

The Two Worlds.

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PRICE ONE PENNY.

Whatever crazy sorrow saith,
No life that breathes with human breath,
Has ever truly longed for death.
'Tis life of which our nerves are scant,
'Tis life, not death, for which we pant,
More life and fuller that we want.

SPIRIT IDENTITY.

ANSWERS TO SOME QUERIES BY A PSYCHOLOGIST.

BY EDINA.

For some time past I have been conducting an interesting correspondence with a gentleman in the south of England on problems of psychology. In a recent letter to me on the case of Colonel A—, he has put a number of queries regarding the spiritual personages who have come to my daughter, and at the same time suggested I might deal with these in an article in *The Two Worlds*. I gladly complied with his request, as it was my intention to deal with this branch of the subject at a future date, and it may as well be done now. The queries are given as put in the letter, and I have endeavoured to answer these as categorically as possible.

Query 1.—Do the figures come suddenly close to her, or does she see them approaching; or do they seem to come up from behind, overtaking her?

Answer 1.—These spiritual forms come in all sorts of ways. In the house, they emerge from the walls; from behind a curtain in the window; come down from the ceiling, or suddenly appear before the vision of the medium. These figures often emerge out of clouds of beautiful light, or appear surrounded by vapoury masses of various colours; while, at other times, they come out clear and earthly-looking, having little to distinguish them from denizens of this world, except the halo or thread of light after mentioned. On the street they come up very often alongside from behind; but she also meets them face to face. She is always conscious of their approach, or, at least of their proximity, by a strange feeling up the spinal cord, and through her head, which causes her to shiver slightly. These forms are as real to the medium as those in earth-life, but she is able to discern their spiritual personality by reason of a luminous "halo" surrounding the entire form. This halo may almost be described as a narrow "belt," a "thread" of light.

Query 2.—Has she observed variations in their stature whilst walking beside her?

Answer 2.—The medium sees no variations in stature in any of the forms while they walk by her side. They are often, at first sight, very "shaky," and sometimes take advantage of the arm of the medium to assist them in moving about.

Query 3.—Do the figures seem to throw any shadow on the ground, or on buildings?

Answer 3.—No. Only on one occasion the medium stated to her mother she saw the shadow of her little brother (now four years in the spirit-world) on the blind. She stated that he was playing about the room. It was bright sunshine at the time, and she asked her mother "to look at his shadow on the blind." The mother looked, but, as she has no "inner vision," saw nothing.

Query 4.—When they walk beside does she, on meeting passers-by, feel inclined to yield space so as to permit the figures to continue by her side; or do the figures seem to pass through those meeting her?

Answer 4.—She does not now yield space to passers-by when a spirit form is walking by her side. She did so at first; but she now observes that persons meeting the spirit forms pass right through them.

Query 5.—When these figures walk, or talk, do they turn or incline their faces towards her like an ordinary person or do they seem to move in solemn fashion; do the faces give indication of listening for her replies, or is the conversation by thoughts on both sides? Do the lips move as if talking?

Answer 5.—These spiritual figures walk by her side and talk to her, just as they would do if they had been beside her when in earth-life, while the medium—although deaf to all natural voices and sounds—hears quite distinctly what is said. Their lips move, and sound comes from them just as if they were denizens of the earth. The medium chooses her own mode of reply, either mentally or verbally, and in either case she appears to be understood by all her spiritual communicators.

Query 6.—When the figures move by her side do they appear to "glide" as if floating, or do they appear to walk by pressure of feet on the pavement?

Answer 6.—The figures appear to walk, and not to glide, but the sound made by their feet is peculiar; and the medium states that she can only describe it as like the sound a person would make in walking over a recently cut corn or wheat field—a sort of "swishing" noise, as one makes in walking over "stubble."

Query 7.—Do the figures take any notice whatever of passengers on the pavement, or appear to be conscious of their presence, or to notice sounds near at hand?

Answer 7.—The figures usually take no notice of persons passing, but occasionally seem averse to mingling in a crowd. I can give a recent instance. Colonel A., after showing the medium the engraving of the Battle of Lang's Nek, in the window of a shop in Forest Road (vide *The Two Worlds*, 17th March, 1893), walked by her side along Chambers Street, which is a quiet thoroughfare, till they came near the corner of the North Bridge, a very noisy and bustling street, when the colonel said, "I must leave, as you are going into the thoroughfare." My impression is, however, that this withdrawal was in case the medium might not hear what he said, amid the noise of the vehicles and tramcars.

Query 8.—When the figures leave her do they seem to recede gradually, or do they vanish out of sight as if dissolved?

Answer 8.—These figures disappear in all sorts of ways, sometimes vanishing in an instant, and at others very slowly dissolving from view. There seems no "hard and fast rule" as to this, and power seems often very unequally distributed among those personages "comparing" before her.

Query 9.—Can she discern incarnates through the figures?

Answer 9.—She can discern incarnates through these figures when they come to her in the house; but she states she cannot do so when she meets them in the street. Why this distinction occurs she is unable to explain.

Query 10.—Does your daughter ever see the "double" of any incarnate, or can she communicate with or be influenced by incarnates at a distance from herself?

Answer 10.—She has frequently seen the "double" of persons alive, but they have never spoken to her, and she is not in any way influenced by incarnates either close at hand or at a distance. I have enquired of two persons, both familiar with occult science, whose "double" she has seen on more occasions than one, as to whether they had any consciousness of their astral body being (*pro tem.*) "divorced" from the "natural organisation," and given them the exact day and hour within a short time of the occurrence, and the reply was in the negative.

Query 11.—Has the medium ever seen a discarnate figure reflected in a glass?

Answer 11.—She has often seen a spirit form in the looking-glass, standing behind her and looking over her shoulder. This has happened several times, but not of recent date.

Query 12.—Does she ever see them when her eyes are shut?

Answer 12.—No, never.

I have now dealt as succinctly as possible with the twelve queries sent by my correspondent, and have only to add

that many spirit forms come to our medium in her room, and in darkness, after she has retired for the night. They "illuminate" themselves, i.e., she is quite able to discern them by the luminous halo round them. These forms are, however, in most instances very "shadowy," and often and generally defective in power of making themselves known. They do not often speak, but if they do it is merely to give the name borne by them in earth life and then disappear. The medium's placid and lymphatic disposition enables her to receive these "nocturnal visitors" with perfect equanimity, and nervousness, or disturbance due to these "comers" from the other world, does not exist in her case. Had it been otherwise, as happened in the case of her immediately younger sister (who for a time was very forcibly "possessed" by spiritual controls), we would have at once discouraged all cultivation of the great psychic powers which are employed by our family medium. As, however, she is able to exercise these special gifts without the slightest apparent injury to her physical or mental health, we gladly welcome all spiritual knowledge vouchsafed to us through her mediumship.

I deal next with two short military cases.

IN A THEOSOPHICAL LODGE.

By J. J. MORSE.

It is stated that man in his life plays many parts. It may be added that in his quest for knowledge he visits many places—some curious and strange. It recently fell to the writer's lot to visit a Theosophical "Lodge," and thinking your readers might be interested in his experiences, he has just jotted them down to that end. It may be premised that his visit was accidental and unexpected, so far as he was concerned.

The "Lodge," unlike the one the poet sighed for, was not situated "in some vast wilderness," but in the quiet popular and proper neighbourhood of St. John's Wood, Regents Park, London. It was a small and unpretentious edifice, built on the garden strip between two semi-detached residences, and neither externally nor internally were there evidences of either structural solidity, or architectural elegance. In fact a new chapel for, say a small band of Wesleyans, was the idea it somewhat incongruously suggested, as one approached its portal. There was no "sign, token, grip, or password" demanded from the visitor, and the only "test of merit" was the presentation of an invitation card, duly inscribed with the name and address of bearer, and those of his introducer, from which one corner was torn off by the "outer guard," a tall young man who stood at the door.

Inside the place was cheerful enough. Carpeted with cocoa-nut matting, seated with chairs of substantial bent wood make, and well lighted with gas. An oblong room—or hall—capable of seating some 250 people with comfort, or 300 if crowded, with an open peaked ceiling. The sides and roof lined with stained deal "matched lining." A clean and neat structure like many another, whose only noticeable features were its mural decorations, its platform at one end, and its bookstall at the other. The platform was merely a small, raised dais, covered with an ingrain carpet, the figures being blue on a slate ground. There was an easel in the centre at the back, and thereon was an enlarged photo portrait of Madame Helena Petrovna Blavatsky, the late leader of the Theosophical movement, and the original founder and president of the lodge in question, which bears her name. On either side of this easel there were two large, roomy, and comfortable arm chairs, handsomely upholstered; that on the right having a card fastened upon it, bearing the letters H. P. B., and in which, apparently, no one presumes to sit. The chair on the left was occupied by the present president of the lodge, Mrs. Annie Besant. The bookstall, as a bookstall, was in no wise different from such things in our own halls, save, of course, in the nature of the literature on sale. But when the attention was turned to the mural decorations it was then that the peculiarity of the place was fully manifest. The twelve signs of the Zodiac, presentations of the "winged soul," Hindoo figures and symbols, doubtless all pregnant with meaning to the learned, as they were with ugliness to the unlearned, appeared on walls and roof, and here and there representations of flowers and grasses; but the entire effect was utterly spoiled by the nature of the background offered by the light, unvarnished woodwork, for the colouring being in those "dead" tints so much affected in Egypt and India, looked garish to a degree. But as the lodge is dedicated to Eastern wisdom, no mere

obstinate Westerner has any right to criticise. By the time the foregoing things had been noted the hour for commencing had arrived, as also had the visitors, to the number, at most, of 150 or so.

The object of the gathering was to listen to a paper upon "Some Modern Superstitions," by Mr. C. Hargrove, a refined, intelligent, and well-educated young man of some two and twenty years of age. His paper, however, was in the main a cogent and able attack upon the "Uniqueness of Christianity"—ethically, historically, and miraculously, and his argument was to show that in all such matters Christianity had not only other parallels, but precursors also. Of course, Theosophical claims and suggestions pervaded the address, and once or twice the young debater came perilously near foundering in deep waters; but on the whole his address was full of merit, and was an evidence of the deep inroads scepticism is making in the upper middle class, and educated sections of society. Apart from its Theosophy, though, there was but little to distinguish the effort from a lecture, say, by Mrs. Besant, as a Secularist, or from Charles Watts, or any other cultured Secularist lecturer. Then followed a discussion, which differed not from discussions elsewhere, in that some kept to the point, and others wandered far, far away, one young disciple treating us all to quite an *ad hoc* exposition of Theosophy, as he understood it. A professional nurse fired off some thirteen questions at the speaker, and her vim and enthusiasm were quite refreshing. It must be admitted that by asking so much she defeated her purpose, and virtually got nothing at all in return. One marked feature of the discussion was that the Theosophical speakers all deprecated any necessity for the historical aspect of the subject, the line of reasoning being decidedly subjective. The meeting was closed by a general reply from Mrs. Besant, to my mind a reply that was more eloquent than satisfactory.

It was a thoroughly enjoyable meeting. Most Spiritualists would have agreed with its main conclusions concerning orthodoxy, none would dissent from the spirit and kindness expressed. Mrs. Besant was courteous itself, but evidently under her dominion Theosophy is changing from chimeras and mysticism into something approaching reality and reason. Watching that much-tried and noble-hearted woman, whose snowy locks and saddened face bear traces of the hard stress of many a battle, one felt—irresistibly felt—that her present position is but transitory, that there is a demand for something else than an anchorage among a temporary recrudescence of Asiatic mysticism. But then, each of us must walk our own path; it is enough to do our best.

I enjoyed my visit to the "Blavatsky Lodge," and when next opportunity presents itself will be pleased to sit under the signs and symbols on walls and roof, and, as one willing to hear all sides, listen with respect, even if differing with those who support those strange teachings from the East. A courteous good-night from the secretary, who was busy rolling a cigarette, and then home.

BETRAYED LOVE.

The following lines are based on the assumption of the "wise king," in his great love song, "That the floods cannot drown nor the waters quench love." But the old proverb, "That its course is never smooth," shows that it has to be tried and tempted that it may expand from its earlier and more selfish aspects into a wider, deeper, purer, and more lasting affection:—

THOUGH true love cannot all depart,
When once its radiant flame has risen;
Yet lonely feels the breaking heart
When first its glowing hopes are riven,
Though pleasures stir us even still—
The echoes of those felt before—
Yet ne'er shall fond embraces thrill
Our bosoms as they did of yore,
Though tenderest pity bind our souls,
Yet sorrow takes the place of bliss;
And time the baleful lapse unrolls
That mingles tears with every kiss.
For sad experience has dispell'd
The quavering of that base desire,
That still the mind in durance held,
Till freed, as gold from dross, by fire.
Yet chafe not, dear ones, nor repine;
Exchange the pleasure for the pain;
For sorrows come but to refine
That purer love may deathless reign.

Co. Donegal.

—William Sharpe, M.D.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

PART II.—THE ARTIST'S STORY.

TOWARDS the end of the week Miss O'Brien heard from the friend in London to whom she had written, saying that he had arranged to come over to Ben's Hollow with three friends of his, who were all strong mediums and who had been selected by his spirit guides as suitable for the proposed circle. This gentleman, whom I shall call Mr. Laurie, was a man of considerable scientific attainments and much practical experience. He had, moreover, been engaged in the study of Spiritualism since its first appearance under that name, more than forty years ago. We felt, therefore, that we were in safe hands, and it was with more curiosity and desire for knowledge than fear that we made our arrangements for visiting Ben's Hollow once more.

Mr. Laurie and his friends were to remain at the hotel at M——, and we three could leave Bally Brack to dine and spend the evening with them, and then we could quietly make our way over to Ben's Hollow.

The day after we got Mr. Laurie's letter he duly arrived with his friends, a lady and two gentlemen, and with us three and young George O'Brien (who was most anxious to be allowed to join the party, and who promised not to tell his father or any one) we made up a party of eight persons.

George had begged his aunt so much to take him that we decided to let him accompany us. He was bright, clear-headed, and certainly not imaginative nor likely to allow his fancy to play him any tricks, and as an independent witness his presence was useful.

The night selected for holding our circle at Ben's Hollow proved fine. There was no moon, but the sky was clear and the stars shone brightly; there was very little wind and, though cool, it was not a cold night.

We dined at M—— with Mr. Laurie and his friends, and then drove to a small shanty about half a mile from Ben's Hollow. There we left the cars and walked over to the old house.

It lay very dark and still, the trees scarcely stirred, and the desolation and decay were not visible by the dim light of our lanterns. We had brought candles and matches, and a little pocket lamp that lighted automatically in a most ingenious way. It was nearly nine o'clock when we reached the house, and by the direction of the spirit guides of Mr. Laurie we were to hold our circle in the dining-room at that hour.

As we crossed the gardens and passed up the steps on to the terrace we all saw for a moment a bright light, like a ball of fire of a bluish colour, flit to and fro in one of the upper windows of the dark pile of buildings before us, and then come outside and cross the garden at the other side and go down to the lake. We decided not to follow it however. As we opened the hall door a gust of cold wind met us, and made us shiver as though we were in mid winter. We had three dark lanterns with us, and I could not help thinking we must look like a lot of burglars or conspirators.

We locked the front door to prevent any chance of outsiders (in the mortal form) entering, and as we did so we all heard a low mocking laugh that echoed and re-echoed till it seemed to die away in the distance.

Mr. Laurie, who was walking first carrying one of the lanterns, stopped and adjured the spirit to stand back from our path, and not seek to interfere with us. This adjuration was answered by a deep sigh that echoed and re-echoed as the laugh had done.

We all then entered the dining-room, and after making a careful search to ascertain that no one was concealed in it, we were directed to lock the door and give the key to George O'Brien. The guiding spirit, by whose directions we acted, then told us not to be alarmed by whatever we might see or hear; we were engaged in a good work and would be protected from all harm, but we must ourselves assist by keeping calm and firm, and exerting our own will-power to resist all attempts to influence or control any one except those who were to act as the mediums. These were the two gentlemen Mr. Laurie had brought with him—a Mr. Blandford and a Mr. Hawthorne. We were told that the advanced spirits, who were helping and protecting us, would allow Mr. Blandford to become entranced first, and that an unhappy spirit, whom we could aid to release himself from his present earth-bound condition, would show himself to us, as well as a bright spirit who had impressed us to hold this meeting for the purpose of aiding the unhappy one.

Before we locked the door, however, we collected some old chairs and a table from the hall and a small room opposite, and placing the chairs in a circle round the table, we carefully locked the door and gave the key to George O'Brien. We then darkened our lanterns and placed them on the floor where we could easily get them at any time. There was now only a very faint light in the room, so that we could barely distinguish each other.

Mr. L—— then offered up a prayer for help and guidance, and we all joined in singing a Spiritualist song. Very soon we felt the icy wind blowing over us again, then the table was lifted a few feet in the air, and then let down once or twice. This was followed by a sound of rushing and hurrying feet behind us, and a deep sigh sounded close to my ear.

Mr. Blandford now became entranced, and seemed to pass into a deep sleep. I had never seen any one in a trance before, and was greatly interested, trying to watch him.

Lights now began to appear and to flit about in all directions, while Miss O'Brien, Aimée, and two of the other sitters who were clairvoyant, saw an immense number of bright spirits forming a circle round us, while beyond them there appeared an immense mass of dark, moving forms that seemed indistinct, but which kept drawing near, and then were repelled again by the bright ones.

Twice the room quivered and shook as by a miniature earthquake, and there was a rushing and trampling of heavy feet and muttering of voices, but we could not distinguish the words.

This was followed by a tremendous noise overhead, as of heavy furniture being flung about with violence, then such a rushing, trampling, shouting and screaming as though Bedlam had been let loose. Pistol shots were heard, and men's voices shouting and yelling in a way beyond my power to describe, and it was only by a great effort that we all kept quiet and in our places. Suddenly the whole room seemed to be lighted up with a strange bluish light, and for one brief moment the walls became transparent, and we saw the hall and staircase crowded with fighting and struggling men, who surged into the dining room where we sat.

Then we saw a tall, handsome man, with curling, brown hair, dressed in a rich velvet dress of the last century, who was fighting, sword in hand, against several soldiers. He seemed hemmed into one corner, and to be fighting desperately to cut his way out. Then another soldier from behind raised his pistol and fired; the tall, fair gentleman fell with a deep groan, and the noise ceased, the lights went out, and the vision vanished as suddenly as it had appeared, and we were once more seated alone in the dim empty room, a voice asking us in a tone of deep anguish to pray for one who had been guilty of a treacherous murder.

Mr. L——, in response to this voice, gave an earnest prayer, in which we all joined, and at the end a deep voice said "Amen" three times distinctly.

Then we sang again, Mr. Blandford, the medium, being still in a deep trance, and as we sang the lights began to flicker round us again, and presently a shadowy form, like a vapour, seemed to rise from the floor and then grow gradually solid, till a tall man, in a white robe trimmed with blue and red, stood before us.

He had a fine countenance and an air of much dignity as he spoke. He said, "Friends, I thank you for your help this night. May God protect you all, and fill your hearts with pity for the unhappy being who will show himself to you this night, and tell you of his crime and its most awful punishment. Give to him your earnest prayers that he may be aided to release himself from his present sad and awful state of darkness and misery. Speak to him words of hope, and tell him there is indeed pardon for all who seek it, for his ears are deaf to the voices of the higher spirits who would help him, and his position seems to himself one of endless misery—an eternal hell. Speak then to him, and help him with your prayers and with hope, and I, who am his brother, the brother whom he betrayed to death, will ever thank and bless you."

Mr. Laurie asked, "Will you give us your name, friend, that we may know you again?" whereupon the spirit replied, "I was known on earth as Martin M'Murrough, and it is for his share in my death as well as for other sins that my brother John is now tied and earthbound to this house, where he enacts over and over again the tragedy of his crime, and of his own death which followed soon after. Pray that he be released and helped to progress, and he will hear your prayers."

As he spoke these words the tall form faded, and in a moment was gone from our eyes.

(To be continued.)

EXPERIENCES OF AN EARNEST TRUTH-SEEKER.

[THE following article from the pen of Mr. Jas. Robertson, of Glasgow, constitutes the preface to his forthcoming book on "The Rise and Progress of Modern Spiritualism," and forms a fitting introduction to what we confidently believe will prove one of the most useful pamphlets ever published in support of our cause.

Our readers have already been favoured with a perusal of the articles referred to, and we had hoped to be able to put the complete work in their hands ere this, but, at Mr. Robertson's request, publication has been delayed that he may give a supplemental chapter, reviewing the very valuable and striking testimony to the verity of spirit photography recently given by Mr. Traill Taylor, the most eminent and capable photographic authority of the day.

We expect, thanks to the generosity of Mr. Andrew Glendinning, of London, to be able to issue in the book a photo reproduction of one or more of the remarkable spirit photographs taken by Mr. Taylor, which will add materially to the value and interest of the work.]

PREFACE.

This brief history of the Spiritual movement was written without any thought of publication in book form. Originally delivered as a course of lectures for the Glasgow Association of Spiritualists, and being made more public subsequently in the columns of *The Two Worlds*, numerous requests were received that they might be issued in a more compact and lasting form.

Spiritualism has made considerable commotion in all ranks of society within late years, and many who had ignored it as being only the product of fraud and folly are now inclined to say "there may be something after all in it." There is in it the most complete and satisfactory evidence that there is a life beyond the physical, and that the people who have gone on can come back, manifest their presence, and in many ways influence our lives. The great body of people who take their knowledge of the subject from stray paragraphs in the newspapers are not likely to see much utility or beauty within its pale, but when it is known that some of the wisest and noblest minds during the past twenty-five years have sincerely acknowledged that its phenomena have entirely altered the colour of their thought, it should claim at least some explanation.

Robert Owen, of New Lanark, towards the close of his active benevolent life, was able to say that it was a mighty illumination, which had brought to him the assurance of immortality. His gifted son, one of the most prominent and influential of American statesmen, had his Materialism dissipated. Robert Chambers, of Edinburgh, acknowledged that it had redeemed multitudes from Atheism and Materialism. One of the greatest of living naturalists, Alfred Russel Wallace, has said that before he came in contact with the phenomena he had only a belief in matter and force; now all was changed, and he acknowledged Spiritual causation and continuity of personal existence.

Pages might be filled with similar clear statements from men and women of eminence. No other power has so completely changed men's sentiments and brought complete assurance. Atheists are not converted by the power of preaching; one can scarcely be found, notwithstanding the huge sums that are spent for the purpose; but of the body of Spiritualists many thousands have come from the Agnostic and Materialistic ranks, because they could not withstand the objective evidence which they had received. My own connection with the subject may be briefly told.

Conviction came to me in spite of a strong bias in another direction. I had walked through life for years fully persuaded that on the question of a life after the physical no evidence had been or ever could be offered. I had left Christianity behind me, feeling that tradition was not enough on a question of this import, and when I heard the name of Spiritualism mentioned I had only contempt for such trifling, so obscure seemed to be its origin, and so ridiculous what I read in the newspapers regarding it, that it is little wonder I did not look in that direction for light. I held in great repugnance the man or woman who would trifle with the sacred affections of people about their dead. I thought that Spiritualism was a pestilent Yankee fraud, and yet with these strong feelings against it, a few weeks changed the current of my mental atmosphere with as sharp an impression as if it had taken half a lifetime to engrave it. When the British Association met in Glasgow in 1875, I read and laughed at the strange statements which were

given in the reports, and did not think much of the mental calibre of Spiritualists.

A year later a certain Dr. Slade came to this country, and paragraphs began to appear in the leading newspapers as to writing taking place in his presence upon closed slates. One day, to my satisfaction, I read that this Dr. Slade had been caught tricking, and I rejoiced at what seemed a very complete exposure; but for the first time there came to me the thought, "What, after all, is there in this Spiritualism? Is there anything at all, any peculiar force about which we do not know sufficient? Why does not the world get rid of it at once and for ever? It has been written down and howled down, yet here it is still asserting itself, continuing to find its dupes in spite of exposure or ridicule!"

I determined to probe the matter to the bottom, and, of course, in my vanity, show to others that, if some mysterious force was at work, to build the hypothesis upon it that our dead returned was quite unwarranted. I had fought with and got free of the theology with which I had been tattooed in my cradle, and I had no fear about the works of the devil to retard me. Strange that up to this point I had not read any books on the subject. I scarcely knew it had a literature. I might have entered on an examination with a more reverent bias towards it had I known that men and women like Gerald Massey, Robert Chambers, Elizabeth Barrett Browning, William and Mary Howitt, and others had written in its defence. I did not even know that any person of common intelligence had accepted it. What seemed a chance circumstance brought Alfred Russel Wallace's "Miracles and Modern Spiritualism" under my notice. I was familiar with this name as being linked with that of Darwin as a discoverer of the great revelations of Evolution. It was certainly one of the surprises of my life to find such a name linked with such a subject. I read the book with care, and thought it most singular that a sober-minded man of science and of reputation should vouch for such marvels. But no man's testimony, however good or great, was sufficient for me in matters pertaining to the spiritual. I was not inclined to accept a new superstition after throwing off the old on the testimony of any man, however earnest.

The next Sunday I went to the Spiritualists' meeting place and heard a lecture, at the close of which I stated my position, that I was a truth-seeker, and that if Spiritualism had any phenomenal proof to offer which would make clear an after life, I would value it; that traditions or historical evidence were of little use in my then condition. Luckily I was known to some of the people present, and a lady offered to come up and help me in my investigations. I had scarcely got so far as to think a new world was going to open to my gaze. It was sitting round a common kitchen table that this new knowledge was brought home to me. I sat down incredulous that anything could transpire outside the well-known laws of physics, but I soon found that physical science had as yet no explanation to account for the movements of that piece of furniture. I had sat for an hour, and was beginning to sneer at the whole subject, when suddenly the table moved in a way that startled me. With a light motion, as if it had been made of the most plastic material, it leaped almost into my wife's arms, and then into my own; anon it became light and heavy by turns. The calling over of the alphabet gave us some clear messages, and one of my loved ones gone on, and whose existence had become simply a memory, spoke of being present, and knowing of our feelings. I was indeed upset with what I saw; it was a startling bit of phenomena. I knew that trickery had no connection with what transpired.

I set out the next day to review mentally what I had witnessed, brought out all my obstinate questionings, all my half beliefs on the subject of immortality. "Why did such important knowledge come in this way?" I kept asking. I would have preferred then that it had come forth from university gates. Soon I saw other and higher phenomena, and received such satisfactory messages as removed me from the position of a doubter or inquirer into that of being a believer, and from that position I have not receded for sixteen years. I would not take Spiritualism on any person's testimony, and I do not expect any one to receive it on mine, but this brief record of a movement which will one day be called great may be the means of making earnest souls investigate, and solve for themselves the great question, "If a man die, shall he live again?" If I have contributed in any way to bring the knowledge home to any hungry heart, I shall feel richly repaid.

JAMES ROBERTSON.

SCIENTIFIC CONVERTS TO SPIRITUALISM.

LA ILLUSTRACION ESPIRITA, of Mexico, announces that Dr. D. Porfirio Parra, a gentleman of the highest scientific attainments, and hitherto one of the recognised leaders of the Positivist school of thinkers in that Republic, has become a convinced Spiritualist.

This conversion has been brought about by a rigorous examination of the phenomena under test conditions, by this erudite *savant*. Three sittings were held in the house of Donna Laureana Wright, of Kleinhaus, where there were three mediumistic ladies present—the hostess's daughter Margarita, who is a writing medium; Donna J. H. de Zamora, who is a trance-medium, and Senorita Carolina Micherras, whose special aptitudes are as yet indeterminate. These were followed by two sittings in the doctor's own house, with the last named lady.

Convinced by irresistible evidence of the reality of the spiritual communications he received, Dr. Parra is now seriously devoting himself to the study of the philosophy and science of Spiritualism, not only for the purpose of clearly affirming his belief, but also to enable him to undertake its rigorous defence in case of attack, and to prove that he has not embraced it lightly, but that as a philosopher and an honourable investigator he had no option but to surrender to the majesty of facts, against which there is no possibility of arguing.

ANOTHER SCIENTIFIC CONVERT.

Dr. G. B. Ermacora, of Padua, contributes to the *Vita Moderna*, of the 7th of February last, a statement of the phenomena witnessed and tested by him in connection with the mediumship of Eusapia, which converted him to Spiritualism, and prefaces it by the following manly avowal:—

"Few scientific men were more incredulous with respect to Spiritualism than myself. Those who are unacquainted with the fact may be referred to my "*Pazzi e Anomali*," and my "*Studi sul l'ipnotismo*," in which I was very near insulting Spiritualists.

"It is true, an opportunity was afforded me of studying the phenomena, in a certainly most extraordinary medium, and I embraced it, all the more readily because I could do so in company with such distinguished alienists as Tamburini, Virgilio, Bianchi, and Vizioli, *who were as sceptical as, or even more so than myself in the matter*, and who could assist me in the observations."

Dr. Giuseppe Masucci describes a sitting which he had with Eusapia Paladino, in Naples; the other persons present being Signor Merlino, the King's Procurator, and his wife; Cavalier Ciolfi and his wife; and Signor Vincenzo Cavalli. He concludes thus:—

"Here I am, then, at the close of the sincere exposition of the facts that I have witnessed, and by which I have been led into a field of thought hitherto unknown to me.

"I feel myself compelled to demolish the entire edifice of my philosophical convictions, experimentally arrived at, to which I have consecrated a good portion of my life.

"In short, I feel it to be my imperative duty to appeal to the noble medical faculty to which I have the honour to belong, to lose no time in investigating these phenomena, and in bringing the causes of them into relation with the effects; earnestly desiring the arrival of that happy time in which by means of a too much neglected and despised empiricism we may arrive at the true, real, and unique perfection of a speculative science, such as must inevitably guide the human race towards its true mission; before which the most gigantic rocks of brutal force will be shattered; which shall serve for the continual regulation of various societies, and shall form them into one immutable brotherhood by the will of Him who moveth all things."

WILLIAM EMMETTE COLEMAN, of California, says: "Great is the debt of gratitude that lovers of truth owe to the Society for Psychical Research, for its persistent and careful efforts to collect facts and ascertain the truth in a scientific manner upon the obscure psychical problems of the day. Nearer and nearer are the conclusions of the society approaching the rational Spiritualistic explanations of these problems. Already have prominent members of this society, among its most careful, unbiassed investigators, announced their conviction that a portion of the phenomena so faithfully and cautiously gathered by them, is due to the action of 'phantasms of the dead;' that is, the disembodied spirits of former residents of earth."

PROVERBIAL SAYINGS.

A LIFE entangled with fortune resembles a wintry torrent; for it is turbulent and muddy, and difficult to pass, and violent and noisy, and of short continuance. A soul conversant with virtue resembles a perpetual fountain; for it is clear, and gentle, and potable, and sweet, and communicable, and rich, and harmless, and innocent. If you would be good, first believe that you are bad. Chastise your passions, that they may not punish you. As you would not wish to sail in a large and finely decorated ship, and sink; so neither is it eligible to inhabit a grand and sumptuous house, and be in a storm of passions and cares. They who have a good constitution of body, support heats and colds; and so they who have a right constitution of soul bear the attacks of anger, and grief, and immoderate joy, and other passions. As it is better to lie straitened for room upon a little couch in health, than to toss upon a wide bed in sickness; so it is better to contract yourself within the compass of a small fortune and be happy, than to have a great one and be wretched. EPICTETUS.

JOTTINGS.

CHARACTER NOT COIN.—If I am to pass through death unscathed, if I go over there the kind of man I have made myself by my words, my actions, my thoughts while here, then it does not make any great difference, even if some one of you does have twice as many thousands of dollars along the road as I have. These incidents of the way become of very slight importance the moment we make life mean the development and culture of character; and the man with poor opportunity and very little money who makes of himself a grand and noble man, when the curtain opens and he passes through, is unspeakably richer than the richest man here who misuses his opportunity.—*Minot Savage*.

The *Annali dello Spiritismo* (Turin), publishes a noteworthy paper, by A. B. French, entitled "The Land of the Dead;" and the following passage may be quoted from it, as containing incontrovertible truths, expressed with equal lucidity and precision: "We ourselves carry with us beyond the grave our own heavens and our own hells, which we make during our earthly life. Wherever hatred, envy, egotism, jealousy, avarice, sensuality reign, there is hell! Observe the bloated and deformed face of the drunkard; look at the hollow cheeks of the abandoned man; note the withered features of the miser; note the ferocious and malignant aspect of the assassin; and there you will behold a shadow of hell. To find it there is no need to quit the present world. You have only to draw near the first villain you meet with. Hell is not a penitentiary of the dead, but a private and personal condition, a secret place hidden away in the depths of the soul and conscience of the transgressor. And this hell accompanies us beyond the tomb. There our souls will suffer as well as here; but there as here, also, the gate of progress stands ever open to us. There is before us all eternity to mend in."

COMMANDANT DEPRIMOS communicates to the *Revue Spirite* the following narrative of the apparition of a father to his son: "In 1874 I was speaking of Spiritualism to one of my superior officers, on the banks of the Saone. In the course of the conversation, in which he was greatly interested, I mentioned that on certain rare occasions, the spirit while incarnate could manifest itself outside of the body, at a great distance from its material shell, for the purposes of counsel or warning. At length he said, 'I have found an explanation of what has been a mystery to me since 1854. I was then a lieutenant of Voltigeurs in the Crimea, and was entrusted with the performance of a perilous duty, which would last for eight and forty hours. I had scarcely arrived on the spot, when my father appeared to me and asked me to follow his advice in regard to the placing of my men, so that none might be wounded. He remained with me while the movement was being effected, and disappeared as soon as it was accomplished. Not one of my men was hit. It is probable that my father was visible only to myself. But how did he come and disappear? He was then living in Dauphiny, where, during the absence of his men, he appeared somnolent and preoccupied, but in nowise indisposed. This I learned on my return to France. In many letters to my wife I expressed the astonishment I felt at a phenomenon which remained inexplicable until now, twenty years after it happened, you have acquainted me with its possibility.' "Next day," adds Commandant Deprimos, "I called upon the lady, who confirmed her husband's statement point by point, as she had preserved the letters."

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FRIDAY, APRIL 14, 1893.

EDITOR AND GENERAL MANAGER

E. W. WALLIS.

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

NOTES BY THE WAY.

OUR ANNIVERSARY DEMONSTRATION was a "record" gathering, both for numbers and the happy, hopeful, fraternal feeling which prevailed. Never in the whole history of the movement in these islands, so far as we are aware, has there been so large, representative, and enthusiastic a gathering. But we have by no means finished our fight, we cannot lay down our arms; on the contrary, we must be more energetic, aggressive, united, and determined, and carry the light of truth into all parts of the earth. Spiritualism calls for enlightened, thoughtful, spiritually-minded men and women who will endeavour to embody in the motives and deeds of their daily life its pure principles of goodness, love, and beauty, to become exponents and representatives by example, and advocates of its revelations by precept. The harvest is plentiful, but the labourers are few. Workers are needed. Spiritual teachers are required—self-cultured, self-reliant people to whom Spiritualism is a gospel of worth. Character, not creed; Life and love, not profession only, are the watch-words of the movement.

WORK AND WAGES.—Mr. Ed. S. Wheeler, in his fine address on "Living as a Fine Art," published in our last issue, ably stated the right of the worker to adequate remuneration, when he said, "He who works *alone* for wages, always gets too much wages." "Do the thing you do, for the sake of the spirit of excellence." Referring to men in his employ, he said of them, "They are thorough; they look for defects everywhere; they do not slight their work . . . they would rather do good work for nothing, than bad work at any price. They are artists, not drudges." That is the whole question; the worthy, capable, earnest, reliable, thoughtful, artistic worker who loves his occupation, and puts his soul into it, is neither a hireling nor a professional, although paid for his services. Pay cannot buy love. The worker who works with spirit and fidelity, is the worthy spiritual worker who should be encouraged and sustained.

"MARY ANNE CAREW: Wife, Mother, Spirit, Angel" is the title of a novel written automatically by Mr. Carlyle Petersilea. The story claims to be a narrative of personal experiences in the after life, and records the feelings of the heroine on awaking to consciousness after death and her acquisition of knowledge and power in her new surroundings. It is written naturally and conveys many spiritual truths in an agreeable form. There is a peculiar charm and freshness not to say fascination about Mr. Petersilea's works which should make them popular. We are not disposed to write critically, otherwise there are some statements which we should feel inclined to dispute, and there seems to be too great attention to millinery in the other world; but these features apart the intelligent and thoughtful reader cannot fail to find much that is helpful, bright, and spiritually inspiring in "Mary Anne Carew."

WHOSE IS THE FAULT?—*The Banner of Light* says: "We have of late received letters from managers of meetings and other parties, either finding fault that we have printed the names of people they individually object to, or demanding that we openly and at once denounce other parties who are at work on the Spiritualist rostrum. But the desire is of course emphatically expressed that we keep the name of the objector or the denouncer private. Now who is really to blame, if parties speak upon the rostrum? Certainly not the spiritual papers! *The Banner*, for instance, cannot undertake to set itself up in judgment in these matters.

As long as what are regarded as reputable Spiritualist societies are found willing to hire these particular workers (ministering thereby to the wonder-seeking element—the taste for the sensational—with the desire for that which will 'draw' a full house), and thus keep such parties before the public, we certainly cannot be expected to personally decide. Our object is to give reliable spiritual news and happenings, and to do all that we possibly can for the benefit of our holy cause; and to this end we ask the open, hearty, emphatic co-operation of both societies and individuals." [To all of which we say, Amen.]

FORTUNE TELLING AND ASTROLOGY.—*The Monthly Intelligencer* of the Birmingham Christian Evidence Association for March publishes an account of the prosecution of an old woman for pretending to tell fortunes. She was sent to prison for one month, with hard labour. The secretary of the Birmingham Christian Evidence Association has, according to this *Intelligencer*, frequently expressed surprise in the local papers that "while the Gipsy fortune-teller is sentenced to hard labour the well dressed medium is allowed to impose on the credulous, taking money as a 'Trance and Clairvoyant,' or advertising 'Astrological Psychometry,'" and the editor quotes an advertisement of a somewhat sensational character, which at one time appeared in our columns but has been withdrawn. It is as well to "see ourselves as others see us" at times, and mediums and psychometrists have been warned again and again through these columns of the danger they run. An astrologer in London has just been sentenced to three months hard labour, as F. O. Matthews was at Keighley some years ago, for giving clairvoyant descriptions.

SOME CANDID ADMISSIONS.—On Easter Sunday we heard the Bishop of Manchester preach in the Cathedral, and naturally he considered the subject of the Resurrection. We jotted down a few of his statements. He admitted that upon the truth of "the Resurrection the whole fabric of Christianity is made to depend," and went on to acknowledge that the "facts are not described in detail;" indeed the truth of the resurrection, he said, is "everywhere assumed," and "it is very surprising how few details are given." "Only a few sentences devoted to relating what transpired during the forty days, but a few rays of light preserved," and "it is impossible to write a connected narrative of what transpired on Easter Day." "There are no materials for a consecutive history; no details are given, only glimpses." He then proceeded to claim that "although the record is fragmentary it is enough for all purposes. It was not intended to be a history but a gospel," and affirmed that it constitutes an unveiling of the unseen world and gives complete satisfaction to all human longings for knowledge respecting the hereafter. He declared that the resurrection body of Jesus was not merely a spiritual body—"while the same, yet not the same" body he wore before being crucified! and the manifestation of the arisen Lord was vouchsafed to the faithful only, not to all the people. The Bishop might have gone further and stated that the gospels do not agree on the essential points of the story. They contradict each other as to the day of the crucifixion, the time, the hour of the resurrection, the number of women who went to the sepulchre, why they went, the number of angels or young men, where he or they were sitting or standing, where Jesus went, what the women did, and where he ascended into heaven, besides making different statements as to the last words.* That the story was intended to be a history is manifest, and it is only since its lack of veracity has been abundantly demonstrated that theologians have descended to the subterfuge of claiming it only as "a gospel." But even "glad tidings" must be true to be of any value, and should, therefore, be historically accurate. Christianity, its whole fabric, the Bishop admitted, is made to depend upon the truth or falsity of the Resurrection story, and yet he admits that it is impossible to write a connected narrative of what occurred on Easter Day, and that the reality of the Resurrection is "everywhere assumed," and therefore Christianity is based upon an assumption—a gospel which was not intended to be a history, and yet pretends to narrate the history of a supernatural event—and unless we do sincerely and firmly believe it true we are to be everlastingly damned. We pity the Bishop. He is a clever and doubtless earnest man, but surely he must know that he is playing with words.

* See "Did Jesus Die on the Cross and Rise from the Dead?" by E. W. Wallis, price 3d.

THE WATCH TOWER PAPERS.—No. VI.
THE MANCHESTER DEMONSTRATION.

In company with some six hundred of our co-believers, "Sentinel" partook of the tea, and remained as an interested observer of the very successful demonstration held in Manchester, on Friday, the 31st of March. In numbers, enthusiasm, and general arrangements the meeting was an unqualified success. The vocal and instrumental music was also a decided improvement upon the previous year. Those who were responsible for the provisions deserve congratulations, for the tables were liberally supplied with excellent fare. Even our vegetarian friends were specially catered for, at a somewhat needless inconvenience considering the great number present. However, it doubtless gratified some, and so made them happier.

There are certain other things pertaining to the gathering that deserve notice, not so much in themselves, as because of the conclusions that could be drawn from them. The assembly was convened by, and its inception arose in, the Manchester Spiritualist Debating Society, with whom it was understood the friends of the local societies at Ardwick, Harpurhey, Openshaw, and Pendleton co-operated.

The oratory was not specially brilliant, nor was it altogether *apropos* of the occasion. Necessarily it partook of the effusive and emotional, rather than the intellectual and discriminative. Some speeches were just a trifle wide. Socialism is an excellent thing, but we are Spiritualists first, and while it is well to remember that social questions are pressing upon public attention, it is equally well to remember that Spiritualism must be kept to the fore now more than ever. If a little preliminary thought had been bestowed, several speakers would certainly have done better. On the other hand there were utterances that were quite worthy of the occasion and showed a gratifying grasp of the need of the hour; that gave indications of thought. One speaker saw our strength increasing through the greater development of our fraternal foundations in the holding of such a meeting, and wisely quoted the facts of the coming Psychical Congress at the World's Fair, in Chicago, and the experiments of Professor Lombroso, as recently reported, as good things in our favour. Another speaker aptly applied the result of the gathering to those who attended, referring to Lyceums as a needful part of the work. Still another speaker went nearer to an important point in stating that, while he rejoiced "in the progress of the cause, the battle was by no means won," a point that cannot be too much insisted upon. The Southern, Eastern, and Western Counties are almost virgin soil. Truly there is work to do—work, may it be said, for our Federation?

To some, undoubtedly, the most regrettable features of the speeches were their omissions, rather than their commissions. Not one word was said concerning Hydesville, or the three Fox sisters, Kate, Margaret, and Leah. Yet these three people were the agents in the creation of a revolution in human sentiment and thought as great in effect as those changes inaugurated by Jesus, or Luther, Newton, Spencer, Darwin, or Huxley, not to mention many others. These three women have all passed on, Kate within the past three weeks, hence some sort of reference to them would have been pertinent and proper. Another omission was a failure to recognise the Lyceum work in any way, except a passing and incidental reference to it by one speaker. The indifference that still continues in the cause to Lyceum work is lamentable, it is discreditable to a progressive party like ours. In such an assembly a representative of the "Spiritualists' Lyceum Union" ought certainly to have been present officially, and to have spoken for that aspect of the work. While, as a final criticism, the number of speakers put up, twenty-one in all, exclusive of the chairman, was far too great, for, taking the actual time of the meeting, barely an average of four minutes was allotted to the orators of the night. A little re-arrangement would be well next year in this matter. Such meetings are not for "much speaking," a little and good is the desideratum. Invite all the workers, decide upon eight, ten or dozen speakers, then ballot for the number determined upon. By this plan no one's susceptibilities would be hurt.

Of enthusiasm, good feeling, and brotherly love there was an abundance. Quite a refreshing season for all. It was good to see our workers whom we read about, there in the flesh. Some are growing grey and bald, but all men and women, old and new, presented an appearance that was as creditable to themselves as to us and our cause. It was a splendid meeting and must undoubtedly have impressed

outsiders favourably as to our numbers and earnestness. But we must tighten our lines, keep a firm grip, better our advocacy in every possible way, so that not even a friendly critic can pick a flaw. Manchester has done well these past two years, but next year she will exceed all previous efforts, and conduct a demonstration that will, while preserving all the good features of the past, add thereto those improvements which experience dictates to the wise, the prudent, and the observing.

SENTINEL.

SPIRITUALISM IN ART.—Gabriel Max, the celebrated artist, whose remarkable head of Christ was exhibited a few years ago, has painted a very fine picture of the "Seeress of Prevorst," the famous medium and clairvoyant, who is represented as lying in bed in a state of trance, with paper and pencil in her hands, and on the paper is seen the famous Sunsphere which she delineated while entranced, with such marvellous precision, in so incredibly short a period of time, without rule or compass, although it contained forty exactly defined circles, and several hundreds of perfectly straight radial lines.—*Harbinger of Light*.

If SPIRITUALISM is true it gives to the world the only unanswered and unanswerable argument in favour of life after death. Everything else that is given is from hearsay, it is from hypothesis, it is from some matter of faith or belief; but if Spiritualism is true, that alone of all things can prove to the questioner that there is consciousness, that there is life, that there is a world that we shall see when our bodies are in the dust. Is not that something? To know that we shall live to be able to answer the old unanswered question, "If a man die shall he live again?" Spiritualism has a peculiar way of answering that. It simply says: "No, man shall not live again; he lives once, and that once is for ever."—*Nelly Brigham in the Banner of Light*.

The *Harbinger of Light* says: "The Two Worlds, whilst congratulating itself on a substantial increase in its circulation, says: 'There is a wonderful revival of interest in our cause in process all over the country. . . . Workers have been encouraged, and a new feeling of hope and enthusiasm is spreading; mission work is being undertaken in various counties; the National Federation is engaged in active propaganda work; the Yorkshire Federation is preparing for mission labours, and indeed a forward movement is being made all along the line.' This is encouraging. We congratulate our contemporary and its energetic editor; they have done their part to bring about this improved state of things. Some very excellent articles appear in *The Two Worlds*, and its low price must add to its popularity in the provinces." The *Harbinger* has our cordial thanks for its kindly notice of our efforts.

MALEFICENT BENEDICTIONS.—Our esteemed contemporary, *La Nueva Alianza* (Cienfuegos, Cuba), has taken the trouble to collect about twenty benedictions pronounced by the late and the present Pope, and to set forth what followed in every instance. The Papal benediction was bestowed upon the Emperor Maximilian, before he went to Mexico, where he was shot; and on the Empress Charlotte, when she visited the Vatican; on quitting which she became insane. Isabel the Second was blessed; and was dethroned very shortly afterwards. The Emperor of Austria received the Pope's blessing, just before his crushing defeat at Sadowa. Napoleon the Third was blessed, and presently capitulated at Sedan. The steamer Santa Maria, carrying eleven sisters of charity to Montevideo, was blessed, and was wrecked on her first voyage in sight of port. So was the steamship America, which foundered on the 24th of December, 1871, when most of her 400 passengers perished. The Prince Imperial of France was blessed before setting out for South Africa, and was slain by the assegais of the Zulus. Prince Rudolph of Austria was blessed, and committed suicide a few days afterwards. Queen Mercedes of Spain was blessed, and survived the benediction only three days. Alfonso XII. was blessed, and died in the spring-time of life. The Bishops of Para and Pernambuco were blessed, and a month afterwards they were tried in Rio Janeiro, and sentenced to four years' imprisonment with hard labour. The Archbishop of Peru was blessed, and died by poison forty-three days afterwards. The College of the Sisters of Charity, in New York, was blessed, and it was burnt down three weeks later. The Republic of Colombia was blessed, and it is "the most distressful country that ever yet was seen." Such coincidences are singular, to say the least of them, and are calculated to cause superstitious people to steer carefully clear of receiving a Papal benediction.—*The Harbinger of Light*.

VOICES FROM THE PEOPLE.

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

ADVICE TO SPEAKERS.

DEAR SIR,—I have been a Spiritualist for upwards of six years and regret to find strife, controversy, differences, and exclusiveness in our ranks. We look to mediums to give us advice; we get it, but we do not utilise it as we ought. Neither do many of our mediums and speakers use their gifts in a proper manner. I would like to advise one or two whom I have heard several times at our little sanctum—(1) Do not speak too long, as the influence begins to cool as time flies. (2) Deviate not from subject chosen or submitted. (3) Eschew upbraiding the Bible as much as possible, as it is not by these means that our cause will flourish and bear fruit. (4) If the "guide" be illiterate he or she should be educated before speaking from our public rostrums. (5) Be not arrogant or supercilious because you have a gift, but use it in a generous and godly manner. (6) Be not callous respecting your calling; be guardful, as many serpents are in your way ready to try your stability and prudence. (7) Associate not with licentious persons, but seek to elevate them, as it is incompatible with the presence and influence of spirit friends. (8) Work in unity one with another. (9) Say ill of no one, as we are all fallible. (10) Keep up a good heart and never despair, your smallest effort will be crowned some day.

A. J. C. (Yeadon).

"JULIA" FORESTALLED.

DEAR SIR,—The enclosed copy of a letter on the "Double" might be interesting *re* Julia's theory of the Double, as given by Mr. Stead. I think you will find my letter anticipates her theory, if it does not put the matter in clearer and more philosophic form.—Yours truly,

WILLIAM SHARPE.

Copy of a letter, published in *Light* on the 16th March, entitled "The Spiritual Body."

Sir,—As regards this most interesting subject, the "Double," St. Paul long ago gave the true explanation—"There is a spiritual body;" not that there will be after death, but that there *is*. He also refers to it as eternal in the heavens—the "tabernacle not made with hands." Now the material body is merely the agent and instrument of this spiritual body, that by which it gathers in, and continually augments its experience of matter and the physical universe until it is perfected and redeemed from the limitations of matter and its laws. Consequently, the consciousness and individuality of the physical body belong to it and are open to it always; but the knowledge and experience of this spiritual body are far greater and more extended than its physical agent in the flesh, but this extended consciousness and experience are not communicated to the physical body, lest it should interfere with the free-will agency of the latter in choosing, selecting, and acquiring experience. However, in more advanced states, as in that of St. Paul, the spiritual body and the natural act more in concert, and it would seem to gain greater power by withdrawing its influence more and more from the natural body, leaving the latter in a trance state, with merely animal life remaining. But facts prove that its manifestations as the "Double" are quite independent of the will and consciousness even of the natural body; hence it manifests equally whether the latter be asleep or awake.

WILLIAM SHARPE, M.D.

Co. Donegal.

THE VALUE OF THE SERMON ON THE MOUNT.

DEAR SIR,—I have been waiting preferring some one else to reply to your correspondent, "C. T." in your issue of March 3. He raises the same objections to the teachings of Christ that are found in secular literature—a class of, to me, irrational opponents who openly profess to have no spiritual perception, or conception of anything, not even their own spiritual nature; with them everything is purely materialistic. In reading Christ's teachings, "The letter killeth, but the spirit giveth life," "C. T." says, "The injunction, 'Take no thought for the morrow,' if practised for only six months would annihilate the whole human race, and the best of our domestic animals." It does not mean this. "How do you know what it means?" asks "C. T." In the first place because honest and independent translators (who are not bound by creedism) such as Doctors G. Campbell, J. Macknight, and P. Doddridge, of America, and Dr. Beard, of England, give the meaning as "Be not then anxious about the morrow," "Be not over anxious or troubled about the morrow," showing a great difference to that put upon it by "C. T." and others, who fail to read and interpret aright. We are bound to be guided by the chief principles and scope of Christ's teachings. Again "C. T." says, "If smitten on the one cheek turn to him the other also, so it appears most desirable to have a pair of 'lovely black eyes.'" The "black eyes" appear in the dark imagination of "C. T.," but certainly not in the bright teachings of Christ. If these were universally practised there would be no "black eyes" from blows in the world, for if a man "loved his enemies," as Christ enjoins, he would never strike him, and when he does, is it not far more virtuous and creditable to his manhood to forgive an insult than to fight about it? The three great leading principles taught by Christ were justice, love, and mercy, and if his teachings are understood aright they will harmonise with these. Again, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." This passage, according to the method of interpretation adopted by "C. T.," must mean that if a would-be murderer asked you to lend him a knife, or pistol, wherewith to slay yourself, or even his wife, you are under a moral obligation, as enjoined by Christ, to lend a weapon of destruction. I ask if blind Materialism could find a lower level, or spiritual perception become more obtuse? This passage evidently means, as generally understood, that if another is in actual want and destitute it is our duty to relieve them. If they ask us for money in order to get drunk we are not bound to comply. This would not be either an equitable or a charitable act, and it is quite evident to me that Christ never intended any such irrational interpretation of his words. It would be quite as unreasonable to assert that when Christ said, "I am the vine, ye are the branches," he actually meant that he

was, in truth and in substance, a real grape tree, and that his disciples were the actual branches thereof; so with the rest of his objections to Christ's Sermon on the Mount. Spiritualism and Materialism are entirely antagonistic to each other, and they who attempt to place a purely materialistic interpretation upon Spiritual principles, in my opinion, hinder Spiritual progress, and aid the Materialists in pulling down the Spiritual temple we are anxious to build.—Yours truly,
Manchester, April 2, 1893.

JOHN AINSWORTH.

[If Mr. Ainsworth's contention is to be admitted it simply amounts to this, that the words do not mean what they say, and further discussion is, therefore, profitless. "T. C." takes them as they stand. If they have "hidden" meanings then every "interpreter" can discover a significance for himself, and no one is certain *what* was the idea in the mind of the person who first set them down. The whole trouble comes about by people foolishly claiming absolute authority for the book. *Truth* is the only authority, and every one must discover and apply truth for himself.]

A LOOKER-ON GIVES ADVICE.

DEAR SIR,—Though the criticisms I make in this letter may seem hostile, yet I write in no hostile spirit; on the contrary, I believe Spiritualism to be the only means of proving life to be continuous. I consider it, however, very unwise and hurtful for Spiritualists to be continually holding up the bad points of Christianity and other religions to ridicule in public meetings. Although not a Christian, I am always deeply pained when I hear any one speak disparagingly of a religion to the broad teachings of which we all owe our present liberties. There is only one serious point wherein I disagree with Christians, and that is eternal punishment; apart from that all its teachings are lofty and elevating, and as I mix amongst Christians and Spiritualists, I must say that in general Christians are more philanthropic and practical than Spiritualists. Spiritualists almost ignore the existence of God; to be sure they do use His name and do pray to Him, but they seem to think that the spirits are equal to Him in power and glory, for God the Father is not worshipped by them as a Great God and Father. I notice in the circles that when a medium gets up to pray almost all present look bored and keep looking round to other mediums to see if any phenomena are going to occur; Phenomena! give us phenomena! they cry. Spiritualists also are always putting forward the great happiness of the life to come, and barely touch on the unhappiness which as certainly will exist for all who live in sin here; the result is that many who profess to be Spiritualists are very lax in morality. I do not say that the same charges cannot be made against every religion; I only make them against Spiritualism, because I see too great a tendency to speak smooth words. Remember that our best friends are not those who applaud us in everything, but those who thoroughly use the pruning knife to rid us of our corrupt spots. Then again, both good and evil spirits have the power to come. It seems to me that many circles prefer to admit inferior spirits, because they will just speak as the members composing the circle desire. I think if those composing circles would pray earnestly to the Father of all to give them good elevating spirits the results would be better. If we are satisfied with inferior spirits the good cannot so easily come. I have another complaint to make, viz., there are two opposing teachings developing in our midst. One set teaches that man once dead never again enters a human body (this I believe myself), another set teaches that he may and nearly always does become re-incarnated; if this latter view be admitted there is no end to the troubled pilgrimages we make in this world of care and trouble. We shall have many human fathers, brothers and sisters, and only be united in the other world to be torn from each other again and again in order that we may be re-incarnated. Re-incarnation means a loss of individuality and all knowledge of a previous existence, we are therefore as regards our previous lives annihilated, and are practically new creations. In this mass of perplexing teachings we may well ask "What is Truth?" The cause of it all, I believe, is want of real Spirituality, and real personal practical Faith in an Omniscient loving Father. We evidently are created beings. Can we imagine that our Creator cares not for us, that He does not hear our prayers, that He is not a real person, or that He can be pleased with the careless way in which too many circles worship Him? I have met Spiritualists who have had the most beautiful characters, prayerful, faithful, courteous, seeking to promote purity, godliness, temperance, and charity; such are the salt of the movement. I write this letter hoping it may stir all those who read it to more spirituality, then will Spiritualism progress by leaps and bounds. May God our Father lead us to all truth.—Yours faithfully,

ALOCINGA.

P.S.—Understand, I do not disparage phenomena, they are absolutely necessary, but I do oppose making them the whole end and aim of meetings; let us have some worship first, and then as much phenomena as we can get. The public are observing us closely at present.

RE THE YORKSHIRE FEDERATION.

DEAR SIR,—I was sorry to hear that the meeting of the Yorkshire Federation last Sunday was somewhat inharmonious, some rather warm discussion having been evoked on the question of paying delegates to the Federation. The practice of late has been to average the expenses, as those societies at a distance were at a greater expense than those near at hand, and when such societies were poor it made matters worse, as it often happens that they do not get their platforms supplied and so have to look elsewhere, and the expense of delegates would be something towards mediums' expenses. Some of our more fortunate societies have evidently forgotten that the strong should assist to bear the infirmities of the weak. The arrangement seemed fair enough, but evidently it did not please all. Moreover it was hinted that several earnest workers in connection with the Federation contemplated severing themselves from it, which is much to be regretted. "Be not weary in well-doing, for in due season ye shall reap if ye faint not." One pleasing feature was the discovery of a superabundance of funds. Accordingly a motion was put on the paper that all societies be free till the funds are exhausted, and it is doubtful whether this is the best policy. There are many ways in which the Federation can spend money to advantage better than isolated societies, viz.: the purchasing

of literature for distribution, or providing a respectable hymn-book for all societies so that there may be more uniformity. It was quite evident that the matter of expense and payment was a great burden in many quarters. It does seem a pity that there should be so much waste in supplying our platforms in connection with railway expenses, when a great deal might be avoided if societies would only try more to help themselves by a little organisation into groups or circuits, which would produce a far more sociable condition. Furthermore, could not the Federation arrange to pay all mediums (also to fix the remuneration), and the societies pay direct to the Federation, and that would take a great load from the treasurers, as I think it is perhaps the most disagreeable part of their duty at the close of the day's labours when payment and expenses of the medium are about double what has been taken at the collections. If the Federation could settle this matter they would earn the thanks of many an anxious treasurer, till the mediums rise to the grand ideal that it is far more blessed to give than to receive. Let us hope when the Federation meets again that wiser counsels will obtain and all will work earnestly to make the Federation a real power for good, and that the contemplated secessions will be withdrawn.—Yours truly,
F. C. I.

[Suppose the ideal of freely giving was to be practised by every body, each one giving to the other, then the trouble would cease. But when mediums are expected to do all the giving of time, strength, and talents, they naturally grow tired and expect others to give as well.]

AN EXCEPTIONAL CASE.

DEAR SIR,—The facts as stated by "Truthseeker" are well known to many of the members of the South London Society of Spiritualists, and to them the solution of the problem is not very difficult. It is a case of the influence (embodied or disembodied) which is paramount in his own surroundings, and he (the sensitive) becomes the medium to reflect such influences in strict accordance with the people and conditions about him. This was plainly realised here. When in séances his utterances could be safely gauged by the quality of the sitters (orthodox or otherwise) who were the strongest, and whose lead he would readily follow. His very latest move is the result of his recent immersion in a truly orthodox domestic circle, which supplies the necessary condition, the last manifestation of which is the letter referred to, which truly shows the powers that are at work, and which is in thorough accord with his previous experiences. Your correspondent asks will the change be permanent? Undoubtedly yes, if he remains in his present environment, but let him be removed from the same, and I venture to prophecy that his history would repeat itself, and he would come out again from the orthodox camp into the fuller light of spiritual revelation, the value of which in his present state he can neither estimate nor understand.
W. E. LONG,

Chairman, South London Society of Spiritualists.
311, Camberwell New Road, S.E.

SPIRITUALISM IN NORTHAMPTON.

DEAR SIR,—The pioneer work done by yourself and others has not been in vain. The seed sown is bearing fruit, as shown in the increasing interest taken in Spiritualism. The writer had the honour on April 3, 1893, of addressing two meetings in Northampton. The attendance and demeanour proved that it was not mere curiosity that attracted them, but a conviction of the truth of the grand philosophy of Spiritualism. Mr. Ward, senr., Mrs. England, and others of the old guard are still in the flesh, and doubtless are gratified at the advance made from the time they first raised the standard in the town. At a tea meeting on Easter Monday, upwards of 150 friends sat down. A concert followed, given by the members and friends. Myself and wife felt encouraged by the evident earnestness of our Northampton friends, to do all we can in making known to others what we would not exchange for all the world could offer. The whole cost of the tea was subscribed by friends and the proceeds will be devoted to the building fund. The friends are intensely desirous of getting a building of their own, and a band of earnest workers, led by Mrs. Sirrit, Mrs. Trolly, Mr. and Mrs. A. Ward, Mr. Dickens, Mr. Clayton, Mrs. Faulkner, Mr. and Mrs. Roddis, and a number of others are making every effort to attain the object in view. A special word of commendation is due to Mrs. Sirrit, a lady whose associations are such that it requires much moral courage to come out and espouse an unpopular cause. Mrs. Trolly, the acting chairman, Mr. Ward, the secretary, and the committee, have their ideal, the establishment of a sound cause in Northampton. Mrs. Walker and others have done good service, and I hope all who have been in any way in the van in the past will still be true to the principle, and that all who are bearing the heat and burden of the day now may before they are called into the spirit realms see their labour has not been in vain, that they have helped men to a grander, a nobler conception of duty in this life, and destiny in the next.—Fraternalty yours,
Leicester.
H. and E. A. CLARK.

NOTTINGHAM FRIENDS ABROAD.—Mr. H. Hunt writes: "I have the pleasure of reading *The Two Worlds* every week, and it is hard to realise that I am 3,000 miles away from my old friends. When I got settled in America, I took the grand old *Banner of Light*. I could not find any Spiritualists in the city of Wilkes Barre, Pa., which contains 40,000 people. I wrote to the *Banner* asking if there were any willing to form a circle. Through that we had a gentleman call, who lived eighteen miles away, whose wife is a medium. We started meetings at different friends' houses on the Sunday. They extend about ten miles around Wilkes Barre, and it does one good to see the friends come to these meetings in all kinds of weather. We have also started a meeting on Wednesday night. There are three families living in Wilkes Barre—friend Bonnallo's that came out to us, and a family the name of Perry, very old Spiritualists. We are very hopeful of the cause spreading in a very short time. We read how friend J. W. B. had a letter from Brother Yates, and would like my address. It is 400, N. Franklin Street, Wilkes Barre, Pa., U.S. America. I know, Brother Wallis, you and yours would like to know we are all going on well and settled in this great country. Mrs. Hunt does not want to go back only on a visit. We wish you success in your new undertaking, and our best wishes to all Nottingham friends." [Brother Hunt and his good lady and friends have our thanks and hearty good wishes. We rejoice at their prosperity.]

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.—Mr. W. Buckley's controls delivered addresses on "The Value of Spiritualism," and "Is Spirit Return possible, if so what is their mission?" Followed by psychometry.—J. H. M.

ATTERCLIFFE. Vestry Hall.—April 5: A pleasant evening with Mr. E. W. Wallis, who gave a reply lecture to the Rev. W. Sykes, which was very well appreciated and satisfactory to all. 9: A grand day with Mr. Inman and guides. Subjects from the audience were ably dealt with. Evening, Mr. Inman and guides spoke in memoriam of our departed brother, G. J. Johnson. Clairvoyance and psychometry at the close well appreciated. Mr. and Mrs. Johnson and family beg to thank mediums, members, and all friends for their kind sympathy and respect shown towards them in their bereavement.—J. G.

BIRMINGHAM. Oozells Street.—Evening: Mr. Dutton, of Smethwick, delivered an address on "The higher aspects of Spiritualism," which was dealt with in a most able manner, and evidently enjoyed by all. The musical abilities of our lady friend, Miss Davis, were also appreciated.

BIRMINGHAM. Smethwick.—Mrs. Manton's guides spoke on "Do Spiritualists Believe in the Saviour?" The control pointed out the error of believing in and resting upon the merits of another for salvation, showing that man could not live an evil life and at the eleventh hour offer up a short prayer to God to forgive and save him from the consequences of his sin through the atonement of Jesus, and make him fit to enter into the presence of the angels of light, but he must be his own redeemer by living a life of pure unselfish love, shedding around his path through life the sunbeams of loving kindness, helping to raise his brother man to a higher spiritual state. Clairvoyance excellent.

BLACKBURN. Freckleton Street.—Mr. J. Swindlehurst, of Preston, lectured on "For God, Home, and Humanity," and "Spiritualism in Relation to the Drink Traffic." Two splendid discourses, the night lecture teeming with food for thought, and was listened to with great attention by a fair audience considering the fine weather.—J. Taylor.

BLACKBURN. Over Technical Sale Rooms.—Mrs. Rennie related her experience as a Spiritualist, and in the evening her guides spoke on "God is Love." Clairvoyant descriptions after each service. Many people received striking evidence of spirit presence.—C. H.

BLACKPOOL.—Mr. J. C. Macdonald gave splendid lectures in the Prince of Wales Theatre, on "Faith, Symbols, and Facts: What they say of Immortality," and "Spiritualism, the true Redeemer." Clairvoyant descriptions after each lecture. Mediums desirous of rendering help, for expenses only, please communicate with Mr. Wm. Howarth, 48, Belmont Avenue, Blackpool.—W. H.

BRADFORD. 448, Manchester Road.—Mrs. Thornton's guides spoke on "If our Redeemer liveth," and "Life is Onward, Use It." Both subjects were dealt with very ably, and gave great satisfaction. Very good clairvoyance, nearly all recognised.—J. Harnold, hon. sec., 37, Titchborn Road, West Bowling, Bradford.

BRADFORD. Boynton Street.—April 2: Mrs. Russell's guides gave excellent addresses on "The Resurrection" and "Man, look forward." Clairvoyance well recognised. 9: Mr. Walker's guides discoursed on "I came not to bring peace, but a sword" and "Morality and Modern Spiritualism." A few good clairvoyant descriptions.—W. C.

BURNLEY. Guy Street.—Miss Janet Bailey, of Blackburn, and Mr. Bailey, of Burnley, occupied our platform. Miss Bailey's clairvoyance was remarkably good. Afternoon subject, from Mr. Bailey's guides, was "Blasphemy, or, Who are the Blasphemers?" Evening subject, "Difference of Opinions on Religions." Very good.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave excellent discourses on "Spiritualism—a Fact, or a Fraud," listened to with rapt attention. Clairvoyance easily recognised by the recipients, and gave great satisfaction.—J. W.

BURNLEY. Robinson Street.—We had a visit from Miss Walker, after a long interval. "The Mighty Dead," formed the text of an excellent address, holding the audience in rapt attention. "Spiritualism, the Redeemer of the world," was expounded in a masterly manner. Clairvoyance and psychometry very successful. We shall, indeed, look forward to her next visit with increased interest.—W. H.

BURY.—Mr. J. T. Standish's guides spoke on "Make use of me, my God." Afterwards 5 psychometric tests. Evening subject, "Spiritualism, the religion of the future," followed by 7 psychometric tests.

CARDIFF.—9: We were again privileged to listen to the guides of Mrs. Green (of Heywood). The lucidity and simple eloquence with which the philosophy of Spiritualism was stated morning and evening were evidently appreciated by the audiences. Successful clairvoyant descriptions were given after each address. Our little hall was crowded to its utmost in the evening.

DARWEN.—Mr. Johnson, of Hyde, lectured on "Death from a Spiritualist's standpoint," and subjects from the audience. A grand intellectual treat. Miss Lily Pickup, of Blackburn, gave most successful clairvoyance.

DEWSBURY. Bond Street.—Our speaker was called away to an urgent case of sickness; however, Mr. and Mrs. Hargreaves came unexpectedly and willingly officiated. After a few remarks Mr. Hargreaves read 2nd Cor. 1st chap., and explained its contents admirably. Mrs. Hargreaves gave a few good clairvoyant descriptions. Evening, Mr. Crowther's guides spoke very ably on "Do spirits return? if so, for what benefit to mankind?"—J. E. A.

FEELING. Hall of Progress.—April 2: Mr. James Clare gave a sterling lecture on "Faust, the Poet and Truthseeker," which was highly applauded by a respectable audience. Annual tea and concert on Easter Monday. Mrs. Baldox, who catered for tea, gave great satisfaction, but many friends availed themselves of the beautiful weather in pleasure-seeking. A lengthy programme was ably gone through by Mr. M. Pearson, Miss J. Cairns, M. E. Laws, Miss M. Johnston, and others. Dancing followed. 9: Mr. G. Gaws, our esteemed treasurer, gave a splendid address on "Man's Thoughts in the Past."

FOLESHILL.—Easter Sunday evening. Mrs. Barr, medium. "The Spirit Lives" was very ably dealt with. On Monday, Mr. and Mrs.

Barr and Foleshill friends went to Bedworth to their annual Easter tea, where a hearty reception was given us as visitors. After tea we returned to Foleshill to hold a circle meeting with Mrs. Barr, when some good tests were given, and great satisfaction prevailed. 9: Miss Carpenter, medium. Many friends received messages, and short addresses by the medium's guides which were attentively listened to.

GLASGOW.—11-30, Mr. David Duguid gave some of his experiences as a medium, showing the inconveniences and insults mediums have to put up with, which brought forth several very interesting experiences from members present. 6-30, Mr. David Anderson was to give an address.

HALIFAX. The four days' sale of work held at Easter resulted in £45 being placed towards the building fund. Sunday: Notwithstanding a counter-attraction in the shape of "Nunquam" being at the Mechanics' Hall, large audiences assembled to hear Mr. G. Newton, whose inspirers gave a grand treat, speaking on "What has Unbelief done for the World?" and subjects from the audience.—F. A. M.

HEYWOOD. Moss Field.—We had the pleasure of hearing Mr. Sutcliffe, of Rochdale, who gave great satisfaction to moderate audiences.

HOLLINWOOD.—Tuesday night's circle fairly well patronised. Mrs. Brooks gave 13 clairvoyant descriptions, 12 recognised. Sunday: A pleasant address in the afternoon, followed by good clairvoyant descriptions. Evening subject, "Earth and Heaven, or Man and Angel." A rich treat, and given in capital style. Followed by six clairvoyant descriptions, five fully recognised.

HUDDERSFIELD. Brook Street.—Good audiences to-day. Mrs. France gave two earnest addresses, and excellent clairvoyant tests; twenty-four descriptions, twenty fully and readily recognised.—J. B.

LEEDS. Progressive Hall.—Being disappointed by Mrs. Mercer, through sickness, Mr. Fred Wood lectured on "Is life worth living in hell?" and "When the mists have rolled away," followed with psychometry. He gave good satisfaction. We wish him every success and long life in this grand cause.—C. L.

LEICESTER. Liberal Club, Town Hall Square.—Easter Sunday: Mr. Chaplin gave an eloquent address from Luke vii., 19 and 20. "Art thou he that should come, or look we for another?" which was put in a very satisfactory way to the minds of his hearers. Mr. Ashby was again successful in his clairvoyance. On Easter Tuesday, 53 friends sat down to tea, and a most enjoyable evening was spent in dancing. Recitations and songs given by Mrs. Shepherd, Miss V. Bell, Miss F. Bell, and others. Mr. Chaplin, chairman. April 9: Evening, Mr. Clark gave a stirring address on "No new thing under the sun." He made reference to 45 years of modern Spiritualism, but Spirit Communion was no new thing; it had been practised in all ages among all peoples. Listened to with great attention by a good audience. Next Sunday Mrs. Walker, of Northampton.—R. W.

LONDON. 311, Camberwell New Road.—Mr. Dale gave an address on part chapter of one epistle, how it was generally misunderstood, and if we noticed how the orthodox turned it about to fit in with their own life, and how they had to own, when trial and trouble came, there was only hope left them, as they did not accept it and therefore they had no reality, their comfort was not satisfying. They had no foundation to rest on; there was still that craving to know more, if there was anything real; and we Spiritualists can satisfy ourselves, for we know. Mr. Long made a few remarks. Mr. Long will be in Brighton during May, and local Spiritualists requiring his services should write at once, as his time will be very much engaged.—J. P.

LONDON. 23, Devonshire Road, Forest Hill.—Thursday, Mrs. Bliss gave clairvoyance to a large circle of friends. Sunday, Rev. A. Smith gave an address, followed by a reading from *The Christian World*, showing how every action of our daily life is impressed upon our spiritual being, distorting or beautifying our spirit, as the case may be.

LONDON. 86, High Street, Marylebone.—Mrs. Bliss again interested a full audience by her exceptional gifts as a clairvoyant, etc., a great spiritual revelation to many present, perhaps to all, and showing how thin is the veil which separates the natural and spiritual worlds, and very uplifting and consolatory it was to those whose beloved ones have gone from their mortal mission to be seen by the spiritual eye round about them still.—Cor. sec.

LONDON. 395, New Cross Road.—Mr. Brunner, of Forest Hill, kindly responded to an invitation at a few hours' notice, and related in a lucid and homely way his experience—from an enthusiastic Wesleyan Sunday School teacher and class leader to Atheism and from Atheism to Spiritualism—declaring the latter to be not only the bridge to the unseen, but when the life is lived in accordance with its teachings it will make man happier and better than any orthodox teachings can do. Mr. Brunner and his friend, Mr. Pryas, are gentlemen we want in our movement to place it in the position it should occupy.—T. P.

LONDON. Peckham, 33, High Street.—In future there will be no meetings held except on Sunday evenings, at 7 p.m. Last Sunday Mr. Butcher gave an inspirational address upon "Death," which was fully appreciated. We shall have the pleasure of listening to his guides again next Sunday.—J. T. Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—In the absence of any speaker, Mr. Mason gave an address upon "The Doctrines of the Popular Faith, contrasted with the Teachings of Modern Spiritualism." Mr. Norton and Mrs. Mason's guides followed with an inspirational discourse and good clairvoyance.

LONDON. 18, Clarendon Road, Walthamstow.—Several earnest inquirers came to our service, some of whom (orthodox believers) had been stirred at a previous gathering. After the discourse by Mr. Brailey's guide, "Faith, Hope, and Charity," an interesting discussion ensued.—Cor.

MANCHESTER. Tipping Street.—Mrs. Hyde spoke on "Is life worth living?" and "What is Man's destiny?" Clairvoyance and psychometry very good. Large audience at night. Mrs. Groom, of Birmingham, on Sunday, April 23.—R. D. L.

MANCHESTER. Granville Hall, Openshaw.—Morning circle opened by the guides of Miss Cotterill. A short address, followed by tests by the guides of Mr. Ward, Miss Walker, and Mr. Moxon, all being recognised. Evening, Miss Cotterill's guides gave a grand address on "The voices of Angels," which was a pleasure to listen to. All present gave Miss Cotterill their best thanks and well wishes. Speakers willing

to speak for expenses, correspond with Thos. H. Lewis, 540, Gorton Lane, Gorton.

MANCHESTER. Pendleton.—Mr. E. W. Wallis spoke on "Is life worth living in hell?" and "If the dead do return, what then?" both being grand addresses, ably delivered and giving great satisfaction to good audiences. The services were made extremely pleasant by recitals by Mr. Corstorphine, of Glasgow, whose rendering of poetical pieces gave great delight. Monday, the 17th, he will give "An evening with the Poets" for the building fund. A treat is expected.

NELSON. Bradley Fold.—Mrs. Wade disappointed us again on Sunday. Mrs. Taylor, a local medium, kindly volunteered her services, for which we return her thanks, and gave splendid discourses on "Where are our loved ones?" and "Prayer, and to whom do we pray?" giving every satisfaction. Good clairvoyance. Moderate audiences well pleased. Mrs. Wade, please cancel your future dates for Nelson.—D. H. B.

NEWPORT (MON). 25, Robert Street.—Mr. F. T. Hodson's guides dealt with "The Ministry of Angels," and gave good clairvoyance.

NORMANTON.—Miss Crowther's guides gave a very nice address based on "Stand firm on the Rock of Truth." Though opponents were on every hand, ever ready with scoffs and scorn to crush out our noble truth, if we live in accordance with our teaching we shall come out of all persecution conquerors. Evening, "The Brotherhood of Man." It is possible for us to live as one united family by exercising the principles within. Very good clairvoyance.—C. I.

NORTHAMPTON.—April 2: Mr. Clark, of Leicester, gave two very interesting discourses. Easter Monday, public tea, about 150 friends present. After tea we had an entertainment, Mr. Clark in the chair. A very successful day. We handed over to the treasurer £5 2s. 2d. April 9: Mr. Chaplin gave two very good addresses to fair audiences.

NOTTINGHAM. Masonic Hall.—Mr. Morse delivered a grand address in the morning on "Unhappiness in Heaven," which would be as interesting to read as it was to listen to. Good attendance. Five questions were dealt with at night, to the evident satisfaction of many. Friends will be pleased to learn that Master Frank Newmann is restored to his parents again. The little Spiritualist wanted to come to the meetings at once, but his mother thought it better for him to be completely set up by a month's holiday in the south before meeting his many friends. Easter party was fairly successful, and was much enjoyed, as there was a decided tone of freedom and friendliness all round. The catering was excellent, for which the ladies are worthy of praise. Small balance in hand.—J. F. H.

OLDHAM. Bartlam Place.—Thursday, Mrs. Rennie gave successful clairvoyance and psychometry to a moderate audience. Sunday, being disappointed by Miss Patefield, Mr. Fitton gave a very good address, and Miss M. E. Thwaite gave successful clairvoyance, some of her tests being remarkable.—T. M. B.

OLDHAM. Temple.—P.S.A. Miss Chadderton sang two solos with great ability. Mr. Thos. Southworth gave great delight with two violin solos, and Mr. Fred Pass was a proficient accompanist. Messrs. McDougall and Crowley rendered a cornet duet in excellent manner. Mrs. E. H. Britten gave an extensive address, keeping the audience in rapt attention. Subject, "The New Spiritual Easter." At 6-30, Mrs. Britten named the son of Mr. and Mrs. Spencer, Victor, (Hugo) the spiritual name. In answering three questions she displayed her eloquent oratory and that eminent ability which brought a round of applause at the close. A large audience proved that the public desire to know the philosophy of Spiritualism, when placed before them by its most cultivated speakers. A good speaker, a large audience and a good collection are true indications of progress; the two latter depend mainly on the first. Next Sunday, P.S.A., Miss Costello will sing two songs. Mr. R. Jones, bass, two songs; Mr. Hill, two songs; Mr. E. Booth, two violin solos, and an overture by Mr. Wrigley, the accompanist, at 6-30. Mrs. Berry, speaker.

OSSETT.—Mrs. Smith, of Birstal, gave two beautiful addresses, and good clairvoyance.

PLYMOUTH. Spiritual Mission Room.—April 5: Mr. Lethbridge gave an address on "Man's Physical Structure." 9: Morning, Mrs. Lethbridge gave an address on "Let the love of truth permeate every soul," earnestly impressing upon all to seek and search for truth. Prayers by Mr. Samuels. Evening: Prayer by Mr. Samuels, who read Proverbs, chapter iv. Mrs. Stantford gave a hymn solo, and Mr. Cowling a reading from M. A. (Oxon)'s "Spirit Teachings." Mr. Lethbridge gave the address, urging all to go forward, shaking off priestcraft, and work out their own salvation. Prayer by Mr. Loomes.—J. W. C.

ROCHDALE. Penn Street.—Our platform was occupied by Mrs. Horrocks. Addresses afternoon and evening, followed by clairvoyance and psychometry.

ROCHDALE. Regent Hall.—The Good-Friday and Saturday sale of work proved a very successful undertaking, considering the late cotton trade dispute. The proceeds, which approximately amount to £50, will go to wipe off the debt on the organ. Mr. Harwood opened the sale with a short homely speech, in which he referred with intense satisfaction to the fact that the three large societies in Rochdale could now command such large and respectable audiences. He was doubly repaid for the work he had done in the past in introducing Spiritualism into Rochdale. It looked quite different now from the time when the only meeting-room was a cottage house, and not a developed medium to rely upon. Ashcroft could not kill Spiritualism, and if a hundred Ashcrofts came to Rochdale they could do us no harm, but on the other hand a great deal of good. Mr. Schofield presided. The sale each day was interspersed with organ and pianoforte solos by Mr. Fred Barker; also by the Sprightly Minstrels. The members tender their best thanks to all those who assisted, either by contributions or by patronage, in bringing this sale of work to such a successful issue. April 9: Mrs. Best exercised her special gift of clairvoyance with a great amount of success.—J. B.

ROYTON.—Mrs. J. A. Stansfield spoke on "Seek and ye shall find," and "The world hath much of beautiful if men would only see." Two splendid addresses, followed by good clairvoyance.—J. O.

SOUTH SHIELDS. 16, Cambridge Street.—Good Friday: Tea and social well attended. Songs and solos were well rendered by Mr. and Miss Berkshire, Messrs. Walker, Crombie, and others. Miss Meldrum kindly presided at the organ, and, with her two blind scholars, added

greatly to our enjoyment. Both tea and social were successful. April 2: Mr. Murray gave a grand address on "Trance Mediumship" followed by successful clairvoyance. Tuesday: Meeting as usual. 9: A grand lecture by Miss Berkshire, followed by short addresses from Mr. Berkshire and the guides of Mr. Griffiths. A pleasant evening.—J.G.

SOWERBY BRIDGE.—After an Ashcroft tonic we are all alive. The best feeling prevails, and all seem desirous of preserving order and harmony. Good Friday saw our Lyceum literally packed to witness an entertainment which has never been excelled, aided by Mr. Hepworth and his lime-light lantern; the effect was splendid. We cannot give the programme, but the best items were: Tambourne Drill, in Gipsy costume, by Rose Group; Nursery Rhymes (original adaptation), and Skirt Drill, by Daisy Group, were splendid. These will be given at the Conference entertainment. Tableaux were effective. The second part was The Excelsior Group of Minstrels, by Liberty Group. The sketch was admirably performed by five members. Many people said, on entering the room and seeing it so full, "Why, Ashcroft hasn't done them any harm!" Poor fellow! how depressed he must feel, after all his efforts to excite popular feeling against us; and not more than 200 were disposed to hear him, and they mainly went to enjoy the fun. The local ministers were against him, and he had to seek chairmen in place of those whose names were on his bills. A class of young men went to hear him, and, in Ashcroft's best dramatic style, he said: "Now, you Spiritualists there, take out your pencils and paper, and I will give you a few notes to take down," when lo! they were not Spiritualists, but actually belonging to the same sect as himself. Easter Monday: The friends and members had tea together in a very enjoyable way; afterwards election of officers took place, Mr. Jos. Sutcliffe presiding. The following persons take office: President, Mr. H. Booth; vice-presidents, Messrs. J. Sutcliffe, T. Thorp, J. Bottomly, and Mrs. Greenwood; treasurer, Mrs. Robinson; financial secretary, Mrs. Greenwood; corresponding secretary, Mr. George Howarth; musical director, Miss Broadbent; organist, Mr. H. Thorp; collectors, Mr. Thomas and Mr. Holroyd; sick visitors, Mesdames Sutcliffe, Booth, Holroyd, and Shepley. Sunday last, Mr. Brown spoke on "The Science of Life, and How to Live It." He treated on various social evils, and traced their cause back to the earliest period of life. Such vices as drunkenness, smoking, low desires, etc., were shown to be the effects of the parents' conduct. It was a very delicate subject, but was treated exceedingly well, and enlisted attention. His eloquent appeal to parents, particularly, must do good, and in practising what we believe, we can raise humanity above its present level by giving true conditions for the coming generations. I wish to thank speakers and friends, generally, for their kindness and courtesy during the period of 3½ years secretaryship, and trust they will extend the same to my successor, Mr. Geo. Howarth, John Street West, Tuel Lane, Sowerby Bridge.—Mrs. Greenwood.

SOUTH SHIELDS. 21, Stevenson Street, Westoe. April 2: Mr. Forrester on "Can man survive the dissolution of the physical body?" spoke very ably. The guides of Mrs. Young and Mrs. Walker gave clairvoyance. Tuesday: At a coffee supper and musical entertainment a goodly number of friends sat down. Songs and recitations were well rendered by various members. Miss Meldrum kindly presided at the organ, and Mr. John E. Wright took the chair. Mr. J. G. Grey's guides gave their experience in "Earth and spirit life" (subject from the audience), which proved highly interesting and instructive. Crowded audience.

TYNE DOCK.—April 2: Mr. Rutherford gave a very practical address, from which a great deal could be learned of a beneficial character. 3, Our annual tea and social was very well attended and proved a financial success, and everything passed off well. 9: Mr. Clare was with us once more and gave a discourse on "Faust, and the lessons to be learned therefrom." We recommenced our Lyceum this afternoon and had a very good number of scholars.—J. Graham.

WAKEFIELD.—A good day with Mrs. Dickenson's guides, who discoursed on "Man's responsibility," showing that we are responsible for our actions, as was beautifully illustrated in the clairvoyant descriptions given to strangers. A most respectful and attentive audience listened, and at night the Bible was read to show that Spiritualists do not discard the grand old book, but maintain that there are some of the finest lessons to be learned from its pages if read and understood aright. All clairvoyant descriptions recognised. Spiritualism seems to be gaining ground here.—Wakefield Psychological Society, Barstow Square, Wakefield.

WALSALL. Central Hall.—April 2: A very pleasant day with Mr. J. J. Morse. Morning subject, "The New Resurrection." Evening, questions from the audience were answered in a most satisfactory manner, every one being well pleased. Many friends from Wolverhampton and Birmingham, all of whom we were glad to welcome to our hall. 9: Mr. A. J. Smyth, of Birmingham, gave us a very interesting lecture on "The Logos or Divine Word." Some strangers expressed themselves well pleased.

WAKEFIELD. 1, Baker's Yard.—Mrs. Levitt's guides gave an excellent address on "What good is Spiritualism to the children of men?" Good clairvoyant descriptions, twelve given, all but one recognised. The first Wakefield Progressive Society of Spiritualists have not removed from the above address.

RECEIVED LATE.—Manchester, Collyhurst Road Lyceum: Meeting at the hall, many friends took part in our Lyceum ramble. Every one seemed inspired with a desire to make each other happy. A grand opportunity for a short address to the young, stimulating the love of the sublime and beautiful, setting forth in simple form the wisdom of that master mind whom we call God. (Society report.) The writer spoke on "All Nature, to her (evil doer), teemeth with evil, every object she seeth is tinged with the gloom of her own mind." Mr. Birch dealt with "Facts, are they Christ-like?" and Mr. Crutchley made suitable remarks. Mr. Birch gave successful clairvoyance.—Newcastle-on-Tyne: April 9, Mrs. Yeates was unavoidably absent through the passing on of her son-in-law. Mr. H. A. Kersey kindly volunteered and gave an address entitled "Resurrection Morn, the Easter of the Human Race," which gave every satisfaction to a good audience.—R. E.—Stockport: Miss Gartside delivered philosophical discourses of high merit to good meetings. Clairvoyant readings free from objectionable features were given. Miss Gartside is unwell, but did her duty to us under these disadvantages.—T. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

LANCASTER.—Sunday being a local day the Lyceum children occupied the platform. Mr. Ball, conductor, chairman. Considering the short notice they had to prepare their recitations, solos, duets readings, etc., it was a credit to all.

MANCHESTER. Ardwick, Tipping Street.—A very successful session. Leader, Mr. John Jones. Usual programme gone through. Recitations were very well given by F. Brown, D. Furness, Jno. Furness, E. Bradbury, E. Whelan, R. A. and G. E. Lister. Marching and calisthenics led by Jno. Simkins and J. Simms, were a credit to all. Our assistant musical director, Mr. G. Braham, presided at the organ. Attendance very good. Visitors 8.—Thos. Jones, sec.

MANCHESTER. Openshaw, Granville Hall, George Street.—2-30: Usual programme gone through very fairly. Recitations by G. Dore, C. Page, N. Shackleton, E. Walker, H. Y. McFarlain, H. Brown, and W. Lewis. Very good attendance.—W. O., sec.

MANCHESTER. Pendleton.—Morning: Conducted by Miss Featherstone. Recitation by Esther Rimmer, and a short discussion on the Whit week treat. Present: 9 officers and 40 scholars. Afternoon: Opened by Mr. Brooks. Usual programme, including marching. Recitation by Esther Winder. Closed by Mr. Crompton. Present: 8 officers, 33 scholars.

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.—Mediums, please note. All correspondence should be addressed to Ernest Tattersall, 51, Todmorden Road.

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.

BATLEY CARR.—April 22, Tea and entertainment. Tickets, 6d. and 4d. All friends welcome.

BURNLEY. Hammerton Street.—April 16, Mr. E. W. Wallis, at 2-30, "Does Man Live after Death?" At 6, Questions from the audience.

HANLEY.—Mr. Victor Wyldes, at Mr. Sankey's, Grove House, Birches Head, on April 30, at 3 and 6-30.

HUDDERSFIELD. Brook Street.—April 16, Miss Patefield; 23, Mr. Ringrose; 30, Mrs. Green.

LEEDS. Psychological Hall.—Will speakers kindly note that I am not the secretary of the above society, and oblige by addressing all future communications to Mr. Wigglesworth, 4, Cliff Dale Terrace, Meanwood Road, Leeds.—J. W. Hanson.

LIVERPOOL. Daulby Hall.—April 16: Mrs. Wallis at 11, "Spirit Experiences"; at 6-30, "Light in Dark Places."

LONDON. Victoria Park, near the Fountain.—Spiritual meeting, addressed by Messrs. Emms, Derby, Smyth, and Rodger, at 3-30 p.m. The presence of friends and supporters requested.

MANCHESTER. Collyhurst Road.—A grand miscellaneous concert, Saturday and Monday, April 22 and 24, at 7-30. "Paddy's Mistake," and a laughable negro sketch, "The Black Statue." Admission by programme, 3d.

MANCHESTER. Lower Broughton Labour Church, corner of Duke and Clarence Streets.—At 8 p.m., Monday, April 17, Mr. James Swindlehurst will lecture on "The Coming Revolution." Monday, 24, Mr. E. W. Wallis on "The Causes and Cure of Poverty and Crime."

MANCHESTER. Pendleton, Cobden Street.—Monday, April 17: "A Night with the Poets." Mr. W. Corstorphine, of Glasgow, will give an evening of recitals, humorous, pathetic, and wise. Chairman, Mr. E. W. Wallis. For the funds of the society. A treat is expected. Friends, rally round.

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

MANCHESTER. Tipping St.—April 23: Mrs. Groom, of Birmingham. Friends, please note.

MONSTRE LYCEUM DEMONSTRATION IN LANCASHIRE.—A meeting was held at the Manchester Spiritualists' Room, Tipping Street, Ardwick, on Sunday morning, April 9th, when it was unanimously agreed to hold a demonstration on Saturday, July 22nd. It was also proposed and seconded that all the Lyceums in Lancashire be invited to send two delegates, such to form the committee, and attend a meeting to be held in the above-named hall, Saturday, April 22nd, at 4 o'clock prompt, to make suitable arrangements. Mr. Gibson, Pendleton, has been elected treasurer, and myself hon. secretary. Those unable to attend can send the names of the two delegates they wish to represent them, addressed "Lyceum Demonstration," 23, Caton Street, Moss Side, Manchester, and oblige.—J. B. Longstaff.

NOTTINGHAM. Masonic Hall.—April 23: Mrs. Wallis, 10-45, "Gleanings of Light"; 6-30, "Prophets, Miracles, and Mediums."

OLDHAM. Bartlam Place.—16, Miss A. Walker; 23, Mr. J. B. Tetlow; 24, Propaganda Federation Meeting of Spiritualists; 30, Mr. W. J. Mayoh.

OLDHAM. Temple.—April 22: Grand P.S.A. tea. Entertainment at 6, dancing at 8. A good programme gone through, and members' prizes will be presented by our president, and a financial report read by the secretary. A string band is expected to play. Tickets, 8d.; under ten years, 6d.; after tea, 4d.

OSSETT.—2-30 and 6, Mr. Pawson.

RAWTENSALL. Waterside Terrace.—Saturday, April 15, the members of our Lyceum will give a select entertainment in aid of building fund, consisting of songs, glees, recitations, dialogues, and tableaux. To commence at 7-30. Admission—Adults 4d., children 3d.

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.)

SECRETARIES please note. Mr. H. Crossley has removed to No. 8, Cliffe Terrace, Skircoat Green, Halifax.

WOLVERHAMPTON.—On May 7, a special effort will be made to open up a work here, and Mrs. Wallis will deliver addresses, and give clairvoyance.

NEWCASTLE-ON-TYNE.—Spiritual Evidence Society. The ladies in connection with the above society intend holding their Annual Sale of Work on Tuesday and Wednesday, April 25 and 26. They confidently appeal to all friends for contributions in plain and fancy work, stationery, glass, china, books, or money, to carry on this glorious work, till all humanity shall know there is no death, and that we are personally responsible for our actions, which is the lever to raise the world. The following ladies will be glad to receive articles: Mrs. W. Kerr, 8, Brandling Place West, Newcastle-on-Tyne; Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Moore, 21, Cuthbert Street, Gateshead; Mrs. S-dgley, High Villa Place, Newcastle-on-Tyne; Miss Bacon, 4, Eslington Terrace, Newcastle-on-Tyne; and Mrs. Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne.

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 Chabanaix, Paris; Germany, E. Schlosbaur, 65, Königgrätzer Strasse, Berlin, S. W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortensson, 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.

WALSALL. Bradford Street.—April 23, Professor Timson at 11, "Physiology and Morality," at 6-30, "Spirituality and Devotion," 24, at 5-30, and entertainment, phrenology, psalmistry, psychometry, &c. Tickets, 9d. Entertainment, 3d. Chairman, Mr. Aldridge.

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

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

PASSING EVENTS AND COMMENTS.

W. WALLACE thankfully received, pro Mr. Jones, 2s. 6d. from Mrs. Rushton.

NEXT WEEK, thanks to the kindness of Mr. Kersey, we shall print a report of a trance oration, delivered by Mr. J. J. Morse in Newcastle, entitled, "A Bitter Cry from the World of Spirits."

THE WORD "SPIRIT."—An enquirer in your issue of March 10th, page 119, wishes to know how many times the words Spirit and Spiritual occur in the Bible. Cruden gives: Spirit 371 times; Spirits 27 times; Spiritual 23 times; Spiritually 3 times.—R. W.

IF YOU DO NOT KEEP *The Two Worlds* for binding after you have read it, your neighbour's letter-box is an invitation to you to drop a paper inside. The other night I distributed three dozen *Two Worlds* by putting them into the hands of foot-passengers and into letter-boxes.

OUR ANNIVERSARY NUMBER has met with a very gratifying reception, and a large circulation. We have about 200 copies in hand which we shall be pleased to dispose of and circulate as missionary numbers. A few portraits of Mr. E. W. Wallis have been specially printed on stiff cardboard with ornamental borders. Post free for 4d.

CARLYLE PETERSILKA'S (written by him automatically under the influence of higher intelligences) "Oceanides," a Psychical Novel, 8vo., 418 pp., paper covers, post free, 2/9; "The Discovered Country," elegantly bound, post free, 5/4; "Mary Anne Carew: Wife, Mother, Spirit, Angel," post free, 5/4. Can be procured from Mr. E. W. Wallis, 73A, Corporation Street, Manchester.

A SPECIAL OFFER TO INQUIRERS INTO SPIRITUALISM.—We will supply you with one each of our five Missionary numbers, the Anniversary number with portrait and life sketch of the editor, the August "Holiday Number," and samples of *The Two Worlds* tracts, together with pamphlets "Does Man Live After Death," by Rev. M. J. Savage, and "How and Why I Became a Spiritualist," by Rev. S. Watson, the whole post free for 1s.

"WHO IS J. HOVAN!"—This little book by Mr. Page Hopps has naturally made some devout persons unhappy, and has even made some Unitarian critics uneasy, but it is a book which tells the honest truth. It is published at one shilling. In order to put it easily within everybody's reach, Mr. Page Hopps will send a copy to any address for seven penny stamps. Address Oak Tree House, South Norwood Hill, London, S.E.

MR. W. ALBINSON, of Macclesfield, writes: "I have just been reading J. Page Hopps's *Coming Day*, and consider it a splendid monthly for Spiritualists generally, and think it worth their while to purchase and peruse it. The contents tend to elevate and brighten up the dormant faculties of individuals, and if we, as professing Spiritualists, could or would practise more of the spirit which permeates its pages we should confer a boon on ourselves and prove a blessing to others."

TO CORRESPONDENTS.—R. G. Grice: Many thanks. Will use in due course. J. N. Rooke: Many thanks. We do not share your fears. J. Thorpe: You would do well to read a few books; say "Heaven Revised," and Morse's "Immortality." W. Preston: It is quite impossible to say what may yet be done. We are practically only in the infancy of these matters and can only watch and wait developments. W. R. Tomlinson: Many thanks for your kindly newsy letter. Will write you soon. W. A. Newsome: We should like to have further particulars.

MR. HORTON says he does not care about a man's creed or opinions. Men who love each other are the true disciples of Jesus Christ. But men loved each other before Christ was born, and would have continued to love each other if he had never been born at all. What is the use of declaring a man to be a follower of Christ simply because he has a good store of the milk of human kindness? Mr. Horton confounds Christianity with humanity. "Christ is a name that divides the human race. Humanity is a word that unites them all over the world."—*Free thinker*.

MR. DOBSON, OF FELLING, recommends Spiritualists to read "There is No Death," by Florence Marryat. Its price is 3s. 6d.

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

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.

EVERY LITTLE HELPS, or, as the Scotch folk say, "Every mickle makes a muckle." You can help the cause by putting *The Two Worlds* into the hands of friends, strangers, and enquirers. Our special numbers are well adapted for general distribution. We ask your help, be it ever so small.

IF SPIRITUALISM is good enough for the adult, it is equally good for the child! Why should our Spiritualist friends overlook the fact that they had to painfully unlearn much which they had been taught in early life, and that the only way to banish the disease of error is to keep our children from its contagion!—*Walter Howell*.

MR. A. P. CLARKSON, of the Woodlands, Wimbledon, writes as follows to the *Pall Mall Gazette*: "The following summary might be edifying to your readers concerning the Establishment from October 1st, 1891, to October 10th, 1892. I have kept a record of convictions, &c., of the clergy. It is as follows: Breach of promises, 14; cruelty to animals, 11; bankrupts, 254; elopements, 17; suicides, 12; drunkenness, 121; assaults, 109; various other charges, 84. I quite think some one should ask for an official return in Parliament. The above are taken simply by scanning the daily papers."

PSYCHOMETRY is undoubtedly a fact, and whatever opponents may say to the contrary, remarkable predictions have been frequently made and valuable advice given on many matters. The law, however, does not recognise "Spirits." Mediums and psychometers, like astrologers, who advertise to give advice for a fee, are therefore liable to fine or imprisonment, and should employ great discretion in the exercise of their gifts. If a charge is made it should be by an arrangement with the client direct, and be distinctly understood to be for time and accommodation, not for the advice. No medium or psychometrist can guarantee success, hence a modest statement of their claims is advisable.

THE BISHOP OF MANCHESTER, on "Religious Examinations of Pupil Teachers," said: "Fears had been expressed lest the teaching upon our Lord's incarnation, a doctrine of central significance and importance in the Christian religion, had not had that prominence given to it which was desirable, and that it was impossible in denominational teaching to give clear, definite, and practical instruction upon the two great sacraments which were ordained by Christ himself. He had found that the examination was precise, and that it was impossible for anyone to get good marks unless he or she had had an adequate knowledge upon all these subjects." If, instead of wasting the time of pupil teachers over the dogmas of "Incarnation" and sacraments, they were instructed in good manners and morals and wiser methods of educating from their pupils their latent moral and spiritual powers, as well as instructing them in good manners by example, a great deal more good would be done.

HYPNOTISM AND CRIME.—A serious indictment. "In my opinion no public exhibition whatever of hypnotic experiments ought to be allowed. I consider them to be most dangerous. I could give you an infinity of instances of crimes perpetrated by persons unquestionably under hypnotic influence. Why, look at those chapters on the Criminal Jurisprudence of Somnambulism in Professor Jules Liegeois's admirable work which I have here. You will find incontrovertible proof of parricides, murders, rapes, robberies, and a variety of other criminal offences committed by hypnotic subjects. It is a public scandal and a public wrong that in this country hypnotic experiments should be regarded as fitting entertainments for the stage of the Aquarium and other places of amusement throughout the country. And it is high time that the State should take the matter in hand, without further delay, and put a stop to all such exhibitions, and place experiments in hypnotism under the same stringent legal supervision as at present regulates our experimental research on living animals."—*Professor Horsley*.

IN MEMORIAM.

ATTERCLIFFE.—It is with the deepest sympathy and regret that we announce the passing away of our brother and co-worker, Mr. G. J. Johnson, who departed this life March 29, after a short, but severe illness, and was interred at Tinsley Park New Cemetery on Easter Monday. He was fully conscious up to the last, and sang before passing away the hymn, "Nearer, my God, to Thee."

There passed to the higher life, on March 28, Jane Lockwood, aged 73, mother of Mrs. W. Stansfield, of Batley Carr, at the house of her son-in-law there. Our departed sister up to four years ago had been for nearly 32 years a class leader in the Primitive Methodist body, and one of the most respected and consistent of its members. Hundreds of sick and so-called dying beds have been brightened and cheered by her presence. Day and night she was ever at the call of the suffering ones, and great was the concourse of spectators and visitors at the interment at Hunslet on Easter Sunday. Immediately this lady's daughter gave signs of mediumship her interest in Spiritualism became very strong, and her private searchings, though without neglect of her own church work, resulted in her class being taken from her after more than 40 years membership. Her life was such that request was made that her membership might be retained, but, seeing that she was not considered a fit person for leading her class, she decided to withdraw from membership. Since that time, four years ago, she has been an active participator in furthering a knowledge of spirit return and its consequent blessings to humanity. Her devoutness was ever manifest to all, so much so that it was left to a strange minister of her church to give her notice of her dismissal from her leadership. Mr. J. Armitage conducted an impressive service at the house of Mr. W. Stansfield, before the removal of the body to Hunslet on the 30th March, his guidea delivering a beautiful and appropriate address, followed by addresses from the inspirers of Mrs. W. Stansfield and Mrs. Buckley, of Dewsbury. At the grave side "Nearer, My God, to Thee," was sung with great fervour by the hundreds of persons gathered there. Her last days were spent in showering blessings upon all who came into her presence, and in desiring that perfect peace should reign throughout the homes of her loved ones.