

# The Two Worlds.

No. 279.—VOL. VI. [Registered as a Newspaper.] FRIDAY, MARCH 17, 1893.

PRICE ONE PENNY.

## PRE-EXISTENCE OF THE SOUL.—ITS DESCENT INTO MATTER.

BY MRS. ALLEN.

[A Paper Read before the Liverpool Debating Society.]

It is with great diffidence I introduce such a stupendous subject. I certainly found it more difficult to treat than I expected, but I think it is one that we as Spiritualists ought at least to be able to theorise upon.

Man is said to be a microcosm, or universe in little. As such he is a conservator of all forces, the connecting link of all existences higher or lower than himself. He is a triune being, consisting of body, spirit, and soul.\* His material body is a conservator of all the powers and functions of matter. His spirit, the animating principle (made up of all the forces we vaguely call life), is a combination of all the imponderables of the universe, the connecting link between the soul and the body. His soul is a single original element of immortal essence. It is the link which unites the creature to the Creator. Its attribute is Will or Intelligence. This divine principle survives all change; it is neither subject to decay nor disintegration.

From the prominence to which the progress of ages has elevated us, we can look back on the footprints of our predecessors; and science can sum up with wonderful precision the physical characteristics of those who have made them.

To arrive at a satisfactory conclusion as to the nature of that which is, we must call up the witness of that which was, and seek to discover that which moves, as well as that which is moved upon. The anatomist, who numbers up the bones and describes the forms and functions of the tissues which constitute the physical structure, explains only the house we live in. The physiologist, who describes the wonderful housekeeping processes of human life, does no more than the anatomist by way of unveiling the mystery of that being which inhabits the many-sided structure.

The solar universe of which the earth is a part consists of Matter, Force, and Spirit.

MATTER exists in four states—solid, fluid, gaseous, and ethereal.

FORCE ranks next to matter, which it permeates, vitalises, and moves; and, though matter is never exhibited without it, force can exist without a material body for its exhibition. Force is the unresting energy which charges every atom of matter—it is electricity in the air, magnetism in the earth, galvanism between different metallic particles; life in plants, animals, and man; the aural, astral, or magnetic body of spirits.

SPIRIT is eternal, infinite. It may have existed independently of force and matter, evolving both from its own illimitable perfection; but force and matter could not have originated spirit, as its one sole attribute, Will, embraces all others and is the cause of all effects.

As there are but two attributes of force, namely, attraction and repulsion, yet many varieties of modes in which they are perceived; so, whilst there is only one attribute of spirit, there are many subordinate principles emanating from Will.

All human beliefs that are derived from oral, traditional, monumental, or sacerdotal sources, incline to ascribe the origin of man to a purer and more spiritualised cause than that of human generation. The favourite and widely-diffused idea of the ancients, that man incurred the penalty of mortal birth and the discipline of a mortal existence by disobedience, pervades so universally the foundations of all religious systems that it demands some more rational explanation than the contemptuous stigma of myth. Can myth explain the origin of ideas, any more than a shadow can account for form without a substance? Even the Church cherishes, in her usual materialistic way, the idea of the fall

of man from a state of primeval innocence, which is but the shadow of a still diviner truth, the substance of which is the fall of spirit.

All existence originates in spirit. The curious mechanisms of a watch, machine, or steam-engine are all creations, first of the mechanical mind in which their several parts are contained, before they can be produced in a material form. Since mind is but a mode of expression of Will, and Will is spirit, we must conclude that the creation of a physical man is but the embodiment of a spiritual idea, because ideas must originate with spirit ere they can be expressed in matter. The watch, machine, or steam-engine are as much creations of the soul *before* as *after* they are expressed in matter. Should they never be thus materialised they have been, are, and will ever remain in the imperishable realm of spiritual entities. Can man, who is the microcosm of being, the conservator of all forms of force, all varieties of matter, be the sole exception to this general order of divine procedure? Most certainly not.

Man was a spirit ere he was born into matter. From the time the most ancient Sanscrit writings laid down modes of invoking spirits, describing their qualities and influences, to the present century, when the Spiritualists issue their tracts on the best means of forming circles, there never was an age when man did not believe in spiritual existences subordinate to the Deity, in the means of communing with them, and in their influence on human actions for good or evil. Below all the inspiring agencies for good were assumed to exist evil spirits almost as numerous, and scarcely less powerful to tempt and delude than the good angels were to bless. It was also taught that, besides these beings, other orders existed of neither entirely spiritual nor actual material natures, creatures of the elements, corresponding in their state, power, and functions to the different elements in the universe. From being invisible to man, except through rare or prepared conditions, they were termed spirits; from being embryonic, rudimentary, and attached only to certain fragments of the universe they were termed "elementaries." It was assumed, as there was no evidence of that Divine Trinity which constitutes man an immortal being, they had no soul and were not immortal. Although they were animated by will and some share of intelligence, lived their term of life and died, still they possessed no self-conscious principle of being sufficiently developed to enable the spiritual essence which escaped at death to become individualised, and retain a recollection of its past, or a personal consciousness of its own identity. Thence it was taught that the spiritual essence of the disintegrated organism was gathered up at death, and passed into some more advanced form of being. That each successive birth purified its nature and enlarged its capacity; in fact, that it was life-instinct and intelligence in progressive stages of existence, and this progress continued until the most rudimental sparks of spiritual being expanded into fully developed spiritual entities, gravitated to the spiritual spheres, and from thence became attracted to earth, entered the soul principle of man, and thus united him in essence with all the lower forms of being, and themselves commenced a self-conscious and immortal stage of existence.

This theory is most repugnant to the man of the nineteenth century, and he indignantly protests against the idea that he could ever have been related to the world of elementary being. He sees no justice, divinity, order, or beauty in the scheme that plants a germ of spiritual life in the most rudimental material forms, and then expands it through a series of births and deaths until it becomes a perfect and self-conscious spirit entity; and yet he accepts without a murmur that vague theory of Darwin's, which teaches that men were once apes! Some as fiercely reject the Darwinian theory, but offer no better hypothesis for human origin, who would rather fancy they were nothing than anything less than their arrogance deems worthy. Yet how can we believe that from nothing sprang something, or that we suddenly appeared on the threshold of existence a

\* Surely this is not consistent with the definition that the innermost is "pure spirit." Why not say body, soul (spiritual body), and spirit?—Ed.



full-fledged immortal soul, with a whitherward but no whence, a heavenly goal to attain, but no beginning to spring from!

Very few people believe nowadays that God is continually creating the human species, and it is quite as preposterous to imagine the production of spiritual beings by material agencies. If man will really exist, as a spirit, after the decay of the physical body, he must so have lived before his incarnation. There is nothing more unreasonable in the asserted fact of a boundless past than the admitted fact of a boundless future. Man proceeds from the divine thought, and the thoughts of the Eternal being from all eternity cannot be annihilated. Man, who is one of these innumerable thoughts, exists like them from all time; he changes his condition like them when he becomes materialised, and this gives rise to the belief in a spontaneous birth, because we mistake the effect for the cause. Thus, then, if the soul has existed before dwelling in our bodies, it must have existed in some form or other, and lived a life of activity, for there is no repose in Nature. Might not this "thought" have lived under the form of a germ and contained man himself? for every germ has its form within and all its attributes, and a form with all its attributes, without movement, without vibration, cannot exist. Even if we liken the germ-man to the germiniferous flower it would not the less be proved that these two germs, which contain within them all that must one day develop outside them, are not the less as complicated, as full of life, bound up in their envelope as in their bloom.

The question of why we have no memory of a previous existence assumes that memory is continuous, but we know that memory is interrupted, it is so in sleep, and certain cases of sickness. Memory no doubt is an indestructible faculty, yet its action may be suspended. Some writers affirm that man possesses two memories, an internal and an external, which is easily examined in mesmeric trance, during which the subject thinks and speaks with unusually active powers, yet all memory of what has passed during that trance vanishes when the normal consciousness is resumed. Have we not here clear proof that the two brains have two different distinct functions? In the wakeful state these two memories act as one, so that the impressions made on the common sensorium are also impressed on the inner memory, hence what is known in the wakeful state can be remembered in the internal state; but the impression made on the inner sensorium of a subject in the psychic state are not remembered, and are totally unknown when the subject returns to his normal condition; but if he is again thrown into the psychic state the impressions of a former one are remembered, showing they are impressed and remain on the inner consciousness—a clear proof that the physical brain takes the impressions of physical events only. The reason of our forgetting our previous state is a condition antecedent to our entering upon the present mode of mundane life. Amongst all the latter-day revelations, claiming to originate with those who have passed away, none come to us more free from human intervention than the somnambules of Alphonso Cahagnet, a working man of Paris, a mere curious experimenter at the outset, but one who, as an impartial and intelligent interpreter of unlooked-for revelations, constitutes one of the best and least questionable of witnesses for spiritual truth and revelation in the nineteenth century. He enjoyed the privilege of communing with the world of spirits through several of the most remarkable and lucid subjects that the age afforded. He received a number of communications affirming the fact of the soul's existence prior to its appearance upon earth.

Whilst denying most emphatically the doctrine of the re-incarnationists, and declaring against it in the most positive terms, the communicating spirits uniformly alleged that, when freed from the trammels of matter, they all remembered having lived in an anterior state of purity and innocence as spirits; that they perceived how truly and wisely their earthly lives were designed for probationary purposes, and meant to impart vigour and knowledge to the soul; but that once undergone, it was never repeated, and the return of the soul to its former spiritual state was never interrupted by re-incarnations on earth; but it was necessary that we should pass through these successive lives, the first, a life of beatitude, similar to the one in which we live on quitting earth, but its happiness cannot be comprehended because it is not accompanied with sensation; the second, our earth-life—a life of action, sensation—the life of good and evil, placed between the two to demonstrate through its contrast the sweetness of the third, without which we should not be able to appreciate the happy state reserved for us.

I am quite aware this testimony from the spirit-world will not be considered evidence at all by most people, especially those who seek for the spiritual through the laws of the material, but however improbable one taken alone may appear, the testimony of many commands some credence. No man can, by sensuous perception, apprehend the existence of his own soul. Socrates well understood this when he said, "I respect my soul, though I cannot see it." St. Paul equally appreciated its force, when he declared that "the natural man receiveth not the things of the spirit, they are foolishness unto him, neither can he know them, because they are spiritually descended;" and yet it is just such men as Paul describes, natural men, who are continually crying out to us "Where is this soul? let it be shown to us." Words quite as stupid as those of a person who should say, "Where is the wind? let it be shown to us." Not only is the wind invisible, but thought, reason, hope, memory, will, intelligence, psychic force—yea, all forces, and all the mighty powers of the universe are invisible, and yet it is these unseen forces, powers, and principles that constitute the real, the permanent, the *Immortal*.

#### [FICTION.]

### STRONGER THAN DEATH: A COMPLETE STORY.

BY ALICE C. ROYSTON.

SILENCE, unbroken silence, reigned in the spacious room where Margaret Danvers lay dying.

By the bedside, his head bowed with woe, sat a man watching with despairing hungry eyes the beloved face, white as the pillow on which it lay.

"You are awake, love?" he said, tenderly.

"Yes, Geoff."

"In pain?" he asked hastily.

"No, Geoff, the pain has gone, it means the end," she whispered.

With an uncontrollable cry of pain he fell on his knees and stretched his arms over her as if to defend her from an invisible enemy.

"No," cried Geoffrey, speaking aloud in his sorrow, "Death shall not separate us now. Madge, Madge, lip to lip, heart to heart, soul to soul, we can defy even death."

"Tell me, Geoff," said the faltering voice, "tell me again you love me."

"Love you," he cried, "would to heaven I could die for you, my darling."

"You never regretted it?" said the dying woman.

He laughed bitterly. "What had I to regret? You were my life."

She sighed faintly. "It's as well," she whispered. "Men are not like women. You might have tired of me."

His hot tears fell on her fair face.

"Beloved, heaven is my witness. My love for you is unchanged; my one thought has been how to repay your sacrifice, my whole life one earnest longing for the presence I worshipped."

Her lips sought his as she lay on his breast.

"No other will take my place?"

"No other could," he replied, with reckless belief in the eternity of his sorrow.

"I could not rest in my grave if another woman usurped my rights. I should come back, Geoff, to kill her."

He shuddered.

"Swear to me, Geoff, by our love, swear you will never marry?"

"No need of oaths, beloved."

"Swear," she whispered fiercely, "that I may die content."

"I swear," he said solemnly.

Silence once more fell on them. Locked in his embrace, Geoffrey held the fragile form against his throbbing heart, touching in that supreme moment the depths and heights of human motion. Suddenly she stirred.

"Geoff, where are you?"

"Here, love."

"Where?" she cried piteously, "where, I can't find you!"

"Here, my own; here, near you."

With nervous strength her hands found and held him.

"Geoff, Geoff, kiss me."

In an agony of grief he bent his face to hers.

"Call me wife," murmured the dying voice.

"My sweetheart, my darling, my idol, my wife."

With the strange strength of approaching dissolution, she freed herself from him and sat upright in bed. Stretching



out one hand she pointed at him, calling in loud clear tones, "Your oath, remember." For one second her eyes shone into his then closed for ever.

It would be a difficult matter to find a prettier picture than Lily Chester as she stood on her wedding morning, with brush in hand, gazing with naive delight at her own charming reflection.

"Oh, if dear Geoffrey shouldn't like my dress."

A step on the gravel path below and, with a parting glance at the mirror, away whirled the happy girl to greet the beloved in all her glory.

Midway on the stairs the dancing feet came to a sudden standstill, even the grand train dropped unheeded.

"He was pale, ill, unhappy. There was something wrong? Nothing, really, really?"

The sweet colour came back into her face.

"How you frightened me," said the girl. "You looked so horrid, just as if you had seen a ghost."

Standing in the sunlight he shivered.

"Am I pretty?" she asked, wistfully laying her hand on his arm.

"Lovely, my dear little one."

"You always call me 'dear little one,' she pouted. "I am a woman—a woman, almost a married woman, if you please, sir," and she swept him a curtsy with elaborate dignity.

"What is that?" he cried, abruptly pointing at her dress.

On her breast lay a crimson stain, which shifted as she moved.

"Only the reflection of the glass, Geoff. Look over the door."

"It looked like blood," he said, dreamily.

"What a horrid idea!" She laughed with a pretty gesture of dismay. "You ought to be ashamed of yourself, sir, to have such fancies on your wedding day."

He roused himself with an effort.

"Dear, it's nothing. I am nervous after a sleepless night. I had dreams—dreams."

"Guilty conscience or indigestion?" she asked, gaily. "Tell me your dreams, Geoff."

"Lilla, Lilla," called the mother's voice. "Come, darling, time is getting on. Don't keep her, Geoffrey. She will not be ready."

"Too late for my wedding," cried the gay voice in answer. "No, no, sir. You shan't escape like that. Go, Geoff. You bad boy."

But he caught her hand and drew her to him.

"Are you happy, Lilla?" he asked, gazing into the serene depths of her blue eyes.

"Perfectly," she said, simply, nestling like a love bird in his arms.

"You could not have been happy without me," he said, eagerly.

"If you had not loved me I should have died, Geoff."

"Kiss me," he murmured; then loosed his embrace, and pushed her gently from him. "Now go, sweetheart; go and get ready."

At the stairs she turned, the lovely light and warmth still on her face, and looked at him.

"Heaven bless you," he said.

"He has," she replied with inexpressible tenderness.

The cool of the evening had come, and the little bride stood at her window contemplating with intensest childish satisfaction the golden circlet which glittered on her tiny hand in the moonlight. "His very own—his wife."

Very gently the handle turned, and the door opened.

"Come in, Geoff," she said, without moving. "Come here and look at this lovely moon; it only needed you to make it perfect," she added, softly; and turned with tender grace to meet the kiss she knew was waiting for her.

Only space met her astonished eyes. The room was empty; no sign of human presence—only herself and the moonlight.

"Who could it have been?" she said to herself, going hastily and looking down the corridor and stairs. "Who could it have been? How strange. I suppose I did not shut the door properly, and the wind blew it open; but there is no wind—not a breath of air. Who could it have been?"

A vague unrest filled her soul; a sense of unreasoning oppression fell upon her.

"I wish Geoff would come," thought the little bride. "I believe I am frightened."

She gazed nervously about her. "How silly I am. I will light the candles."

As she moved hurried steps sounded on the stairs, and her husband came towards her.

"Oh, Geoff," she cried, "I am glad."

But the words died on her lips, for on his face was a look of frozen horror which struck her dumb. "Geoff!" she whispered, entreatingly.

But his eyes looked past her. In heavy, short gasps the breath came from between his blanched lips; the perspiration poured down his ashen face.

"You shall not hurt her," he said hoarsely; "by heaven, you shall not touch her."

Terrified Lilla gazed at him thus holding converse with the empty air.

"You shall not harm her, I say," he cried, fiercely, stretching out his arms.

"Madge! Madge! turn away your hand. Kill me instead."

An agonized cry—and he fell dead at Lilla's feet.

"Acute heart disease," said the men of medicine. "The attack brought on by over excitement."

The people whispered of strange marks like fingers around the dead man's wrist.

But the bride of a few hours held her peace.

## SPIRIT IDENTITY.

### V. THE CASE OF LIEUTENANT AND A.D.C. E—.

BY EDINA.

I now come to deal with the second of the two "communicators," Lieutenant E—. His message extends to two pages, and is written in a sprawling but distinct hand. It begins with an apology to the medium for having shown, or reproduced, to her on the street (as he undoubtedly did) the manner in which he was struck by the fatal bullet at Lang's Nek; but he explains that he did this "as a sort of test." He refers to F— W— as having just written the preceding message; and says, regarding that personage, that the poor fellow had endured dreadful suffering "before leaving here." He also refers to their present close companionship on the other side, and their perfect enjoyment in the spirit world.

Lieutenant E— then gives a brief sketch of his life-history, stating that he was educated at Eton, joined the Grenadiers in 1876, and was afterwards appointed an aide-de-camp; that he joined in the charge of the 58th Regiment at Lang's Nek on the 28th day of January, 1881, where himself and "all the staff were killed." The scene, he says, "was heartrending to witness." The message goes on to say: "When I saw our adjutant approaching, I could not help crying out, 'Come along, Monck, 'Floreat Etona.' We must die in the front rank'—and just as I uttered this, I saw a bullet flying straight at me, when I was shot."

The communicator then states he has no power to say more; concludes by promising to write again, and gives his regards to the officer who had been visiting us, as before described.

A search in the file of the *Times* gave me verification of the date of death, which was, as stated in the message, 28th of January, 1881. A further search in the *Illustrated London News* for 1881 gave me complete verification of the remaining details of the message; and in the obituary notice occurs the following words: "Poor E— fell among the 58th. He stated to another Eton boy, Adjutant of the 58th, 'Come along, Monck, let us be in the front rank, 'Floreat Etona.' Your readers will observe that the words in the message are not exactly a reproduction of those given in the obituary notice in the *News*, and in particular that the former states the closing words to have been: "We must die in the front rank;" whereas, as given in the obituary, they were: "Let us be in the front rank."

I now come to deal with what appears to me an extraordinary incident in connection with this case. I premise that, at the time of its occurrence, our knowledge of Lieutenant E— was limited to the fact that he had died on a day specified, at the battle of Lang's Nek, and that the picture had been painted by Miss Thompson, containing the words "Floreat Etona." My discovery of the obituary notice came a week after the event now to be detailed.

One day in the end of January, the medium was looking into a shop window in Bank Street, which is about half a mile from our house. She became conscious that some visitor from the "other world" was near, and, looking round, saw



Colonel A—— by her side. He asked her to come with him along the street, and he would show her something, but would not tell her what it was. Rather reluctantly the medium complied with his request, and walked with him about a quarter of a mile southwards, till they came to a large printseller's shop in the Forest Road. When they arrived there the Colonel directed her attention to an engraving in the window, which she was surprised to find was of Miss Thompson's picture of the battle of Lang's Nek, and she at once recognised in the central figure, on horseback, her communicator, Lieutenant E——.

I have since been informed that the picture was painted from a portrait furnished to Miss Thompson. The words "Floreat Etona" are printed at the bottom of it, after the title, "Lang's Nek." I myself inspected the engraving next day, and found it corresponded in all respects with the description of it given to me by the officer before referred to. The singular feature of this episode is that this particular picture was not more than three or four days in the shop window. I have occasion to pass this place almost daily, and always look into the window to see if there are any new works of art exposed for sale. The engraving had not been there long before it was seen by the medium, or I would have observed it. I examined it the day following the occurrence above described, and the day after sent a friend to look at the engraving, who found it gone, so that the colonel must have seen it exposed when it first appeared, and at once taken means to show it to the medium.

I have further to add in connection with this case that in February last I again took the medium to the Reference Library, where I had recently discovered in the *Illustrated London News* a portrait of Lieutenant E——. There were (as usually happens) two portraits on the page, and both names were covered up by me. Without the slightest hesitation the medium said, "That is E——." I observed that the face is extremely like the one in Miss Thompson's picture; but on this inspection it was viewed closely by the medium, whereas on the former occasion she had seen it in an engraving placed a good way back in the window of a printseller's shop, and viewed from the street. The second identification is, therefore, all the more satisfactory, and makes the case, in my judgment, very complete.

*Addendum.*—Since the foregoing article was written a second message has come from Lieutenant E——. It was written along with two others, one of which emanated from a major in the Royal Artillery, while the other was from our family doctor, who passed on six years ago, and from whom we have had many letters. The handwriting in the message from Lieutenant E—— is in many respects more legible than formerly. The communication expresses the gratification of the writer at being able to write again, regrets his relations cannot hear of this phenomena; gives a pet name by which he seems to have been known in the household; refers to the officer who visits us, and sends his regards to him; alludes in apologetic terms to a rambling message recently written by a private soldier named Shaw, which he accounts for by this person's want of education in earth life, and further states that he was the soldier who called out "Etona" as he charged at Lang's Nek; in short, the second epistle is supplementary and confirmatory of the first.

As the repetition of these military cases may be found monotonous, I purpose next week to "intermit" them, and to deal with a very interesting case, which will be entitled "The House that Fell."

## THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

By JAMES ROBERTSON.

### IRVING BISHOP'S SWINDLE AT GLASGOW.

BUT to get back to my story of the progress of the movement. As an antidote to the Dialectical Society's Report some of those scientific men who hated the name of Spiritualism got hold of a clever Yankee showman called Washington Irving Bishop to expose the thing. The most brilliant worker was unnoticed, the testimony of a Crookes, a Wallace, a Varley was passed by unheeded, but a man who had been guilty of very sharp practices in America was taken by the hand and loudly applauded. Even Professor Huxley, who said that even if Spiritualism were true it did not interest him, got marvellously interested in Bishop. What was not genuine had a very great interest. Huxley, the man of science, endorsed the man Bishop, and he came to

Glasgow in a very princely way to exhibit his powers with great *éclat*. He did not want money, he wanted to save the people from their folly. This great philanthropist was to give the proceeds to our infirmaries. Scarcely ever before was there such a gathering of great names, from the Principal and Professors in our University, the Roman Catholic Bishop, and representatives of all the learned (?) professions. The most ordinary conjuring tricks were done in very clumsy fashion, but the benevolent Irving Bishop went away with the proceeds in his pocket, and the infirmaries officials, who had helped to make a success of his show, got their work for nothing.

It was a painful sight to see great men pinning their faith to this swindling genius, and some must have felt ashamed at being tricked so readily. The Glasgow papers the next day, before they knew anything about the financial aspect of the matter, had leading articles saying that now surely the imposture was done with, and could never rear its head, after what the pious and benevolent Yankee had done, while, in reality, no single Spiritualist was the least upset. As Alfred Russel Wallace says, "There is no single case in which any man, after careful enquiry, has become convinced of the truth and reality of the Spiritual phenomena, who has afterwards discredited it or regarded it as base imposture or delusion." We may read about such things, but no one comes in touch with examples. Bishop tried many exhibitions over the country after this, but he had to do it without patrons.

### GERALD MASSEY'S WORK FOR SPIRITUALISM.

Gerald Massey has most certainly done brave work for Spiritualism. His rare poetic gifts, which have been so helpful to the labouring classes, have also been used to bring home the truths of Spiritualism. Much of his great literary work, "The Book of the Beginnings," and "The Natural Genesis," represent an immense amount of labour and research, and are so bold and uncompromising that they will not find readers till a new age has grown ripe for his thoughts and discoveries; but his lectures, "The Devil of Darkness," "The Historical Jesus," "The Coming Religion," etc., are full of testimony to the truths of Spiritualism. The latter has these strong words: "The Spiritualistic religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens. The Church may call it a superstition, but our superstition will be the death of yours. Let me tell you that this despised Spiritualism will put a light into the one hand and a sword into the other that have to be flashed in on many dark places, and through many a dungeon grating of human kind, in spite of the birds of the night that may hoot at the light and blaspheme against its brilliance." Twenty years ago he wrote a valuable little book, "Concerning Spiritualism," which unfortunately is not known much outside of the ranks of Spiritualism, and in the preface to the last edition of his poetical works, "My Lyrical Life," in clear and striking tones he says: "My faith in our future life is founded upon realities of my own personal experience. These facts have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death. The Spiritualist who has plumbed the void of death, as I have, has established a faith that can neither be undermined nor overthrown." What brave, clear, ringing, honest words, which tell of convictions that cannot be affected by tradition or theory; a thankful recipient, whose desire is now to show the world that which so deeply concerns it.

DAVID DUGUID.

For many years we have had resident amongst us one whose name is world-wide, and whose character is above reproach; go where you will David Duguid is recognised as one of the world's mediums. From his lips have come forth volumes full of wonderful information which he, the normal man, never gathered of himself, but which is the product of intelligences who have ripened in that other sphere of existence. The story of the early life of Jesus, which is to be found in "Hafed," the glimpses of ancient peoples, their manners and customs, are a valuable contribution to our knowledge. But he has been famous as a medium for every phase of the subject, those marvellous direct paintings which have done much missionary work, the direct voices, materialisation, perfumes, writings in language utterly unknown to him, and specially the conclusive evidence he has been the means of furnishing as to the reality of spirit photography. The striking story contributed to *Light*, by "Edina,"



of how a picture of the dead boy was got after patient waiting is amongst the best attested phenomena. The early and close friend of D. D. Home, he has revealed almost similar mediumistic gifts. One of the most genial and retiring of men, he has ever revered his gifts, and sought in his own modest way to give all and sundry the benefit of their light.

WALTER HOWELL.

I know how difficult it is to do justice to all the men and women who have bravely worked for the truth. Walter Howell, who commenced preaching for the Methodist Church when he was sixteen years, should not be overlooked; then his brethren thought his eloquence so wonderful that they deemed he was under the special guidance and inspiration of the Holy Ghost. But the words which sometimes fell from his lips were of too advanced a type for Methodism, and so he was finally put out for being heretical. He was a Spiritual medium without knowing it, and dropping into a Spiritual meeting place, where there was no speaker for the evening, under the influence of Spiritual people he was taken to the stand, and gave forth an address embodying the grand truths of Spiritualism, and so he became an ardent Spiritualist, and has for years devoted his whole time to the work. It is many years since I saw him, but the memory is still fresh and pleasant.

ROBERT HARPER.

I cannot overlook the good work done for so many years by our fellow-worker, Mr. Robert Harper, lifted out of the slough of materialism by the objective phenomena, he has devoted himself with an ardour which could not be excelled to publicly proclaim the new knowledge in many a village and town for years past. One of the founders of the British National Association of Spiritualists, he has lectured in London and Birmingham, publishing his thoughts at times in pamphlet form. A noble Roman indeed has been Robert Harper, his rare gifts of eloquence have been freely expended, and he is worthy of a good place in the pantheon of pioneers of the Spiritual Reformation.

(To be continued.)

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

### PART II.—THE ARTIST'S STORY.

AFTER the mutual explanations, already recorded, had been made and disposed of in the usual lover-like fashion, our conversation drifted round to the old house of Ben's Hollow, which I had last seen in company with Jack Masters, and Aimée told me she that she was possessed with a strong desire to go and see it—she felt, in a sense, drawn to the place, and the desire to see it became stronger the nearer she got to it. At first I tried to persuade her not to go near the house, I had such a superstitious horror of the place. But she was so anxious to see it that at last I consented to go with her and Miss O'Brien, who also wanted to see it. We would go by daylight and not stay long, and I also made her promise not to go there without me. She said she did not wish to go with a party of noisy people from Bally Brack, who would be making jokes all the time, so we agreed to keep our visit to ourselves.

The next week was taken up with drives round the neighbourhood and visits from neighbours, dances, dinners, and the usual festivities of a country life, and we did not get a chance of making our expedition to Ben's Hollow for some days. Towards the end of the week, however, there came a pause in the round of gaieties, caused by a very wet morning, which quite put an end to a proposed drive to an old castle planned for that day, and compelled us all to stay indoors and left us at liberty to split up into little coteries of our own. I naturally soon contrived to find myself beside Aimée and Miss O'Brien, and after a long delightful chat we decided that, as the rain seemed leaving off, it would be as well to take the chance and go over to Ben's Hollow. We could slip away quietly, and be back in time for dinner. Miss O'Brien had unfortunately a slight cold, and so could not go with us. But as I might have to return to London in another week we might not get so good a chance again, and Aimée was so anxious to go and see the place that I consented to take her. Miss O'Brien advised us not to remain longer in the house than we could help, and to return before it grew dusk. She, as a Spiritualist, attached considerable importance to the stories of the hauntings, and was of opinion that steps should be taken to find out the cause.

Soon after three o'clock we set out for Ben's Hollow, and had a rather muddy walk down to the lake where the O'Briens had a boat, in which we rowed across to the opposite side and to the lower end of the lake where Ben's Hollow was situated. We reached it about half-past four o'clock; the rain had cleared off, but the sky was still overcast with heavy clouds, and the wind was blowing cold and keen. The lake looked dark and sullen, and the thick trees which made a background to the house gave it a dull sombre look, even more depressing than when I had seen it before, and a strange foreboding of coming evil seemed to my mind to hang over the whole place, and I almost proposed to Aimée to leave our explorations till a more cheerful day. She, however, laughed at my fears, and drawing my arm within her own, she remarked gaily that with me to protect her she had no fear of anything.

We made our way up to the house and opened the front door, Aimée having got the keys from the agent a few days before. The locks and bolts were so rusted that it took some time to open the door. We found ourselves in the large old-fashioned hall with the handsome oak staircase before us that had been the scene of so many strange events; it looked just as it had done when I had last seen it, and I could not but think of my once friend, Jack Masters, and how we had made our escape from that same house, and I again proposed to Aimée to come away.

"Surely, Dick, you are not really afraid of the house at this hour of the day?" she said. "I thought it was only at night or in the dark that ghosts could be troublesome, and it is quite early yet. Let me at least look over a few of the rooms on this floor before we go." To this I reluctantly assented. Aimée herself was so dear to me that I could scarcely bear the idea of her running even an imaginary danger, and my own experiences in that house had not been reassuring.

As we entered the house Aimée slipped her arm through mine again, remarking, "Oh! by-the-bye, Richard, when I went to get the keys Moore told me that the day before a young gentleman—an Englishman he said—had asked if he might have the keys and go over the house, but Moore told him that my brother's last orders were that no one was to be allowed to look over the house, and that he was sorry he could not give them. The gentleman seemed to go away much disappointed, and said something about knowing the owners and writing to get leave. The curious thing about it is that the description of the gentleman was very like that of Mr. Masters. Surely he is not likely to be in Ireland just now?"

"Well, for that matter he may be anywhere, Aimée. The world is open to him as well as to me; but I confess I would rather not find him here just now, though if we meet I shall speak to him as though I knew nothing of his treacherous behaviour in Genoa. I don't want to come to an open quarrel with him, for he was once my dearest friend, and no doubt when he gets over his disappointment he will be ashamed of the part he has played. I can feel for him, too, when I think of my own feelings when I thought I had lost you, Aimée."

We had now reached the dining-room door, and while I had been speaking Aimée had (after a little trouble with the rusty lock) opened the door. A blast of cold air seemed to rush out at us, and we both heard a deep sigh. Aimée started and turned pale, then she tried to laugh and go on into the room, saying, "See, Dick, how nervous and fanciful you have made me. I thought I heard some one sigh." As if in answer to this speech we both heard again the same deep sigh, this time repeated close to us, and at the same moment Aimée turned deadly pale and exclaimed, "Oh! Richard, Richard, did you see that man just now? He passed close to us, and seemed to wave his arm as if to keep us back. Look, now! Did you see him this time? He was so distinct."

I shook my head, and was about to answer in the negative when I, too, saw the misty outline of a man's form just inside the door. The figure raised its arms and seemed to wave us back. Even as I looked the form faded and was gone, but that glimpse was enough for me. I was not going to allow Aimée to run any risks, and so I took her arm and led her away to the front door saying, "Enough, Aimée. I believe too thoroughly in this house being haunted to allow you to remain another minute. That ghost, whoever he was, is right, and we are better out of the place."

(To be continued.)



# THE TWO WORLDS.

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FRIDAY, MARCH 17, 1893.

EDITOR AND GENERAL MANAGER:

**E. W. WALLIS.**

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

## SPECIAL NOTICE.

### ANNIVERSARY HOLIDAY NUMBER.

The 45th anniversary of the advent of Modern Spiritualism will this year fall on Good Friday (March 31st). That day will also be the 21st anniversary of our introduction to Modern Spiritualism. The Board of Directors of *The Two Worlds* Publishing Company Limited have decided to celebrate the event by a SPECIAL ANNIVERSARY NUMBER of *The Two Worlds*, which will contain an autobiographical sketch of Mr. E. W. Wallis; also a discourse by his inspirers on

#### "THE RESURRECTION: HOW AND WHEN?"

It has also been decided to issue as a SPECIAL SUPPLEMENT the

PHOTO PORTRAIT OF MR. E. W. WALLIS, on toned paper, in commemoration of his spiritual "coming of age."

This presentation Supplement can only be offered to our readers at considerable outlay—and as *there will be no increase in the price of "our paper" on March 31st*—the Directors confidently anticipate orders for a large number of additional copies.

Should this effort meet with the support and appreciation of our readers and friends the Board will be encouraged to give similar supplement portraits of other well-known workers, together with sketches of their lives.

Other articles of value will be issued in this number from a variety of sources and representative Spiritualists in all parts of the world, including a remarkable address on

#### "LIVING AS A FINE ART,"

by Ed. S. Wheeler. This lecture is indeed a masterly one, full of rich thoughts eloquently expressed, and is an able plea for the spiritual philosophy and moral reform. It ought to be widely read and circulated.

Owing to the Supplement the cost of postage for quantities will be increased, but we will supply this issue at the following special rates—12 copies 1/2, 18 for 1/3, 24 for 2/3, 35 for 2/10, 48 for 3/9, 100 for 6/6; *post free in all cases.*

Societies and Agents will be supplied at usual rates.

We hope every friend of Spiritualism will aid this effort, and send in their orders for extra copies at once.

## GRAND CELEBRATION OF THE FORTY-FIFTH ANNIVERSARY OF MODERN SPIRITUALISM, IN THE CO-OPERATIVE HALL, DOWNING STREET, MANCHESTER.

On Friday, March 31st (Good Friday), 1893, A TEA PARTY will be held at 4 p.m., followed at 6 p.m. by a PUBLIC MEETING, under the Presidency of JOHN LAMONT, Esq., of Liverpool.

Short Speeches, Sparkling Music, and Sweet Songs, will be the order of the evening. Most of the prominent MEDIUMS AND SPEAKERS will take part, including Misses Janet Bailey and Jones; Mesdames Craven, Green, Gregg, Henry, Rushton, J. M. Smith, Stansfield, and Wallis; Messrs. Armitage, Boardman, Chiswell, Johnson, P. Lee, Macdonald, Morse, Pemberton, Pilkington, Robertson, Rooke, Swindlehurst, Tetlow, Wallis, and others.

The Musical Department will be conducted by H. RICKARDS, Esq.

Tickets for TEA and MEETING 1s. each; Children under Twelve, 6d., and may be obtained at the various Local Societies, or at *The Two Worlds* office, 73a, Corporation Street, Manchester. Please purchase early.

Special provision will be made for Vegetarians, who purchase tickets on or before March 29th.

## AN IDEAL EDUCATION.

By MISS A. E. FITTON.

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-engine, with all its parts of equal strength and in smooth working order, ready like a steam-engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature, and of the laws of her operations; one who—no stunted ascetic—is full of life and fire, but whose passions are trained by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself."

The above extract from Mr. Huxley's writings—if the Editor will permit space for its insertion—will repay study, and though only dealing with principles, shows very forcibly what should be the aim of a true education, and how many-sided its range must be to reach such an ideal as the great apostle of science sets forth.

Mr. Huxley evidently believes in an all-round development of man's three-fold nature, and, with the instincts of a true builder, he looks to the foundation before raising the structure, knowing too well that without physical soundness, and the wonderful adaptability which it alone can impart, the individual is at a life-long disadvantage which nothing can afterwards remedy.

The connection between mind and body is so intimate, the healthy working of the first so dependent upon the freedom which physical health can impart, that we wonder at the indifference which has been shown in the past to this particular feature of educational training. In youth the body is so plastic, so open to corrective influences that even in cases where diseased tendencies are transmitted, and the child is the sad inheritor of others' disabilities, by judicious management and the wise following out of Nature's laws the evil may be eradicated, and a sound physique insured. And, are there not hundreds of children amongst the middle classes—to go no lower in the social scale—who suffer from the neglect of and the indifference to certain natural laws, which, like those of the Medes and Persians, are unalterable, and which sooner or later impose a heavy penalty upon their infringement?

Nature will not be set at defiance with impunity; a very Shylock, she claims her "pound of flesh," and if denied the material which her work demands, she throws up the sponge, and the poor victim of ignorance and selfishness may drag on an existence, but of the real joys of a healthy life he knows personally little or nothing.

If the intellect is to be what Professor Huxley depicts it, the brain must be stimulated by the influx of pure blood, and to effect this, wholesome food, pure air, and a proper amount of exercise are indispensable agents. The gymnasium has been too much neglected in our schools, in spite of the fact that our army drill can effect a change in six months in the men who practise it, which would surprise those who would take the trouble to examine and compare the regulation measurements. If broad shoulders and expanded lungs are necessary adjuncts to a military career, are they less needed by civilians, by artisans and shopmen, girls and mothers? Men slouch through life because they have not been taught to carry themselves erect, and suffer daily from an insufficient supply of oxygen, because they have not accustomed their lungs to inhale their full share, and women, in addition, hamper themselves with dress restrictions, because they have not been taught the importance of a healthy development, and a sensible disregard of fashion's dictates.

Parents and school authorities are learning wisdom, it is true, but slowly, and the all-round education which Mr. Huxley commends is as yet for the few; to the many it is unattainable, and must remain so until physical training becomes a prominent item in every school curriculum.

In its broadest sense education cannot be limited to school life. It extends over a wider area, and is a process which must ever be in operation if true progress is desired. "The great and fundamental truths of Nature" are learned only by those whose eyes are opened to their beauty and utility, who have "learned to love all beauty whether of Nature or of art," and this of itself is an education. But all are not endowed with the appreciation of the sublime.



The circumstances and surroundings of life in too many cases are hindrances, not helps, to its acquirement; but if in this particular we fall far short of the ideal sketched out, and perhaps in our denseness fail to realise our loss, there still remains the cultivation of the character to which all other culture points as the apex of the whole.

"To hate all vileness," not only in others but in ourselves; to be more severe upon our own failings, and to those of others more tolerant. "To respect others as himself," their persons as sacred, their rights as inviolable as our own, is a code of ethics worth aspiring to; a self-culture which needs no appliances and demands no fees. Each, according to that standard of right upreared within, may, by slow stages, and it may be many relapses, evolve a nobler self-hood, and weave out of the varied strands of life an even fairer design. And to those who have inherited tendencies to evil, and in whose environments there has been nothing to help, but everything to hinder and enslave, who are the heirs of a past whose effects they cannot escape, and the victims of a society more ready to condemn than to liberate and raise, there still remains a future. Whatever theology may say to the contrary, we cannot so far distrust the Eternal Justice as to condemn to a hopeless eternity those who have had no chance of redemption in this life, or deny to such the possibility of rising to some nobler destiny.

### ROBBERY REVEALED AND EVIL DESIGNS FRUSTRATED BY A SPIRIT.

By MRS. M. H. WALLIS.

IN the early days of my mediumship, I was frequently used to "impersonate" the passing-on of the friends or relatives of those with whom I sat, and was also occasionally "controlled" by such friends until their identity was fully proven. One of the most striking of these experiences occurred in the latter part of 1873, with a gentleman whom I will call Mr. E. (it is not desirable to give full names of individuals still living, who might shrink from publicity). A private circle had been formed for my development at the house of Mr. D., and Mr. E. having made application to a mutual friend, stating his desire to investigate Spiritualism, was admitted as a member. He was quite a stranger to me, we first met on the evening of his introduction, and beyond his name and the fact that he was in business, I knew nothing respecting him.

On that evening as usual I was "controlled" by several spirit-people who had been known on earth, and by some whose acquaintance we made through their visits to us. When the time for closing the séance was drawing near I felt a strange overpowering influence; slowly, and with apparent difficulty, attempts were made to compel me to speak; my head sank on the shoulder of a dear friend who sat next me, my left hand was extended to Mr. E., which he was told to take, and my right hand and arm were rendered rigid, with fingers contracted, as though paralysed, then the word "Oliver" was ejaculated by me several times, and indications were made by gesture that the spirit knew Mr. E. and had been passed away only a short time. Others had asked the questions which drew forth these responses, Mr. E. being seemingly too startled to know what to say. Then came the words addressed to Mr. E., "*You are being robbed*," and in a few moments the spirit lost control of me and I was released, feeling a little bewildered and excited, yet with a clear remembrance of what had been said and done through my instrumentality. Mr. E. exclaimed once or twice, "Strange, very strange," and looked at me with his piercing eyes as though he thought I was something uncanny. After the séance we usually partook of some slight refreshment, and Mr. E. was invited to join the rest, but so great was his abstraction that his cup stood untouched beside him, and only after repeated reminders was he recalled from the contemplation of the new field of thought which had been opened to him. With many apologies he begged his host and hostess to excuse him. It was all "so strange," "if it was true." He was evidently deeply stirred.

The next Thursday we met again, and "Oliver" controlled early in the evening with less evident effort and greater power of speech. He told Mr. E. that he had been in spirit-life for three months, and stated the manner and cause of his decease; reminded him of the long and friendly chats they used to have in Mr. E.'s office, and explained that, finding he could return after the change of death, he made his way to Mr. E.'s business place, and found he could not make his presence known there, though he had lingered in

the hope of doing so; but through the greater power the freedom of the spirit gave him in other directions, he had discovered Mr. E.'s partner was systematically robbing him. All this was stated through my lips, my hand being stiffened in the same manner as on the previous occasion.

Mr. E., in response to the inquiries of other sitters, admitted that he had a friend named Oliver, who had been dead three months (whose arm and hand were paralysed and drawn in exactly the same manner as mine had been), with whom his relations were very friendly, and much business had been transacted between them. The reference to the frequent chats in the office was correct; also the nature of the disease which caused his death was as given. As to the robbery, Mr. E. hardly knew what to say. Many perplexing matters would be explained if it were true. He would inquire. When asked if he was satisfied that it was his friend Oliver, Mr. E. answered, "It seemed so, but perhaps further investigation will furnish another explanation," though a minute afterwards he said, emphatically, "If he could, he would be just the man to do me a good turn, and, I remember, he rather suspected M. before he died."

Mr. E. found out much in regard to his partner to confirm his aroused suspicions, and came with eager interest the next Thursday to know if Oliver could tell him any more. On that and subsequent occasions Oliver related the manner of the robberies, the difficulties on the part of Mr. M. which had led up to them, and alluded to the confidence Mr. E. had in Mr. M., principally because he was the son of an old friend of Mr. E. senior.

Mr. E. was only dissuaded from prosecuting Mr. M. by the urgent representation of Oliver, that such treatment would cause the offender to sink deeper. The spirit pleaded for mercy, and contended that kindness would have the best effect, though he advised the dissolution of the partnership, and gave instructions what steps to take to avoid greater loss and scandal.

During these weekly conversations the full name of Oliver was given, the names and ages of his son and daughter, the name of his wife, together with an accurate description of Mr. E.'s office, the position of the desk, safe, and books, the drawer in which evidence of M.'s duplicity would be found, and many other personal particulars, also the full name of Mr. M., thus bringing Mr. E. to the conviction that it was indeed the friend whose body he had seen laid in the grave, who, through the lips of a girl, spoke with intelligence and revealed knowledge gained since the body had been interred. Mr. E. said once, "It is so exactly himself in manner and gesture, that at times I lose sight of the fact that he is using some one else, and I feel I have my friend with me again."

The result was that Oliver's statements were found correct in almost every detail. The partnership was dissolved and Mr. M. (who was informed of the strange manner in which his dishonesty had been revealed and that it was owing to the intercession of Oliver that he had not been prosecuted) was glad to make any terms to avoid public exposure.

Mr. D. asked Mr. E. straight out a short time afterwards, "Has this revelation been of any use to you?" The startling answer was, "It has saved me at least five hundred pounds, to say nothing of the good it is to me to know that continued individual life is a fact."

Perhaps at some future time I may relate another instance of the knowledge and care of Oliver for his friend.

### DO GOOD.

Do good, for earth has much of sorrow in it;

Cast joy into the cup where'er you can—

No heart so hard but love at last may win it.

Love is the grand primeval cause of man,

All hate is foreign to the great first plan.

Do good; your heart will be led out to slaughter,

On altars built of envy and deceit;

Do good for all, 'tis bread upon the water,

It shall come back in blessings at your feet,

Unleavened manna, most divinely sweet.

Do good; your faith will be dethroned and shaken,

Your trust betrayed by many a false fair lure;

Do good for all, and let new trust awaken;

Though clouds obscure them, yet the stars are pure;

Good is a vital force, and must endure.

Do good; men's souls contract with cold suspicion;

Do good, with love and trust, and they expand.

'Tis deeds, not creeds, that from a low condition

Lead onward to the heights supreme and grand;

O that the world would see and understand.

—Dora Singleton Moss.



## DREAMS, MESMERISM, AND GHOST-SEEING.

## THE SPIRITUALISTS' POINT OF VIEW.

MRS. HARDINGE BRITTEN spoke for about an hour and a half in reply to Dr. Wilson, whose lecture we quoted last week. Mr. Kerr presided, and the hall was crowded to excess. She said she did not undertake to criticise Dr. Wilson's views of brain action—the physical causes of brain action—though she thought he might have extended his views a little to the construction of the second brain, as they might call it, to that ganglionic mass of nerves which were supposed to continue the process of life after the will power had ceased. The view she took of the lecture, exceedingly learned, and exceedingly analytical as far as the physical brain was concerned, was this—that when Dr. Wilson attributed the power of ghost-seeing, the characteristics of dreams, the results of telepathy, as he himself named it, and all actions, conscious and unconscious, voluntary or involuntary, to the physical brain, he represented the instrument and not the musician. He represented simply that part the visible man played upon and used, he had forgotten utterly to give them any account of the difference between the brain of the dead and the brain of the living. Could he give them any account of death, and what it meant? Nothing more, according to his statement, than the cessation of life. What became of the life? What was their life? Might it not be an invisible man that resided within the organism, that grew in the organism, that used the organism as a garment, and when that instrument became deficient to make the music of life passed out of it? If this were so then he remained the same man. That which he had left behind was nothing more than the casket he had worn, the garment he had put off, the instrument he had ceased to play upon. Her position was not only that this was a fact, but that the history of humanity, and especially the history of the last forty-five years, proved that there was such an invisible man, that that man was a source of thought, of power, of action, of will. That was her claim, and she would now proceed to offer some of the reasons for making that claim. Their friend referred to the belief of ancient savages that the soul in sleep passed out of the organism and traversed space, or went into worlds beyond this earth, and he called that a savage superstition. Now, whether the soul actually traversed other worlds and other scenes in dreams was not at present her question. This was the point she wished to bring before them—that from the earliest historic periods they had ever believed in this invisible man, the spirit, the soul-power. They had not only believed it, but claimed to have seen it, to have conversed with it; they had claimed to receive from it inspiration and consolation, and again and again to converse with beings of a higher world, of a mightier world, than that of humanity. It might be said this was no evidence. She said it was. Despite of all the changes and upheavals of human destiny this belief had never died out. She would ask for the source of this, and would claim it as written of God-the-Spirit on the heart, the intuition of Man-the-Spirit. She went to the most ancient sculptures for signs of this belief, of the surviving belief in the immortality of the soul, in continued life beyond death. Mrs. Britten proceeded and narrated latter-day evidences, beginning with the spiritualistic manifestations to the Fox family in America in 1848, and the discovered gifts of the many in mediumistic powers. She referred to her own records in book form of authentic manifestations, prophecies, such as her foreknowledge of the loss of the Pacific and the City of Boston, and clairvoyant observations in all parts of the world, told of Professor Robert Hare's conversion to Spiritualism by marvellous test revelation, and of the success of a recent test meeting at Milan with savants of European fame, and said that such revelations might not come to the devotees of science, who looked only to the structure of the organism, but not the cause. The cause was the invisible man, the never-dying soul. They could not point to a country or a people where it had not been manifested. Who were the propagandists? All other causes had an originator; they knew the founders of all other movements, but who were the originators of Spiritualism? The Spirits themselves. This wonderful new movement, this world-wide thing, came to them with the assurance that there was no death, and brought before them the certainty that all they did, thought, and felt would meet them in the hereafter. It was such knowledge that made her stand there that night and defy any material science in the world to explain away her facts. (Applause.)—*Newcastle Daily Leader*.

## VOICES FROM THE PEOPLE.

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

## SPIRITUALIST SOCIETIES IN LONDON.

DEAR SIR,—With reference to the statements in this journal, by Mr. Tindall, on February 24, re the disorganised condition of London Societies, allow me to state that such is not the case, as the Spiritualist International Corresponding Society have members in each district of London. (See report in this issue.) Also being connected with members of societies in each district. Therefore the several persons who term themselves "The London Spiritualist Federation," but who have no authority from the London Spiritualist Societies, either by representatives, or otherwise, to assume that title, it being misleading to the public, and such statements harmful to the cause of Spiritualism. I can say this, that the various societies in London are doing their best, the same as Mr. Tindall, to promote the cause by scientific methods and the teaching of our grand philosophy. Therefore it would be foolish for any society to expend its funds, say in the West of London when there is more required in the East; and, thank God, we have plenty of willing workers who will go to help on the cause in any part of London, or out of it if required. I could never obtain myself, after writing several letters, any statement showing a systematic method of work, who the Federation were, or what societies connected. I therefore ask Mr. Tindall to kindly give full particulars in *The Two Worlds* as to who are the "Federation?"—With fraternal greetings to all co-workers.—J. ALLEN, hon. sec., S.I.C.S.

## MR. TINDALL REPLIES AND EXPLAINS.

SIR,—I trust in fair play you will allow space for the following: Twenty years ago I was convinced of Spiritualism through my own mediumship. Spiritualism then meant the fact of spirit communion. But going into the investigation with my whole soul I soon found myself the possessor of deeper and stranger secret knowledge. I also found it possible to communicate with the living. Mr. Stead seems to have re-discovered this truth. This and other mysterious facts caused me to study Occultism. By Occultism I mean the whole range of psychic phenomena. I felt that they must be studied together, if we were ever to arrive at the real truth. But I never forsook Spiritualism. I was and am a Spiritualist first of all. I formed the Occult Society to study Occultism scientifically. This seemed very obnoxious to some Spiritualists who were gradually crystallising into creedalism. About three years ago the London Spiritualist Federation being in difficulties, to aid the cause of "union," I threw in my lot with it, and, from being in its death throes, it now numbers over forty members, and some of these, such as Messrs. Cooper, Shorter, Desmond, Fitzgerald, Mrs. Honeywood, and Sir C. Isham are among our oldest and most reliable investigators. Mr. Long speaks of our late investigations as another "failure." I do not think it to be such, as for five months we have carried on lectures and séances at which good genuine phenomena have been obtained, and we have published our records, so that they form additional and recently obtained proofs for enquirers. From numerous letters received I find many in the cause approve of our battle for liberty and union, and there is no doubt that if Spiritualism is to be the coming religion our basis is the true one. Our Federation may dissolve and I may be driven out of the public work by those who have only mounted a few steps on the ladder of spiritual progress; but, depend upon it, the future of Spiritualism is not with those who would make it into another sect with a finality of dogma, but as the spiritual wave comes more and more upon us, sent as it is by those whom some of us can dimly discern and love to serve—as this wave comes permeating the churches, influencing the great men of the time, and converting one after another of the leaders of thought, the Spiritualism which will be accepted by the educated will be a Spiritualism founded on scientifically-proven phenomena, and its teaching will be based on liberty. All sections must have perfect liberty to work out the problems of both worlds according to their own intuitions, and men must learn to work together without expecting a dull uniformity of belief, and they must further realise that the cause of truth is not advanced by seeking to form little folds with creeds, but by recognising that, however great may be the outward differences of opinion, all working for truth in the light of their highest intuitions are really aiding the cause. In my next letter I mean to propose a Conference to see if London Spiritualists can form some kind of union. A. F. TINDALL, A.T.C.L., hon. sec., London Spiritualist Federation, 15, Lanark Villas, Maida Vale.

## SPIRIT PHOTOGRAPHY.

[We have been favoured with an advance proof of an important speech delivered before the London and Provincial Photographic Association by the editor of the *British Journal of Photography*. We can only produce a portion this week, but will print more in our next issue.]

For several years I have experienced a strong desire to ascertain by personal investigation the amount of truth in the ever-recurring allegation that figures other than those visually present in the room appeared upon a sensitive plate. The difficulty was to get hold of a suitable person known as a sensitive or "medium." What a medium is, or how physically or mentally constituted to be different from other mortals, I am unable to say. He or she may not be a photographer, but they must be present on each occasion of trial. Some may be mediums without their being aware of it. Like the chemical principle known as catalysis, they merely act by their presence. Such a one is Mr. D. of Glasgow, in whose presence psychic photographs have long been alleged to be obtained. He was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions. To this he willingly agreed. My conditions were exceedingly simple, were courteously expressed to the host and entirely acquiesced in. They were, that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand til



after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in presence of two witnesses—nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus; in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only. There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England; a practitioner of the healing art who is a fellow of two learned societies; a gentleman who graduated in the Hall of Science in the days of the lamented Charles Bradlaugh; some two extremely hard-headed Glasgow merchants, gentlemen of commercial eminence and probity; our host, his wife, the medium, and myself. Dr. G. was the first sitter, and, for a reason known to myself, I used a monocular camera. I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand, keeping one eye, as it were, on the sitter and the other on the camera. There was no background. I myself took the plate from the dark slide, and, under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus, the figure being somewhat in front of the sitter was proportionately larger in dimensions. I submit this picture. It is, as you see, a lady. I do not recognise her or any of the other figures I obtained as like any one I know, and from my point of view, that of a mere investigator and experimenter, not caring whether the psychic subject were embodied or disembodied.

Many experiments of like nature followed; on some plates mere abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates was quite inactive. After one trial, which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

If the precautions I took during all of the several experiments, such as those recorded, are by any of you thought to have been imperfect or incomplete, I pray of you to point them out. In some of them I relaxed my conditions to the extent of getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by myself, or to lift a plate from the manufacturer's package into the dark slide held in my own hand, this being done under my own eye, which was upon it all the time; but this did not seem to interfere with the average on-going of the experiments.

The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, as the dame I shall show on the screen, others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point: not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding development. Pictorially they are vile, but how came they there?

Now, all this time, I imagine you are wondering how the stereoscopic camera was behaving itself *as such*. But it is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition. But, on careful examination of one which was rather better than the other, and which is now about to be projected on the lantern screen for your examination, I deduce this fact, that the impressing of the spirit form was not consentaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneously exposed, it follows to demonstration that, although both were correctly placed horizontally in relation to the particular sitter behind whom the figure appeared, and not so vertically, this figure had not only not been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think this is a fair deduction. But still the question obtrudes, How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallisations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit being really there in the vicinity of the sitter, but it is now a thousand times more so. There are plenty of Tycho Brahes capable of supplying details of observations, but who is to be the Kepler that will from such observations evolve a law by which they can be satisfactorily explained?

In the foregoing I have confined myself as closely as possible to narrating, though I conducted a photographic experiment open to every one to make, avoiding stating any hypothesis or belief of my own on the subject generally, and it only now remains to exhibit the results, bad and fraudulent-looking as they are, on the screen. J. TRAILL TAYLOR.

**MEDIUMISTIC EXPERIENCES** of Mrs. M. A. Keeves-Record. We have been furnished with an admirably written account of the really remarkable phenomena which have occurred during the career of this estimable lady and popular medium. Her numerous friends will anticipate its appearance with great pleasure, and if our "Anniversary Number" on Good Friday has a large sale, the Directors will probably be encouraged to issue a photo portrait supplement of Mrs. Keeves-Record when the story of her life and work is published.

## PLATFORM RECORD.

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

**ASHTON.** Church Street.—Mrs. Hyde's controls gave two excellent addresses, "Does Spiritualism build up the material, or does it pull it down?" and "Spiritualism will unfold the truth." Mrs. Hyde is a medium well worth listening to. Clairvoyance and psychometry followed each address.

**BIRMINGHAM.** Camden Street Board Schools.—Mr. Findley gave a very instructive address, advising all to come for truth's sake, not from an idle spirit of curiosity.

**BLACKBURN.** Freckleton Street.—Mrs. Wade lectured on "Freedom," and "Spiritualism, the stepping-stone to eternity," giving very nice discourses to good audiences. Clairvoyant descriptions very fair.

**BLACKBURN.** Northgate.—Mr. Stansfield delivered an address in the afternoon, and in the evening answered questions. 13, Mr. Charles Lawton and Miss J. Bailey gave their services, in aid of the distressed poor, the former delivering an admirable address on "The starving poor," the latter giving successful clairvoyance. Queen's Park Room. Mr. Lawton delivered an address giving much food for thought. Miss E. Booth gave successful clairvoyance.

**BLACKPOOL.** Broughton's Coffee Tavern.—Mr. C. Minshul's guides gave a very good address on "Social Topics concerning Spiritualism." Evening again crowded, scores unable to get in. The guides took their subject from the hymn, "Come let us search our ways and see have they been just and right." Clairvoyance at each lecture. A good day. Mediums desirous of helping, for expenses only, kindly communicate with Wm. Howarth, 48, Belmont Avenue, Blackpool.

**BRADFORD.** Boynton St.—Mrs. Hunt's guides gave two addresses on "Spiritual Teachings," and "A new commandment I give unto you to love one another." Mrs. Mason's guides gave clairvoyant descriptions, many recognised.—W. C.

**BRADFORD.** 448, Manchester Road.—Miss Crowther, of Cleckheaton, spoke on "Speak Gently," and "Is Jesus the Saviour of Mankind?" Both subjects were handled in an admirable manner. Good clairvoyance, nearly all recognised.—J. A.

**BRADFORD.** Norton Gate.—Mrs. Saville's guides lectured on "The Life Beyond, or Heaven, and how to get there," and "Astrology," and handled the evening subject very well. We trust she will be spared long, for I believe her to be a true worker for the cause. Hope to have her again soon.—E. H., sec.

**BRIGHTON.** March 5: Miss Walker's guides spoke with much zeal on "Man's Mission on Earth and Responses from the Spirit Shore," and in good style. Evening: To a crowded audience, "Spiritualism and its Revelations of Truth" was dealt with most satisfactorily. Clairvoyance after each address, mostly recognised. Monday: "God's Beauties" was listened to by a moderate audience with rapt attention, and all seemed highly satisfied. Wednesday: Devoted to psychometry and clairvoyance. Some remarkable tests were given to strangers. 12th: Mrs. Berry gave good addresses on "Is Life worth the Living?" and "Does Death End All?" in a clear and precise style, and with much energy and in a straightforward manner. All seemed satisfied with the good spiritual food provided. May the seeds of kindness bloom more fully in our midst.—J. S., cor. sec.

**BURNLEY.** Robinson Street.—The inspirers of Mrs. Wallis discoursed on "Prayer" and "Consequences, in the Light of Spiritual Philosophy," and the manner in which the subjects were opened out for the consideration of her hearers was very instructive on both occasions, and especially impressive at the evening service. Successful clairvoyance.—W. H.

**BURNLEY.** Guy Street.—Miss Walton's guides gave very able addresses on "Friends never leave us" and "Brotherhood."—J. T. K.

**BURNLEY.** 102, Padiham Road.—The guides of Mrs. Best gave a number of clairvoyant descriptions, several of which were easily recognised, to the satisfaction of the recipients.

**BURY.**—Mr. Palmer, of Rawtenstall, gave us addresses on "Modern Spiritualism and the Spiritualism of the Bible," and "How I became a Spiritualist." Both given to very interested audiences, the last address being more interesting, as being the experience of a mesmeric investigation.—A. N.

**CARDIFF.**—12: Service conducted by Mr. F. B. Chadwick, hon. sec.

**DARWEN.**—Mr. Mayoh gave grand discourses on "What and who is God?" and "Man's duty towards his God" to large and intelligent audiences. Good clairvoyance from Miss Janet Bailey.

**DEWSBURY.**—A pleasant day with Mr. and Mrs. Clegg, it being their first visit. Mr. Clegg spoke very ably on "Why is it that I am an agnostic?" Mrs. Clegg's guides gave nice discourses, showing that our cause is a reality and not a farce. Our room continues to be well attended. Public circles on Thursday evenings have proved a grand success.—J. E. A.

**FELLING.** Hall of Progress.—Mr. W. Walker, of North Shields, delivered, to a respectable audience, his first of three lectures on "Spiritualism and its phenomena," which he very ably defined, quoting the evidence of several eminent and scientific gentlemen who have investigated, viz., Judge Edmonds, Professors A. R. Wallace, W. Crooks, Zollner (the German philosopher), and several others, showing by their testimony that spirits can and do return. Sunday next, will deal with "Ponderable Bodies" and "Materialisation." Mr. Walker has a good delivery, and it must have given him a great amount of labour to get up these lectures. We hope friends in the district will attend in large numbers, and on the 26th. Collection.

**FOLESHILL.**—The meeting on Sunday evening took the form of a "circle," at which the spirit friends of several sitters controlled and spoke through Miss Lucy Carpenter of matters of a private character. Though interesting as spiritual manifestations, the subject matter of the messages was for the most part unintelligible to others beyond the persons concerned.—J. Wilkinson.

**GATESHEAD.** 47, Kingsboro' Terrace.—Opening night. A good company. Mr. Westgarth delivered a stirring address on "Spiritualism and its Opponents," showing the advantages Spiritualism offers to seekers after truth.—J. E. C.



GLASGOW.—11-30 a.m.: Mr. Jas. Robertson read an extract from the works of "M. A. (Oxon)" on "Automatic writing," explaining how spirit guides are appointed, who are the spirits that return to earth, the evil spirits that are adverse to our cause, progression in the spirit world, etc., which led to a discussion upon the uses and abuses of a Hell as expounded by orthodox believers. 6-30: Mr. Jas. Robertson repeated his second lecture on "The Rise and Progress of Modern Spiritualism" (by special request). Mrs. Smith, of Leeds, April 9 and 16.

HALIFAX.—Through the efforts of the Rev. T. Ashcroft, our cause has been the sole topic here during the week, and on Sunday last we held grand meetings in the Oddfellows' Hall, fully 2,000 persons were present in the evening. Mr. Schutt, who was in splendid form, was complete master of his subjects which were the same as the rev. gentleman had taken at his meetings. On Monday, Mr. Swindlehurst spoke to a good audience, during which he challenged Rev. Ashcroft to debate. He also proved that Spiritualism was scriptural, and he most strongly denied that it was in any sense immoral, and he replied to many of Mr. Ashcroft's most damaging assertions. Meetings were again held in the above hall on Sunday, where good audiences assembled to hear Mr. J. C. Macdonald, who took as his subject: "Spiritualism, what it is, and what it is not," which was dealt with in a most satisfactory and intellectual manner. On Monday, a good audience met together to hear Mr. E. W. Wallis, who spoke forcibly on "Spiritualism defined and defended," and answered questions.

HOLLISWOOD.—Mrs. Brooks's controls gave, on Tuesday night, 18 clairvoyant descriptions, 14 recognised. Sunday: Mr. Long in the afternoon answered questions from the audience, followed by good psychometry. Evening subject, "Is the Bible a reliable book?" The controls pointed out both good and bad qualities, opening the eyes of some strangers. Psychometry very good.

HUDDERSFIELD. Brook St.—Mrs. Craven has spoken well to large audiences, and seeing we are to have the caricaturist (Rev. Ashcroft) here during the coming week, her addresses have been most opportune and to the point.—J. B.

HULL. 58, Charlotte Street.—Anniversary services and opening of Psychological Institute. Speaker, Mr. Victor Wyldes. Afternoon: Mr. Wyldes gave inspirational replies to inquirers, the following questions being asked: "Has the doctrine of Re-incarnation any foundation in fact?" "Have the planets anything to do with epochs in the world's history?" "Is the soul the cause of the body, or the body the cause of the soul?" and two other questions, all of which were answered in a logical, masterly, and satisfactory style. Evening, in the Gladstone Hall, Mr. Wyldes delivered an inspirational oration on "The Triumphs of Modern Spiritualism" to a large audience, the majority being non-Spiritualists. Six psychometric tests and delineations followed to non-Spiritualists, all being acknowledged correct and astonishing. Great impression made. March 6: Anniversary tea-meeting (43 present). Mr. Wyldes gave a brief lecture on "Test mediumship, a proved fact," followed by 10 psychometric delineations, which were all acknowledged correct. Valuable prognostications were also given by him. He completely won the appreciation and confidence of his audiences. The meetings were a decided success, and we anticipate considerable increase of members in consequence.

LEICESTER. High Street.—Evening: Our friend, Mr. Clarke, spoke on "The Craft in Danger." Theologians find they cannot keep the masses of people together, and are in danger of losing their hold. We never heard our friend speak better. It was one of the grandest lectures ever heard from a Spiritualist platform.—N. C.

LONDON. 311, Camberwell New Road.—Mr. Butcher's guide gave an address on "The Autonomy of Spiritualism"; referring to the narrow doctrines of Christianity which called for belief in certain dogmas on pain of eternal torment, he explained in what respect Spiritualism differed from Christianity, and that although at present only in its infancy, it called for investigation on the part of all thinking people. Mr. Butcher also gave a reading, which was very interesting.—J. P.

LONDON. Forest Hill. 23, Devonshire Road.—Tuesday: Social evening to celebrate the fourth anniversary of Spiritualism in Forest Hill. Thanks to the ladies and friends a very enjoyable evening was spent. Sunday: Mr. W. E. Long gave an interesting address upon "The Unpardonable Sin against the Holy Ghost," which was explained as being the wilful rejection of the spirit power, and Spiritualists were enjoined to declare the truths of spirit communion to those who had the ear to hear. The audience expressed a great desire to hear him again shortly.—J. B.

LONDON. Marylebone. 86, High Street.—A visit from Mr. J. J. Morse. An inquirers' evening—answers to questions from the audience. Nothing but a verbatim report could in the slightest way convey any idea of the wonderfully able manner in which the controls so clearly and eloquently answered the questions. A crowded audience. Prior to the questions some appropriate and sympathetic remarks were made on the transition of Miss Ada Cooper, which took place some few days ago.—L. H.

LONDON. 395, New Cross Road.—Small, harmonious meetings on Sunday. Addresses by Mr. Dales, Mr. Duggin, and others. Our rooms, which are pleasantly and conveniently situated, are at the disposal of friends in the cause at any time.

LONDON. Shepherd's Bush. 14, Orchard Road, Askew Road, W.—Full meeting. Several strangers present. In the absence of our appointed speaker, Mrs. Mason's guides delighted one and all with messages from loved ones gone before, all being recognised.

LONDON. Walthamstow. 18, Clarendon Road.—The discourse, "Did Christ Atona?" given by the medium's guide, gave food for much thought. The control showed how easily the disciples, through their minds being saturated with the Jewish sacrifices for sin, fell into the heresy that Jesus's death was a sacrifice for sin—an atonement to appease an angry God. Hence the error which fills the Epistles, etc.

LONGTON.—"Come unto me, and I will give you rest" was the subject of an exceptionally able discourse by our friend Mr. Scarratt to a fair congregation. We intend having Miss Jones, of Liverpool, for Easter Sunday, and a tea-meeting on Easter Monday, with after meeting conducted by Miss Jones. Will friends from neighbouring towns please rally round.—A. S.

MANCHESTER. Ardwick. Tipping Street.—Miss Walker's afternoon

subject was taken from our musical reading "Voyage of Life." Evening: "Spiritualism, the Redeemer of the world." The case for Spiritualism as against orthodoxy was put so plainly and distinctly that none could fail to understand and grasp the true meaning. Crowded audiences. Miss Walker is undoubtedly making great progress, and we wish her every success.—R. D. L.

MANCHESTER. Collyhurst Road.—A service of song entitled "Ministering Spirits" was beautifully rendered by the singing class. Miss Moseley sang a solo, "The Mystic Veil;" accompanist, Miss Rotherham; musical conductor, Mr. J. Taylor; reader, Mr. Horrocks. Our president, Mr. Birch, of Royton, gave successful clairvoyance afternoon and evening. Great praise is due to all for this well-conducted and most successful service. Our thanks are especially due to Mr. Birch for free services.—A. Daggett, ass. sec.

MANCHESTER. Openshaw. Granville Hall.—March 11: Our tea party was a grand success. 12, Morning, circle, grand clairvoyance by Miss E. Walker. She will be with us next Sunday morning. Evening, a large audience had the pleasure of hearing Mr. Rowcroft and Mr. France, of Hyde, on "Spiritualism and Christianity." About 100 present at the circle.—Jno. H. Lewis, cor. sec.

MANCHESTER. Pendleton.—Mr. Hepworth discoursed upon "Spiritualism a Comforter," and "Spirits, their reality and their mission." A very forcible lecture and ought to leave some good impressions on his hearers. Clairvoyance at night.—J. M.

NELSON. Bradley Fold.—Mr. Bailey's controls gave good and effective discourses on "Light," and "Spiritualism a science and a religion." Very good audiences, all seemed satisfied, many strangers present.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke gave a most eloquent address entitled, "The idea of a conscious universe and what is involved therein, with some reference to the Stead mystery," which gave every satisfaction to the audience.

NORMANTON.—Afternoon: Mr. Sugden's guides gave a nice address on "Now is the day of salvation." Evening, Mr. Sugden stated "Why he became a Spiritualist," telling how he had been delivered from danger, entirely by spirit power. One day, when caught by the strap of some machinery, he was led by one of his controls to grasp a heated tube without the slightest injury to his hand. Mr. Sugden has been seen, by friends who were at our meeting, to take fire and carry it round the room when under spirit influence. His controls also gave a nice address on "Praise ye the Lord." Psychometry with clairvoyant descriptions very truthful indeed.—Charles Illingworth.

NORTHAMPTON.—Mr. Veitch, of London, paid us another visit, speaking at 11 a.m., on the Market Square, on "Spiritualism and Socialism," to a very good audience. Afternoon and evening we had very good meetings, strangers being present who no doubt had heard Mr. Veitch speak in the morning.

NOTTINGHAM.—Masonic Hall.—Professor Timson spoke well on "The Use of Psychometry," and "Faiths and Facts." Large attendance at night. The choir gave an anthem very creditably, and our ever-willing helper, Mr. Smith, pleased every one with "The Star of Bethlehem." The Chairman finished an interesting course of readings from "A Rational Faith."—J. F. H.

NOTTINGHAM. Morley Hall.—Mr. Ashworth gave a reading from the leading article in *The Two Worlds*, which was followed by a short discourse from Mr. Galpin, Mrs. Barnes being absent through illness. We expect she will be able to take her usual place next Sunday.—S. J.

OLDHAM. Bartlam Place.—Thursday's circle. March 9: Miss McCreadie gave very successful clairvoyance and psychometry to a good audience. Miss McCreadie's method of making running remarks and giving advice along with her descriptions makes it very pleasant; in fact had it not been for some of the audience being too eager with their articles, and crowding the medium, I should never have passed a more pleasant hour in my life. Sunday: Mr. J. W. Sutcliffe gave good addresses on "Spiritualism the Comforter," and "If a man die shall he live again?" and some excellent psychometry. The lectures were greatly appreciated by large congregations. Mr. Barker, chairman.

OLDHAM. Temple.—P.S.A. Happy and successful day. The Wilson family did excellent service. Mr. E. Rayner sang two solos in fine style, and gave a bright speech, highly appreciated. Miss Rayner, accompanist. Miss E. A. Wood gave a recitation nicely. At 6-30, Mr. Nuttall spoke on "Spiritualism in Relation to Modern Thought." Good address and clairvoyance. Thursday's circle: Mrs. Brooks continues to give satisfaction to many strangers. Sunday next, Miss Boardman will sing two solos; Mr. Hill, violin solos; Mr. Pollitt, two solos on flute and auto-harp. March 29, Miss McCreadie will conduct a public circle, in aid of the P.S.A. Prize Scheme.

ROCHDALE. Penn Street.—Miss Cotterill, in the afternoon, related how she became a Spiritualist, showing that when very young she was possessed of the gifts of mediumship, but did not know what it was. Evening: She narrated her life in the slums of London, and the scenes she depicted were a standing disgrace in a Christian country, and show that one-half of the people do not know how the other half exists. Good audiences.—J. E. K.

ROCHDALE. Regent Hall.—Afternoon: Public circle, conducted by Mrs. Warwick. Evening: A musical service was held for the benefit of the choir fund. Solos were rendered by friends and members, namely, Mrs. Barlow, Miss G. Gartside, Miss J. Nurse, and Mr. J. Beck; duets by Misses B. A. Baron, E. Rothwell, Mr. J. Raynor, A. Baron, and Mr. M. Clegg; clairvoyance by Mr. W. H. Taylor, of Royton, who also gave his services for the choir. Mr. L. W. Pickup, chairman.—J. B.

ROCHDALE. Water Street.—Feb. 28: Public circles, conducted by Mr. G. F. Manning, who gave a very good address and very successful psychometry. March 5: Mr. Mayoh spoke on subjects from the audience in his usual splendid manner. 7th: Mr. J. W. Sutcliffe spoke on "If a Man Die, Shall He Live Again?" very ably. His psychometry also very successful. 12: Public circles, conducted by our own mediums as usual. Large audiences.—C. J.

ROYTON.—Miss Gartside spoke very well on "The Great Physician" and "Ministering Spirits," followed by clairvoyance.—J. O.

SHEFFIELD. Psychological Institute.—The large attendance at the annual soirée and ball at the Cutlers' Hall seems to indicate that Spiritualism is becoming quite a force in the town. Probably the



society has benefited (numerically) by the influence of Mrs. Besant and Mr. Stead, who are enthusiastic and aggressive converts to belief in the existence of disembodied spirits in our midst, and the possibility of holding intercourse with them. At any rate, upwards of 500 people were present. The programme was sufficiently attractive on its merits to draw largely upon the ranks of the unconvinced pleasure seeker. Several apartments were utilised. The first part of the evening was spent in the inspection of various objects of interest, and was followed by an entertainment of music and psychological demonstrations. The latter included palmistry by Professor Macdonald, psychometry by Miss H. M. Jones, and phrenology by Madam Cook. Mr. J. P. Dudley, the president, gave an address, and the energy with which they took part in the ball which closed the proceedings proved that Spiritualists can dance—and enjoy a dance—as much and as well as any ordinary human being.—*Sheffield Independent*.

**SOWERBY BRIDGE.**—March 5: Mr. P. Lee gave an excellent lecture on "Jesus, Man or Myth?" If the Christian can show a natural mode of birth, etc., one might reasonably believe the Jesus of the Gospels lived, but the claimed interference of a capricious Deity with the laws of Nature is calculated to drive men like the lecturer to say a "myth and no man," hence the whole plan of salvation is upset. Sunday, 12: Two addresses from Mr. Wallis. Evening, a full house. Subject, "Spiritualism defined and defended." The chairman, Mr. Lees, remarked it would seem after so many years' work Spiritualists scarcely needed such a topic; but when we see a company being led by such men as Ashcroft, with his wholesale falsehoods, the subject must be brought before the people again. He read a letter, written by Rev. Greenbry, a minister well known in our town, which bears out the verdict of thinking men and women, that Ashcroft's statements are utterly untrue and unworthy of a minister. The defence of Spiritualism was put forcibly, clearly, and unmistakably. The Christian believes according to his Bible that manifestations of spirits, through the mediumship of certain people peculiarly adapted to that place; may not we claim to have the same phenomena to-day? The great inevitable law of consequences disperses belief or unbelief.

**STOCKPORT.**—Mr. Buckley gave interesting lectures on "Creation," and "The scientific and religious aspect of Spiritualism," emphasising the truism that knowledge is a power to remove barriers to human advancement. Good psychometry.—T. E.

**TYNE DOCK.** Exchange Buildings.—March 5: Mr. Walker having spoken recently on the phenomena of Spiritualism, dealt with the "Principles of Spiritualism," and referred to the signs on every hand of a great movement in favour of Spiritualism and its superiority over all creeds and dogmas, and how it is fitted to become the religion of the human family, where love, wisdom, and justice will rule. 11, In Stevenson's Memorial Hall, Mr. J. Burns gave an excellent lecture, illustrated by his lantern, on the "Facts and Phenomena of Spiritualism," showing a large number of pictures representing various phenomena that have occurred in the presence of reliable witnesses. 12, Afternoon meeting: Mr. Burns conducted a unity meeting and gave an address to Spiritualists on "The best means to promote our cause." Several friends spoke on the same topic. Evening, lecture on "Cranial Psychology," and a few examinations of heads. All meetings were well attended, and on the whole the trip to the north has been a success, harmony prevailing throughout, and everything worked well. We were glad to see so many friends come from the surrounding district.—J. G.

**WAKEFIELD.**—The guides of Mrs. France spoke upon "Scatter seeds of kindness," and "Spiritualism, what is it?" followed by successful clairvoyance. A crowded audience.

**WALSALL.** Central Hall.—We had the pleasure of listening to our friend Mrs. J. M. Smith. Morning: subject, "The new heaven and the new earth." Evening: Written questions from the audience were answered most satisfactorily to some very intelligent inquirers. Clairvoyance, mostly recognised. Next Sunday, Mrs. Smith again at 11 and 6-30. We hope to have very good meetings.—S. B. B.

**WIBSKY.** Hardy Street.—Owing to Mrs. Midgley's absence Miss Parker kindly gave clairvoyance. In the evening Mrs. Ellis kindly gave a sound address on "Lord! what a fleeting breath," showing how fleeting this life is, and how each one can improve it by developing the talents God has given them.

**RECEIVED LATE.**—Leeds. Progressive Hall, March 5: Mr. Lund delivered very satisfactory addresses, and gave clairvoyance. 12: Mr. Hargreaves gave able addresses to a crowded audience, and Mrs. Hargreaves gave recognised clairvoyant descriptions.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BURNLEY.** Robinson Street. — Attendance, 39. Marching and calisthenics. Liberty group discussed "Duties to the Lyceum"; Excelsior group, boys, went into the field to have their lesson, led by Joseph Anforth, on "Nature's Laws." Other classes were well pleased, all showing love one to another. Closed by Mr. Peter Anforth.—J. H.

**DEWSBURY.** Bond Street.—Good attendance. Conducted by Mr. J. Kitson. Marching and calisthenics very good. Liberty group, led by Mr. Kitson, on "Prayers"; Beacon group, "Phrenology," by Miss Sands.—Miss M. E. Sands, sec., South Terrace, South Street.

**HUDDERSFIELD.** Brook Street.—Fairly numerous attendance. The usual programme satisfactory. Recitations by Miss and Master Armitage, very good. Interesting group lessons. Altogether a very harmonious session.—J. B.

**MANCHESTER.** Ardwick. Tipping Street.—Our session was conducted by Mrs. Lister, and hymns were practised and arrangements made for open session. Attendance very good. Parents and friends, rally round us to make it a success.—T. J.

**MANCHESTER.** Collyhurst Road.—Good attendance; usual programme. Recitations by Conductor, Mr. Heron, Mr. Horrocks, Bertie, Lottie, and Polly Whitehead, Harold Hayes, Lily Crutchley, and Richard Haggitt. Groups formed. This position of our work is very much neglected; there is not that attention paid nor interest taken by the respective leaders of groups to adapt themselves to the young minds under their care. Discussion Class: Paper by Mr. McMurry, "Has man free will?" Continued next Sunday. Chairman, Mr. Crutchley.—A. Haggitt, cor. sec.

**MANCHESTER.** Openshaw. Granville Hall, George Street.—At 2-30:

Usual programme. Recitations by G. Dore, E. Alcroft, A. Stevenson, and A. McFarlain. Solo by F. Orme. Very pleased to see our old Lyceumists are taking great interest, and hope to see more in future.

**MANCHESTER.** Pendleton.—Conductor, Mr. Crompton. Recitations by E. Rimmer (two) and F. Crompton. Discussion on some "Hints on Health," brought forward by Mr. Crompton.

**ROCHDALE.** Regent Hall.—Mr. Thomas Raynor ably conducted the marching; the Sea group (males) continued the discussion on "Household Pets," introduced by Mr. Leonard Thompson. Chairman, Mr. A. E. Platt. Invocation by Mr. H. Barlow.—J. B.

**STOCKPORT.**—Remarkably pleasant session. A Band of Hope meeting at close to elect officers. The entertainment on Saturday next will be well up to the mark; special scenery is being prepared, and parts well rehearsed.—T. F.

### PROSPECTIVE ARRANGEMENTS.

**BIRMINGHAM.** Camden Street.—26th, Mr. E. W. Wallis.

**BIRMINGHAM.** Oozells Street.—19, Mr. Knibb; 26, Mr. Oakes.

**BOLTON.** Bradford Street.—Social entertainment at 6 p.m., on Saturday, 18. Dancing, reciting, singing, &c.

**BLACKBURN.** Northgate.—The choir will hold their first soiree on Thursday, March 23. A first-class programme will be provided. Proceeds to organ fund. Tickets, 1s.; concert at 7-30; dancing at 9-30.

**BRADFORD.** Boynton Street.—Pie supper at 7 p.m. and entertainment, Saturday, April 1. Tickets, 6d. each.

**BRADFORD.** St. James's, Lower Ernest Street.—First grand entertainment by the Progressive Entertainment Party, on Saturday, March 25, at 7-30, of songs, recitations, and sketches. Admission by programme, 6d. each, from members of the party or at the meeting rooms. Our object is to provide a good entertainment that will amuse and elevate—fun without vulgarity. We are ready to assist any society that may require our services.—For terms, etc., apply to A. Marshall, 56, Archibald Street, Lister Hills, Bradford.

**BRADFORD.** Spicer Street, Little Horton.—March 19th, at 6 p.m., Service of Song, "The Roll Call;" Mr. M. Jackson, reader.

**CHURWELL.**—Tea at 5 and entertainment, Saturday, March 25. Friends old and new cordially welcome. Tickets 8d., 6d., and 4d.

**FELLING.** March 19 and 26th: Mr. W. Walker, of North Shields, will lecture on "Spiritualism and its Phenomena." We hope to have full houses.

**FELLING-ON-TYNE.**—Easter Monday, tea and concert, adults 9d., children half price.

**LEEDS.** Progressive Hall.—March 31, Good Friday, tea at 5, and social festival at 7-30. Adults 8d., children 4d. All are welcome.

**LEICESTER.** Central Hall, Silver Street.—March 21, at 8, a phrenological lecturette, etc., readings of heads, hands, photos and handwriting. Professor Thomas Timson, also Professor Mary J. Timson. Tickets 6d. and 3d.—G. C.

**LIVERPOOL.** Daulby Hall, Daulby Street.—March 19, Mr. J. J. Morse, of London; 11 a.m., "Man's Threefold Life," 6-30 p.m., "Spiritualism: Its Denials."

**LONDON.** 311, Camberwell New Road, S.E.—Good Friday, 31st March, anniversary of Modern Spiritualism. Tea and social festival half-past five, p.m.; tickets 9d. Early application will be necessary, as the number is limited.—J. P.

**LONDON.** Marylebone, 86, High Street.—19: At 7, Mr. J. Veitch, "Psychometry." 26: Mr. T. Everitt, "Direct Spirit Writings recently given." April 2: Mr. A. J. Sutton, "Do the Dead Return?"

**LONDON.**—Spirit Photography. A lecture will be given by Mr. Arthur Maltby in memory of the late Mr. Stainton Moses, on Sunday, March 19, when numerous spirit photographs and incidents in his life will be shown by the lantern. The lecture will be held at the Athenaeum Hall, 73, Tottenham Court Road, at eight o'clock. On March 26th the second lecture will be given at the same hall, illustrating numerous phases of mediumship, including extracts from the life of Andrew Jackson Davis, Mr. W. Eglinton, and many other well-known mediums. At each of these lectures all seats will be free. There will be no collection.

**MANCHESTER.** Collyhurst.—March 12, Services of Song, "Ministering Spirits," rendered by Lyceum members.—A. H.

**MANCHESTER.** Tipping Street.—Half yearly tea at five p.m., and members' meeting at 7 on Saturday, March 25, for the election of officers, etc. Admission to the tea, 6d.

**MANCHESTER.** Tipping Street, Ardwick.—Lyceum open sessions, Sunday, March 26. Speaker: Mrs. Hyde. Mrs. R. D. Lister in the chair. Friends, rally round to encourage the Lyceum workers.

**MANCHESTER.** Pendleton, Cobden Street Hall.—A Lyceum tea party at 5, and grand concert, Saturday, March 18. Tickets, 6d.

**MANCHESTER.**—Friday, March 24, Mr. J. J. Morse at Mr. E. W. Wallis's Reception Séance, 8 p.m., admission by ticket only.

Mrs. RENNIE's address is 2, Wall Street, Park Road, Oldham.

Mrs. WALLIS has a couple of open dates before the end of May.

**NEWCASTLE-ON-TYNE.**—March 19: Mr. F. Hepworth. Morning: "Spiritualism the Comforter." Evening: "Spirits, their reality and mission." March 26 and 27: Mrs. Wallis. Social gathering, Monday, March 20, at 7-30 p.m. Concert. Our friend, Mr. F. Hepworth, will appear, assisted by other friends. Admission, 6d.; children, 3d.

**NEWCASTLE-ON-TYNE.** Spiritual Evidence Society.—The ladies in connection with the above society intend holding their annual sale of work on Tuesday and Wednesday, April 24 and 25. They confidently appeal to all friends for contributions in plain and fancy work, stationery, glass, china, books, or money, to carry on this glorious work, till all humanity shall know there is no death, and that we are personally responsible for our actions, which is the lever to raise the world. The following ladies will be glad to receive articles: Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Sedgley, High Villa Place, Newcastle-on-Tyne; Mrs. Moore, 17, Northbourne Street, Newcastle-on-Tyne; and Mrs. Hammarbon, 155, Northumberland Street, Newcastle.

**NOTTINGHAM.** Masonic Hall.—March 19, Mr. E. W. Wallis at 10-45, "Is life worth living in hell?" 6-30, Questions from the audience.



STOCKPORT.—March 18: An entertainment in aid of Lyceum fund, 7-30. Tickets 3d., reserved 6d. Manchester trams pass the hall.

TYNE DOCK.—Annual tea at 5 p.m., and social, on Easter Monday. Admission 9d. Social only, 6d.

VISIT OF MRS. WALLIS to the North.—Sunderland, March 19 and 20; North Shields, March 22; Newcastle-on-Tyne, March 25. Morning: "The philosophy of prayer." Evening, "The power of the spirit." Monday, 26, "Man's discoveries."

WAKEFIELD.—Good Friday: Tea party, at 4-30, and entertainment, managed by our ladies. Tickets 6d. and 4d. All welcome.

WALSALL.—March 19, Mrs. J. M. Smith; 26, Mr. Victor Wyldes; April 2, Mr. J. J. Morse.

## PASSING EVENTS AND COMMENTS.

"WHAT ARE WE BUILDING?" is the title of a valuable article by "Sentinel," which will appear next week.

"SATAN THE DEVIL" is the title of an original and extremely interesting paper which will appear in our columns next week.

"I SHALL BE GLAD to see your photograph in *The Two Worlds*, which has vastly improved under your editorship."—J. W. E.

WILL MEDIUMS send terms and open dates to A. Nield, 16, Raven Street, Walmersley Road, Bury.

"WHAT WOMEN HAVE DONE" is the title of a valuable paper read by Miss Florence Morse before the Liverpool Debating Society, and printed in the February issue of *The Carrier Dove*.

RE BINDING VOL. 5 of *The Two Worlds*. Customers who have sent in their papers for binding can now have the books, and we have a number of volumes on sale, price 6s., post free, 6s. 9d.

THE MANCHESTER DEBATING SOCIETY.—On Tuesday last a very thoughtful and valuable address was made by Mr. Simpson, and some useful discussion was elicited.

"THE HOUSE THAT FELL" is the title of a remarkable test of "Spirit Identity," which is dramatically narrated by "Edina" in his article for our next issue.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6. A pink wrapper will be used when your subscription terminates.

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY, CORBRIDGE'S CAFÉ, LEVER STREET.—March 21st, "Evolution of Conscience," Mr. A. Settle; 28th, "Bible Wars," Mr. J. Ainsworth.

TOWARDS OUR POSTAL MISSION.—Mr. H. Greenwood, of Waltham-stow, kindly forwards 3s. to help pay for the advt. in the *Clarion*, for which he has our hearty thanks.

WE ARE PLEASED that Walsall friends are making strenuous efforts to keep the light burning, and trust that the special services now being held will add to the roll of members and carry spiritual light to some sorrowing souls.

THE "HALIFAX EVENING COURIER," March 14, gives a good digest of the lecture by Mr. E. W. Wallis in reply to Mr. Ashcroft, and says that "for an hour and a half he held the audience as by a spell, and enlisted the respectful attention of all, believers or unbelievers."

SPIRIT-PICTURES.—Mr. A. Maltby is to give a lantern lecture on Sunday, illustrative of the results obtained in this important branch of Spiritual research. "M. A. (Oxon)" made exhaustive inquiries, and had a splendid collection of pictures, hence Mr. Maltby's exhibit will be a fine one. [See Prospectives.]

THE Committee of the Stratford Society of Spiritualists tender their thanks to Mr. F. T. A. Davies, founder, president of the above society, for his kindly gift of that valuable book named "Oahspe" to the library.—J. Allen, for Secretary. [We regret that this acknowledgement has been overlooked till now.]

"DOES MAN LIVE AFTER DEATH?" is the first *Two Worlds* pamphlet. 24 pages, price 1d. It consists of a splendid address by Rev. M. J. Savage, on "Immortality in the light of ancient thought and modern facts." It is scholarly, bright, fearless, and thoroughly spiritual. Phenomena and philosophy are admirably blended. Send 1½d. and read it for yourself.

"I TRUST YOUR EDITORIAL EFFORTS may meet with due and widespread appreciation. The paper is very greatly improved in many ways. The general tone is a high one, and calculated to impress outsiders with a very favourable view of our philosophy. I am pleased to find you are issuing your portrait. I trust this special number may have widespread circulation.—Very faithfully yours, A. F. COLBORENE."

MOSS SIDE SOCIETY.—Seeing in one of your contemporaries a paragraph which attributes the failure of this society to paying for "professional" mediums, allow me, as a secretary, to state that we never engaged a professional medium during the existence of the society, for the simple reason that it could not afford to pay them. But professional mediums have offered and given their services to help us, and I think it a great injustice to them, and to professional mediums in general, that such a baseless report should be circulated.—J. B. LONGSTAFF.

A WORKER'S NOTES.—The cause in Wolverhampton has a conspicuous standard bearer in Mr. G. E. Aldridge, a well-known business gentleman, who kindly invited me for a day or two to his home. On March 2, a very successful circle was held, Mr. Woolison, who combines great amiability with excellent mediumship, rendered good service. Three gentlemen, strangers to Spiritualism, retired, and chose as a subject, "What is Conscience?" Mr. Woolison, under influence, gave a philosophical and instructive address, and some remarkable clairvoyant descriptions and psychometrical delineations, the visitors being greatly impressed. The following evening a few friends held an enjoyable meeting. Mr. Aldridge hopes to see more general interest awakened. In Walsall the public movement began fourteen years ago, inaugurated by a Spiritualist funeral over the late Mr. Holmes, a medium. Walsall Spiritualists have a noble building of their own, viz., the Central Hall. It is regularly utilised for various public purposes, thus fully paying its current liabilities. The go-ahead spirit of Walsall is seen in an electric tram, which runs three miles each way, passing in front of the Spiritualists' Hall. May the spiritual work be correspondingly prosperous. It fell to my lot on Sunday, March 5, to give the discourses. The morning service was thoroughly enjoyable, the influence being deeply spiritual. In the evening a good audience appeared to

give earnest consideration to the discourse on "The Beautiful Life Beyond." Mr. Flint presided, and Mr. Bennett ably played the organ. An after-circle was well attended. Messrs. Selby and Brown were controlled to give invocation and address. I was much pleased to find this work attended to, for our position is strengthened by bringing ourselves into close relation with the spiritual powers. I would like to express my heartfelt gratitude to Mr. and Mrs. Venables for their great kindness; also to Miss Bennett, the energetic secretary.—C. WARE.

"SPIRITUALISM is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion."—A. R. WALLACE.

BACK NUMBERS, containing the early chapters of our serial (*The Haunted House in Ben's Hollow*) can be had. They contain also some of the most striking and valuable articles that have ever been published. We will send the eleven papers, post free, for 1/.

THE ASHCROFT EXCITEMENT has been transferred to Huddersfield, where for five nights the Showman has been holding forth. We notice that he carefully keeps out of Lancashire during the lock-out. His anxiety to save souls from spiritual perdition depends apparently on financial considerations.

SPECIAL NOTICE TO COMMITTEES.—Mr. Victor Wyldes will give no public demonstrations of psychometry during 1894. This timely notice is given to save secretaries from unnecessary correspondence. During the present year certain rigid conditions are requisite for the preservation of the health of the medium, viz., that tests shall be given chiefly to non-Spiritualists, that V. W. shall have the absolute choice of persons for whom he will describe, also of the method used; that a large number of tests be not expected or guaranteed. Wherever the aforesaid conditions are uncongenial, engagements may be immediately cancelled in a spirit of mutual goodwill.

A WORD OF WARNING FOR MR. STEAD.—The writer of these words has, for a quarter of a century, known that communications come from the unseen, and he knows that these communications can trick and lie, as well as guide and inspire. It is just possible that Mr. Stead has been receiving communications from exceedingly enterprising spirits, and that beings in the flesh have nothing to do with the communications which purport to come from them. These spirit-news-agents may profess to be the hidden ego of the persons from whom the messages may seem to come; but that may only be bluff or symbol. To-day, these agents may be reliable and useful beyond all expression; but some day Mr. Stead will probably be let in for the biggest lie that ever sold a confidant or ruined a scheme.—J. PAGE HOPPS.

PRE-EXISTENCE.—After reading the "proofs" of her article on this subject, printed in this issue, Mrs. Allen writes: "From your foot note I infer that your conception of soul slightly differs from mine. I conceive it to be the Divine Innermost of purely immaterial element, and not to be confounded with the astral or spiritual body. I define spirit as that which clothes the soul and vitalises the body, and is the connecting link between the two. You will notice that I have erased the word *spirit* in reference to soul, but I do not see any inconsistency in using the term to define soul-substance. I may be in error as to my conclusions, as I know a great many persons differ from me. No doubt this difference of opinion is owing to the fact of so many writers and speakers using the words *spirit* and *soul* synonymously."

HOW THE HONEST TRUTH SEEKER SUFFERS.—The aim of Taine's life was to discover and verify the law of human creations, and his rule was—"Seek the true . . . seek the living." His labours are equal to those of the Benedictines of old and form a lasting monument. His respect for truth made him enemies in all camps and parties. He was refused a fellowship in philosophy because his doctrines were considered not orthodox; he was exiled as a professor in small country colleges, where the administration hoped to extinguish his too ardent spirit; he left the university for ever without making any scandal, returned to Paris, and started author, giving private lessons at very low fees to earn sufficient to keep body and soul together. It was during those hard times that he got together those materials for his "History of English Literature," a work which the French Academy refused to crown as being atheistical.—*Manchester Evening News*.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Second Annual Report.—President: Mr. Robert Cooper.—On behalf of the president and the committee I am pleased to report an increase of membership, this society now having members in each district of London, a fair number in the provinces, and friends in the following foreign countries: Australia, America, France, Germany, Holland, India, New Zealand, and Sweden, who pledge themselves to assist inquirers. Therefore inquirers and students cannot now complain of lack of assistance, or that Spiritualists have no organisation to help them systematically. It would take too much space to give a detailed report of work done in the press and otherwise. But I can state that the objects of the society have, as far as it is possible, been carried out. The members of the Essex branch, at Manor Park, have been able to assist many in a practical way. Literature distributed, 31,000; letters attended to by myself, 407; inquirers' and students' meetings, 162; addresses on Spiritualism and kindred subjects, 48, including experiments in Spirit Photography, Healing, Clairvoyance, Psychometry, Mesmerism, Automatic Writing, Physical Manifestations, etc.; records of which will be sent when prepared for the Press. Objects of society: For the benefit of those who desire to join, I may add that the society is supported by the voluntary contributions of its members, no one being refused admission to membership who cannot contribute. The principal objects are (1) to assist inquirers, by correspondence or otherwise, by assisting in the formation of private circles for the development of mediumship (and the scientific study of Spiritualism); (2) to form a connecting link between Spiritualists in all parts of the world for the mutual interchange of thought on Spiritualism and kindred subjects; (3) to supply the press with information on Spiritualism and answer press criticisms; (4) the distribution of Spiritualistic literature; (5) members of the above society only pledging themselves to assist in proving the truth of spirit communion. I shall be pleased to send full particulars and list of members to any Spiritualist who may desire to assist by subscriptions or literature on receipt of stamped envelope. I conclude by sending greeting to all co-workers.—J. ALLEN, hon. sec., 14, Berkeley Terrace, White Post Lane, Manor Park, Essex.