elegancies of life; he was only a money-making machine, only feeling pleasure when he had made a profitable bargain—he knew no other joy—and constantly oppressed by the fear that some of his large ventures might fail, and failure was ruin."

Spiritualism preaches the gospel of health—of the harmonial development of the whole man—of *use* and natural enjoyment—of gladness, goodness, and happiness as the result of intelligent and moderate exercise of functions of body, powers of mind, and faculties of spirit. Neither envy nor greed give true happiness. Contentment, cheerfulness, and a brave spirit which uses life not as the end itself, but as a means to an end, viz., the development of character, and as a preparation for the larger and fuller spiritual life hereafter. *Moral education* is, we firmly believe, the great need of the age—moral culture along natural and healthful lines, such as have been so ably advocated by Dr. J. Rhodes Buchanan. As illustrating his system we quote the following:—

"The first and fundamental duty of life is the industrial—the duty of careful and effective self-support, that we may not beg, or rob, or burden any one, and may be able to help others—to be a benefactor, and not a burden. This duty was utterly scorned by the old style of education—from the time of Plato, we might almost say to the present time—producing a lofty scorn of labour. Such a system of education is rotten to the core; it demoralises the entire community; separates it into hostile classes, and devotes human life to the greedy pursuit and the ostentatious squandering of money; to live above the faithful and simple life of honourable industry, without even training the money-hunter to the proper and skilful pursuit of wealth; thus preparing him for all the cunning and corrupt methods of an unscrupulous plutocratic society, and the domineering insolence of those who have been taught to scorn the honest labourer."

We have yet to learn and understand "the dignity of labour," not that there is anything particularly meritorious or elevating in manual occupations, but that the spirit in which the work is done ennobles it, no matter how rough and common-place the work may be.

PERSONAL RECOLLECTIONS OF THE FOX FAMILY.

By DR. F. L. H. WILLIS.

THE death of Margaret Fox Kane, the last of the three sisters who played so important a part in the inauguration of one of the mightiest movements that has ever agitated the world of thought, occurring so near the forty-fifth anniversary of that movement, has awakened or renewed a widespread interest in this noted family. I cannot take part in the exercises here in Rochester, the city of my residence—the cradle of our movement, where the sisters made their first public *début*, and where they tasted the first bitter cup of persecution, their very lives being threatened by an angry mob—because I am suffering from an aggravated attack of bronchitis.

I believe that we Spiritualists owe an immense, an incalculable debt to these three sisters, and their brave, devoted mother.

After the great excitement consequent upon my mock trial and virtual expulsion from Harvard University, in the spring of 1857, had measurably died down, there was brought about the famous "Harvard investigation" that ended so ignominiously, so far as the professors of that venerable institution who composed the investigating committee were concerned. This brought to Boston the celebrated Fox sisters, who were participants in this investigation, and led to my introduction to the family. I was ill at the time, just rallying from the brain fever that laid me at death's door. Leah (then Mrs. Brown) called upon me to express her sympathy and her interest. I found her a large-hearted, genial, whole-souled woman. Margaret and Katy were prepossessing young girls, quiet, refined, and lady-like in manners. Margaret possessed marked personal beauty, and Katy a peculiar sweetness and charm of personality that was very winning. A few years later, when located in New York as a settled speaker, I saw much of the family.

Leah had married Mr. Underhill, a gentleman of wealth and culture, and at her charming home it was my privilege

to meet the mother of these remarkable mediums. My first impression of her was that she was genuinely and thoroughly honest; my second that she possessed true nobility of nature and a great motherly heart. These qualities are stamped upon the features of the portrait of her with which we are familiar to-day, and it is a faithful semblance of her. She was very proud of her daughters. She had an unfaltering faith in their mission, believing devoutly that they were heaven's chosen instruments for doing a mighty work for humanity.

I recall the salient points of a very interesting conversation I had with the old lady. She had been speaking of the petty annoyances and bitter persecutions they had borne until they were tried beyond endurance. Insult and contempt had been heaped upon them until they felt they could endure it no longer, and they prayed in anguish of spirit that they might be left to themselves. Their prayers were answered. The spirits withdrew from them; the troublesome rappings ceased, and as day after day went by, and nothing occurred to break the old-time silence, they began to experience a sense of desolation and loneliness like that which follows the bereavement of death. The sunshine seemed to have gone out of their life, the world to have suddenly grown cold and empty. They sought a renewal of the blessed ministrations, but in vain.

For the first time then they realised what this mystic presence had become to them; for the first time awoke to the consciousness that, notwithstanding all that they had suffered and endured by means of this mysterious communion, it had nevertheless been to them the comforter, and from it they had derived strength and guidance and solace, but feebly recognised until it was withdrawn.

With sighs, and tears, and prayers they sought a renewal of it, but in vain. No sound broke the silence. In vain they prayed the spirits to return; not the slightest response came. At length, after two weeks and more of what the old lady described as "dreadful loneliness," some visitors joined with the family in beseeching the celestial messengers to return, when suddenly there came a shower of raps; their prayers were answered, and, said Mrs. Fox, "I called on all present to kneel and kiss the very boards on which the blessed sounds were made."

From this time forth the movement went on with uninterrupted force and energy, until those sounds were heard in the remotest parts of the earth, and myriads of souls rejoiced in a demonstrated immortality, and joined in an anthem of victory over death and the grave.

Margaret and Katy Fox were the unfortunate victims of the law of heredity. I never knew the father, but I have been told by those who did know him that he was a good, honest, conscientious man, possessing a deeply religious nature, and that his one great fault was a love of alcoholic drinks. Yet he was never an habitual drunkard. He would have long intervals during which he would not touch a drop, and these would be followed by seasons of utter debauchery.

The seeds of this fatal passion were unquestionably implanted in the two younger daughters, awaiting only favourable developing influences to spring forth and bear their terrible fruitage. When first I knew them they were two as fair and lovely young women as I have ever met, sweet and gracious in manners, with an air of refinement and purity that was very marked.

It was in New York City that the sisters, Margaret and Katy, after the death of their beloved mother, who as long as she lived was their sheet-anchor and balance-wheel, and to whom they were devotedly attached, were unfortunately thrown under the patronage and influence of a woman of great wealth, which was her only claim to position. She was the centre of a large circle of fast society people. At her lunches and suppers champagne and other choice wines flowed like water, and it was whispered about that her social entertainments often became scenes of bacchanalian revelry. Into worse hands these rare sensitives could by no possibility have fallen. Under these influences the seeds of that fatal inheritance that had lain dormant hitherto were rapidly developed, and they became the pitiable victims of an inordinate craving for alcoholic stimulants.

Where does the responsibility of this lie? Who shall dare to judge and condemn these wonderful psychics, through whose marvellously sensitive organisations swept forces they could not fathom or comprehend, and who were the chosen instruments of heaven for revealing to earth a stupendous fact fraught with the mightiest interests of humanity?

Let us never forget that through the instrumentality of the Fox sisters, for the first time since the world began, an excarnated spirit, freed from the trammels of flesh through the mysterious process of death, and clothed upon with an immortal body, was enabled to hold clear and distinct communion with spirits still in the mortal body through a systematic, scientific method of telegraphy.

Before the work that they did for the world in that humble little home where first were heard the low tappings of the immortals—not comprehended at first by their young minds, but experimented with by them until at last over the wires of the spirit-telegraph thus established, flashed the glorious message of immortality—all the faults and frailties of their mortal career pale into insignificance, and it should be our delight, as I believe it to be our solemn duty at this anniversary season, to enshrine them in our hearts' pitying, loving tenderness, and render homage to the great work they did for us and for the world in preparing the way for the feast of spiritual things we now enjoy, even as the angels of heaven whose innumerable company they have joined, have done.

Let us never forget that there were three grand facts demonstrated—not merely asserted, but proven—by the revelations made through the Fox sisters, that remain to this day the basic facts of Spiritualism:—

1st. Man is a spirit.

2nd. As a spirit he is immortal.

3rd. After the change called death he can re-visit the earth and hold communion with its denizens.

This is the eternal, original gospel brought to us by angel-hands. It is not new; it is as old as the soul of man, and the anniversary that we celebrate at this season is simply the anniversary of the advent through the Fox family of one of its modern methods or phases of manifestation.—*Banner of Light.*

PUBLICATIONS.

"WHERE IS THE UNSEEN?" is the title of a thoughtful article in the April number of *The Coming Day*, which will well repay perusal by thoughtful people.

ARCANUS has issued a popular edition of his book on "Modern Christianity and Modern Spiritualism," in paper covers, at 1s.; post free, 1s. 1½d.—Address, R. H., 20, Trumpington Street, Cambridge; or, 73A, Corporation Street, Manchester.

"THE PSYCHICAL REVIEW" for Feb., 1893, published by the American Psychical Society, is as usual full of good things. The articles on "Fulfilled Prophecies," and "Leaves from the Autobiography of a Psychic," are the best contributions from our point of view. The *Review* is issued from Room 19, Pierce Building, Copley Square, Boston, Mass., U. S. A.

"THE MAGNETIC AND BOTANIC JOURNAL" for April, contains a report of an address by Mr. D. Younger, in reference to magnetic treatment of disease, and refuting statements made by such opponents to mesmerism as Dr. Hart. It is an excellent lecture, and the *Journal* can be had post free for 1½d., from 21, Stepney Green, London, E.

"ILLUSTRATED SCIENTIFIC FACTS" is a penny weekly paper, which should find a large sale, as most people are interested in new discoveries and inventions; and this paper supplies details of many curious "notions" and useful construction. In the issue for April 1st, guinea prizes were offered for Essays on Spiritualism, but we have not seen the result, and were too busy to compete or notice earlier. Sold by all Newsagents.

THE APRIL "REVIEW OF REVIEWS" prints Mr. Traill Taylor's account of his experiments in spirit photography, and gives two illustrations which are already creating a sensation. The genial face of Mr. Glendinning appears at the head of the article, and the "spirits" come out well in the reproduced photos. Mr. Stead gives a new fact, viz.:

Mr. Glendinning, on the morning of Mr. Duguid's departure, confirmed Mr. Traill Taylor's suggestion as to the possible usefulness of the camera in the most surprising fashion. Giving a prepared sensitive plate to Mr. Duguid in the dark room of his own house, he asked him to hold it in one hand for a few minutes. Mr. Duguid did so. Mr. Glendinning there and then developed the plate, and found impressed upon it the portrait of an unknown man, whose portrait had been impressed the previous day on a plate in the camera when Mr. Taylor was making his experiments. Mr. Glendinning assures me most positively that the plate had not been tampered with. If so, it is to be hoped Mr. Duguid will repeat the last experiment under test conditions. It is much the most interesting of the lot.

"SHAFTS" is a paper for women and the working classes. Edited by Margaret Shurmer Sibthorpe. Monthly, price 3d. Spiritualists will find much to interest and instruct them in this useful and suggestive magazine. The March issue contains a long review of Mr. Petersilea's book, "The Discovered Country," evidently written by a Spiritualist. *Shafts* is practically a Reform *Tit-Bits*, and should be equally well supported. — Address, Granville House, Arundel Street, Strand, London, W.C.

THE "PHRENOLOGICAL MAGAZINE," for April, is a thoroughly-interesting number. A capital portrait of Rev. R. Haweis adorns the front page. Mr. Stead advocates the use of phrenology in public institutions. A paper on "Is thought-reading possible?" is thoroughly materialistic, and seeks to explain the facts by the brain waves theory. Do brain waves "read" and think?—Address, Mr. L. N. Fowler, 7, Imperial Arcade, Ludgate Circus, London, E.C. Post free, 6½d.

THANKS FOR THE LITTLE BOOK—"Does Man Live after Death," by Minot J. Savage—which you were kind enough to send me. I can hardly tell you how keenly I enjoyed the perusal of it; how much I appreciated the honesty of the writer which is stamped on every page; its freedom from appeals to one's sentiments, from literary flourishes, "high falutin," bunkum, from scriptural quotations and Bible authority—Bible help. More than this, he evidently desires his readers not to overvalue his conclusions, which is apparent by his pulling his audience sharply up here and there, and pointing out wherein they fall short of actual demonstration. Until science can give a more rational explanation of the author's experiences, he is perfectly justified in looking on the assumption—and the honest fellow puts it as no more than an assumption—that there is a state of spiritualism, and that mortals, some at least, may communicate with and receive help and instruction from those who were once as we, who now are units in the vast spirit world. In other and fewer words, this book was just what I was thirsting for, because I am a practical mule, as I may put it, and the book is a fair and square argument on the pros and cons of immortality simply based on the things we see around us every day.—A. Wolverson.

VOICES FROM THE PEOPLE.

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

RE THE YORKSHIRE FEDERATION.

DEAR SIR,—Your correspondent, "F. C. L." touches a very knotty and, of late years, much abused question in referring to the work of the Yorkshire Federation. For many years there has existed amongst Yorkshire societies a severe apathy towards, and apparent want of confidence in, the work of this Federation. Some feel that there is a sad lack of popular method in its management—that sufficient enthusiasm and earnestness are not thrown into the work. Others complain that there is too much laxity in the manner of introducing speakers to our platforms, and yet others, who complain that the delegates are brought together oftener than needful, thus necessitating a greater expense, and often an absence of the delegate from the society's own local work during Federation Sunday. Hearty workers outside the organisation ask what is the Federation doing? Very meagre is the answer one is able to give to this question. At the beginning of the past winter signs of a decided revival were manifest; a large quantity of literature was purchased, societies were actively visited for a few weeks, and it appeared as if new life were being infused into the machine, but the old lethargy grew upon officialdom, and, for some of the best months of the year, the visiting, the correspondence, the literature, the special efforts to extend the organisation through some unaccountable means have lapsed, and the Federation has thus failed in what would have been a decided recovery of lost ground. From the standpoint of many there appears to be something radically wrong in its *modus operandi*, and the sooner an attempt is made to firmly grapple with the various phases of its decrepitude the sooner will there be an organisation worthy of our broad-acred county, and societies knit together in the bonds of fraternity and spiritual concord. There can be no mistaking the fact that the Yorkshire Federation has been useful in assisting to fill the platforms of many societies with speakers, but, as this can be done for most societies for themselves, more active work is expected and much greater results desired than have yet been attained. In all societary growth it is a constant experience that, if we would keep abreast of the times, our duty is to occasionally remodel our methods of work and bring them up to the usages of our more modern institutional requirements. An effort was made some four or five years ago to reconstitute our organisation, but, beyond altering the title, little was done to make the "Unity of Labour" more popular. Probably now is the time when another departure may be made, and with a far better chance of success than hitherto. What it wanted in the first place is that societies should endeavour to realise that, as in the case of individuals, "no society can live to itself alone." It has the power to either retard or help forward its struggling neighbour. The next step is: how can we best unite so as to be of the most use to each other, and to the cause we profess to love? No one will deny that labour in all its departments, religious,

philanthropic, political, social, professional or manual has a right to combine, and receives more strength by combination. Then, if our spiritual work is of the moment we say it is, surely our duty is plain. Is the present organisation sufficiently in harmony with the requirements of the Yorkshire societies, or can it be adapted to their purposes? If it can, at once set about a plan for its readjustment? Let a conference once more be called of all societies in Yorkshire, and I would add, all speakers too, to consider the matter, whether a rehabilitation of the old organisation, or an entire reconstruction on a more federal basis shall take place. The objects to be attained by such a conference need no specific comment of mine, as they cannot but be realised by impartial and unprejudiced Spiritualists. Amongst other matters the relationships of speakers with societies, their conditions of service, the extending of the plan service from monthly to quarterly, thus materially minimising the delegate's expenses; the active co-operation and close touch of the executive with every society, special mission efforts, free distribution of literature, are subjects which stand out in vital prominence as important to all alike. Would any of the societies or members, either outside or from within the Federation, care to speak out upon this question, and thus help to build up on a more permanent and solid foundation the spiritual work we all love so well?—Trusting I have not trespassed unduly. I remain, yours fraternally,

W. STANSFIELD.

Batley Carr, near Dewsbury.

ALOCIRGA'S ADVICE

DEAR SIR,—Your correspondent is "not a Christian," and that he is not a Spiritualist is quite evident, or he would not have written so much which is at variance with the doctrinal teaching of Spiritualism, as well as some statements which seem to me doubtful in point of fact. Why should it be unwise to "hold up the bad points of Christianity and other religions to ridicule in public meetings?" So far as I understand Spiritualism it is its special mission to root up all "bad points," both in the personal character of the individual and every sect or system of thought. To hint at leaving the "bad points of Christianity" unridiculed to me is cant. Like "Alocirga" I am pained "when I hear anyone speak disparagingly of a religion to the broad teachings of which we all owe our present liberties," but it so happens that we do not owe our liberty to the broad teachings of Christianity but to men and women who were actuated by the highest dictates of truth and honesty, who sacrificed their lives and liberties to make a narrow Christianity broader. I am not going to bandy words about Christianity, for it is broad or narrow just according to the breadth or narrowness of the mind that believes in it.

Your correspondent agrees *holus bolus* with all Christianity but the doctrine of "eternal punishment," and he would have us accept him as a sample of broad Christianity. Surely he must be mixed, for his Christianity necessitates belief in the Trinity, the *miraculous conception*, the atonement, and the resurrection of the body at the last day, but Spiritualism teaches none of these. "Christians ('in general') are more philanthropic and practical than Spiritualists." Nonsense! Such statements at least are always problematical and ought not to be made. What does "Alocirga" make of a Bishop who will not consecrate a church till it has been endowed? If he insist on endowment first then he is not philanthropic; if he do not insist then he is not practical; so it comes to this, the Christian Bishop may be practical but he is certainly not philanthropic. Now the Bishop may get anywhere between £4,000 and £15,000 a year, the Spiritualist medium or lecturer does his work cheerfully, often for nothing, and the best of them does not make £2 a week on an average for the whole year. In the face of these facts, is philanthropy on the side of Spiritualism or Christianity?

"Spiritualists almost ignore the existence of God," and "they seem to think the spirits are equal to Him in power and glory, for God the Father is not worshipped by them as a Great God and Father." In a word, this is a libel and a most injurious statement, and how a man conscientious and knowing what he was writing about could make it, I am at a loss to understand. The invocations which have fallen from the lips of our oldest and most competent mediums, and which exist abundantly in our literature, are a sufficient answer to this false charge. It is quite true our conception of God is higher than the Christians' conception of God, because we conceive a God who is consistent in His attributes. "Spiritualists also are always putting forward the great happiness of the life to come, and barely touch on the *unhappiness*." This statement is as far removed from truth as possible. I have always been taught by the spirits that the "hell," or unhappiness, of the spirit is a most terrible—and with many—a long-lasting state of misery. Again, he charges Spiritualism with embracing two classes diametrically opposed to one another within its fold, and fails to recognise the distinct line of demarcation between them. I have had the pleasure of listening to and reading after the oldest and most competent exponents of Spiritualistic teachings during the last eleven or twelve years, and every one has taught a state of eternal progression as opposed to the doctrine of re-incarnation. It may be true that Allen Kardec, who called himself a Spiritualist, did promulgate this doctrine, but we do not establish rules on isolated cases. There are fads and cranks everywhere, but the generality of mankind pay no heed to them.

"We evidently are created beings." How does your correspondent know this? What does any one know about creation? People who talk about creation enter at once into a metaphysical labyrinth which prevents them from proving anything but their own incapacity. A man who assumes creation and a knowledge of the mind of God, presumes also, and in that presumption borders closely on the worst of follies, for he becomes thereby the finite pretending to comprehend the Infinite, which is a manifest absurdity, and an impossibility. The most that any of us can know of God is as much and no more than we know as manifested in the laws of Nature, material and spiritual, and as these are infinite we can only know God in part, and hence we are left on the pathway of eternal progression, learning more and more of Him according to our own actual experiences. After all the animadversions of "Alocirga," it is a wonder he had ever met Spiritualists with the "most beautiful characters, prayerful, faithful, courteous, seeking to promote purity, godliness, temperance and charity," but I take it that there is some hope for us left, especially if we take his advice.

If he will allow me, I will give him a little advice in return. I

would advise him to pursue his studies in Spiritualism much further before he again undertakes to advise, and then, instead of making so many general and unguarded statements, confine himself to such as can be substantiated by the facts. It is well enough that "God our Father" should "lead us to all truth," but it is incumbent on us to do a little in that direction by a personal effort to attain it. In his postscript, "Alocirga" does not "disparage phenomena"; this is wise, because phenomena will not be disparaged, and as regards "worship," if it is not spontaneous, and the natural expression of an aspiring soul, it is as well perhaps not to indulge in it, because it would lack the elements of true worship.

Let us be real, let us cast off the cant of creeds, and be true men and women, and let us never write anything in condemnation of others unless we do it over our own name.—Yours faithfully,

PETER LEE.

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.]

ASHTON.—Mr. B. Plant delivered addresses on "Is Spiritualism true?" and "Who are the Saviours of the World?" followed by clairvoyance. Mr. Plant urged those seeking the truth and investigating Spiritualism to read *The Two Worlds*.

ATTEROLIFFE.—April 12: Mr. Inman gave twenty successful medical psychometric delineations. 16: Mr. Mason's guides gave exceedingly eloquent addresses on "Drink" and "The Independence of Spiritualism," with clairvoyant and psychometric delineations, well received.

BEIGHTON.—Our society is progressing in a manner that augurs well for our future welfare. We should be thankful for a few hints as to the best methods for working. We get wonderful help from the local mediums, for which we are very thankful. We have a large field for operations in the outlying districts. We should like the influence of the Federation to reach us here, as we are almost isolated. Our service on Sunday was a time of great spiritual blessing. Mr. Samuel Featherstone dealt with questions in a manner at once masterful and thorough, it was one of the best discourses we have listened to, "What is spirit? had it a pre-existence?" and "What is the true meaning of the Scriptural passage 'Whatsoever a man soweth that shall he also reap?'"—W. Hall. [Apply to Mr. Tetlow, 142, Fitzwarren Street, Pendleton.]

BIRMINGHAM. Oozells Street.—Sunday evening: Mrs. Manton delivered an inspirational address to an appreciative and attentive audience on "Heaven, where is it?" The controlling spirit plainly pointed out the fallacy of Christian teachings in relation to the hereafter. Several clairvoyant descriptions were given, mostly recognised. An interesting reading from the *Banner of Light* was given by Mr. Charles Gray.

BIRMINGHAM. Smethwick.—Mrs. Groom's guides gave an excellent discourse on "Man a Spirit, and his Destiny." Showing that man was not sent into the world to gather riches that he might gratify his sensual appetite and desires, but to develop his inner self by seeking the pure and good, and endeavouring to understand the laws that govern his being, by studying Nature, science, art, and literature. Spiritualists should make their homes attractive by objects of natural beauty, with music and singing and the sweet harmony of heavenly love, which links the two worlds in one. Man cannot purchase a place in heaven with money. One small act of loving-help extended to suffering humanity will raise the spirit higher than all the wealth of kings. Clairvoyance good.—S. T.

BLACKBURN. Freckleton Street.—Mrs. Gregg, of Leeds, lectured on "The Spiritualist's Heaven" in the afternoon, and at night gave a good address on "What form will man take after death," which was concluded with poetry, in which there was a great deal of repetition. Followed by fair clairvoyance.—J. T.

BLACKBURN. Northgate.—Mrs. Levitt, of Leeds, lectured and gave clairvoyance to good audiences.—O. H.

BLACKPOOL.—Mr. John Lamont gave excellent addresses in the Liberal Club, Church Street, opposite Old Post Office, on "The Resurrection," and an account of his travels in the United States and Australia, also the spiritual phenomena he witnessed. We have no doubt that Sunday's meetings will cause many to think and wonder if such things are really possible. To such we can only say—"search and prove for yourselves." Mediums desirous of helping for expenses only please communicate with Wm. Howarth, 48, Belmont Avenue.

BRADFORD. 448, Manchester Road.—Mr. Hilton gave addresses on "Heaven, what is it and where is it?" and "The Doctrine of Eternal Punishment weighed in the balance and found wanting," in a very eloquent manner, which highly satisfied good audiences. Very good clairvoyance by Miss Marsden.

BRADFORD. Norton Gate.—Mrs. Bentley's guides spoke on "What is Religion?" All should lead as pure lives as they possibly can, and uplift our newly developed speakers, to give them courage so that they will come forward and be good workers. Evening, "How and when shall we build our Spiritual Kingdom?" Both subjects very well handled, and clairvoyance very good.

BRIGHOUSE.—We think it our duty to furnish you with a few facts with respect to the reply lecture to Canon Bardsley, of Huddersfield, on "Witchcraft and the Bible." We placarded the town, inviting the Canon and ministers of the Church and other denominations to hear our side of the question. The Oddfellows Hall was packed to excess with an appreciative and attentive audience. Mr. Armitage proved a very obliging and instructive chairman, forcing at the commencement conviction to the minds of his hearers. Mr. Smith was in his best form, and with the assistance of his guides soon upset the theory and preaching of Canon Bardsley as to Spiritualism and Witchcraft being synonymous. The lecturer left nothing unexplained of the practices and beliefs of the witches, necromancers, wizards, and magicians of the past, both in England and of Bible times, the audience drinking in with avidity this wondrous record, and at times loudly applauding the lecturer; afterwards he graphically pictured in glowing terms the

grand and glorious teachings of our philosophy and gospel of truth, bringing out all the facts superseding faiths and beliefs, carrying conviction to the minds of the majority present. A splendid lecture, lasting over an hour, and at the conclusion the lecturer was repeatedly and loudly cheered, which could not do less than cause the partisans of the Canon to be dismayed. Brighouse is now alive with enquirers, as the crowded state of the rooms implies.—Joseph Halstead and George Bentley.

BURY.—A grand day with Mr. Mayoh. Both his lectures were listened to with rapt attention. They were on "Spiritualism as a Science" and "Ancient Thought and Spiritualism as a Religion." The last address was a rare treat, and we hope to have him again soon.

BURNLEY. Robinson Street.—Miss Cotterill's guides named two babies, which formed a most interesting prelude to their address—"Homes in Spirit Life." Evening, "Thy kingdom come—Thy will be done." Aply delivered. Audiences very good. Psychometry at each service.—W. H.

BURNLEY. 102, Padiham Road.—Mrs. Johnstone's guides gave us excellent discourses; especially in the evening on "Heaven—Where is it?" which showed quite a different meaning to the usually accepted one. Clairvoyance and psychometry at close.

CARDIFF.—Good audiences again. That in the evening being crowded, testified to the keen appreciation of the efforts of our good friend Mrs. Green. The address upon "Life" in the morning and "The glories of the future" in the evening, were given in her customary homely, sympathetic, and earnest manner. The clairvoyant descriptions were very successful, and much genuine interest is being awakened thereby. An interesting feature at the morning service was the naming by Mrs. Green of William John Thomas, the infant son of Mr. and Mrs. Thomas, of Newport (Mon.), the spirit name of "Light" being added by the guides of Mrs. Green.—E. A.

DARWEN.—Mr. J. Pilkington, of Bolton, gave two most eloquent addresses, followed by excellent clairvoyance from Miss J. Bailey, of Blackburn.

DAWSBURY. Bond Street.—Mr. F. Wood's guides gave good addresses. Subjects: "Did the spirit ever make its manifestation in days gone?" and "What is our spiritual mission towards man?" Psychometry and clairvoyance equally good. Mr. Wood is a promising young medium and has good talents, and we wish him every success.

GLASGOW.—11-30, Mrs. J. M. Smith gave a short address, rapidly reviewing the progress of Spiritualism, pointing out the struggles of early Spiritualists, urging all to spread the teachings to the best of their ability; to live up to the highest ideal, and so be enabled to meet our loved ones gone before. Fifteen clairvoyant descriptions given, 5 fully recognised. 6-30, Mrs. Smith on the "Atonement," pointed out that each one must work out their own salvation, urging all to do whatever work is in conformity with the dictates of the heart, always to obey the promptings of conscience and we should never go wrong, and to try to reach the spirits and not always bring them down to the earth. Twelve clairvoyant descriptions given, 8 fully recognised. The descriptions in all cases were most minute.—F. D.

HALIFAX.—Monday: A grand evening with Mrs. Bottomley, of Sowerby Bridge, and Mrs. Riley, of Halifax, who very kindly gave their services. Both ladies gave short but pithy and elevating exhortations. Well defined clairvoyant descriptions. Sunday: Mrs. Beardshaw spoke on "Christianity v. Spiritualism" to good audiences who seemed highly satisfied. Clairvoyance at the close.

HOLLISWOOD.—Tuesday night: The controls of Mrs. Brooks gave 16 clairvoyant descriptions, 12 recognised. Also good psychometry. Sunday: Mr. Long discoursed on "A soul in search of God," and "Heaven and Hell," pointing out the fallacies which are thrown at the ignorant by our theologian teachers. Good psychometry, and poems rich and eloquent.

HUDDERSFIELD. Brook Street.—Very good audiences. Miss Patefield gave good earnest addresses and successful clairvoyance, although suffering from indisposition.—J. B.

HULL. Psychological Institute.—Sunday evening we were treated to an address by the guides of Miss Alice Thompson (one of our members), on "Life beyond the Grave." Both guide and medium made their debut on this occasion, and from the success attending the venture, and the excellence of the matter of the address which confirms the information given by the best authors on the subject, we are led to expect good addresses from them in the future. The following questions were also answered in a lucid and satisfactory manner, "Is Spiritual degradation possible as instanced by non-use of talents given us?" "What is meant by second death mentioned in the Bible?" The guide informed us that in the flesh he was known as Father Wright, Roman Catholic priest, of Athlone, Ireland. We are having most gratifying results from small private circles and have materialisation in view, but as yet not fully accomplished.—W. D. W.

LEICESTER. 67½, High Street.—April 9: Evening, Mr. Sainsbury's control dealt ably with subjects from the audience—"The River of Life" and "The Spiritualist's Hope." 16: Our friend, Miss Evans, delivered an excellent lecture on "The Voice of Nature," considering that it was the first time our friend had taken the platform.—R. C.

LEICESTER. Liberal Club, Town Hall Square.—There was a good attendance to hear an address from Mrs. Walker's guides (of Northampton), which was much appreciated. Evening: The hall was crowded. An excellent address was given on "Mark, the perfect man," full of instruction to the minds of the people. We hope to soon have Mrs. Walker again. Mr. Swinfield was very successful at both services with clairvoyant description.—R. Wightman.

LONDON. 311, Camberwell New Road, S.E.—Mr. Long gave advice on "How to form a spiritual circle." If we really sit in earnest, and pray for the spirit, we shall be able to give the people grand things. Our work here is very successful; the audiences are large. Eager and earnest inquirers fill our Monday and Wednesdays' circles. The result may be a rich spiritual blessing. The members are increasing, and we hope that many will soon be fit for the public ministry.—J. Perry.

LONDON. 23, Devonshire Road, Forest Hill.—Thursday: Mr. Cootes gave very successful clairvoyance. Sunday: A very interesting evening with Mr. F. Vaughan on "Spiritualism as I know it." Much useful information adduced. Mr. Pearson gave a short address on "Astronomy."

LONDON. Islington, Wellington Hall.—Mr. Darby, conducting, spoke upon "Reason and Intuition." Mrs. Jones gave an inspirational address. Mr. Jones spoke upon "Foods for the physical and spiritual states." Miss Buck gave clairvoyance and personal experiences of the comfort of spirit communion to one recently released from the body. A full meeting. Open air work, Finsbury Park. We recommend the Sunday morning meeting on April 30 at 11, and extend a hearty invitation and welcome to all workers in the cause.

LONDON. Marylebone, 86, High Street.—To a good audience Mr. O. Pitcher discoursed on "Immortality," etc., which evidently was much appreciated by his hearers; earnest and religious in its tone, telling of the life which death cannot touch, and of a home peaceful and eternal.

LONDON. 395, New Cross Road.—Mr. Pryss, of Forest Hill, favoured us with his first appearance on a Spiritualist platform. His address was most practical, instructive, and interesting. He earnestly advocated the higher and nobler form of teaching our philosophy, and living it out in our every day life.

LONDON.—Open air, Victoria Park. On Sunday last, Messrs. Emms and Rodger addressed a large crowd, which gave marked attention to the speakers. At the close several questions were answered.

LONDON. Peckham, Winchester Hall, 33, High St.—It has been under serious consideration whether the work should be continued; misfortunes and loss have been abundant for some time past, as events cast their shadows before them. Supporters failed, and the struggle had to be gone through single-handed, with over thirty pounds liability to be satisfied. During this period, if I have lost faith in those of this earth, still I retain confidence in spirit friends, with a determination to fight on. I am thankful to state that the responsibilities of "the whole premises" are now off my shoulders, the rent of the hall for Sunday nights is the only expense. The last two Sundays have been encouraging. I thank Mr. Butcher for his able lectures; it has given a fresh impetus, which I feel augurs well for the future. Meetings, Sundays, at 7 p.m. only.—J. T. Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Wyndoe gave a very instructive discourse upon "Christianity, Materialism, and Spiritualism—a Contrast." An interesting discussion followed. April 30: Mr. W. Wallace, the old pioneer medium, having sufficiently recovered from his late severe accident, will give a trance address, in grateful recognition of kind aid rendered by his many Spiritualist friends.

LONDON. 18, Clarendon Road, Walthamston.—A good audience listened attentively to the discourse, "Watchman, what of the night?" given by Mr. Brailey's guide, who pointed to the increase of desire amongst all sects throughout the world for a higher spiritual knowledge. Several enquirers remained at the close.—Cor.

LONDON.—Mr. Lucas discoursed on "The Spiritual Teachings of the Bible," in an exceedingly able manner, to a good congregation. April 23: Mr. Scarratt. May 8: Mr. V. Wyldes.—A. S.

MANCHESTER. Ardwick, Tipping Street.—Mr. J. Swindlehurst answered questions in a very able manner and spoke on "Spiritualism in Relation to the Drink Traffic." An appeal to the various Spiritual Societies to take up the drink question in a more vigorous manner than they are doing. A splendid lecture, attentively listened to by a large audience. Friends, do not forget we shall have Mrs. Groom on Sunday next.—R. D. L.

MANCHESTER. Harpurhey, Collyhurst Road.—April 10, Mr. Rooke, of Levenshulme, gave an interesting and instructive lecture on "The Science of Healing." By adhering to the simple and ready means which Nature has provided for our benefit, such as cleanliness, etc., we give the necessary conditions for expelling waste material from the system through the countless pores provided for that purpose. When disease has entered the body the best method of eradicating it is by cleanliness, attention to diet, herbal treatment, mesmerism, and healthful exercise. The lecturer then gave practical demonstrations of his power of mesmerism, which created much amusement, and was awarded the hearty thanks of the audience. April 16: Mrs. Brooks spoke on "Where are our loved ones gone?" and "The morning light is breaking." Her clairvoyant descriptions were faultless, 11 out of 12 recognised. Ailments previous to passing on, and in some instances names, given.

MANCHESTER. Openshaw, Granville Hall.—Morning: Mr. Rowcroft's guides offered a grand invocation and gave a short earnest address on "Seek and ye shall find," etc. Mr. Moxon's guides gave clairvoyance and assisted other mediums to develop. Mr. Ward gave several good tests. Evening, Mr. France spoke normally on "What Methods will best assist the development of our works and made an earnest appeal for all to be workers. Let us see that the efforts of the officers are not in vain, by having a good audience in a morning as well as at night. Mr. Rowcroft's controls on "Spiritual Evidence" were grand, the medium being deeply entranced. Thanks were awarded to all for their services. After-circle largely attended.—Thos. H. Lewis.

MANCHESTER. Pendleton.—Mr. Tetlow, of Pendleton. Subjects: "Some objections to mediumship answered," and "What do Spiritualists think of Jesus?" showing plainly that all the so-called miracles we read about have been performed over and over again—or the counterparts of them. His psychometry was remarkable, as usual. Mr. Moulding thanks speakers and friends for their kindness and courtesy during his period of office as secretary, and trusts they will extend the same to his successor, Mr. Henry Thorp, 2, Newton St., Pendleton.

NELSON. Bradley Fold.—A good day with Mrs. Hyde, whose controls gave splendid discourses on "Prove all things but cling to that which is truthful and good," and "The Love of God." Good clairvoyance and psychometry. Good audience at night, and well pleased. Many strangers.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles, of South Shields, delivered addresses. Her evening subject, "Why and how I became a Spiritualist" was very interesting, followed in each case by very good clairvoyant delineations.—R. E.

NEWPORT (MON.).—Mr. F. T. Hodson's guides dealt with "Is Spiritualism a philosophy?" which gave great satisfaction. Several spirit friends controlled Mr. Hodson, and established their identity.

NEWPORT (MON.). Spiritual Institute.—Sunday evening, inspirational address by Mr. Wayland's guides, subject "The Race of Life." Several strangers with us.

NORTHAMPTON.—Mr. Allen, of London, paid his first visit and in the morning spoke on Market Square. Afternoon and evening, Oddfellows' Hall, evening, "Spiritualism, the Light of the Age." Was most interesting and listened to by a fair audience.

OLDHAM. Bartlam Place.—Miss Walker gave an excellent discourse on "The World's Desire," proving the desire to be and to know where our loved ones have gone. At night, to a good audience, "Man, the Creator" (taken from an article read by the chairman). Urging the people to do all in their power to create good rather than evil and giving advice on the good or bad use of mesmeric power, the audience applauding her for her efforts. Successful clairvoyance. Thursday, pleasant circle. Mr. Hyde was very successful in clairvoyance and psychometry.—T. M. B.

OLDHAM. Temple.—P.S.A. A lengthy programme gone was through, Miss Costello sang two solos splendidly. Mr. R. Jones and Mr. Hill two solos. Mr. E. Booth gave two violin solos. Mr. Owen Mills, accompanist. Mrs. Berry recited with telling effect. At 6-30 Mrs. Berry gave an earnest address and very successful clairvoyance. Thursday's circle was very good. Next Sunday Miss Ada Harrop will sing two solos, Mr. Wm. Halkyard two solos. Mr. James Collinge will give two violin solos. Accompanist, Mr. Joseph Collinge. Miss Janet Bailey, clairvoyant, will be with us. P.S.A. tea party on Saturday, tea at 4 o'clock prompt. Tickets, 8d. and 6d.; after tea, 4d. Several well known vocalists will take part in the entertainment, consisting of glees, duets, songs, &c.

OSSETT.—I am pleased to report that Mr. Pawson gave a splendid address on Sunday, April 16.—J. S.

PLYMOUTH.—April 12: Address by Mr. Lethbridge on the "Physical Structure of Man." Reading by Mr. Arnold, entitled "Life." 16: Mr. Sammels prayed and read the lesson. Mr. Pearce gave a reading. Mr. Sammels an address on "Life, and how to live it." Prayer by Mr. Lethbridge. Evening: Invocation and lesson by Mr. Sammels. Mr. Bond was moved to speak on "The spirit of God worketh within us." Short addresses by Messrs. Lethbridge and Loomes. Organ presided over by Mr. Irons, with violin accompaniment by Miss Bossett. Prayer by Mrs. Lethbridge.—J. W. C.

ROCHDALE. Penn Street.—Public circles afternoon and evening; crowded audiences. Several local mediums took part; also Mr. Taylor, from Royton, who was controlled by his Irish guide, and gave very good advice as to real Spiritualists, in a humorous style and with good effect. Mr. Taylor likewise gave some very good clairvoyance. It is intended to have a sale of work next Christmas, the proceeds to go to building fund, as we find our present room to be too small. Donations of money or goods thankfully received.

ROCHDALE. Regent Hall.—Mr. Victor Wyldes paid us another visit, and spoke to good audiences, followed by successful psychometry. Also on Monday evening.

ROCHDALE. Water Street.—Thursday, April 6th: At the half-yearly meeting of members, after passing the minutes and accounts (which show the society to be in a good condition, having eighty members against sixty last year, the following persons were elected:—Mr. C. Johnson, president; Mr. Jos. Holmes, vice-president; Charles G. Jeffries, Esq., late of London, financial secretary; Mr. Frank Ritchie, corresponding secretary (to whom all letters may be sent), address, Mr. Frank Ritchie, 10, Blenheim Street, Spotland Fold, Rochdale; Mr. Thos. Goodhew, treasurer; and Messrs. Schofield, Wild, Fielding, Haigh, Turner, and Farrar, committee; Messrs. Sutcliffe and Grindrod, auditors. April 9: Public circles, conducted by Mrs. Goodhew, and Messrs. Wild and Cockerill. The addresses were well rendered. Successful clairvoyance and psychometry. 16: Mr. Buckley gave trance addresses on "The Value of Spiritualism," and "Do spirits return? if so, what is their mission?" in a very nice manner. Fairly successful psychometry.—C. J.

ROYTON.—Owing to serious illness Mr. Sutcliffe was unable to fulfil his engagement. We had a good substitute in Mr. E. G. Birch, our local medium, who spoke well on "The Resurrection of the Soul," and "The Beacon Lights of Hope." Successful clairvoyance. We purpose having a procession and field day on Whit Friday, and heartily invite friends from any society round about to make it a success. Further particulars from the secretary, Mr. James Ogden, 3, Rochdale Road, Royton.

SHEFFIELD. Bridge Street.—March 26 and 27: Mr. W. Inman, local, gave good psychometry. April 2 and 3: Mr. W. Mason, local medium. 9: Mr. G. Featherstone, of Parkgate, was well appreciated by good audiences. 10: Mr. Chas. Shaw, local, dealt with two subjects, and gave a number of good psycho-phenomenological delineations. 16: Mr. Chas. Shaw's controls dealt with a number of questions in an able and interesting way.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday meeting as usual. 16: Mr. Wilkinson gave an instructive lecture on "Life is a Warfare," which gave food for thought to strangers. Usual after meeting.—J. G., cor. sec.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—12: Mr. J. E. Wright gave a short address, and Mrs. Walker's guides gave good clairvoyance. 16: Mr. Davidson gave a very interesting discourse on "How he became a Spiritualist, and his experiences since." He afterwards sang a solo. Mrs. Young's guides took the after meeting, and gave very satisfactory proof of spirit return.

OWERBY BRIDGE.—Mr. Morse gave eloquent addresses to fairly good audiences. In the afternoon he had the pleasure of christening the grandson of our esteemed co-worker, the late A. D. Wilson. "An old question re-answered, viz., What shall I do to inherit eternal life?" was treated in a very clear and able manner. Evening subject, "Spiritualists and Christians—why they differ": mainly through the Christians refusing to listen to reason. They believe that God sends ministering angels to watch over us, but when Spiritualists affirmed that the said angels, or spirits, could communicate with men, bearing messages of love and comfort from the other sphere, they put it down as highly preposterous. He said that if we proved it to be true, we should stand firm to our convictions under all circumstances. The address called forth frequent bursts of applause. A solo was very nicely rendered by Mrs. Greenwood.

STOCKPORT.—Mrs. Rennie related her Spiritualistic experiences, and spoke on "Brotherly Love." The lack of fraternal feeling in our ranks

was commented on, and the universal brotherhood ought to become a reality if we work hard for it.—We have had a good day, good meetings.—T. E.

WAKEFIELD. 1, Baker's Yard.—Afternoon, Mr. Hargreaves read and gave a very satisfactory explanation, which was highly appreciated. Mrs. Hargreaves' guides gave very good clairvoyant tests. Evening subject from the audience, "The destiny of the spirit," which Mr. Hargreaves dealt with very ably. Mrs. Hargreaves made a few remarks about the usefulness of spiritual gifts. Clairvoyant descriptions excellent.

WAKEFIELD. Psychological Society, Barstow Square.—The 7th chapter of St. John was read, and thoughtfully commented upon by the guides of Mrs. Roberts, of Birstall, who at night dealt with "What has Spiritualism done for us and the people?" Both subjects were handled in a masterly and yet simple style. Clairvoyant descriptions were given, and seemed to be well appreciated. May both speakers, and those spoken to, make headway in the noble cause. The Committee of the Psychological Society earnestly wish it to be understood that this society is not a removal from the Baker's Yard Society, Wakefield, but that a few individuals, thinking another society might prosper and do good, formed a committee and adopted a code of rules for our guidance, so that all may know all affairs connected with the society.

WALSALL. Central Hall.—Mr. Oakes having left the town, Mr. Knibb very kindly came, at short notice, and spoke on "Who are the Angels?" in a very interesting manner. He stayed for the after-noon, and gave some very good psychometry. Next Sunday, at 11 and 6-30, Prof. Timson, of Leicester. Monday, tea and entertainment. Tickets, 9d.; after tea, 3d. Prof. Timson will give one of his popular and amusing entertainments.—S. B. E.

WIBSEY.—A very good day. Mr. J. Lund's guides gave a deep and profound discourse, and very good clairvoyance—all recognised.—A. E.

WISBECH.—Mrs. E. H. Britten, of Manchester, gave two grand orations on "The Church of the Spirit—Past, Present, and Future," and "What do we know of the Life Hereafter?" which showed that we could and do hold communion with the other world and thus proved the existence of the hereafter. Mr. Chapman, J.P., C.C., of Stamford, kindly came over to Wisbech and occupied the chair. He said he was very pleased to be with us on such an occasion. In the evening we should have about 900 people present. Monday, Mrs. Britten spoke on six subjects from the audience.—W. Hill, jun., sec. pro. tem., 31, Albert Street.

RECEIVED LATE.—Leeds. Progressive Hall: Mrs. Lund and Mrs. Buckle gave every satisfaction with discourses and clairvoyance. Monday: Mrs. Lake gave a good address, and Mrs. Levitt successful clairvoyance. Normanton: Mr. Clegg related experiences and gave a nice address on "Quit yourselves like men." Nottingham. Masonic Hall. 10: Mr. Morse had a good meeting. 16: Mr. Macdonald gave good addresses on "Ancient and Modern Miracles." Nottingham. Morley Hall: Mrs. Barnes, April 9 and 16, gave vigorous discourses. Easter party resulted in a small surplus for the funds. Churwell: Mr. Thresh gave good discourses and splendid clairvoyance. Heywood: Mr. Ormrod named a baby and treated his subjects well. [Reports must reach us Tuesday morning to be in time.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY. Near Leeds.—A very pleasant morning. Present, 35 scholars and 5 officers. Recitations by Miss E. Dodgson, Miss Horsefall, A. and L. Parker, A. and B. Pogson, Miss L. Woodcock, and Willie Dodgson.—F. T. Wilkinson, conductor.

BLACKBURN.—9: The morning was devoted to marching, and calisthenics admirably led by Mr. M. Brindle. Several strangers present. 16: The senior class was instructed in exercises by Mr. T. Tyrrell, and the juniors were taught by Mr. W. Lord and Mr. J. T. Ward. Invocation by Mr. Ward.

DEWSBURY. Bond Street.—Conductor and leader of Liberty Group, Mr. J. Kitson. Pearson Group led by Miss M. E. Sands. Discussion on "Why we eat and drink." Attendance, morning 18 scholars, afternoon 22.—M. E. S.

HUDDERSFIELD. Brook Street.—Good attendance. The usual programme of readings, etc., was not so well rendered, owing to inattention and disharmony from some elders. We hope for better things in the future. Edith Boothroyd gave a recitation nicely, and a capital reading from Mr. H. Chappell.

MANCHESTER. Ardwick, Tipping Street.—Conducted by Mr. Jno. Jones and other officers. Usual programme gone through. Recitations by F. Brown, E. Bradbury, Jno. and D. Furness. Marching and calisthenics were very good. The assistant M.D. at the organ. Attendance, officers 16, boys 17, girls 30, total 64. Whit Friday: Lyceum trip to Mottram.—T. J.

MANCHESTER. Collyhurst Road.—Good attendance. Usual programme gone through. Recitations by Harold Hayes, Emily Pollock, Richard Haggitt, and Mr. Heron, conductor. Groups formed. Phrenology taken from *Medium*. Discussion class. Paper by Miss Cooling, "Cremation." Great praise is due to Miss Cooling. We hope other young ladies will do likewise.—A. H.

MANCHESTER. Openshaw. George Street.—At 2-30: Invocation by Mrs. Howard. Usual programme gone through very well. Recitations by Lily Page, Polly Hulme, Alice Lewis, Harry McFarlain, and Wm. Lewis. Very poor attendance, hope to see more in future.—W. O.

MANCHESTER. Pendleton. Cobden Street.—Morning: Present, 9 officers and 40 scholars. Opened by Mr. Bromley. Usual routine gone through in a very orderly manner. Recitations by E. Rimmer and Shaderack Rimmer. Afternoon: A large attendance. Usual programme, including marching and exercises. Closed by Mr. Crompton.

ROCHDALE. Regent Hall.—Good attendance. Invocation by Mr. Hyde. Marching conducted by Mr. Rainer. Calisthenics by Miss E. K. Moores. Mr. Peter Lee gave an essay on "Coal," to the Sea group—males and females.

STOCKPORT.—A fair attendance and nice influence pervading. The marching and calisthenics were perfection, the guardian, Miss Kenyon, leading, and Master W. Shaw at the harmonium. Miss S. Kenyon and M. E. Longson were appointed delegates to attend the Tipping Street, Manchester, meeting re Lyceum demonstration in July.—T. E.

PROSPECTIVE ARRANGEMENTS.

ADVERTISER seeks situation as invoice, prime cost, etc., clerk, warehouseman, German correspondent, or place of trust.—H. W., 76, Manor Road, Aston, Birmingham.—(Advt.)

BATLEY CARR.—April 22, Tea and entertainment. Tickets, 6d. and 4d. All friends welcome.

BLACKBURN. Preliminary Announcement.—Annual Lyceum Field-day will be held July 29. All Societies and Lyceums in Lancashire will be given a hearty invitation.

BLACKBURN.—Sunday, April 23: Opening of new organ; special hymns and solos by the choir. Organist, Mr. J. Greenwood. 24: Concert and dance in aid of the organ fund. Tickets 6d.

BLACKBURN.—April 23: Mr. E. W. Wallis, at 2-30, "Some Thoughts on Spirit Intercourse"; at 6-30, questions from the audience answered.

BRADFORD.—Having retired from the secretaryship of Walton Street Spiritualist Church I tender my warmest thanks to the editor, secretaries, and speakers, and hope the same sympathy and support extended to me will be given to my successor, Thomas Russell.

HALIFAX.—Anniversary services in the Mechanics' Hall on Sunday, May 14, when we shall have the pleasure and honour of hearing our esteemed speaker, Mrs. Emma Hardinge Britten. At 2-30, "The Church of the Spirit, Past, Present, and Future"; at 6, six written subjects from the audience on "Religion, Reform, and Spiritualism." We trust all old friends and new will rally round, and give her a hearty greeting, as this is their only chance of hearing her in Halifax this year. A service will also be held in the Church in the morning at 10-30.

HANLEY.—Mr. Victor Wyldes, at Mr. Sankey's, Grove House, Birches Head, on April 30, at 3 and 6-30.

HUDDERSFIELD.—23, Mr. Ringrose; 30, Mrs. Green.

LONDON. Victoria Park, near the Fountain.—Spiritual meeting, addressed by Messrs. Eumms, Derby, Smyth, and Rodger, at 3-30 p.m. The presence of friends and supporters requested.

LONDON. Marylebone. 86, High Street.—April 23, at 7 p.m., Mr. W. E. Long, "Death and the Resurrection." 30: A tea meeting, at 5 p.m., in aid of the funds. At 7, Miss Rowan Vincent, on "Psychometry." Tea tickets, 9d., of the secretaries at the hall, and of members of the committee.

LONDON. Open Air Propaganda.—Through the kindness of the Marylebone Association, a meeting will be held at 86, High Street, on Friday, 21st inst., at 8 p.m., to arrange for the best concerted action for the coming season's propaganda. Spiritualists and those interested will be welcome. All workers are cordially invited.—Percy Smyth, organiser, 123, Lancaster Road, London, W.

MACCLESFIELD.—April 23: Mrs. Stair, at 2-30 and 6-30. 30: Choir anniversary; Mrs. Groom, speaker. Special musical services.

MANCHESTER. Collyhurst Road.—A grand miscellaneous concert, Saturday and Monday, April 22 and 24, at 7-30. "Paddy's Mistake," and a laughable negro sketch, "The Black Statue." Admission by programme, 3d.

MANCHESTER. Lower Broughton Labour Church, corner of Duke and Clarence Streets.—At 8 p.m., Monday, 24, Mr. E. W. Wallis on "The Causes and Cure of Poverty and Crime."

MANCHESTER.—Debates at Corbridge's Café, Lever Street, Piccadilly. April 25, Mrs. Wallis will deal with written questions.

MANCHESTER. Tipping St.—April 23: Mrs. Groom, of Birmingham. Friends, please note.

MOSELEY LYCEUM DEMONSTRATION IN LANCASHIRE.—A meeting was held at the Manchester Spiritualists' Room, Tipping Street, Ardwick, on Sunday morning, April 9th, when it was unanimously agreed to hold a demonstration on Saturday, July 22nd. It was also proposed and seconded that all the Lyceums in Lancashire be invited to send two delegates, such to form the committee, and attend a meeting to be held in the above-named hall, Saturday, April 22nd, at 4 o'clock prompt, to make suitable arrangements. Mr. Gibson, Pendleton, has been elected treasurer, and myself hon. secretary. Those unable to attend can send the names of the two delegates they wish to represent them, addressed "Lyceum Demonstration," 28, Caton Street, Moss Side, Manchester, and oblige.—J. B. Longstaff.

MORLEY.—April 29: Tea at 5, entertainment at 7. Tickets, 9d., 6d., and 4d.

Mr. J. J. MORSE has two vacant Sundays in July, the 9th and 23rd, his only vacancies this year. Please apply to him direct.

MR. GEORGE SMITH has removed, and can be addressed care of Mr. George Bentley, Thornhill Brigg, Brighouse.

MR. B. PLANT has a few open dates in 1893 (see advt.)

MR. W. DAVIS, Oxford Road, Burnley, will be glad to receive calls for Sunday lectures.

NEWCASTLE-ON-TYNE.—Mrs. J. A. Green, of Heywood, April 23, at 10-45 and 6-30 (not for the Monday evening). Short addresses and clairvoyance. Sunday and Monday, April 30 and May 1, Mr. J. J. Morse.

NEWCASTLE-ON-TYNE.—Spiritual Evidence Society. The ladies in connection with the above society intend holding their Annual Sale of Work on Tuesday and Wednesday, April 25 and 26. It will be opened by Mrs. J. A. Green, of Heywood, on the Tuesday, at 2-30 p.m. Admission each day: Adults, 6d.; children, 3d. Madam Miller, of South Shields, and other friends, will give a choice selection of songs, music, etc., at intervals. Mr. F. Hepworth, of Leeds, will enliven the proceedings with some of his celebrated humorous sketches, in character. Mrs. J. A. Green, as "Queen of the Gypsies," will receive visitors in her tent. Miss Isa Yeeles will, at intervals during the evening, give exhibitions in the séance room of her extraordinary cabinet manifestations. Admission to this will be by tickets, which will be on sale in the hall. A cordial invitation to all friends. Refreshments provided. The ladies confidently appeal to all friends for contributions in plain and fancy work, stationery, glass, china, books, or money, to carry on this glorious work, till all humanity shall know there is no death, and that we are personally responsible for our actions, which is the lever to raise the world. The following ladies will be glad to receive articles: Mrs. W. Kerr, 8, Brandling Place West, Newcastle-on-Tyne; Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Moore, 21, Cuthbert Street, Gateshead; Mrs. Sedgley, High Villa Place, Newcastle-on-Tyne; Miss Bacon, 4, Eslington Terrace, Newcastle-on-Tyne; and Mrs. Hammarbon, 155, Northumberland Street, Newcastle-on-Tyne.

MR. AND MRS. WALLIS have removed to 164, Broughton Road, Pendleton, Manchester.

NOTTINGHAM. Masonic Hall.—April 23: Mrs. Wallis, 10-45, "Gleams of Light"; 6-30, "Prophets, Miracles, and Mediums."

OLDHAM.—National Federation propaganda meeting on Monday, April 24, at 7-30 p.m., Spiritual Hall, Barlham Place. Chairman, Mr. W. H. Wheeler. Speakers, Miss Cotterill, Mr. Wm. Johnson, and Mr. J. B. Tetlow. Short speeches, clairvoyance, psychometry, and answers to questions. Collection to defray expenses.

OLDHAM. Temple.—April 22: Grand P.S.A. tea. Entertainment at 8, dancing at 8. A good programme gone through, and members' prizes will be presented by our president, and a financial report read by the secretary. A string band is expected to play. Tickets, 3d.; under ten years, 6d.; after tea, 4d.

SECOND-HAND BOOKS on Occult subjects for sale. Send stamp for catalogue to "A. B.," c/o Mr. Halse, 66, Tavistock Crescent, Westbourne Park, London. (Advt.)

SHEFFIELD. Bridge Street.—23 and 24, Mr. W. E. Inman; 26, Mr. H. J. Webster; 30, Mr. Sam Featherstone. May 1, Mr. Chas. Shaw; 7, Mr. W. Johnson, of Hyde.

WALSALL. Bradford Street.—April 23, Professor Timson at 11, "Physiology and Morality;" at 6-30, "Spirituality and Devotion;" 24, at 5-30, and entertainment, phrenology, psalmistry, psychometry, &c. Tickets, 3d. Entertainment, 3d. Chairman, Mr. Aldridge.

WANTED a young girl—age 15 to 17—for house work. A good home for a suitable girl. Apply at once to Mrs. Morse, Monmouth House, 36, Monmouth Road, Bayswater, London, W. (Advt.)

WANTED a healing medium to undertake a case of lung affection.—Address, *Two Worlds* Office. (Advt.)

WISBECH.—April 23: Only visit this year of Mr. J. J. Morse, of London. 2-30: "Spiritualism: An Answer to the Materialist"; 6-30: "Spiritualism: A Question of Religion."

WOLVERHAMPTON.—On May 7, a special effort will be made to open up a work here, and Mrs. Wallis will deliver addresses, and give clairvoyance.

PASSING EVENTS AND COMMENTS.

LETTERS intended for "Voices" should reach us not later than Monday morning, and correspondents will much oblige by being brief. Long letters soon fill the page and shut out others. We have several communications for which we have no room. They must wait till next week.

THE Committee of the Sowerby Bridge Lyceum wish to know the approximate number of delegates likely to require accommodation at the forthcoming Federation Conference, so that arrangements can be made for same. Please state names of delegates as soon as possible.—Mr. George Howarth, cor. sec., 14, John Street West, Tuel Lane.

GLAD TO HEAR of our friend Mr. H. Hunt and his family through *The Two Worlds*. It is always pleasant reading the doings of those with whom we have worked. We hope Mrs. Hunt's powers as a medium—which were always good—may develop under the better conditions. Our heartiest greetings.—Jno. Burrell.

MANCHESTER DEBATING SOCIETY.—Mr. J. J. Morse read a valuable paper, which we shall present to our readers in a week or two, on "What methods will best assist the development of our own work?" A full discussion ensued, participated in by seven speakers. Tuesday, April 25, Mrs. M. H. Wallis will answer written questions, and on Friday, April 28, a dinner party at 6-30 and social will take place to close the session. Tickets, limited in number, price 1s. 3d. At CORBRIDGE'S CAFE, Lever Street.

QUERY.—Warwick Road, Dewsbury. My dear Mr. Wallis,—Can you please throw light upon a query of some little moment? Is Mrs. M. H. Wallis a relative of yours (mother or sister-in-law), or is she identical with the well-known and highly respected Mrs. E. W. Wallis, and is the confusion of names wise under the circumstances?—Yours, W. S. [Mrs. Minnie Harriet Wallis is the wife of E. W. Wallis, who agrees with her that by becoming Mrs. Wallis she did not take the names of Ed. Walter, but retains her own given names. Many thanks for the query.]

MR. AND MRS. HILL AT WISBECH.—During the last week, Mr. and Mrs. Geo. Hill, of Manchester, have been paying old and new friends a visit at their old home in Wisbech. At a reception held at Mr. Addison's, a very pleasant evening was spent. Mrs. Addison gave some excellent tests, which were very convincing, especially to the visitors. Mrs. Hill was wearing some embroidered lace, the gift of a lady in California, given at the celebration of Mr. and Mrs. Hill's silver wedding. Mrs. Addison was controlled by this lady, who passed away a short time previous to Mrs. Hill leaving California. The nature of the illness, the number of her children remaining, and other particulars were given with correctness, and also a message to be delivered by Mrs. Hill to the lady's sister, now living in Oldham. The medium is a perfect stranger to the lady she saw and described, and ignorant of the particulars given. The late Dr. John R. Nickless, of America, was a gentleman who in his earth life eloquently expounded the principles of Spiritualism in the United States, and who attended Mr. Hill some time during an illness from which he has not yet recovered. A few weeks before Mr. Hill left California, Dr. John R. Nickless passed into the higher life. Well, Dr. Nickless controlled Mrs. Addison, giving a diagnosis of Mr. Hill's complaint, and after magnetising, prescribed and advised as to its future treatment, which all believe will be the means of restoring him to health. Some twenty-six years ago three of the friends were presented by a grandmother with a beautiful patchwork quilt, this fact was unknown to all but the ladies, and neither knew that the other had received a similar gift. The grandmother controlled and referred to the patchwork quilts, and delivered a beautiful lecture upon patchwork, hoping that each one, while maintaining their own individuality would be like the patchwork quilt, complete in its wholeness, harmonious in disposition, and useful in their influence. Mr. and Mrs. Hill have seen in America all kinds of mediums, and yet have to confess that the gifts of the spirit world are not confined to any country, but, like the light, are diffused throughout the whole world, and given proper conditions here, in England, as well as in America, our mediums

are being used by the spirits to convince the world of the soul's immortality. Mr. Addison, on behalf of many friends, gave Mr. and Mrs. Hill a hearty greeting, and spoke of the pleasure it gave them to see them at home again still true to their principles, and hoped that with increased health, and a wider experience, Manchester, and Tipping Street especially, would benefit by their presence and influence. On Saturday, the 15th, Mr. and Mrs. Hill brought their visit to a close, at the same time Mrs. E. H. Britten entered the town to lecture at the Public Hall, on Sunday and Monday, to be followed by Mr. J. J. Morse on Sunday next.—W. Addison.

"ESOTERIC ANTHROPOLOGY—MYSTERIES OF MAN," advertised on our front page, is a work by T. L. Nichols, which, in our opinion, cannot be too widely circulated. It is elevated in tone, thoughtful, educational, and useful. A comprehensive and confidential treatise on the structure, functions, passionate attractions and perversions, true and false physical and social conditions, and the most intimate relations of men and women, it is filled with sound advice, warning, and helpful instructions for health and disease. Every young couple in the land ought to possess a copy of this valuable work. It would save them much suffering, add to their happiness, and insure health and wellbeing, if its instructions were clearly comprehended and wisely followed. We can supply it, post free, for 5s. 3d.

IT IS WITH DEEP and sincere regret that we record the passing on of Mr. Lewis Firth. He was an honourable and an upright man, quiet and patient, but earnest and reliable. He bravely gave whole-hearted service despite the physical infirmities against which he manfully fought for many years. We first met him about 15 years ago, and even then he was suffering from lung troubles, and but for his care of himself and the loving ministrations of his devoted little wife, he would inevitably have gone long ere this. Bro. Lewis—he was always "Lewis" to his friends—was a Spiritualist from conviction, no mere wonder-seeker. To him Spiritualism was science, philosophy, and religion, and having realised the truth, he never faltered in his allegiance or swerved from devoted service thereto, although he had cause to suffer for his integrity. When resident in Rochdale he served the cause with patient fidelity for years and the society flourished. The old Lancashire District Committee, which did so much valuable pioneering work, found in "Lewis" a staunch supporter and volunteer worker. When he removed to Bacup he was again in harness, and proved in his quiet way one of the mainstays of the local movement. When *The Two Worlds* Company was proposed, among the first to take shares and give cordial sympathy and support was Lewis Firth (and his name stands in the post of honour, *first on the list of shareholders*), and as one of the directors he was a steady supporter of our work, travelling from Bacup to Manchester at his own expense to the board meetings, until failing health compelled retirement. Even after removal to Blackpool, in the hope of gaining strength and prolonging life, he could not rest, but took part in the work of assisting to form and sustain the society there. One of his latest acts was to visit Bury to attend the funeral of Mr. Singleton, whose passing on we recently chronicled, and, fully conscious that he too was "going home," a few hours before he breathed his last on earth Lewis remarked to Mrs. Firth, "Old Singleton will be surprised to see me so soon after him in the spirit world." Those who knew him best learned to respect, esteem, and love him, and our hearts are torn with grief when we feel that he has left us, but then we are comforted, as his dear wife is, by the consciousness that the same Lewis lives, and his strong affection and sincere devotion outlasts time and death and he is *with us still*. One by one the "old guard" friends and dear ones pass on, and we know not when the summons may come for us to join them in that home over there, but may we endeavour to leave a stainless record, and be ready as he was. Our affectionate sympathy goes out to his wife and family, and we trust they may be sustained and guided, and the path of life be made as clear for them as possible.

IN MEMORIAM.

Passed to the spirit-life, on April 9th, at Brighton Terrace, Blackpool, in his 44th year—Lewis Firth, late of Bacup, of whom it may truly be said that he was a man to be trusted, loved, and honoured by all who knew him. As a father, husband, and friend, one of the most unostentatious of men, yet clear in his intellectual and reasoning faculties, firm in the principles adopted by him after study and consideration of the subject in which he was interested. The longer he was known by his friends the better he was liked. Abundant proofs of the esteem in which Mr. Firth was held were furnished by the many letters of condolence sent by friends to his sorrowing wife. Among floral tributes we observed a splendid wreath sent by the Bacup Children's Lyceum, a similar one by the members of the Blackpool Society of Spiritualists, and a large number from private friends. Several friends were present from Nottingham, Bolton, Liverpool, etc. The writer conducted the services in the Cemetery Chapel, which was crowded on the occasion, many having to stand, the audience being composed of about equal numbers of Spiritualists and non-Spiritualists, the utmost sympathy and decorum being observed all through, although all customary orthodox ceremonies were dispensed with. It is very satisfactory to know that Mr. Firth was conscious and clear to the last and conversed freely with his wife and friends, saying he had but little pain, felt no shrinking, but stating clearly that he had no fear; that he knew he was going to meet old friends, and urgently counselled his dear partner to bear in mind that he, though invisible, would be with her to sustain and help her and their children. In a letter from Mrs. Firth received several days after the interment, the following statement occurs: "I am pleased to say that he is still my comforter and helper. I don't know how I could have got over the heavy trouble if he had not helped me. The sympathy and love I have had from friends has been very consoling, but nothing has helped me so much as his presence. Whenever I feel about to give way I hear him say, 'Now don't cry, lass.' I then say, no, I won't. I'll try to keep up, knowing that he feels my sorrow." *The Two Worlds* Committee have sent Mrs. Firth a very kind and sympathetic letter through Mr. Wallis, who could not be present at the funeral in consequence of pressure of business. My personal respect, together with that of a host of friends on both sides, must be my apology for this somewhat extended notice of the passing to the higher life of a true man and an intelligent Spiritualist who had the courage to live out his opinions.

JOHN LAMONT.