

# The Two Worlds.

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## W. T. STEAD INTERVIEWED.

HIS OPINIONS UPON PSYCHICAL SUBJECTS. INTERESTING THOUGHTS FROM THE EDITOR OF THE "REVIEW OF REVIEWS," SPECIAL TO "THE TWO WORLDS."

By J. J. MORSE.

SPIRITUALISTS everywhere have reason to acknowledge the candour and courage of Mr. W. T. Stead in boldly proclaiming the reality of certain forms of psychical experiences which in a general sense are not new to the spiritual community. In one particular, however, they are distinct and peculiar to Mr. Stead. The automatic writing received from living persons is a unique experience in the annals of psychical phenomena. It is, too, a noticeable sign of the times when so able a journalist and so prominent a man, openly and frankly acknowledges the truth of those matters for which we have so long contended, and over which we have fought so long a battle against the scorn and vituperation of the ignorant and prejudiced. It is not too much to claim the publication of these experiences in Mr. Stead's life and the issuing of his last Christmas number of *The Review of Reviews* as a marked episode in the progress of our work, if it is not the opening of a new epoch therein.

As aught that pertains to so well-defined a personality as Mr. Stead's cannot fail to be of interest, your correspondent enquired of that gentleman whether he would, in the interest of your readers, grant him an interview, so that some authoritative statement of his views might go forth to the spiritual public. A very hearty response in the affirmative was cheerfully accorded, and the results of that interview are herein embodied.

### A PEN PORTRAIT.

Mr. Stead courteously received his interviewer in his cozy private office, situated in the handsome Mowbray House block, on the Thames Embankment, right under the shadow of the historic Temple, and in sight of the teeming life of the flowing river. On all sides were the evidences of a busy man. Books lined the walls, littered the floor, covered the tables, chairs, mantels, indeed rested wherever a book could find room. A typewriter was there, also the famous private secretary, a genial mannered and pleasing featured young lady, deep in the transcription of voluminous notes. Mr. Stead was pacing the apartment with nervous energy—literally alive with life. A man tall of stature, quick of eye, decided as to speech. A well shaped head firmly set on good square shoulders. Evidently of good old Northmen stock. Features well defined, evidencing determination, and yet the singular delicacy of skin and the softness of eye betokening a man of high sensibilities, unflinching purpose and indomitable energy; an unconventional man, who works as a worker should, untrammelled by the restraints of personal pride, or social seclusion. A voice that was clear and ringing, that uttered its words in the notes of clear conviction, and, all in all, a man who impressed you with his immense energy, will, enthusiasm, honesty, and manliness. A man first and last. A journalist who infuses humanity into journalism.

### THE INTERVIEW.

A cordial greeting, and a hearty invitation to be seated, and the scribe was at once at ease. Having a definite purpose in view, the interviewer proceeded to catechise Mr. Stead, by first enquiring the results of his making known to the world his experiences, in the following question:

Should I be correct in assuming that the publication of your remarkable experiences has elicited the fact of the existence of a wide-spread interest in such matters among all classes of society—especially so among the educated and cultured?

"Yes," said Mr. Stead, "perfectly correct. There is a very wide-spread interest in all circles as to the possibility of spirit return, and this prevails, as you suggest, in the very highest quarters. I do not know that there is so very much

more interest than there has always been; the change is not in the increase of interest, but in the increase of the courage of those who are interested. That is to say, the pressure of a hostile atmosphere is not so heavy as it was."

To what do you attribute this? was my next enquiry.

"To many things. Materialism of the coarser and grosser sort has worn itself out. The Theosophical movement, especially Mrs. Besant's adhesion to it, has compelled many to think, both among the extreme unbelievers and the narrowly orthodox. To put it quite familiarly, both Atheists and Christians have felt that there must be something in 'spooks,' if they could do for Mrs. Besant what the churches failed to do; for, of course, though Mrs. Besant scouts Spiritualism, it was Spiritualism which led her to her present creed. Then another influence, which undoubtedly has had its weight, has been the investigations of the Society for Psychical Research. That society is by no means a Spiritualistic institution, as you know, but it owed its existence in a great measure to Mr. Stainton Moses; and after several years of very sceptical investigations its leading members have practically come to the conclusion that the permanence of the individual after death is capable of demonstration. They have never put this on record, and some of them, no doubt, are vehemently hostile to any such admission, but, taking their best minds, I should say they have practically made up their minds in favour of that hypothesis."

I thanked Mr. Stead for the valuable hints his answer contained, and then asked him: Have any members of the S.P.R. expressed any opinion upon the nature of what I venture to describe as the "Auto-Telepathic Psychography" you have had such remarkable experiences in?

"I have communicated the facts," said Mr. Stead, "of what you call auto-telepathic psychography to Professor Sidgwick, Mr. Myers, Mr. Balfour, and Professor Barrett, who constitute the heads of the society, but as they have the material under consideration, and have not yet been in a position to examine my witnesses, it is not for me to say anything as to the conclusion they will reach. You must not anticipate the verdict in a case which is still *sub judice*, but I think I may say that they have recognised in the frankest possible manner that, if the statements which I have made are scientifically proved, then we have come to a law which is quite as important as the greatest discoveries of modern times."

Thinking some light might be obtained upon the characteristics pertaining to mediumship my next question was: Do you when writing under the conditions of telepathic correspondence experience any muscular, nervous, or mental sensations, and has this writing affected your health or mind injuriously or otherwise, or in any way?

"No, in no way. I experience no muscular, nervous, or mental impression, nor am I conscious of the least difference when my hand has been controlled by a person who is living on the earth plane, or who has passed to the other side. I am afraid I am a very dense subject," smilingly added Mr. Stead, "and am not in the least degree susceptible to such influences. My hand moves; but it neither affects my health or my mind one way or the other. I am after writing as I was before, not better nor worse, so far at least as I can see."

My next question was devised to ascertain the directions in which Mr. Stead might think this automatic writing might point as concerned us individually, the world practically, and as an addition to science and philosophy?

"It would require a volume to answer your fourheaded question, and I can only briefly state some of the conclusions to which this writing seems to point. First, as concerns the individual, it reveals unsuspected depths in the abyss of personality. The automatic hand operates to a certain extent like a prism which divides the rays of light, and enables you to dissect character that you otherwise would have been unable to do. It is a great revealer of what may be regarded as the inner sanctum of the mind, especially of the emotions. We all go through life more or less masked, but



when we write through each other's hands we express our likings and dislikings, our wants and our antipathies with an unrestrained reserve that is very startling. As a practical possibility, it seems to point to the substitution of automatic telegraphy for both telegraph wires and telephones. But at present, of course, we are a long way from that. If it is true, as I have repeatedly proved it to be true, that a friend in Edinburgh can write to me long and precise despatches by using my hand in London, it seems to me we have come upon a latent power of the human mind that, if we studied it attentively, would carry us a long way towards the annihilation of space as an obstacle to human intercourse. I am not a scientific man, and therefore cannot answer that part of your question as to science. I have given the explanation my 'spook' gives, and without committing myself to it. I can only say that it is at least as good a working hypothesis as any I have seen."

Thinking that a definite statement upon the reality of mediumship and the possibility of spirit communication might prove of use to those who decline to accept such matters upon the assertion of Spiritualists, my following question was: Are your experiences of the phenomena of mediumship of such a nature as to warrant you in admitting the existence of such a thing as mediumship and the actuality of communicating with spirits—spirits of departed human beings?

To which Mr. Stead made the following most suggestive reply: "That certain persons are possessed of the faculty or power which enables them to become mediums of other intelligences I have no doubt in the world. The phenomena are of frequent occurrence, and capable of close observation, and I do not think any one who has had the patience to look into the matter has ever come but to one conclusion. Whether the intelligence which controls the medium's hand can or cannot be identified as a spirit of a departed human being is a question upon which, it seems to me, there is sufficient evidence to justify the existence of the theory as the best available working hypothesis. There are many difficulties in the way of regarding it as a scientifically proved fact. Many of these difficulties arise, no doubt, from the lack of scientific observation, and of careful painstaking experiment by competent observers, but a good many difficulties belong to the subject itself. There is, for instance, admitted by all those who accept the possibility of spirit return, the possibility of personation by intelligences to an extent that almost baffles detection. I must also admit, Mr. Morse, that the discovery of what you describe as auto-telepathic psychography brings into the field a conflicting hypothesis to that of spirit return. If my friend living in Edinburgh can use his mind to make my hand write a letter, why may not my friend's mind be equally able to control the medium's tongue? There is no reason to believe that the hand is more under the influence of another mind than the tongue. This opens the door to the possibility that when mediums are controlled by an intelligence which communicates information, as from spirits and earthly friends, they may really be controlled by those friends themselves. I do not say that I expect this explanation is correct. It seems to me to be encompassed by greater difficulties than the other. For instance, the controlling intelligence, if it be your friend's mind, has no motive for concealing its identity. When my friends write with my hand they write their names at the beginning and end of each message. But the controlling intelligences, with very few exceptions, always profess to be the spirits of those who are what is called dead."

Expressing myself well pleased at the cogent and discriminating replies to my inquiries, I ventured one more. It was a pleasure to notice that, though considerably personal, Mr. Stead received it with all frankness, and cordially replied without reserve. I asked him: Have you arrived at any opinion whether these inquiries—either telepathic or Spiritualistic, the latter especially—are likely to affect your opinions upon the great questions of religion and the life hereafter? Or, am I to take it that your interest in all these questions is, at present, in the phenomena rather than any possible philosophy that may be evolved therefrom?

In a voice indicative of a firm conviction, Mr. Stead replied—

"I think that these inquiries will result in great good. They will broaden our conceptions of life, and they will verify belief in the invisible, and they will, for many millions, break the yoke of materialism. I do not care an atom for the phenomena, compared with the religious

and philosophical results to which they seem to point. Phenomena are like a compass. They are interesting in themselves, no doubt, but to the ordinary man—and I am a very ordinary man—the importance of a compass is, that it enables us to cross the seas. So it is with these phenomena. Now, as to the effect it would have upon my own religious opinions. I can only say that, so far, it has deepened and broadened, and made more real, all the beliefs on which I have hitherto stood. The probation, and especially the conception, of this mortal life as a mere fragment of an immensely greater circle, has been rendered more real. There is, also, a great charm about it, because of the extent to which it enables you to realise the fact that the phenomena recorded in the Old and New Testaments were not exclusively confined to those times, but are recurring constantly around us. Nothing is so fatal to a real grasp of the Bible teaching as the paralysing sense of the idea that the laws governing the world then, and the phenomena of existence in those days, were quite different from those of the life which we are now living. As a very devoted Christian minister said to me the other day, 'The Bible has become a new book to me since I began to study these subjects.'

Then ensued a pleasing sequel to the more formal business of the interview in the form of an invitation to lunch, which had a further pleasure in our being joined by a charming little lady, a remarkable and noteworthy crystal seer, whose contributions, signed Miss X., are familiar to many readers upon psychical matters. During a chatty and interesting hour, Mr. Stead narrated many incidents in his experiences, mostly, unfortunately for this purpose, of a private nature. But one idea he broached and recurred to with much insistence was whether it were possible to establish a bureau for practical utilisation of these psychic powers, where writing and other forms of psychical communication between the living and the living, and the living and the departed, could be instituted.

It may be asked what is your opinion of Mr. Stead? My answer would be—he is frank, open, sincere. Honest certainly, and though not one of us yet, he is fighting our battle more effectively than were he counted as one of our household. Bidding him adieu and heartily thanking him for his kindness in sparing two hours of his much occupied time, I left him, well satisfied with my interview with one of the strongest personalities and most strenuous lives in the ranks of journalism to-day. Jostled by the streaming throng of the bustling Strand, I asked how many know that one W. T. Stead—who daily toils hard—is making history, and playing a part in the ushering in of that newer Reformation that will finally banish the crude negations of a cold materialism, and the fantastical tenets of a dying ecclesiasticism, and help to establish in their place the reign of peace and Spiritual truth, which latter shall answer in the affirmative once for all the old, old question: "If a man die, shall he live again?" But whether any knew or not, such a man lives, and is doing his part for our cause to-day.

#### DEATH, RESURRECTION, AND JUDGMENT.

THE soul, chastened by trial and purified by affliction, harmoniously completed by the experiences of life, good, bad, and indifferent, grows and expands under these conflicting influences; and as the tree shaken by the passing wind but gains a firmer hold of its roots on the soil, so the adverse winds of earth's experiences strengthen man's hold on the great soul of eternal life, unfold his spiritual powers, make him conscious of his own true mettle, and thus he continually reaps that which he has sown. Every day of his life he stands higher and freer, or more fettered and bound, as the consequence of the preceding day's actions. The soul is thus judged every day, and without arbitrary intervention in his condition, he finds himself after death amongst those whose society is most congenial, enters that particular sphere or portion of the spiritual home that he is best adapted for, finds himself surrounded by those who are like-minded, and amidst the conditions most suitable to his state. The day of death is the resurrection day, and also constitutes the judgment day, but every day preceding it has likewise been a judgment day, and you reap exactly what you sow. Death is but the portal to a higher life, where your soul finds scope for its desires; you are able to outwork your ideals, to achieve that perfection you have longed for, to minister to others in spirit-life, and even to return to the earth, to aid those who require your assistance and your love. STANDARD BEARER.



## LIVING AS A FINE ART.

AN ADDRESS BY MR. EDWARD S. WHEELER.

(Continued from page 150.)

THE element of all true art is the utmost sincerity. It is the keynote of the beautiful. You have a false art which deals falsely in that which can captivate the senses. You have false music, false oratory, false painting. You have falses all the way through life. But the true artist comes, and as he traces his true, unswerving line, as he points out the defect of this subterfuge in art, he sweeps away the defects, and bids art stand unblushing before the world because of her truth. Art comes to banish shams. In the olden time the builder wrought with choicest care each unseen, hidden part, for the gods see everywhere. You gave the poet of this occasion the topic of "Common Sense." Common sense teaches you to cheat, to pretend; but the true, artistic sense says to you: Be, and not seem; act, and not dream. Be not idle imitators of others, but let your work be a contribution to the world's excellence. Let every day tell its own story as the culmination of the ages and the transcendent crown of all that has gone behind it. This is what I would teach: The man who makes a horseshoe as no horseshoe was ever made before—who makes one better than it was ever made before—is an artist. The man who builds a wheel better than it was ever done before is an inventor and an artist. The genius of art is creation, and not imitation. The Chinese imitate, but their art does not occupy a very high level. Art aspires, reaches forward and onward. The dream of the beautiful is born into the soul of the man or woman, and it must somehow or somewhere be wrought out.

## ART BEAUTIFIES COMMON THINGS.

Do you remember the blacksmith of Europe who, forging common things—hinges, bolts, and the trappings of the plough—wrought into these forms of iron such subtle lines, such beautiful shapes, that to-day the world pays silver and gold, weight by weight, for the iron that he beat in the generations gone? Do you see that France stands at the head of nations, and wins uncoined gold, because into the forms of common things she throws the inspiration of the artistic and the beautiful? Do you see, all the world over, that this grand power to express in the material the power of the indwelling spirit of harmony and beauty gives to those who possess it a transcendent sway over the destinies of mankind? A French poet said he would rather make the songs of a people than govern from the throne. Beauty is the mightiest name of all. It touches hearts. After arms are silenced the simple songs of the mother to the half-sleeping child become the motive-power of civilisation. What was it stirred within you as our singers sang here—

The breaking waves dashed high  
On a stern and rock-bound coast,  
And the woods against a stormy sky  
Their giant branches tossed?

That song sank into your souls; and with the thought of the old Puritan band you doubtless looked with more favour on the chains of the old theology, out of veneration to the heroes of the day, whose praises were chanted by the singers of the hour. I have nothing to say against the Puritans, except that they banished the artistic element from life, and made it cold and desolate. Time has its revenges. Calvinism was untrue in spirit and uncouth altogether. Look back into the animal creation of the past, and you see their ugliness and deformity—adapted to their condition, it is true, but, still, ugliness and deformity. To-day, higher forms have taken their place. Puritanism was treason to art, and because of this it has passed away. When you want Radicalism like Nebuchadnezzar's furnace seven times heated, where do you go? Why, to Plymouth Rock, where the Mayflower landed. This is the revenge of the artistic element. Plymouth Rock undertook to despise and ignore art. Now you have to begin at the right end—with music. Give us more music and dancing, more joy and less theology, and a great deal less preaching. I am glad, Mr. Chairman, that when I speak too long the glowing strains of music cut short my extemporising. We have time enough to be wise. I am almost ready to curse those who, through false education in a Presbyterian Sunday school, kept me from learning to dance. I have no fault to find with either of my legs, except that they are both Presbyterian and won't dance.

Do the thing you do, not for the sake of that which you do, but for the sake of the spirit of excellence, and the aspirations to gratify your own desire for superiority in work. Let me be understood. I say he who works alone

for wages, always gets too much wages. He does not deserve anything but starvation. Now go into the world and see what you see. Go to employers. They will tell you it is impossible to get faithful service. I know it—I have a number under me. Some of them are invaluable. They are artists;

## THEY ARE THOROUGH;

they look for defects everywhere; they do not slight their work, but when they see defects in the work of another they seek to remedy them. They would rather do good work for nothing, than bad work at a low price. No command can make them do anything but good work. I am bound to see that they have opportunity for good work. They are artists, not drudges. No man should be a mere drudge and coiler. I work as hard as the next man in my own way. All my work might be accounted drudgery. The driest of all dry mathematical, statistical details occupy my time, but into that work I put the element of thoroughness, and from my figures the United States government has been compelled to correct its own. And of this I am as proud as if I had painted a historical painting. I put hours into the work that I need not; I grow pale over it. I work as the artist and not as the eye-servant. Whatever position you may be called upon to assume, understand this, that when Rogers works in clay it is just the same as when Cellini worked in gold.

I speak for the glorification of work—that work may be made beautiful. As the Shaker toils in the field with the consciousness that he is helping God, so I would have all do. If you have your hand on the plough do as Cincinnatus of old. He, when called upon to save the State, went at the call, and when the State was saved returned to his plough. He was great, whether at the helm of State, or at the plough handle. It was Cincinnatus all the time—equally noble in all. This is the true spirit of democratic republicanism. We would infuse the spirit of thoroughness and aspiration into every man and woman's heart. When the woman in the kitchen cooks for her family is she a drudge? Not if she knows the truth. What is she making—bread? No, it is the food of angels. She is sustaining the bodies of men and angels, who are to draw the elements of all poetry and arts which are wrapped in the bread the woman kneads.

## THE BREAD OF LIFE.

A true woman will knead into her bread the elements of life, but if she is a sluggard and a fool that bread is poison. I know of what I am talking. I know a woman who, when I am sick, simply bakes bread for me; I eat the bread and rise up like a giant. I eat other bread, and I know I have swallowed some unholy thing; and for my life I cannot tell any difference in the taste of the bread. But the one is the bread of life prepared by an artist hand, the other by a slave woman. Give us free women, and we shall have artistic bread. Every cook ought to be an artist. Every person ought to feel the importance—and, if you will excuse the word—the sacredness of the thing they do. We regard our labour as unimportant and trivial. There are no trivial things. When the woman smooths the pillow and makes my bed to-day, if her hand moves conscientiously and with a sense of duty and delight in the performance; if she is genial, loving, and true, I rest in dreams of beauty and delight. But if she goes to my bed and chugs it together in a hurry—grumbling all the while—I go to bed at night and don't know what is the matter with me. You laugh, but these things are true; and they are doubly true as we become more sensitive to spiritual things.

Now to carry this forward a little. We must infuse this aroma of thoroughness and consecration into our work. Let us be proud of our work; let us glory in it; then life will grow beautiful. There is no drudgery except to the drudging soul. To a slave all is drudgery. Is it drudgery, oh! mother, when around you the little arms close imploringly, and the care of the child occupies you day and night? Is it drudgery to train that child up to manhood or womanhood? No; it is the forming hand of the artist which the great Creator has given to the mother. She is the artist of the race. Let me go back to that era of life wherein she traces, as it were, the design of the angel that is to be. I pass over a thousand things and I come to these most important of all. I say to you: Plough as an artist; beat the anvil as an artist; play the part of a citizen as an artist. If you are a statesman and a legislator, be an artist. Attend to every detail as if it were of the last consequence. I say to you: Be thorough, be aspirational: be always seeking for higher and higher excellence.



## THE ARTIST MOTHER.

These are common things. Now I come to something transcending all work of field or farm; transcending all enactments by legislator or statesman. I come to motherhood. I point to the mother as the one great artist of the world; and I ask the world to give that artist the true light; give her her own proper conditions, that in the secrecy of her own thought, in the brooding holiness of her own motherhood, the future race may be grand and beautiful. Oh! for language to touch this subject as it deserves. Let me tell you that the mother has within herself the germ of a double immortality—her own, and that of generations yet unborn; and if the mothers fail, the world fails. If the men fail, the mothers must fail. I ask all men to remember the mothers. I ask the mothers to remember the children. I ask men to be artist-husbands, and not mar the work of their own creation by their own rudeness, gross selfishness, and lust. I say: Reverence the work you do, whether it be a furrow turned in the field, or a child born in the sanctity of your own home. This is work that calls you to be artists in the truest and most divine sense. Earthly structures fall, but yet these pictures of living beauty grow on for ever and for ever. Furrows may deepen with age, but they fade not. Time and change may work upon the immortal spirit of the child, but yet for ever and for ever it shall bear the impress of the father's hand, of the mother's lip. As you have formed them, as you have trained them, so through life and out into the great hereafter they must go.

## THE RESPONSIBILITY OF PARENTAGE.

Oh! the responsibility and sacredness of such a charge, committed to the world of men and women through you, God working for the peopling of the vast future of the infinite with angels yet unborn! Oh! mother, in your humble home, with poverty at the door, and simplicity looking out at the window catching a few wild words of a man you may never see again, what can you do to make the world beautiful? What, in your rude and commonplace—your coarse and even vulgar surroundings—can you do to present the world with artistic children? Oh! let me tell you this: In God's goodness, in heaven's providence, in the order of nature, this is decreed—there is an answer to prayer. Not what the mother is; not what the mother does; but what the woman would that the man shall be. Do you understand me? Oh! woman-heart that full of noblest impulse sits with fettered hand and chained limbs, I tell you it is yours to implant in the child unborn the germs of the greatness to which you aspire. The music in you all unsung, the poem written, the deed that burns toward accomplishment shall be realised in your children; your sons and your daughters shall rise up and in the future day be all your highest aspiration, all your deepest prayer would make yourself. Is it understood that this is one of the grandest truths full of consolation to woman, and full of admonition to man? The woman who thinks pictures, who prays poems, who lives music in her own soul, may in her children see artists, orators, poets, and heroes. Where do they come from? The men who in stormy times have laid their hands upon the helm of State, where do they come from? The men who, in the tide of war, grasped the sword and beat back the armies of the invader, where did they come from? The men who, when superstition beclouded the intellects of men, have arisen and held aloft the torch of reason, where did they come from? Whence came the women who, when government and all they held dear was in peril, sprang forward and set the world such glowing examples of nobility, that for ages their deeds have been the inspiration of mankind? Who was Joan of Arc? Whence come the men and women like her? Why from the hovel and the cottage, and from the breasts of artist women, who, whatever their condition, were yet filled with the inspiration and aspiration of an excellence unquenchable and everlasting. So I unfold before you the teaching of the religion of the beautiful. We stand beside the great white throne. As God is our Father, so we are the fathers of those who succeed us. As the Infinite Artist lavishes beauty all about us, so we men and women artists may decorate with the beautiful all upon which our eyes may rest, or our hands may touch. It may not be in marble nor bronze, nor yet upon the glowing canvas that we are to be artists. But in the development of character, in the evolution of the good, the true and the beautiful, we may paint upon the walls of the house of life the lights and shades of the illuminated soul.—*The Banner of Light.*

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

## PART II.—THE ARTIST'S STORY.

I HAD already sent our friend the boatman to look for Jack, and Mr. O'Brien despatched messengers to find if there were any tidings of him in the neighbourhood. He was, I knew, a good swimmer, and I had a hope that the instinct of self-preservation would make him strike out for the shore, provided he rose to the surface, as I had done, with consciousness sufficient to help himself. To Mr. O'Brien I only said that we had met Mr. Masters at Ben's Hollow, and that as he had known Gerald O'Brien slightly in London, he had proposed to return with us in the boat and call at Bally Brack. What had brought him to Ireland and to Ben's Hollow was unknown to me.

We were driven home to Bally Brack, and, once there, were very glad to retire to our own rooms and go to our beds, for the chill and exposure were likely to result in bad colds, if not in more serious illness, and getting warm in bed seemed the wisest precaution to take. I had a regular reception in my bedroom after dinner of all the gentlemen staying in the house, and had to sit up in bed and repeat over again all about our adventure, and to listen to all the wonderful tales of a like nature known to my visitors or their friends, a penance from which Aimée was saved by the prompt action of Miss O'Brien, who installed herself in Aimée's room and would let no one enter. To her Aimée confided the truth, and also told her what we had seen at the old house. She also asked her opinion as to the best means of unravelling the mystery of the strange events.

From what I had myself seen and experienced, and from all that Aimée had told me, I was now most anxious to find the key to these mysterious hauntings and to learn in what way our lives were connected with them. I felt that those who had devoted time and money to the investigation of these subjects would be the best people to advise and help us now, and I wished to ask Miss O'Brien if some of her Spiritualist friends could assist us to discover how an apparently good-natured, well-disposed young man, such as Jack Masters had always seemed, could thus develop such murderous tendencies, and display an amount of revenge and spite hardly in keeping with his previous somewhat frivolous character.

I passed a sleepless night, revolving in my mind all these things, and haunted by the vision of my old friend lying dead at the bottom of the lake, or else wandering about the country a danger to himself and others. Then I would wonder whether I was right in keeping to myself the fact of his attack upon me, whether I should not tell some one, in order to prevent him from doing more mischief should he be still alive and at large.

As the result of my anxiety I arose next morning tired and haggard-looking, but too restless to remain in the house, so soon after breakfast I walked over to the village to hear if there were any news of Jack.

I had learnt on inquiring for Aimée that she had taken a chill and was too unwell to leave her room. This news made me very anxious about her, but Miss O'Brien, who was taking charge of her, assured me that there was no cause for alarm, and she almost insisted on my going to inquire about Jack as I had proposed, promising to let me see Aimée on my return if she was well enough to get up.

I therefore made my way down to the Constabulary Barracks at M—, and discovered that the inspector was just going to send a messenger up to Bally Brack to say that Mr. Masters had been found, that he was alive but suffering from fever and delirium and was dangerously ill. He was at a small farmhouse, about two miles from the lake, where he must have wandered for shelter. He was wet and cold, and seemed "dazed-like," the people said, and had told them that he had been upset out of a boat and wanted a bed for the night. After he went to bed he had been heard tossing about and muttering to himself as though he were speaking to some one, and went on so strangely that some of the farmer's family had sat up with him all night, and towards morning he seemed "to go quite off his head," and got so excited that the doctor had been sent for from M—, and it was from him that the constabulary had learned his whereabouts.

I went at once and saw the doctor. He was a mild quiet man, who seemed to have no ideas outside his profession, though he appeared capable and clever enough in his own routine of practice.



To this doctor I confided the true history of the accident to the boat, asking him to keep it as private as possible, and giving it as my opinion that Jack must have been suffering from delirium at the time. A view the doctor at once supported, thanking me for the help my narrative gave him in judging of the case. I did *not*, however, venture to express my *other* opinion, viz., that Jack was perhaps suffering from a form of what in the old days was termed "possession," and that he was not responsible for his actions.

The doctor having assured me that an experienced nurse should be got to watch my friend, with a couple of men to help in case of need, I felt my mind greatly relieved, and readily agreed to his suggestion that I should not attempt to see Jack for the present, as my doing so would only be likely to excite him still more. News of the patient's progress should be sent to Bally Brack, and I should at once be sent for if he got worse. I also wrote to the address of Jack's relatives in England to tell them that he was seriously ill, in case any of them wished to come over and look after him, and then feeling I had done all that was possible, I returned to Bally Brack to report to Mr. O'Brien and his sister what I had done.

Miss O'Brien told me that Aimée was up and dressed and most anxious to see me, and that she would take me to her room, as Aimée felt too unnerved to go downstairs amongst the other people in the house. I found Aimée better than I expected as regarded her cold, but her nerves were terribly shaken by all that she had passed through. At the time she had behaved wonderfully, and shown great courage and self-control, but now that the danger was passed she had completely broken down and was almost hysterical. She was greatly relieved to hear that Jack had been found and that he would be watched, as she was haunted by the fear that he might make another attack upon me.

To her and to Miss O'Brien I told more fully than I had done before all about the strange change that had come over my friend during the last winter. How sullen and ill-tempered he had grown, how he had begun to drink and gamble and swear. How he had quarrelled with many of his former friends as well as myself, and taken to associating with the most dissipated characters. In short, he had become almost like another man, and at last we arranged that Miss O'Brien should get some of her Spiritualist friends to come over to Ireland and hold a séance at Ben's Hollow, to find out if possible the reason of these hauntings and the mysterious connections between them and the strange conduct of my once friend Jack Masters. That there was some connection was evident, and it was rendered not the less strange by the vision seen in Genoa by Mrs. Humphries, a vision that seemed sent as a warning since, as but for it neither Aimée nor I would have watched Jack as closely as we had done, and, though we could not prevent the fulfilment of the vision, yet there was no doubt our lives were saved by our being forewarned and our suspicions aroused. Miss O'Brien was also of the opinion that Jack's conduct would all be explained and himself benefited if we could obtain the key to these mysteries.

Aimée was at first afraid to allow any one to go to the house again, but was reassured by Miss O'Brien's assurance that she would get people to assist us on whose practical sense and extensive knowledge of the subject she could rely.

The next week passed quietly. Aimée was confined to the house by her cold, and I, of course, contrived to be a good deal with her, and our kind and sympathetic friend Miss O'Brien. The rest of the party were as usual a good deal out of doors, spending their time on tennis, etc., so we had some delightful moments by ourselves.

Jack was dangerously ill for several days and then the crisis passed, and we heard that he was, though weak yet, on the road to recovery. I did not think it advisable to see him, but I inquired every day at the farm and, during his danger, had messages sent from the doctor to say how he was.

(To be continued.)

PORTRAITS OF MR. E. W. WALLIS.—The Directors, to meet the wishes of many friends, have had a number of portraits of Mr. E. W. Wallis specially printed on stiff card, with an ornamental border, which can be supplied at 4d. each *post free*.

A GENEROUS ACT.—Mr. J. W. Gott, of Bradford, has very kindly offered to take as many copies of the Anniversary issue of *The Two Worlds*, containing the portrait of the Editor, as we can furnish him for £1, for free distribution in Bradford. Mr. Gott has our grateful thanks.

## IS LIFE WORTH LIVING IN HELL.

THE boundaries of hell cannot be geographically delineated, for it appears to us to be a state. An ancient record describes its conditions as "weeping, wailing, and gnashing of teeth," its "fires are not quenched," and "its worm dieth not;" "If I make my bed in hell, lo! thou art there." Many other passages may easily be culled from the Christian records, dealing with that state and its inhabitants. The churches have ever held it up as a terror to their dupes; the Scottish Bard describes it as "the hangman's whip, to keep the wretch in order;" and also says, "the toothache is the hell of all diseases." Hell is DOGMATICALLY described as a spiritual state, into which "the wicked shall be turned, with all the nations that forget God." When we remember that we have been taught that "there is none good, no, not one," and that "every sin deserves God's wrath and curse in this life and that which is to come," we are apt to think that hell must be well filled, rents high, and emigration will have to be adopted so as to accommodate the fresh arrivals. After careful consideration of all the conditions of the past, present, and future states through which the human spirit atom has passed, is passing, or will pass, we come to the conclusion that the material, embodied condition is the *deepest, darkest*, and most *Satanic* state that lies in the pathway of the returning human spirit to its native home. Now the question comes, "Is life worth living in hell?" We reply yes, because here we are gaining a consciousness which other conditions would fail to impart. In our previous state we knew nothing of good or evil (so-called), and came into this material state with no knowledge, no consciousness, but the surrounding conditions soon began to awaken a keen selfhood, which forces men to strive for knowledge, power, wealth, and pleasure, both present and future. Here we have to labour hard for the bread that perishes. Here we have weeping and sorrow through our disappointments. Here our hopes of yesterday are the ashes of to-day—the wife of our bosom, the joy of our soul, is snatched away, and we feel desolate. Our children are taken, and our firesides are silent. Then comes the contrast of a *future* hope. Our friend deceives us, or business breaks down, and the world seems a den—a perfect hell, but the Angel within us whispers, "Fear not the world, I have overcome the world." Do the scenes of vice and crime around us fill us with dismay, the story of the returning prodigal gives us hope for the sinners, and brings to our recollection that they are also the *sons of God*, building for themselves a conscious experience in the hells, which will prove to be the foundation of their future heavens. So is it with us, so is it with all. That is the *reason why* we are now in this state called hell, or the demon state, that we may gain a conscious knowledge, which can only be won by experience, of so-called good and evil, joy and sorrow, health and sickness, poverty and plenty, love and hatred, strife and peace. But this external animal consciousness is not all; we should not seek to rest until the Angel within is awake also, then all old hells will pass away, and we shall find all things become new; a new heaven and a new earth will take the place of the old hell and the old earth, and in the hush of life, the passive state, angels will gladly become our companions, and darkened spirits will learn from us the path that leads to realms of light. THUEL.

## LIFE AS WE FIND IT.

AWAY on the ocean of life we've been sailing,  
With its broad rolling billows and tempest-tossed waves;  
With sunlight eclipsed, and moon on the waning,  
And heart yearning cry to the Mighty to save.

The why and the wherefore of life as we find it  
With trials and conflicts, and sadness, and care;  
Such sin and such sorrow, we don't understand it,  
'Tis crushing to think of and heavy to bear.

The parsons and priests are themselves quite confounded,  
But assure us the devil has caused the great flare;  
Yet somehow or other they still are dumbfounded,  
When pressed to relate how the devil got there.

The question of good and the question of evil,  
Are those which humanity yearns to have solved;  
But, to lay all the blame upon one called the devil,  
'Tis ruled out of court, and the jury dissolved.

It may be that good is disguised in the evil,  
That out of the darkness the light will evolve;  
That bitter and sweet, joy and sorrow are needful,  
And that "light from within" shall the puzzle resolve.

—Thomas Powers.



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FRIDAY, APRIL 7, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

### THE 45TH ANNIVERSARY OF MODERN SPIRITUALISM

was celebrated in Manchester on Friday, March 31st, in a manner befitting the occasion, and the grand gathering of representative Spiritualists, workers, mediums and speakers, was a signal evidence of the growth in numbers, strength, solidarity and enthusiasm which has taken place in the movement since our last demonstration.

In spite of the inconvenience of railway accommodation (owing to the trains running as on Sunday) contingents of friends came from Ashton, Bolton, Bury, Oldham, Rochdale, Heywood, Whitworth, Bacup, Burnley, Blackburn, Darwen, Warrington, Liverpool, Preston, Stockport, Macclesfield, Huddersfield, Birkenhead, Seacombe, Batley, Leeds, Glasgow, and other places, and the various societies in Manchester and Salford contributed largely to swell the attendance; friends from Pendleton, Openshaw, Ardwick, Collyhurst, and Salford Societies being present in full force.

The tea party was a great success, especial care and attention had been given to secure the best results as regards creature comforts.

Shortly after 6 p.m., the public meeting was commenced with an overture on the piano by Mr. and Miss Rickards, whose brilliant execution was loudly applauded. The whole audience sang in splendid style, an original composition by Mr. J. Pilkington, of Tongue Moor, Bolton, "God bless our noble cause," to the air of the National Anthem. It was a happy inspiration and went exceedingly well.

Our "Gaud Old Man," John Lamont, opened the proceedings in a characteristically bright speech, and struck the keynote of congratulation, hope, and recognition of the responsibilities devolving upon all Spiritualists at this critical hour to promote progress by being lovers of God and man, by giving encouragement to new mediums and workers, and by living up to our Divine philosophy which adapts itself to our threefold nature.

Mr. J. Armitage, of Batley, enthusiastic as ever, was warmly welcomed. As an indication of progress he referred to the fact that when elected 16 years ago on the School Board, the Vicar declined to sit with him; but at the last board meeting he (Mr. A.) was fifty years old and honoured the event by inviting all the members to his house and they spent a very happy evening with him. He believed in "progress without end, amen."

Mrs. Gregg, of Leeds, had toiled in Spiritualism for teens of years, and it became dearer to her as time rolled on. She had found Spiritualism good to live by and good to die by. She had witnessed the passing away of many Spiritualists, but had never found one who was afraid to die. "Let us all do our duty by the cause, and make ourselves worthy of the companionship of the angels."

Mr. Jas. Robertson, of Glasgow, who had travelled all night to be present, received a hearty ovation. "Spiritual-

lists," said he, "at this stage in the history of the movement, have good cause to feel hopeful. People of all sorts and conditions begin to recognise that Spiritualism has a word to say to them." He liked the Spiritualist who reverences his Spiritualism and is grateful to the spirit people for their aid. "Spiritualism can either be a blessing or a curse as people use or abuse it. Let us ask ourselves, 'Has it gladdened my heart, made the trials of life easier to bear, and given me strength to live the higher life?' We have no reason to be ashamed of the past of Spiritualism. No finer people have ever fought for truth and freedom than those who have ever laboured in our cause, and no one has any cause to feel ashamed of any real spiritual worker now upholding our banner; their lives of struggle and sacrifice endear them to the hearts of the people. We need pay no attention to maligners, neither should we be cast down because of opposition." He felt that opposition was needed to make us strong and united. "The world takes almost everything else on trust, but looks askance at Spiritualism. No doubt Mr. Stead thought that his testimony would affect many, but his affirmations will need to be realised by a hundred Steads before conviction can be forced upon the world at large. Progress is slow but certain. The signs of the times are encouraging, and should cause us to redouble our exertions on behalf of the grandest truth the world has ever known."

Mrs. Green, of Heywood, in her usual pleasant manner, rejoiced that Spiritualism was becoming a power in the land, and thanked God she knew Spiritualism was true. She had seen thousands of spirit people, and knew that the other is the real life; this, the land of shadows; and death was only going home.

Mr. W. Johnson, of Hyde, proposed in a few hearty words a resolution of welcome to our old friends and co-workers, Mr. and Mrs. G. Hill and family, on their return from California, and trusted that they would be happy and prosperous and continue their work for the cause in Manchester.

Mr. J. J. Morse, of London, in a few felicitous phrases seconded the resolution, and declared, seeing this splendid assembly of Spiritualists, he almost began to think that Manchester was England, and that England ought to do what Manchester has set such a noble example by successfully accomplishing. The resolution was carried in the heartiest manner.

Mr. Hill suitably acknowledged the good wishes of the audience in a few words, and was considerably affected by the warmth of his welcome home.

Mr. Swindlehurst, of Preston, rejoiced to be a worker in so great a revolutionary cause. Some travellers after night-fall, coming to a fingerpost, decided that one of their number should climb the post while another should strike a light to enable him to see the way to Preston, but just as the match was being struck down came the post and the man as well. The fingerposts of old theology were broken down, and people need the guidance of Spiritualism to enable them to find their way into the path of truth that leads to the spirit world, and seeks to banish hell from earth and inaugurate the reign of brotherhood.

Mrs. J. M. Smith, of Leeds, thought it our duty to keep the light of Spiritualism burning clearly. She was a ten-year-old Spiritualist, and rejoiced because it had brought her knowledge, light, and freedom. Spiritualism had taught that every one should be a true nobleman, one of Nature's grandest creations. Despite what critics might say, she felt she was never more sane than now, and intended to go on advocating the glad gospel of immortality with all her heart. Spiritualism had come to stay. It had gained too firm a foothold to be shaken, and if Spiritualists were true to their principles and united in love, it would become the religion of the future.

Mr. W. H. Wheeler, of Oldham, in a forcible speech, said that such meetings as this great gathering formed a foundation for our social strength, and were a rallying centre. To-day's celebration would form a landmark on the journey of Spiritualism. No doubt the recognition of the coming Congress at Chicago by the American Government, and the remarkable testimony of eminent continental scientists to the reality of the phenomena (published in last week's *Two Worlds*), would have a marked influence for good. He had lately tried to look upon the growth of the cause from an outside and impartial point of view, and was amazed at the great roar of the advancing tide, at the uprush of thought setting in the direction of our phenomena and philosophy,



and he found that everywhere Spiritualism is leavening the whole lump. This meeting ought to be sufficient to renew the ardour of all lovers of Spiritualism, and he hoped every one would go forth stronger to do and dare for the truth.

Mrs. Stansfield, of Oldham, thought that if people could see the smiling faces of the Spiritualists they would envy their happy looks, their good temper, and harmony. She felt that each one meant to work, more ardently determined that the world *shall* know us, and hoped that all workers and mediums, young and old, would go hand in hand in the good cause.

Mr. Pilkington, of Bolton, criticised the materialistic theory which derived life from protoplasm, and declared that scientists would have to turn their attention to psychoplasm and realise that there is a power of Love and Wisdom which is behind all forms, and is the "thought" which determines all modes of life impression, and leads to that home beyond the grave. Spirit return has demonstrated that the universe is governed by spiritual laws, and *spiritual* science is the only key to the mysteries of life and being.

Mrs. M. H. Wallis, of Manchester, felt that Spiritualism is the great field for the children. They will not have to fight for freedom as we have done, but will dare to call their souls their own. How great the thought! The barriers to growth are being removed. Young minds are enjoying scope to develop their native worth, and begin to realise that they need no priest to decide for them, that there is no limitation set to their right to develop save lack of ability. Spiritualism says "You shall know all that you can comprehend. Go forth, then, strong to do and dare, with pure purpose and wise endeavour to learn the truth and live the righteous and noble life. Rejoice in the knowledge that there is no death, and bear living testimony to the benefit that Spiritualism has been to you."

Mr. S. S. Chiswell, of Liverpool, was reminded of the biblical incident when certain people declared that they felt it was "good to be here." "But what is the result? We are to-night a representative meeting. What are we going to do? Verily, we should let it result in our putting our whole heart into the work with renewed energy. Let us work vigorously, for it is a mighty reform in which there is room for all. None are too young, none too old. Some could find their sphere in the Lyceum, some in the Society, some as workers, some as mediums and speakers, but let there be running through us all the cord of brotherhood. Let there be no uncertain sound, ours is a philosophy that is unique, it meets the requirements of every soul. It is a scientific philosophic religion, founded on fact, of which none need be ashamed. It is worth publishing as long as we live."

Miss Jones, of Liverpool, saw more visibly than ever the forms of the angels, and felt nerved to go on with her work with still greater enthusiasm. Progression was the watchword of Spiritualism, and should be the aim of all true Spiritualists.

Mr. J. C. Macdonald, of Patricroft, twenty years ago glibed at a Spiritualist, ten years ago he began work as a Spiritualist and propagandist, and intended to continue the good work. A year ago he felt inclined to act the part of prophet, and again felt the pulsations of that great tide which was carrying humanity forward towards the goal of the perfect life.

Mr. Lamont being compelled to retire to catch his train, Mr. Robertson, who filled the vacant chair, remarked "Let us give this grand old Moses of Spiritualism three hearty cheers," and right heartily was the call responded to. Mr. Robertson then alluded to the fact that Mr. E. W. Wallis was that day "of age" as a spiritual worker. He bore earnest and kindly testimony from personal knowledge for many years to the worth, ability, and character of Mr. Wallis, and thought the occasion ought not to be allowed to pass without recognition, and trusted the audience would express their feelings of respect and good wishes. He hoped Mr. Wallis would long be spared to continue his services to the cause. The proposal elicited hearty and continuous applause. Mr. Wallis acknowledged the kindness and good wishes of the friends, and expressed his desire to be ever found faithful to the truth, and worthy as a worker for humanity and with the angels.

Mr. J. Pemberton, of Warrington, felt that Spiritualism had been an education. He had become more a man since he had known its truths. It had brightened his life, and he felt it was worthy of the devotion of all earnest and sincere lovers of truth and right.

Mr. W. Rooke, of Levenshulme, was always attracted to the mysterious. He had studied science, but found it reached a limit. The aching void it could not fill is filled by Spiritualism. While he recognised and rejoiced in the progress of the cause the battle was by no means won. Spiritualism is almost totally unknown in many parts of the country, and many towns have no society. There is a large field for labour, the harvest is plentiful, but the workers are too few, we need many more to continue the struggle and conquer the world.

Mr. R. A. Brown, of Manchester, had received so many benefits from Spiritualism that he felt it demanded from him his personal and continued support. He rejoiced at the growth which had taken place since he first attended a public meeting, and should work and trusted others would work bravely and ardently until the truth of spirit communion is universally accepted.

Mr. J. B. Tetlow made an earnest and enthusiastic closing speech. Spiritualism had fired him all over, it had stirred his whole being and nerved him to the work. He hoped that this 45th anniversary celebration, grand and successful as it was, would be but a precursor of still greater things; that we should keep the steam always up and the engines in working order to carry into effect the wishes and aspirations of the spirit-world for the blessing of mankind. Several other mediums and speakers would have been called upon, including Miss Bailey, Miss Walker, Mrs. Rushton, Madame Henry, Mr. P. Lee, and Mr. Boardman, but many friends were compelled to retire to catch their trains and it was thought best to curtail the programme.

The musical portion of the proceedings was splendidly catered for by Mr. Rickards, and gave the greatest satisfaction. Miss Rickards sang two solos in finished style and was heartily applauded. Miss French (who specially travelled from Preston) charmed the whole audience with her clear and rich baritone voice and sweet singing. Her mandoline playing "brought down the house." Mdlle. Lucretia, accompanied by her sister, rendered two solos on the violin with finished ease, grace, and ability; although somewhat lengthy the audience was so delighted that had time permitted, an encore would have been demanded. Frank Chiswell and Mr. Macmanara both sang two solos and gave the greatest satisfaction, indeed the whole musical programme was far above the average and was heartily appreciated. Mrs. Green's little daughter recited a poem with much ability and power, and gives good promise for future usefulness.

Lizzie Doten's beautiful "Jubilate" was sung by the audience to open the second part of the proceedings to the tune of Auld Lang Syne, and went with a capital swing. We do not yet know the number of persons present, but there were certainly many more than at last year's gathering, and it was a far more representative assembly. We thus enter upon another year of work for Spiritualism with every sign of buoyant hope and vigour, and we trust that the same spirit of fraternity, goodwill, and brotherhood, will animate all mediums and workers, be characteristic of all meetings, and that as our purposes become stronger, our aims clearer, we may march on, a united army of comrades, under the banner of "Immortality demonstrated by spirit communion," to lead the van of progress in all departments of life and in every work for human weal.

## SPIRIT IDENTITY.

### THE CASE OF MAJOR S—.

By EDINA.

THIS case possesses many features of interest. The personage here referred to first came and spoke to my daughter in her room one night early in January, 1893, told her his name and rank in the army, and other details of his life. The following night the message now to be dealt with was written. In this communication Major S— begins by apologising to the medium for having suddenly intruded upon her the preceding night, but stated he was impelled to do this by a desire to communicate, and also because he was requested to do so by Mr. Stainton Moses and Colonel Bundy, both of whom were near him at the time, and informed him she was a medium and would not be alarmed. The delicate manner in which this portion of the message is expressed is both noteworthy and unusual. Here I may say that I reserve notice of the appearance of Colonel Bundy and Mr. Stainton Moses on the scene till certain further details are got, and



more messages promised are written, as at present the evidence of identity is rather *in dubio*.

The communication from Major S— gives the full designation of this officer and the name of the regiment to which he was attached (the 92nd, or Gordon Highlanders). He sends his kind regards to the officer who had visited us, and requests us to tell him that he is in close companionship with Colonel A—, who, he observes, is a "constant visitor here." He informs us that he was wounded in the Afghan campaign, and specifies various engagements in which he had fought there, gives the dates of one or two of them, and concludes by telling us that he took part in the disastrous battle of Majuba Hill, under General Sir George Colley, where he was mortally wounded, and graphically describes the dreadful scene of carnage at this British reverse in the Transvaal.

As this communication did not state the date of death, we took the precaution before the controlling power had ceased, to ask this detail, and there was instantly written down in response to our query the words: "Died 1 May." Again acting on a suggestion made by the officer referred to, we put the question whether Major S— bore any nickname among the officers of his regiment, and the reply at once came "Bumpy Major." This was the last effort, as power immediately ceased, and the medium was then controlled by another communicator.

In order to discover the identity of this personage, who was unknown to us, we had again to visit the Advocates' Library, and to refer to Shadbolt's book on the Afghan War, where we found the photograph of Major S—, and a short obituary article of his career. The photograph was again identified by the medium under test conditions, as formerly described, without the slightest hesitation, although there were four faces exhibited to her. In the obituary notice I found the narrative of a long and active military career, only a small portion of which had been given in the message, but such fragments as appeared in the latter were quite accurate, and in particular the leading events in the Afghan War in which the deceased took a part were correctly specified. I also found that at the battle of Majuba Hill, which occurred on 27th February, 1881, Major S— was (as specified in the message) severely wounded, but lingered on for two months, and after undergoing amputation, died, as was correctly stated in reply to our query, on 1st May thereafter. In the course of the month of February last, I showed the message to the officer before referred to, and asked him if he knew the "cognomen" by which Major S— was known among his brother officers in the regiment (viz., "Bumpy Major"), but he could not enlighten me on the subject, and meantime this part of the communication remains unverified.

The message is heavily written, and the handwriting quite different in character from any of the other letters recently got from our circle of military communicators. Only two words are illegible, and these refer to one of the battles, while otherwise the message is coherent and precise. The name of the deceased, which consists of one Christian and two surnames, is signed in full at the close. During the month of February, in the course of searching out and verifying the other cases still to be dealt with, I came accidentally upon a portrait and short biography of the deceased, in the *Illustrated London News* for 1881. In the biography thus printed, one of the names borne by the deceased in earth-life (Corbet) is not given, while the full name appears in Shadbolt's book and in the message, thus showing how correct the communicator has been. I may here note that nearly all the military communicators to be dealt with in this series of articles had written their messages weeks before I heard of the existence of such a book on the Afghan War, and, as has been before pointed out, the one copy in the city is in the Advocates' Library, and is only accessible to myself by a written order from a member of the bar.

On discovering the portrait in the *Illustrated News*, I again took the medium to the Reference Library, where, under test conditions, and with the name covered, she a second time identified the likeness as that of Major S—. This occurred on 23rd February, five weeks at least after she had seen the personage in her room as before described. The identity of Major S— seems to me to be clearly proved, both by the internal evidence in the message, verified as noted, and by the double identification of his portrait, as before described.

I shall in my next article deal with some queries put to me by a psychologist regarding spirit forms as appearing to the medium.

## VOICES FROM THE PEOPLE.

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

### A SPIRIT MESSAGE.

DEAR SIR,—As the friends of Modern Spiritualism are daily on the increase, every incident which may throw light upon the subject of our communication with the loved ones who have passed to the unseen world is worthy to be recorded. Whilst relating the following, the truth of which I can personally vouch for, I am not prepared to say whether the phenomena can be accounted for as a spirit message pure and simple, or on the theory of the "double" referred to in Mr. Stead's writings. Early in the month of February, a very dear friend of my wife's, Mrs. H., was taken suddenly ill, and being a woman who was naturally of a delicate constitution, the doctor and friends advised her removal to the private ward of a hospital, where she would have good nursing and immediate medical attention. The fever was progressing favourably, and every hope was entertained as to her speedy recovery till Thursday night, 22nd February, when some complication became manifest. On this night my wife retired to rest, after remembering her friend in prayer, but scarcely had she laid her head on the pillow than a familiar voice whispered directly into her ear a short sentence. She immediately sat up, and seeing no one, she lay awake for some time, pondering over the words she had heard, the simplicity of which appeared very strange to her. She was perfectly satisfied, however, in her own mind that it was nothing to excite her, or cause her any alarm, but on the next day the words had altogether escaped her memory, and all her efforts to recall them were without avail. On the following Friday night, at the same hour, she heard the same familiar voice, but not so distinctly as at first. On Saturday morning, at breakfast, she related the matter to me, saying she would give a good deal to remember what the voice said. On Sunday evening her friend died almost suddenly, although a few hours before the husband reported she had a marked change for the better, and on the receipt of a short letter from the distracted husband announcing the fact of his wife's death, my wife exclaimed, "The poor soul!" and immediately the words spoken came back to her mind, "Don't be uneasy, for all will be well." My wife is perfectly satisfied the voice was that of her friend, who was so soon to pass away, and it would appear the sentence was thus suddenly recalled as a sort of proof that it was in some way connected with the spirit which had now departed. AN ENQUIRER.

Dublin.

### PHENOMENA IN ENGLAND.

SIR,—Last Sunday evening I was one of a circle sitting for materialisation at a friend's house. I think the medium's name should be mentioned, as the manifestations were without doubt genuine. The number of sitters, including the medium (Mr. Goddard) was 8. We had not sat very long when spirit lights appeared, and the fairy bells were carried about the room being played. Soon the control "George," came from the cabinet; at first I could only distinguish the drapery round the head, but soon the face became very distinct. I should say quite 20 spirits materialised, some had beautiful lights on their heads. There were two or three spirits visible at the same time. "George" also showed himself, and his medium sitting in his chair entranced at the same time. We sat for an hour and a half. At the close "George" addressed us very nicely, and gave a message from a spirit who had not the power to speak in the direct voice. The message was a great test as to the genuineness of the medium. We all felt indebted to Mr. Goddard, and especially to his control for having witnessed such thoroughly satisfactory and beautiful manifestations. M. M.

SIR,—Perhaps some of your readers would be interested in an account of an impromptu séance very kindly given gratis by Mr. William Goddard. "Givan," an Indian youth only known to myself, appeared and greeted me! disappeared, after showing us his drapery, through the floor only to rise up again immediately. Then another spirit came nursing a small baby (with very large dark eyes), which was dangled about and before disappearing cried, no doubt to prove to us that it was a real baby and not a dummy. I find in my friend's (M.M.) account she has omitted to mention that the control "George," asked for our pocket handkerchiefs which were handed to him, and returned to us in rotation deliciously perfumed. Some of us being clairvoyant saw many spirit forms and names, all of which were recognised.

MARGARET WEDGWOOD.

### HONOUR TO WHOM HONOUR IS DUE.

DEAR SIR,—In reference to the letter entitled "Plain Speaking," I think it is not wise to judge before we become cognisant of all the facts. Where would our cause be had it not been for the "illiterate" pioneers? By what means have so many been brought into our ranks? Perhaps our brother has never asked himself these questions. It is those hardy sons and daughters who have toiled all day who have gone to our rooms in the evening and done their best for the upliftment of humanity spiritually and physically. As hewers of wood are needed before it is manipulated and finished by a finer hand, so do the minds of the people require weeding from theology and cultivating in readiness for the higher growth of Spiritualism. As like attracts like, so it is with speakers, illiterate or otherwise. My opinion, based upon observation, is that however illiterate the speakers may be, if they do what is right according to the knowledge they have they will not disgrace any platform. From such as these have come the most soul-stirring addresses I have ever heard, full of truth and love, and tending to make man better. I do not say the spiritual platform is not disgraced at times, but it is by those learned or illiterate who are not particular what they do from a spiritual standpoint, and willingly sell their reputation for this world's gain. We are told to "take no thought what ye shall say, for in such an hour it shall be given unto you." As I understand it, the above was said to the illiterate, and I hold it stands good to-day. Then, as now, the illiterate astonished the learned. Speakers should strive to live so that the higher powers can manipulate their mentality and give to their hearers wisdom and knowledge. I, too, long for the time when the spiritual rostrum will be an ornament to our land and the utterances of our speakers will be welcomed the world over. But the illiterate have been most needed



for, without the society putting forth any additional effort, they could draw together a grand assembly of intelligent people. On the other hand, when societies have announced subjects the previous Sunday, printed and circulated a thousand handbills, all working in harmony and doing their best for the success of the speaker and for their own advancement financially, still only doing their duty, the result has been a very thin gathering, thus disheartening to both societies and speakers. This, to my mind, indicates that the rudiments of Spiritualism are more sought after than knowledge. People not cultured to receive the spiritual philosophy could not grapple with it in its advanced stages. This, I think, should be remedied by each individual spiritualising his or her own nature, and by holding out the right hand of fellowship to all comers and remembering that the old saying is as true to-day as it ever was—"Let him that is without fault cast the first stone."

THOMAS RUSSELL.

#### MATERIALISATION OF MR. TOWNS.

DEAR SIR,—I have just returned from a short holiday in London, and, while there, I was invited by Mr. Goddard, 14, Prince's Mews, Prince's Square, W., to attend two sances for materialisation, which were held under what I believe to be strictly test conditions, the possibility of fraud or deception being out of the question. I distinctly saw and conversed with many dear friends and relations, especially my wife who passed over nineteen years ago, and my mother who talked of family affairs with as much authority as when in the material body. After other spirits had manifested, George, the guide of the circle, said an old friend of the sitters would like to speak, and soon Mr. Towns, who passed away only a few months since, made his appearance—not an imaginary individual, but of a truth a real and apparently substantial personality. Mr. Towns all over, build, style, and tone of voice, and even his well-known cough. He spoke so that all could hear, and said "This is the first time I have been able to return," and, speaking to me, "Will you kindly convey to all my old friends in Sheffield and elsewhere, if possible, my best wishes, and ask them for their love and sympathy to help me that I may progress more surely in spirit life." Will you, therefore, find room in your excellent paper for this request? for such a communication cannot fail to be of interest, not only to his friends but to each one of your numerous circle of readers and investigators in all parts of the kingdom.—I am, sir, yours faithfully,

H. H. CUBRY.

20, St. Mary's Road, Sheffield.

#### A PROTEST.

DEAR SIR,—The publication of all the correspondence with the editor of a contemporary is more than I could expect, but I wish, as far as possible, to clear myself from misrepresentation. I wrote in the kindest and most sincere way, feeling very much the importance of the question at issue, "Toleration." I made reference to the *modus operandi* which obtains in his particular paper, a policy the wisdom of which (to say the least) I dared to question, with, as it appears, the usual result, viz. utter disregard of the courtesy a gentleman should show towards even those who may differ with him. I distinctly laid down, as a condition, that if he wished to comment on the contents he must publish the whole of the letter; instead of which he printed a most misleading, unkind paragraph, making it appear I have been making serious charges against persons unnamed, and I find there are people who have been led to suppose that I could be so unmanly as to attack them in a public journal. Upon drawing attention in a second letter to the unfair way he had treated me, and again asking him to publish my first letter "in common honesty and manliness," he designates me as a "so-called Spiritualist"; "a servile person," not having "an independent mind"; "a dishonourable individual who wishes this editor to hush up the evil methods of spiritualistic adventurers" and to impose on the public "by unworthy methods." Of course the inference is that my pen has been guided by interested persons, and is not an original production. I need not trouble to explain to those who know me, but to those who do not I have to emphatically and solemnly deny that any one has prompted me to write on this question; I am entirely responsible. I have no other interest to serve except "the well-being of Spiritualism, and that its teachings should have free course and be glorified in the LOVING proclamation of its message to man." These are the exact words I used. I am compelled to trouble you, because I cannot get justice done me through your contemporary. I again deny the whole of the charges made against me, and challenge the individual who is responsible for making them to publish my correspondence.—Yours faithfully,

D. FINDLAY.

87, Soho St., Smethwick, Birmingham, March 19, 1893.

#### AN EXCEPTIONAL CASE.

DEAR SIR,—As a psychological problem the following case may prove interesting to those of your readers who like to study the connection between effects and their causes. About three years ago the writer—who resides in a University town—was favoured with a visit by a young man who informed him that he was himself a Spiritualist, and, being a stranger, had written to you asking if you could inform him as to the address of any Spiritualists residing there, and that you had referred him to me. Being a new comer, and a brother in the faith, I, of course, welcomed him, and found that he appeared very earnest and energetic in the cause. I afterwards learned that he had been educated in the tenets of one of the sects of Methodists; and having gone to reside at a watering place on the south coast, joined a congregation there. A friend in that town introduced the subject of Spiritualism to his notice, in which he became much interested, but still struggled against its teachings, and ultimately consulted his pastor thereon. They knelt down together and prayed earnestly that he might be preserved from the diabolical heresy. Their prayers, however, seemed futile, for the young man became a very earnest Spiritualist—in fact, so much so that he was, after a time, a member of, and even chairman at, some of the meetings of one of the largest Metropolitan Spiritualist societies. In this town he was very energetic in promoting the cause, and aided greatly in the formation of a circle of about a dozen persons, and himself developed as a good trance speaker. Things went on favourably thus for some time, when the writer was greatly surprised, a few days after his last sance, to receive a note from him containing the following sentences: "I am no longer a Spiritualist. Having with earnest prayer

and supplication been moved by the power of the spirit to declare for Christ and Him crucified. I do not wish, nor do I intend, to enter into any controversy." This, of course, puts an end to all thought of discussing the matter with him, but it reminded me of the words of Drummond, who wrote: "He who will not reason is a bigot; he who dares not is a slave; and he who cannot is a fool." I think our friend may well take the advice of St. Paul, and be prepared to give "a reason for the faith that is in him." Perhaps he thinks he has done so, as he continues: "But I would ask you to put it to the test by humbly acknowledging your own weakness on your knees, and implore the Father, through Christ, to lead you; that has been my test, and I have received the peace that passeth all understanding; I would not part with it for worlds. These are my credentials, that I was blind, now I can see." Christ's name be praised." In what class can we place this individual? He first found peace in Methodism, and prayed earnestly that he might be preserved from Spiritualism; he then found much greater peace of mind in that which he now abominates, but not satisfied with that, he again turns to his old love, and has once more found peace in the old nest. Can any one suggest a rational cause for these right-about-face changes in a sensitive who is certainly very mediumistic, and acknowledges the facts of Spiritual phenomena, but so suddenly discovers that they are all the work of the devil, whose very existence he so lately considered to be simply fabulous? After the experience of a quarter of a century in the study of the Spiritual philosophy, I can affirm that this is the first instance I have met with of such a recantation. Can this marvellous change in the individual be attributable to the influence of an "orthodox wife," or to some lunar influence? Has he been hypnotised by some one, or can he be obsessed by some unprogressed "orthodox" spirit? The latter seems not to be improbable, as, when sitting *en sance*, he has several times been controlled by what seemed to be the spirit of a Roman Catholic priest, as he imitated certain priestly genuflections as though before the altar, and intoned several Latin prayers, such as "Ora Pro Nobis," etc., etc., although he is himself quite unacquainted with that language. This change of face is of about one month's duration. I cannot imagine it to be permanent. Is the problem solvable?—Yours fraternally,

20th March, 1893.

TRUTHSEEKER.

MARGARET FOX KANE, the last of the famous Fox sisters, passed to spirit-life on March 8th at the home of Mrs. Emily B. Ruggles, 492, State Street, Brooklyn, N. Y. She was born in Bath, Canada, in 1836.

MR. STEAD bears testimony to the remarkable psychometric abilities of Mrs. Ida Ellis, of 124, Roundhay Road, Leeds. "As an experiment I sent her a tuft of hair from a man, and portrait of a woman, and asked what was the matter with each of them. She wrote saying, that the man was suffering from overstrain; that if he took rest he would get quite well, as there was nothing more the matter with him. It was perfectly true, for the man in question was myself, although I gave her no knowledge of the fact. The portrait was still more remarkable; she wrote that the lady had just recovered from an attack of influenza, which had occasioned weakness in the left lung, which threatened to develop into a very serious illness, unless promptly attended to. She recommended removal to a warm, bright climate. Although I knew that the lady in question had recently recovered from influenza, I had no suspicion that there was anything the matter with her lungs. Seeing her shortly afterwards, I asked her whether or not she suffered anything from her chest; she said yes, she had a pain in her left side, with a troublesome cough and occasional spitting of blood. I asked her to go to a doctor, which she did. The next time I saw her I asked her what he had said. She replied that he said her left lung was somewhat badly affected, and that she must live as much as possible in the open air. Should any of our readers wish to test the psychometric gift of this lady they can do so by sending a portrait, or any article which has been worn or even closely grasped by the subject, together with a fee of five shillings."—*Review of Reviews*.

A HAUNTED HOUSE AT KILBURN.—According to the *Pall Mall Gazette*, the Rev. G. S. Tyler, of the Quex Road Wesleyan Methodist Chapel, and his family are troubled with a clerical ghost. The minister and his wife are sensible, unemotional, clear-headed folk, and the daughters are intelligent English girls, with an absence of any indication of hysterical dispositions. Yet they are firmly convinced that they have seen an apparition. "I have never seen the apparition myself," said Mr. Tyler, "and have always been a confirmed unbeliever in spirit manifestations. But the fact remains that my wife and my daughters, Ada and Julie, aged respectively twenty and nineteen years, have distinctly seen a mysterious something, which, in the absence of any better way of describing it, we have called an apparition. They agree closely in their several descriptions of the figure. It is that of a person attired as a Wesleyan minister might be, in black clothes of a clerical cut. It is a figure of average stature, with a long, grey beard and keen, peculiar eyes." Miss Julie Tyler said, "I was standing at the corner of the stairs, and saw what I took to be pa. I had gone to call him to tea, and when I called him he neither answered nor moved. I thought he was playing with me, and giving me the trouble to go up to him, and ran up to push him. I pushed right through the figure and fell against the wall. I was dreadfully frightened, but when I told the others they laughed at me. But then Ada, later on, saw the same figure, and then mother herself. It was before Christmas. No, I had not been reading any ghost stories at all then." Miss Ada was alone in the house with a child one Sunday evening, and saw the figure in the doorway. She thought a man had broken into the house at first, until she observed the clerical cut of the figure's garb, and then recalled her sister's experience. Mrs. Tyler's statement was that while passing by the small room at the end of the passage one evening, she saw Mr. Tyler standing in there, as she thought. She ran upstairs to the study, and there found the actual Tyler in the flesh. It is in this room at the end of the passage, indeed, that the apparition has been most frequently seen, and the ladies of the household do not care to venture near it alone. It is a small room looking out on to the back garden, but with wooden shutters, which are fastened over the glass in the evening. "It was in that room," said Miss Julie, "that I met the figure face to face. I shall never forget his eyes—greyish-blue in colour, and they seemed to look right through me quite hungrily."

\* The italics are his.



## PLATFORM RECORD.

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

**ASHTON.**—March 26: Afternoon, Mr. Axon (president) read a tract, "Is Spiritualism Diabolical or Divine?" on which Mr. R. A. Brown gave an excellent address; and at night on "Spiritualism, a superior religion." April 2: Mr. J. Sutcliffe gave addresses on "Is Spiritualism necessary?" and "Spiritualism vindicated," followed by psychometry.

**BRIGHTON.**—March 26: Mrs. Taylor's guides answered questions, and gave general satisfaction. Successful clairvoyance. Local mediums please communicate with William Hall, president, 7, Jubb's Cottages.

**BLACKBURN.** Freckleton Street.—April 2: Mr. Lawton answered questions at night, and gave general satisfaction to a fair audience, and Miss Pickup gave fair clairvoyance.—J. T.

**BLACKBURN.** Northgate.—Thursday, March 23: The choir held their first soirée, proceeds were for the organ fund. Everything passed off successfully, giving entire satisfaction. March 26: Our local medium, Mr. C. Lawton, gave a good address in the afternoon (as well as naming a baby), and at night answered questions from the audience, giving great satisfaction; followed by remarkable and successful clairvoyance by Miss J. Bailey. Very large audiences.

**BLACKPOOL.**—Mr. J. Armitage, of Batley Carr, gave very able lectures in the Prince of Wales Theatre, which has been taken for a few weeks. Subjects from the audience were dealt with in a masterly manner. Visiting friends, please note the change of meeting place.

**BRADFORD.** Bowling Old Lane.—A good day. Mrs. Mason's guides gave some very good tests in the afternoon and at night. Mrs. Hunt spoke pointedly on "The world may change from old to new," etc. Well received.—A. E.

**BRADFORD.** Baynton Street.—March 26: Mr. Hindle's guides gave two addresses and very good clairvoyance. Well recognised.

**BRADFORD.** Norton Gate.—March 26: The guides of Mrs. Farrah spoke on "What has Spiritualism done for Mankind?" and "God is Love!" etc. Psychometry very good. Her guides are improving wonderfully. April 2: Mrs. Mercer's guides spoke on "God is no respecter of persons," and "The first shall be last and the last shall be first. Both subjects well handled.

**BURNLEY.** Hammerton Street.—March 26: A good day. Mr. Tetlow spoke on "Sinners and Saints." Seven written questions from the audience were ably dealt with by our esteemed friend, giving much satisfaction.—J. N.

**BURNLEY.** Robinson Street.—Afternoon: The inspirers of Mr. Johnson gave a capital address on "Is Life Worth Living in Hell?" and in the evening answered questions from the audience, giving every satisfaction.—W. H.

**BURNLEY.** 102, Padiham Road.—April 2: Mr. Davis's guides gave good discourses on "What think ye of Christ?" and "Shall we all meet on the other side?" Both were ably treated and gave satisfaction. Clairvoyance and psychometry were very successful, far exceeding all previous attempts, and fairly surprised the recipients.—Jas. Wilkinson.

**BURY.**—Mar. 26: A good day. Mr. I. Lomax gave his experiences. Four clairvoyant descriptions, 3 recognised. Evening subject: "Spiritualism versus Christianity." Seven clairvoyant descriptions, 6 recognised. Apr. 2: At night Mr. Goulding's guides gave a good short address on "Spirit progress," afterwards 6 psychometrical tests—3 medial and 2 character delineations which gave entire satisfaction.

**COMBS.** Thornhill.—The guides of Mrs. Smith discoursed on "What was Jesus crucified for?" to a very good audience. Successful clairvoyance. Will platform speakers kindly send us their open dates? We are only new beginners, and want your help, but cannot pay great expenses.—William Wilby, Combs, Thornhill, near Dewsbury.

**FELLING.** Hall of Progress.—March 26: Mr. W. Walker, in his third lecture on "Spiritualism and its Phenomena," dealt ably with opponents, quoting Professors Tindall and Huxley, and Dr. Carpenter; how they sneered and tried to put Spiritualism down, showing on the other hand the honesty of Crookes, A. T. Wallace and others, giving their full testimony to its truth, which gave great satisfaction.

**FOLESHILL.**—March 26: Mr. Wilkinson read from *The Two Worlds* "Auto-telepathic Psychography," and commented thereon, and Mr. Lloyd followed with a few appropriate remarks.—W. C.

**GATESHEAD.** 47, Kingsborough Terrace.—March 26: Mr. Stevenson gave an instructive lecture on "Mediumship." Good Friday: We had a most successful tea and concert, and desire to thank all friends who helped us. April 2: Mr. Wilson, of Felling, gave a capital address on "Spiritualism" to a good audience.

**HALIFAX.**—On Good Friday a four days' sale of work was opened; the proceeds being in aid of the building fund. A plot of land in Rhodes Street was bought at a cost of £500 some two years ago, and it is our intention to erect thereon a new church at some future date. The room was prettily decorated, and the draping of the stalls exhibited taste. Mrs. J. Marshall and Mrs. M. Greenwood were in charge of the refreshment stall. The drapery stalls were in charge of Mrs. Kendrew, Mrs. Sutcliffe, Mrs. F. A. Moore, Mrs. Hitchen, and Mrs. Jackson. Mrs. Cordingley looked after a fancy stall, and a sweet stall was managed by Mrs. Hudson and Miss E. A. Greenwood. Entertainments were announced, but nothing of the kind was provided. The sale throughout was a decided failure, the attendance being very meagre, which was poor encouragement to those who had worked hard. The receipts up to Monday night amounted to £30. Sunday: Mr. Macdonald took subjects from the audience, which were dealt with in his usual manner, and to the evident satisfaction of those present.

**HECKMONDWIKE.** Thomas Street.—Mr. J. W. Sutcliffe on March 19, delivered very good addresses in the afternoon and evening. March 26: One of our locals in the evening gave a very good address. Clairvoyance at the close.

**HERWOOD.**—March 26: A pleasant day. Mrs. J. M. Smith spoke on "Bring your provisions with you," and took subjects from the audience. Clairvoyance after each discourse.—J. F.

**HOLLINWOOD.**—A capital day with Mrs. Hyde. Subjects: "Do Spirits Return?" and "That ye love one another." Very eloquent

addresses listened to with rapt attention, followed by good clairvoyant descriptions.

**HUDDERSFIELD.** Brook Street.—March 26: Mr. Macdonald gave excellent addresses to good audiences. April 2: Mrs. Wallis has done good work to-day. Capital and well-reasoned addresses to good audiences.

**LANCASTER.**—Mrs. Berry gave a clear and practical address on "How a Spiritualist ought to live." Clairvoyance good.—J. Dawes, cor.

**LONDON.** 311, Cumberwell New Road, S.E.—March 26: Mr. Coleman gave a reading, "Do the Dead Return?" Mr. Coote explained it, and Mr. Long finished up. A Christian lost his temper over it, and Mr. Long told him that any night they would have a debate. April 2: Mr. Long read an extract from *The Two Worlds*, "The Resurrection," ably commenting thereon, and one of his controls gave a splendid address on the same subject, relating the experiences of one who had passed through the death change.—J. P.

**LONDON.** Forest Hill. 23, Devonshire Road.—March 26: Mr. F. Dever-Summers gave a recitation and a most eloquent discourse upon Spiritualism being known long before the Christian era. We hope to hear this gentleman again very shortly. Thursday: We had Mr. Robson with us. Friday: Social, singing, recitations, etc., all present thoroughly enjoyed themselves. April 2: Mr. Veitch gave a most eloquent discourse upon the rapid strides Modern Spiritualism had made during the short time of its existence compared with other religious teaching.—J. B.

**LONGTON.**—April 2: Miss Jones, of Liverpool, occupied the rostrum twice on Sunday, and again after our annual tea on Easter Monday, giving excellent discourses to good audiences. This has been one of the most successful series of meetings we have had in Longton, and friends are reminded that Mrs. Wright, of Tunstall, is expected with us on Sunday, April 9.—A. S.

**MANCHESTER.** Tipping St.—April 2: A good day with Mr. Mayoh, of Bolton. His controls gave a remarkably fine address on "Easter Day," which was fully appreciated by a large audience. Our friend is making great progress, and we wish him every success. Half-yearly meeting on March 25th. The following officers were elected: President, Mr. G. Hill; vice-presidents Messrs. Simkin and Maslin; treasurer, Mr. Brown; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. R. D. Lister; librarians, Messrs. T. Jones and Wheeldon; bookstall, Mr. J. Jones; door-keeper, Mr. Paddock; auditors, Messrs. Lawton and A. Smith. Lyceum: Conductor, Mr. J. Jones; treasurer, Mr. John Simkin; secretary, Mr. T. Jones.—R. D. L.

**MANCHESTER.** Collyhurst Road.—March 26: Mr. Rooke gave his interesting experience in Spiritualism, and spoke on "Facts v. Truth" in a masterly manner, giving food for advanced minds. April 2: Mr. Pilkington kindly consented to speak. Subjects: "Chemistry of the Spiritual Atmosphere" and "Psychoplasm v. Protoplasm." The control always finds plenty of food for the mind that can digest its richness.—A. H.

**MANCHESTER.** Openshaw, Granville Hall.—March 26: A grand circle. Mr. Ward's controls gave tests. Miss E. Walker gave clairvoyance. Friends who have not heard Miss E. Walker will do well to come in the morning. Evening: Madame Henry related "How and why she became a Spiritualist," having been a Wesleyan and a Salvation Army captain. Very interesting. Successful psychometry. About 100 stayed at the evening circle. Clairvoyance by Miss Annie Lee. Closing invocation by Mr. Moxon. April 2: Morning: Circle. Good clairvoyance and psychometry by Mr. Pearson's guides. An earnest address on "Spiritual Light," and an invocation by Mr. Moxon. Better attendance. Evening: Experience meeting. Invocation and a nice address on "The rolling away of the stone from the sepulchre of superstition" by Mrs. Howard's guides, for the first time here, and we hope it will not be the last. A grand after circle. Well attended. At a members' meeting the accounts were found satisfactory.

**MANCHESTER.** Pendleton.—Mr. E. W. Wallis spoke on "Has or is man a soul?" and "Do the dead return?" both being eloquent orations given with much freshness and eminent ability. The public and all rational thinkers are ever after a cultivated presentation of our philosophy, and we have those amongst our ranks that are able to give it to them, as was shown through Mr. Wallis on Sunday.—J. M.

**NELSON.** Bradley Fold.—April 2: Mrs. Best gave some striking clairvoyance. Many strangers present. Good audience at night.

**NEWCASTLE-ON-TYNE.**—March 26 and 27: Mrs. M. H. Wallis gave three addresses on "The Philosophy of Prayer," "The Power of the Spirit," and "Man's Discoveries," followed by clairvoyant delineations of spirit friends, the great majority of which were fully recognised, and gave every satisfaction to the friends. April 2: Mr. J. B. Tetlow, of Pendleton, gave addresses on "An Eastertide Sermon" and "Spiritualism, a Message of Reform." Both were full of grand thoughts, and gave the greatest satisfaction. His experiments in psychometry were remarkable for their accuracy in every case, and created the greatest enthusiasm. The friends look forward with pleasure to Mr. Tetlow's next visit.

**NEWPORT (MON.)** 25, Robert St.—March 26 and April 2: Mr. F. T. Hodson's guides dealt with "The Impossibilities of the Human Spirit," and "Except a man be born of the spirit he shall in no wise enter the kingdom of heaven." Several spirit friends of the sitters controlled Mr. Hodson and established their identity. Good clairvoyance.

**NOTTINGHAM.** Masonic Hall.—Last week Mrs. Green gave great pleasure to large audiences, the one at night being crowded. Clairvoyance mostly recognised. Mrs. Green named the little grandson of Mr. Wood; her suitable remarks made a great impression. April 2: Mr. Hepworth addressed us on "The morning light has come," and "Planks in the platform of the spiritual philosophy." Both subjects were well handled and listened to with interest. Clairvoyance very good. Growing interest in the cause is apparent every week.—J. F. H.

**NOTTINGHAM.** Morley Hall.—March 26: Mrs. Barnes was in her place, and in better health. Attendance at night rather better. Address very good, placing Spiritualism before strangers in a most acceptable manner.

**OLDHAM.** Temple.—March 26: Mrs. Mansley's two solos and Mr. W. H. Harrop's song gave great satisfaction. Mr. Widdall was very efficient with his concertina. Mrs. Craven made some well-chosen remarks, and at night answered questions with satisfaction to all. March 29: Miss McCreadie's circle was attended by over 100 persons;



her psychometry was good. April 2: Our artistes were from Rochdale and Heywood. Miss Turner's two solos were well received. Miss Clegg did well on the violin, and Mr. Stansfield's trombone solo was a treat. Mr. F. Barker accompanied. Miss Walker gave a few remarks, and clairvoyance. At 6.30 she spoke well upon "God's Beauties, and where to find them?" concluding with excellent clairvoyance. She is improving nicely. We have started our second quarter's prize scheme, and have enrolled a good number of new members. We intend having a monstre P.S.A. teaparty shortly.

OLDHAM. Bartlam Place.—Thursday's circle, March 23. Conducted by Mrs. Warwick. Too much time taken up in speaking. Three cases of successful psychometry. March 30: Miss M. Thwaite gave clairvoyance and psychometry to a moderate audience. Saturday: Easter party fairly attended. Sunday: Mrs. Stansfield's guides spoke on "Inspiration," and on "The Rising of the Dead," and made some very reasonable remarks.—V. T.

OSSETT.—Mr. Oliver Sugden gave "The Feast of Belshazzar," and "Prepare to meet your Maker." He did exceedingly well, and gave psychometry; all acknowledged.

PLYMOUTH.—Wednesday, Mr. Lethbridge gave the first and second address on "Man know thyself," and Mrs. Bird sang with taste. March 26, Mr. Bowie gave a good reading; Mrs. Lethbridge a very earnest address on "Heaven and Hell, where and what are they?" Evening hymn, solos, readings and addresses by Messrs. Lethbridge and Loomes. After meeting for enquirers. April 2, morning, Mr. Sammels opened with prayer. Mr. Pearce and Mr. Lethbridge gave short addresses. Evening, prayer by Mr. Sammels, who read Psalm xxv. Mrs. Stentford gave a solo. Address by Mrs. Lethbridge, "Is life worth living?" Prayer by Mr. Lethbridge.

ROCHDALE. Water Street.—March 28, Miss Walker, of Heywood, gave very successful psychometry and clairvoyance to a large audience. April 2, Mr. Jas. Cockerill, of Heywood, for the first time was most successful both in his address and psychometry; if he will persevere he will soon make a first class medium. Evening, Mr. G. F. Manning gave a splendid address, his clairvoyance was fairly successful, good audiences. Good Friday, our Lyceum held their first tea party, when over 100 persons spent a very pleasant evening; songs were given by Mrs. Goodhair, Mrs. Barlow and family; Miss B. Buckley gave recitation.—C. J.

ROXTON.—March 26, Miss Cotterill paid her first visit and spoke on "How and Why I became a Spiritualist," and on "Slum Life in London." Two very good addresses given to fair audiences. We are anxiously awaiting her next visit. April 2, Mrs. Hoyle spoke well on "By your works shall you be known," and "Spiritualism v. Christianity" and gave very good clairvoyance.—J. O.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday night: Mrs. Young gave successful clairvoyance. Sunday night, Mar. 26: A duett was beautifully rendered by Miss Meldrum and Mr. Mason. Mr. J. T. McKellow's inspirers dealt with "The hereafter in the true light of Spiritualism," which they beautifully explained. After-meeting, the guides of Mrs. Young and Mr. Walker gave very accurate clairvoyance and psychometrical readings.—F. P.

SOWERBY BRIDGE.—Mar. 26: A splendid address by Mrs. J. A. Stansfield on "The path of duty." Duty leads in various ways, pleasant and unpleasant. It sometimes finds us friends and sometimes severs friend from friend. It may take us in the thickest of the fray or in pleasant paths. Wherever her voice says "Come" we must obey if we would enjoy a conscience pure and bright. Conscience speaks when all the world is still. The guilty one cannot evade her judgment, and the yearnings of such a soul to be once more good and honest and truthful may be hid from the world but not from the inward monitor. We were advised to help in every direction duty inclined, and never return the scoff, sneer, and ridicule of those differing from us, and even though a drunken man fell in our way and needed the helping hand we must not with disgusted mien pass by on the other side if we would be true to the golden rule, "Do to others," etc.

STOCKPORT.—Mr. Lomax gave good discourses and satisfactory clairvoyance to fairly good meetings.—T. E.

WAKEFIELD.—April 2: Mrs. Whiteoak's guides spoke on "Your loved ones are not dead, but are arisen," and "The spirit's mission in spirit-life and upon earth." Clairvoyant descriptions were given, to the utter astonishment of many present, judging from the earnest manner in which the instruction was imparted. We think it will be long remembered in this city. The arrangements made for the accommodation for every one could not fail to please.—Psychological Society, Westgate, Wakefield.

WISBECH.—Good Friday: Our annual tea and concert was one of the grandest successes we have had. Trays were given by Messrs. Weaver, Ward, Hill, Secretary Threadgill and others. The chairman opened the concert with a few remarks, and the following programme was given to a large audience. Piano duets, Misses Weaver and Jex; songs (2), Mr. Burrell; recitations (2), Miss Threadgill; songs (2), Miss Hill, jun.; recitation, Mr. Smith; songs (2), Miss Weaver; songs (2), Miss Miles. Speech by Mr. D. Ward. A dialogue, entitled "Rev. Philemon Fogg," was well received, and much applauded. The following are the characters: Mr. Weaver as Rev. P. Fogg, Mrs. Hill, junior, as Mrs. Jones, Mrs. Oswin as Mrs. Green, Miss Fisher as Mrs. Brown, Mr. Norton as Mr. Jones, Mr. Smith as Mr. Green, and Mr. Woods as Mr. Brown. On Sunday, Mr. Ward gave an address and clairvoyant delineations, after which the officers and committee were elected for six months. President, Mr. Weaver; vice-president, Mr. Ward; treasurer, Mr. Hill; hon. sec., Miss Fisher; cor. sec., Mr. Hill, junior, pro. tem.; doorkeepers, Mr. Pearson and Mr. Hudson; committee, Secretary, Mr. Youngman, Mr. Tomlinson, and Mr. Threadgill. The secretary intimated that he should retire, but was asked to continue for a time. Mrs. Britten will speak April 16 and 17. Mr. Morse, April 23.

RECEIVED LATE.—Attercliffe: March 22, Mr. Inman gave 51 successful medical psychometric delineations. 26 and 29, Mr. Shaw's guides dealt ably with subjects from the audience. April 2, Mr. G. Featherstone gave very good addresses.—London (395, New Cross Road): March 26, An earnest address by Mr. Butcher. April 2, Mr. Duggan, Mr. Young, and other friends. Will mediums write who are willing to help?—London (Shepherd's Bush): Mrs. Treadwell's guides spoke well on "The Use of Spiritualism."—Walthamstow: Two sub-

jects and several questions were ably dealt with. At an after-circle some good tests were given.—Normanton: Mr. J. Cliffe, our tried and trusted friend, gave good addresses. Mrs. W. Stansfield failed us owing to the death of her mother.—London, Marylebone: Mr. A. J. Sutton read an excellent paper on "Do the Dead Return?"

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—March 24: Marching and silver chains, and an entertainment. Mr. J. T. Ward gave a very touching recitation, and one was given by Master H. Dibden. A duet was rendered by Miss M. Whittaker and Miss Bullen. Solo by Miss E. A. Astley. Invocation by J. T. Ward. Good attendance. April 2: Prayer by Mr. W. Ward. The senior class led by Mr. T. Tyrrell, and the juniors by Miss E. A. Holt and Mr. W. Ward. Good attendance.—G. E. H.

DEWSBURY. Bond Street.—Conductor, Mr. J. Kitson; leader of Liberty Group, Mr. J. Kitson. Discussion on "Phrenology." Beacon groups led by Miss Sands. Lesson taken out of phrenology books.—Miss M. E. Sands, sec., South Terrace, South Street.

MANCHESTER. Tipping Street.—March 26: Very successful open sessions. Afternoon: The children went through a full programme to show parents and friends how they are taught. Recitations by F. Brown, J. Whelan, E. Whelan, M. Whelan; dialogue by G. E. Lister and W. Taylor; recitation, F. Longstaff. Prizes were presented to the children for best attendance by Mrs. Hyde with encouraging words. Evening: Children gave a musical reading, also special hymns and recitations. Mrs. Hyde's controls gave a very appropriate address on "Feed my lambs" to a very good audience, also named the baby of Mr. and Mrs. Longstaff, Sylvester, spirit name "Messenger." Clairvoyance was very clear. Miss Fearnley presided at the organ in grand style. Mrs. R. D. Lister in the chair. Officers thank friends for their support in helping to make our Lyceum a success. April 2: Mr. J. Jones conducted, several new members were made, and good prospects for the future. Officers were elected for next six months. Conductor, Mr. J. Jones; assistant conductors, Mrs. Lister and Mr. G. Leigh; secretary, T. Jones; treasurer, Jno. Simkin; musical director, Mr. A. Brown; assistant musical director, G. E. Ebrahim; librarian, Mr. Whelan; captain of guards, Jno. B. Longstaff; guards, R. A. Lister, G. E. Lister; auditors, Mr. Thos. Simkin and Mr. R. D. Lister.—T. Jones, sec.

MANCHESTER. Collyhurst Road.—March 26: Good attendance. Recitations by Mr. Heron, Robin Fletcher, Mr. Haggitt, Richard Haggitt, and Mr. Crutchley. A poem on "Different Opinions." April 2: Attendance below the average. Recitations by Richard Haggitt, Mr. Horrocks, Mr. Heron, Robin Fletcher, and Bertie Whitehead. Next Sunday the Lyceum ramble to Boggart Hole Clough, starting from the hall at 10.30 (weather permitting). If unfavourable, sessions as usual.—A. H.

MANCHESTER. Openshaw.—March 26: Recitations by Emily Walker, G. Dove, M. A. Barlow, P. Hulme, L. Rhodes, E. Shackleton, E. Lewis, E. Aspinall, John Brown, J. Aspinall, W. Lewis, H. McFarlain, H. Murphy, and J. H. Starkey. We hope sincerely that our Lyceumists will rally round and work in harmony.—W. O.

PENDLETON. Cobden St.—Morning session pleasantly conducted by Mr. Crompton. Discussion on "How to improve the Lyceum," well received. Good attendance. Afternoon: The following were elected for this quarter—Conductor, Mr. Crompton; assistant conductor, Miss Featherstone; treasurer, Mr. Brooks; secretary, Mr. J. Jackson; assist. secretary, Mr. Blomley; senior guard, Miss Byrom; junior guard, Mr. Rimmer; leaders: (3), Miss S. E. Moulding; (4), Mr. Broom; (5), Miss Blinkhorn and Miss Clarke; (6), Mr. E. Wallis and A. Wallis; musical directors, Miss Grimes, Mr. Bromley, Mr. Broom, and Mr. B. Howarth; auditors, Miss Grimes and Mr. Wood. Let each one do their duty, and success will crown our efforts.—James Jackson, secretary, 6, Devonshire Street, Pendleton.

### PROSPECTIVE ARRANGEMENTS.

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

BACUP.—April 16: A Service of Song in the Mechanics' Hall, by a special choir, entitled, "Rest at Last." Reader, Mrs. Eastwood. At 2.30 and 6.30. Collection on entering the hall, silver admitting to front seats.

CHANGE OF ADDRESS.—Mrs. J. A. Stansfield, 89, Horsedgate Street, Oldham.

HANLEY.—At Mr. Sankey's, Grove House, Birches Head, 9th: Mr. V. Wyldes at 3 and 6.30.

MANCHESTER.—Debates at Corbridge's Café, Lever Street, Piccadilly. Tuesday, April 11: Mr. Sam Standing (Secularist) on "Witchcraft." April 18: Mr. J. J. Morse on "What methods will best assist the development of our work?"

MANCHESTER. Pendleton. Cobden Street.—Special Discourses by Mr. E. W. Wallis. April 9: At 2.30, "Is Life Worth Living in Hell?" at 6.30, "If the Dead do Return, What then?"

MEDIUMS HAVING OPEN DATES should keep Mr. Tetlow, secretary of the National Federation, posted, so that when secretaries apply for speakers he may know to whom to write.

MR. G. A. WRIGHT's address is wanted in this office.

NEWCASTLE-ON-TYNE.—April 9: Mrs. Yeeles morning and evening. Short addresses and clairvoyant delineations of spirit friends.

NOTTINGHAM.—Masonic Hall, April 9, Mr. J. J. Morse, of London, at 10.45, "Unhappiness in Heaven;" 6.30, questions from the audience. Monday, at 8 p.m., "Spiritualists and the Drink Traffic."

PROPOSED MONSTRE LYCEUM DEMONSTRATION IN LANCASHIRE.—A meeting will be held at the Manchester Spiritualists' Room, Tipping Street, Ardwick, on Sunday, April 9, at 10.30 a.m., for conductors, secretaries, and friends of Lyceums in the district to form a committee to make suitable arrangements.

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

WALSALL. Bradford Street.—April 23, Professor Timson at 11, "Physiology and Morality;" at 6.30, "Spirituality and Devotion;" 24,



tea at 5-30, and entertainment, phrenology, palmistry, psychometry, &c. Tickets, 9d. Entertainment, 3d. Chairman, Mr. Aldridge.

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.)

BARNOLDSWICK.—April 9, Special Day. Speaker, Mr. John Pawson; chairman, Mr. John Campion.

LIST OF SPEAKERS FOR APRIL.—Ashton: 16, Mr. B. Plant; 23, Mr. W. H. Taylor; 30, Mrs. Stansfield.—Birmingham, Oozells Street: 16, Mrs. Manton; 23, Mr. Knibb; 30, Mr. Oakes.—Blackpool: 16, Mr. J. Lamont; 23, Mrs. Rennie; 30, Mr. Peter Lee.—Bradford, Boynton Street: 16, Mr. J. Metcalf; 23, Mr. and Mrs. G. Galley; 30, Mr. Todd. Bradford, Bowling: 16, Mr. Hopwood; 23, Mr. Firth; 30, Local.—Bradford, St. James', Ernest Street: 16, Miss Calverley; 23, Mrs. Mercer; 30, Mr. Todd and Mrs. Webster.—Churwell: 16, Mr. Thresh; 23, Mr. Newton; 30, Mr. Webster.—Hollinwood: 16, Mr. John Long; 23, Mrs. Brooks; 30, Miss Cotterill.—Huddersfield, 3, Station Street: 16, Local; 23, Mrs. Wade; 30, Miss Thorp.—Keighley, Eastwood Temple: 16, Miss Harrison; 23, Mr. Pawson; 30, Miss Bailey.—Lancaster: 16, Mr. Walsh; 23, Miss Cotterill; 30, Mr. R. A. Brown.—Liverpool: 16, Mrs. Wallis; 23, Mr. J. Swindlehurst; 30, Mr. F. Hepworth.—London, Stratford: 16, Open; 23, Mr. Sutton; 30, Mrs. Bliss.—Morley: 16, Mr. Campion; 23, Mrs. Backhouse.—Rochdale, Regent Hall: 16 and 17, Mr. Victor Wyldes; 23, Mrs. Craven, Lyceum Anniversary; 30, Open.—Rochdale, Water St.: 16, Mr. Buckley; 23, Miss Walker; 30, Mr. J. W. Sutcliffe.—Windhill: 16, Miss Webster; 23, Mr. Firth; 30, Mr. Foulds and Mr. Williams. Mr. E. Hopwood, secretary, 87, Cragg Road, Windhill, Shipley.

## PASSING EVENTS AND COMMENTS.

THE RECEPTION Séances by Mr. and Mrs. Wallis at their home have been suspended for the summer months. Friends, please note.

"THE IRISH TIMES" has reached us lately but we failed to discover why it has been sent. Perhaps the sender will explain?

MR. W. WALLACE has thankfully received 5s. from Mr. Mason and friends.

A FRIEND contributes 10/- for our postal mission for an advertisement to appear in *The Review of Reviews*, for which he has our hearty thanks.

THE "LYCEUM BANNER" for April maintains the interest, and is admirably adapted for all Lyceum purposes. A photo-zinc portrait of Mrs. Wallis is given, also a supplement of Wesley's letters *re* the strange occurrences at Epworth.

MR. MALBY'S second illustrated lecture was a great success. The hall was crowded. He gave away 500 weekly papers free. The subject was "Different phases of mediumship, from the first steps, table rapping, to the highest inspiration and clairvoyance."

MANCHESTER DEBATING SOCIETY.—March 23: Mr. J. Ainsworth opened on "Bible Wars" in an interesting speech, followed by a somewhat diffused discussion. April 4: Mr. J. B. Tetlow dealt with "Spiritualism, a Message of Reform," in a thoughtful speech, and gave psychometric experiments. A very interesting discussion followed.

STRATFORD friends and others will be pleased to learn that a marriage will shortly take place between Mr. C. E. Deason and Miss Edwards. Mr. Deason will be remembered as having taken a very active part in the Starving Poor Fund in connection with the Stratford Society some two or three years back.—Cor.

SHORTHAND.—Mr. James, Parliamentary reporter, sends us a book containing his system of "Shorthand without Complications," which he claims is "the most simple, facile, and legible." It is recognised by the Education Department, and, from the little we know of the subject, we should judge that Mr. James can substantiate his claim.

MR. G. T. SMITH has a good letter in the *Brighouse Echo*, in reply to Canon Bardsley's address. He aptly points out the illogical position of the Canon, who says that science exploded all these things 200 years ago, and yet the Canon himself finds it necessary to attempt to effect the exploding.

AN APPEAL.—The Spiritualists of Parkgate appeal to all Spiritualists for help to assist in building a hall. Having to leave their former meeting room (owing to change of owners), they are compelled to hold public meetings in cottages. Contributions will be thankfully received by Mr. John Drower, cor. sec., 150, Victoria Road, Parkgate, Rotherham.

TO CORRESPONDENTS.—W. Scott: We regret we do not know of any materialisation medium to whom we can recommend you.—R. C. Jones: The pamphlet will be published shortly.—Fred Crossley: It is useless to bandy words with an incorrigible misrepresenter.—D. H. Riley: Many thanks.—A. J. C., Yeaton: Not this week.—W. Stansfield: Too late; next week.

A LESSON AND ITS MORAL.—At Sowerby Bridge the Spiritualists determined that they would not attend Ashcroft's meetings. He did not have more than 200 persons at any lecture! He sent the bellman round to ring before every Spiritualist's house, but to no purpose. Not one of the ministers whose names appeared on his bills took the chair for him.

FEDERATION MEETING AT SILSDEN (a large village about 4 miles from Keighley).—On Tuesday, March 21, the large hall of the Mechanics' Institute was filled by an audience which improved in interest as the speakers advanced the philosophy of Spiritualism. There never was a meeting where more attention was paid to the speakers, in fact at question time (of which there were about 30) the audience seemed to be spell bound; the answers being so straight, brought forth rounds of applause, and the meeting held till nearly 10 o'clock. It was real propaganda work. New faces, yet open minds. The people were desirous to know what Spiritualism was. Mrs. Craven, Mr. Armitage, Mr. Kitson, and Mr. Hepworth were fairly *en rapport* with the audience, and had the satisfaction of knowing that their labour had not been spent in vain. A few friends from Keighley were thoroughly delighted with the meeting. Mr. Emmott Waterhouse, of Keighley, was chairman.

DID NOT SCORE A SUCCESS.—A non-Spiritualist correspondent informs us that only small audiences greeted the "Showman" at Huddersfield, and asks "if we believe in God, and do we believe Jesus be an impostor and a vagabond?" We believe in the Father and

Motherhood of God and the brotherhood of man. Jesus said of himself, "The Son of Man hath not where to lay his head." The dictionary defines a vagabond as one who moves from place to place without any settled habitation. On his own showing Jesus comes within that definition, but we did not apply the term to him. Judging from the records, Jesus was an earnest spiritual teacher and reformer, who, however, was regarded by the Ashcrofts of his day as a pretender, a blasphemous, and in league with Beelzebub.

HOW TO THOUGHT-READ, by Mr. Coates, is the fourth handbook issued in his "How to" series, and contains a large amount of interesting and suggestive matter dealing with clairvoyance, thought-transference, telepathy, psychometry, and Spiritualism. On the latter subject the author adopts a rather yea-nay nay-yea attitude, and while some of his critical and condemnatory remarks are perhaps justified and necessary, still, he does not by any means put the case for mediumship or Spiritualism at its best—indeed, on some points he is hardly fair. Apart from these matters the book is a useful contribution to the literature dealing with the powers of man-the-spirit in and out of the body and will well repay study. We have some copies on sale. [See advt.]

STRIKING TESTIMONY.—A lady writes from Paris: "A short time since I noticed in *The Two Worlds* an account of the somewhat extraordinary powers of Mrs. J. M. Smith, of 19, Highfield Terrace, Beeston Hill, Leeds. My interest being aroused I wrote Mrs. Smith, enclosing her fee, a small lock of hair, and the date of birth, and received in reply a detailed account of my circumstances and surroundings past and present, with indications for future guidance, in a manner which utterly astonished me, for the conditions of my life are, and have always been, of a most singular nature; and it is utterly impossible that this good lady could in any way have been acquainted with them. She knew of me absolutely nothing beyond my family name, and the date of my birth, yet details on both planes, if I may so express it, were very clearly given."

A SUGGESTION TO LYCEUM WORKERS.—Mr. T. Edwards, of Stockport, writes: "My duty to our Lyceum took me, on Friday last, to our Bro. Smith's charming pleasure resort at Woodseats, near Mottram. I stood on a gently-sloping piece of ground, surrounded by magnificent hills, and I thought it just the place for a gathering of Lyceums of Manchester and district. Is it not possible to work up something of this kind to take place, say, on Whit-Friday? An open Lyceum session, with such beautiful surroundings, could hardly fail to be an inspirational success. I throw out this suggestion for more able organisers to work out, and Manchester, Salford, Pendleton, Oldham, Macclesfield, and other Lyceums contain men and women well qualified for this sort of work. Such a demonstration would stir up Lyceum workers, and do good to the cause we should all have at heart. Yorkshire leads the way."

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. R. Palmer, 3,101, North Broad Street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville Street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlosbaur, 65, Königgrätzer Strasse, Berlin, S. W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, hon. sec., 14, Berkeley Terrace, White Post Lane, Manor Park, Essex; W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne; or, Robert Cooper, 2, Manchester Street, Brighton.

## IN MEMORIAM.

In loving memory of Eliza Adams, of Bedworth, near Nuneaton, whose body was laid in Bedworth Cemetery, on Good Friday, March 31, 1893. The deceased was sixty-three years of age, and a member of the Bedworth circle of Spiritualists for some years. The funeral ceremonies were conducted by Wm. Lloyd and J. Wilkinson, who walked over from Foleshill. A hymn was sung and an invocation offered up at the house, and then the first part of the service conducted in cemetery chapel and concluded at the grave. Hundreds of people were in attendance, some out of curiosity and others from sympathy. All things went off very peaceably and quiet, and our Bedworth friends expressed their grateful thanks.—W. L.

"The grave hath lost its dread." The emancipation from mortality of Miss Ada H. Cooper, aged 22, occurred early on the morning of the 3rd of March, under very peaceful and beautiful conditions, two clairvoyants present witnessing the removal. Four well-known young friends in summerland, under the directions of two physicians in spirit-life, were seen gently and lovingly conveying the dear one to her first home in the spheres of light and peace. This was about twenty minutes subsequently to her calmly bidding her parents, sisters, brother, and friends "Good night, God bless you," the seers stating that when the withdrawal of the spirit-body was complete the spirit attendants affectionately laid the released one, apparently, on a soft substance, in the form of a sheet, conveying her thus to a couch covered with flowers; at the same time bells, musical and sweet, were heard distinctly by three persons present. It ought to be said here, that about twenty-four hours prior to her passing away (at the weekly séance) it was told us by friends whose integrity and entire truthfulness we have scores of times verified, that every preparation had been made for the reception into spirit life of our dear young friend, and her loving brother, who fondly awaited her coming, and in her last earthly moments was seen standing by her bed side with his hand laid gently on her brow, was the first dear one whom she saw when awaking smiling from her slumber on the couch. Since her resurrection she has, in accordance with her promise ere she left us, visited her parents, brother, sisters, and friends, and spoken to them in her old affectionate manner, etc. Ah me, "There is no Death!" The body was buried in the Kensal Green Cemetery, when Messrs. J. J. Morse and T. Everitt kindly assisted, and sweetly cheerful and consolatory were the words spoken. After singing "Shall we all meet at home in the morning," etc., standing by the grave side, we thanked God for the knowledge that the dear one was not put into the gloomy grave, but had risen to a life that knows no sorrow and no death.—C. I. Hunt.