

The Two Worlds.

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PRICE ONE PENNY.

LEAVES FROM OUR NOTEBOOKS.

By EDINA.

PART IV.—FOUR CASES OF ASSOCIATION.

I HAVE selected these four cases as bearing on the question of association, because two of them "hang together," while the remaining two possess a certain affinity to the first dealt with, as being cases of association of spiritual entities with a particular place.

I deal first with that of Adam K—. In the first chapter of my "experiences," recently published in *The Two Worlds*, I alluded to the fact that on the very first visit of A. Duguid to our house, in October, 1889, he described with marvellous fidelity the appearance of a deceased friend, who, he said, was present, and who was troubled about his monetary affairs, and that within a few days thereafter I had a letter from a firm of solicitors in the west of Scotland, invoking my aid in regard to the deceased's estate, from which I discovered he had died intestate. The services required from me were the taking of an affidavit in connection with the contents of an insurance policy and the procuring of another declaration from a friend of the deceased, and also living here. This matter, being purely a business one, was not mentioned by me in our family circle, and particularly the family medium was not told of it. Very soon after the automatic writing began in the spring of 1890, I was favoured with two communications from Adam K—, each of which disclosed identity in a very marked degree. In one of these he alluded to the small service I had done to him, above specified, and sent me his cordial thanks. The internal evidence in each of these writings is to me very convincing, although I cannot, from the confidential nature of these communications, give further details. When in earth life this communicator had been connected with a public company. He had for some years resided in Edinburgh, but for many years prior to his demise had lived in Glasgow, and the medium's knowledge of his personality was of the scantiest description, owing to her age and the time of his removal from Edinburgh, and, therefore, the written communications from this source were to me all the more convincing on this account.

I now come to deal with the case of G— F—, also an official in the same public company, who I am satisfied must have come in contact with his friend and colleague, Adam K—, in the other sphere, and been, through his intervention, brought to our home to communicate the fact of his continued existence to us.

In the course of the summer of 1890, we had a séance with Alexander Duguid, at which were present my wife, two daughters, and myself. By this time the automatic writing on the part of my eldest daughter had begun, while her younger sister was still under magnetic control. In the course of the séance my second daughter's vocal organs were controlled by a personality who compelled her to gush out the name, G— F—, while at the same time she opened her mouth, put out her tongue, and placed the point of her forefinger on the tip of it. I said, "Yes, I understand. If you are G— F—, tell me where you lived." In reply, five different addresses in the north side of Edinburgh were written down by my eldest daughter. These were quite accurate, as G— F— had resided in all the places given. I then put the query, "What street did you reside in when you 'passed over?'" The communicator was either unable or unwilling to reply, and the question remained unanswered, and control immediately ceased. Now this was a very remarkable occurrence. At this date G— F— had died some ten or twelve years. None of the family had known him but myself. He died of cancer of the tongue, and on one of the occasions on which I had met him at an early stage of the disease, he had opened his mouth and showed me his tongue in the manner reproduced by my second eldest daughter, who had never heard of his existence. As I have said, G— F— and Adam K— were both leading officials of the same public company, and appear to have gravitated to one another in the spirit world. But I had a

still stronger proof of the identity of this last mentioned communicator, about a twelvemonth after the date of the séance above referred to. My wife, our medium, and myself were visiting the house of a Mr. G— F—, in the southern district of the city. This person, though he bore the same name as my spirit communicator, had no relationship to him whatever, and had never heard of his existence, and yet, during the course of the sitting, our daughter was controlled to write a message from G— F—, in which he said, "I died from cancer of the tongue." Here, it must be kept in view that our medium knew nothing of the name of G— F—, as it was her sister who had been controlled by him at the séance as before mentioned, and all the connection she had had with him on the previous occasion was the writing down of the six several addresses at which he had resided. Here, I contend, is a clear case of association; two persons engaged in the same avocation on earth, get together on reaching the other side, the one brings the other to write, and the second communicator makes a further communication to us in the house of a person bearing the same name as himself. This latter incident is, I consider, rather a unique one in the annals of spirit return.

The case of Alan B—. This is a short but interesting case of association. In the month of January, 1890, some friends of ours, owing to extensive repairs in their town house, were obliged to take up their residence for a few months in a large villa, a boarding house, in the vicinity of the city. At their invitation my wife, our family medium, and myself paid them a visit at their temporary home. We drove to the place in a cab, and the medium was told nothing, except that we were going to visit Mrs. R— and her family. In the course of the evening we had a séance, when Professor Sandringham controlled the medium, and wrote the lady a message. Shortly after it was penned our daughter said, "I see a tall, dark-haired man in the corner of the room." I said, "Tell him to write." Almost instantly the medium's hand and arm were very powerfully affected, and there was written out in a large rough hand, just like a first attempt at automatic writing, the words, "Alan B—, landlord." I had hitherto kept my counsel, and now I said, "This house belongs to Mrs. B—, who was the widow of Alan B—, who has been dead some fifteen years, and he is come to tell us that he is still very much alive." My knowledge of the house was derived from the fact that before his demise, and while he was an invalid, I had taken the evidence of Alan B— on commission in a testamentary suit in the room below that in which we were then sitting. The description of his personal appearance given by the medium was perfectly correct, he was tall and had dark hair. These facts are known to me alone, and yet, through the clairvoyance and automatic writing of my daughter, we got clear evidence of the continued existence of the communicator, who, it appears, is still associated with, or at least a frequent visitor to his old home, where his widow still resides.

My fourth case of association may be shortly stated. Mr. B—, a well-known citizen of Edinburgh, was a frequent visitor to a family in a house adjoining ours, and our daughter was quite familiar with his personal appearance. Two years ago this family left the city and went to reside in England, where they still are. Mr. B—, the gentleman above referred to, fell into bad health, and has not been much out of doors for twelve months, and for three months he was, at the time I speak of, resident at his estate in the country. On the evening of Tuesday the 11th October last, our daughter, on coming home from a walk, in the course of conversation said to me, "Surely Mr. B— does not know that the M.'s (the family in question) have left here, for I saw him going up the steps leading to the house. He was looking very quiet and his eyes resting on the ground." We wondered if this was a case of "reality or double," but the matter was speedily put at rest by a perusal of the obituary column in newspapers of October 12, where the death of Mr. B— was given as having taken place in the country on the evening of the 10th. The personage had thus been about seventeen hours in

the other world when he appeared to our daughter, and she saw him at a place much associated with his life when here, viz., the house of a friend whom he constantly visited, and which, in spirit, he now revisited, even although that friend had left the place for a period of two years.

I next deal with our witnesses from church and school.

EASTER AT YORK.

IMMORTALITY DEMONSTRATED.

THE friends at York have again been favoured with a visit from the private materialisation medium from Middlesbro'. On the evening of Easter Sunday, in the presence of seventeen persons, the immortals manifested their existence. Those lovely children, "Lottie" and "Daisy," came from their homes of light, clad in snowy raiment, those nearest to them being able to discern faces and flowers. A male form also came amongst us and placed his hand on the heads of several sitters. "Lottie" then stood on the knee of the medium some time, so that all could see her. Medium and forms were frequently seen at the same time. The floating spirit lights were very lovely and brilliant. On Easter Monday evening we had another revelation of God's love, in sending his ministering ones to give us knowledge of life after death. Besides the usual sitters, we had seven strangers, some of them being unbelievers, but one and all were delighted with the results, although there were not so many forms as on the previous evening, perhaps owing to "Daisy" having used up the power in sitting so long to have her likeness taken. Owing to inexperience in managing the light the photograph was not a success, but we hope to report successful results in the near future. When witnessing these phenomena I often think of my benighted friends who either call our angel friends, shells, spooks, or demons, refusing to give Spiritualism patient personal investigation. Our Theosophist friends speak from wild aerial theories, and ignore actual fact, whilst our clerical friends denounce and judge Spiritualism from Levitical and other ancient records which are entirely inapplicable to the present spiritual outpouring. They extract all the misinterpreted terms and abuses of spirit power recorded in Scripture, and ignore the rich vein of teaching on the side of spiritual gift and truth.

They are deploring the signs of the times, and who but themselves are to blame! They have neglected spiritual gifts, and the fires of spirituality have, to a large extent, gone out. Let us hope that the second coming in spirit and power is approaching.

Then as to the "demon" or "bogey" theory, this has been thrashed out so thoroughly and frequently that it would be idle to re-open it. We all know that everything good has in the past been hindered by the "bogey" cry, and here it is again blocking the path of progress. You need fear no demons if you in investigating draw nigh unto God. If you ask for bread will he give you a stone? "Try the spirits," and judge them by their fruits. First, worship God, and all these things recorded above, and many more, will be added unto you.

York.

J. SLATER.

PLAIN SPEAKING.—REV. J. S. BALMER is reported to have said: He had noticed that when Mr. Gladstone laid down his seals of office at Windsor, according to the official circular, the Queen "graciously received his resignation." He supposed those were terms in harmony with the etiquette of the English constitution, but it was a cold way of saying it. He thought when Lord Salisbury went out the Queen "expressed regret." He did not complain that she did. It was becoming. But why could she not do the same thing when the great Gladstone went out of office, not for a time, but for all eternity? Why could she not have said she honoured him for his long service to the country? Why could not another sentence have been added? He was not there to say a word against Queen Victoria, but intellectually speaking, she was not worthy to hold a candle to Mr. Gladstone, or to loose the latchet of his shoes. That she was the noblest and most illustrious Queen of England that had ever lived he did not deny, but the Queen reigned and Gladstone had governed, and they should not forget the distinction. He argued that she had made a mistake, and it would have been to her credit if in this day which was tending so much towards democracy—and it would have won the democratic heart more to her throne—if she had recognised the man whom the democracy honoured for his marked ability, patriotism, and great service.—*Blackpool Herald*, March 16.

A PASSING CALL.

MY earliest days of babyhood are associated with visits and presents of the keen-eyed, sharp-featured, tawny-haired engineer, to whom, when, a stranger, he came from Germany with his wondrous invention for plating metal, my parents showed their wonted cordial hospitality. Moreover, the only sister of this gifted family of brothers had been, before her marriage to a professor at the Kiel University, a dear friend of my mother. How well I remember the wedding day of my friend. His bride was the sister of an old schoolfellow of my father's. The day was delayed, owing to the wrecking of the homeward bound steamer in which the expectant brother-in-law, who was to give his sister away, was returning, *via* Aden, after superintending the laying of the submarine cable, and now this day of union and re-union seemed doubly blessed for all. Alas! grim death, balked of one victim, hovered in our midst, and laid his cold grip on my dear mother, for within three weeks from then she was laid to rest in the vault ordered by my broken-hearted father in the church of St. Nicholas.

Every successive year had found us visiting Paris, Baden-Baden, Ryde, the Rhine, the Thuringian Forest, where, near Ilmenau, is the "Gabel Bach." Hard by, on one of the small panes in the little wood hut, Goethe inscribed those lovely lines inspired by the deep stillness of the perfumed pine forest, so closely entwined that the sky overhead is invisible, save at intervals—

Über allen Gipfeln ist Ruh,
Über allen Wipfeln spürest Du
Kaum einen Hauch
Warte nur, balde
Ruhest du auch*—

words so beautifully set to music by Gounod, to say nothing of a bracing finish at Brighton. Yet every season my mother felt an ever-growing, irresistible longing to stay at Great Yarmouth, and this year special arrangements were made to carry out her wishes. I remember my mother, as she was looking over her jewel cases, saying to me, "When we return I shall make a number of changes." Ah! little did she contemplate making the great change *herself*. To her funeral came, as a mark of special esteem, my old friend, and under the circumstances this was indeed a particularly delicate attention greatly appreciated.

Time rolled on. My father died, and I married very quietly. One day I wrote to my friend of old, who once remarked to me that as science advanced he believed that pen and ink would become useless, our power of will being so strong that probably by fixing our eyes intently on paper more or less specially prepared, our thoughts would be imprinted thereon. His reply is characteristic. After suggesting that I should have done wisely, after waiting so long to get married, to have consulted old and true friends in my choice, he says that the office of god-father means everything or nothing, in his case the latter, as he did not consider himself in a position to undertake such an onerous charge as that to which his strict sense of duty would bind him, at the same time enclosing a handsome gift, and expressing his friendly feelings.

We were all one evening sitting quietly in the drawing-room when a violent knock at the front door (which only had a bell, and no knocker) startled us. There was no one to be seen, however, and shortly after a triple rap again surprised us. My husband jumped up and looked out of the window. Thinking it was a trick of a passing urchin we settled down again, almost oblivious of the interruption both unwonted and unwelcome, when whirr! through the room a faint, cold breath of air, causing the jets in the gaselier to scintillate, and again a loud, sharp knock, yet not a vestige of a human being in sight of our large, wide, and well-lighted street. Indeed, we were all impressed, and the servants quite nervous. It was so unearthly.

Next day, just before dinner, my husband handed me the evening paper, pointing to a paragraph mentioning that Sir W—— S—— had succumbed to the effects of a fall he had in Park Lane a few days previously. The hour was identical with that at which the mysterious, weird rapping had roused us so strangely. Nor do I for one moment doubt that he had in his passage hence given me a passing, parting call, not having been able to do so whilst sojourning here below.

BEATA.

* Over all the forest is peace,
In all the branches you scarcely feel a breath.
Wait only, soon wilt thou also rest.

VISIBLE AND INVISIBLE.

ONLY the grosser forms of matter are visible to the eye. We cannot see an atom, a molecule, or electricity. The most powerful material agents are invisible. We behold a few acres of the earth; we perceive rocks and minerals; also vegetable forms, from the tiniest flowers to the great trees that have braved the storms of centuries; animal growths, from the microscopic insect to the huge mastodon; the illimitable universe, with no conceivable centre or circumference, boundless, infinite; and finally man, endowed with mind, soul, and a radiant spark of the divine spirit; we recognise life, consciousness, substance, and rest in the conviction that the universe, visible and invisible, is the thought of the Divine Mind in expression. Consciousness is everywhere, life everywhere, substance everywhere. Manifestations of Supreme Power are discernible in intelligence, force, and matter; superior to their manifestations is the eternal and unknowable; but visible Nature, which we can study and know, is the outward expression or manifestation of the invisible, the infinite and the eternal. There we find, as Pope says:—

That God of nature who within us still,
Inclines our actions, not constrains our will.

By the close study of Nature we can pass from the visible to the invisible, as by a ladder reaching from earth to heaven. Note the steps as indicated by a modern scientist: "We pass from solid matters, such as metals, to the liquids; from the liquids to the gases; from the gases to radiant matter; from radiant matter to the forces of nature—gravitation, magnetism, light; from force to sensation; from sensation to thought, idea, purpose. Here, too, as with animal and vegetable life, we may well believe, that there is no break in continuity." How soon we pass from the visible to the invisible. In fact, we begin with the invisible. A material atom no one can see. It is the indivisible and infinitesimal form of all matter. Science can weigh atoms, but not a single atom. Molecules, made up of atoms, are also invisible, yet science tells us how many there are in a given space, how heavy they are, and how swiftly they move about. A mass, or object, the smallest visible form of matter, is formed of molecules, each one of which, it is said, is "about as much smaller than a pea as an orange is smaller than our earth." We fail to comprehend the infinitely little or the infinitely great.

The more attenuated the forms of matter the farther apart molecules are, and yet they never touch each other in rock or metal. When many molecules are massed in a single form matter is visible. Invisible forms of matter are most powerful. Steam, in which molecules are farther apart than in water, is more powerful than water. Expansion develops power. Electricity, more subtle than steam, is vastly more powerful. Yet, without mind to control and direct it, electricity would be to-day an untamed force and economically valueless. Even matter cannot act on matter without the intervention of mind. The hammer does not drive the nail into the board and fasten it to a building. Nor is it a man's arm or head that drives it. Place nail and hammer and board together; attach a dead man's hand to the hammer, with head and body perfect; apply steam and electricity; the nail will never be driven. A higher force is needed—the force of life itself, acting through the machinery of brain, body, arm and hammer, all directed by intelligence. The man himself, by virtue of invisible power within, drives the nail. Spenser, one of the greatest of English poets, said:—

For of the soul the body form doth take,
For soul is form and doth the body make.

The visible is a small part of human life. For the child, that unconsciously breathes a few times and passes away, as for the centenarian who, equally unconscious from the infirmities of age, leaves a worn-out tenement, this life is short. Briefest or brief, rest assured the earthly incarnation is essential to the evolution of the soul. Not for fame, wealth, glory, do the saviours and benefactors of the race perform their mission. They are apostles of the Divine Unseen. Serve humanity and live. Serve self and die. Such is the eternal law. This visible life is a strange compound of weakness and strength. Deeply implanted is the sense of immortality, and yet it is strangely set aside for the baubles of space and time. Immortal aspirations and desires alone can loosen the shackles that bind the soul to earth. Material force is a visible manifestation of the

spiritual reality behind or within it. Separate from life there is no force. He who accepts the material and denies the spiritual admits the effect but ignores the cause. Accepting both the spiritual and the material, who shall set a limit to the manifestations of the former through the latter? Paul's words come to mind, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

Inspirations come to prophets, poets, and seers from the realm invisible to mortal eyes. Martyrs welcome torture and death, sustained by a mental power that renders nerves insensible to pain. Desire for earthly honour never has such a sublime effect. Marvellous is this occult power. Note the experience of Paul with the viper fastened to his hand, and the poison having no effect, for "he shook off the beast into the fire, and felt no harm." Here was manifested the supremacy of mind. It counteracted the effect of the poison of a serpent's fangs. So, too, the invisible is the factor in every life. It is no longer regarded as evidence of intellectual weakness or delusion to accept the teachings of Christ, the Great Healer, and of his apostles, as facts that may be repeated; or to believe that angels walk by our side in crowded cities and lonely woodlands, and watch us when we sleep, though the human eye then sees nothing, not even material objects, for it can no more discern spiritual presences than it can, without a microscope, see the multitude of living creatures in a drop of dew or a ray of sunlight.

Scenes continually change around us; we note the impermanency of all material forms; to get the most of life we too must change to a new and higher environment; but here we should live near to Nature, calmly passing from one day to another through nights of rest and without sorrow for the dead past; live aright in the present and fear not the issues of the future. The invisible furnishes a lofty ideal; there is no work too humble or too great for men to do; no unselfish aim too high for human endeavour; and, as the cycles run their course, the highest welfare of humanity is attained by the faithful performance of present duties while striving for the loftiest ideal. Thereby the visible and invisible are united in achieving for the human race the greatest good both now and hereafter.

On wings of deeds the soul must mount!
When God shall call us, from afar,
Ourselves, and not our words, will count—
Not what we said, but what we are.

—Jackson (Mich.) Patriot.

IS THIS IMMORAL?—Opponents charge Spiritualism with being immoral. We commend the following to all who think so: "The doer of the will of God is in heaven, for in him the Kingdom of God has come. It is not a distant realm, posited in some undetermined region of space, but a condition of implicit obedience to, and absolute trust in God; so that he who has attained to it—if any such there be—can exclaim with perfect truth, as Christ did, 'I and my Father are one;' for he has 'received the at-one-ment.' And there is no other, we are assured. As a man sows, so, we are told, will he surely reap. All evil must be expiated, either in this world or the next. No death-bed repentance, no purchase of masses for the repose of the soul; no belief in the 'redeeming blood,' will avert from us the consequences of our own acts. God is inflexibly just as well as infinitely loving; and the punishment is exactly proportioned to the offence, and is, at the same time, of a temporary character. Neither is it attended with physical suffering. The anguish is mental. Every man becomes his own judge. His past life is unrolled before him, like a living panorama, and his conscience—God's still small voice within him—is his own accuser. Nor is this all; for he perceives the present consequences of his own misdeeds upon the earth; and he recognises the impressive truth of the solemn words, 'The evil which men do lives after them.' Appalling, indeed, are the mental tortures of a gigantic homicide like Napoleon Bonaparte. The millions of men he has led to the shambles, the women he has widowed, the children he has orphaned, the peaceful husbandmen whose smiling homes he has devastated, and all the victims of his measureless ambition and rapacity, assail and overwhelm him with reproaches, so that he would fain find refuge in annihilation, but cannot. This is the true and only hell; and who shall challenge the justice of the retribution; especially as it terminates sooner or later in those remorseful feelings, and in that vehement desire to atone for the crimes and follies of the past, which are the turning point in his spiritual career?"—Mr. J. Smith, in *The Harbinger of Light*, Melbourne, January, 1894.

HEAVEN AND HELL.

THOSE Christians who declare that all spirits who communicate with mortals are "imps of the devil" and come from hell may well consider the questions which were put to Mr. J. Grinstead, at Leeds, in his two nights' debate with Mr. E. W. Wallis, and unanswered, viz: "If it is possible for spirits to appear to influence mortals—even evil spirits—does not that prove that immortality is true and materialism false, and is not that knowledge worth having? Can you prove that spirits are forbidden to return to the earth? Can you prove that only evil spirits return to influence men? Why are evil spirits free to return to deceive; and the good spirits made prisoners from coming to warn, advise, and comfort their friends? Did not that give great encouragement to evil spirits and disprove that 'the providence of God is over all His works?'"

Last year, writing in the *Agnostic Journal* (one of the best, most scholarly and impartial weeklies published) the editor, "Saladin," put the matter in his own unique and clever style, thus: "We have among us Christian and even clerical Spiritualists. Their spirits must visit them either from the realm of Bliss or that of Woe; for, by their creed, the souls of the dead inevitably go to the one realm or the other. A Protestant Christian cannot have his table tilted by any ghost that does not come to him from heaven or hell. What about the 'for ever and ever' of hell if a damned one can get out of it to tilt a table? What about the 'for ever and ever' of heaven if a saved one can leave it to appear in phosphorescent haze in a dark room, and even get photographed?"

"And does the Christian forget that by taking any one out of hell, even for the space of half-an-hour, he is playing havoc with the economy of both heaven and hell, and baulking the plan of him whose 'mercy endureth for ever?' Heaven and hell hang together like Siamese twins, and what knocks the one out of gear deranges the other. One of the joys of the ransomed is to watch the agonies of the lost. There is plenty of good Christian evidence on this point; on it Tertullian and others speak out quite unequivocally. The Protestant Rev. Dr. Emmons assures us that 'the happiness of the elect in heaven will, in part, consist in watching the torment of the damned in hell: among these may be their own children, parents, husbands, wives, and friends on earth.' And the Protestant Rev. Thomas Button delivers himself thus: 'The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say Amen! to the damnation of her who lay in his bosom. The godly parent shall say Hallelujah! at the passing of the sentence upon the ungodly child. And the godly child shall, from his heart, approve the damnation of his wicked parents who begot him and the mother who bore him.'

"If this be so, heaven is an even more diabolical institution than hell. Nothing in hell could be so hellish as a son sitting in heaven and rejoicing at the sight of the torments of his mother, and glorying at the fire scorching up the heart that so dearly loved him, and shrivelling away the breasts which to his lips afforded Nature's own and holiest sacramental wine in the days of helpless infancy. What man who is a man, in spite of all the terrors Priestcraft ever wielded, will not determine: 'If my mother is to go to hell, let me go there too. In shielding her I am willing to take a double share of your fire, and endure it for her sake! Spare her grey hairs; spare the kindest, truest heart I ever knew, and I will drink, to save her, your doubly distilled phials of damnation!'"

"As I have said, spirits getting out of heaven to tilt tables knocks Christian teleology all on the head. Supposing Brown was a saint whose principal joy in heaven was to stand on the balcony and look down upon the writhing torments of Smith in hell, and supposing a Christian *mejum* takes Smith out of hell for only half-an-hour to tilt the table at Adam Street, Adelphi, by doing so that Christian *mejum* has, for the space of half-an-hour, abridged the joy of Brown of heaven—the joy to which Brown was well entitled from the beautifully canting and sneaking life he led on earth. What business has the Christian *mejum* to thus knock God's plans on the head and interfere with the heavenly joys of Brown? I am not altogether inimical to the basic principle of Spiritualism, but one thing is certain: If you are a Spiritualist, you cannot be a Christian; conversely, if you are a Christian, you cannot be a Spiritualist."

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

BY ALFRED KITSON.

CHAPTER XIV.

MISS WHITE continued: "I must also remind you of the revelations made by Professor Monroe concerning the Hindoo Christna, which placed the Christians' Christ in a very doubtful position."

"You are right, my dear Florence. I have carefully studied the ancient faiths and compared them with the modern; and have come to the conclusion that I cannot longer subscribe myself a Christian. To do so would be against my honest convictions, to keep up appearance; and you know, dear, that I hate hypocrisy. In studying over the question of sending in my resignation to the Wesleyans, and joining the Spiritualists, I asked myself what was the standard of truth and morality which Spiritualists adopt as their guide. Hence my question. I am surprised that it never occurred to me before how inconsistent is the boasted Christian standard—indeed, I now see, for the first time, it is no standard, but an ideal life set up for humanity to realise; and it is altogether at variance with the conditions of life in this western hemisphere."

"I am delighted to hear you speak out so candidly, and I have hopes of you at last," said Miss White, with manifest pleasure.

"I know that my obstinacy must have been very annoying and even trying to your patience," responded Mr. Henderson; "and I thank you for all the forbearance and kindness you have shown me."

"I knew you acted from conscientious motives, dear, and sympathised with you."

"Indeed I did," said he. "I was sure you were all mistaken, and determined not to lose you without making a strong effort to rescue you from what I then considered to be the work of the devil. But, thanks to Professor Monroe, I was soon convinced of the grave error I had made."

"And have you succeeded in saving me?" she asked, with a merry twinkle in her eye.

"No, no, it is I who have been rescued from error, and I thank God for it," he exclaimed, with some warmth.

"That is rather strange, is it not, to hear one who has been corrected in his religious opinions thank God?"

"It is a fact, nevertheless," he answered. "The teachings of Spiritualism are so much more humane and just, as well as more honourable to God. The knowledge of spirit existence, and the practice of spirit intercourse, together with a belief in the Fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, compensation and retribution hereafter for all the good or evil deeds done here, and that a path of eternal progress is open to every soul that wills to tread it by a path of eternal good, is by far preferable to any teaching yet given to the world. The character of our heavenly Father is saved from the stigma of being shortsighted in forbidding our first parents to eat of a certain tree, and from the heartless and cruel curse that was placed upon them and their children; and we can approach him as a Father of love, and not a Being of awful dread and fear. Yes," he added, "I thank God for it. The loss of my early teachings has resulted in an eternal gain."

"Your sentiments do you credit," responded Florence, "and I am pleased that for once, for a long time, I am able to endorse and not oppose them."

"I trust," he said in reply, "we shall be much more in harmony in the future than we have been in the past. I have fought a long and persistent battle, and must confess I have been defeated on my own ground. I now render myself a willing trophy: will you accept me, dear?" and he held out his arms to her, an appeal she could no longer resist. And the next instant she was locked in his strong embrace, and rested her head on his shoulder, where she shed tears of joy and thanked God most fervently that they were estranged no longer, but united heart and soul.

"My own darling," he murmured fondly, "I trust to repay you in the future for all the care, sorrow, and anxiety you have had to endure on my account, and the persecution of our minister and his tools."

"For my part," she answered, "I shall feel amply repaid for any anxiety or care I have had to bear, with your love and confidence. It is all I ask, all I need. But I never could associate with orthodox people, and have dimmed into my ears those horrid and diabolical doctrines."

"Do not have any fears on that head, darling," he said, reassuringly; "neither you nor I shall identify ourselves with them again. We will live in the light and inspiration of the angel world, and consecrate ourselves to their service. I will try and be as diligent in my labours in the sphere of spiritual truth as I have been in that of orthodoxy."

"Then, dear James," she ventured to say, "you will not complain of the spiritual gifts God has given me, and desire that I should hide them from the world?" and she looked straight into his eyes.

"No, darling, a thousand times no, but thank God for them, that they may be a guiding light and a source of strength and comfort to us in the hour of need. You know, dear, I am a mere novice in spiritual matters, and hope, by your gifts, to learn many things regarding the spirit world and its inhabitants. I look on mediumship as the gateway of heaven, through which the dwellers of earth may enter into correspondence with the celestial inhabitants."

This open declaration on the part of one to whom she had long ago given the dearest affections of her heart, but from whom she had been long and painfully separated by difference of opinion regarding spiritual matters, gave her great joy. She felt she could now willingly give herself into his keeping without any fear of being misunderstood on religious and spiritual matters. She looked up into his clear blue eyes and said, "Dear James, this is the happiest moment in my life; to realise that I possess your esteem, your confidence, and your love once more seems the height of human bliss; it fills my cup of joy to the brim."

His arms tightened round her, and pressed her more firmly to his manly bosom, as he said, "My own darling, I am pleased to hear you declare your own happiness, your cup of sorrow has been full to overflowing for a long time. Oh! how I wish I could recall the past and live it over, how differently would I act towards you. When the world was most cruel, most cold and inclined to scoff and jeer, I would press more eagerly forward to cheer, to bless and comfort you, instead of standing aloof, halting between two opinions," and he bent forward and gave her an affectionate kiss.

"Yes, dear," she answered, "if you possessed the knowledge on biblical matters, as well as spiritual facts and teachings you now do. But you must not forget it was for the lack of these that you acted in the way you did. I knew that it was true, and felt sure that no amount of investigation on your part could shake those facts, and that the only result of your investigation would be one more adherent to the cause, one more champion to fight for the truth. Had it not been for this conviction, dear, and the loving sympathy of angel friends I could not have borne up under our trials; I should have died broken-hearted, and have waited and watched over you from the spirit world, being fully persuaded in my own mind that when you awakened to the reality of the spirit world you would be convinced of your mistake, and we should know as we are known and be united at last."

"Do you believe in soul affinity, dear?" he asked, as a new train of ideas was thus awakened within him.

"Most assuredly, else a part, a most important part, of our natures must go unsatisfied, for life, individual life, always feels something lacking to complete the fulness of its being. There is a void in its nature that demands, with a restless persistency, to be filled. And that will continue to exist until it meets with some heart, some soul that is the full complement to its own nature, its longings, and aspirations. Such souls, such hearts, will mutually attract each other, so that 'there is neither marriage nor giving in marriage in heaven,' but the obeying of God's divine law, as written on the tablets of each heart."

"Thank you, darling, for those sentiments. They must convey a world of comfort and consolation to those loving souls, who are denied by social usages and circumstances o'er which they have no control, to become united on earth, that they may in heaven. Think of the thousands, the millions, whose ears have never been gladdened with one word of love and affection, whose hearts contain a wealth of affection which has never been called forth to gladden the heart and dispense joy and gladness all around. How such as these were ever to have their life made worth living I never could imagine. But now I see that all may take heart, and rest assured that God has given them no holy, no divine aspiration, but which is destined to be fulfilled."

"That is not all, dear, those whose maternal natures have never been satisfied, who have never been blessed with a child on which they could lavish the affections of their hearts, are, in the spirit world, accorded the privilege of nursing and

training the little babes who are continually leaving this world. So that God finds abundance of objects for those pining motherly hearts to expend their love on, and train them in all the beauty and loveliness of divine truth and wisdom."

"Ah! darling," he exclaimed, as he began to realise how ignorant he was on spiritual matters, "I find that I am woefully deficient in real knowledge and wisdom. I have wasted my youth in learning myths and ecclesiastical traditions, under the impression that it was God's divine and only truth ever revealed to man. I am like a mere child standing on the beach of the great ocean of eternity, picking up a few tiny pebbles here and there, amazed and awed at the expanse and infinitude of the ocean before me. But we will sail together in life's barque, won't we, dear, and learn its lessons and wonders together, being a source of strength and inspiration to each other in so doing. Nothing more shall keep us apart and hinder us from that interchange of ideas and sentiments, that communion of souls which is ennobling and enlightening to the head, and refreshing to the heart," and he touched her forehead lightly and reverentially with his warm lips, and she murmured, "Yes, dear, we are united heart to heart, and soul to soul for ever."

(To be continued.)

A MUSICAL CURIOSITY.

A LITTLE girl, named Gussie Cottlow, who is 13 years of age, appears to be making a sensation as a pianist in "the States." Although she is a born musician, she has to "practise" for *four hours daily* to maintain her position and perfect herself in her art.

As she talked the little maiden's fingers wandered absently along the keys. The notes framed themselves unconsciously into harmonies.

"They tell me so much," she said, referring to the notes. "Life would not be worth living without them. These are the joyous notes." Here the slim fingers ran along the keys, and laughing, rippling tones responded.

"Here are sad tones, too," she added, illustrating her words. "There is another queer thing that I don't understand. Different tones have different colours. Now it ain't so with mamma, but when I hear C I always see a clear, pure white. E is red. The deeper tones give more intense shades, so that this E is a deep carmine."

"This E was several octaves below middle C. D is a yellow tone," said the girl pianist, "and F blue. G seems always green. A is grey and B is brown. The chords bring different hues. D is yellow, while the chord of D is a yellowish green. The chord of G is a beautiful olive. F seems blue, and the chord of F sharp a rich purple.

"I suppose I don't really see the colours," the girl said, reflectively. "I must hear them. But as I strike the notes or when I hear them, the colours come into my brain as plainly as if they were held before me.

"Another queer thing is that the chords bring up different kinds of materials. The chords of the flats remind me of heavy velvets, while the sharp chords bring the daintier, lighter silks. When I strike the chord of A minor, I can almost hear the rustle of a delicate grey-hued Quaker dress." The little girl laughed as she struck the chord. "It is so suggestive of modesty and demure beauty, isn't it?"

Miss Cottlow's sense of pitch is peculiarly acute. Tones of the piano she named instantly. A goblet was tapped. She named the tone and struck the corresponding key on the piano. Chords were struck and hideous discords produced, yet she had no difficulty in telling what tones composed them.

"I don't think that C sounds like G," she explained. "I just know it is G. I suppose it is really that I think in tones and don't have to think of them."

JOAN OF ARC.—The medium martyr maid of Orleans is one of those personages whose life and doings were so distinctly spirit-guided that there is always a charm about the narrative of experiences, and one's sympathies are stirred for her sufferings and tragic end. Mr. John Chapman, of Liverpool, has produced a small pamphlet, price 1d., which tells the story in a clear and interesting fashion, and the conclusion he arrives at is that she was "a clairvoyant, a clair-audient, and a materialising medium. She saw, heard, and felt bodily the spirit forms exactly as Spiritualists now do, and was condemned for having these gifts." We can supply this pamphlet, post free, for 1½d., also "The Work of the Spirit," by the same author; the two, post free, for 2½d.

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FRIDAY, APRIL 6, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

THE "SPEAKERS" RESPONSIBILITY AND DUTY.

SPIRIT people tell us that in the life after death, each one goes to his own place, and that the law of "fitness" determines the status of each one in the spheres—no one can go where he is unfit to go. The governing principle of association is that "like seeks like," and therefore the more wise and worthy we become this side the grave, the more capable and useful we are in our sphere now, the more "fit" we shall be to fill an exalted and useful position "over there."

These facts have a distinct bearing upon the position of workers in our own movement. Spiritualism demands the best from every one. No half-hearted service, no careless, indolent, or imperfect disposition or effort will be satisfactory. Whatever is worth doing at all, is worth doing well, and this applies all the way through.

The following weighty words by Mrs. Besant are most appropriate, and should be seriously taken to heart by all of us who are called upon to do public service for our cause.

VERY SOLEMN to me is the responsibility of the public teacher, standing forth in press and on platform to partly mould the thought of his time, swaying thousands of readers and hearers year after year. No weightier responsibility can any take, no more sacred charge. The written and the spoken word start forces none may measure, set working brain after brain, influence numbers unknown to the forth-giver of the word, work for good or for evil all down the stream of time. Feeling the greatness of the career, the solemnity of the duty, I pledged my word then to the cause I loved that no effort on my part should be wanted to render myself worthy of the privilege of service that I took; that I would read and study, and would train every faculty that I had; that I would polish my language, discipline my thought, widen my knowledge; and this, at least, I may say, that if I have written and spoken much, I have studied and thought more, and that I have not given to my mistress Truth, that "which hath cost me nothing."

Compare the above earnest and brave words with the following "call for workers," issued on behalf of the Church Army. Which indicates the true spirit? Which has the right ring?

CALL FOR WORKERS.—Earnest young men and women wanted to be trained as Evangelists, Colporteurs, Labour Home Captains, and Mission nurses in the Church Army. Freest possible scope for winning souls to Christ. Sympathy and industry are essential, but not scholarship [italics ours]. The training is short and without charge. Monday, July 9, 1894. Intending candidates should consult in confidence the Training Home Sec., Rev. Swann Hurrell, at Headquarters, 130, Edgware Road, London, W.

Spiritualists are charged with being ignorant, foolish, etc., etc., yet the same people who make those assertions, confess that they dislike Spiritualism because it is drawing people away from the churches and chapels; hence, therefore, the churches and chapels who educated them before they became Spiritualists are responsible for their ignorance and folly. Most Spiritualists affirm that Spiritualism has increased their knowledge, broadened their sympathies, and taught them to know themselves more fully and correctly than their orthodox training ever did. If, therefore, with the additional light and knowledge which Spiritualism has imparted they are

still ignorant and foolish, what a parlous state they were in before Spiritualism set them on the road of freedom and self-development! "But then," say these objectors, "while they were Christians they were not put forward to expound Christianity, but they are set up before us by Spiritualists as bright and shining lights to teach us what Spiritualism is, and we are asked to believe that they are under inspiration of spirits from the other world, yet they make grammatical blunders and give utterance to the veriest rubbish and twaddle."

We are prepared to admit that, judged by ordinary external standards, this is a weak spot in our movement. But a few facts must be borne in mind; first, it is not fair to compare our mediums from the mill, the forge, or the shop, with men whose life-long scholastic training has enabled them to win world-wide fame. There are all classes of speakers among Christians, and we have heard more balderdash, bad grammar, and utter nonsense from earnest Christians among "Army" people, "Evangelists," and "Revivalists," than we ever heard from the Spiritual rostrum.

Then, as to being under control of spirits, that claim may be perfectly true, and yet the talk may be ungrammatical and inconsequent. Our critics are "ignorant" and "foolish," too, when they suppose that a spirit will, of necessity, be wise and intelligent, and scoff at all inspiration which falls short of their ideal and perfect standard. No intelligent Spiritualist will make any such claim. All sorts and conditions of people "pass on," and all sorts of spirit people can come back. The law of "fitness" and "association" governs their return. A large number of people, Christians included, live in a very narrow sphere, are uneducated, and talk twaddle. The paltriness, meanness, and emptiness of their lives is simply appalling; eating, drinking, smoking, working, fashion, football, scandal, and trashy novels, or worse, seem to comprise the whole circle in which they move. It is the few, comparatively the very few, who are studious, thoughtful, earnest, philosophical, and who feel that "life is real, life is earnest." The tendency of orthodoxy has been to stop people from studying themselves, from taking their lives into their own hands, from developing their own mental, moral, and spiritual possibilities, and becoming original thinkers and self-reliant, self-cultured workers, for has it not denounced "doing," and extolled "believing"? Has it not taught innate and total depravity, instead of fostering trust in the divine powers within?

Spiritualism has disclosed a fact distasteful to these critics, viz., that death is not a transformation scene which ushers the "believer" into the perfect realm, and endows him with absolute power, knowledge, and wisdom at a stroke. We now know that man goes on, character persists, consequences must be wrought; progress is slow and results from effort there as here; and, therefore, mediums may be quite truly under spirit influence, but that fact does not guarantee that they will be inspired to speak in perfectly grammatical phraseology, nor with unerring scientific precision, nor give expression to absolute truth. No. Each one goes to his own place, seeks such company as he is fit to enter, and mediums are controlled, as a general rule, by spirits, who, although somewhat in advance of the medium, and anxious to do good, are far from perfect. Spirits are frequently unable to fully express their thoughts or effect their purposes owing to inharmonious conditions, lack of education on the part of the mediums, and perhaps want of aspiration and spiritual development on the part of the sitters.

We have known instances where uncultured mediums have spoken, both as to style and matter, with exceptional ability and brilliancy far beyond their normal capabilities, and we have known cultured mediums, when under control of uneducated but well-intentioned, good-hearted spirits, speak kindly, sympathetically, and wisely, although ungrammatically.

After all the real test of the value of the message is its truth, not its grammatical construction. Indeed, it frequently happens that a spirit's identity is established by the internal evidence displayed in the misuse of words in a manner which was characteristic of the individual before passing over. We may, while grasping at the shadow (grammatical correctness) lose the substance (the truth, the ideas) which would be of great service.

But, when we have more mediums, when education has exerted its full sway on the rising generation, and when the mediums, speakers, and spirits alike are benefited thereby, and fully realise their responsibilities, as ably set forth by Mrs. Besant, then our foes will have less to carp at and criticise, and our glorious truth will triumph more rapidly.

ADDRESS TO CARDIFF PROGRESSIVE LYCEUM,
IN CELEBRATION OF THE 46TH ANNIVERSARY
OF MODERN SPIRITUALISM, APRIL 1, 1894.

By E. ADAMS.

It was a happy thought that induced your worthy conductor to relax your usual routine in order to join with other Lyceums and societies throughout this and other countries, in devoting the day's exercises mainly to the commemoration of the advent of Modern Spiritualism.

To enable my young friends especially to understand and remember the leading thoughts in what I have to say, I have adopted the good old fashion of taking a text, one that will serve to recall the pith of my remarks whenever you happen to think of it; it is this, "And a little child shall lead them," and it is found in the 11th chapter of Isaiah, 6th verse, which reads as follows:—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them."

Now, some of my good Christian friends will perhaps say that I am wresting these words from their true meaning, but I prefer to think that wolves, and leopards, and lions as long as they continue to exist will each retain their characteristic ferocity; that lambs, kids, calves, and fatlings will never willingly associate with them, and that any endeavour to do so would always end disastrously for the lambs, kids, calves, and fatlings, as well as for any "little child" who should attempt the dangerous task of leading these wild animals.

I prefer to interpret these words not in the literal but in the symbolical sense, and so, for instance, if we take wolves, leopards, and lions to represent all those vices and evils arising from man's grossness, selfishness, and ignorance, then it becomes possible for us, with the faith we have in the progressive unfoldment and future well-being of mankind, to realise that all these wild beasts of man's lower physical nature shall in due process of time become not only tamed but possibly extinguished altogether, and all humanity become imbued with the spirit of universal brotherhood, with the unselfishness, trustfulness, and love of "little children"; and Modern Spiritualism (born on the 31st March, 1848, and whose 46th birthday, therefore, we are commemorating to-day), with its increasing and comforting facts, and its beautiful and ennobling teachings, cannot fail to be largely instrumental in bringing to pass this state of heaven on earth, if it be possible for it ever to be realised.

Now, perhaps, some of my young listeners with inquiring minds will think to themselves, and very properly too, "Well, if Spiritualism is true, how is it it is not more than 46 years old?" To such let me say that Spiritualism, broadly speaking, is as old as creation—aye, as old as the All Wise and beneficent Creator. You have not to take my word alone for it, in all sacred and historical writing, up and down through all the varied pages of the world's history, are unmistakable evidences of it; but the wild beasts of man's ignorance and greed and vice, and of priestly despotism, have made the approach of angel ministrants into the every day life of mankind in past ages well nigh impossible, but, "a little child shall lead them." These words are beautiful in themselves, they imply a sentiment of simplicity that at once commands our sympathies; but how beautifully were they applied when, on the night of March 31st, 1848, at Hydesville, New York, little Katie Fox, the nine year old daughter of John D. Fox, a respectable farmer, in company with her twelve year old sister, Margaret, in whose presence for some months previously mysterious knockings, rappings, and noises were frequently heard, discovered to her surprise that these knockings, which she in her child's way imitated, responded to her imitations. If she knocked a certain number of times the same number was mysteriously repeated. If she bade "it" knock here or knock there "it" obeyed her, and you will easily be able to picture to your mind's eye her childlike eagerness and excited interest when it flashed into her young mind, as she clapped her hands and exclaimed aloud that "it" could hear! "it" could see! "it" could understand!—and thus was ushered in the dawn of the new dispensation now known as Modern Spiritualism. Thus was a means of communication established between the two worlds. Thus were those of the other life enabled to "come at morn and dewy eve, at radiant noon and midnight hour, to breathe their message, or leave the inward tokens of their power."

What could be more touchingly beautiful than this literal

fulfilment of our prophetic text? "And a little child shall lead them!" Veritably a little child did lead them! And here, I want to impress upon my young listeners especially, a sense of the importance, and the use, and the dignity of life well-lived upon the earth plane. You have seen how "from small beginnings such mighty issues flow;" do not, therefore, despise "the day of small things." You are all of you possessed of intelligence at least equal to that of little Katie Fox, whose declaration that it can hear, it can see, it can understand, not all the impeachments of religious intolerance and scientific perversity of subsequent years have been able to shake, while, on the contrary, it receives increasing corroboration as the years roll on. The results so happily discovered by this "little child," were verified first by her parents, then by friends of the family, then by strangers, in spite of opposition, contumely and bigotry, and so this gospel of glad tidings has brought countless thousands on both sides of the veil "out of darkness into God's most glorious light," and still—"a little child shall lead them."

But, I fancy I can hear some of you say, "The light kindled through the instrumentality of little Katie Fox is not going to be extinguished this time, and so what more is left for us children to do?" Let me say with Robbie Burns, "Hoolie, hoolie, nae sae fast!" The discovery effected by Katie Fox is truly of lasting significance in the history of Modern Spiritualism, but there is in each of your lives the same practical scope open, as in hers, in which to "bring life and immortality to light" for those who are yet in darkness, and ignorant of the blessed facts and teachings of spirit communion. You may accomplish this either by verbal communication of the knowledge gained in your Lyceum and in association with your elders, or by the direct aid of your own mediumistic powers, at such time as may be suitable and desirable for their development and employment. I am anxious to impress my young hearers especially with a realisation of the fact that very much of the future development and progress of the gospel of Spiritualism depends upon "our children." Indeed, is not the hope of all humanity in its children? And as the human race "from strength to strength goes on," so ever are its brightest hopes and dearest aspirations being centred in its children!

But, again, do I hear some young friends say, "Tell us how we can help to promote a wider knowledge of the blessed message of Spiritualism to the world?" Well, then, the younger ones can do so by themselves diligently learning the lessons taught in their Lyceum, and by imparting what they learn to their playmates and schoolfellows; in this way many a fruitful seed may be sown in good soil and a harvest of good results garnered, so true is it that "a little child shall lead them!" But to the young people of our Lyceums have I the most weighty word to say—to those who are passing out of "the happy days of childhood," and who are just beginning to apprehend something of the true import and sterner aspects of life—to you I would say, be true to what you already know of this modern gospel, and (although I do not remember to have seen the suggestion seriously made as yet) I think most valuable results, both in your own personal experiences and to the cause at large, would ensue from the formation, among the elder members of the Lyceum, of circles for the especial development of those who appear to possess mediumistic gifts of a promising character, and I would suggest that this form part of the Lyceum exercises of such elder members under mature direction, as I feel that such circles, well conducted, would form a kind of advanced standard, and create an abiding and much-needed centre of interest for those upon whom, a few years later, will naturally devolve the broader interests and more active propagandism of the cause. I throw out this idea in the hope that there may be found in it something of practical benefit both to our young people individually, and to the broader interests of our cause.

I would just like to point out that the condition of intercommunion between the two worlds is one of reciprocity; neither, generally speaking, can act without the concurrence of the other. That the inhabitants of spirit-life have ever been foremost in the attempt to establish such intercommunion there is abundant testimony to show; indeed it is a question if Modern Spiritualism would have been born just when it was had it not been for the preconcerted action of disembodied intelligences, for, on the aforesaid 31st March, 1848, the gifted medium and seer of Poughkeepsie, Andrew Jackson Davis, the honoured founder of the Lyceum movement, jotted down as follows: "About daylight this morning a warm breathing passed over my face, suddenly waking me

from a profound slumber, and I heard a voice, tender and yet peculiarly strong, 'Brother, the good work has begun; behold, a living demonstration is born!' The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message."

Shortly afterwards he learned about spirit communications being established at Hydesville, and "a little child led them!" Other "little children" since then have not less surely led them. Aye, how often have "little children" from both sides of life re-united those whose parting previously seemed to be for ever, but whose glad reunion gave sweet promise of fruition to life's fondest hopes and highest aspirations, and supplied the one stimulus—previously lacking—to enable them to live out this life as well and as bravely as they know how.

To my older listeners, in conclusion, I would say "be ye like unto little children" in purity of life and sincerity of purpose, that you may realise the greatest possible happiness and spiritual unfoldment, here and now, which the knowledge of spirit communion can confer—for it is certainly true, as the "gentle Nazarene" declared, that "except ye become as little children ye cannot enter the kingdom of Heaven," or, in other words, realise a condition of soul-happiness which shall enable the angels of the higher life to become your guests and helpmates, for is it not true for all time that "A little child shall lead them"?

CORRESPONDENCE.

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

NOTTINGHAM OUT-DOOR WORK FOR SPIRITUALISM AND ITS CRITICS.

"Faithful are the wounds of a friend, even if the skin is broken."

My worthy brother, J. F. Hewes, has stated his opinion of this method of propagandism. 1st. Hymn singing. If I could ensure this being well done I would never omit it. I failed in Newcastle to get help, so substituted reading one of our fine hymns, usually, "The spacious firmament on high." Could a band of our hall and circle singers pluck up courage to come and help, the spirits would draw near and aid the speakers, and many more would gather round to hear our "strange tidings?" I hope Nottingham singers (especially ladies) will take the hint. 2nd. My worthy friend has doubts of the propriety of "going out into the highways," etc. Surely, he must know that reforms, religious, social, and political, have grown by this method of publicity. Why Spiritualism—the grandest reformatory power the world has ever known—is to be forbidden such publicity and cabined within four walls, he has not said. He may "question the wisdom" of thus publishing this "word of the Lord," but I have somewhere read about the "foolish" [so regarded] confounding the wise. My friend's experience in this sort of warfare is confessedly small, and so his judgment may be erroneous. Possibly never before did he place himself in so perilous a position, for he told me he "was dead against out-door efforts on behalf of Spiritualism a month ago," and therefore surprised me by his presence and energetic work in speaking, distributing literature, etc., and gladdened me by the thought that the spirit-world sometimes "drives" men, carrying them beyond themselves in the cause of truth. In my experience (nearly ten years) I had many proofs of the usefulness of this service, and, doubtless, there are many I shall not hear of on this side "the bar" among the thousands I have spoken to in times gone by. Our friend would have us think we are to wait until the public ask us for information. I refer him to the vigorous action of the Nottingham Society meeting in the Masonic Hall; they did not do so, but went on publishing this gospel by the best methods of advertising I have anywhere seen, and surely our friend does not think truth cannot enter the soul when spoken under the broad canopy of heaven, as well as when confined in four brick walls. "Throwing pearls before swine." I am sorry he said this. There may be a few sheep recently sheared, and speakers can only give out what they have received; all cannot discern spirits, so, to change the figure, the net must be cast among bad and good. Aye, the swine must be fed too, but give them maize, not pearls. Then my dear brother was "surprised" I should criticise Christianity. Why not! He thinks to expose the fallacy of Vicarious Atonement is to play into their hands by "strengthening their belief," and so he "would leave the sleeping dog alone" [curious logic]. I suggest muzzling him and clearing him out of the way, as the wiser and better course and safer for other travellers—sheep and swine can then go by without being bitten. To change the figure once more, clear the ground of thorns and briars, plough deep, break up the soil, drop in the good seed of truth, and a glorious harvest will follow, whether your seed is sown broadcast, drilled, or covered in by roof or walls. BEVAN HARRIS.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

RE REVISION OF CONSTITUTION RULES.

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

12, Park Avenue, Chestham Hill, Manchester.

LONDON NEWS AND NOTES.

A SOCIAL tea party, to celebrate the forty-sixth anniversary of the advent of Modern Spiritualism, was held at Mr. J. J. Morse's Library, 26, Osnaburgh Street, Regent's Park, on Friday, 30th ult. After the refectory, which was quite worthy of the occasion, short addresses were delivered in the drawing-room by Mr. J. J. Morse, Mr. T. Everitt, Mr. T. Shorter, and Miss Rowan Vincent. Mr. Morse eloquently referred to the anniversary, and dwelt on the progress of the movement since the days of the Hydesville manifestations. He alluded to the presence that evening of Mr. and Mrs. Everitt, whose experience of the phenomena of Spiritualism in their own family circle, during the past forty years, was absolutely unexampled. They had another veteran in the person of Mr. T. Shorter, one of the "Old Guard," who had borne the brunt of the early conflicts, and who had upheld the white banner of the cause at a time when most of all to claim one's faith in the reality of the subject was to court social obloquy, slander, and persecution. Mr. Thos. Everitt followed with a brief but interesting dissertation on Spiritualism in general, its work and attributes. Mr. Shorter also made some observations, dwelling with loving reverence on the veterans who, after enduring toil and sorrows for the truth's sake, had passed on, but who, he was assured, had still at heart the well-being of that philosophy which they so loved and cherished while here. Miss Rowan Vincent's address had something of the bugle call about it. In the fluent and incisive style which marks this lady's discourses, she pleaded for unity amongst all who sought to further the cause of human progress in all that related to the unseen. The musical portion of the programme was contributed by Miss Alice Hunt, Miss Jessie Dixon, Miss Alice Everitt, and Miss Florence Morse, whose musical and instrumental abilities are too well known in our ranks to need any encomiums here. Mr. Morse, in the course of his speech, made an earnest appeal on behalf of Mrs. Green, whose illness has reduced her to a state in which the sympathy and assistance of all who value good mediumship is eminently necessary. A letter was read from Mr. Andrew Glendinning, regretting his inability to attend, a regret in which all present, who knew that staunch "pillar of the faith," most assuredly shared. Amongst those present were Mr. T. Everitt, Mrs. Everitt, Miss Alice Everitt, Mr. Sutton, Mrs. Dixon, Miss Jessie Dixon, Miss Nellie Dixon, Miss McCreadie, Mr. and Mrs. Parker, Mr. Leigh Hunt, Miss Hunt, Miss Alice Hunt, Mr. Cooper, Mrs. Cooper, Miss Florence Cooper, Mrs. Treadwell, Mr. W. Millard, Mr. Woodley, Mrs. Temporal, Mr. H. Rumford, Mr. T. Shorter, Miss Shorter, Mr. Hector Rumford, Mrs. Bell, Miss Porter, Mrs. Cole, Miss Rowan Vincent, Mr. and Mrs. Braund, Dr. Smith, Mr. and Mrs. Punter, Mrs. and Miss Shaw, Mr. Jas. Duff, Mr. Wm. Jones, Mr. J. J. Vango, and Mrs. and Miss Morse.—D. G.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Sunday evening. Some of our members are endeavouring to fit themselves for the public propagation of Spiritualism, and right well they acquitted themselves. Mrs. Major opened briefly by showing what Spiritualism is. Mr. Bell described the connecting link between the material and spiritual bodies of man. Mr. R. Boddington told us what body it is that dies, whilst Mr. H. Boddington dealt with the body that outlives death. Mr. Long then spoke on the resurrection of the human soul, giving a narrative of personal observation of the death-change, when the spiritual man is born out of the body of clay which has ceased to be a fitting habitation of the vital spark. He also showed that a resurrection might take place at any period in life, either before or after decease, viz, the soul's awakening to its possibilities and responsibilities, and it was his desire that all would speedily become resurrected in that sense, and realise their duty to themselves, their fellows, and to God. We were much indebted to Mrs. Banks for a beautiful solo.—C. M. Payne.

FOREST HILL. 23, Devonshire Road.—Pleasant evening with Mr. Humphries, whose conversational method is a pleasant change from the usual form of lecture. Subject, "Advantages and Dangers of Spiritualism." Thursday, 19th, we held a Soiree. Tickets 6d. Light refreshments. All who will assist please communicate with secretary.

KING'S CROSS.—Last Sunday evening Mr. Lamb gave an interesting address, principally detailing his experiences from Methodism, when he used to think Spiritualism a humbug until its truth was forced upon his mind. We hope to hear more from him soon again.—A. M. R.

MARLBORNE. Spiritual Hall, 86, High Street, W.—Sunday evening: A crowded audience assembled to hear Mr. J. J. Morse's inspirers on "The Revolt of the Dead." An ideal anniversary address, most eloquent and stirring, eminently worthy of recording in the annals of Spiritualistic literature. Truly a great oration. There will be several opportunities of hearing addresses from this source throughout this year, and we most earnestly hope all friends will help us in every way they can. Our expenses are very heavy considering the limited capacity of our hall. We do not beg for money, we only ask that all friends will support us as far as their position will allow. April 8th, this hall will be closed, as an address will be delivered at St. Andrew's Hall, Newman Street, Oxford Street, W., by Mrs. Emma Hardinge Britten, in commemoration of the 46th Anniversary of Modern Spiritualism. Doors open at 6-30, commence at 7 p.m. Admission free, reserved seats, 1s., under the auspices of the London Spiritualist Alliance. The hearty co-operation and attendance of all friends is solicited to make this meeting a fitting commemoration of the advent of this great revelation.—L. H. R.

PADDINGTON. 227, Shirland Road, W.—Mr. Pursey gave extracts from the writings of Mrs. Pursey, principally touching upon the use of all animated nature, even to what are generally termed noxious insects. The argument thus raised brought to light many interesting and instructive facts. Mr. Pursey gave proofs of his healing power by giving relief to a friend who was somewhat afflicted.—T. C. W.

SHEPHERDS' BUSH. 14, Orchard Road, A-kew Road, W.—Sunday service well attended. Mr. Bradley's controls gave a very instructive discourse on the text, "The veil of the temple was rent in twain," showing that the temple is the human body, not bricks and mortar, as taught by Orthodox Christianity.

STRATFORD. Workman's Hall, West Ham Lane.—April 1: Mr. Andrew Glendinning, in the introductory remarks to a very instructive and interesting address, dwelt upon the desirability of discrimination and tact in introducing the subject of Modern Spiritualism by bringing it before those minds best capable of appreciating it. He

mentioned one case in particular where words spoken by him and literature distributed had been productive of good, although he could not recall the circumstances connected therewith. Mr. Glendinning was pleased to notice the change for the better that had been made in many aspects of orthodox thought and teaching—a change, he opined, due in no small degree to the efforts of Spiritualists to spread a knowledge of the principles of their philosophy. The subjects of materialisation and spirit photography came in for a much fuller treatment than it is possible to do justice to in the limits of a brief report. The address was fully illustrated by facts from the speaker's own experience, and gave great satisfaction.—C. H. D.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—Good spiritual circle of friends, giving good conditions. Mr. W. Ronald-Brailey's guide spoke on "Spirit life and its surroundings." Clairvoyance of spiritual nature given. We were pleased to receive a visit from Mr. Tydeman, late of Middlesboro.—Cor.

LONDON.—Celebration of the 46th Anniversary in St. Andrew's Hall, Newman Street, Oxford Street, W. Sunday, April 8, at 7 p.m., Mrs. Emma Hardinge Britten will answer the oft-repeated questions, "What new thing has Spiritualism taught?" and "What good things has it done?" Chairman, Mr. E. Dawson Rogers (President of the London Spiritualist Alliance). Admission free, collection, reserved seats (by ticket) 1s., of Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Mr. J. Rainbow, 1, Winifred Road, Manor Park, E.; Mr. J. T. Audy, 30, Cockspar Street, W.; Mr. W. E. Long, 8, Orchard Row, Camberwell New Road, S.E.; Mr. W. H. Edwards, 238, Southampton Street, Camberwell, S.E.; Mr. W. T. Cooper, 82, East Street, Manchester Square, W.; Mr. J. Veitch, 3, Sherrard Road, Forest Gate, E.; Mr. John Allen, 13, Berkeley Terrace, White Post Lane, Manor Park, E.; Mr. A. J. Sutton, Hon. Secretary, Woburn House, 12, Upper Woburn Place, W.C.; and at the Office of The London Spiritualist Alliance, 2, Duke Street, Adelphi, W.C.

STRATFORD.—We intend commemorating the 46th Anniversary of Modern Spiritualism on April 15. Messrs. A. Glendinning, Dennis, Johnstone, Wortley, Allen, Veitch, Dr. Reynolds, Mrs. Robertson, and Mrs. J. Allen will take part. A musical programme is arranged, and we look to Spiritualists in the neighbourhood and elsewhere to assist us in making this service a grand success. The collection will be devoted to the foundation of our building fund; cards and collecting books will be shortly issued to all friends who will come forward to help us.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday: Circle fairly well attended. Madame Henry devoted the time to clairvoyance and psychometry, which gave general satisfaction. Friends, please note, in consequence of Miss Florence Marryat's lecture in the Co-operative Hall, April 11, there will be no circle at Tipping Street, as we wish to give all friends the opportunity of hearing that talented lady.—T. Simkin, Lyceum. Good attendance. Musical readings and chain recitations, conducted by Mr. J. Jones. Marching and calisthenics, ably led by Miss S. Fitton.—G. L.

ARDWICK. Tipping Street.—At a members' meeting, on Saturday, March 31, the following were elected officers for the ensuing six months: President, Mr. Maslin; vice-presidents, Mr. Renshaw and Mr. Warwick; treasurer, Mr. Thos. Brown; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. Hyde, 2, Rumney Street, Stockport Road; librarians, Mr. Lee and Mr. Macdonald; bookstall, Mr. Paddock; doorkeeper, Mr. Whelan; auditors, Mr. G. Hill and Mr. Thos. Simkin; conductor of Wednesday night circle, Mr. Wm. Dempster; conductor of Lyceum, Miss S. Fitton; treasurer, Mrs. Maslin; secretary, Mr. Lee. April 1: Mr. Swindlehurst afternoon and evening answered questions from the audience in his usual straightforward manner, to the apparent satisfaction of all. After-circle well attended, conducted by Mr. Paddock. Mrs. Pearson offered invocation, Mr. Pearson gave clairvoyance and psychometry, Mr. Herring clairvoyance, and Mr. Whelan did good work in magnetising. April 15, Mr. J. B. Tetlow; 22, Mr. G. Featherstone; 29, Mr. J. C. Macdonald.

COLLYHURST ROAD.—Public Circle on Thursday, upwards of thirty present. A genial influence prevailed, and good tests were given by Mrs. Williams. April 1: Mr. Pilkington's guides gave addresses in their usual able manner on "The production of light in heaven," and "Spirit Plasm." To those desirous of studying the higher aspects of Spiritualism, these subjects afford an especial treat. Members' circle at 3-20. Mr. Lawrance in the chair.—H. P. Lyceum. Attendance good. Invocation by Mr. Haggitt. Marching and calisthenics well done. Recitations by Ada Garner, Jessie Wilson, Robin Fletcher, and Mr. Cooling. Discussion class. Chairman, Mr. Lawrance. "Matter and Spirit," by Mr. Heron, continued next Sunday by Mr. Taylor.—E. W.

HULME. Meeting-room, Junction.—Public circle, March 29, conducted by Mr. W. Lamb. Mrs. Cassell offered invocation. Miss Smith and Mrs. Cassell gave clairvoyance and psychometry very successfully. A pleasant evening. April 1: Public circle, at 6-30, conducted by Mr. W. Lamb; Miss Goodall at the organ. Many mediums present. The following took part: Mr. Eardley, invocation; Miss Smith and Mrs. Hesketh gave clairvoyance; Mr. Connelly and Mr. Eardley, psychometry; and Mrs. Taylor gave an interesting address. A happy meeting, closed by Mr. Hesketh. Monday: Mr. J. B. Tetlow had the pleasure of naming the infant daughter of Mr. and Mrs. Connelly, giving it its earthly name Lily and its spiritual name "Rose." His explanation of baptism was fully appreciated. He afterwards spoke well on "There is no death," and gave good psychometry. Lyceum: Good attendances. Recitations by L. McClellan, C. Bradbury, J. Bradbury, E. Furniss, and L. Furniss. Marching, etc., excellently done. Several visitors present.—J. Furniss, sec.

OPENSHAW. Granville Hall, George Street.—Morning: Pleased to hear good psychometry and clairvoyance from Mrs. Dixon, Mr. Duffy, Mr. Donlan, Mr. J. Reed, and Miss E. Walker. Short earnest addresses from Mr. Duffy and Mrs. Howard. Afternoon: Lyceum again visited by Mr. W. Crutchley and many other friends. We learnt a new march. Mr. Crutchley held a discussion class; about 100 present. It is a pleasure to see the grand work being done. Evening: Mrs. Brown's guides, on "The Spirit's Mission," gave a grand address for the first

time publicly, which was listened to with rapt attention by a good audience. Very good psychometry and clairvoyance by Miss E. Walker. Mrs. Howard presided. Mrs. Barton, Mrs. Booth, and Mrs. Walker collectors. Large after-circle. Mrs. Brown gave good psychometry and clairvoyance. Sunday, April 8, there will be a members' meeting at 8 p.m., and important business to transact.—T. H. L.

OPENSHAW. Labour Hall, South Street.—A very pleasant evening. Mr. Crompton's guide gave a good address on "The inner life of the spirit man." Mr. Crompton gave good psychometry. Mrs. Murphy gave clairvoyance, the name of one correct.

PENDLETON.—Afternoon, Mr. Rowling, of Patricroft, and in the evening Mr. Cable, gave short addresses. Miss Janet Bailey gave very good clairvoyant descriptions. Good audiences. Mrs. Wallis next Sunday afternoon: "Progressive Spiritualism." Evening: Questions.

SALFORD. Chapel Street.—Last Sunday evening our new room was formally opened. Mrs. Williams delivered an address full of sympathy and earnestness, and encouraged listeners to fully investigate Spiritualism. Mrs. Hulme, of Collyhurst (to whom we are greatly indebted for generously offering her services free), gave most successful clairvoyance and psychometry. Good audience. Public after-circle well attended. Monday: Mrs. Hulme again volunteered services in aid of our society, which is newly organised. Her clairvoyance and psychometry was highly successful, and did much good. Moderate attendance. Public circle, Wednesdays, at 8.—A. B.

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

PENDLETON.—April 29: First Lyceum Anniversary. Afternoon, open session. Evening, calisthenics, chain recitations, musical readings, short speeches by the conductor. Come and hear what we teach the children.—Sec.

PLATFORM RECORD.

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

ACCRINGTON. Bridge Street.—26: Mr. Manning's guides delineated from photographs, and gave great satisfaction. 29, Mrs. Dixon's guides gave part of her life, and good psychometrical tests—all acknowledged. April 1, Mr. Saunders' guides gave good addresses on "Heaven," and "Spiritualism, the religion of the future." Marvellous clairvoyance. We are having good times. Mr. Leaver and Mr. Green ably presided, and spoke well for the cause.—T. C., sec.

ACCRINGTON. 26, China Street.—Large audiences welcomed Miss Barlow, of Rochdale, who was assisted by Mr. Holmes, Oswaldtwistle. The control beautifully named an infant and gave good advice to the parents. Earthly name, Margaret Abbott; spiritual name, Lily. At night the guides again spoke forcibly on "Why do spirits return to earth?" Mr. Tyrrell, of Blackburn, presided in a masterly manner, and his hints should bring forth good results.—T. Chambers.

ARMLEY. Mistress Lane.—On Easter Monday, the four corner stones of our new spiritual church were laid, the first by our generous friend and brother, Mr. J. Lamont; the second by Mrs. Walton, of Armley; third and fourth, by Mrs. Bragg and Mrs. Walker, of Leeds. After the stone laying ceremony, about 300 friends sat down to a grand tea in the Armley Temperance Hall. Mr. Lamont presided at the after-meeting, and several friends gave short addresses, including the following: Mrs. Gregg, Mrs. Beanland, Mr. W. Stanfield, Mr. Barrowclough, and Mr. Marshall. Our friend, Mr. Lamont, gave us a little of his ever welcome experience in Spiritualism. The Lyceum scholars gave a small portion of their entertainment. We were very pleased, and tender our thanks to the following talented artists, the Misses May, Miss T. Cran, and Mr. A. Marshall. We also desire to thank the many friends who came from various quarters. This was indeed a red letter day, and we hope it will be eclipsed by the opening celebration, due notice of which will be given.—H. B.

ASHINGTON. Mr. Clare gave three lectures to good audiences and was heartily cheered; two in the Co-operative Hall, on "Thomas Paine" and "Lord Byron." Sunday in the Memorial Hall, subject, "A glance at clairvoyance." Secularists and Methodists attended in numbers. He is being enquired after. April 1, Memorial Hall, Mr. Joseph Stevenson on "The Religion of Spiritualism," was exceedingly well given and quite refreshing to a good company. We are getting wonderfully on at present.

ASHTON.—Mrs. Hyde's controls gave addresses on "Mediumship," containing good advice to those developing, and "Though absent in the body I am with you in spirit." Good clairvoyance and psychometry.

ATTERCLIFFE.—March 25: Grand day with Professor Rooke, whose guides gave an eloquent address on "Easter-tide," and dealt with written subjects from the audience in a masterly manner. Impromptu poetry exceedingly good. April 1: Good day with Mr. W. Fielding, whose guides dealt particularly well with "Spiritualism," giving great satisfaction. Clairvoyance good, nearly all recognised.

BARNOLDSWICK.—Saturday, tea party and circle, conducted by Mrs. Griffin, of Burnley. On Sunday her guide gave his experiences on "Death and After," and a splendid address on "The Divine Truth." Clairvoyance very good. Societies would do well to secure Mrs. Griffin for a date. April 8, Lyceum at 10, 2-30, and 6-30.

BIRMINGHAM. Masonic Hall, New Street.—18, at 11 a.m., Mr. Waldron read a good paper on "What is Man?" 6-30, Mr. Tubbs on "A Spiritualist's View of Death." Thursday, 23, special lecture by Mrs. Groom, at St. Philip's Schools, on "The Truth and Beauty of Spiritualism." Sunday, 25, at 11 and 6-30. Mr. Tetlow had a very cordial reception, has done good work, and left a favourable impression on our friends and the public. Our meetings continue to be crowded to excess.

BLACKPOOL. Church Street.—March 18, Mrs. Crossley gave good addresses, and very remarkable clairvoyance; out of twenty descriptions eighteen were fully recognised. March 25, Mr. Mayoh lectured in his usual earnest and eloquent manner. "Easter-tide" was a treat. April 1, Mrs. Craven, on "God made manifest in the flesh," and written questions from the audience, only two of a public nature being

sent up. They were treated in a manner that ought to give satisfaction to even the most incredulous.—W. H.

BRADFORD. St. James's.—Mrs. Russell gave good addresses on "Spiritualism and its aims" to good audiences. Clairvoyance fairly successful.—J. T. G.

BRADFORD. Temperance Hall.—March 25: Circle at 11 a.m., 44 present; quite a Pentecostal feast. Circles in the future at 10-30. Afternoon and night Mr. Marsden delivered splendid addresses on "The Bible—past, present, and future," in his forcible manner, opening the eyes of many orthodox friends. Lessons read from *The Two Worlds*.

BRADFORD. 448, Manchester Road.—March 25: Mrs. Hunt spoke on "Each man receiveth his own wages" in an excellent manner. Clairvoyance very good. April 1: Mrs. Marshall's, of Burnley, first visit. Afternoon: "When shall we be brothers all?" Evening: "I will call upon the Lord in the hour of trouble." Both subjects ably handled. Very good psychometry and clairvoyance. Good audiences.

BRADFORD. 15, Quaker Lane.—Public circle. Another great success. Miss Firth was very good. The place crowded. April 8: Mrs. Ramsden, at 2-30 and 6-30. Mondays, at 8 p.m., public circle. 9: Mrs. Whiteley. All welcome.

BRIGHTON.—Mr. Galley gave excellent addresses on "If God created man in his own image, in what sense does man represent God?" and "The difference between Spiritualism and Modern Christianity," listened to with rapt attention by crowded audiences.—C. S. B.

BRIGHTON.—Spiritualism on the Beach, Sunday afternoon. Splendid gathering, very attentive and respectful. Speakers, Captain De Cartaret Bisson, and the writer, held the audience for nearly two hours, and distributed quantities of Spiritual literature.—Bevan Harris.

BURNLEY. Guy Street.—Mr. Davis gave two discourses on Sunday, also 21 clairvoyant descriptions.

BURNLEY. Hammer Street.—March 18: Mrs. Dixon seems to be on the road to progress, as a platform advocate of the cause of Spiritualism. 25th: Mrs. Wallis's lectures were very good, especially in the evening on "Resurrection." April 1: Mr. Tetlow's afternoon subject was "Marriage." Questions from the audience at night. Good audiences. Members' tea on Saturday next, at 5-30 p.m. Business important. Members, please note it.—W. Mason.

BURNLEY. Hull Street.—Mr. Plant's guides gave very instructive addresses, followed by clairvoyance, well received. Friends, come and hear Mrs. Plant next Sunday.—J. G.

BURNLEY. Robinson Street.—Mrs. Stansfield's guides gave excellent addresses. Afternoon, "The guiding voices"; evening, "Atheism and Spiritualism," being their subjects. Successful clairvoyance at each service.—W. H.

BURY.—Wednesday: Mr. T. Wild, of Rochdale, gave some marvelous tests in clairvoyance. We hope to have him again soon. April 1: Mr. Mayoh, of Bolton, gave splendid discourses to appreciative audiences on "There is a land that is fairer than day," and "Spiritualism defined," in his usual masterly manner, proving spirit return to be perfectly natural.—W. H.

BURNLEY. 102, Padiham Road.—Good addresses from the guides of Mrs. Singleton. Subjects taken from the hymns sung. "Silently the shades of evening," listened to with rapt attention by respectable audiences. Clairvoyance very good.

CARDIFF. Owing to our late hall having been let for other purposes we have taken the large Public Hall, Queen Street Arcade, a fine lofty place, capable of seating 500 persons, and sincerely trust all local Spiritualists, who have the success of the cause at heart, will combine with us to that end. The opening services on the 25th ult. were conducted by Brother E. W. Wallis, of Manchester, whose able and eloquent addresses upon "Death explained by spirit," and "The Resurrection: How and When?" were much enjoyed, and formed an admirable exposition of our Eastertide. April 1st was devoted to Lyceum and Society services, in celebration of the 46th anniversary of Modern Spiritualism. The first portion of the evening service was taken by Mr. C. Helps, and the remainder by Mr. E. Adams, who gave an anniversary address to the young upon "A little child shall lead them."—E. A.

COLNE. Cloth Hall.—Mr. F. Hepworth's guides discoursed well on "Easter," and "A retrospective view of what Spiritualism has done." A few clairvoyant descriptions, all recognised. Very bad audiences owing to fine weather.—J. A. B.

FELING. Hall of Progress.—March 27, our esteemed friend, Mr. W. H. Robinson, on "Eastertide," ably set forth the difference between orthodox teachings and modern Spiritualism, and was highly applauded. April 1, Mr. T. Bell spoke on "The Natural and so-called Supernatural." His friend, Mr. Montgomery, tried to show that we should live a good life, so that the public would see there was something good in Spiritualism. Tea and entertainment on Easter Monday, a great success. Tea, etc., of the very best quality, was freely provided by our two sisters, Mrs. Harland and Mrs. Winlow. The committee owe them a deep debt of gratitude, and a hearty vote of thanks was awarded them. In the concert Messrs. G. Laws, W. Winlow, and Stansfield, Mrs. Stansfield, Miss Piewis, and Mr. Proest each took part. Mr. W. Westgarth and Mr. Ellison gave appropriate addresses. Thanks were awarded to all for a happy evening.—J. Dobson, 10, Elswick Street, Gateshead.

GATESHEAD-ON-TYNE. 47, Kingsborough Terrace.—Mr. W. Penman's guides gave their own experience to an attentive audience.—A. G.

HALIFAX.—Owing to the glorious weather only moderate audiences assembled to hear Mr. P. Lee, who spoke in the afternoon on subjects sent up, and in the evening on "The Rational Aspect of Spiritualism."

HANLEY. Grove House, Birches Road.—Mr. Victor Wyldes' controls dealt in a masterly manner with "Can peace be obtained without strife?" from the audience. Evening: A large audience delighted on the subject of "A Spirit's First Experiences in the Next Life."

HACKMONTWICK. Bethel Lodge.—March 27: Public circle, few in number, but a good time with Miss Sarah Hunter's guides, aged 9 years. 31: Another successful evening.—G. H., sec.

HEYWOOD. Spiritual Temple, William St.—Mr. Taylor, of Royton, gave very appropriate addresses on "What after Death?" and "What we think of ourselves," followed by very good clairvoyance, to a very fair audience. Saturday, April 7, a grand social party, at 7 p.m. Admission 6d. All friends invited.

HOLLINWOOD.—March 27: Mr. Young, of Royton, gave psychological delineations, to moderate audience. April 1: Mr. W. H. Rooke's addresses on "Spiritualism," "Woman's true position in life," and "The Resurrection of the Dead" were ably treated.—E. D.

LEICESTER. Crafton Street.—March 25: Mr. Sainsbury's guides gave a very intellectual discourse on "Spiritualism, Materialism, and Witchcraft." April 1: Mr. Clarke spoke on "Remove not the ancient landmarks our fathers have set," a grand discourse listened to with rapt attention. We are very grateful for his services.—N. C.

LIVERPOOL. 14, Daulby Street.—Morning: Mr. Lamont gave an address on "Passing Events." Discussion followed. Evening, Mrs. Williams addressed us on "Common things in nature not generally understood." Mrs. Williams is a local lady, and her first effort on behalf of the society was much appreciated. Sunday next, Mr. Wallis. Morning, "Man, the everlasting problem," Evening, "An exposition of Spiritualism by a spirit." Miss Maryat on the 12th inst, at Hope Hall.

LIVERSEDGE. Well Fold, Little Town.—March 26: About forty sat down to a good tea, afterwards Mrs. Black and Mr. Wilson gave good tests of clairvoyance. A very successful time. Friends, rally round. April 1: Mrs. Smith's guides gave very good addresses on "What is heaven?" and "What is death?" Good clairvoyance and psychometry. Good attendance, every prospect of success.—T. J. H.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis gave very eloquent addresses as follows: "Spiritualism, the key to ancient mysteries," and "The real resurrection," which gave the greatest satisfaction. He also held a psychometric séance on Saturday evening, which was very satisfactory.

NEWPORT (MON.) Portland Street.—A good trance address by Mr. Hodson's guide, showing that Spiritualism would be the religion of the future. Clairvoyance, all recognised, one case especially being worthy of note. At a séance at Abertillery, the wife in spirit life of one of the sitters made herself known through the table, and said that if her husband would go to hear Mr. Hodson, at Newport, she would appear that he might give a clairvoyant description of her; this she did, and Mr. Hodson described her passing on and gave some words of comfort from her.—E. Black, ass. sec. [Please write on one side of the paper only.]

NORMANTON.—A grand day with the guides of our faithful friend, Mr. J. Armitage, of Dewsbury. The questions were all answered in a witty style, especially to one who asked if Noah's ark was still on Mount Ararat. The guides seemed quite at home when speaking of the deluge, and many intelligent strangers were delighted with the reply.

NORTHAMPTON.—Sunday, March 25: Local mediums took the meetings. Easter Monday: Public tea, about 180 sitting down. After tea a great many more came to see "Mrs. Jarley's Waxwork," about 30 members and friends taking part in it. Altogether a very successful day. Sunday, April 1, Mr. Swinfield, of Leicester, was very good with clairvoyance.

NOTTINGHAM. Masonic Hall.—Fairly good audiences welcomed Mrs. Barnes again. Her very lucid, sensible, and practical addresses were listened to with evident satisfaction and pleasure. Morning: subject, "How to develop mediumship" was highly instructive. Evening subject: "Spiritualism, the religion of the future."—J. F. H.

NOTTINGHAM. Morley Hall.—Mr. Leeder addressed good audiences. Morning: A large circle was held. Mr. Leeder and Miss Carpenter, Coventry, took part. Evening: A discourse on "Spiritualism as an incentive to a holy life" was highly appreciated. Of seven clairvoyant descriptions five were recognised. Conditions very favourable. Our Easter party was a fair success.

OLDBAM. Bartlam Place.—Miss Gartside's controls dealt with their subjects very successfully. Clairvoyance at each meeting.

OSSETT. The Green.—Sunday afternoon, Mr. Newton gave a telling address on "What is spirit?" Subject from the audience. Evening, three subjects taken from the audience.

PRESTON. Lawson Street Hall.—April 1, at 2-30, Mr. Lomax favoured us with some of his interesting experiences. At 6-30 his controls gave a grand address on "The three lights." Speaking of the three great religions of the world, he did not despise the good work done in the past, but the greater light of Spiritualism is arising, and will eclipse them. Good clairvoyance.—F. Ribchester, cor. sec.

RAWTENSTALL.—Mrs. Stair gave excellent discourses on "We are out on the ocean sailing" and "Spiritualism in the 19th century," and impromptu poems on subjects chosen by persons in the large and delighted congregations. The address of our Lyceum secretary is E. J. Barnes, 19, Rose Vale Cottages, Cloughfold.

ROCHDALE. Penn Street.—Mrs. Crossley's guides gave good addresses on "Blessed are the pure in heart" and "Is Spiritualism a religion?" Good clairvoyance. Good audiences seemed satisfied. Mediums who have no objection to conduct our Wednesday night circle, please communicate with me. Terms 2s. 6d., including expenses.—Mr. Alfred Smith, 2, Whitworth's Court, Hamer Lane, cor. sec.

ROYTON.—Miss Walker discoursed in splendid style on "Religion—Past, Present, and Future," to a very appreciative audience. Afternoon: A service of song, "Golden Deeds," was rendered. Miss Walker gave clairvoyance at each service. Our second anniversary services we consider were a good success.

SHEFFIELD. Hollis Hall, Bridge Street.—Tuesday, March 27: Very enjoyable tea and entertainment; 72 sat down. Mr. Horatio Hunt was ill, so Mr. C. King consented to come for train fare, and Mrs. Hunt to receive his fee, which was very kind of him. The audience paid rapt attention, and were highly delighted with his humorous and witty remarks. Many friends wished him every success. Sunday and Monday, April 1 and 2: Mr. Chas. Shaw's control dealt with subjects from the audience, in good style, and gave clairvoyant surroundings of general strangers, all recognised.—S. Long, assist. sec.

SOWBAY BRIDGE.—Mr. Johnson delivered a stirring address on "Death, and after, from a modern Spiritualist's standpoint." He gave a few reasons why people had such a fear of "death," through orthodox and superstitious teachings; and then described the comfort and blessings of Spiritualism brought to those who had been convinced that there is no death, but one eternal scene of change. Much enjoyed by a moderate audience.—G. H.

STOCKPORT.—Mr. Sutcliffe, replying to the statement that a know-

ledge of Spiritualism is detrimental to the morality and well-being of the young, drew attention to our Lyceum movement, with its mental and physical exercises, found by experience to be successful in developing the full powers of our children, training them to be healthy and upright citizens, true men and women, worthy of their relationship to our Father God. Night: A good logical discourse, and strong case made out for the humanising and educational advantages following the adoption and practice of the generally-accepted principles of Spiritualism. Lyceum sessions fair. Miss E. Dewhurst recited nicely. Direct spirit writing in current *Lyceum Banner* was read and discussed.

SOUTH SHIELDS. John Clay Street.—Mr. Graham, of Tyne Dock, gave a very good discourse on "Spiritualism." On Saturday we shall have the North-Eastern Federation, at John Clay Street, and hope the different societies will send their representatives in a strong muster. Social to follow after business and tea.—J. E. W.

TYNE DOCK. Exchange Buildings.—Mr. Wilkinson, chairman. Mr. Lashbrooke's excellent lecture on "Cosmic Philosophy, or Form and Being," in a logical and educational manner, was appreciated by a fair audience. Next Sunday we shall open our new meeting-place, at 2, Lee Street, High Shields.

WALSALL. Central Hall.—A very pleasant day with our friend, Prof. T. Timson, whose very good lectures were much appreciated by very harmonious gatherings.—S. B. B.

WISBECH. Public Hall.—Mr. Ward's discourse on "Angels at the tomb" was very interesting, and listened to with close attention. Fairly large audience. Clairvoyance successful.—J. W. Smith, cor. sec.

RECEIVED LATE.—Accrington, St. James Street: Sunday, April 1, Mrs. Robinson's guides gave good addresses and good clairvoyance. Monday, April 2, Mrs. Rennie gave remarkable clairvoyance to a very attentive audience.—Rochdale, Regent Hall: Miss Thwaites gave short addresses and very successful clairvoyance. She has greatly improved since her last visit. Lyceum: A poor attendance. Marching, &c., successfully gone through. Mr. H. Williams and Miss E. K. Moores, conductors. The Sea Group (males) took impromptu speaking on "Finality," introduced by Mr. Thompson. Saturday, April 7, drama "Self Accusation" in two acts, preceded by "Peggy Green," a farce in one act. Admission 6d., children 3d., to commence at 7-30 p.m.—Wolverhampton: Evening, Mr. Wolliston's controls gave good sound advice, bidding us to labour on and not be discouraged by the existing apathy and contempt. We hope that after Miss Marryat's lecture a spirit of enquiry may enable us to add to our numbers. We gladly welcome all who are interested, and give enquirers advice and information in or around Wolverhampton.—Newport (Mon.) Institute: Address by Mr. Wayland's guides, on "Righteousness Exalteth a Nation."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Hammerton Street Lyceum.—April 1: Celebration of the forty-sixth anniversary of Modern Spiritualism. We had a good time together. Speeches from J. Nuttal, G. Jordan, Mrs. Stansfield, of Oldham, Mr. Tetlow, Mr. Sanders, Mr. Mason. Songs, Musical Readings, Recitations from the members of the Lyceum. Everybody seemed to enjoy themselves, and by the tone of the speeches there seemed to be a fresh determination to go on and battle for the children until liberty shall be felt in our land.—W. Mason, conductor.

NOTTINGHAM. Morley Hall.—Third Monthly Open Session. After the opening ceremony and marching, Mr. Taylor, science demonstrator, gave a very interesting address on "Salt." He showed how useful an article in Nature it was, especially in sustaining life. He said that an adult should take about one ounce per day in and with their food.

OLDHAM. Bartlam Place.—Well attended session, conducted by Miss Wainwright. Harmonious proceedings. Senior classes: Reading by Miss Crompton, followed by a lively discussion. Recitation, Miss Brooks.

PROSPECTIVE ARRANGEMENTS.

BIRMINGHAM. Masonic Hall.—April 8: Mr. J. J. Morse, of London, 11 a.m., "Some Suggestions from Psychic Science"; 6-30 p.m., Replies to six questions from the audience. Cobden Hotel, Thursdays, at 8: Information Lectures—12th, General treatment of the whole subject, with authorities, by Mr. Tubbs. 19th, Detailed treatment of evidence as to Spirit Rapping, Table Movement, and other physical phenomena, by Mr. P. Galloway. 26th, Mediumship: Its various types, as—Inspirational (a) Conscious, (b) Trance; Materialisation; by Mr. Brian Hodgson. May 3rd, Clairvoyance: Its various phases—Normal, Abnormal, Hypnotic, Mediumistic; by Dr. Baldwin. 10th, Psychometry: Character Delineation, Prophecy, and Healing; by Mr. A. J. Smyth. 17th, General Summary, by Mr. P. Galloway. Open to enquirers, who show an earnest spirit. Fee for the course, 1/6, in advance, to Mr. Brian Hodgson, hon. sec., Séance Committee, 143, Albert Road, Handsworth.

BLACKBURN. Northgate.—Saturday, April 14, a grand potato pie supper at 6 p.m. Admission 6d. A cordial welcome to everyone.

BOLTON.—Mr. Pilkington having resigned the office of corresponding secretary, all communications must be made to Mr. H. Wainwright, cor. sec., 57, Brookfield Street, Tonge, Bolton.

BLACKPOOL. Church St.—15, Open; 22, Mrs. Berry; 29, Open.

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

BRADFORD. Harker Street.—15, Mr. Firth; 22, Mr. and Mrs. Ormerod; 29, Mr. Bedford. Mondays at 2-30; Wednesdays at 7-30.

BRADFORD. Otley Road.—Lyceum annual tea at 4-30, and entertainment, April 21. Tickets, adults 9d., children 4d. This tea is to provide funds for the children's Whitsuntide treat. Friends, come and help.

BURNLEY. Hammerton Street.—15, Mr. Rowling; 22, Mr. Lamb; 29, Mr. Wallis.

COLNE.—15, Mrs. Craven; 22, Mr. Peter Lee; 29, Mr. Rowling.

HALIFAX.—Anniversary Services in the Mechanics' Hall, Sunday, April 29, at 2-30 and 6 p.m. Speaker, Mr. J. Swindlehurst.

HANLEY. Grove House, Birches Head.—April 8, at 6-30, Mr. Jas. McCluskey. Solo by Mr. H. Llewellyn. April 22, Mr. H. Llewellyn.

HUNSLW.—15, Mr. Todd; 22, Mrs. Beanland; 29, Miss Walton.

KHIGHTLY. Eastwood, Temple.—April 15, special anniversary ser-

VICES, Mr. E. W. Wallis, speaker. Morning, "Has, or is, man a soul?" Afternoon: "The day after death." Evening: "The coming great social and spiritual revolution." Friends, rally round, and let us have a real missionary revival time. 22, Mrs. Gregg; 29, Miss Pickles.

LANGASHIRE LYCEUM DEMONSTRATION.—The route and catering committee will meet at Royton, on Saturday, April 14, at 3-30. Meet at the chapel.—W. Chisnall.

LANGASHIRE LYCEUM DEMONSTRATION.—A sub-committee selected the following coloured rosettes to be worn, viz., Manchester, blue; Collyhurst, yellow; Rochdale, white; Heywood, pink; Oldham, scarlet; Pendleton, salmon; Royton, lavender. Conductors and expositors to wear a sash, and delegates a broad band on right arm, same colour as their respective Lyceums. The following four hymns to be sung, 305, 306, 22, and 88 in "Manual." Mr. W. H. Wheeler, Oldham, and Mr. Taylor, Collyhurst, were elected expositors. Marching will occupy ten minutes, five minutes interval, and fifteen minutes will be devoted to calisthenic exercises. All exercises to be gone through in two-four time of music by the band.—J. B. Longstaff, hon. sec.

LIVERPOOL.—15, Mr. Morse; 22, Mr. J. B. Tetlow; 29, Concert by Military Band.

LEICESTER. Phrenological and Psychological Institute.—Saturday, April 14: In consequence of the great success of the banquet, it has been requested and arranged to repeat the entertainment and have a tea, when Madame and Professor Timson, assisted by members of the Institute, will give examinations, &c., and be pleased to receive old friends and new. Tickets 1s., tea at 5 prompt.—George Cooper, sec.

MACCLESFIELD.—April 8, at 10-30, Lyceum; 6-30, Mr. W. H. Wheeler on "Socrates as Spiritualist and Reformer." No afternoon service.

Mr. W. PIMBLOTT's address is: Highfield Houses, Higher Hurdsfield, Macclesfield. Speakers, please note.

WILL MEDIUMS having open dates for 1894, please communicate with T. T. Horner, sec., Little Town, Liversedge?

THE YORKSHIRE UNION delegates, speakers, and hon. members will meet at Shipley society's room, April 8 (Conference day) at 10-30 a.m. It is hoped that all delegates will endeavour to be in time. Business: Planning notice of alteration of rules and arrangements for the summer demonstrations (open air). Afternoon, 2-30, discussion on "How best to develop the mediumship lying dormant in our congregations." In the evening at 6 the delegates will occupy the platform of the Shipley society. Collections at afternoon and evening service. The public are cordially invited to these services. Refreshments will be provided at 12-30 and 4-30, at 6d. each. Any recommendations as to the more efficient working and advancement of Yorkshire Spiritualism will be gladly welcomed by Mr. W. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

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

WANTED, SITUATIONS, ETC.

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

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

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

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

SITUATION WANTED as housekeeper, or to wait on an invalid, by a Spiritualist, a widow, without children, middle-aged.—Address X. Y. Z., Housekeeper, c/o Editor, office of *Two Worlds*. [Advt.]

YOUNG LADY (26) wishes situation as useful maid to elderly lady or mother's help. Thoroughly domesticated. Good sewer and knitter. Good references. Apply, No. 40, care of Editor, office of *Two Worlds*.

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

FLORENCE MARRYAT'S TOUR.

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

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

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

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

NORTH SHIELDS.—Miss Marryat will lecture on her personal experiences in psychic phenomena, in the Albion Assembly Rooms, Norfolk Street, on Monday, April 16, at 8 p.m. Chairman, Maurice Moore, Esq., of Sunderland. Tickets, reserved seats 2s.; second seats 1s.; gallery 6d.; may be obtained from Mr. W. Walker, 103, Stevenson Street, North Shields, or Mr. W. H. Robinson, Book Market, Newcastle.

MISS MARRYAT'S "THERE IS NO DEATH," 2s.—This suggestive book offered in quantities to Spiritual Societies at 1s. 3d. Owing to enormous sales present issue exhausted. Orders received, filled when ready. Send Post Order to W. H. Robinson, Book Market, Newcastle-on-Tyne. P.S. "The Veil Lifted; or, Spirit Photography," post free, 2s. [Adv't.]

PASSING EVENTS AND COMMENTS.

SPIRITUALISTS, keep your eyes on the School Boards, or the clericals will be stealing a march upon you.

WE DRAW ESPECIAL ATTENTION to Mr. Adams' paper printed in this issue. It came late, and we have had considerable difficulty in squeezing it in, but it was too good to be lost.

THE SUGGESTION for mediumistic development classes for ladies and lasses in the more advanced groups in Lyceums is a very important and practical one, and deserves consideration and adoption.

NOTTINGHAM SPIRITUALISTS' GUILD. No. 5 Room, Morley House.—In addition to the uses named by our president, we wish friends at a distance to know that, when in Nottingham on Wednesday evenings, we will give them a hearty welcome to our Guild.—T. Stubbs, hon. sec.

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

THE EXCELLENT paper by Miss Florence Morse, which we printed last week, has been highly commended on all sides. We are much pleased to welcome a new worker. Our Lyceums will shortly contribute many mediums and speakers, we trust, to our altogether inadequate staff of available workers.

"PEARSON'S WEEKLY," March 10, gave an account of an interview with Mr. H. Towns, the medium, and the interviewer admitted that Mr. Towns when under control told him many things which he knew had happened to himself, and mentions the fact that Mr. Towns has numerous visitors.

THE FRIENDS of Mr. Campion will be pleased to know that he is recovering from the results of the fit or fits he had three weeks ago, which broke a blood vessel in the left side of the brain and paralysed the whole right side of his body, he now being able to be dressed and can speak so that you can understand him. With the present progress we hope he may be fully restored to health.—D. Williamson.

TO CORRESPONDENTS.—C. Delorme: Many thanks for the sermon.—W. Preston: We are not aware in what manner the violet rays of the spectrum are of service for clairvoyance; possibly the person who said they are may explain. We do not for a moment suppose that sudden deaths are caused by spirit influence. We should not advise you to cultivate "sensitiveness" if it has the effect upon you which you describe.

THE PROMINENT FEATURE in *The Lyceum Banner* for April is a fac-simile of a "direct writing" spirit message, through the mediumship of Miss Everitt, with an explanation by Mr. Everitt. The message was given to two gentlemen who did not believe in a future existence for man, but after the evidences they have received, they are thoroughly convinced that death does not end their existence. The *Banner* should be read by all Spiritualists and their children.

INEXPLICABLE.—To me it is a matter of deep regret that my old friends at Newcastle-on-Tyne should not have secured the inspiration of a lecture from Miss Florence Marryat. Glad I am that my worthy brother at Nottingham (Mr. Hewes) has the honour of being the leader in this national service. I don't think he has waited for the outsiders (poor lost sheep) to ask for enlightenment, but he prepares it for them and bids them "Come" (true propagandist as he is).—Bevan Harris.

"THE DOCTORS' PLOT," as our American cousins term the endeavour of the "regulars" to make it illegal for eclectic, healing, botanic, and medial physicians to cure the sick, is being taken up in this country, and a determined opposition is needed to prevent further encroachments on the liberty of the subject by and on behalf of these medical monopolists. Mr. D. Younger, the well-known healer, will gladly send information to all who write to him, enclosing a penny stamp for return postage. Address 20, New Oxford Street, London, W.C.

THE ORDER OF PROGRESSIVE SPIRITUALISTS.—Sick and Benefit Fund is being well taken up. Amount already acknowledged, £3 11s.; Mr. W. Gray (2nd contribution), 2s. 8d.; Mr. A. Wilkinson, 1s.; The children's Grace Box, per Mr. P. Galloway, 10s.; Miss Reeve, 1s. Helpers already appointed: Mr. H. A. Kersey, 4, Eslington Terrace, Newcastle-on-Tyne; Mr. Albert Wilkinson, 21, Beaconsfield Street, Haslingden; Mr. J. F. Hawes, 10, Forest Grove, Colville Street, Nottingham; Mr. J. Gibson, Stanley Terrace, New Moston, Fallsworth; Mr. Morse, 26, Osnaburgh Street, Euston Road, London. Other names will appear shortly.

AMONG THE YORKSHIRE SPIRITUALISTS.—On the 26th March a gathering of over a thousand people might have been seen on a piece of waste ground at Armley, near Leeds. What are those people doing there? Don't you know? Why, it's a muster of the Armley Spiritualists who are laying the foundation stones of a hall for the purpose of carrying on propaganda work, and the bright sunny day has attracted this large concourse of people to witness the ceremony, and it's surely a sign of the times to see the respectful attitude of the crowd, all giving close attention to the utterances of the speakers. After the ceremony of laying the corner stones is completed a procession is formed to the Temperance Hall, where a substantial tea is served—three relays of tables being necessary. After tea a crowded meeting is held—Mr. J. Lamont, of Liverpool, in the chair—when the Lyceum children give an excellent entertainment, interspersed by a number of telling speeches by a number of friends from Leeds, Bradford, Dewsbury, Keighley, etc. The writer is informed that this important undertaking is confined to working-men and women. Well done, Yorkshire! London Spiritualists take note.—C. F.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6.

THE RATIONAL FAITH.—We now have a supply of this valuable book, by Hugh Junor Browne, and can supply them, post free, for 1s.

THE REMARKABLE EXPERIENCES of Mrs. Keeves-Record are now printed in a pamphlet of 32 pages, with portrait of the author, price 2d., post free 2½d. This valuable tract should have a large sale. Special terms to agents and societies.

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists Intl. Corresponding Society, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

NOW READY, "Death a Delusion:" with some account of personal experiences on the borderland between sense and soul. By John Page Hopps. We can supply it for 1s. 1½d., post free.

"AN INVESTIGATE STUDY OF SPIRITUALISM," by Mrs. Duffey, author of "Heaven Revised," is the title of a new penny pamphlet, forming No. 3 of *The Two Worlds* series. It is of exceptional merit and interest, and just the thing to put in the hands of enquirers.

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

THE VEIL LIFTED.—Modern Developments of Spirit Photography, with twelve illustrations. Cloth boards, post free 2s. 3d. Now ready. Orders may be sent to the office of *The Two Worlds*. The volume contains papers by Mr. J. Traill Taylor, the Rev. H. R. Haweis, M.A., Mr. James Robertson, and Mr. Andrew Glendinning.

"I TAKE THE OPPORTUNITY of congratulating you on the splendid editions of 'our paper,' which have helped us in the public proganda in London. It is with pardonable pride that I hand an enquirer a copy, feeling he will find good material to assist him in his search for spiritual truth, and as one who has disposed of two dozen, weekly, since its birth, I have felt that we have received full value for the humble 'penny' expended, and I hope to be able to report a large increase in the near future.—W. E. L."

"THE HERALD OF HEALTH."—The object of this paper is to assist in bringing about the physical regeneration of man by means of educating its readers in such ways of living as will enable them to cure, eradicate, and prevent disease, and at the same time maintain and develop the highest possible standard of health. Annual subscription for one copy, post free, sent monthly, 2s. 6d., to all parts of the world. Specimen copy free. Address, Mrs. C. Leigh Hunt Wallace, Oxford Mansions, Oxford Street, London, W.

"SPIRITUALISTS are, I fear, too much inclined to underrate the spiritual benefits derived from prayer, and even sometimes to doubt the possibility of its being answered. I myself held this view of the subject for a long time, but some experiences convinced me of my error. I now know that the most definite prayerful requests are sometimes promptly answered, but the prayers must be both earnest and reasonable, and free from the promptings of selfishness."—Cor. in *Harbinger of Light*.

MISS MARRYAT AT BIRMINGHAM.—Rev. J. C. Street opened with a few well-chosen and impartial remarks, welcoming Miss Marryat to Birmingham. When she arose to address the large meeting of over 1,100 persons she was received with loud applause. Her lecture created a profound feeling throughout. Her elocution was faultless, every point made was greeted with rapturous applause. Although numbers had attended with the known purpose of attempting to upset the meeting, yet the force of evidence that Miss Marryat brought to bear upon them completely silenced any such intentions. A great impetus has undoubtedly been given to local Spiritualism. Expect to see full account in daily papers, as press was fully represented. Am pleased to say that after large advertising expenses are paid we shall have a balance in hand. No society should hesitate to secure Miss Marryat's services. She is a truly fine speaker, and upholds the cause in a dignified and worthy manner. Details next week.—A. Knibb.

THE Newcastle Evening News printed on Monday last good notices of the Spiritualist International Correspondence Society. The writer states that, although "far from being one of their number, yet I hold that the foundations of Modern Spiritualism are laid in the very heart of what is called the orthodox philosophy. Indeed, Sir William Hamilton, our great high priest of the *a priori* school, has blamed the irrationality of the age for swallowing the illogical hypothesis of the phrenologists, while rejecting the more consistent assertions of the Clairvoyants and Spiritualists. . . . It always strikes me as singular that in an age when the impossibility of proving the existence of matter is admitted on all hands, and by all the philosophers, the world should turn in mockery towards those who declare amongst us the activity of spiritual beings. It is all the more remarkable, seeing that the miracles of Spiritualism and those of the creeds must stand or fall together; and that every blow levelled at the former is a plunging of the axe into the very root of that tree of wonders on which hang the hopes of millions."

IN MEMORIAM.

The first anniversary of the passing away to spirit life, April 4, 1893, of William Emerson, the youngest son of Henry and Frances Mary Llewellyn, of Burslem. This bright little spirit, through his mother, is a constant visitor to his home, giving parents and brothers child-like original descriptions of what he calls his "new, nice home." He tells us how he was drawn away from the death chamber by "little spirit children holding out to him flowers," which they gave to him and then led him away to his maternal grandfather, who taught him how to control his mamma eventually. He says grandpa takes him to beautiful places, whilst his new-found auntie in spirit life takes him upon the water in the gondolas. He says that he gathers flowers with the children, and hopes to bring one some day for us and also to show himself. He also says that he sings beautiful hymns in spirit life, whilst his manner of control is characteristic of the bright, loving little fellow of earth life. Only those who have "loved and lost" can realise the value of communion with the angels of immortality, those spirit comforters who heal up bereaved and broken hearts, and take away the sting of death. I experienced a sweet, intense, and hallowing consciousness of his presence as of his face touching mine, and his spirit with my spirit, that was as unexpected as it was inexplicable.