

The Two Worlds.

No. 281.—VOL. VI. [Registered as a Newspaper.] FRIDAY, MARCH 31, 1893. [With Supplement.] PRICE ONE PENNY.

E. W. WALLIS.

AN OUTLINE OF HIS LIFE AND WORK.

My earthly career began at Teddington, on December 8, 1855. I am the fourth child of a family of ten. My father departed from the earthly form on Friday last, March 24th, after a brief illness, but my mother passed away several years ago, and has manifested her presence on different occasions. Mr. Wm. Wallace, the pioneer missionary medium, is my uncle. My mother was strongly mediumistic, as also are several of my brothers and sisters, but none of them have exercised their mediumship of late years. Vol. I. of *Human Nature* contains automatic writings done by the hand of my brother in 1866, some of which were read by Mr. Champernowne at the Convention held in Newcastle that year. I am inclined to think that the mediumistic temperament is hereditary and transmissible. I was too young to participate in these sésances, and they were shortly afterwards discontinued, owing to interference with business and disinclination to sit on the part of the medium.

On Good Friday, 1872, the pioneer missionary medium visited my father at Twickenham, Middlesex. A paper, in which an account was given of his wanderings and labours was read by me with avidity, and noticing that a public meeting was to be held at Kingston-on-Thames the following Sunday, I prevailed upon my father and uncle to go and take me with them.

They visited Mr. W. J. Champernowne, who related with much gusto the wonderful phenomena which had recently occurred through his nephew's mediumship, and displayed the remarkable drawings done through his wife's mediumship, which adorned the walls of his sitting-room.

At the public meeting Mrs. Bullock, then just developing as a speaking medium, was with difficulty controlled, and the "pioneer," being invited to the table, was promptly entranced, and delivered a forcible address, which deepened the impression of wonder, and stimulated the desire for knowledge in my mind.

This opportune introduction to Spiritualism turned the current of my thoughts into a new channel, and I desired to witness "manifestations."

MY FIRST SÉANCE.

After waiting for nearly an hour with my mother and two friends, the table began to move and respond to questions, and my nerves were considerably disturbed by a strange feeling which thrilled through me and caused my arms to shake. Eventually the rapid and uncontrollable movements of my hands and arms became slower, and a pencil being thrust into the drawn fingers and paper laid upon the table, questions were answered and names were thus written. At subsequent sittings the influence was more powerful, my eyes were firmly closed, and I was compelled to speak. Being at first perfectly conscious of what I was doing and saying, and desiring to be made unconscious so that I might be certain it was "not myself," I resisted the impulse until fairly overmastered.

The moral and religious aspects of Spiritualism were readily accepted. In fact, the spiritual philosophy so impressed my mind that I declared, "It is so beautiful it *ought* to be true, even if it is not." Owing to this spontaneous recognition and acceptance of the theory of spirit existence and intercourse I found great difficulty in securing satisfactory phenomenal proofs of spirit action and identity. Dreading lest the desire that it *might* be true should bias my judgment, and render me too ready to accept the claims, I felt compelled to

TEST AND PROVE EVERYTHING,

and the scepticism I displayed was felt by my friends at times to be hypercritical.

For three years the "difficulties of belief" continued. Conclusive evidence of *spirit* action and *spirit identity* did not reach my mind, or pierce the cloud of doubt which at one time almost deepened into positive denial.

Personal experiences I set aside, and asked for *external* proof. Unconscious cerebration, duplex-action of the mind, thought-reading, etc., etc.—all these theories might apply. Thus I argued when in a sceptical mood, although compelled to admit that I had witnessed isolated occurrences which appeared inexplicable. In 1874 I became acquainted with Miss Eagar, who was then holding sésances, and heard her give many remarkable clairvoyant descriptions of spirits, and about the same time several striking instances of spirit identification occurred through my own mediumship, and, on being asked, on one occasion, "What *would* satisfy you? Think over what you have seen and heard. Will your theories cover the ground? Face your facts fairly, bring them all together in your mind; weigh the evidences pro and con. Are you convinced that spirits have been at work, or are you not?"

I GAVE IN, CONVINCED AT LAST.

Brought thus to squarely face the issue and decide on the whole evidence, as I reviewed the results of those three years of investigation, I was compelled to affirm, "The facts are too many and too powerful to admit of further doubt. I accept them, and recognise that spirits can and do return, and gratefully acknowledge their patience and perseverance with a stubborn and doubting Thomas." Having made that analysis and admission; having accepted the fact of spirit-guidance, I said, "Well, now, spirit friends, you have been true and trustworthy so far. You say you wish to use me for a public work; I will believe you; will co-operate with you to the best of my ability; do with me as you will for the good of others."

I found wise, sympathetic, and helpful friends in Mrs. and Mr. Bullock, Messrs. Champernowne, Pillborough, and Berry, at Kingston, where many of the perplexing experiences which seem inseparable from mediumistic development were passed through.*

PHASES OF MEDIUMSHIP.

Writing, automatic and impressional, impersonations, speaking-in-tongues, healing, and trance-speaking were among the earliest phases of mediumship developed, and I among the first—if not *the* first, to publicly practise psychometry in England.

In 1876, although sooner than we had intended, Miss Eagar and I were married, and went to St. Peter's Street, Mile End, London, to carry on the work which had been so successfully conducted by Mr. Cogman up to within a short time of his death.

Mr. Stead is causing considerable stir by his experiences, but I may just say that I forwarded to Miss Eagar, by the aid of our spirit friends, a number of messages, one of which was the important one of my love for her—love, which has deepened and intensified with years, which links our hearts in unison, and, despite trials, changes, separations, and adversity, gives us encouragement to press on in our life-work even more earnestly than in the past.

A removal to Nottingham from London was made that I might be more centrally situated, and while residing in the "Lace Town" Mrs. Wallis was urged to occupy the platform, and commenced her career as a public medium. A nine

* [The following unexpected letter was very welcome, and tells its own story. I am glad indeed to receive this cordial greeting, and heartily reciprocate the good wishes.] Dear Friend Wallis, — The announcement in *The Two Worlds* of your twenty-first anniversary of your introduction to Modern Spiritualism calls up many very pleasing recollections to our minds of bright and happy days—the days of small things—when you began to lip out your first words under spirit guidance. And well do we remember the hopes held out to you in your first days by our dear old spirit friend "Chatty," as we used to call him, of a bright future if you followed the good councils of your spirit friends. I wish to say that we have watched your twenty-one years' work in the cause with great interest, and we feel glad to see that the promises are being abundantly fulfilled. We congratulate you upon your twenty-first birthday in the brightest cause that ever shone upon humanity. We bid you good speed in your future work. May God bless you and your family with a long and useful life.—From our circle of spirit friends and yours, MR. and MRS. BULLOCK, Dennett Hall, Dennett Road, Croydon. March 13, 1893.

months' visit to "the States" in search of health and development was made possible to me by the kindness of a generous friend, and shortly before my return Mrs. Wallis lectured before the Liverpool Psychological Society, her first public essay out of Nottingham, and gladly welcomed me "home again," accompanied by Mr. Lamont.

A call to Walsall to speak regularly for the society took us to reside there for about a year, when the Glasgow Association invited us to become their stationed mediums, and for upwards of two years we carried out successful labours on behalf of the cause. Back again into England was the next step, this time to reside in Manchester, and make it the centre of our work for Spiritualism, to which we have devoted so many of the best years and freshest energies of our lives.

After reaching Manchester a new field of labour opened. For a long time I, in common with other friends, had felt the need of a representative people's paper, and, in consultation and co-operation with them, *The Two Worlds* Publishing Company, Limited, was established; the share taken by me in connection with the commencement and continuance of that company and *The Two Worlds* paper, is too well known to need any further reference here. Such is the outline of the career of one who claims to have been spirit-guided.

MEDIUMSHIP NOT INJURIOUS.

Twenty-one years is a large slice out of one's life, and, covering the period from 16 to 37, may be said to represent the best part of a man's earthly existence. The writer has devoted that portion of his pilgrimage to Spiritualism, and does not regret the fact. Many critics declare that mediumship is injurious to health, but I have not found it so. Never constitutionally robust, I am now stronger, physically, and more active, mentally, than at any preceding period, although more heavily taxed with labour, thought, and responsibility.

Mediumship, we are told, injures the individuality, weakens character, and destroys manhood. Probably the wish is father to the thought with those who so affirm, for judging from my observations and experiences it is far from being true. Mediumship I know in many cases, as in my own, has been educational, beneficial, giving stimulus to the will, quickening and energising the mental powers, and prompting to self-development. Of course, if one foolishly "leaves it all to the spirits," and becomes as putty, shaped by every influence sufficiently powerful to produce an impression, there is danger of injurious results; but from the earliest days, when wise old Mr. Cogman warned his "circle" against opening the door of their nature to "spiritual tramps," and advised self-study and self-control; and when Mrs. Bullock's inspirers counselled the culture of will, and intelligent co-operation with rational spirit people, it has been my aim to improve by my mediumship. My spirit friends, preceptors, and companions have never exacted obedience, neither have they in any way infringed upon my right of private judgment, nor dictated what I should do or think.

On my part I have endeavoured to co-operate with them, learn from them, and have had confidence in their wisdom and good intent, nor have I found my faith misplaced. On one occasion, when I was in America, this question was warmly discussed, and I stated then that I wished to be a man first, a medium afterwards; and if being a medium meant that I must sacrifice my rights as a man, then I would cease to be a medium, but I have ever found the spirits thoughtful, considerate and trustworthy—true friends and wise counsellors.*

* [Many clairvoyants have described similar incidents to the following. I do not know the writer; her letter was unexpected, but all the same very welcome.]

To Mr. Wallis.

DEAR SIR,—I have only seen and heard you once and that was upon your first visit to Camden Street Board Schools, Birmingham. I have often felt I should like to tell you what I saw around you at that time. The control was a lady spirit, clad in beautiful white raiment. She had dark hair, refined features, and carried a large plume of white feathers. When taking you under control she waved the plume of feathers over your head; in descending they touched your neck, and you put up your hands to your neck and made as if to throw the feeling from you. When speaking, you got your feet upon the edge of the platform. I saw that many of the friends around were quite concerned for fear you should overbalance and fall. I smiled, because I could see that the spirit-lady had her left hand linked within your right arm and so held you, waving the feathers all the while with her right hand. It was a beautiful sight, I was sorry that the whole audience could not see as I did. Perhaps she will be content now that I have told you. She has appeared to me many times since, and wished me to do so.—Your loving sister in the cause,

MARY GRAY.

35, Gordon Street, Small Heath.

FATED OR CHOSEN.

I wonder occasionally what I should have been had I never heard of Spiritualism. It seems to me sometimes as if I were fated to do this work. It is more than twenty years since I was assured by Mrs. Bullock's inspirers, and subsequently by Dr. Forbes through Mrs. Olive, that I had "a great public work to perform, and my voice would be heard from platforms throughout the length and breadth of the land."

The very idea of public work was repugnant. I was too diffident, nervous, and self-conscious. I scoffed at the assertion. I could not speak to public audiences. "You forget," was the reply; "it will be your voice, but the spirits will speak through you." That seemed still more ridiculous, and I laughed. However, the speaking has come true, despite my fears and opposition. As to the "great public work," I don't know. Great or small it does not concern me. I am more anxious to do whatever is required of me as thoroughly as possible, than for publicity.

"Why was I selected as a worker in Spiritualism?" Sometimes I feel weary and dispirited and wish I had been left to my business, which bade fair to secure me a comfortable, if somewhat humdrum, living. I frequently envy those who have their regular hours of labour, and live equable private lives, surrounded by home comforts and friends.

The life of a medium is by no means an easy one. Here, there, and everywhere. A sort of "wandering Jew" existence—now meeting with kindness and sympathy, and shortly afterwards scorned and loaded with obloquy. Compelled to make sacrifices, to submit to insult and indignity, regarded with suspicion, flouted and denounced by foes and those one expected were friends, and all for what? Because the spirit-people, with more or less success, make use of your personality as a medium of communication, and have fired your enthusiasm and prompted you to go forth "to preach the gospel."

I yet retain the glow of fervour and feeling of joy I experienced when I thought of what a high and holy mission it is to be privileged to devote one's time and energies to the work of wiping the tears from the mourners' eyes. The people sit in darkness, thought I, and they will welcome the light, will gladly respond to the spirit messages, and rejoice in the knowledge of immortality. Did they? Not as I had expected. Critical, sarcastic, sneering, dictatorial, opinionated, rasping, supercilious, ignorant, hard, and unsympathetic people I found in plenty, the spiritually-minded and kindly-disposed were the exception. One's hopefulness and ardour are apt to receive some rude shocks as we go through life, and it is a blessing if we can retain faith in human nature and remain zealous and earnest.

THE MEDIUMISTIC TEMPERAMENT

has its advantages, although, owing to sensitiveness, it subjects its possessor to keen pangs of pain, disappointment, and sufferings, which less susceptible people cannot comprehend. One is on the hill tops at one time and down in the valleys shortly after. The spirits rise readily. The depression is overcome, and the natural buoyancy of disposition enables one to cast off the gloom and grow sanguine again. At least that has been my experience, and my spirit-friends have been good comforters in that regard.

Before I had been married many months I was impelled to undertake a "mission," viz., to deliver papers and tracts from door to door in South-east and East London. Never shall I forget the nervous apprehension, misgivings, and shrinking from that work, and but for the bold front of Mr. Butcher I doubt if I could have mustered up courage enough to commence. The spirit-people, when they were able to use my organism sufficiently to make me speak, declared their desires that I should give them opportunities to lecture through me, and affirmed that they had been watching me for some time and had chosen me for a special work. For a long time I resisted their call. I was averse to public work, and when I ultimately yielded to their solicitations my relatives did all they could to dissuade me from "throwing up a certainty for the uncertain, difficult, and thankless life of a peregrinating advocate of an unpopular cause." However, there was an impulse urging me on from within, which admonished me to do the highest duty, and I abandoned my situation and threw myself into the work.

Six months after marriage I left my wife and home on a mission tour into the North, which lasted for thirteen weeks. It seemed an eternity! When I returned I felt that I "would never go out again," and secured employment, with every

prospect of rising to a comfortable position; but, before another six months had passed, the spirits pointed out that they had developed my mediumship for a definite work, and it seemed hard that I should deny them the opportunity to execute their plans, but they would leave me to decide what course I would follow.

AN IMPORTANT DECISION—A TURNING POINT IN LIFE.

An anxious time followed, and many a conference was held by my wife and I before we could determine what to do. I declined to go, and then felt ashamed, as if I were cowardly. Mrs. Wallis said, "I do not like the idea of your going away, I would rather you stayed at home, and that we should do what we can here in London, but it seems to be the highest right and we ought to do our duty even if it is a painful one." That decided the matter, and from that position we have never swerved. Rightly or wrongly we have endeavoured to serve humanity and the spirit world bravely and faithfully—to put *inclination* aside at the call of duty, and devote time, energy, thought, and life to this great cause.

SPIRITUALISM NOT DYING.

Some people try to make others believe that Spiritualism is dying, and one individual boldly declares that he is "stamping it out," and has killed it in certain towns. The editor of *The Morning* recently discovered that instead of being a failing cause Spiritualism is far wider spread and more popular than he had dreamed of. There can be no doubt that the number of those who know and admit the facts of spirit communion advances by leaps and bounds every year. It is not in the power of any one man or set of men to retard the growth of this movement, for the very steps they take to destroy it only advertise the facts, arouse curiosity, and stimulate enquiry. *Spiritualism has leavened the whole thought of the age.*

Twenty-one years ago, besides Mr. W. Wallace, Mr. J. J. Morse, Messrs. Herne and Williams, Mr. W. Johnson, and Mrs. Butterfield, there was in England scarcely a public medium, and not a dozen properly constituted societies, and they were hardly able to keep their doors open. When I first left London I had to speak in kitchens and other house rooms, and if we could secure a score of hearers we were delighted. I had to travel for three months before I could get home again, and make work for myself as I went along by writing to individual Spiritualists requesting them to arrange to have me for a night or two and hold a cottage meeting. In those days the opposition was most bitter, and Spiritualists had to be brave indeed to endure the scorn of their friends and neighbours. For a fortnight at a time I "missioned" in Northumberland and in county Durham, about Chester-le-Street, where Mr. W. H. Robinson and then a Mr. Wilson had stirred up the district. The latter went out with a big bell, and we held open-air meetings or cottage gatherings night after night in different places, and it was hard work.

A fortnight's mission, at Falmouth in Cornwall, and a few days spent at Plymouth, where I met the Rev. C. Ware, and had a few pleasant gatherings, was another severe strain. Brave Mr. C. Truscott almost single handed arranged fourteen public meetings, and on Sundays we had the hall packed with nearly 2,000 people. We could not get a chairman; Mr. Truscott had to be doorkeeper and take the collection, and I ascended the platform alone. A reverend gentleman thought it his duty to attack us, and great was the approval. Many were the malignant glances shot at us when we went to hear him. But after my reply lecture had been delivered, the jubilation was changed to regret, and people thought the "Rev. Douglas would have been wise to have left it alone." One gentleman said to me, "Spiritualism, as you have expounded it, seems to be the very thing I want. I have not known what to think. Orthodoxy did not satisfy me and I was drifting into Materialism. Spiritualism, so far as its philosophy is concerned, appears to be the clearest and most satisfactory solution of the great problems of life, consciousness, death, and the hereafter, and I cannot understand why the people should so bitterly oppose you. If I could have such experiences as you have had, I should be a Spiritualist and thank God for it."

A number of people became investigators; successful séances were held, and Rev. Douglas, who before was very popular, lost his hold upon the people and had to retire discomfited.

EVIDENCES OF GROWTH.

Compare the state of the cause to-day with what it was even ten years ago, and we have evidence that our labours

have not been in vain. There are probably about 150 mediums who respond to calls for public duty, and, if we include those who in home-life exercise their gifts among their friends, there must be thousands. Our public bodies number about 150, where twenty years ago there were only ten, and the membership will run up to between 3,000 and 4,000. The total attendances at our Sunday evening meetings in the United Kingdom on almost every Sunday will probably average above 10,000, and yet we are dying!

Since *The Two Worlds* was started, five years ago, our public work has practically doubled. New societies have been commenced, and old ones have been revived; and even Bury, where our friendly enemy boasts he killed Spiritualism 18 or 19 years ago, has now a society which will, we trust, thrive and become a most active centre of Spiritual work.

Spiritualism is larger than individuals. It is promoted, directed, and its diffusion assured by the spirit-people. They put in an appearance where least expected. They "impress" people as mediums and workers in the most unexpected fashion, and while we can co-operate with them and organise for work to give them greater scope, they are the real head and heart of the movement. The life and inspiration of the spiritual movement emanates from the unseen universe, and they who lose sight of this fact, and fail to be true to the purposes of the spirit world, find that the work goes on, whatever they may think or do.

PHENOMENAL SPIRITUALISM

has no great charm for me. I recognise its necessity and value as a means to an end, but not the end itself. The foundation must be laid, and *facts* constitute the sure and lasting basis on which we can build.

By phenomenal demonstrations of spirit presence and identity materialistic theories receive their quietus, theologic dogmas are proved untrue, and the progressive spiritual destiny of mankind is made manifest; hence the wisdom of the spirits in condescending to such humble instrumentalities as tables and rappings to pierce the armour plates of theologic prejudice and materialistic conceit in which sectarians and scientists have sought to array humanity.

I have witnessed almost all phases of phenomena, and do not seek their repetition. They served their purpose in producing conviction. The study and application of spiritual principles to the affairs of *this* life and for the education of the race to a higher social and spiritual life seems to me to be the most important work of the age.

I have always felt that phenomena should, as far as possible, be elicited under strict test conditions, and that it is a mistake for mediums (or their friends) to challenge public attention and criticism until their mediumship has been so fully developed that they can trust their guides to protect them, so as to enable them to withstand adverse influence, and thus have good grounds for confidence. I am strongly opposed to dark circles, save under exceptional conditions and for certain results, and deem it of the utmost importance that all mediums should study the nature of their powers, and how to improve them, that they may become intelligent co-workers with the spirits—not mere tools in their hands.

A VERY PREVALENT MISCONCEPTION

is embodied in the question "If you can do what you say why do you not do it *now*?" Let me see you perform these wonders? If you see spirits, describe my mother and I will believe."

My reply is "No medium can command results, we can only give conditions and invite the aid of the spirits. You forget that spirit people have minds of their own, and will act or refrain from acting as they think best, *not* when you please to demand. Mediums do not claim that they heal the sick or do these things independently of spirit influence. If the spirit you refer to is present, and is able and chooses to render herself visible to a clairvoyant, *then* a description may be given, but if she is unwilling to manifest the medium cannot compel her to do so. All I can say is that I have seen and described spirit-people, and other persons have declared that the descriptions and particulars stated are applicable to friends of theirs." In the same way people say, "I do not believe in psychometry; give me a display of your power, then I may." To which I respond, "It does not matter whether you believe or not; *your opinions* do not alter *facts*. You can amuse yourself doubting and denying as much as you please; I am under no obligation or compulsion to make you believe. I cannot guarantee success. I am willing to make experiments. Success has rewarded my

efforts before, and probably will do so again, but if you seek to bind me beforehand, you must go and experiment for yourself, and learn something."

EXPERIENCES WITH PARSONS.

It has been my lot to be brought into contact and antagonism with not a few preachers. Those whose minds are sufficiently open to admit new light are the exception. The Rev. Thos. Greenbury was one of these. Brave, ardent, and outspoken he realised to the full the sweet and consolatory nature of spirit communion. Probably it was because his own spiritual nature had grown too vigorous for the trammels of creeds, and his heart was prepared for the shower of spirit-inspiration. He had lost a loved daughter, who was as dear to him as life, and when she came back and he realised the reality of her presence his joy was so intense that life grew radiant and death was welcome. I had a note from him shortly before he "passed on," in which he said he was "done," and he was not sorry, for he longed with a deep and soul-felt desire to join his darling over there.

A man of another stamp crossed my path in the "seventies" at Blackburn, and for four nights I did my best to explain the facts and teachings of Spiritualism to large audiences, while he employed the weapons of materialism, assertion, misrepresentation, ridicule, denunciation, and all the arts of which he was master to arouse the prejudices and hatred of his hearers. But despite his devices the verdict of the public was made clear by the fact that the next time he visited the town he had less than 100 persons at his two meetings, while on the Sunday after the debate 2,000 persons assembled at the two services where I was speaker.

Although I dislike public debates, and do not care for contention, I have been forced to take the stand in opposition to the foes of Spiritualism quite a number of times. It seems to me that in heated discussion the partisan spirit is aroused, and men fight for "their side" more than they do for truth. It is not a case of "Come, let us reason together," but a tussle of wits as to who can make the best points against his opponent. Spiritualism is a matter for study and investigation rather than declamation.

One of the pleasantest (probably the best) discussions in which I have engaged, was with a Secularist (Zosimus) in Glasgow. A two nights' debate with Mr. Grinstead, at Leeds, was harmoniously gone through, my opponent being gentlemanly, and on the whole fair, but there was no point of contact between us. He asserted and dogmatised. Taking the narrow and literal interpretation of scripture as his basis, he refused to recognise our right to engage in spirit intercourse. He did not reason about the matter, and therefore there was no real debate, but it gave me an opportunity to state testimony and teachings, and urge investigation upon the audiences, and probably did some good.

It seems to me that we are "directed" from the "unseen" much more than we are prepared to admit. Looking backwards I can see how my life has been "shaped," so to speak, often contrary to what I thought best, and things have "come about" in a strange fashion, frequently quite unexpected.

A PROPHECY, AND ITS FULFILMENT.

Being in South Shields early in 1886 Mrs. Yeeles startled me by saying: "You will leave Glasgow this year?" "I think you are mistaken!" said I; "Oh no, I am not," she replied. "You will move southwards before the end of the year." "Well, we shall see," I said, not liking to contradict her, but discarding the idea as absurd and quite unlikely. However, events shaped themselves. Reading a report from Glasgow, which indicated that it was difficult to keep the work of the society going, Mr. R. Wolstenholme, of Blackburn, suddenly exclaimed, "I have it!" "Have what?" said Mrs. W.—, startled by his abrupt exclamation. "Why, we will get Mr. and Mrs. Wallis into Lancashire." He wrote to me, stating his impression and making certain plans. I replied that I did not think it likely we should leave Glasgow; but, owing to depression in trade affecting the financial position of the chief supporters of the cause, we were reluctantly compelled to sever our connection with the Scotch friends, after two years of pleasant and profitable fellowship and spiritual work; and the prophecy was fulfilled, for we settled in Manchester in November.

Still more recently I was assured by the spirit-guides of Mr. Tetlow, quite unexpectedly and unsolicited, of certain experiences; the period of their duration was given; I was warned and encouraged, and the issue was forecast even to the time when the clouds would roll away. The prediction was fulfilled in all details. I too have been made to utter predictions to others which have been fully realised.

I had often been assured that a larger work awaited me, and, sixteen years ago the impression was forced upon me that literary and editorial work would one day fall to my lot; but I put the thought away, it seemed improbable that it would ever be realised. It turned out, however, that the removal to Manchester was a step towards the larger sphere which had been foretold, as my present work indicates.

It is difficult to decide how far we have free-will and how far we are spirit-guided; but I firmly believe that mediumistic persons, who will listen to and obey the admonitions of intelligent spirits, will be wisely directed. What the future may hold in store troubles me not. I hope to be enabled to do the present duty well, and have faith that, if ready to respond, the "way will open," as it always has done hitherto.

LAST WORDS.

To my many friends who have trusted, helped, and sustained me in the past, I extend my sincere gratitude and trust they will to my faults and failings be kind, and help me to do right and be better and more useful as the years roll by; and to my brother and sister mediums and co-workers, *one and all*, let me say a word of cheer. We are all toiling in the same vineyard for the same good cause of human progress and brotherhood. Let us be friends, comrades, and helpers to each other. There is room for us all, the world has need of us and ten thousand more; aye, all who can roll back the clouds from the grave and dry the mourners' tears. Let us try to be faithful, worthy, wise, and pure. Let us strive to be *progressive*, moving on day by day to larger usefulness and larger love; co-workers for humanity and the truth. To those wise and loving spirit-teachers, who have ever proved faithful and true, I can only render the thankful love of a grateful heart.

THE RESURRECTION: HOW AND WHEN?

BY STANDARD BEARER.

A SO-CALLED "divine" declares that all things are possible with God; that he can do aught that he wills, and therefore he does not consider it to be at all improbable or impossible for God to enable spirits to find their reconstituted bodies when the day of judgment shall arrive, and to provide the whole of them with their own original organisms. Thus, we suppose, there would have to be a gathering-up of the legs that were laid here, and the arms that were lost there, the other limbs that have been amputated, and the variously severed bodies that have been subjected to anatomical investigation, as well as those that have been blown to pieces by cannon, and other implements of warfare, by explosions and other accidents; that presumably God will have a search instituted, and all the portions of the organisms of humanity will, upon that memorable day, be seen rising from the earth and travelling hither and thither to discover their counterparts or their especial mates. To such absurdities are we reduced by the theological doctrine of the physical resurrection. It will be a strange scene, if ever it happens; a most remarkable and miraculous occurrence; one that will dwarf the whole of creation and all the phenomena of Nature into insignificance in comparison with the great and wondrous workings of the Almighty's will in thus rehabilitating his creatures with the physical body.

But the real question at issue is, Is it *requisite* that there should be a *physical* resurrection? Is there any necessity in the order of Nature, or in the nature of humanity, or even in the nature of God, for a physical resurrection? We cannot see that there is, for looking at the phenomena of Nature, and arguing from analogy, we find there is a continual advancement in the individual career as well as in that of the race, and during the whole time there is a continual change of the particles of the organism, so that a full-grown, well-matured being has had quite a number of distinct physical bodies during the period of his development. All nature points to the fact of this unceasing change of the constituent elements, the use of them, the serving of their purpose, and their passing away, to be followed up by new ones. You will find the same is true of mental peculiarities. Such being the facts, may we not recognise that there is a purpose to be served for the time being in the existence of the physical body, viz, the developing the interior or spiritual organism by the continual aggregation of the subtler forces and the elimination of the ethereal elements which were held in solution in the physical conditions of life—the abstraction, so to speak, of the essence or spirit from the constituent atoms of the physical being. The spiritual structure having

thus been successfully reared, death is simply the destruction of the outer garment, the removal of the envelope, the casting aside of the outer casing that enshrined and protected the young and tender bud that no longer needs protection, and the setting free of the germ that rises and grows and expands in the freer conditions of spiritual existence.

The spiritual philosophy affirms that man is a trinity in unity—body, spiritual body, and spirit—that it is by and through the agency of this intermediate spiritual organism that the spirit is able to express itself, become acquainted with its environment, manifest its intelligence, accomplish its purposes, and outwork its evolution on the outer plane of physical phenomena, and by this means actually develop its own spiritual powers and unfold its interior possibilities. Can we believe the prisoner would care to go back to his cell after he has with great labour and effort broken through the wall that encased him? Can we think that the soul, which has been “cribbed, cabined, and confined” within the body, can with any degree of calmness or complacency welcome its return to the imperfect physical organism that so retarded the expression of its desires and need? The dissolution of partnership between the body and the spirit sets free the spiritual organism, an exact counterpart of the physical form, which was the very means whereby the outer body was vivified, and the inner soul was enabled to extend its relations to the external sphere of action. The spiritual body, during the period of association with the flesh, received the sensations, transmitted the will and worked the desires of the controlling intelligence, but, freed from the body, is under the control of that intelligence still more completely, and becomes a veritable external organism, and surrounded by such conditions as are more congenial to its nature, and the disembodied spirit finds himself free, standing erect and perfected in his spiritual structure, the counterpart of the physical, only more harmonious and beautiful, more intense and subtle, responding to his will more completely, and surrounded by circumstances, principles, and causative powers with which he may deal, instead of the outer casings, the external results of those causative forces. It would indeed be a *descent* of man, a *fall* of humanity; it would be a retrogression for the freed spirit to be thus compelled to re-enter the physical organism, and to act by means of and through it.

But it is declared by sticklers for the physical resurrection that the body which rises is *not* to be, after all, a physical body. Oh, no! they would not have you to understand that it is to be flesh and blood exactly as it is to-day, but on the resurrection morn it is to be “changed in the twinkling of an eye,” to be etherealised or spiritualised, so that it shall be in exact conformity to the conditions of spiritual existence, and it will not therefore be a physical body that enters the kingdom of heaven, but a spiritual body, or the old body re-created as a spiritual one. There is here a glimmering of the truth, but our theological friends are so wedded to their opinions that they cannot understand the full import of it, for if it be true that on the resurrection morn the physical body is to arise and be transformed into a spiritual one, which shall enter the kingdom of heaven, that is tantamount to saying what the Spiritualists assert. The spirits with whom they commune declare that they have left behind them for ever the worn-out physical frame. The resurrection body they possess is spiritual and the outgrowth of the decayed physical one. When the apostle declared “that which thou sowest is not quickened except it die,” he declared that which was positively true, for it is only by the sowing of the corruptible that the incorruptible is set free; it is only by the breaking of the shell that the bird is hatched; it is only by the bursting of the tiny germ through the outer casing of the acorn that the oak-tree can grow; so it is with the human soul—it is only by the casting aside of the waste and effete matter that is no longer requisite that the interior soul-germ can expand, and grow upward into the diviner atmospheres of spiritual existence, and the freer walks of the heavenly kingdom.

The question is also asked, When does the resurrection occur, or when is it to take place? Our theological friends cannot tell you. They are entirely in the dark on that point. They reply, “When the judgment day occurs, in God’s own good time, and we think it is approaching, that the second coming is close at hand; we believe that the Lord, coming ‘like a thief in the night,’ will very soon make his appearance.” But that has been said any time the last eighteen hundred years. The immediate disciples of Jesus expected the judgment day was to transpire before they should die, and the New Jerusalem was to be built upon this

plane of being, and not a spiritual one. But the Spiritualist declares that the resurrection *has* taken place for every soul that has left the body; that the very fact of death, so-called, is the new birth of the spirit, its rising out of these crude and imperfect conditions, its freedom being achieved by the breaking of the thread that binds soul to body, the snapping of the umbilical cord which existed between the two, resulting in the separation and therefore the resurrection of the soul. Hence the spirit is “born again” immediately the change of death occurs, though the consciousness of the individual may not be immediately achieved. That will very largely depend upon what has been the course of life and action while here, for if the individual has been selfish, grasping, worldly, sensual, miserly, drunken, or gluttonous, then the natural and inevitable result will be that the spiritual organism developed amidst such insufficient, impure, and imperfect conditions and spiritual substances, and rising out of a physical organism that has been so depraved and perverted as this, cannot be of a high degree of development, will not be very refined or subtle, and cannot awake to consciousness immediately after entering the spiritual realm. Conditions obtain respecting this as in all things else; and here again the inspired utterances of Paul give a key, and, when understood by Spiritualism, throw a light on the question of the resurrection of humanity. He says: “Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye.” The orthodox declare that that change means an immediate change from being an imperfect sinful man to an angel of perfection. But it is no such thing. It means the change of death. We shall not all sleep, meaning that not all individuals will remain unconscious while that change is transpiring; there will be some, especially those who have tried to do their duty, and to live in harmony with the laws of life, who will not sleep, but shall be changed in the twinkling of an eye, and shall understand the phenomenon of death because they have not lost their consciousness during their transition from one condition to the other. In fact, the returning spirit of a good and noble-hearted soul will tell you: “I was conscious of the whole change. I could see the faces of those around me up to the very last minute, and then my eyes opened to the spiritual realm, and all that had been to me the physical scenery faded from my vision, and I saw instead the friends, the loved and lost ones gone before; the bright spiritual landscape lay open before me to my astonished gaze, and I felt indeed that I was born again; I had been ‘changed in the twinkling of an eye.’”

When the outer casing is thrown off, under the genial influences of the diviner atmospheres of spiritual existence, and the life and love and light of the spiritual realm, the soul gradually unfolds, and sheds around it the love and affection of its nature, knitting it in happy bonds with its associates. The whole process is natural, beautiful, divine.

There is nothing so sublime, so ennobling, so inspiring and uplifting as this thought of the eternity of life; that death is not the end, is not the tragedy it seems, is not the closing of the Book of Life, nor the blotting out of the individual for an indefinite time; is not a change of nature and attributes, but only takes man one step higher, into a broader and brighter life, where the memory of the past and the recollection of all the hopes and desires are still his possession; where the ideas attained by conflict with matter, the freedom achieved by overcoming low tendencies, and the liberty gained because he has laboured in life to understand himself and to help others, where all these constitute so many virtues, so many good graces, so many happy conditions, that build for the spiritual mansion, and make his home indeed a home of happiness and joy.

Hence, man is judged continually; each day leaves an enduring impress upon the tablets of one’s memory, weaving the warp and woof of his spiritual garment, a garment the fabric of which is fashioned with the light and dark threads inextricably mingled and blended, which yet in the end will be seen to complete the perfect design; for it is by the union of these two elements of good and evil that the whole of human nature is unfolded, its latent powers evolved. Not one thread must be lost, not one sorrow could be dispensed with, not one trial could be taken out of the sum total of earth’s experiences; for that which has been looked upon as imperfect, has seemed painful and unendurable, may in the light of the experiences of spiritual existence, when looked back upon, be seen to have been the very turning point of life, the very influence that assisted to awaken the conscience to the necessity and desire to lead a truer and nobler life.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/8; one year for 6/6. Subscriptions may be commenced at any time.

SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

TRADE AGENTS.

JOHN HEYWOOD, Deansgate, Manchester, 2, Amen Corner, London, E.C., and 33, Bridge Street, Bristol; E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; F. PITMAN, 20, Paternoster Row, London, E.C.; GEORGE VICKERS, Adelphi Court, Strand, London, W.C.; JOHN BENT, Townhall Lane, Leicester; and all Newsagents and the Trade generally.

FRIDAY, MARCH 31, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

EXPLANATORY AND PERSONAL.

THIS number of *The Two Worlds* has given me more anxiety and trouble than any previous issue. I have a rooted dislike to talk about myself, and preferring to sink the person in the work, hence the writing of the sketch of my life was difficult—aye, painful—and I am still dissatisfied; it leaves so much unsaid and looks egotistical. I crave the indulgence of my readers and rejoice that it will not occur again. When it was suggested that I should gather evidences of the world-wide sway of Spiritualism, I recognised the magnitude of the task. The difficulty has been to know what to keep out, there is such an abundance of material.

THE HOPEFUL OUTLOOK.

The most striking sign of the times is the fact that while almost all lands have shared in the revival of interest in Spiritualism, the spirits are storming the very citadel of Popery, and have conquered a number of continental scientists.

The fight in the future will be between Spiritualism and Catholicism. Materialism is practically vanquished. Ritualism shows the drift towards Rome; the life and death struggle has begun between the forces which make for free religions and intellectual life and the despotic power of the Church of Rome, with its boasted infallible decrees and absolute authority. The lines of battle are being set; America, foremost for freedom, is being attacked, and strenuous efforts are openly made to gain control of the public schools. In this country, more insidiously, but equally as actively, the Roman Catholic power is being extended; stealthily but surely the work for Holy Mother Church goes on, and monasteries, nunneries, cathedrals and other buildings are springing up on all sides. Rome or reason? Under which King? Free or fettered? These questions will soon have to be faced. "The Church" dreads nothing so much as Spiritualism. We rejoice therefore that the Spirit world is storming the redoubt at Rome and meeting the enemies of progress where they are strongest.

FORTY-FIVE YEARS AGO

The raps at Hydesville challenged the attention of the world. To-day we have, it is said, forty millions of Spiritualists!

Spiritualism, although often disguised under the names of psychical research or occultism, is the subject of the age.

"Man a spiritual being" is now an accepted fact. A revolution has been wrought. Causes are sought on the "unseen plane," and the powers of soul are vigorously maintained. In fact, many people are attributing such varied capabilities to the inner self—the higher self—the soul embodied or temporally psychically free, that they seek to solve all spiritual phenomena by the activity of the Ego on the astral plane in a state of subliminal consciousness, and rule out all spirits who have become emancipated from the form.

If spirits while yet incarnate have all the marvellous powers which are being so freely attributed to them, will they have fewer powers, be weaker of will, and less active, when they become exorcised? Are not some people as foolishly rushing to the extreme in ruling spirits out as some Spiritualists have been in attributing all psychical phenomena to "the spirits"? We believe the truth will be found between the two views.

We desire to record our appreciation of the good work which has been accomplished by the Psychical Research Society, both here and in America, more because of its influence on public opinion than because of any avowal of recognition of the reality of spirit-communion.

THE PSYCHICAL SCIENCE CONGRESS,

To be held at the World's Fair in Chicago this summer, is another step in advance and a cause for congratulation. We believe Spiritualism will receive fair treatment, and that a great and favourable impetus will be given to public opinion by the deliberations of that body. We deeply regret we are unable to attend and participate in proceedings which will undoubtedly be historic, and will, in all probability, mark the end of the empirical stage of our movement, and the acceptance by the world of *spiritual science* as a real and valuable branch of the great tree of knowledge (of man and nature), which is blossoming in beauty and bearing fruitful blessings to humanity. Prof. Elliott Coues well says in this connection:—

"For the first time in the history of the world's progress the phenomena of Spiritualism receive official recognition on the part of the Government of the United States, as proper and legitimate subjects of scientific investigation, and as the basis of a formally recognised branch of science which has become known as Psychical Research. I regard this achievement as second only to a few of the very greatest of historical turning-points in the evolution of human thought and feeling. In the magnitude of its religio-philosophical and religio-political consequences it may hereafter prove comparable to such events as the exclusion of the Jesuits from France, the conversion of Brazil into a republic in consequence of a pope's intrigues with an Emperor's daughter, the Reformation in Germany, the establishment of the Church of England, and various other parallel crises. This Congress is not only concerned in the question of pure science which it will raise and undertake to answer, but it also bears hard upon the application of its results to live questions of the day, in ethics and sociology—such as the labour question, the public school question, the question of the proper place of the Jewish and Christian scriptures in the light of modern criticism, and above all, the mighty question of the one and true relation of Church and State."

LIVING AS A FINE ART.

AN ADDRESS BY MR. EDWARD S. WHEELER, AT LAKE PLEASANT, MASS., AUG. 24, 1881.

ART is the application of science to the practical things of life. Fine art is the application of science to the production of the beautiful. It is to life as a fine art I would call your attention. We define Spiritualism to be at once a fact, a science, and a philosophy; and in the sense in which we use the word, a religion. That which we wish to have understood by religion takes hold upon that which is æsthetic or artistic—the teaching of God, if you will submit to my use of such a phrase for shortness—the teaching of God, or of all nature and all life, as interpreted by the ministry of the beautiful. Religion is that which is inspired by the sight of the faces of happy children, by the upgazing of flowers or by the stars at night; astronomy teaches me religion when it tells me that yonder star, two hundred thousand years ago, launched a ray of light quivering through space that has sped for two hundred thousand miles a minute to only reach this earth to-day; that that star is but one foot-step in a journey which is to take me onward through the universe of matter till the imagination is lost. Turning from the star that beckons me away into infinite space, I look upon a leaf of this bouquet, and see there a little speck that, placed beneath the microscope, resolves itself into one of a tribe of insects—each joint articulate, each organ complete. It comes into being and completes its span of life all within twenty minutes. Three generations sweep past in an hour. As I look upon that insect world I find that each form is not only perfect in limb and organ, but, oh! wonder of wonders! decorated with artistic touch and made glorious in colour and radiant with gilding, that for the little moment of its life it may go and gleam among its companions. Oh! Artistic Soul! that fills the heavens with glory by night and day; that paints the petal of the flower, nor yet forgets adown the microscopic abyss to decorate the smallest life with beauty; when I see these things, that which rises within me like fragrance from the flower, bids me worship this Soul of all Beauty—this Art of all Life, as that which I call religion.

TRUE SPIRITUALISM LEADS TO A TRUE LIFE.

Religion, says one of the scholars of this age, is culture, culture is art, and art is life. It is to a fine, to a true life, that all true Spiritualism leads. Life—the harmonised, all-beautiful, glorious life, like a painting, gleams like the sunshine, and sings like the musical rhythm in melody. This is the outcome of Spiritualism, that begins low down and climbs upward by every development till it culminates with the grand, rhythmic inspiration that moves a people from the common to the uncommon thoughts of life. Look back into history. The most prominent object that catches the

eye of the student is the Parthenon of Greece, the temple of Athene, crowning the mountains behind Athens, and shining down in its beauty so perfect and so grand that till today the architect seeks to trace in its subtle lines the

valuable, simply because like a brute you avoid pain. The man who avoids pain when duty calls him to suffer is a coward and a poltroon, who ought to be in pain till he learns to be brave through suffering. Health is not to be sought

SUPPLEMENT to the "TWO WORLDS," March 31st, 1893.



E. W. WALLIS.

that soul which should receive our choicest thought, our noblest care. Understand me, I do not decry the body. I would say, as the artist should say, make the body perfect as you would make all things perfect. Health is not

spirit-body is the inner lining, so to speak, of the material one. For each material atom in the outer body, there is a corresponding spiritual atom, its vitalizing essence, as it were. Dr. Wiltse says he watched the separation of his soul

THE TWO WORLDS.*The People's Popular Penny Spiritual Paper.*

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6. Subscriptions may be commenced at any time.

THE PSYCHICAL SCIENCE CONGRESS,

To be held at the World's Fair in Chicago this summer, is another step in advance and a cause for congratulation. We believe Spiritualism will receive fair treatment and that

Society, both here and in America, more because of its influence on public opinion than because of any avowal of recognition of the reality of spirit-communion.

the grand, rhythmic inspiration that moves a people from the common to the uncommon thoughts of life. Look back into history. The most prominent object that catches the

eye of the student is the Parthenon of Greece, the temple of Athene, crowning the mountains behind Athens, and shining down in its beauty so perfect and so grand that till to-day the architect seeks to trace in its subtle lines the lessons of all art. Underneath the soil of Greece and Rome lie the trophies of the age of beauty. Before theology came with its darkening shadow to banish from the minds of men that dream of the beautiful, and to substitute the dark image of despair; in that earlier and more youthful age of the world, when men were vigorous in body, there came an age of æsthetic culture, and to-day we can only copy in our marble and bronze the lessons that were set us in the long ago. That was the age of the world's culture in that respect. To-day there comes another age; but we shall not send down to the future on our canvas, we shall not transmit in our marbles and bronzes aught more beautiful in form or feature than the ages behind us have given us. Their creations were simply perfect. But, mark you, that was an age of materialism, of a sensuous civilisation, that appealed to the senses after all. It was outlined and proportioned to mathematical truth—not as the Roman who swept with his compass the outline of his architecture, but as the Greek, who traced the glowing line with trembling hand. It was the culmination of all materialism incarnate in stone and metal.

PERFECTING THE HUMAN FORM AND MIND.

Now, after these ages have passed there comes another era. We shall chisel marble and build lofty piles of architecture, but our great work is in the human race—in flesh and blood—to bring the forms of our children back to the proportions of the Apollo; to bring the faces of our friends back to the grandeur of the Athenian Jove; to make ourselves beautiful and harmonious, first, in the external, in the physical organisation through the education that pertains to the body; then in the mental, through that which pertains to the mind; and finally, in the moral and spiritual; that as these forms of marble and bronze live to-day in our admiration, so in the future the generations who may follow us shall look back to the age in which we live and say: "In those days men moved as gods upon the earth." This is the work before us; and it is for this that the artists of the past endeavoured to trace upon the minds of the age the vast designs that shall be outwrought in the time that is to come.

ARTISTS CERTIFY THE DIVINITY OF MAN.

The instinct of the artist is the genius of creation. He is no imitator, no servile copyist. The sources from which he draws are those of the Infinite Soul. That which is within him as inspiration is borne out into the outer world by the pencil, the chisel, the pen, and the voice. It is the artistic element in man that links him with God the Father. It is the artistic element in man that indicates his alliance with the heavens. Painters, sculptors, orators, poets, musicians, writers—these be they who certify to the divinity of humanity. Just so far as we make the artistic a part of ourselves, just so far we become divine. I proclaim the right of all men and women to become artists; and he or she who works in any other sense works in an unworthy spirit, and must fail in the end. The man who, toiling for wages, digging a ditch, felling a forest, forging iron upon the anvil, works merely that his wages be paid—that a horse shoe may be made the same as it was yesterday—is an unworthy man and an ignoble citizen. The man who teaches that which the past knew, merely that the public may be satisfied and he receive his recompense, is an ignoble man, an unworthy citizen, and no true teacher. So he who governs the State in the same spirit is unworthy as a governor. It is the unartistic spirit of this present age which accounts for the defects of our civilisation.

WE HAVE PROSTITUTED OURSELVES TO THINGS.

We have put the ideal under service to the real. We have made our souls servants of the body—hewers of wood and drawers of water—till we are unconscious of the slavery in which we are plunged. It is time we awoke from this materialistic nightmare and became Spiritualists in fact as we are in theory. The life we live is brief indeed. Three-score years pass like a dream. We claim we have the demonstration of immortality; and the spirit, the soul which lives for ever, transcendent, sublime, eternal—it is that soul which should receive our choicest thought, our noblest care. Understand me, I do not decry the body. I would say, as the artist should say, make the body perfect as you would make all things perfect. Health is not

valuable, simply because like a brute you avoid pain. The man who avoids pain when duty calls him to suffer is a coward and a poltroon, who ought to be in pain till he learns to be brave through suffering. Health is not to be sought for health's sake, but for the sake of the true and noble use to which you may put the powers which health engenders; otherwise, the horse and the ox transcend you. Make the body a temple, not for a beast to take comfort in, but for the indwelling of the spirit of the living God, and for the presence of angels and their inspiration, that you may serve the world around you. That is the artistic view you should take of the body.

(To be continued.)

BIRTH OF THE SPIRIT.

BY WM. EMMETTE COLEMAN.

So far as my knowledge extends, the first attempt to explain the details of the process of dying and of the birth of the spiritual body and its indwelling spirit, from the material body, was that of Andrew Jackson Davis, in the first volume of his "Great Harmonia" (The Physician), published in 1850. In this work Mr. Davis describes at some length the minutiae of the psycho-physiological processes attendant upon the severance of the spirit from its physical abode or covering. His knowledge in the matter was derived, he tells us, from clairvoyant vision of the death of a lady friend of his. Since then Mr. Davis has claimed to have seen clairvoyantly quite a number of other instances of spirit-birth; and additional descriptions of the spiritual parturition, under varying circumstances, are found in his "Death and The After-Life," "Penetralia," "Philosophy of Spirit Intercourse," "Beyond the Valley," etc. During the past forty years a number of mediums and clairvoyants have testified to having likewise been witnesses of the departure of the spirit from its tenement of clay; and in all cases coming under my notice, the attendant circumstances of the transition from matter to spirit have been described in substantial accord with those outlined by Mr. Davis. Among those thus testifying was Mrs. F. O. Hyzer, the well-known speaker, who published an account of the spirit-birth of her mother as seen by her clairvoyantly. In the various communications purporting to emanate from disembodied spirits, the process of dying and the birth of the spirit has also been described, and, I think, always in a similar manner to that of Mr. Davis and the other clairvoyants. In this matter there appears to be a general unity; all accounts of the spirit-birth seem in substantial agreement.

According to Mr. Davis's evidence, as confirmed by the other witnesses, the extremities die first; the spiritual particles are withdrawn therefrom first, while the head is the last to die. All the substance composing the spiritual body passes out of the material body through the head. Above the head the spiritual body is re-formed, and this body is connected with the material body by a fine cord of spirit-substance, the analogue of the umbilical cord in physical parturition. When this cord is severed, then and not till then is death complete.

In the July number of the *Proceedings of the Society for Psychical Research* is a paper by F. W. H. Myers, "On Indications of Continued Terrene Knowledge on the Part of the Phantasms of the Dead." Included in this paper are two narratives of the experiences of men who came very near dying, but were restored to life in the material form. These narratives are of special interest when read in connection with the revelations of clairvoyance and mediumship upon the processes of spirit-birth. The first narrative is that of Dr. Wiltse, of the St. Louis "Medical and Surgical Journal." He lay for dead four hours; the church bells rang for his death. The Doctor says that he woke up out of unconsciousness into a state of consciousness, and discovered that the soul was in the body but not of it. He says, "With all the interest of a physician, I beheld the wonder of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissue, so to speak, of the soul." This is in precise accordance with the teachings of Davis and the Spiritualists. The spirit-body is the analogue of the material body; one is the counterpart of the other. The spirit-body is the inner lining, so to speak, of the material one. For each material atom in the outer body, there is a corresponding spiritual atom, its vitalizing essence, as it were. Dr. Wiltse says he watched the separation of his soul

from the body; the spirit was rooked to and fro laterally, thus severing its connection with the bodily tissues. Mr. Davis has many times spoken of the pulsing, vibratory movement of the spiritual substance which accompanies soul-birth. The Doctor then felt the retreat of the spiritual substance from the feet upwards. "I began slowly to retreat from the feet toward the head," he says. "I remember reaching the hips and saying to myself, 'Now, there is no life below the hips' . . . I . . . recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now and I shall soon be free." He remembers emerging from the brain, appearing to himself something like a jelly-fish in form and colour. As he emerged from the head he floated up and down and laterally like a soap-bubble attached to the bowl of a pipe, until at length he broke loose from the body, fell, and then slowly rose and expanded into the full stature of a man. This also is remindful of Davis's descriptions of the final separation of the spirit-substance and its indwelling ego from the body through the head, with the accompanying vibrations and dancing movements. The spirit body of the Doctor, he discovered, was naked, but soon found himself clothed, he knew not how. According to the Spiritualist teachings, the spirit-body is born naked, but suitable clothing is provided by the friends in attendance, waiting for the new birth. In this case it is probable that no actual clothing was provided, as complete death did not ensue, but that, in deference to the embarrassment felt by the Doctor, as he tells us, on account of his nude state, he was psychologically impressed by the spirits in attendance with the idea that he was clothed—the idea was due to spirito-hypnotic suggestion.

Dr. Wiltse plainly saw his body on the couch, and the persons present in the room. He passed out of the open door and went into the street. The same thing is often narrated in Spiritualistic literature. We often read of spirits seeing their bodies just after death and the circumstances attending their funerals, etc.

Mr. Davis says that the fully-organised spirit-body passes from the house in which its birth takes place either through the door or open window; it does not pass through the solid wall. The doctor soon discovered that a small cord like the thread of a spider's web ran from his shoulders back to his body, and was attached to it at the base of the neck in front. Then he went through the air upheld by a pair of hands which he could feel lightly pressing on his sides. Davis and others tell us that the new born spirit is conveyed to the spirit-world by spirit friends. He soon reached a roadway having seemingly no support. A voice told him it was the road to the eternal city, and once passed he could no more return to the body. Just as he was about to enter, he was suddenly stopped. He became unconscious again, and when he woke he was lying in his bed. Readers of the works of Davis and Mrs. Maria M. King will remember the accounts of the spiritual roads or pathways leading from earth to the spirit-world and from thence to earth, upon which the spirits travel to and fro. They have no support in space. As soon as he revived, Dr. W. told the story of his experience to those at his bedside, and afterwards wrote it out. The doctor, who was at the bedside, said that the breath was apparently absolutely extinct and every symptom marking the spirit as dead was present. "I supposed that he was actually dead, as fully as I ever supposed any one to be dead."

The second narrative is that of Rev. L. J. Bertrand, a Huguenot. While travelling in the Alps, he became nearly frozen to death. His body was powerless, but his head was perfectly clear. He resolved to study quietly the process of death. The feet and hands went first, and "little by little," he says, "death reached my knees and elbows." After death had reached all the rest of his body, his head was the last to succumb. He found himself "a ball of air in the air, a captive balloon attached to earth by a kind of elastic string and going up and always up." Looking down he saw his body, and he wished that he was able to cut the thread that tied him to it. His only regret, he says, was that he could not cut the string. Suddenly a shock stopped his ascension, and he felt that somebody was pulling him down; his friends were trying to revive his body. He reached the body and he became again its tenant, much against his wish. While detached from the body, he saw a number of things taking place mostly in the vicinity of his body, all of which he narrated upon his revival, and the whole was found to be strictly correct.

The coincidences in these two narratives from such widely-independent sources, and the many remarkable coincidences

between them and the clairvoyant and mediumistic revelations upon the same subject are of much import, I think. These narratives furnish strong confirmatory evidence of the substantial truth of the teachings of Mr. Davis and Spiritualists in general upon the process of spirit-birth, and are a powerful aid in the demolition of the materialistic hypothesis, so ardently cherished by many gropers in the dark, that death ends all. The fact that, in the record of the two instances above, the spirit-percipient was enabled to see such a number of distinct occurrences on earth, including several at some little distance from his body, as narrated in detail in the story, in every case in exact accordance with the facts as testified by the persons themselves who were the actors in the events seen, is proof that Mr. Bernard's psychical experiences were not hallucinations, but verities.—*Religio-Philosophical Journal*.

NOTICES.

BRIEF REPORTS will much oblige, as we expect we shall receive a host. Plans, etc., received on Tuesday were too late; next week.

EVERY NUMBER of *The Two Worlds* this week should contain a portrait supplement.

NEXT WEEK. SPECIAL NOTICE.—We have received a valuable report of an "interview" by Mr. J. J. Morse with Mr. Stead, especially written for our columns. This will be found of great interest to Spiritualists, as Mr. Morse asked, and Mr. Stead frankly answered, a number of extremely interesting questions.

THE ANNIVERSARY DEMONSTRATION at Manchester bids fair to be a big success. Especial care is being taken to have variety and good quality in the provisions. Tea at 4. Conference at 6. Tickets 1s.

REV. W. SYKES has been preaching against Spiritualism in Carbrook Church, and Mr. E. Wallis will answer at Attercliffe Vestry Hall, Wednesday April 5th. Sheffield and Parkgate friends please note.

A WARNING TO PSYCHOMETRISTS AND OTHERS.—Every person who advertises to tell past, present, or future events, and charges a fee for so doing, either by stars, hair, or any other means, is in danger of prosecution for so-called "fortune-telling." A word to the wise is sufficient.

GOOD FRIDAY ENTERTAINMENTS.—Gateshead, 47, Kingsbro' Terrace: Tea and concert; tickets 6d. Halifax: Sale of work, and on Saturday and Monday; season tickets 1s., Friday and Saturday 6d., Monday 3d. Leeds, Castle Street: Tea at 5, festival at 7-30; tickets 8d., children 4d. London, 311, Camberwell New Road: Tea at 5-30, and festival; tickets 9d. Rochdale, Penn Street: Tea at 4-30, and entertainment; tickets 6d., children 4d. Water Street: Tea and entertainment; tickets 6d. Regent Hall: Sale of work, and on Saturday, open at 11; teas provided; tickets, Friday 6d., children 3d., Saturday till 6, 6d., after 6, 3d.; season 9d., children 6d. Sowerby Bridge: tea and entertainment; tea 1s., entertainment 6d.; Monday, members' free tea and election of officers. Wakefield: Tea at 4-30, and entertainment; 6d. and 4d. North Shields: Lime-light exhibition; 6d.

SPIRITUALISM IN ALL THE WORLD.

Le Bulletin de la Presse states that there are 33 periodicals devoted to Spiritualism which are published in the Spanish language, 26 in French, 14 in English, 6 in Italian, 6 in Portuguese, 4 in German, and two in Dutch, making 91 in all. Of the Spanish publications no less than 22 are issued in countries outside of Spain; and of the Portuguese only one appears in Portugal.

A few years ago Spiritualism was considered little better than witchcraft, and any person who had interviewed a "medium" narrated the experience under the seal of secrecy, fearing ridicule or odium for his audacity in obtaining an interview, whether he may have been induced into such proceeding from idle curiosity, and as a sceptic, or from some other cause. Now-a-days it is different—*c'est tout changé*—and men and women of liberal education periodically have "sittings" with their favourite mediums.—*Chicago Mail*.

[We have gathered the particulars for this summary of the state of the spiritual movement of the world from the pages of our excellent contemporary *The Harbinger of Light*, published in Melbourne, Australia.]

FRANCE.

Voltaire, a well-known daily paper in Paris, publishes a somewhat striking article entitled, "Spirit and Matter." The writer, Dr. De Courmelles, is not a Spiritualist, but like Professor Lombroso, he cannot dispute the reality of the phenomena; and he is much impressed by the fact that "in the two hemispheres there are forty millions of persons who believe in the existence of spirits and in the possibility of their appearing to the living." He says: "When the invisibility of matter is scientifically demonstrated, it is not permissible to doubt what is invisible, for no other reason than because it is invisible. The opponents of Spiritualism are bound to produce more rational and more certain proofs." "Meanwhile Spiritualism has acquired a new and more solid basis upon which to rest its beliefs:—THE MATHEMATICAL PROOF OF THE EXISTENCE OF THE INVISIBLE." Candid admissions of this kind are very rare among scientists, and their publication denotes the change which is coming over the minds of materialists with respect to phenomena which are acknowledged to be undeniable, but against the spiritual origin of which they fight with all the tenacity of despair on behalf of a dying cause, and in opposition to the living truth.

Just twenty years ago, a Melbourne Spiritualist, at that time a member of the Royal Society of Victoria, wrote, under impression, an article on the invisibility of matter, under the title of "Matter, a Mode of Motion." Not only did the Council of the Royal Society forbid it to appear in its *Transactions*, but Mr. Ellery and the late Professor Wilson laughed it to scorn. Truly, "the whirligig of time hath brought in its revenges."

The increasing attention and respect with which Spiritualism is beginning to be treated by influential journals, are shown by a leading article, headed "Psyche," which appears in the *Paris Figaro*.

Its writer remarks that only a dozen years ago, a brutal Materialism, or a narrow Positivism appeared to reign supreme in the scientific world; and that Spiritualism was looked upon with contempt as a fraud or a delusion. Since then, eminent scientists, like Crookes and Wallace, have demonstrated the reality of certain phenomena, inexplicable by any physical laws; and a series of works written by men of eminence, and the investigations of the Society for Psychical Research, together with the remarkable manifestations which have occurred at Naples through the mediumship of Eusapia Paladino, tested by subtle alienists like Professor Lombroso, and SS. Tamburini, Vergilio, Bianchi, and Vizioli, have compelled even sceptics to acknowledge that "there is something in it."

Le Rappel, a daily journal published in Paris, mentioned the occurrence of some spirit-rappings and other physical manifestations in the house of Mme. Boll, living at No. 38, Rue Ducaudic. She was awakened in the night by a noise as if barrels full of sand were being emptied on to the floor of the room overhead. All of a sudden, four of the chairs in her bedchamber were overturned, and the glasses of the picture-frames on the walls were broken, with the exception of one covering a portrait of Beranger. Four brass knobs on the pillars of her bedstead rose to the ceiling and fell with a crash on the floor. She called for help, and one of the neighbours who came in saw a water-bottle and tumbler move from one table to another without any visible hands, and presently a chest of drawers was capsized, making a great uproar.

We welcome as an evidence of spiritual life the first number of *Le Phare de Normandie*, published under the auspices of the Spiritualist Union of Rouen in the beautiful old city which gave birth to the great Corneille, which received the ashes of that wonderful medium, Jeanne d'Arc, and which was consecrated by the blood of 500 martyrs, during the infamous massacre of St. Barthélemy. In connection with the last named crime, our contemporary states that after its perpetration, Catherine de Médicis, one of its chief instigators, became a prey to errors which left her no rest. The day after the death of the Cardinal de Lorraine, as she was seated at table, she began to tremble violently in every limb, and cried out, "Jesus! there is the Cardinal de Lorraine whom I see!" And his spirit pursued her so persistently that for a whole month she was afraid to be alone. The king, Charles the Ninth, was also nightly harassed by the spectres of his victims, and was never seen to smile again after that atrocious butchery, in which he himself took the lead, and which resulted in the slaughter of 25,000 Huguenot heretics. The messenger who carried the news of it to the Pope (Gregory XIII.) received a thousand golden crowns in recompense; the cannon were fired from the Castle of St. Angelo in celebration of these magnificent murders; the Pontiff and the College of Cardinals offered up a solemn thanksgiving in three of the churches of Rome; a universal jubilee was proclaimed; a medal was struck in honour of the event; Vasari, the artist, was commissioned to paint a picture commemorative of the massacre, under which was written "The Pope approves of the murder of Coligny" (the venerable admiral was one of the first victims butchered on the occasion); and the Pope sent Cardinal Fabio Orsini to congratulate and thank the King of France for having slaughtered 25,000 of his subjects, whose only offence was that they claimed the right of worshipping God according to their own consciences.

HOLLAND.

The articles in *Op de Grenzen van Twee Werelden* (the Hague), are almost invariably characterised by two admirable qualities, good literary style and spirituality of tone; and our only regret is that they are written in a language—the Dutch—so little known outside the Netherlands. The November number contains a practical article on the nature and arrangement of circles, in which their composition, procedure, and duration are judiciously treated of for the guidance of those who are only imperfectly familiar with the methods of inviting and promoting spiritual intercourse.

SWEDEN.

There is a lady employed as corresponding secretary in the mercantile house of M. Fidler, who is himself a Spiritualist, at Gothenburg.

One day she found herself writing, without any volition of her own, the name Sven Stromborg, which was entirely strange to her.

At a séance held soon afterwards in M. Fidler's house, the trance-medium was asked if she could throw any light upon the name. This medium is a Swede, but he wrote the following in English:—Stromborg wishes you to tell his family that he died on the 13th of March, in Wisconsin. It seems to me that he is speaking the truth. He has not been able to communicate himself; and when he made the attempt a month ago, it appears to me that he spoke of having lived at Jemtland. Is there such a place? In any case he is dead, and his wife and children are residing in America.

M. Fidler remarked, "If he died in Jemtland (a province of Sweden), we ought to obtain the address of his wife." The medium replied, "No, he died in America, but his friends live here. I don't know their address, but I will try and get it."

Some photographic experiments were then made, and by the use of the magnesium light, a plate was obtained upon which was clearly seen a human head just above that of the medium; and through the writing medium the following information was obtained: "That portrait is Stromborg's, of whom I spoke to you. It was not at Wisconsin, but at New Stockholm he died; not on the 13th but on the 3rd of March. It was at Strom-Soken in Jemtland, not Jemtland, that he lived. He left for America in 1886. He was married and the father of three children. He died honoured and mourned by everybody. He wishes me to beg of you not to trouble yourselves too much on his behalf." The medium presently stated that he wished the photograph and the news of his death to be sent to his friends at Strom-Soken.

M. Fidler wrote to the clergyman there, who replied that he could not find the name Stromborg on his parish registers. He also wrote to the Emigration Committee, who stated that no such place as New Stockholm existed in America, and that the name was not to be found on any map.

Finally, a letter was addressed to M. Olea, the Swedish Consul at Winnipeg, who was a personal friend of M. Fidler's, and in six weeks' time a reply was received containing the following particulars:—A farmer named Sven Stromborg, who had quitted his native place,

Strom-Soken, in Jemtland, Sweden, had died in the previous spring at the settlement of New Stockholm, in the district of Assiniboia, leaving a widow and three children. The settlement thus named had not been founded until 1886. The notification of his death was published in the *Manitoba Free Press*, of the 9th of July, 1891; and on the 8th of August, M. Fidler received a letter from M. Oxel Stanberg, a personal friend of the deceased, stating that Sven Stromborg had died on the 31st of March. On the 8th September, M. Fidler received another letter from the clergyman at Strom-Soken, in which he mentioned that he had succeeded in elucidating the mystery about the name. The deceased was really Sven Erason, who for some unexplained reason had adopted the name of Stromborg after landing in America. The death, it will be seen, actually took place on the 31st of March, 1891, and not on the 3rd or 13th; a trifling discrepancy which would arise from a misreading by the medium of figures traced in the air. The lady who mechanically wrote the name of Sven Stromborg, did so on the 3rd of April, only three days after the departure of the spirit controlling her hand, at a place upwards of 2,000 miles distant from the eastern coast of Canada, and so remote from any important town, that three months elapsed before the death could be announced in the nearest newspaper.

NORWAY.

Psychische Studien (Liepzig) publishes a report of three materialising séances held in Christiania, furnished by Carl J. Sjøstedt, President of the Norwegian Spiritualist Society, and translated into German by G. C. Whitty.

The medium is a private lady, who withholds her name, and is spoken of as Mrs. E—. She is on a visit from Gothenburg. The séances were held in a large room, and the number of persons present was fifty. The central gas chandelier was full on the whole time, but the light was softened by means of red tissue paper. The cabinet was placed in the centre of the room, and the back of it was barricaded with furniture, effectually preventing ingress or egress. The medium sat outside the cabinet for the whole time, with her face to the audience.

Tall vapoury figures issued from the cabinet, and touched the nearest sitters with their hands. One of them, a female spirit, recognised a friend in the circle, and shook her hands heartily. She faded away, and presently rematerialised much more distinctly, and remained visible for a long time, carrying on a whispered conversation with the medium. Two little children, a boy of seven and a girl of five, sitting in the circle, were much caressed by several of the spirits, and the white veiling of one of these floated over the hands and feet of Mr. Sjøstedt. A young Spanish maiden, named Nina, materialised in front of the cabinet, and also of the medium; and her figure grew from a sphere of vapoury light until it assumed a distinctively human form. On being asked as to her identity, she gave a conclusive test of it. A spirit, six feet high, next materialised, and threw forth from the cabinet its voluminous drapery, so that the sitters could satisfy themselves as to its reality. Several little forms were seen at the same time. The outline of a bearded form was also visible.

BELGIUM.

Le Messager (Liège) publishes interesting particulars with respect to spiritual healing in the Belgian colony of Wisconsin, U.S., through the mediumship of M. A. W. Williams, who cured the wife of a restaurateur, at Green Bay, named Everaets, after having been given up by the medical faculty. The Everaets were Roman Catholics, and greatly averse to Spiritualism; but Mr. Everaets is a powerful trance medium, and, while under influence, delivers eloquent discourses, in which the errors and superstitions of Catholicism are sternly denounced, and its hostility to the pure and simple teachings of Christ is exposed with unanswerable force and truth. The local clergy are alarmed and aroused, and one fiery zealot openly exclaimed, "What a pity the Inquisition no longer exists. I would burn the heretics at the stake." Meanwhile Spiritualism is spreading apace, and a hall is about to be erected, in which its adherents can meet for mutual instruction.

The same paper gives particulars of a remarkable case of clairvoyance in a little boy only two years and a half old, who is continually seeing the spirit form of a cousin who passed away in September last. The apparition manifests itself on all occasions in the broad daylight; and the descriptions given by the child are so circumstantial and accurate as to leave no doubt of the reality of the appearance.

Our contemporary offers the gratifying assurance that Spiritualism is making great strides in Belgium, where fresh adhesions to the cause continue to be made daily.

A Belgian newspaper, *La Meuse*, describes some unpleasant manifestations which have taken place at Marchiennes, in the province of Hainaut. The Roman Catholic curate is the object of a thousand persecutions. At night, invisible hands strip the clothes off his bed, throw the furniture about, and damage the crockery. Even in the church when celebrating mass, he is not exempt from the mischievous pranks of his unseen tormentors. Two other priests certify to the genuineness of the phenomena. The only explanation they can offer is the time-honoured one that they are the work of the devil; but now as *La Meuse* observes, an excellent opportunity is offered of testing the efficacy of exorcism, holy water, etc. Of course, the simple fact is that the priest is a medium; and we may infer the sort of man he is from the character of the spirits who are naturally attracted to his side.

L'Etoile Belge (Brussels) is very much concerned at the fact that M. Thibaut, formerly President of the Chamber of Representatives, is rendering himself "ridiculous" by holding a circle for the investigation of the phenomena of Spiritualism, at his house in the Rue du Marquis. We would not recommend the editor of that glimmering Belgian *Star* to look in some evening when M. Thibaut is thus engaged, or he might become a "ridiculous" believer himself, and that would be very shocking.

GERMANY.

In the *Neue Spiritualistische Blätter* (Berlin), the editor, Dr. B. Syriax, while noting the steady onward march of Spiritualism towards victory, urges the importance of great circumspection in the formation of circles, so that they may not be too numerous, and composed only of those who are animated by a sincere desire for knowledge and for spiritual advancement. He also points out the importance of mediums being designated for the purpose by the spirits, and being developed by

them. The utmost caution and prudence require to be observed, "because experience teaches us that there are spirits who make use of their mediums for the mere gratification of their own egotism." The Apostolic injunction to "try the spirits, whether they are of God," is just as necessary to be obeyed to-day as when it was first uttered. A control who professes to have borne a great name on earth, and who ministers in any way to the self-love of the sitters, should at once be distrusted. Self-effacement is both the precept and the practice of the higher intelligences who communicate with human beings.

Spirit photographs have been obtained in Germany through the mediumship of Frau Minna Demmler. The first successful attempt was made when, under spirit direction, no artificial light was used, and the medium was entranced on a given day by daylight, while the others formed a circle round the table on which the photographic apparatus stood. On the first occasion a sort of cloud was seen on the plate at the right hand of the medium. On the second attempt an intense light on the left of the medium on the first plate, and a misty form of a figure on the second. On the third an outstretched arm on the first plate, and on the second a clearly defined female form which the Demmler family recognised as their cousin. The spirits said they worked upon the plates before the photograph was actually taken, and so Mr. Hotz, as an experiment, developed two of the plates, intended for the next attempt, without having previously exposed them to the light, and obtained on both a curiously formed light. This light must have been produced in a transcendental way, as no daylight acted on the plates, and is therefore of great scientific interest.—C. J. C., in *Light*.

SPAIN.

The *Revista de Estudios Psicológicos* (Barcelona), takes a retrospective survey of the progress of Spiritualism in Spain during the year 1891, and finds sufficient cause for congratulation in the increased number of circles which have been formed, and in the new literary organs which have been established; while the good cause has been helped forward by public lectures and by congresses.

Senor Manuel Navarro Murillo points out the distinction between the true and the pseudo-Spiritualist. The latter, he says, experimentalises with the phenomena in a spirit of puerile curiosity, and endeavours to obtain information for worldly purposes, with the result that he obtains mystifying and contradictory communications, attracts to himself, and is sometimes taken possession of, by spirits of a low order; and helps to bring Spiritualism into ridicule and contempt. But the true Spiritualist is recognised by the moral transformation which it works in him, by the increased purity, veracity, and integrity of his character and conduct, by the greater elevation of his aims and ends, by the wider extension of his love and charity towards his fellow creatures; and by the greater earnestness and persistency of his warfare against his lower nature.

An association is being formed in Spain under the title of "Spiritual Youth," to assist in stemming the rising tide of egotism, materialism, and religious indifference, which there, as well as in other countries, is threatening to overwhelm society.

The association will be composed of purely family groups uniting together for the study and practice of the highest good—obedience to God and love to man.

"We believe," writes the Viscount de Torres-Solanot, the editor of the *Review*, "that the young Spiritualists in the universities and seminaries, poor in money, but rich in faith and enthusiasm, will second the project, which will be in other respects a guarantee to families of Spiritualists that their sons will find a means of protection, especially in the large cities, which will prevent them from sliding down the declivity of vice and dishonour, along which so many have fallen."

The Viscount impresses upon young people joining these groups of circles the paramount importance of always remembering that personal example is the most powerful of all propaganda, and that their individual conduct should be in perfect harmony with the title of the circle to which they belong. In a word, the admonition is especially binding on Spiritualists: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If our privileges are great, our responsibilities are commensurate.

The *Revista* devotes a good deal of space in its November number to the recent Congress in Madrid, reported more or less fully by all the daily papers in that city; although some journals sneered at what they were too unintelligent to understand; while, on the other hand, a liberal organ like the *Dominicales del Libro Pensamiento*, paid a frank tribute of admiration to the high intellectual qualities and the great and solid virtues of the Spiritualists as a body.

Among the documents presented were some interesting examples of direct writing, obtained from two spirits giving the names of Irene and Marietta; their authenticity being vouched for by the signatures of two ladies and six gentlemen.

La Fraternidad Universal (Madrid), publishes an earnest exhortation effort on the part of Spiritualists, by Don Benigno Pallol, in the face of the religions which are dying out, and of the indifference and materialism which are replacing the faiths of the past. "The least that we can and ought to do," he observes, "is to combine our spiritual and intellectual energies for that day of tremendous human conflict," which is so evidently approaching.

La Irradiación (Madrid), publishes a list of the various groups or centres of Spiritualists in Spain, outside of Madrid. They have been established in the following places: Villa Carlos, Almería, Salamanca, Gibraltar, Andujar, Santa-Amalia, Granada, Rute, Lerida, Alcoy, Capel-lades, Iznajar, Zorita, Medina-Sidonia, Yecla (two), Casas, Ibanez, Reas de Segura, Algarinejo, and Santander. The rapid spread of Spiritualism in the most Catholic country in Europe, is one of the most gratifying signs of the times in the old world.

GREECE.

There is no country in Europe in which Spiritualism might naturally be expected to take root so readily and so deeply as in Greece; for it was the fountainhead of Spiritualism 3,000 years ago. The *Iliad* of Homer is full of it. Minos and Lycurgus, two of the greatest law-givers of antiquity, were inspired by the spirit controls of those remarkable mediums, the sibyls and priestesses of Delphi and Delos.

According to the doctrine held by most of the Greek philosophers, every man has a guardian spirit, or *daimon*, assigned to him for his

guidance and instruction. Thales, who lived six centuries and a half before our era, taught that the whole universe is peopled with spirits, who are the secret witnesses of our actions, and who can record our very thoughts. Epimenides, the contemporary of Solon, was inspired by the spirits, and often received divine revelations. Zeno declared that every man was attended by a genius who inspired his language and directed his actions. Socrates held the same doctrine, proclaimed the pre-existence of the soul, and affirmed that there was a complete hierarchy of intelligences connecting the creature with the Creator.

Socrates tells us that God does not manifest Himself to men save through the mediumship of the spirits, which are His messengers, while his disciple, Plato, conveys much the same truth in other words, when he says that spirits hear the prayers of men to God, and transmit His gifts and inspiration to men. Finally, the Epistles of Paul which are fullest of Spiritualism—those to the Corinthians—were addressed to Greeks.

It is quite fitting, therefore, that Spiritualism should revive in Greece, and nowhere could it do so more appropriately than in Athens; where, as we learn from an article contributed to *La Revue Spirite*, by Signor R. di Giuntiniani, it is spreading apace.

In that city there is a poet, Polemi by name, 30 years of age, who is a remarkable medium, and the manifestations which have occurred through him have been such as to arouse public attention and to disarm scepticism. Barristers, doctors, journalists, university professors, diplomatists, and men of letters attend the séances, which are held at the house of M. Souri, proprietor and sole editor of the famous Greek journal devoted to humour and satire, known as the *Romios*.

"M. Souri," we are told, "was a confirmed sceptic, but is now firmly convinced; and his journal is quite unique in the world, being written in verse from title page to colophon. It is published every Friday, the day consecrated to its composition. Souri's facility of versification is something unheard of, and it is not at all impossible that the astonishing editor of the *Romios* may be unconsciously, and in spite of his past incredulity, an intuitional medium."

"The spirits present at these séances divine the most secret thoughts of those present, read entire passages unknown to the medium, decipher impossible words as regards orthography and pronunciation, bring to light lost objects, and describe unerringly the contents of closed purses and pocket-books. Many ascensions of a table have taken place, and at each ascent the members of the circle saw underneath it a phosphorescent light, undulating like a flame."

"One of the results of these phenomena is that M. Souri, in his journal, defends the cause of Spiritualism in very beautiful verse."

RUSSIA.

A correspondent of *Il Vessillo Spiritista*, writing from St. Petersburg, says: "A great movement is afoot amongst us at this moment in favour of Spiritualistic ideas. All the journals are discussing the subject; and the opinions expressed by Professor Lombroso are especially commented upon. Even one of our leading newspapers, *The New Times*, publishes a serious and very well edited supplement upon this question: 'Why are apparitions spoken of in our times, and why should they be impossible?' The article has created a great sensation, and no one has ventured to contradict it."

"But what is more important than all is, a lecture was delivered last week upon Spiritualism; the orator selecting for his theme 'The Disoccultation of the Occult.' The lecturer was M. de Bodisco, Chamberlain to His Majesty the Emperor of Russia; and his exceptionally high position enabled him to obtain the necessary authority to lecture, which is always so hard to obtain. M. de Bodisco devoted many years to the study of Spiritualism, to which he brings the qualities of an impartial observer, while at the same time exhibiting great prudence in the conduct of experiments. He puts forth a volume, entitled 'Psychic Researches,' and gives, first of all, his past experiences, wholly unconnected with any professional medium; and mentions that, in all his researches, he was particularly careful to observe all possible precautions, and to obtain a repetition of the same phenomena at different times and places, and with circles composed of different persons. Nor was it until he had devoted three years to these enquiries, and had received overwhelming testimonies to the truth of spirit-return, that he resolved to brave the sneers of the sceptic and the contempt of pseudo-scientists, by publishing to the world the results of his patient investigations."

"M. de Bodisco proceeds to relate the physical proofs he has received of spirit communication. Some of these took the form of direct writing in the Slavonic, Russian, early French and English languages, by means of red, blue, and black pencils, although there were neither blue nor red pencils in the room."

"Flowers, rings, coins, books, and other objects were dematerialised and rematerialised; and M. de Bodisco was informed that on a certain night a large N, traced in light, would be visible on the column of Alexander, in the great public square of that name in St. Petersburg. This phenomenon was first seen at eleven o'clock in the evening of the 7th of December, 1889, was witnessed by scores of persons, including the sentries on guard, who reported the incident to their colonel, and was utterly inexplicable by any physical cause. It continued visible for three weeks, then faded gradually away and was never seen again."

"Between 1888 and 1891 various materialisations occurred, and one of the spirits addressed him in English, and afterwards wrote some verses in French. His guide succeeded in completely materialising himself; and one evening the spirit said: 'Now I am going to materialise. When I tell thee to do so, light a match, and as long as that burns, thou shalt behold me before thee.' Some moments afterwards (the writer goes on to say) a luminous form appeared in the midst of the complete obscurity which had suddenly invaded the room. A humming sound was heard, like the noise made by steam in escaping through a pipe. A deep sleep fell upon my companion, and he saw nothing whatever of that impressive scene, for his head had fallen heavily on his arms. The astral fluid condensed and became visible to the eye. A vaporous body formed, and shone athwart the darkness. A sympathetic voice directed me to light the match, and said, 'I am materialising to-day.' I lit it, and the light fell upon the most beautiful head of a man I have ever seen. Its expression was goodness itself; and the last words pronounced by the spirit, who was entirely robed in white, will remain for ever fixed in my memory. In disappearing, he exclaimed, 'I bless thee!'

"Spontaneous mediumistic manifestations have taken place near St. Petersburg, and are attested by Alexander Butlerow, Professor of Chemistry, in that city. The unconscious mediums were two young girls, named Pelageja Nicolajewa and Wera Kaxoulewa, residing with a widow named Marguerite Bitsch. Furniture, kitchen utensils, faggots, articles of wearing apparel, and many heavy objects were violently displaced by some unseen force, seemingly influenced by a sportive rather than a malicious spirit. Inquiries were instituted by the police, but while they served to show that no human agency was concerned in the manifestations, they failed to throw any light on their real cause. Professor Butlerow had a sitting, however, with Pelageja, and he very soon discovered that she was highly mediumistic."

ITALY.

It must be especially gratifying to all Spiritualists to know that the birthplace of such pioneers of freedom of thought as Galileo, Giordano Bruno, and Savonarola, is also placing itself at the head of the greatest movement the world has seen. Not only are the special organs of our philosophy, *Luz*, *Annali dello Spiritismo*, *Il Vessillo Spiritista*, and *La Sfinge*, edited and contributed to by writers of conspicuous ability and courage; but a Spiritualist literature is springing up of great value and potency; secular newspapers are beginning to exhibit an interest in the phenomena; members of learned professions, unable to resist the evidence of their own senses, are avowing their belief in Spiritualism; and the astounding manifestations received through the mediumship of Eusapia Paladino are exciting attention and discussion from one end of the peninsula to the other. Above all, the Church and the materialists are becoming seriously alarmed at the overwhelming evidences which are being presented of the truths of Spiritualism.

The *Gazzetta di Venezia*, of the 18th of October, publishes a reply from Professor Lombroso to a question addressed to him with respect to his prosecution of his inquiries into Spiritualism, in which he says: "NOW THAT I HAVE SEEN SO MUCH, I BELIEVE ALL." (*Ora che vidi tanto, credo tutto.*) "This," observes *Il Vessillo Spiritista*, "is a fine example of moral superiority; or, to put it more correctly, a great example, because the illustrious scientist, in some of his works, not only combats Spiritualism, but has almost insulted Spiritualists."

In an extraordinary supplement of the *Quinto Orazio Flacco*, of the 20th October, Dr. N. St. Angelo di Venosa writes a long and able article in defence of Spiritualism, and in reply to those who impugn the genuineness of the phenomena produced through the mediumship of Eusapia Paladino and others, offers to stake a sum of 4,000 lire (£160) upon their veracity, to be ascertained and verified by a committee of scientists, meeting in Rome for that purpose.

In the *Fanfulla della Domenica*, Signor Eugenio Checchi publishes a series of articles, in which he states his firm conviction of the reality of spiritual phenomena, based upon his own careful observations and inquiries.

It is evident, indeed, that Italy has been selected as the arena for some wonderful manifestations.

According to the *Annali dello Spiritismo* (Turin) Her Majesty the Queen, who is, it is well known, an ardent Spiritualist, has completed a work entitled "Memorials of the Life beyond the Grave," and has placed on record explicit directions for its publication after her decease.

Il Vessillo Spiritista (Vercelli), publishes a series of observations and experiences of physical phenomena, carefully noted and recorded, in company with some friends, by Signor Vincenzo Cavalli, of Naples. Among other incidents, he mentions that he and the other sitters heard four musical instruments in the room played simultaneously, without physical contact. These were a pianoforte, a mandoline, a musical box, and a mouth-organ; the mandoline being three yards from the piano, and sounding above the head of one of the sitters. At least seven human hands would have been required to play these instruments under ordinary circumstances; and the writer asks whether it is within the bounds of possibility that a medium could be transformed into such a Briareus as to produce these phenomena without spiritual intervention?

Signor Calenzio has hitherto been, as he himself avows, a disbeliever in the existence of an invisible world, and attended one of the sittings at Naples, with the medium, Eusapia Paladino, with a predisposition to discredit her powers, and to believe that the phenomena produced through her were the result of fraud or mystification. But the manifestations were such as to dissipate all doubt; and after describing them, he feels constrained to make the following candid acknowledgment: "The phenomena were such as could not have been produced by the strength or art of man. Will it be said that we were the victims of a suggestion? We should be truly grateful to any one who knows how to demonstrate it by satisfactory proofs."—*Luz*.

SOUTH AMERICA.

La Fraternidad (Buenos Ayres), mentions a curious incident as having occurred in Mendoza, where a public discussion took place between a Spiritualist and an Evangelist. Just as the controversy was being brought to a conclusion, the wife of the pastor stood forth and openly declared that she entirely concurred in the views put forth by her husband's opponent. The feelings of the Protestant divine may be more easily imagined than described. In the city of Cordoba, a place containing 60,000 inhabitants, Spiritualism is making great strides. How powerfully Spiritualism is gaining ground in the Argentine Republic may be inferred from the fact that it is being attacked by the local organ of the Roman Catholics, which bears the extraordinary title of *The Messenger of the Heart of Jesus!* This amusing production professes to expound "the erroneous, dangerous, and subversive ideas of those adorers of Satan, the so-called Spiritualists;" which are deprecated as leading to insanity and suicide! Judging from the extracts given from the article in question by M. Saenz Cortes, who offers a crushing reply to it, it must have been written by some unhappy inmate of a lunatic asylum. If Spiritualism speaks the sentiments of Satan, Spiritualists may be proud of having made a convert of that mythical personage, since he now insists upon the paramount authority of the "two great commandments" which the grandest of all mediums declared to be the basis of "the law and the prophets." To have effected in half a century a conversion which "the Church" has entirely failed to accomplish in eighteen or nineteen centuries, is surely a notable achievement.

La Constancia (Buenos Ayres) publishes an excellent article on the subject of the disappointments experienced and the mistakes made by novices in Spiritualism; more particularly as regards their foolish desire to be brought into communication with the great illustrations of humanity; as this often encourages mischievous spirits to practise on the vanity and credulity of sitters, by assuming the names of great personages, and delivering pompously common-place messages which their recipients publish or otherwise repeat, and thus bring Spiritualism into ridicule. To imagine that exalted intelligences are at the beck and call of the average member of any circle, is to form a very ignoble conception of the other world, and of the occupations of the higher spirits, many of whom cannot approach the earth sphere.

A valuable article in *Constancia* (Buenos Ayres), from the accomplished pen of Donna Amalia Domingo Solar, discusses the profound and beneficent influence which Spiritualism cannot fail to exercise upon woman in her holy character as wife and mother. *Constancia*, an eight-page paper in folio form, is issued weekly. Its staff of writers is a powerful one; and it appears to us to be doing invaluable service by dealing with the higher phases of Spiritualism with so much ability, philosophical insight, and dignity of tone, as to compel a respectful consideration for its deliverances, even from those who do not assent to their truth.

We are glad to observe the appearance, after a brief period of suspension, of that zealous worker in the good cause, *La Perseverancia* (Mendoza, Argentine Republic). It will be published fortnightly, and a thousand copies of it will be distributed gratuitously.

CUBA.

La Nueva Alianza (Cienfuegos, Cuba), mentions as a somewhat exceptional circumstance, that an important weekly journal, *El Deber*, published in Havanna, has issued a memoir and portrait of Sr. Miguel Maria Chomat, the president of the Federation of Spiritualists in Cuba. That gentleman, a barrister by profession, and an ardent advocate of the emancipation of the negroes, exemplifies the sincerity of his convictions as a Spiritualist by his patriotism, his philanthropy, and the profound altruism of his life and conduct.

We offer sincere congratulations to *La Nueva Alianza*, of Cienfuegos, Cuba, on the very high compliment which has just been paid to it. By a pastoral letter, issued on the 9th of October last, by the Bishop of Havannah, Dr. Santander y Frutos (*Frutos venenosos*, we think), and to be read in all churches and printed in all Roman Catholic publications, our contemporary is voted as condemned as "heretical, erroneous, scandalous, and irreligious," and is prohibited and condemned accordingly; while its editor, contributors, printer, and readers are declared to have exposed themselves to the "penalties and censures imposed by our holy mother Church."

To be thus denounced and proscribed by the powers of darkness, is the best testimony our contemporary could receive that he is successfully working to promote the diffusion of the light. It is a great honour to be thus reviled. But it is also a solid advantage. Hundreds of persons in the island of Cuba who may never have heard of the *Nueva Alianza*, when they find it denounced from the pulpit or the altar, will be curious to read this heretical publication; and will be startled perhaps to discover that it teaches obedience to God, love to man, the immortality of the soul, and the great truth of spirit return. They will perhaps contrast doctrines like these with the superstitious errors taught by the Church, and will begin to inquire into Spiritualism for themselves. They will soon find out the superiority of its incontestable facts to the obsolete fictions promulgated by the priests; and thus the pastoral letter of Bishop Santander y Frutos Venenosos, may be the means of immensely strengthening the power of Spiritualism in the island of Cuba. *Asi sea!*

MEXICO.

The *Revista Espiritista de la Habana* states that the *Partido Liberal*, a daily journal published in Mexico, devotes a portion of its space exclusively to Spiritualism. This portion of the paper is edited by Don Heriberto Barron, who has been hitherto one of our opponents; but having become convinced, by personal inquiry, of the truth of the phenomena, has the courage of his opinions, and signs the articles he contributes.

An interesting case of materialisation occurred in that city:—

A lady who had been accustomed to visit a female mulatto in the hospital of St. Paul, was astonished to see her present herself three days after death in her own house, and the sudden apparition caused her to faint. The spirit disappeared immediately, and in another instant revealed herself to the lady's neighbour in another room. "Is it you?" said the latter, "and are you well?" "Yes; I am better," was the reply. "I have left the hospital, and am come to see if I can complete my cure elsewhere." Thereupon she informed her interlocutor that something peculiar had happened in the salon, and abruptly disappeared. Much surprised, she hastened to her neighbour's apartment, and learned from her that she had seen the mulatto, whom she believed to be dead, and that on uttering a loud cry the woman had vanished. "She cannot be dead," was the reply, "for I have just seen and spoken to her." Some one was then sent to the hospital, and it was ascertained that the mulatto had actually died three days before.

La Ilustracion Espiritista (Mexico), publishes a document signed by eleven trustworthy persons, all of whom certify to their having been cured by that excellent healing medium, Teresa Urrea, of Cabora. One of the patients was suffering from leprosy, and was thrown into a powerful perspiration by Teresa's magnetism; after which, his skin became as that of a little child. The name of this person is Cayetano Parra, a native of the Canton Guerrero, in the State of Chihuahua.

A medium named Margarita Kleinhaus, is producing interesting physical phenomena in the capital of Mexico, and her sances are attended by members of the most distinguished people of that city. It is further stated that Sra. C. de Muth, the founder of the Jeanne d'Arc Society of Spiritualists in the Argentine Republic, and a brilliant lecturer, is making a propagandist tour throughout the various states of South America.

BRAZIL.

A Luz, the organ of the Spiritualists of Curitiba, in the State of Parana, renders good service to the cause by the publication of original

and selected articles calculated to deepen public interest in the grandes movement of the nineteenth century.

One of the editors of *O Tempo*, an influential daily paper, published in Brazil, has written an article of congratulation on the formation of a society for spiritual studies in that city.

Verdade e Luz (San Paulo, Brazil) states that a society for physical research has been founded in Asuncion, Paraguay; and that the Brazilian Society for Psychic Studies is about to found a review; which, considering how great a number of able writers who are also convinced Spiritualists there are in that country, ought to become an influential organ.

Verdade e Luz (San Paulo, Brazil), devotes an article to an exposition of the advantages of Spiritualism, explaining its doctrines, defining the life which must be led by its votaries, and remarking that "a convinced and sincere Spiritualist must necessarily be a good man."

In another paper our contemporary refutes by unimpeachable statistics, derived from Sr. D. Senillosa's admirable *Concordancia del Espiritismo con la Ciencia*, the stupid calumny that Spiritualism leads to lunacy. Religion is one of the potent causes of insanity; but the operation of a science or philosophy which proves the immortality of the soul, robs death of all its terrors, and substitutes certainties for doubts, superstitions, credulity, scepticism, or despair—must, of necessity, be conducive to mental health and soundness.

Under the heading of the "Testimony of Facts," *A Luz* (Curitiba, Brazil), publishes some striking communications received at a circle in that place, which furnish an additional weight of evidence, given by several spirits, of the operation of the law of retribution, and of the worthlessness of numerous actions in this life, which are reputed to be good and worthy in the sight of men, but which, originating in selfish motives, are altogether different in our own eyes when our past lives stand revealed before us in the other world.

SANTA FE.

Le Verité (Rosario, Sta Fe), publishes, in its Spanish section, a valuable article on the influence of the atmosphere upon certain spirit manifestations, given through a medium; and another on presentiments. It also contains a beautiful reply from a spirit to a question with respect to the darkness with which astronomers allege the interstellar space is filled. "It is true," said the spirit, "that the atmosphere of each globe is the only vehicle of transmission for the solar light in each planetary system; but it is not less true that the light which illuminates spirits, although not emanating from any sun, is most resplendent. The light becomes more and more intense in proportion to the advancement and elevation of the spirits. On the other hand, spirits persisting in evil are plunged in desolating shadow; and this is described as one of the greatest punishments of those who are obdurate and impenitent."

RIO JANEIRO.

It is a notable fact that secular journals are beginning to publish communications received from beyond the grave. The *Paiz* and the *Gazeta da Noticias* of Rio Janeiro, for example, both give insertion to a long message received in the Conciliacao circle in that city, through the mediumship of A. Angeli Tortoroli, in reference to the political future of Brazil; full of sound, practical wisdom, and based upon the principle that justice should constitute the foundation of all governments.

SCIENTISTS CONVERTED.

A MEETING of scientific Professors has been held at Milan, comprising Alexander Aksakow, the distinguished Russian savant; J. P. Schiaparelli, the Italian astronomer and director of the observatory at Milan; Cesare Lombroso, Professor of Legal Medicine at the University of Turin; Professors Brofferio and Geisio, and Senator G. Negri, the well-known historian; Professor Colombo, who was lately a member of the Italian ministry; and Doctors G. Finzi and G. B. Ermacora. Here was assembled a committee of enquiry as the most sceptical could demand; and Eusapia Paladino had undertaken a journey from Naples to Milan, in order to facilitate their investigations. These were conducted according to purely scientific methods, and the results astounded all present.

The weight of the medium under varying magnetic conditions was found to range from a minimum of 110 lbs. to a maximum of 154 lbs. Bella and tambourines placed upon a table were raised into the air by invisible hands and agitated, and at the request of the committee one of the spirits present struck the head of each person with a tambourine. The most curious phenomenon of all was the following: The medium, taking the hand of Professor Schiaparelli, and holding it firmly in her own, caused the index finger to trace several lines of imaginary signs on a sheet of blank paper. When it came to be examined afterwards, all these characters were found to be written in ink on the other side of the paper, although there was not a drop of ink in the room.

"After this proof," exclaimed Professor Lombroso, "I must take my departure, otherwise I feel I shall go mad. The sincerity of the phenomena are to me so indisputable, and they lie so completely outside of all natural laws, that the mind is bewildered in its efforts to find any kind of explanation of them. Before resuming the study of them, I want to give my mind a little rest." Professor Schiaparelli, who approached the subject in a spirit of the coldest scepticism, expressed himself in similar terms.

At a second sitting, Professor Richet, of the Paris Sorbonne, who has always been a bitter opponent of Spiritualism, came all the way from Toulon expressly to take part in the proceedings, and after witnessing the phenomena, became enthusiastic in his admiration of them.

A later report states that an investigation of the phenomena produced through the famous medium, Eusapia Paladino, has been undertaken by some of the foremost scientists in Italy, and their report has been published in *L'Italia del Popolo*, and reprinted in the *Vessillo Spiritista* of November last.

All the conditions and precautions observed were such as the most rigorous spirit of scientific inquiry could devise; and some of them were such as had never before been adopted. The medium was constantly in view of the persons present, and one of her hands was held the whole time by Professor Schiaparelli, and the other by Dr. Karl du Prel. Spirit hands touched the sitters, and rendered themselves visible, lights

floated in the air, chairs were removed without contact with any physical power while persons were seated in them, and other remarkable manifestations took place. These are enumerated in the report, which concludes thus:—

"1. That in the circumstances given, not one of the phenomena obtained in the light more or less intense, could have been produced by any artifice whatever.

"2. That the same conviction may be affirmed with respect to the greater part of the phenomena in complete darkness.

"As regards a certain portion of these latter, we kept especially in mind the possibility of imitation by some clever trick of the medium; nevertheless it became presently evident to us that this hypothesis would be not only improbable but also useless in our case, because, even admitting it, the ensemble of well-ascertained facts would be in no way compromised by it.

"For the rest, we recognise that, from the point of view of exact science, our experiments still leave much to be desired. They were undertaken without the possibility of knowing what we should require, and the various instruments and apparatus which we employed had to be prepared and improvised by Signori Gerosa and Ermacora.

"But for all that, what we have seen and ascertained, is quite sufficient in our eyes to prove that these phenomena are well worthy of scientific attention.

"(Signed)—

"ALEXANDER AKSAKOW, Editor of the *Psychische Studien*, and Privy Councillor of His Majesty the Emperor of Russia.

"GIOVANNI SCHIAPARELLI, Director of the Astronomical Observatory, Milan.

"KARL DU PREL, Doctor of Philosophy, Munich, Bavaria.

"ANGILO BROFFERIO, Professor of Philosophy.

"GIUSEPPE GEROSA, Professor of Physics in the Royal School of Agriculture, Portici.

"G. B. ERMACORA, Doctor of Physics.

"GIORGIO FIORZI, Doctor of Physics.

"The following were not present at the whole of the sittings, but signed the report:—

"CHARLES RICHTER, Professor in the Faculty of Medicine, Paris, and Editor of the *Revue Scientifique*. (Three sittings.)

"CESARE LOMBROSO, Professor in the Faculty of Medicine, at Turin. (Two sittings.)"

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Norton Gate.—Sunday, Anniversary; Monday, Coffee Supper at 7.

BRADFORD. Spicer St.—Monday, Tea at 4-30; Social at 7.

BRADFORD. Central Association, Milton Rooms, Westgate.—A meat tea at 43-0 and entertainment at 7, on Easter Monday, April 3. Assisted by the Bradford Entertainment Party. Tea and entertainment—adults 9d., children 6d. and 4d.—W. H. Kendall, 72, Arthington St. Easter Sunday, Mr. Campion. Afternoon, "Death"; evening, "Resurrection."

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

BRADFORD. Otley Road.—Lyceum tea at 4-30 on Easter Monday; adults 9d., children 4d. Entertainment at 7.

CLAIRVOYANT desired, youthful, gifted, unpractised, and resident in London. Please address, "C 50," Messrs. Samuel Deacon and Co., 150 and 154, Leadenhall Street, London, E.C. (Advt.)

DEWSBURY.—Lyceum tea and entertainment, Saturday, April 1, to raise funds for more books. Friends, support the young.

FELLING-ON-TYNE.—Easter Monday, tea at 5, and concert. Adults 9d.; children half price.

HECKMONDWICK.—Monday, Tea at 4-30; 9d. and 6d.

HUDDERSFIELD. 3A, Station Street.—Saturday, April 1: Tea at 4-30 and entertainment at 7. Our young friends will give a varied entertainment, and a sketch entitled "A Peculiar Position." All invited. Tea and entertainment, 9d.; entertainment only, 4d.

LIST OF SPEAKERS FOR APRIL.—Belper: 2, Local; 9, Mr. J. S. Schutt; 16, Local; 23, Mr. W. Rowling; 30, Mrs. Gregg. Burnley, Robinson Street: 2, Mr. Johnson; 9, Miss Walker; 16, Miss Cotterill; 23, Mr. G. Featherstone; 30, Open. Cleckheaton: 2, Mrs. Stretton; 9, Mr. Long; 16, Mrs. Stansfield; 23, Miss Crowther; 30, Mr. and Mrs. Hargreaves. Whitworth: 2, Mrs. Gray; 9, Mrs. Warwick; 16, Mrs. Best; 23, Mrs. Horrocks; 30, Miss Gartside. Accrington: 2, Mrs. Rennie; 9, Mrs. Summersgill; 16, Mrs. Wade; 23, Miss Gartside; 30, Mr. Swindlehurst. Leeds: 2, Mrs. Levitt; 9, Mrs. Mercer; 16, Miss Hindle; 23, Mr. Boocock. Nottingham, Masonic Hall: 2, Mr. F. Hepworth; 3, Party; 9, Mr. J. J. Morse; 16 and 17, Mr. J. C. Macdonald; 23 and 24, Mrs. M. H. Wallis; 30, Miss Jones.

MANCHESTER. Pendleton, Cobden Street.—A series of Special Discourses by Mr. E. W. Wallis. Sunday, April 2: At 2-30, "Has or Is Man a Soul?" at 6-30, "Do the Dead Return?" April 9: At 2-30, "Is Life Worth Living in Hell?" at 6-30, "If the Dead do Return, What then?"

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—The ladies in connection with the above society intend holding their annual sale of work on Tuesday and Wednesday, April 25 and 26.

NEWCASTLE-ON-TYNE.—Sunday, Mr. J. B. Tetlow, Eastertide sermon, "Spiritualism, a Message of Reform," and psychometry.

NORTH SHIELDS.—Tuesday, Coffee and Social at 7; 9d.

NOTTINGHAM. Mosley Hall.—Monday, Tea Party, tickets 9d.

NORTH EASTERN FEDERATION QUARTERLY MEETING, at Felling, Sunday, April 2, at 2-30 p.m. All speakers and representatives from surrounding societies requested to attend. Tea provided.—J. G.

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

SOUTH SHIELDS. 21, Stevenson Street.—Tuesday, Coffee Supper at 6; 3d.

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

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