

The Two Worlds.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SPIRITUALISM: ITS RELATION TO SCIENCE AND RELIGION.

A paper read before the Cardiff Impartial Society, by Mr. E. Adams.

THERE is probably no subject within the ken of the human intellect which opens up such a wide field for reflection, from the complexity of its nature, and the innumerable details involved in its expression, as that of the *religious beliefs of mankind*. The thoughtful student will, however, be enabled to perceive the operation of the law of evolution, and will deem it unwise and unworthy the methods of scientific accuracy to question the fitness of any system of religious thought to its particular age and locality. For, while the *essence* of religion must always be the same, its multitudinous phases of expression have been adapted to the age in which it existed, because moulded and fashioned by the measure of development attained, and by the tendencies of racial, climatic, and other conditions. As these potent factors have evolved physical conditions more advanced and consequently more favourable to the expression of the mental and spiritual qualities of mankind, in like manner, of necessity, have the religious beliefs of mankind varied and progressed, from the vague and fanciful glimmerings of "the life that is to be" peculiar to the savage state, to the most advanced theological intricacies of the highest civilisation; from the gross superstitions, if you will, of our uncivilised progenitors, to the highly intellectual superstitions and sophistries of later times. Casting aside all predispositions towards any particular form of religious belief, it is easy to see that no one form of religious expression can rightly be considered as a finality, or as being suitable to the progressive conditions and requirements of humanity for all time. Hence it follows that all who are interested in the propaganda of heterodox religious beliefs, which they consider to be in advance of the prevailing orthodoxy, receive complete justification for their existence. Unitarians, Agnostics, Freethinkers, Spiritualists, and others owe no apology to humanity, since they have been called into existence by the incompetency of the existing dogmas and creeds of the churches to square with the intellectual and scientific developments of the age. Of those who stand in the ranks of heterodoxy, however, the Spiritualists (though most maligned, misrepresented, caricatured and abused) have, it seems to me, made out the strongest claim upon the earnest thought of the time—the strongest, because their methods are the most practical in the direction of solving the problems of the existence of a spiritual part in man's nature, its continued existence after quitting the physical environment, and the conditions appertaining to that continued existence; for while others are dubiously groping in the labyrinths of metaphysical speculation, or of purely abstract processes of reasoning, Spiritualists take as a tangible starting-point certain phenomena hitherto regarded either as being too occult, capricious, and trivial, or too mysterious and super-natural to be cognised or systematically investigated. This assumption, born of incomplete knowledge, and fostered by prejudice, they have successfully combated, for by methodically analysing phenomena which, under certain ascertained conditions, are as open to universal investigation as any of the other phenomena of nature,

they have proved to their own complete satisfaction the continuity of life after the change called death, and by the same methods have evolved a philosophy of life at once rational, comprehensive, and fully satisfying all the religious needs of humanity, in relation both to life here and now, and to its continuance "beyond the veil." It therefore follows that this strong position places them immeasurably in advance of the mere creeds and doctrinal beliefs of orthodoxy, makes them palpably *en rapport* with the rationalistic tendencies of the age, and is withal capable of fully satisfying the requirements of scientific research.

SPIRITUALISM IN ITS RELATION TO SCIENCE.

It is somewhat late in the day now to question the credentials of Spiritualism, and to assert that it has no *basis* capable of scientific verification. To such I make this counter assertion, that it is *because it is* founded upon a basis of scientifically demonstrable facts, that it has successfully resisted all attacks upon its superstructure, from the time of the Hydesville rappings, 44 years ago, to the present, and it is safe to prophesy that so long as the stones of hard and solid facts continue to be employed in its construction, so long will it remain superior to all attacks, since no other facts in nature can be found to conflict with those peculiar to Spiritualism.

In support of this assertion, I have but to refer to the extensive literature of Spiritualism and kindred subjects, of which a by no means small proportion is contributed by scientific men of high repute and undoubted acuteness and ability. Professor Zöllner, the painstaking care of whose experiments render their recorded results unassailable, details most minutely in his work on "Transcendental Physics," the following classes of phenomena obtained through the instrumentality of the medium employed by him, viz. :—

(a) The tying of knots upon a cord, the two ends, which had been previously tied together and sealed, being in full view.

(b) Slate writing under various absolute test conditions.

(c) Materialisation of hands and feet, and the obtaining of permanent impressions of same.

(d) Disappearance and reappearance of solid objects in full light.

(e) The passage of matter through matter, clairvoyance, &c., &c.

Seeing that the essential facts established by his researches have been repeatedly duplicated among private individuals with medial gifts, he makes the significant statement that—

Spiritistic phenomena are divested of the exceptional character which might seem to unfit them for becoming objects of scientific research. For the characteristic of natural phenomena is, that their existence can be confirmed at different places and times. Thus is proof afforded, that there are general conditions (no matter whether known or unknown to us, or whether we can provide them or not, at pleasure) upon which these phenomena depend. It is in the discovery and establishment of these conditions, under which natural phenomena occur, that the task of the scientific observer and experimenter consists.

Another eminent scientist, Mr. Alfred Russel Wallace, who shares with Darwin the honour of originating the theory of natural selection, among numerous other pronouncements in favour of Spiritualism, says :—

The assertion so often made, that Spiritualism is the survival or revival of old superstitions is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts, which appeals only to facts and experiment, which takes no belief on trust, which inculcates investigation and self-reliance as the first duties of intelligent beings, which teaches that happiness in a future life can be secured by cultivating and developing to the utmost, the higher faculties of our intellectual and moral nature—and by no other method—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure founda-

tion for a true philosophy and a pure religion. It abolishes the terms "supernatural" and "miracle," by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the "superstitions" and so-called "miracles" of all ages. It, and it alone, is able to harmonise conflicting creeds, and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinion, and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

Again, the learned Epes Sargent says in his valuable work on "The Scientific Basis of Spiritualism":—

The claim that there is a scientific basis for Spiritualism will be an offence to many. But constantly recurring facts which have stood the test of . . . ridicule, denunciation and antagonism, must be admitted as having within them some stubborn elements of vitality, if not of scientific verification. What is science but a collection of truths, suggestive of an inference? According to John Stuart Mill, the language of science is, 'This is, or this is not; this does, or does not happen. Science takes cognisance of a phenomenon, and endeavours to discover its law.' Surely, under this ruling Spiritualism has a scientific basis in its proven facts. The man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under a hallucination, more serious than any which he affects to deplore. The neglect in all ages of the world to treat these and cognate facts with fearless, scientific scrutiny, has been productive of incalculable mischief. In ancient times, the assumption that all that comes from the unseen world, certified by seeming miracle or preter-human power, must be from God or from gods, led to all sorts of theosophic impositions, superstitions, spurious revelations and wild delusions. . . . Rationally studied and interpreted, unmixed with delusions, self-generated or imposed by others, Spiritualism is the one safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own; it is the solvent of many mysteries that have perplexed philosophers and stultified historians; it shows that not spirits, but our own misconstructions and unchecked passions, are what we have most to fear. The progress of Spiritualism has been something marvellous. In less than forty years it has gained at least twenty millions of adherents in all parts of the world. Adapting itself through its eclectic affinity with all forms of truth to all nationalities and classes, and repeating its peculiar manifestations everywhere, among persons ignorant of its forms and its antecedents, it presents the features of a universal truth, the developments of a grand, transcendent science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn, before whose light every other science relating to the nature and destiny of man, must seek to orient itself hereafter.

In the published reports of the London Dialectical Society may be found the evidence of numerous scientists as to the existence of the phenomena under certain conditions. William Crookes, F.R.S., the eminent chemist, testifies thereto as the result of numerous experiments under absolute test conditions. After referring (in 1876) to the phenomena of Modern Spiritualism as "occurring to an almost unprecedented extent," he remarks, "that a hitherto unrecognised form of Force exists—whether it be called psychic force or x force, is of little consequence—is not with me a matter of opinion, but of absolute knowledge."

Again, in 1874, he records his experience with the materialised spirit hand as follows:—

"Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side-table, break a sprig off, and carry the sprig to a lady; and, on some occasions, I have seen a similar luminous cloud visibly condense to the form of a hand, and carry small objects about."

The late Mr. T. P. Barkas, of Newcastle-on-Tyne, an eminent scientific investigator, writes (May 3rd, 1875):—

"I have experimented and investigated under every kind of reasonable test that my ingenuity could devise—in my own private rooms, in the private rooms of personal friends, in public rooms, and in the private rooms of mediums; have personally provided everything connected with the sésances, and am certain that no arrangement for trick was in the room. I have tied, sealed, nailed, and held the mediums in every possible manner. I have undressed the medium, and redressed him in clothes of my own providing, and, notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist." . . . "The phenomena appeal not to one sense merely, but to all the senses. Sight, hearing, smell, taste, and touch are all called into requisition during the course of the sésances. Mesmeric subjects can be placed under illusion, but when relieved from the influence of the operator they are conscious of the change. Such is not the case at sésances—the sitters are not conscious of having been under any influence whatever."

Mr. Barkas gives an account of some remarkable sésances with the boy William Petty, under perfect test conditions. The boy stripped himself absolutely naked. He was then redressed in dark clothes which Mr. Barkas had provided. Not a white or light article of any kind was there on the lad's person. Mr. Barkas had himself provided the cabinet, excluding everything that had the appearance of whiteness. Under these conditions a figure draped in white,

about four feet high, came out of the cabinet, moved about the room, and cut from its garments a piece seven inches by two, which was found to be very white lawn. There were present two ladies and seven gentlemen, who were willing, if required, to authenticate this statement.

There is an abundance of scientific testimony recorded in connection with all phases of the phenomena, i.e., direct spirit writing, materialisation, levitation of the body, spirit lights, healing mediumship, clairvoyance, trance, &c. I enumerate these various verdicts of scientific men because the majority of people do not care to take the trouble even in a momentous inquiry of this nature to investigate for themselves; they have been accustomed for so long to receive their faiths blindly and without question, if only they are "hall marked" with the signet of *authority*. Sufficient has been said I think to show that the claims of Spiritualism *not only* are not to be flippantly pooh-poohed, but have established a right to be earnestly and dispassionately investigated, seeing that we do not rest alone upon the results of past scientific research, valuable as they are, but upon the fact that, given the necessary conditions (for no phenomena in nature take place without certain contributory conditions), the basis of the Spiritual philosophy is now, and always will be, capable of scientific verification.

SPIRITUALISM IN RELATION TO RELIGION.

It may appear that in travelling from the realm of scientifically proven *facts* to that of *religion*, we take a leap as it were from terra firma into unsubstantial ethereality, but this I think we shall find upon reflection is not so. To my mind the correct view appears to be that the *religious* instincts and aspirations of mankind in *all ages* have been, and always *will be*, *stronger* than the purely intellectual, and that, although in ages *past* the individual application of the intellectual faculties by the masses to matters spiritual has been subjugated to the authority and dictum of priestly influence, yet, as the intellect of man attains to higher altitudes, so will his religious ideals become still more lofty and sublime. Hudson Tuttle graphically describes the power of the religious sentiment when not held in check by other restraining influences. He says in his "Religion of Man and Ethics of Science":—

"History yields no example of a motive actuating man stronger than religion. All the most holy and sacred emotions of the heart bow to it in abject servitude. Love of friends, of family, of country, is as nothing compared with religious faith. The tender appeal of childhood, the fond embrace of conjugal affection, the pleading voice of fraternal ties, are at once cast aside by the devotee, blind to all perception, and callous to all the influences which usually sway the human heart. Bound to the stake, the martyr smiles at the excruciating pain, and his soul ascends in the lurid flames chanting hymns of victory. It is one of the first faculties awakened in the mind, protean in its forms and ever triumphant. The hero who, unwavering, rushes against serried ranks of bayonets, or unappalled storms the redoubt crowded with deep-throated cannon, condemned by his *religion*, quaking with *fear*, falls prostrate, and with white lips cries frantically for pardon to an offended God. Religion demands monasteries filled with monks, and convents with nuns, vowed to celibacy . . . it asks the wife to ascend the funeral pyre of her husband, and she herself applies the torch. It asks its devotees to cast himself into the Ganges, or beneath the car of Juggernaut, and its 'voice is obeyed with joy.'"

Such being its wonderful power, I would ask—

WHAT IS RELIGION?

And here let me indicate the all too prevalent error of confusing religion in its essence with its external expressions. The outward signs, symbols, and ceremonials of religious worship no more constitute religion, *per se*, than does the clothing a man wears constitute the man himself. Innumerable definitions have been given of this word religion, but the most comprehensive I can just now recall is that of Coleridge, who tersely says—

"A religion—i.e., a true religion—must consist of ideas and facts—both; not of ideas alone, without facts, for then it would be mere philosophy; nor of facts alone, without ideas, of which those facts are the symbols, or out of which they arise, or upon which they are grounded, for then it would be mere history."

This, then, goes to show that, so far from the realm of religion in its essence being one of mere speculation, sentiment, and unsubstantiality, rightly viewed it is as real and tangible as that of science, since it both comprises and transcends science. Spiritualism, looked at from this broad platform, entirely meets this definition, for it is indissolubly bound up with the whole phenomena of God's universe, and it is only by a studious and reverential investigation, leading to a clear and comprehensive understanding of these phenomena, that an accurate perception of religion *per se* is acquired. Religion receives its impulse and stimulus from a knowledge of natural phenomena, revealing, as they do,

the infinite mind, attributes, and purposes of the Great Eternal Cause; and man can therefore be said to be truly religious only in so far as he has investigated the phenomena of nature and spirit, and correctly read and appropriated, for the guidance of his own life and conduct, the laws and lessons unfolded thereby.

SPIRITUALISM ICONOCLASTIC AND CONSTRUCTIVE.

It has frequently been said that Spiritualism is iconoclastic—and I am free to admit that this is so—but when it is likewise urged that, in addition to pulling down old edifices reared upon the sands of human error and ignorance, and breaking the unlovely and oftentimes hideous idols, before whom humanity has all too blindly trailed its native nobility in the dust, it has no constructive qualities enabling it to rear where it has pulled down, to mould and fashion new ideals in lieu of those it has broken, I say emphatically that the objector has failed to come to a right and unbiassed understanding of its nature and methods. As Epes Sargent truly says:—

"The inquiry is not whether Spiritualism may be favourable to existing religions, but whether it is true. And yet it has been the very life-blood of all the world's serious religions; and if there is to be a religion of the future, the basis must be a scientific belief in the immortality of man. If we can once realise what Spiritualism makes known to us, that a finite spirit can manifest its existence by exercising a preter-human power over matter in many intelligent ways, it makes scientifically possible, the existence of an Infinite Spirit, Conscious, Intelligent, and Omnipotent, able to create the very principle of matter, to will into existence a universe, and to sustain it by his immutable volition. I admit that this faith must be largely and properly a postulate of the reason, but Spiritualism, through its marvellous phenomena, vouches for it with the force of all its analogies. . . . Establish the fact of the spiritual power over matter; from what a finite spirit can do, rise to an estimate of what an Infinite spirit might do, and the hypothesis of a Supreme Intelligence filling the earth with the exuberance of his life, and power, and love, becomes something more than a speculation. To say that religion cannot have a science—i.e. a knowledge of the phenomena of nature, including the soul of man—for its basis, is as absurd as it would be to say that mathematics do not require axioms for their foundation. Religion may transcend phenomena, and rise into a region which mortal science may not enter (indeed it must be so, the more it ascends to the height of its great argument, the more it expands and draws nearer to the Infinite) but if it have no other basis than the emotions, and reject all that intuition, science, and reason may offer for its justification, it may not soar to 'that purer ether, that diviner air,' where faith is merged in knowledge. 'No faith,' says Leibnitz, 'can be real or intelligible unless its foundations are detected in the human reason. Religion, dis severed from the reason of man, can have no hold or standing place.' It is the glory of Spiritualism that its appeal is to the reason through science, that it gives us the elements of a religion, old as the world, and at once rational, scientific, and emotional. But this religion the individual must himself deduce from our facts, and thus make it truly his own and not a graft from some other man's tree of life."

FACTS MUST BE ADMITTED.

Of these facts, Fichte has written: "Through their inner analogy, one with another, they become credible, and through their frequent recurrence among different peoples, of different grades of culture in ancient and modern times, are found to cohere so remarkably that neither the theory of an accidental reception of ever-returning delusions, nor that of a superstition transmitted from generation to generation, can suffice as an explanation. However offensive, therefore, to the ruling notions of the day, they must be admitted to the domain of well-accepted psychical facts." Mr. J. S. Farmer, in his book, "Spiritualism as a New Basis of Belief," summing up the results of the investigations of many eminent men in science and literature, combined with his own observations, says:—

"Spiritualism is, above all, a science of observation, and its conclusions are proved in a rational and natural manner, viz., by an appeal to hard and stubborn facts, the evidence of which cannot be denied. Opinions and theories may be annulled by time, but not so any fact which has once been found to be true after fair and impartial examination. Thus, Spiritual phenomena having been tried and tested, by thousands of individuals in all countries, the only logical conclusion at which we can arrive is, that no matter how long and strenuously they may be denied on a *a priori* ground, sooner or later, they will, in spite of all opposition and ridicule, come to be universally acknowledged as true. It required but extended knowledge of natural laws to establish Galileo's propositions concerning the motion of the earth. Had he given no proof of his assertion, it might still have been disbelieved, but all denial falls before a knowledge of the principle. So it is with Spiritualism. It requires but a recognition of its absolute foundation upon facts, governed by natural laws, to render it capable of universal acceptance. Those who deny the possibility of Spiritual phenomena, are in the same false position as those who denied the motion of the earth. They pre-judge and declare them absurd, even as a belief in the antipodes was once held in light esteem. Spiritualism is also practical, because of the accessibility of its evidences. Unlike a purely scientific fact (for instance—the motion of the earth, or the distance of the sun, etc.), the proof of which lies not in the hands of the ignorant, but with the learned and educated, the phenomena of Spiritualism can be tested and proved by all the world. They are being repeated day after day, month after

month, and year after year in all quarters of the globe, admitting of repeated testing and retesting. In its purpose, however, it is of all things the most intensely practical. These phenomena, it is claimed, settle beyond the possibility of doubt the question which has from time immemorial, troubled and perplexed the minds of men.—'If a man die, shall he live again?' They *prove undeniably* that death is not the suspension or extinction of life; that the world 'behind the veil' is as visibly and tangibly real, as the world of our daily tasks; that *personal individual responsibility remains intact*; that our destiny is fixed by no arbitrary rule, but rather by the thoughts, feelings, and desires of the present elementary stage of existence; in short, it points out to demonstration the exact nature of the future life as well as the reality thereof. Do we not gain considerably by such knowledge? Can proof, such as will satisfy the average mind of to-day, be found elsewhere? I trow not. And had Spiritualism done nothing more than this it would be fairly entitled to our respect and consideration, seeing that by palpable demonstration and example it shows that the destiny of our race is not the grave; that life, and not death, is the goal to which we are hastening, and for which we should prepare."

Shall it then be said that Spiritualism, as a system of religious thought thus built up, and being the natural outgrowth of observation of the laws governing phenomena, in all departments of the universe, is inadequate for man's religious needs? Shall it be said that we are pleading for a religion of intellect without heart, when honest investigation of our premisses will disclose the fact that in our philosophy there is a happy union of heart and intellect; that the more the intellect is unfolded the more clearly are the laws and purposes of God discerned, and that inevitably, sooner or later, either in the here and now or in the hereafter, the application of this higher knowledge gained to the elevation and service of our common humanity shall be the means whereby the Divine wisdom and love shall be manifested through and by every living soul?

Shall such a religion, inspired by deep draughts from the inexhaustible fountains of knowledge and wisdom, accessible to every earnest student of God's works, be compared for a moment with the poor, pitiable, priest-made creeds and dogmas of the sects? Such a thought is at once unworthy the earnest seeker after truth, and an insult to the dignity of that intellect with which the all-wise and beneficent Creator has endowed humanity.

ADVICE TO ENQUIRERS AND SPIRITUALISTS.

In drawing my remarks to a close, I would say to those who have not yet troubled to enquire seriously into the claims and uses of Spiritualism, "Lose no time in doing so, for you cannot sufficiently estimate the importance of the issues at stake in the matter." To those who are commencing to investigate I would say, "Persevere earnestly; do not be dismayed by any apparent paucity or incongruity of results at the beginning, for no living soul is excluded from participating in the benefits which Divine wisdom has made free as the air we breathe, and accessible to all mankind. The measure of success you meet with depends entirely and alone upon your ability to analyse carefully the phenomena presented, and to appropriate honestly, without bias or reserve, the deductions to be drawn therefrom." To those who have crossed the threshold and proved for themselves the fundamental facts of Spiritualism I would say, "Do not rest content here, for this is only the initial stage. The highest wisdom consists in the application of our highest knowledge to the upliftment and enlightenment of our brother man. Strive with might and main to explore the interior and higher altitudes of the edifice, that out of your more abundant store of knowledge you may be the better enabled to enrich your fellow-man, for in this way, and no other, shall the happy time be hastened when a recognition of the fatherhood of God to all his children, and of the brotherhood of all mankind, shall become the universal bond that shall link together as one family all the nations of the earth."

THE VETERAN SPIRITUALISTS' UNION is the name of an American association which is doing good work across the herring-pond. Mr. Andrew Cross, who lately visited England and his native land (Bonnie Scotland), sends us a *Banner of Light* containing an interested account of the mediumship and experiences of David Duguid, the well-known painting medium. "The Veterans" are making a collection of photographs of leading Spiritualists and mediums, and articles of interest, such as paintings, writings, and mediumistic productions, and solicit the assistance of Spiritualists and mediums in all parts of the world. Mr. Cross has presented a number of portraits, &c., which he gathered when here and solicits more. His address is 99, Middle Street, Portland, Maine, U. S. A.

NORMA.—A RETROSPECT.

(Prize Story No. 2.)

By ANNIE E. FITTON.

CHAPTER VI.

WE were chatting together in Mrs. Hope's pleasant little drawing-room when the conversation as recorded in the last chapter took place. I was spending the evening with her, and we were expecting Raymond to join us, but he had been detained by an exacting patient.

"He can scarcely call an hour his own," said his mother; "and when he has a little spare time he is poring over his writing. I suppose you know he is bringing out a work on some branch of medical science in which he takes a peculiar interest? I tell him he means to come out as a specialist some day."

"Of course, he denies the impeachment?"

"Not he; he only laughs, and says time will show."

"Show what?" inquires the individual in question, at that moment entering the room. "Whom are you quoting?"

"Need you ask? I am telling Norma what a student you are, 'poring over miserable books.'"

"That young egotist was miserable when he wrote that."

"Or love-sick. Which?"

"Possibly both. But, mother, I hope you don't bore Norma with my affairs."

"Raymond!" I exclaim, "nothing bores me that concerns you." And then I colour with vexation, thinking such an emphatic disclaimer uncalled for.

But Raymond evidently thinks otherwise, for his face lights up as he replies—

"Thank you for that, Norma. I may put your patience to the test some day."

And I wonder vaguely what he means, while his mother smiles to herself as she bends over her work.

And then follows a pleasant talk upon various topics of interest—literary, artistic, and social. Raymond is by no means a man of one idea, nor is his conversation flavoured by any subtle aroma of shop. There is a breadth of thought as his mental eye sweeps the horizon, and an originality of expression which is refreshing and stimulating. Both he and his mother—the latter in particular—have the happy knack of drawing out the best in others, and so I often found myself talking more unreservedly with them, and even wondering at my own eloquence. I suppose the sympathy between us unsealed my lips.

"I have been dipping into some curiosities of photography lately," said Raymond, *à propos* of science and its discoveries; "and I came across a remarkable story. It was an account of some one—a woman, if I remember rightly—sitting to a photographer, who found, upon examining the negative, that the face was marked by an eruption. Nothing of the kind was visible on the real face. and, what is stranger still, the lady was attacked by an eruptive disorder a few days after her visit to the studio."

"How very strange!" exclaimed Mrs. Hope. "Then the camera's vision detected the disease before it had come to the surface?"

"Exactly, and that is where the wonder comes in. We know that photography has disclosed the pictures impressed upon the retina of the eye, and we also know what has been done in spirit-photography, and this seems to me equally marvellous. It is another instance of seeing the invisible."

"Is it true, do you think, Raymond?" I ask.

"Ah, now, you nonplus me. I tell you the story as I read it. I cannot, of course, vouch for its accuracy; but, knowing what has been done in other ways, we must not say it is impossible. Indeed, I am beginning to think the impossible non-existent. The telescope and microscope have disclosed wonders, have they not?—the one bringing the distant near, the other showing us a world in miniature. Yes, science is indeed a magician, and the limits have not yet been reached. This photographer's tale, true or false as it may be, has suggested to me a curious line of thought. Does the spiritual world lie wholly beyond ken? Will science always be met by a blank and impervious wall as soon as it impinges upon the spiritual which lies about us? If spirit be but refined and etherialised matter, cannot man's inventive genius, aided by the subtle forces which in so large a measure he has made his own, subservient to himself, produce an instrument keen enough to pierce through a

gross environment and bring him in touch with the tangible realities which lie beyond? The mere suggestion of so glorious a possibility opens out a vista as illimitable as that which astronomy has disclosed, and as marvellous as the world in miniature which the microscope presents." Here Raymond got up and began pacing the floor, a habit of his when at all excited. "What a realm of research would expand before the reverent and fascinated observer as his vision pierced the veil which has separated the seen from the unseen, and brought him face to face with realities whose very existence he had perhaps doubted or even denied! Do you follow me mother, Norma, or do you think the speculation absurd, fantastic, extravagant?"

"Fantastic, extravagant; perhaps; absurd, no!" replied Mrs. Hope. "It is a glorious thought, and opens out, as you say, an almost illimitable prospect. And what a death-blow to Materialism such a discovery would be."

"Would it not? Surely seeing would be believing, and this glimpse of the spiritual side of matter lead to a realisation of the still higher spirituality which pertains to the highest in man, and is of the very essence of Deity itself."

How earnest Raymond was! How his face lit up with eloquent feeling as he thus gave rein to his imagination.

A knock at the door, a whispered word from the maid who entered, and he was abruptly brought down from the ideal to the real, from the romance of science to its prosy realities.

"How provoking! I shall have to leave you, and I was looking forward to a long and pleasant evening with you, Norma. However, you will excuse me, I know. I shall be back in time to see you home; but perhaps Philip is coming for you?"

"Not this evening; he has an engagement."

"That is well; so much the better for me. Mother, keep her until I return," and picking up a book which he had laid down upon his entrance he hastily left the room, and in another moment the hall door closed behind him.

The evening was a little dull to both of us after Raymond's departure, but he returned earlier than we expected, and as it was a lovely evening in early summer, I think we both looked forward to the walk home. I know I did, though no thought of what a beautiful memory that little journey was afterwards to become, crossed my mind; nor all that it was to bring to me—even the crowning glory of my life—for Ray asked me to be his wife, told me how much he loved me, and I—well, I listened as in a dream; it seemed too good to be true, that I, plain, insignificant Norma Beresford, should have won such devotion. And when I said something of this, his eyes smiled down upon me with such a loving light in them, that I needed no further contradiction, though it was pleasant to be told that I was never plain to him; that there was more beauty in my dusky face and eloquent eyes than any pink and white complexions and doll-like beauties could ever possess. Of course, I did not agree with him, but if he chose to see attractions where others did not, so much the better for me. I did not want to look hideous to the man I loved, what woman does? So it was a relief to know there was little fear of that calamity. Love is said to be blind. How convenient such a defect becomes under certain circumstances!

This knotty point settled to our mutual satisfaction, I began to wonder what my father would say to the prospects of a son-in-law in the person of Raymond Hope, with whom he had so little in common. They disagreed upon most subjects, and upon religious grounds their divergence was hopelessly wide.

Raymond was as ardent a Spiritualist as his mother, but it was the teachings and philosophy of Spiritualism that fixed his attention and won his adherence. In the various phases of physical manifestations he took little interest, regarding them as useful merely in arresting the attention and rousing the curiosity of those who, attaching little weight to theories and materialistic in their tone of mind, need ocular demonstration to render acceptance of Spiritual facts possible to them.

And how much harder is it for some to believe in the unseen than for others!

Belief is so largely a matter of temperament, a truth which the religious world is reluctant to accept, and which once grasped, is destructive of that spirit of intolerance which has ruled men's minds in the past, and which still, though in a lesser degree, animates them.

And it is to the hard-headed thinker, to the born sceptic, and to the materialist whom the churches have so largely

failed to influence, that Spiritualism steps in, and turning aside from the beaten track of creeds and dogmas, with their incomprehensible subtleties and metaphysical distinctions, as brain-confusing as they are lacking in moral helpfulness, presents to the earnest inquirer a field for research of a totally diverse character to any which orthodoxy is capable of offering, and one which, while arresting the student's attention with its startling phenomena, leads the mind upwards from the seen to the unseen, from matter to spirit, and from the grosser forms of physical manifestations to the more elevating and soul-inspiring teaching which the Spiritual philosophy inculcates.

How much I longed for my father to share in my experiences, and benefit by what had been to myself so helpful. But he was too wedded to his own opinions and too much prejudiced against mine to accept what he called my fantastic views. Orthodoxy satisfied him, he maintained; he had no morbid curiosity about a future life, nor had he any doubts to satisfy as to the reality of that life; what then, had he to gain by forsaking the faith in which he had been brought up for this charlatanism called Modern Spiritualism? And when I indignantly repudiated the calumny he would say apologetically:

"Well, well, child, I don't want to hurt your feelings, but I really cannot see with you on this subject. A hard-headed old lawyer like myself can't submit to be talked to by a table, even though one's venerable grandmother may be supposed to be animating it. So you must let me go my own way, and be very glad, my dear, that I don't wish to interfere with yours, though I must confess, Norma, it would please me better if you had let this Spiritualism alone. Of course, I know how you have imbibed it; and it puzzles me how a sensible woman like Mrs. Hope can believe such nonsense."

"You forget, father, it was a part of me before I knew her."

"Mere dreams and childhood fancies, Norma. You were a neglected child, I am sorry to say—left to yourself too much, and so you became dreamy and melancholy, and as unlike a child as such a mite could well be."

"Mrs. Hope soon remedied that, father."

"She did, and we are greatly indebted to her for the way in which she fulfilled her duties towards you. All the same, I wish she had not indoctrinated you with her peculiar notions."

To argue with my father on this point was, as I knew by past experience, mere waste of time and temper. If I assured him that I had not outgrown my childhood fancies—that the unseen was almost as real to me as the seen; that at times I still lived in a world of my own, peopled, not by shadows, but by realities; that my mother still made her presence known to me, and that I was the recipient of many a warm caress; he would look at me with a curious, penetrating gaze, and I could feel the half doubt that crossed his mind as to whether some mental infirmity might not be the originating cause of my hallucinations. And, with a sigh of disappointment, I would turn aside with the unuttered hope that he would some day understand me better.

And now that his daughter was hoping to unite herself with one of the table-tilting fraternity, his opposition might take a more acute form, but to my relief he only said, with a half-smile and a keen glance into my blushing face:—

"So Raymond Hope is to be the happy man, Norma? Well, he is a gentleman and a good man I do not doubt, though I don't agree with him as you know, but you do, so I suppose I must be content. I think it will do you both no harm to wait for a few years; indeed, from what Raymond tells me, he is not in a position at present to marry, so I shall not lose my little housekeeper just yet."

The tone was kinder than the words, and but for the old habit of repression, I could have thrown myself into his arms in a burst of emotion; as it was, I only managed to command my voice enough to say—

"I don't want to leave you, father. I hope it will be a long time before I do."

"Ah, well, we shall see. Lovers can be exacting, and I don't suppose Mr. Raymond is any exception to the rule."

(To be continued.)

THREE THOUSAND EMIGRANTS leave our shores every week. The heart-blood of the nation is being steadily drained. Millions of acres lie ready for tillage; but landlordism, backed by bayonets, forbids the strong arms to till; and these ready and willing arms have to take themselves to other lands in order to find work and earn a means of living. The whole machinery of government is constructed for one apparent end and aim—the collection of rent.

A WORD IN DUE SEASON.

ONCE more the Lyceum Annual Conference draws near, when the workers in our Lyceums, and friends of progress in general, may assemble to confer together on the best means of furthering its claims.

The progress of the movement during the last ten years has been marked and rapid. But rapid as it has been there is much more to be done before its claims are fully recognised in all sections of the Spiritualistic ranks. And we shall never rest satisfied until every society makes provision for the due instruction of the rising generation by establishing Children's Progressive Lyceums. The time is not far distant when all societies who have not made these provisions will be considered incomplete, and therefore unsatisfactory; just as any church or chapel that has not a Sunday school attached to it is deemed incomplete. The importance of this provision for the young, in time past, has been lost sight of to a large extent, and our children have been allowed to do much as they pleased, spending their Sundays often unprofitably, both to themselves and neighbours; forming attachments to and attending orthodox places of worship, and so receiving erroneous and misleading conceptions concerning life and its duties, individual responsibilities, our relations to each other and Father God, and our moral and spiritual natures—ideas and conceptions which are diametrically opposed to the best, the highest, and purest teachings of Spiritualism. This is a matter too vitally important to the future of Spiritualism to be longer lost sight of, or treated with calm indifference.

The children of to-day are to be the men and women of to-morrow, our representatives, pioneers, and instruments of communicating spirits. Besides, it is our duty to teach them, and their birthright to be taught, that which we know to be true concerning our spiritual natures, our moral responsibilities, and all the facts and sublime teachings of Spiritualism. I trust the day is not far distant when it will be as futile and ridiculous to question the necessity and utility of combined effort as to question the necessity and utility of the human organism. On every hand we have abundant evidence of the power organisations of every kind are exerting, from the social, the trade-unionist, capitalist, and political, to the religious. The Sunday schools of the latter class have vast organisations, extending throughout the length and breadth of the British dominions, on the Continent, and America. And this hydra-headed monster of traditions, of base creeds and dogmas, we have to fight and utterly rout.

Friends of progress, will you join our ranks and fight shoulder to shoulder until the victory is won? We need your warm hearts and earnest natures; we need the skill of your hands, and the strength of your arms; we need your judgment, wisdom, and decision in our councils. There is no room for division and dissension. Our forces are too small to be depleted thus. We need a united and solid body, that we may collectively achieve what we are unable to do individually. It is only by combined effort we shall be able to produce and supply ourselves with works adapted to the minds of the young, that are in harmony with the teachings of Spiritualism. At present we are totally dependent on the general trade, which caters to the popular orthodox sentiment, and places us at a disadvantage, making it well-nigh impossible to procure such works as we need. Individually we do not possess the requisite capital to publish these, but collectively we may soon be able to raise sufficient funds, so that all combined can help not only themselves, but the world at large.

Feeling the firmness of this position, and the urgency of the case, I ask all Lyceums who have not joined the Union for one common good, to do so at once, and rest assured that—

Though driven back in many a fray,
Yet still new strength we borrow;
And where our vanguard rests to-day,
Our rear shall rest to-morrow.

ALFRED KITSON,
Hon. Sec. S.L. Union.

2, Royd Street, Bromley Road,
Hanging Heaton, near Dewsbury.

THE WORLD HAS HAD BUT ONE Shakespeare, one Mozart. How much, or how little, they were indebted to "inspiration" we may never fully know, but doubtless they were "filled with the spirit," and their normal powers stimulated thereby into super-normal activity.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, APRIL 22, 1892.

EDITOR AND GENERAL MANAGER:
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
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CHRISTIAN INTOLERANCE.

UNITED TO PERSECUTE BUT DIVIDED FOR GOOD.

AN OBJECT LESSON.

BURNLEY has afforded us an example of the spirit of Christianity, the spirit which is embodied in the words respecting those who rejected the visits of the Apostles—"Shake off the dust of your feet." "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Behind those words lurk the assumption of *superiority*, the popish spirit of *authority*, the persecuting spirit which damns those who refuse to conform to hell in the future life, and makes *this* life intolerable, and which in past times instituted Star-chamber horrors and Smithfield fires. "If any man preach any other gospel unto you . . . let him be accursed." "No man cometh unto the Father but by Me." "There is none other name under heaven given among men whereby we must be saved," &c. These and many other passages of similar import constitute the true basis of Christianity, historic and actual, and reveal its real nature.

Mr. Woods pleads for less harsh statements. Was Jesus mild and gentle? He, who called others "hypocrites," "whited sepulchres," and other equally kindly and meek terms? What will you gain by temporising? and if you gained anything by such a "policy," is it moral, is it manly?

Rev. H. Edwards, a vicar, is reported to have said—

He had more respect for the conscientious infidel who told them to their faces that he did not believe in God, than for the man who used the Saviour's name, sung the hymns that Christians sung, used their Bible, and still undermined the Christian faith which they held so dear.

We say of Christianity—i.e., "Dogmatic Theology"—exactly what Rev. Edwards declared respecting Spiritualism:

He did not attack individuals, but he did and they did condemn a system which from his heart he believed to be absolutely false.

Spiritualism is growing—rapidly growing. It is antagonistic to the pretentious claims of priestly and intolerant Christian and dogmatic theology. The parsons of all shades recognise this, and sometimes admit it. They are afraid of this "unwelcome child"—this "ugly duckling"—in the family of the world's religions, for it grows apace in spite of all efforts to kill it. The fact of its rapid development is easily seen when a practical, shrewd man of the world, like Stead, feels the pulse of the people, and administers two doses of Spiritualism—homœopathic at first—and promises an allopathic dose for the third.

The Rev. J. Cranbrook, another vicar—also acting as chairman for Ashcroft—is reported to have admitted the growing strength of this despised movement:—

He had come to show Mr. Ashcroft Christian sympathy in the work he had undertaken. There was not the slightest doubt that since he (the chairman) had been in Burnley Spiritualism had increased very much. ("Hear, hear," from the end of the room, and laughter.) They could not walk through the different parishes without meeting one here and there who, perhaps, had been a Sunday school teacher or scholar in one of the schools in the town, who professed to be a Spiritualist. He must say that those Spiritualists with whom he was acquainted were *steady, respectable citizens*, and when he asked them why they had become Spiritualists they alleged certain phenomena.

The very fact that these Spiritualists are steady, respectable citizens is just the fact which frightens them, and hence Ashcroft's infamous charges, such as he is reported to have made at Nelson, viz.:—

In three or four towns, including Burnley, where he had lectured, the vilest doctrines of immorality were taught and practised in connection with Spiritualism. If he told them what he had learned on good authority about Spiritualism in Burnley, their souls would burn with indignation against the nest of immorality that was found in the neighbouring town.

They (these Christians) *confess their fears* by the very fierceness of their denunciations. If Spiritualism were not growing, would they trouble to oppose it? Would they seek to crush it, and bring Spiritualists into contempt? Not they! But what do we see? As of old, they *sink their differences to persecute*.

The Rev. Ben Winfield, B.A., another vicar, said:—

That Mr. Ashcroft was a United Free Methodist minister, but so convinced was *his own body* of the good he was doing that they had made arrangements by which one half his time might be devoted to this anti-Spiritualist *crusade*.

Thus he has the support and recognition of his own denomination, and ministers of all shades assist him wherever he goes, and we are face to face with a combination to crush out our movement and persecute Spiritualists. They do well to call it a *CRUSADE*—hateful word. The Crusaders were worthy examples? Their deeds blacken the pages of history, and soil the garments of religion. Nonconformists in bygone times fought for Religious Liberty and Equality. They were persecuted by Churchmen, and charged with immoralities, heresies, and consigned to hell. Yet, having become strong, they go over to the "privileged classes," and join the Church in denouncing others who are merely exercising their right of "private judgment and liberty of conscience."

This same vicar goes further and admits—

If this were a matter affecting one Christian body or party against another holding the same general basis of truth he would not be present that evening.

Shall we then temporise and plead for fellowship, or shall we strike and strike again until we *compel* recognition? We are for "war to the death," if needs be. We may be sure of this: As Spiritualism grows strong, united and aggressive we shall be

MET BY ORGANISED OPPOSITION.

We have been overlooked, tolerated, because we were thought to be few, scattered, weak, and insignificant. But let them know that we are brave, determined, and *united*, and we shall have to do battle. Are we ready? Our motto has always been: "At the call of duty—'I am here.'"

Spiritualism succeeds where the churches fail. It successfully combats scepticism, and wins in the fight with Materialism. That is a sore point with our foes, whose sandy foundations of FAITH are being washed away by the on-rushing waters of doubt and denial. But Spiritualism stands firm on the rock of fact, and is victorious. Rev. E. Hayward, at Nelson, presided for Ashcroft, and is thus reported:—

He did not say everything about Spiritualism was bad. Decidedly not. He held that the Spiritualism of to-day, though there might be a great deal of farce and fraud about it, was proving to be a *most effectual check* upon the Materialism of the century.

We can forgive the slur about "farce and fraud" for the sake of the admission; it *gives us our case*. Neither farce nor fraud could suffice to prove a most effectual check upon Materialism.

Rev. Winfield, the Churchman, admitted another good which Spiritualism has accomplished, viz., that it could teach the Churches a lesson, thus:—

He had no doubt Spiritualism was due to the Church's neglect or forgetfulness of her own creed. The following were, in his judgment, Christian truths sometimes overlooked, which were laid hold of and corrupted by Spiritualists. 1. At death, the spirit did not go direct to heaven or to hell but into the intermediate state of Paradise. 2. The intermediate state was a progressive state of sanctification. 3. There was a spiritual body, and the usually accepted Church teaching was that this body was not developed until the resurrection. 4. Prayers for the faithful departed were not contrary to the New Testament nor to the doctrine and formularies of the Church of England. 5. The only persons hopelessly lost were those who continued in sin wilfully against light and knowledge. *There had been too much ambiguity or uncertainty* in general Church teaching upon the subject of the intermediate state, and so Spiritualism had gained its adherents by falsely promising to bring the mourner into communication with the spirit of the dear one.

Not so, my friend; Spiritualism gains its adherents because of its facts. Don't forget that. But how delighted Ashcroft and the Nonconformists must have been to hear this smart Vicar propounding doctrines which, on any other occasion, they would have opposed tooth and nail. But the lion and the lamb had met in amity to crush the sworn enemy of both, and so their enmities and differences must be overlooked for the occasion.

WHAT THE CHURCH MIGHT DO

was the subject of a conference to which Mr. Stead's friends invited representatives of every Church and every society

believed to be working "for the good of the people," and even the "immoral" believers in the "immoral system of Spiritualism" were invited to send delegates!

The object was to organise *collective*, or federated action, to look after the moral well-being of the town. A good, a worthy, a desirable object; one which Andrew Jackson Davis advocated many years ago (and actually carried into effect for awhile) under the name of "Moral Police." We should have thought, for such a *truly* moral work, Churchmen and Nonconformists alike would have vied with each other as to who could be first to do most. But, no, not so. Church clergymen were conspicuous by their absence! They could *co-operate* with the Methodist Showman to try to *crush*, but *not* to *uplift*!

We took the opportunity to publicly give "the lie" to the foul aspersions cast upon us and our co-workers, and at the same time express our sympathy with, and good wishes for, the success of Mr. Stead's scheme, assuring him that Spiritualists as moral reformers who seek for the *spiritual elevation* of the race, are ready to co-operate in every good work which will help to bring heaven on earth.

MAN OR PHANTOM?

A WAR CORRESPONDENT'S STORY.

DURING the Franco-German war I represented a leading English journal, which, by the way, exchanged its reports with an American paper of national prominence, as war correspondent. Upon my arrival in Germany, soon after the declaration of war, I presented my credentials to the proper authorities, and after much delay was attached to the Royal Saxon Army Corps, as brave a body of warriors as was ever gathered together for purposes of destruction and carnage. I followed the fortunes of the gallant corps through the fall campaign, and was with them at the siege of Paris. It is unnecessary to pay a tribute to the bravery of the noble Saxon lads, who, after repelling the savage attacks of the courageous enemy, shared their scanty allowance of pea sausage and rye bread with the half-starved French guards, who had been fortunate enough to be captured.

As might be expected, my constant presence at headquarters and my unvarnished reports of the doings of the corps secured me the friendship of some of the officers, while others found it hard work to conceal the pique excited by my letters. Among my dearest friends and defenders was Lieut. Baron Ludwig von L——, an adjutant to one of the regiments attached to the corps. It had been my good fortune to render a slight service to the lieutenant during the opening days of the war, and with an enthusiasm that was inexplicable to me, he defended my every action and let no opportunity pass by to sound my praises. It was but natural that such disinterestedness challenged my admiration, and soon our friendship ripened into intimacy such as can only be established amid the surroundings in which we were placed. Nothing marred these pleasant relations until Christmas Eve, when a stray shell from one of the forts struck the tent in which the lieutenant and I were celebrating the great German holiday. In a moment I realised that he had been severely wounded, while I had escaped unharmed. An examination of the wound proved that his life was in imminent peril, and the staff surgeon concluded to send von L—— to his home in Saxony. In pursuance of the doctor's directions we parted then and there, and the early morning train bore my friend to the arms of his anxious family, while I continued my exciting life among the sanguine soldiery.

The week following this incident was devoid of interest, owing to the inactivity of the French, but on the ninth day the forts opened fire, and from whispered conversations at headquarters I gleaned that the morrow would see a sanguinary conflict. In order to be prepared, I left the tent of the most advanced Saxon outpost at four o'clock in the afternoon for the purpose of preparing topographical notes concerning the probable field of carnage. My work was soon completed. Silence and solitude, interrupted at rare intervals by the cheery "Qui vive?" of the French outposts; by the gruff "Wer da?" of the German sentinels, tempted me to rest under a protecting shed, and before I realised it I had settled down for a little nap. When I awoke the darkness told me that the evening had far advanced, and looking around, I saw that a terrible snow storm had covered my tracks. Escape was impossible. I knew not how to reach my friends, and to fall into the hands of the French meant disgrace and perhaps dishonour.

Making the best of an ugly situation, I drew my heavy fur overcoat closer around me, pulled my cap over my ears, and retreated once more within the shed. Scarcely had I settled into a comfortable position when I was appalled. Was it possible? Yes, there at the rickety door of the shed stood, real as life, Lieut. von L——, his right arm extended, his left hand resting upon his sword-belt, and speaking in a low but distinct whisper: "Beware of the Franc tireurs!" Suddenly as the apparition appeared it vanished.

Imagine my feelings; I cannot describe them. I verily believe that my hair stood upon end. A stupor followed this fear, and a trance-like slumber. How long I remained in this condition I knew not at the time, but well do I remember the awakening from the trance. My nervous system was totally deranged, my hands refused to do service; in fact, I had not the strength to light a match to look at my watch. With a groan I sank back upon my bed of snow. I tried to sleep, but in vain. All I could do was to think. Had I seen Ludwig von L——, or his spirit? the real man or a phantom?

At last relief came. I could not be mistaken. I heard the footsteps of a small body of men. They approached the shed. Yes, but not with the steady tread of the soldier. Heavens! could it be the Franc tireurs, those bloodthirsty guerillas and hyenas of the battlefield? I tried to fortify myself for an attack. I tried to arouse my physical self. Before I could rise or make a move the door of the shed was rudely opened. A rough face showed itself. It was that of the leader of a noted guerilla band. The Franc tireur entered. He approached, cocked his revolver, and said with mock politeness, in broken German: "Monsieur, prepare to die." Making an effort to reach my weapon, at this moment I was startled by the words "Not he, but you!"

Looking up I saw the pallid and frightened face of the Franc tireur, and by his side—could it be possible?—Lieut. von L——, pointing a pistol at the heart of the assassin. The excitement proved too much for my shattered nerves, and just as I heard the explosion of a pistol I lost consciousness.

When I revived it was eight o'clock in the morning. By my side stood Major M——, commander at the advanced outposts, and a detachment of Saxon infantry.

"Well done, my lad," said the major, and with that he pointed to an object lying by my side covered with a field blanket.

"What do you mean, Major?" I inquired faintly, not understanding his remark.

"Well, I mean that you have dispatched the worst hound of a guerilla who ever disgraced a country."

Like a flash the mysterious apparition presented itself to my mind, and hastily calling a corporal, I bade him extract the bullet from the dead Franc tireur's wound. Then I produced my revolver and found that not a shot had been fired from it. I compared the bullets used by me with that extracted from the wound. They were of different weight. The mystery was unsolved. Who had shot my enemy?

The battle predicted by the staff officer was not fought on that day, and I was glad of it, for the exciting scenes of the previous night compelled me to rest for some time. On the fifth day after my adventure I received a letter from Saxony. Here it is:—

"My dear sir,—Our dear son, Ludwig, breathed his last at four this morning. Upon his arrival here the doctors pronounced his case hopeless. Up to eight o'clock last evening his recovery seemed assured. At that hour he suddenly grew restless, called out your name three or four times, and exclaiming, "Beware of the Franc tireurs!" fell into a deep slumber or trance. He remained in this condition until three o'clock, when he arose up with a start, fell back upon the bed unconscious, and at four o'clock died in his mother's arms.—With best wishes, your obedient servant,
GEORGE ALEXANDER VON L——."

My story is finished. I need only add that the ball extracted from the body of the Franc tireur corresponded in weight with those in the revolver of my deceased friend, and this discovery made the mystery still darker.

Up to this day I cannot explain the strange transpirings of that night before Paris. Can you?—*Carrier Dove.*

MEDIUMISTIC GIFTS.—They are "God-given powers," exactly as are singing, oratory, painting, musical composition, poetical production, invention, or authorship; all are alike dependent upon the presence in the organisation of the qualities and capabilities of receptivity, expression, and cultivation. "Poets are born, not made."

LYCEUM UNION CONFERENCE.

Notice of motions from Mr. H. A. Kersey, conductor Newcastle-on-Tyne Lyceum and President of the S.L. Union:

(1) That the MS. of unpublished prize tales be given to *The Lyceum Banner*, on the condition that they are published in serial form in that magazine.

(2) That for the purpose of sustaining our official organ, *The Lyceum Banner*, we annually vote a sum of money from our funds towards the reports of our Conference, the official list of Lyceums, and the Lyceum Union advertisements.

(3) That immediate steps be taken to raise money for a publishing fund, and a publishing committee formed for the purpose of publishing and keeping on sale such works for the use of Lyceums as our conferences may consider desirable.

(4) In the event of No. 3 being carried, to move, "That the publishing committee be formed, and define its powers."

(5) That we formulate and adopt a basis of union between Lyceums and their parent societies, and that the same be printed and sent to Spiritualists' Societies and Lyceums with an urgent recommendation for its universal adoption.

(6) That we adopt the constitution for Lyceums as laid down in the "English Lyceum Manual" subject to the foregoing resolution of amendment.

Contributions received since last acknowledgment: Slaithwaite, 1s.; Heywood, 1s.; April 13, Nottingham Lyceum, 1s.; 17, Belper Lyceum, 2s.; total, £3 2s.—Alfred Kitson, sec., S.L.U.

(See last week's issue, or our next, for announcement re Conference at Liverpool on Sunday, May 8.)

THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

SOCIETY AND LYCEUM WORK.

DEAR SIR,—Before offering a few remarks, may I be allowed to compliment the "management" on the very great usefulness and excellence of the last few issues, in particular, of *The Two Worlds*? It seems to me that conductors of public meetings should find most useful "lessons" for reading. Taking only the one before me, April 1, there are three at least of such readings as could not fail to prove interesting and instructive. "Modern Civilisation," "The Preacher of the Future," and "Old and New Dispensations," each supply food for thought. The President of the Nottingham Spiritual Evidence Society (Mr. J. F. Hewes) informs your readers that a "leading light of the Spiritualist movement" has lately expressed his conviction to the Editor of the *Review of Reviews* that "Spiritualists in this country are the poorest lot of creatures which God ever made." The strictures passed by Mr. Hewes appear well deserved, and it is to be hoped that they will meet the eye of the "leading light." Had he said "there were some poor specimens amongst those calling themselves Spiritualists," I think few would have cared to dispute the statement, and certainly not our friend Hewes, for he says: "Supposing this be a true bill against Spiritualists, it certainly would not be true if the many Spiritualists all over the country of position and education identified themselves with the various societies and had the courage of their opinions, and, whenever necessary, announced their belief in the glorious facts of our scientific religion." It would seem, then, that "many Spiritualists of position and education" are not showing this manly and commendable attitude, and that Mr. Hewes is being, no doubt, sorrowfully convinced of the fact. It seems to me hopeless to look to those in "position" and the "educated" to sustain and work in our societies. Nearly the whole of the past and present workers have been and are of the working-classes. Locally, the Hitchcocks, the Browns, the Strettons, and for over twenty years Mrs. Barnes, have nobly and courageously held the banner aloft, not always in comfortable cosy rooms, but out in our market-places or in the open forest! These were in the thick of the fight, when opposition was far less "toned down" than at present. Most of these "faithful few" have passed over the border, but the last named is still in harness, and no doubt is somewhat rewarded by the many expressions of appreciation which are offered her weekly by her gratified hearers. As one of the workers in "England's first" Lyceum, I desire to thank Brother Morse for his able and eloquent letter. It is to be hoped the sound advice offered, as to the use of the time devoted to Lyceum work, will not be lightly passed over or forgotten when the Conference sits on May 8th. The Conductors' or the Groups' "Question," given out on one Sunday and answers received the following, is highly beneficial and instructive. In No. 1 Lyceum this was largely used, and reports by the writer are to be seen in *Human Nature* for 1867 and 1868, and in the earlier numbers of *Daybreak*, which would convince, I think, the most sceptical that this mode of teaching is a valuable one.—Sincerely yours,

J. J. ASHWORTH, Chairman of Committee,
Nottingham Spiritualist Society.

WHY SHOULD MEDIUMS BE PAID LITTLE?

DEAR SIR,—I am much amused by the correspondence on "Should Mediums be Paid?" There has to my mind no letter appeared as to the question, "Why should Mediums be paid little?" It would, I believe, interest some readers to hear that it does a great wrong to many persons who might become excellent mediums by taking all the courage from them. It is all very well if you are rich to spare your strength and time for the benefit of your family and friends, but only to outsiders, if you please. If I am a good dressmaker, does it follow that I

am obliged to make other people's dresses? As for free lectures they are the greatest, the most unholy wrong. Startling, is it not? I will explain my view why there should be no more free lectures. Most of our mediums are poor. They have to learn their work as a medium the same as a dressmaker, a builder, or any other tradesman. Any person who does not want the fee should take it and give it to some society. Suppose it be for the education of mediums? A lot of strength and glorious power is wasted on account of money being short. What could be done is this. Service should be held—singing, clairvoyance, prayer, a short address, collection, and the service be closed; but it should be announced that a lecture will be given after service, tickets at 3d. or 6d., and which had to be obtained beforehand. If 100 tickets were sold at 3d., or 50 at 6d., or 25 at 1s., it would be a fair remuneration to a speaker. At any rate it would not cost more than a good cigar, or the money spent during one hour in a public-house. Collections should not be used to defray the expenses of the speaker. They should go towards paying rent, buying books, and so on. Make lectures a self-supporting business, and all the grumbling will cease. Lectures could be first and service last.

A. LEY.

PAID SPEAKERS.

DEAR SIR,—I think there is some misunderstanding about paid speakers, and it would be wise if we could have some explanation. I shall be glad to lecture to any society on this subject, for travelling expenses only. My wife and I have both been hard workers for eight years, and have always taken what the societies could afford to give. But this has been at a great sacrifice to ourselves. Experience has taught us that all societies do not want unpaid speakers, and they are right to a certain extent. There are societies that cannot afford to pay speakers, and these ought to be supplied. Speakers ought to be ready and willing to help a weak society, as well as those that can afford to pay. We know of societies that have been in existence for years that are no more in numbers now than when they started. We know of speakers who have refused to give them dates, as they were not able to pay. This is not being willing to help the weak and needy on to their feet. All that seek spiritual food ought to be fed, so as to unite all spiritual societies in love and harmony, and until this is done we cannot expect to prosper. We are satisfied that societies are willing to pay their speakers what they can afford, and we are willing to work on these terms. But not to work for nothing, in order that it might be given to some other speaker next week—unless they be in need—then we are willing to do so with all our might and main. Most societies are composed of poor toilers who cannot afford to give much, and some societies are kept together by half-a-dozen persons or less, who find it hard to keep the place going. Some societies have stopped for want of funds, although they appear in the list as going concerns. Most speakers are of the hard working class and cannot afford to give themselves time to learn and fit themselves for public speakers, unless they have something. But we must be reasonable all round if we want to build up a spiritual truth. We must have building material to build with, and if we let a few take away the foundation, then it must drop back where it started, at our own homes.

JOHN HARGREAVES.

909, South View Terrace, Thornbury, Bradford.

[This correspondence must now close. Let each one do what he deems to be right and best, and "be reasonable all round."]

TO CORRESPONDENTS.

SUBSCRIBER.—(1) The Lord's Prayer, so-called, is, says Saladin in his work "God and His Book," "simply a slightly-garbled copy of an ancient Jewish prayer, known as the Kadish, and has, *in toto*, been stolen from the Talmud. Here is a translation of the Kadish, not given by a wicked 'Infidel,' but by a pious and reverend Christian (Rev. John Gregorie): 'Our Father, which art in Heaven, be gracious to us, O Lord our God; hallowed be thy name, and let the remembrance of thee be glorified in heaven above and in the earth here below. Let thy kingdom reign over us now and for ever. The holy men of old said, Remit and forgive unto all men whatsoever they have done against us. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore.' The "Lord's Prayer" "can be constructed out of ancient Jewish prayers," and many other familiar passages attributed to Jesus can be found in the Talmud. See also "The Logia of the Lord; or, Prehistoric Sayings ascribed to Jesus the Christ," by Gerald Massey. (2) In answer to your next question as to "What are 'spiritual wives,' and what are their views or teachings?" we do not know. We are quite content with one wife, and prefer that she should be with us on the earth. We shall be quite agreeable to stay here together as long as possible, and have no desire to exchange this world for the spiritual world yet awhile. Some cranks have advanced peculiar and loose notions about "spiritual wives," but they form no part of Spiritualism. (3) "Do the first seven verses of the first chapter of St. John's Gospel exist in the Vedas?" We do not know, and have failed so far to find any evidence that they do; perhaps some of our readers can supply us with information on the point. Are they not generally conceded to be Platonic?

JOHN RAWLINSON.—(1) Our aim is to set people *thinking*, and then prompt them to "investigate," viz., to discover the truth for themselves. (2) Our "standard of morality" is the standard which is found in the nature of things and the laws which govern them and us and our fellows. "Do right." Yes; but to *do* right we must *know* what is right. "Love truth"—good. But before we *can* love it we must be able to sift out error, and learn how to distinguish the true from the false. Hence the necessity for acquiring knowledge and growing in wisdom. Let no fear of hell deter you; let no hope of heaven allure you. Observe; reason ("judge ye of yourself whatsoever things are right"); and LIVE THE HIGHEST RIGHT you know, prepared to do still better as you acquire fuller knowledge. No man has any right to do other than right, and each one must conscientiously decide for himself what is right—that is, as far as he understands. There is an ABSOLUTE RIGHT, but no one is sufficiently intelligent to know or sufficiently wise to conform to and embody that absolute right in practice in daily life. If such a one existed he would be *absolute*. (3) Your "aim" and "aspiration" should be to do your "level best," and leave the rest. Learn all you can, keep an open mind, and persistently try to improve. (4) Mediums describe "appearances." Garments &c., are presented to

the clairvoyant for the purposes of identification. Sometimes the medium is "impressed" with the thought, at other times a picture is presented to the "mind's eye" or clairvoyant perception. You need not suppose that spirit people are wearing the "same old clothes," or that garments are immortal. (5) You say: "There are mediums I have known whose characters were not of the best. I doubt their conscientiousness and uprightness. A friend told me he knew one who was a bookmaker. Are these the men we have to take notice of?" Possibly there are mediums who are not what they should be. Spiritualism is divine; Spiritists are human. If mediums do wrong, "take notice" of them by all means, but let it be to avoid their failings. There has been far too much "follow my leader." Too much accepting matters on the authority of individuals. Learn to discriminate, and take notice of facts and truths on their own authority. (6) You should study Mesmerism and understand the nature of "control." Some mediums know, and some do not, what is being said when they are influenced or inspired. (7) Spiritualists, generally speaking, believe in a Supreme Intelligence, or Infinite All-Father-and-Mother. (8) We do not recognise Jesus as our "leader." We follow "truth." The true things he said (if he ever lived) are not any more true because he said them; they are authoritative because they are true. He is only worthy as an exemplar so far as his conduct conformed to the highest good for himself and others. Those people who profess to take him as their example would not dare to attempt to imitate him in his doings and sayings. If he came to-day, and were to do as he is reported to have done in Jerusalem, the authorities would lock him up as a lunatic, or imprison him as a dangerous Socialist. Just try for a month to do as he did, and you will find you cannot take him as your example. (9) The Judgment Day is every day. We reap consequences as we go along. The results of right doing are sometimes extremely painful, but spiritually-speaking, they are beneficial. Experience, education, and effort are our stepping-stones to better things. We commend this to your notice: "We are quite aware that those who make reason their guide sometimes fall into mistakes, and often differ from each other; in other words, man is not infallible. But what of that? Do not people who take the Bible as their guide make mistakes and differ from each other? Are not the various sects founded upon such differences? And has not reason this advantage, that in time it corrects the blunders of those who trust it?"—*The Freethinker*.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—April 11: Mr. Hepworth gave an entertainment. Though not as well attended as we should have liked, yet the ability displayed by those who took part in it was a credit to themselves and to Mr. Hepworth for his training. I never witnessed a better entertainment, and can recommend Mr. Hepworth and his choir to all societies requiring assistance in this manner.—R. P.

ASHTON. 44, North Street.—Mr. J. Sutcliffe, of Rochdale, speaker. His discourse on "Spiritualism, what is it?" was very good and much enjoyed.—G. C.

BANBURY. High Street.—A lecture arranged by Mr. Lloyd, of Knightcote, was given by Mr. G. A. Wright, of Bradford, which was listened to with great attention. At the close questions were asked, and a spirited discussion took place. Delineations of character were given by means of articles handed to him, which gave general satisfaction. Experiments (at request) were then made, which were watched with close attention. Eight persons sat round a large table, with their hands lightly placed upon it, and after sitting for about ten minutes, the table began oscillating to and fro, and questions were asked, and in every instance the answers were correct. Each one of the experimenters expressed themselves convinced that it was some power outside themselves moving the table. Several sceptical persons carefully watched the under part of the table during the experiments, but saw nothing suspicious of any trickery. Great thanks are due to Mr. Hayward for the use of his room, as it was a matter of some difficulty to obtain the loan of one.—*Banbury Advertiser*.

BIRMINGHAM. 7, West End Chambers, Broad Street Corner.—April 10: A memorial service was held upon the passing on of our sister, Mrs. Vale, formerly Miss Grey. Mrs. Groom's control said the grief of her relatives would chain her to earth for awhile, and then she would rise to higher spheres. A most inspiring discourse, and enjoyed by all.—L. G.

BOLTON. Knowsley Street.—April 10: Mr. W. H. Taylor, of Oldham, after his long illness revisited us, and gave good addresses, followed by a number of clairvoyant descriptions, in which phase he particularly excels. He gave a description to a gentleman (a stranger), who afterwards testified to having been a Spiritualist for twenty years, and said he never enjoyed a better meeting or heard descriptions given with such accuracy.—Sec.

BLACKBURN.—April 10, afternoon: Mr. Smith. Address. Evening: Answers to questions from audience. Clairvoyance in afternoon unsatisfactory. April 17: Mrs. Best. Clairvoyance at both services. This lady is an excellent clairvoyant, but would give greater satisfaction if she would confine her references more to spiritual than to earthly matters at Sunday services. Unless our meetings are of a truly spiritual character, how can we expect to develop the higher phases of spiritual growth?—T. S.

BRADFORD. 448, Manchester Road.—Entertainment on April 9th a great success. A good attendance. We thank all friends who helped. Sunday morning, circle, 49. Afternoon: Mr. Todd, on "Home." Evening, "Remember now thy creator," etc. Both discourses were ably given. Good clairvoyance and psychometry by Mrs. Webster.—J. A.

BRADFORD. St. James's.—Speaker, Mrs. Whiteoak. Afternoon subject, "Where are the so-called dead, and what are their occupations in the spirit spheres?" Evening subject, "What are heaven and hell? where are they?" Good, practical discourses, followed by very successful clairvoyance.

BRIGHOUSE. Oddfellows' Hall.—April 10: An intellectual treat from our esteemed friend, Mrs. Connell, whose guides discoursed on "What is our world governed by?" every word being listened to with rapt attention. Evening: "Man, know thyself" was handled excellently. She gave a beautiful poem on "Flowers," in her usual style.

Good clairvoyance. Much enthusiasm prevailed. April 17: Our most esteemed friend Miss Walton's guides spoke on "God." The address was full of love, kindness, and common-sense ideas of religion. Absent friends missed a grand intellectual treat. Evening: A stirring address on "Death" was much appreciated. She is a most able expounder of the principles of Spiritualism, and has no doubt set her audience thinking. Spiritualism is good and true. I know it gives a joy and blessing to many a heart of woe. It has made my home of sadness a glad and bright abode, and they who embrace it are brought nearer to God and the angel world. Saturday, April 16: A public tea was very ably provided by the lady members, everything being in excellent style. A very pleasant and successful social entertainment followed; our worthy president, Mr. Halstead, ably presided. We return our best thanks to all who helped to make it successful.—J. S.

BURNLEY. Hammerton Street.—April 10: Ashcroft's pantomime has filled our hall with people determined to know the truth concerning Spiritualism. The object of his proceedings is so transparent that a large number of the most intelligent Christians are thoroughly disgusted. His scurrilous language towards the Spiritualists of this town has been refuted by several of his reverend chairmen. In the afternoon Mr. Wallis cleared away the dust which Ashcroft had thrown in the eyes of the people, and in the evening showed that Spiritualism was a "Moral Reform and Religious Teacher." The hall was crowded, and the earnest attention paid to the lecture was grand to witness. We were well championed by Mr. Wheeler, from Oldham, on Sunday, who spoke normally on "The Salvation of Humanity" and "Truth's Evidences." After the lectures, interesting discussion was indulged in, Mr. Wheeler answering questions with great ability.—J. N.

BURNLEY. Robinson Street.—Mrs. J. A. Stansfield addressed a moderate audience in the afternoon on "Easterday, or the risen Christ." Evening on "Nearer, my God, to thee," to a good audience.

BURNLEY. 102, Padiham Road.—April 17, Mrs. Heyes' guides gave stirring and eloquent addresses from subjects from the audiences. Afternoon, "Is Spiritualism unscriptural and immoral?" and "The Creation of God." Clairvoyance and psychometry at each service. Several strangers gave testimony to the accuracy of the same, and were astonished at the revelations.—J. W.

BURNLEY. Guy Street, Gannow Top.—April 10: Mr. Hoole gave discourses, followed by psychometry. April 17: Mr. J. Long, of Haslingden, spoke on "Magnetism," and took questions from the audience, and "The Church, what is its duty to masses?" Ashcroft coming in for a strong amount of criticism.

CARDIFF.—April 10: Professor James Allen gave an interesting address upon "The Evolution of Faith," showing how religious beliefs have been developed from the lowest conceptions of savage life up to the most cultured and refined idealism we know of; faiths found to be inadequate are consequently outgrown. The decadence of any form of religious belief is a natural consequence of the advancing intelligence of the age demanding more rational and reliable bases upon which to rest its religious affirmations.—E. A.

COLNE.—Good Friday: A good gathering at tea. The entertainment was the best we have had for some time. Mr. J. Firth sang well; Mr. Thompson was good; Mr. Hopkins, violinist, played well. All three were non-Spiritualists. Mr. R. Lunn, comic, was in good form; Florrie Coles recited. The comics, reciter, and violinist were encored. The room was well filled, and all seemed pleased. All the artistes did well. Sunday: Mr. Tetlow gave two good practical discourses. Afternoon, "Did Jesus Christ live?" Evening, "Our Critics." Very good psychometry after each lecture.—J. W. C.

DARWEN.—April 10: Circle at 11 a.m. as usual. Afternoon and evening we listened with great pleasure to our esteemed friend Mr. W. H. Wheeler, of Oldham, on "Conscientious Ignorance," and "Natural Spiritualism." Both very ably dealt with. Mr. Wheeler has the power of expressing strong emotions in striking and beautiful language, is well educated, and not only loquacious but eloquent. To him the trance state is not a *sine quâ non*. Several questions were satisfactorily answered. We sincerely hope to have the privilege of hearing him again at a not far distant date. *Dum vivimus, vivamus*.—A. B.

EDGEWICK.—April 10: Mr. W. H. Grant spoke on a subject from the audience, viz., "Spiritualism as a Destroyer and a Builder," in fine style, showing how the priesthood had claimed to be appointed by God, and forged chains to bind the minds of the people. But Spiritualism comes to break those fetters, and build up everything that is true, good, and noble.—Oliver Wilkinson, Park Terrace.

FELLING. Hall of Progress.—Wednesday: Mr. J. Clare lectured on "The Injustice and Robbery of Wayleaves and Mining Royalty Rents." April 10: Mr. Davison spoke on "Is Spiritualism reformatory to our movement?" and gave general satisfaction to a good audience.

HECKMONDWIKE. Blanket Hall Street.—April 10: We had the pleasure of listening to our esteemed friends, Mr. and Mrs. Burchell. Afternoon: A short discourse on "Our duty to each other," full of wisdom and understanding. Evening, her inspirers gave practical advice as to developing "gifts," and using them, whereby right and reason will prevail, and a new ideal will be given to those who search for the true light. Mr. Burchell wished us every prosperity, etc. Clairvoyance very good by Mrs. Burchell.—W. H.

HUDDERSFIELD. Brook Street.—April 8: Very fair audiences greeted Mrs. Wallis, by whom we were treated to really excellent addresses and good clairvoyance, nearly all recognised. April 10: Mr. J. J. Morse addressed very fair audiences, despite the tempting weather. The subjects, "The True Purposes of Spiritualism" and "Is it possible to live a Spiritual life on Earth?" were excellently well treated, especially the latter, which was a masterpiece.—J. B.

KNIGHTCOTE.—I visited Mr. J. Lloyd and friends on April 2, and found them earnestly spreading the truth. On Sunday, April 3, we had three public meetings, which were well attended. After each trance address clairvoyant descriptions gave great satisfaction. On Monday, a dark séance was held for the family and a few friends. It was the best I have ever witnessed. The conditions were of the best. Many things were seen, and three of the family were controlled, showing that the angels are doing a noble work in that district. Not one stone does our friend Mr. Lloyd leave unturned to spread the cause. May he long be spared to do the work that is so much needed for the uplifting of humanity.—W. K.

LEEDS. Psychological Hall.—April 10: A good day with Mr. Metcalfe's guides, who spoke on "Charity" and "Obsession" to the satisfaction of good and intelligent audiences. Good psychometry and clairvoyance.

LEICESTER. Bishop Street.—April 10: Prof. Timson on "Where is Heaven?" gave a masterly exposition of the imposition of Theology in thrusting the vicarious atonement dogma upon humanity, and illustrating the same from the idea of the murderer Deeming offered "salvation and heavenly bliss" after such tragedies, by simply believing in orthodox salvation. The address was received with acclamation. He gave psychometry to several strangers, all of whom bore testimony to its accuracy. Mr. Ashby gave eleven clairvoyant descriptions, all but one recognised. Prof. Timson's Class: Invocation by Mr. W. Allen's guides. Mr. J. Moody spoke interestingly on "Physiology." Mr. R. Timson on "Physiology and Spiritualism," showing that no known functions of physiology were sufficient to explain the phenomena of spirit control. Three groups formed, and excellent manifestations occurred. Our friends, Mesdames Smith and Mansell, gave good testimony of benefits of healing.—J. M.

LONDON. 311, Camberwell New Road, S.E.—April 10: The commemoration of the birth of Willie Long in the spirit was attended by a crowded audience. The request for flowers was very liberally responded to, and they were most tastefully arranged, giving the rooms a pleasing appearance which was warmly appreciated. I felt that the many floral offerings, from the largest basket to the wee bunches of the children, were but the outward and visible signs of that deep soul sympathy which was manifest in our midst. The conditions were excellent, and members and friends spoke as the spirit so moved them; the Lyceum children gave some nice singing, and last, but not least, the arisen child was seen by many in our very midst. The Good Friday "social" attracted a crowded attendance, visitors from all parts swelling the happy throng, who spent an enjoyable evening. A substantial balance was handed to the treasurer. In answer to a general demand another social will be held on Tuesday, April 26, when visitors will be welcome. On Sunday last we had an instructive evening with one of our young members (Mr. Killick) who gave an interesting paper on "Primitive Spiritism," which was food for thought to all.

LONDON. Forest Hill, 23, Devonshire Road.—17, Mr. Bertram lectured on "Easter, from a Christian and a Spiritualist point of view," much appreciated. Last Thursday, séance with Mr. Robson.—Avez.

LONDON. King's Cross. 184, Copenhagen Street.—April 10: Mr. A. M. Rodger lectured upon "God." We hope to have better attendances. 17: Morning, a very successful séance. Mr. Horatio Hunt, medium, at the conclusion gave an impromptu poem on "Hope." In the evening he gave an eloquent address on "Responsibility," and two other poems on "Work" and "Play." He also gave clairvoyant and psychometric descriptions in a very satisfactory manner, which will be repeated next Sunday. [See Prospectives.] Hope the friends will turn up to tea at 5 p.m.—A. M. R.

LONDON. Marylebone. 86, High Street.—Good Friday: Members and friends enjoyed an excellent tea. At 7, our good friend, Mr. W. Whitley, presided. Music and song ably sustained by Mrs. Bell, Miss Cooper, Messrs. Edwards, Smith, &c. Miss Hunt played a solo. Brief speeches by Miss R. Vincent, Mrs. Treadwell, Messrs. Hocker, Hunt, and Cooper. 17: Evening, Mr. W. E. Long's most able and practical address upon "Spiritualism: Fact, Folly, or Fraud?" was listened to with marked attention and much appreciation. He showed that the so-called "scientific explanations" of the phenomena, and the "Devil theory" were absolutely untenable, and only put forward by prejudiced minds who were deplorably ignorant of the subject they essayed to condemn.—L. H.

LONDON. Peckham, Winchester Hall.—April 10: Mr. Butcher's controls spoke on "Immortality and Death," in a way that attracted the interest and sympathy of all present. They also spoke with great fervour and enthusiasm on "The Anniversary of Spiritualism." April 17: Morning, Mr. Veitch re-opened the subject of "Insanity." Several cases were instanced of persons supposed mad, and in danger of losing their freedom—(Spiritualism even upon this all-important matter was beneficial)—who were, by the process of mesmeric passes and the casting out of evil spirit influences, cured. Two medical men joined in the discussion, and concurred in many of the statements and arguments; they also stated that not a few practitioners were fully alive to the efficiency of will-power which they frequently exercised in the place of dosing their patients with drugs. Evening: Mr. Veitch's theme, "Materialisation," naturally tended towards the meditation of the day, the Risen One. How satisfying are the proofs of Spiritualism! Death has no sting for us, for it has been demonstrated that the grave holds not the spirit in bondage. There is no limitation, but it is the certain felicity of all God's creatures to spontaneous change of existence.

LONDON. Shepherd's Bush, 14, Orchard Road.—April 10: A crowded meeting listened with rapt attention to Mr. H. Hunt's guides, who gave a beautiful soul-stirring address, followed by inspirational poems upon subjects from the audience. Also cases of psychometry and clairvoyance, all recognised. Tuesday, April 12, we had Mr. Hunt with us with astounding results, a very enthusiastic meeting. On May 1st and 3rd Mr. Horatio Hunt's eight séances. As the number is limited tickets should be obtained at once of Mr. Mason, 14, Orchard Road. April 17: Open meeting, Mr. Mason in a few well chosen sentences introduced Mrs. Ashton Bingham, who recited two of her poems, "Prayer" and "The Factory Girl." Mr. Prout gave an interesting address on "Geology and minerals generally." Although he is not a Spiritualist I hope we have added him to our number. Mrs. Mason's guides gave good clairvoyance, recognised especially by Mr. Prout.—J. H. B.

LONGTON.—April 3: Mr. Grocott spoke nicely on "Spiritualists, what they are and what they may be." In the evening Mrs. Wright lectured on "What new things has Spiritualism taught to humanity?" showing that good spirits are strong in inspiring people to good, that self-atonement is required for the wrongs done. Mr. H. Sutherland presided over both meetings. April 10: Mr. Lomax spoke on "The whisperings of angels" and "Ancient and Modern Spiritualism." The professed followers of Christ were teaching a very inconsistent doctrine by preaching the Spiritual gifts before and in the days of Jesus, and condemning such gifts in the present, thus leading their

followers to believe that all such gifts ceased with the closing of the Bible.—R. D. L.

MANCHESTER. Tipping Street.—April 10: Mr. R. A. Brown spoke on "The Teachings of Spiritualism v. Orthodoxy," and "Spiritualism, Nature's True Religion." The controls handled both subjects in a masterly style, to the entire satisfaction of a good audience. Oh, that there had been a few parsons present. April 17: Mr. W. H. Rooke. Five discourses on "The Resurrection taught by Theologians compared with Spiritualistic teachings of man's triumph over death." Mr. Rooke is an excellent speaker.—P. Smith, cor. sec.

MANCHESTER. Collyhurst Road.—April 10: Mr. Rooke spoke on "How to develop different phases of mediumship." Evening, "Angel Guests."—J. T.

NELSON. Bradley Fold.—Mrs. Wade discoursed upon "Progression," and "The three aspects of Spiritualism—Moral, Social, and Spiritual." Both ably dealt with, giving great satisfaction. Clairvoyance good; audience moderate.—J. W.

NEWCASTLE-ON-TYNE.—10, Mr. J. S. Roberts spoke on "What has been proved in occult phenomena?" He is well posted in mesmeric phenomena, and was listened to with great attention. 17, a public debate took place in the Eldon Hall, between Mr. W. H. Robinson (affirmative) and Mr. U. D. Dipper (negative). Subject, "Is there any Evidence of Life after Physical Death?" Each debater occupied half-an-hour at opening, and one quarter each after, two hours in all. The hall was crowded, the listeners leaving well satisfied with the course adopted.

NOTTINGHAM. Morley Hall.—April 10: Morning circle very harmonious; several interesting addresses, a thorough spiritual revival. Evening, a good address by Mrs. Barnes's control to a good audience on "What shall I gain by being a Spiritualist?"—T. J.

NOTTINGHAM. Masonic Hall.—April 10: Musical service great success, thanks to the vocal and instrumental assistance of the Misses Carson and Brearley, Signor Silvani, and the organist. The solos were varied by a very interesting selection of readings. April 17: Two most interesting addresses from Mr. Hepworth, which have been much appreciated by the audiences, and have elicited expressions of praise from visitors as well as members. Miss Baker kindly sang "Ora Pro Nobis." All clairvoyant descriptions at night were recognised. We are glad to report that our services seem to be much appreciated, judging by the increasing attendance, and the growing interest and enthusiasm.—J. F. H.

OLDHAM. Bartlam Place.—Thursday: Mrs. J. A. Stansfield conducted the circle with great success. April 10: Quite a phenomenal day with Mr. J. Hopcroft, who spoke on "Angel Footsteps," and "There is no death." He half-sung, half-said the evening's invocation in a language unintelligible to us, but which his control, "V. G.," stated to be in the Egyptian language. Good lectures and striking clairvoyance given to large audiences. On Monday, Mrs. Stansfield kindly spoke on "Scatter seeds of kindness," and gave clairvoyance. Unusually large audience. Thursday: Successful circle, conducted by Mrs. Johustone. Saturday: Party and entertainment. A large number came from Pendleton and provided a good programme. A very pleasant evening, several mediums present. Sunday: Afternoon, Mr. J. Campion read a paper of Mr. Stead's. Evening: "Our social system" was ably dealt with. Fair audiences.—V. T.

OLDHAM. Temple.—April 16: Annual Easter Tea Party. About 120 sat down to a sandwich tea, to which they did full justice. After tea we had a gipsy encampment and Italian band, under the leadership of Emily Hepworth. Also songs, recitations, and readings. Sunday we had Miss Walker, of Rochdale, who was much enjoyed by a good audience. Sunday morning next, Mr. J. J. Morse, editor of *Lyceum Banner*, will give an address to the Lyceumists.—J. T. Standish, sec.

PENDLETON.—Our friend Mrs. Wallis's guides spoke on "The Resurrection—How and Where?" in a masterly manner. In the evening five subjects, sent up by the audience, were listened to with rapt attention by a fair gathering. Very good clairvoyance at each service.—J. M.

RAWTENSTALL.—Mr. W. Rowling related "How and why he became a Spiritualist," which was very interesting. Evening: "Orthodoxy before the bar of Reason." Good attendances. On Good Friday and Saturday we held our bazaar and sale of work, in the Co-operative Hall. Opened on Friday, at 2 p.m., by Mr. J. Cunliffe, who delivered a very earnest address, urging Spiritualists to stand firm and work on; though the task be hard they will win in the end, hoping the day is not far distant when we shall see a Spiritualist place of worship erected in Rawtenstall. Opened on Saturday by Mr. W. Holden, of Haslingden, who is a very energetic worker in our cause. We are thankful to all workers and donors who have helped to make it a success. Nett profit, £48 13s. 0½d.—T. C.

ROYTON. Conservative Club.—April 10: Mr. Peter Lee, of Rochdale, in the afternoon spoke on "Why I am a Spiritualist." He is a man who has had a good experience. Evening: "The Incompatibility of Science with Theology." Miss Thwaite, one of our local mediums, opened and closed our services with invocation.—D. G.

SHEFFIELD. Central Schools.—March 20: Mr. G. Moorey gave all great satisfaction. Psychometry very good. March 27: Albion Hall, Eccleshall Road, Mrs. Gregg, Sunday and Monday evening, good clairvoyance and psychometry. After addresses very good. Test given to a friend. April 10: Mr. W. E. Inman lectured. Afternoon, on "Is Spiritualism and its Phenomena True?" Dealt with fairly well; very good clairvoyant description to a stranger. Evening subject, "Does God answer prayer." Clairvoyance good.—S. L.

SOUTH SHIELDS. 16, Cambridge Street.—April 12: Meeting well attended. Good work done by Mrs. Caldwell's guides and Mr. Graham. April 17: Mr. Davidson's guides spoke very satisfactorily on "Here in our midst they are standing to-day," followed by delineations and good advice on health.—J. G., cor. sec.

STOCKPORT.—Mr. Savage, at some inconvenience to himself, filled up a gap for us, and spoke of the evidence we possess of immortality, and with clearness described the process by which the thoughtful investigator could be convinced. He dealt with the simplest kind of physical manifestation and the highest form of mediumship we know of. It was pointed out how useless this knowledge was to us, if it had no beneficial effect on our conduct. An interesting conversation with the friends closed. Night: Attention was drawn to the similarity and the power exercised by the great religious systems, and the superiority of our own

system pointed out. An earnest appeal was made to all who know of its truth to live up to its high morality. Meetings below the average.—T.E.

WINDHILL. Cragg Road.—April 6: Mrs. Mercer's séance was very satisfactory. Splendid phenomena, witnessed by all. April 10: Mrs. Bentley spoke on "Who and what is God, and where is He to be found?" and "What think ye of Christ?" Both subjects were ably treated. A pleasant day.—H. N., sec.

WISBECH.—Mr. Ward gave an address on "The Prophets of the Bible," showing the various gifts. Clairvoyant delineations, all but one recognised.—W. H., sec.

RECEIVED LATE.—Gateshead: 79, Taylor Terrace. Wednesday, Mr. Wilson, of Felling, gave good clairvoyance. Sunday, first anniversary. Large company. Mr. T. Penman's guides gave good advice and named two babies.—Leeds: Psychological. Tuesday, April 12, Mrs. Levitt's guides gave very satisfactory clairvoyance. Sunday, Mrs. Wilkinson spoke on "Spirit return." Seven clairvoyant descriptions given, all recognised.—Manchester: Edinboro' Hall. Mrs. Lund spoke on "Speak gently to the erring one," and gave clairvoyance. Mrs. Lund is heartily thanked for her many services.—Middlesbrough: Mr. J. G. Grey spoke very effectively and answered questions satisfactorily. He is a living example of the power of the spirits, an able advocate, and an earnest man.—Wisbech: Good Friday, annual tea and concert was a great success. [We regret the report came so late, and, being written on both sides of the paper, contrary to rule, we are unable to print.] Mr. Wright, on Sunday, gave good satisfaction with lectures and psychometry.—Birmingham, Oozells Street: Too late for this issue. Please address 73A, Corporation Street, write one side of the paper, and send in time for Tuesday morning. [Tuesday morning is the time reports should reach us at 73A, Corporation Street, Manchester.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

GATESHEAD. 1, Team Valley Terrace, Askew Road West, near Redheugh Colliery.—Mr. Kersey (conductor of the Newcastle Lyceum) opened on April 10. Present, 25 scholars, 8 officers, and 9 visitors, 42 in all. The silver chain recitations were well said. Mr. Kersey next explained what the iron, silver, and golden rules meant, which the children soon understood. Two scholars belonging to the Wallflower group gave recitations which were much enjoyed. A vote of thanks was given to Mr. Kersey for his kindness in coming over to give us a start. April 17: The usual programme was gone through. Recitations by two scholars belonging to the Rose group. Present, 32 scholars, 11 officers, and several visitors. We enrolled seven new members, thus showing the Lyceum to be successful.—Thos. J. Middleton, sec.

HECKMONDWICK. Blanket Hall Street.—April 10: Prayers by Mr. Ogram. Recitations by Master N. Fox and Misses L. Townend and A. Ogram. Dialogue by Misses Ellis, Whitehead, and Ogram. Another increase to our Lyceum, two young men and four scholars. Present, 28 scholars, 5 officers, 3 visitors.—W. H.

LEICESTER. Bishop Street.—April 10: 30 present. Rearrangement of group. A short session of singing, interspersed with recitations by Misses L. Lakin, U. Miller, and Master E. Smith. We are progressing very favourably.

MANCHESTER. Tipping Street.—April 10: Another encouraging day. Miss Fearnley at the organ. As we have had no music since Christmas the children remarked after the sessions it was like heaven again. April 17, about 40 attended, 2 visitors from Pendleton, and a good number of visitors from the society, Mr. Hyde, Mrs. Pearson, Mr. McLaren, and others. Conducted by Mr. Pearson, assisted by the officers. Marching led by the friends from Pendleton, calisthenics led by Miss E. A. Hyde. Friends, to the work; let our motto be "forward" now we have another good start.—J. J.

OLDHAM. Bartlam Place.—April 10: Opened by Miss Halkyard. Recitation by Emma Fielden. Reading and solo by Mr. Savage. Groups were formed, Mr. Fitton taking the females, and Mr. Savage the males. Attendance good.

OPENSHAW. Granville Hall, George Street.—At 2-15: Invocation by the conductor, Mr. H. Boardman. Recitations by G. Wiltshire. Pleased to see four Stockport Lyceumists with us. Very fair attendance.

PENDLETON. Cobden Street.—Morning session opened and closed by Mr. Moulding. Usual programme was gone through in good style. Recitation by Annie Winder. Marching and exercises well done. Afternoon: Opened by Mr. J. Broom, who conducted very nicely. Usual programme. Recitations by Annie and Esther Winder, and Emily and Lily Clarke. Marching was done fairly well. Prayer by Mr. Crompton.—J. J.

STOCKPORT.—April 15: Forty children and active Lyceum workers enjoyed a delightful trip to the Mottram district. Mr. Smith, of Woodseats, Broadbottom, was our host. He is a Spiritualist, and with his family did everything possible for our comfort and pleasure. Lyceums and societies who desire good accommodation and generous treatment should pay friend Smith a visit. A ramble to Mottram tried the wind and stamina of all, but we were repaid by a look at the fine old church, with its many objects of interest to antiquarians and students of architecture. In our absence from Woodseats, Mrs. Cox, Mrs. Boulton, and Mr. Parker, had prepared an excellent tea, which was welcome after our long walk. Mr. Ainsworth made some good arrangements and saw to the transit of the provisions by rail, but duty kept him in Stockport. We were pleased to greet Miss A. Lee, of Openshaw Lyceum, and Mr. W. Johnson, of Hyde. After a thorough mirthful and healthy outing Stockport was safely reached at 8-45.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Lyceum Anniversary, Saturday, April 30. Grand tea at 5, and entertainment at 7-30. Sunday, May 1, anniversary services, in the Albert Hall. Mrs. Green, of Heywood, will deliver trance addresses, at 2-30; and 6-30 p.m., special hymns from the new Songster, accompanied by a string band. Collections at each service. Tea provided on the Sunday, at 6d. Glad to see old friends and new.—Tingley Archer, sec.

BATLEY. Wellington Street.—John Wm. Webster, sec., Lady Ann Road, Soothill, Batley, to whom all communications must be addressed.

BELPER. Jubilee Hall.—April 24: Professor Timson will lecture morning and evening, followed by psychometrical delineations, &c.

BLACKBURN.—A grand operetta will be given at the Hall, Freckleton Street, Saturday, April 30, by Mr. Sudell and Lyceum friends from Darwen, for the benefit of Blackburn Lyceum, at 7-30 prompt. Admission, adults, 4d., children under 12, 2d.

BRADFORD. Walton Street, Hall Lane.—A grand treat, Saturday, April 23, Mr. E. Bush will lecture on "The Highlands of Scotland," illustrated by his powerful magic lantern, with a number of splendid dissolving views, including the Eiffel Tower, concluding with a grand comic effect. A two hours' intellectual and mirthful evening. Commence at 7-0 p.m. Adults 3d., children 1d. Too late last week.

HANLEY.—At Mr. Sankey's, Grove House, Birches Head, April 24, Mrs. Wallis; May 15 and 16, Mr. Victor Wyldes. A circle will be held each alternate Sunday, commencing next Sunday, April 10th, at 6-30.

J. B., YORK.—Will all who are sufficiently interested in Spiritualism to try and place it before the public, call or drop a postcard at No. 6, Poplar Street, Poppleton Road, York?

LONDON. 311, Camberwell Road, S.E.—Inquirers are earnestly requested to attend the Wednesday evening séances. On Thursdays, April 28 and May 5, a debate will be held between Mr. Morrison and Mr. W. E. Long. Subject, "Modern Spiritualism; is it Confirmed by the Bible?" Mr. Morrison will open (in the negative) on Thursday, April 28, when we hope for a large attendance at 8-30.

LONDON. King's Cross, 184, Copenhagen Street, London, N.—April 24: 10-45 a.m., a private séance. Medium, Mr. Horatio Hunt. Intending sitters will please apply for tickets, 1s. each, to the secretary, Mr. T. Reynolds. At 5 p.m., reception and tea party. Tickets 6d. Members, make this meeting a success. At 7 p.m. Mr. H. Hunt will lecture on "Different orders of Ghosts." Admission free.

LONDON. Marylebone, 86, High Street.—May 8: A lecture on "Spiritualism," by Miss Florence Marryat (the celebrated authoress). Chairman, T. Everitt, Esq., at 7. Tickets, 2s. and 1s., a limited number of platform seats at 4s. Tickets of Miss Rowan Vincent, 31, Gower Place, W.C.; Mrs. Treadwell, 36, Belgrave Road, St. John's Wood, N.W.; Mr. Milligan, 1, Ladbroke Road, Notting Hill Gate, W.; and of Mr. White, hon. sec., or any members of the committee, at the hall. Early application is necessary. No seats guaranteed after seven o'clock.

LONDON. Mile End, 218, Jubilee Street.—Miss Marsh will give a course of séances every Sunday, at 7 p.m., until further notice.

LONDON. Peckham, Winchester Hall.—Sunday next, at 11 and 7, Mr. Dale; Monday at 8, Bible study.

LONDON SPIRITUALIST FEDERATION.—Annual meeting at the Athenæum Hall, 73, Tottenham Court Road, on Sunday, May 1, at 3-30, business meeting for members only, and a public meeting at 7 p.m. All Spiritualists are invited, the subject for consideration being "To consider the need for further investigation of Spiritualism." We are about to form committees for séance holding, and hope to revive the good old times. Less talk and more work is our motto. Many prominent Spiritualists will speak at the meeting, and we hope to see a large addition of members.—A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, N.W.

LONDON. Victoria Park. Open Air Work.—Next Sunday at 11 Messrs. Emms and Rodger, speakers, to be continued throughout the summer (weather permitting). The presence and support of friends from East London earnestly solicited.

MACCLESFIELD.—April 24, Mr. E. W. Wallis will reply to written questions at both services.

MANCHESTER. Temperance Hall, Tipping Street, Ardwick.—A miscellaneous concert, for the benefit of the widow and eight children of E. Kelly, Wednesday, May 4. Tickets, 6d. and 3d.

MIDDLESBOROUGH. Spiritual Hall.—24, Mrs. J. Stansfield.

NOTTINGHAM. Masonic Hall.—Mr. E. W. Wallis at 11. May 1: "Where shall we emigrate, to hell, heaven, or purgatory?" At 6-30, questions from the audience answered.

OLDHAM. Bartlam Place.—Sunday, May 1, second anniversary services at 3 and 6-30. Speaker, Mr. W. H. Wheeler. Subjects later.

OLDHAM. Temple.—April 24: Mr. J. J. Morse. Subjects, at 2-30, "Why do Spirits communicate with Mortals?" At 6-30: Subjects from the audience. Monday, at 7-30 p.m., Mr. Morse will lecture again, subject, "The Two Paradises: Here, and Hereafter."

OPENSHAW. Granville Hall, Liberal Club.—24, Mr. Johnson; 27, Mrs. Wallis has kindly promised to be with us for our last Wednesday evening service.

RAWTENSTALL.—T. Cook, secretary, 5, Thorn Hill. Mediums, please note.

ROCHDALE. Water Street.—John W. Abram, cor. sec., 72, Watkin Street, Lowerplace. Mediums please note. (Water Street Society not Penn Street.)

LONDON. Wandsworth Spiritual Hall, 132, St. John's Hill, Clapham Junction.—Mrs. Ashton Bingham will open the above New Hall, on Wednesday, 4th May, with a Concert and Reception. All friends of our cause will be most welcome. Thursday, 5th May, séance at eight, by Mrs. Whitaker. Saturday, 7th May, séance at eight, Mrs. Mason.

WISBECH.—April 24: Mr. G. A. Wright will lecture and give psychometry.

PASSING EVENTS AND COMMENTS.

MONTHLY PLANS next week. Short reports, please, to make room for them.

NEXT WEEK we shall give a capital article on "COL. INGERSOLL and his CLERICAL CRITICS," by Walter Howell. Walter's many friends will be pleased to read it. Don't forget, next week.

"THE LYCEUM BANNER" for April is as usual full of good things, and a four-page supplement is promised for May, containing a report of the proceedings at the Lyceum Conference.

OUR PRIZES. SPECIAL NOTICE.—Owing to the holidays we have been unable to develop our plans, but shall be able to lay them fully before our readers in our next issue, besides making announcements of other good things to come.

SPEAKERS' names and addresses omitted from last week's list, in error: Mr. J. C. Macdonald, 10, Shakespeare Crescent, Patricroft, near Manchester; Mr. J. M. Holehouse, Bowler's Yard, Bridge Street, Belper; Mr. G. F. Mauning, 202, Bury Road, Rochdale.

APPRECIATIVE.—A well-known medium and platform worker writes: "The current *Two Worlds* is excellent. To my mind the best all round issue that has ever appeared. Mr. Chiswell's paper is quite good, and, indeed, *all* is good."

WHAT IS A "MEDIUM"?—We will give, as a prize, any half-crown book the winner may desire for the best answer to the above question. Replies must be sent in on or before May 2, and must not contain more than 700 words. Envelopes should be marked "Medium." The decision of the committee of award to be final. A *nom de plume* should be given at the end of the answer and the writer's name and address be enclosed in a separate envelope.

THE LONDON FEDERATION has issued a report and balance-sheet, which show that several large and successful meetings have been held; that over £30 have been received, of which over £4 remains in hand. Mr. Tindall, of 4, Portland Terrace, N.W., will forward it to those who desire. It is accompanied by an able presentation of "The Need for Federation." It is proposed to drop the lecturing, and start investigation séances. Why not do both?

SPURGEON, it is said, expected to stand "at the street corners of heaven and proclaim the old, old story of Jesus and his love." To what end? The angels would know all about it. Why pester them? Having reached heaven, surely he could give them a rest. Had he said he expected to go and preach at the street corners of hell; to rescue the "spirits in prison," there would have been some sense in it.

DAGONET, in the *Referee*, says: The Spurgeonites declare that the glorified pastor will shake hands with an old opponent up above, and say to him, "Well, Father Rogers, you were wrong about that infant-sprinkling, after all, weren't you?" As heaven is a place we all hope to go to some day, all ideas of it which are seriously formulated come within the scope of discussion and criticism.

MR. W. WALLACE, the veteran pioneer, says he once heard Mr. Spurgeon say that Unitarians or Socinians were worse than the devils in hell, for they (the devils) acknowledged the divinity of the Lord and Saviour Jesus Christ, but a Unitarian or a Socinian would not. Now, if the devils believe, and Mr. Spurgeon would condescend to baptise them, they must be saved. "He that believes, and is baptised, shall be saved." It is hoped that Mr. Spurgeon will soon find his true position. Being so fond of brimstone, he should turn his attention to making matches, instead of preaching to the angels.

AN APPARITION OF MRS. BOOTH.—We once corresponded with Mrs. Booth and forwarded some Spiritualist literature to her. Whether it had any effect upon her mind before death we know not, but probably she remembered it after she awoke in spirit-life, for Mrs. Booth-Tucker, in the Easter number of *All the World*, testifies that when she herself was lying at death's door, her spirit-mother appeared to her looking radiantly happy, and spoke to her words full of love and power. "She bent over me and kissed me," says Mrs. Tucker, and "from that hour I rallied." "The impress of what I saw, and heard, and felt that night, is on my heart, and I do not think it will ever pass away." Facts are stubborn things.

SHEFFIELD FRIENDS complain that they have been dealt with very unfairly by the School Board, from whom they rented the School for their Sunday meetings, but were turned out without notice and refused renewal of tenancy. They must remember this at the next election, and agitate, petition, provoke correspondence in the papers, heckle and interview the candidates, demand explanations, and vote only for those who will do justly towards them. That's the way to teach these folk they are *public servants*, not *masters*. People get into office and think they are "the dog that wags the tail;" they have sometimes to be taught the unpalatable truth that they are *only the tail*.

NORTH SHIELDS.—The friends had a pleasant and successful tea party on Good Friday. A very harmonious influence prevailed. A very capable performance of "Hazel Kirk," by the Pioneer Amateur Dramatic Society (Good Templars), was much enjoyed and heartily applauded. We were pleased to meet many old friends, including Bro. Westgarth, and hope the society will flourish both in numbers and usefulness. Considerable improvements have been made in the hall since our last visit. Thanks to the generous hospitality of our good friends Captain and Mrs. Ranton we spent three pleasant and restful days, and received considerable benefit by the change.

AT NEWCASTLE, on Saturday and Sunday last, we renewed acquaintance with old friends, and were introduced to some new workers. We were pleased to meet Mr. J. Clare, who is an enthusiastic and capable speaker and worker, and will be "heard from" in the future. Mr. W. H. Robinson, as ardent as ever, did battle with a Mr. Dipper, a Secularist, in set debate. Mr. Bevan Harris was to the fore as usual, and Mr. Kersey related an incident which had recently occurred, showing that the antipathy to Spiritualism has by no means died out. He had arranged to let the hall, which, by the way, is now very bright and comfortable, as a temporary reading room while the Art Gallery undergoes alterations, but the members of that place would not hear of it; they were afraid to be seen entering the hall lest they should be mistaken for Spiritualists. *Poor fellows!*

TO CORRESPONDENTS.—We cannot give any pledge beforehand that we will insert any MSS. sent to us. We can only assure our friends that we will endeavour to "do as we would be done by" were our positions reversed, and will gladly look as favourably as possible upon whatever is sent to us. We must see the article, and judge according to its merits. Our space is limited, something good is crowded out every week.—E. Christian: Yours is first, thanks. It shall take its chance with the rest.—W. Sharpe, M.D.: Yes. Subscription received and entered. Will use the lines soon.—"Progress": Next week. Newspapers and cuttings received with thanks.—E. Hazell: Will write you.—J. R.: "Faiths, Facts, and Frauds" sells at 8d., post free 10d.—J. F. Hewes: *Re* double, next week.—W. T. R.: It is curious, but hardly suitable for our columns; thanks.—J. R., Bradford: You are pleased to be sarcastic, but have yourself to blame. Had you read the notice in the previous issue and sent your card *in time* your announcement would have gone in as usual. Last week's papers were all printed on Tuesday evening. Many times you have sent late and we have, at considerable inconvenience and, at the last minute, delayed the printers to oblige you. People want their holidays, and the paper cannot be kept waiting. Remember reports and announcements must *reach us* Tuesday morning.

PROPHECY.—If the prophets do not live for ever, their successors are still found amongst us. Five years ago Mrs. Gregg, of Leeds, told me my wife would never receive Spiritualism through me, and that she would pass into spirit-life before me. I have found, to my sorrow, both these predictions absolutely true.—Bevan Harris, Newcastle-on-Tyne.

THREE GOLD MEDALS have been awarded to our friend, Mr. J. T. Dales, at the Tasmanian International Exhibition, Launceston, being the highest awards in the classes for dubbin, kid reviver, and polish. This makes six gold medals and sixteen highest awards in all obtained at various exhibitions for the superiority of his goods. (See advt.)

A CORRECTION.—Would you be good enough to correct a statement of mine *re* contributions to my late mother's doctor's bill? It seems from Mr. T. Hands' explanation that 5s. was from Mrs. Tomkinson, and the remaining 3s. from Mr. Hands.—S. H. Allen, Langley Green, near Birmingham.

DURING the last fortnight mission services have been conducted at Chesterfield, Derby, and Knightcote by G. A. Wright, well attended by a class of intelligent, thoughtful people, who manifested great interest in the proceedings. Psychometry and delineations of character were interesting. We trust good may result from this mission work.

AN APPEAL.—Please allow an old Spiritualist to appeal to the sympathies of your readers, many of whom may remember me as a member of Mrs. Barnes' circle, Nottingham, before the Morley House was opened for services. I am destitute, with a delicate husband and child. The fact of my being a Spiritualist shuts me off from orthodox sympathy. I trust the spirit-world will incline your readers to spare a little for our great need at this festive season. Permit me also to thank the few Leicester friends who contributed a little some weeks ago. Gifts of warm cast-off clothing or bedding will be thankfully received. Please address, Mrs. Farr Shepherd, care of Mr. T. Taylor, Window Blind Manufacturer, 165, Forest Road West, Nottingham.

SPECIAL NOTICE. Parkgate.—The Committee of this society have received three months' notice to give up our meeting room, the same having been sold, and will become the property of a Primitive Methodist. We have to give up possession at the end of June, and are unable to get another place *anywhere* in Parkgate in which to hold our meetings. We have applied for the Temperance Hall, also for the Board Schools, but failed in both cases. This just suits the Christians, it is the very thing they have been wanting. Now is the time we must either *build* a place of our own, or let Spiritualism in this district sink altogether. We have made a good start at home with the building fund, and if friends will only help us, we shall have a building of our own before the end of 1892. All who wish to subscribe towards this object should send their subscriptions to Mr. J. Clarke, 34, Victoria Road, Parkgate, Rotherham. Donations from outside our own district will be published in *The Two Worlds* every month. [We trust that our Parkgate friends will receive support and encouragement. They deserve assistance, are worthy workers, and have struggled along for years under very discouraging circumstances, and this attempt to render them "homeless" deserves to be frustrated.]

WONDERS NEVER CEASE.—One of the latest is "Ouija." I procured this remarkable instrument about ten days since, and have used it a few times with very satisfactory results. In my opinion it is just what the age needs—a cheap, easy, and swift method of conversing with unseen intelligences. It has advantages over "Planchette," as it works more quickly. "Ouija" does not require the withdrawing of light; it works cheerfully under any brilliancy. It has a preference for individuals. I found with some it was tardy; others (more mediumistic, I presume) it fairly danced and darted from letter to letter with an amazing rapidity. One illustration I will give. Myself and A, a girl of 17, placed our hands on the instrument. In five minutes motion was observed. The invisible mover, on recognition, gave this among other communications to B, who sat by, pencil in hand, as the scribe. The letters were selected with a rapidity that made it quite impossible for any of the three to get a thought as to what was coming. The numbers of letters was fifty-one. Here they are, and will probably be a puzzle to many of your readers to make head or tail of them: "I should like to get merle aride out in her beautiful mail cart." To us it soon became plain. It was a message from the spirit mother to the loving father, who had just given the motherless babe the little vehicle above-named. From the manner in which this was communicated, we could do no other than accept it as from the loving parent, neither of us having the smallest idea of what the letters were spelling until the sentence was completed, and we had exercised our thoughts about it. Keep it in your houses. Every house should have one in it.—Bevan Harris, Newcastle-on-Tyne.

IN MEMORIAM.

DE CARTERET-BISSON.—In sympathetic and deeply affectionate remembrance of Mary Kate (née Holmes), the beautiful, devoted, and loving second wife of Captain Frederick Shirley Dumaresque de Carteret-Bisson, of the Island of Jersey, who, on Dec. 29, 1885, passed away to the higher life, at Queen Anne's Gate, Westminster, in her 44th year. "God's finger touched her and she slept. Sleep is beautiful, far more so is the awakening, for there is no death."

It is with deep regret we announce the sudden passing-on to spirit-life of a venerable and true friend to the cause for many years, Mr. Lamb, of Clowes Street, West Gorton, Manchester, on April 9th, aged 71 years. The interment took place in Ardwick Cemetery, April 16th, and a most impressive service was conducted by Mrs. Wallis. The Spiritualist's friends sang three hymns at the grave-side, listened to by about 120 friends who had assembled to pay their last tribute of respect to the earthly form of our brother. The procession from the house was headed by several Spiritualists, and the carriers were townsmen of the Midland Railway Company, in which capacity our late brother was for many years employed. His odd sayings and merry ways will be missed by many of the company. Although in years he was quite active. The relatives of our late brother wish to thank all friends who kindly paid their last tribute of respect in sending wreaths and flowers. P.S.—We purpose holding a Floral Service on May 1st in memory of our late brother, which will be conducted by Mr. W. Johnson, of Hyde. All friends wishing to bring flowers for the service will be kindly waited upon by the committee, at the Hall, Saturday night up to 10 p.m., and Sunday morning.—D. W. S.

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