

The Two Worlds.

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SPIRIT PHOTOGRAPHY.

By JAS. ROBERTSON.

THE most striking phenomena associated with what comes under the name of Spiritualism are those connected with photography. It was very naturally thought that nothing was so capable of bringing conviction to the inquirer as a record made by the camera, which might be considered free from all imagination, unconscious cerebration, expectancy, etc., and yet there has been no part of the phenomena that has been more fiercely assailed as being fraudulent; no matter how clear and searching and honest has been the experimenter, if success attends his work suspicion and cruel insinuation invariably follow him. The truths pertaining to the spiritual are not received in the same calm, critical and philosophic spirit as the discoveries that are presented in other realms. People gladly welcome a new planet, or a new metal, and laud the discoverer, but the explorer in spiritual phenomena is at once set down as either a madman or a fraudulent person. One can scarcely estimate the loss the world has sustained by its want of fair treatment; sensitive souls fear to speak out and tell all they know. Robert Chambers kept his Spiritualism in the background, and walked through life honoured and respected, but he made the battle of unpopular truth all the more difficult to fight for the men and women who did speak out. Spiritualists though set down as credulous are as far removed from this condition as it is possible to be; they have had to fight their way step by step, critically examining, but honestly yielding when the facts were too much for them.

The popular theologies based on shadowy traditions they were not credulous enough to accept, but have preferred examining for themselves what things were true and real. Very many photographic artists are in their ranks who have again and again met with strange and weird markings on the sensitive plate, which they could not understand; they have sought only to get at the truth, fraud lives but for the hour, and the person who has joined the ranks of an unpopular cause knows that a fierce light will beat upon all his actions, so that he need be more than ordinarily cautious in all he sets down, but though bogus spirit pictures can be made, must we cease to present those which are got by honest people under conditions which have been considered perfect? Over twenty years since, in New York, a photographer named Wm. Mumler, succeeded in getting hundreds of pictures of the so-called dead which were recognised by their friends as portraits; the great body of people who went to him were total strangers, one of them, thickly veiled, being the wife of the murdered President Lincoln. On the plate was seen her husband and one of her children, who had passed on. I had the good fortune to come in contact with those who went to Mumler shortly after arriving in New York, and who got test pictures which were beyond cavil or suspicion. In hundreds of cases the camera saw and reported what the physical senses did not cognise.

Mumler's success brought him only hardship and excessive pain, he was dragged into the Law Courts and fiercely assailed as an impostor, but the volume of evidence which was brought in his favour so vindicated his character that he triumphed. In our own country again and again we have had photographers, amateur and professional, who have met with these forms on their plates.

Mr. Hudson, of London, got many test pictures, and a whole crowd of eminent people have vouched for the genuineness and honesty of the man, and the reality of the likeness to their deceased friends. But let the spiritual worker be as chaste as ice, as pure as snow, he shall not escape calumny.

Mr. John Beattie, of Clifton, a retired photographer of twenty years' experience, a man thoughtful and skilful, along with his friend Dr. Thomson, made experiments in spirit photography for their own private satisfaction, and placed on record details of their patience and ultimate success. Forms again and again, some fragmentary, faint, and

shadowy, some full and clear, appeared on the plate, fully attesting that spirit photography was real.

The late editor of *Light*, "M.A. (Oxon.);" had a most extensive experience, and brought a clear and searching intellect to bear upon it. His series of papers dealing with the subject is careful and complete in all details, and shows with what patience and care the spiritual investigator examines the ground before he gives forth his conclusions. In the case of "M.A. (Oxon.);" he oftentimes saw the figures which afterwards made their appearance on the plate.

My own opportunities for the observation of the reality of the phenomena have been good. Brought into close and daily contact with Mr. David Duguid through our business relations, I have been able to witness almost all the pictures which have been taken through his mediumship. He has been most adverse all the time to give sittings, as he fully knows the amount of suspicion which must gather, and the annoyance that will be created, however successful, and still he is anxious to perform his share in the work of demonstrating human immortality. It seems hard that the spiritual medium of all persons should have the taint of suspicion cast around him. Spiritualists themselves have come from such a sceptical, materialistic side of human experience that they are suspicious of each bit of phenomena which has not hitherto come under their gaze. It must not be overlooked that the bulk of so-called exposures have been the result of the actions of Spiritualists who would have nothing but what is genuine.

Some years since Mr. Duguid yielded to the strong pressure that was brought to bear, and took at intervals pictures on which appeared other forms than those seen by the physical senses. Each effort was not a success. Again and again have we gone into the developing chamber, only to find there was but the physical sitter. On all these occasions we took the utmost care to be able to vouch for the conditions under which they were taken, so as to meet the naturally critical questions which would be put. Mr. Andrew Glendinning, of London, who has been on the closest terms of friendship with Mr. Duguid for over thirty years, used to come down, and at such times the latter yielded to the request for a sitting.

Mr. Glendinning brought his own plates, took every precaution that they should not pass out of his gaze, not that he suspected anything wrong, but that he might make his testimony of value. We had on almost every visit the most marked success. During the process I was often conscious of the presence of spirit people before they made their appearance on the plate, people who were known in the flesh and others came in this mysterious way, and clearly showed that death must be some other thing than what was made out by popular theologies. As John Page Hopps says, "A future life means persistence of life, means that the spirit self remains a conscious living self when it sheds the muddy vesture of clay. . . . Such a being, acting from the unseen upon the sphere of what is to us the seen, might under certain conditions be able to work what we call miracles." It was the good fortune of Mr. Glendinning to get beside us on one occasion a most exquisite face of a lady, full of each charm and grace that make up the womanly character. The term angelic might be applied to it. Such a face the seraphic painters have oftentimes drawn, a Raphael might have painted it. From somewhere must have come this form, and Spiritualism demonstrates what Groves, in "The Correlation of Physical Forces," gives as a probable theory, "Myriads of organised beings may exist imperceptible to our vision, even if we were among them."

(To be continued.)

LIBERTY is often a heavy burden on a man. It involves that necessity for perpetual choice which is a kind of labour men have always dreaded. In common life we shirk it by forming habits which take the place of self-determination.

IS SPIRITUALISM RATIONAL?*

SPIRITUALISTS are generally said to be weak-minded, superstitious, credulous people, with strong tendencies to dabble in much that lies outside the scope of their faculties. Some people express much pity for them, others much contempt, and all the vocabulary of epithets and expletives, both English and foreign, has been often exhausted in giving vent to various opinions about them.

Much that is untrue has been said, and much also that is true, but in none of these respects have the Spiritualists received exceptional treatment!

We have been charged with all the vices, with fraud, imposture, murder, and all the crimes in the calendar, but we have not had a monopoly even of vice and crime, for be it noted that the bulk of our opponents are so-called Christians, who from the time of Christ up to the present day have heaped upon each other similar tirades of abuse, and in the name of the founder of Christianity there have been perpetrated the most terrible wars, the most horrible crimes, the most diabolical persecutions which the genius of man could devise and consummate; and these have left a record on so-called Christian annals which is as black as any other record in human history.

"Peace on earth, goodwill to men" is the Christian's motto, but it is more generally worn on the sleeve and uttered by the lips than honoured in practice.

From the time of Judas Iscariot and Peter the Christian churches have been honeycombed by betrayers, impostors, liars, cheats, murderers, adulterers, and all other kinds of human vermin! I am not assailing Christianity; far from it. My ideal of Christianity is expressed, pithily, in Christ's answer to the lawyer. It is a model creed, not elaborated into thirty-nine articles, but simple, effective, and sufficient. It requires no expounding by either priest or parson, and holocausts of victims who have suffered in the name of Christianity would have been spared had there been as much energy and ability expended in putting this creed into practice as has been expended in elaborating and enforcing the theologies which have degraded the character of Jesus.

It is ridiculous to impute to Christianity the wickedness of the impostors and hypocrites who count themselves as its adherents, and I repudiate with equal emphasis the right of any person, or of any association of persons, to condemn Spiritualism because many people claiming to be Spiritualists have been convicted of imposture, crime, etc.; and I have introduced this phase of the question at the outset, specifically with the object of intimating that I shall decline to notice any attempt on the part of any one who may take part in this discussion to cast upon Spiritualism the odium which belongs only to those whose conduct has caused the fanatical and unwarrantable attacks upon it.

Placed for the purpose of comparison in juxtaposition with the tenets of Orthodoxy, or the blank negations of Materialism, the philosophy of Spiritualism stands out prominently as rationalistic. Orthodoxy makes little pretence to rationalism. What are termed its fundamentals are of distinctly arbitrary origin, and opposed to the calm deductions of reason.

Each sect has its creed, and the less a man submits that creed to analysis by his reasoning faculties, the more rational he is considered to be by the heads of the churches. In this respect Protestant Orthodoxy is very little in advance of Roman Catholicism; yet, probably not a single Protestant will admit that the Roman Catholic faith is a rational one.

It has, however, only one Pope at a time (but there have been exceptions, which I suppose were necessary to prove the rule), whereas Orthodoxy has an indefinite number of Popes, or equivalents, in the way of Synods, Councils, or Conferences, which reserve to themselves the right of defining what other people shall believe, or what they shall not believe. Such assumptions of prerogative cannot be rational, they may and do secure the perpetuation of false doctrines and error, but certainly do not conserve truth. The word philosophy applied to Orthodoxy or to Roman Catholicism would be a misnomer.

The teachers of these Churches scout the very notion that there is or can be anything philosophical in religion, but we must bear in mind that with them religion and theology are convertible terms, and therein lies the misconception. Each Church has its own narrow road to heaven, and a man may be rational or irrational, virtuous or wicked, philo-

sophical or unphilosophical, yet he may, if he comply with the prescriptions of the Church, even at the far end of his existence, find an entrance to the road, and book his place for a happy eternity. The greatest puzzle about such a theory of salvation is how any rational mind can accept it. It stupefies the reasoning faculties by forbidding their use, it offends them by offering the cowardly alternative of a substitute for personal responsibility, and thus offers a miserable bribe for blind faith, which is generally barren in works.

Spiritualism takes higher ground. It points out the way to ultimate salvation, but it insists that *every inch of the road* shall be travelled; it enforces personal responsibility, by pointing out that every thought, every word, every deed, leaves it impressed on the soul as indelibly as sound is impressed by the needle on the cylinder of the phonograph; and with the quickening of the spirit commences, and is continued, the process of personal atonement—in other words the evolution of the spiritual nature, the germ of Divinity within it being ripened and brought to fruition by Divine influences. These influences permeate both the material and the spiritual world, the law of progression runs through both, and the agencies at work act and react on each other.

We are not, as people generally imagine, existing apart from the spiritual world, isolated entirely, with the rare exception of an occasional direct ray from the Divine presence. We are even now, if we will open our minds, as much in the spiritual world as in the physical, some people are very much more so.

In the physical world everything with which we come into contact has its influence directly or indirectly upon us, we cannot move about or even remain at rest without being affected by them. In the spirit world exactly corresponding conditions prevail, and here (on earth) our nature is dual. The spiritual impinges upon, and influences the physical, and *vice versa*.

Matter is not the primary but the secondary part of our nature, the earth is a training school for spirits, and the real active intelligences which supervise it are in the other world.

They are the ministering spirits to whom God imparts the powers and the knowledge requisite for carrying out his designs. Divine influences, as exerted upon us, are not necessarily direct emanations from our great Creator, but reach us through the medium of spirits qualified by their experience to operate upon us. This "probationary state," as it is frequently called, is really one stage of spiritual evolution, and it is quite arbitrary to assume that incarnated spirits are here severed from all contact with those who have passed through this experience previously. Yet this is the common opinion, but Spiritualists contend that such spirits do continually come back, visit their relations and friends, take great interest in what they are doing, and to a considerable extent exert their influence for the benefit of those they have left behind them, and I have yet to learn in what sense this is irrational. It is impossible, say some people; it is contrary to common sense, say others. It is generally considered to be difficult to prove a negative, but anti-Spiritualists persistently insist in making a series of attempts to accomplish that object.

On the one hand the Materialist considers himself to be a machine of certain constituent parts, a machine of most wonderful construction certainly, but he assumes that it is composed of nothing but matter. He divides matter into two parts—inorganic and organic. The former is inert, the latter active. Activity, he says, may be described as arising from chemical change, force being thus evolved.

This human machine has been for ages trying to solve the problem of its own existence, to find a solution in itself and its surroundings of its origin, but the Materialist never condescends to presume that there may possibly be higher forms of intelligence which impinge upon and influence his existence. Outside of himself he has evidence without limit that intelligence was at work long before this earth existed, intelligence which admittedly was of a higher order than his own, yet he contents himself with the results of his own investigations, and those of other human machines, and he imagines that with further development of brain power, and accumulation of knowledge, will come the solution of the problem of what he conceives to be the evolution of intelligence in matter.

It is a problem beyond his powers, develop them as he may. It is a "will-o'-the-wisp" of the first magnitude he is following. He is rational within certain limits, but why doesn't he get outside of himself more, as it were? Why

not assume (it would be quite rational to do so) that matter in its various forms is an effect springing from some apparently hidden cause? He will not do it. He builds a wall, as it were, around himself so high that he cannot see over it, and it is impossible for him to see through it. Imagination, the grandest faculty, the most sublime, the most inspiring, which man possesses, is as a myth to him. He is more to be pitied than condemned.

But what of those who believe in the existence of the Great First Cause, the infinite, omnipotent, over-ruling Spirit of the universe, who believe also that we are spirits of His creation, in His own likeness; who further believe that we are His children, and ever under His fatherly care? I ask what of those who fondly believe all this, and yet contend that when the spirit passes from the body it leaves a yawning gulf for a time between itself and those amongst whom it has sojourned on earth? Where is the evidence in favour of that contention? I have yet to learn that any can be advanced. Spiritualists know to the contrary; they have evidence in abundance.

Faith in future existence is grand, sublime, but it does not satisfy the cravings of human nature, which demands and insists upon knowledge. It is a natural demand. You may urge that we are infected with an unnatural inquisitiveness to pry into the secrets, the mysteries of the higher life. I repeat it is not unnatural—it is natural.

Our highest duty here is to prepare for that life which is a continuation of this. Can we best prepare for it by knowing nothing about it; and in this preparation is it rational to assume that our acquaintance with the spirit-world and our facilities for extending that acquaintance are limited to faith and imagination? On the contrary, if knowledge is attainable, it will surely help us much better than faith and imagination combined. Deeper in the human mind than faith lies one great source of human misery—doubt—that terrible mental octopus, the father of pessimism, gripping soul and body in its deadly embrace. Yes, you admit this; but you reply, "Hope springs eternal in the human breast;" it is the ladder resting here on faith by which we shall ascend to the better world. I answer, it is a ladder upon which too many hungry souls are unable to rest a foot. You may blame them, but the grave has for them more palpable reality, and they turn from it in blank despair. They study the lessons of human life as they present themselves; they begin as optimists, but too frequently end as pessimists. They want something more tangible than faith and hope as sheet anchors. They want knowledge. They have an insatiable craving for it, which springs unceasingly from the inner recesses of their nature; it is their incentive to progress; it is natural and it is rational.

Can this craving be appeased? Is the knowledge attainable? Spiritualists answer Yes, undoubtedly, and the volume of it is increasing. Ah! you say, your theories have a glamour about them which deceives you; they are as intangible, as unsubstantial, as your ghosts. We answer, we don't content ourselves with theories, we seek for facts, and we go about our investigation in a perfectly rational and intelligent manner.

Oh, you reply, you think table-tilting, table-rapping, and the moving of furniture, etc., are rational means for obtaining a knowledge of the unseen. Yes, we think such manifestations are satisfactory, but there are others much more so; yet, as I cannot with the time at my disposal to-night enter into an elaborate description of the phenomena which have been witnessed, and as these in our estimation establish a *prima facie* case for general investigation, and as other people look upon such expedients for gaining information as trivial and ridiculous, we will, if you please, submit them on their merits or demerits, as you like, for your consideration and criticism. I ask you a plain question. What is there trivial or ridiculous about a table or a chair? They are both very useful articles of furniture, you will readily admit.

The table is often the centre of family attraction; around it cluster many reminiscences of social gatherings, many memories which cling to the mind, many hallowed incidents, many pleasant recollections, and, alas! many painful ones.

And the chair, is that trivial and ridiculous also? As a matter of fact it is an indispensable appendage to the table, and often an article of positive comfort and luxury. What if it be a vacant one, a mother's or father's, almost consecrated by hallowed memories of bygone days? A chair which is left specially vacant after the passing on of the dear one who you think sits there no longer. Well, just please

for a few moments get out of your ordinary materialistic groove of thought and follow me, bring your chairs up to the table, and bring the vacant one up too. You form as complete a family circle as circumstances permit. You put your hands on the table, carry on a quiet conversation about old times; you can sing a hymn if you please, or offer up a prayer.

Is there anything trivial or ridiculous in this? If there be, I fail to perceive it. Oh! but you say, that is all right, but it is ridiculous to expect spirit communications. Is it? Why? Are not singing and prayer a means of spiritual communion? Oh, yes! but it is a communion of souls, a communion of spirit with spirit. I quite agree with you, but that is not evident to any one of your five senses.

Why, I ask you, do you limit the power of the spirit to spiritual matters? The spirit within each of you works the whole mechanism of your nature. Your body is but the machine which does what your spirit wills. The spirits which have passed on went through similar experiences to yours when they were here. They manifested in the flesh, and can you say of your own knowledge that they are now deprived of all power to manifest, or that still having that power they are not permitted to use, or do not know how to use it? If you do not know I contend that the inferences are all to the contrary, and it is quite rational to assume that they possess the power, that they are permitted to use it, and given suitable conditions, they will do so.

Let us get back to the table. It begins to tilt or you hear raps upon it. Trickery, one says; magnetic force in conjunction with unconscious cerebration, says another; cracking of knuckles, or of toe joints, a third assents, and so on. And these forsooth are termed rational explanations, but to my mind they present the only phase of the question which is trivial and ridiculous. We claim that tilts and raps are genuinely obtained. This to us is a matter of absolute certainty. We believe magnetic power, drawn from the investigators and used in harmony with the power exercised by the spirits, is the means by which the tilts and raps are given. The results prove that the means are adapted to the end, and that rational intelligence is displayed on both sides.

The evidence in favour of the genuineness of spirit manifestations has been substantiated in many remarkable ways, and will continue to be strongly corroborated. It has been culled from all ranks and classes of men—men with reputations in literature and science, divines, lawyers, and many others whose training and education entitle their opinions to consideration and respect. Others whose qualifications are equally great have not scrupled to deride and condemn without investigation, but facts are not invalidated by being ignored, and I ask you not to prejudge the question but, if time and opportunity permit, peruse the evidence fully and dispassionately.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

PART II.—THE ARTIST'S STORY.

MARTIN's spirit likewise said that some day he would write his own and his brother's history through Miss O'Brien, and we would then see for ourselves how needful it was that such a centre of evil should be destroyed. No one, he said, could again safely inhabit the house, or hope to live in peace in it, since the power to produce disturbances and to do harm had increased, not diminished, since it was last inhabited. A spirit like Ben's drew round him many like himself, and it had required the exercise of an amount of power exerted by a much greater number of good and advanced spirits to protect us during our visit to the house than we could well imagine, and their anxiety to hasten our departure was due to the fact that our weakened and exhausted condition made it more easy for the spirits of Ben and his followers to control and influence us. Only the importance of such a work as the release of his unhappy brother could have brought so many advanced spirits to aid and protect us during our visit to such a place.

In reply to my question "Whether old Ben's spirit could obtain control over any one with whom he had come into close contact in that house?" I was answered: "Can you ask such a question when you have in your own friend an instance of such possession—of such overshadowing? He could not influence any one, but there are many whom he could so control and work upon as to make them at last his

slaves. Can you not yourself trace the change in your friend from the time that the shadow of that dark and evil spirit rested on him? Not all at once could he thus control your friend, but with each successful effort his power grew stronger, till at last the two became almost merged in one, and the unfortunate young man felt drawn to those places that were the haunts of the spirit that possessed him. The feeling experienced by many of having lived before in scenes to which, in their present life, they are strangers is often due to the fact that a spirit to whom these scenes are familiar, is unknown to themselves, sharing their life and impressing their thoughts. I cannot now enter into this subject, though at another time I may do so. It is of your friend I would now speak, and ask you to look back and recall the time of your first visit to Ben's Hollow, and his foolish boast, made in the pride of his ignorance, that he was equal to all the ghosts that might haunt the old place. His nature was not strong enough to resist the suggestions of the evil spirit, and his natural pride and selfishness made him an easy prey. There are many who pass their lives on your earth as good people, simply because their virtue has never been tried; temptation has not come to them where they are weakest, and they take credit to themselves that they are not as those who have sinned and fallen, yet in the moment of trial they would fall and fail, even as those whom they are so swift to condemn. Think of those old words in your Bible, that book filled with the thoughts of many wise minds, 'Let him that thinketh he standeth take heed lest he fall.' As to your friend, he will do well now the spell is broken, and he has those with him from our side of life who will help him, and give him strength and protection. Yet it would be well for him to leave this spot and return no more. Give him this advice, and perhaps he may be more ready to heed it, and so believe that there may be mysteries which he, with his abilities limited by the ties of earth, cannot yet fathom."

Martin's spirit then thanked us all again in his brother's name and his own for our help and sympathy, and said that in time when John's spirit was stronger he would come in person to thank us all, and, bidding us good night, he left us and the circle terminated.

To say that I was not astonished and bewildered by all that I had seen and heard would be untrue, but I was also firmly convinced that all that I had experienced was a reality. No mere words can convey any true idea of the actuality of these phenomena to those who have not themselves witnessed them, and if any one should think that I was too easily converted to Spiritualism I can only say that the nature of my experiences left no room in my mind for doubt, and that, as I am only writing this as a simple narrative of all I saw and felt, and not to explain all the mysteries of Spiritualism, I have necessarily had to condense much of what I witnessed, and have not entered into the question of proof at all. To those who may be curious about such subjects I say, "Go and learn for yourselves, make your own investigations into these things."

The day after our séance at Mr. Laurie's rooms, I found on going to enquire for Jack that he was much better and wished to see me.

Accordingly I was shown into his room, and found him propped up in bed, very weak and much changed, but more like my old friend than I had seen him for months. His pale face flushed at the sight of me, and as I held out my hand to him, saying, "Well, Jack, I am glad to see you better; that you have turned the corner at last; you'll soon pick up now," he grasped my hand with his feeble fingers and burst into tears. I did my best to soothe him, and after a while he grew calmer, and looking earnestly into my face said, "Dick, old fellow, how good you are to me—too good. Tell me what all this means? What have I been doing lately? My mind has been all confused. I thought I had been doing all sorts of things. I thought the devil himself was urging me on to kill you in that boat. I'd been thinking of it for weeks, and seemed compelled to follow you over here and kill you somehow. I must have been out of my mind. I fancied I was myself and some one else too, all at the same time. I don't know clearly what I've been doing. How did it all happen that afternoon?" He stopped exhausted, still holding my hand and regarding me with much intentness. I did not want to tell him all then in his weak state, so I said briefly that he had been ill—for long, the doctor said, but that he was all right now, and when he got better we could talk it all over, and I would explain all that was strange to him. I was so hopeful and so much happier

myself that I made him feel brighter too, and I left him at last contented and happy in the complete renewal of our old friendship. Of Aimée we did not speak, and it was not till he was well and strong again that I told him of my engagement to her. He was a little downcast for a time, but as he had quite given up all idea of winning her himself he soon became reconciled to my marriage, and before very long consoled himself by finding another young lady to whom he transferred his affections.

On my return to London I at once called on Madame Bonnell and readily obtained her consent to my marriage with her niece. She seemed to feel she would have liked something richer and with a more assured position than I could offer Aimée, but she consoled herself by thinking that after all our attachment was quite a romantic one, and Aimée was so peculiar in some ways that, perhaps, I might suit her very well after all.

As I was now getting on well and had a fair income, I persuaded Aimée to consent to an early marriage, and at the end of July we were duly married from Madame Bonnell's house, the details of the ceremony affording that lady much occupation and satisfaction, and then I took my wife abroad for a tour through Italy and France.

Aimée had written to her brother in India to tell him of our engagement, and also about the strange events at Ben's Hollow, and suggesting that it might be as well to either pull or burn down the old house, since it was no use and no one could live in it; and naturally he wrote her a long letter from the "sensible nineteenth century"—practical common sense view, as he called it—saying that if we were both mad he was not, and would never consent to destroy a piece of old family property like that. He intended to return from India by-and-by, and should certainly try and live in the house himself. As to her marriage with me, not having seen me he could form no opinion, and must leave that to Madame Bonnell; if she was satisfied he would be pleased to welcome me as a brother, but he hoped I should show more common sense in the affairs of life than was indicated by attending such foolish things as spirit circles and taking wild fancies about haunted houses. This letter amused us both, and Aimée wrote again to her brother, sending him the last criticisms on my pictures in the exhibition to show him that I could do something else besides interviewing ghosts, and so the discussion about the house ended.

We returned from our trip abroad, after spending six delightful weeks, and found two pieces of news awaiting us—one was that Ben's Hollow had been mysteriously burned down, no one knew how, but it was supposed that some tramps who were strangers to the place and had been trying to sleep in an outhouse had set fire to it by smoking, and that the fire had spread to the house itself, and being so far from other houses and all the country people being afraid to go near the place it had been completely destroyed, only the outer walls remained standing, more dreary-looking than ever, and thus ended the Haunted House of Ben's Hollow.

The other news was that Miss O'Brien came over to see us, bringing with her a manuscript, which she left for our perusal, saying she knew it would interest us, as it was the promised narrative of the spirit Martin M'Murrough, and I think I cannot do better than present it to the reader as it was written by the spirit of Martin, without any comments of my own, since the story is told far better than I could tell it.

(To be continued.)

THE CURATE.

O GENTLE boy, with smooth, white brow,
I would I were cocksure as thou!
So well you clear away all doubt,
So plainly point our pathway out;
So well you tell us what is truth,
And probe the hearts of age and youth.
O gentle boy, with smooth, white brow,
I would I were cocksure as thou
You prattle of the earth, the sea,
And life that is, and is to be:
You sit on Huxley's latest fad:
And prove all pessimism bad.
Things we found hard to understand,
We take on trust at your command.
Alas! I'm sixty-five, so now,
I ne'er can be cocksure as thou.

—*Pall Mall Gazette.*

STRIKING EXPERIENCES OF A CLAIRVOYANT. "OH BEAUTIFUL WHITE ANGEL DEATH."

BY MARY GRAY.

I AM surprised that I never read of or hear mediums mention the "Spirit of Death;" surely others have the same gift of seeing as mine! Within the last twelve months three persons, who are near and dear to me, have "passed on," and in each case I have seen the angel of death some days before, and with one *seven weeks* before death; and again, when the time drew near, I have seen one of my loved ones accompany the Spirit of Death to take the one that was going. In neither case did the Spirit of Death touch the person, but stood at a little distance, and gave the word of command, and, in the twinkling of an eye, the spirit left the body.* What is *most* wonderful is, that the spirit of the dying person stands by, clothed as in life, and watches the struggles of the body, so that the last dreadful pangs are not felt by them. I have heard friends say, "Oh, how they suffered at the last." In one instance I grieved very much over that, but I have had good proof since that it is not so.

On the 6th of April last year there passed on a beloved daughter of mine, named Martha, aged 23. She had been married but ten days when she was carried to her bed, never to be dressed again, and ten weeks after, passed on. I went to her house every morning and night to attend upon her, until I was too unwell. One day I was leaning back in my easy-chair when a tall spirit, quite seven feet, came from the front room and stood over me. I said to my husband, "Oh! Tom, do get a cab and fetch my child!—I shall go mad without her, for this spirit me tells they are going to take her soon." He was rather annoyed, and said I was a witch; but he went at once, and brought her back, wrapped in blankets. I shall never forget the look of my darling when she was put in my chair, until they could carry her upstairs. She said, "Mamma, tall spirits have filled my room and torn all my wedding clothes to shreds; what does it mean?" Alas! I knew, but I did not dare to tell her; she was but just a bride, and had every prospect of doing well. (I did all I could to prevent the marriage, because my own spirit father had appeared to me and assured me she would be married and then buried.) For the next seven weeks, although ill myself, I attended upon her night and day. Oh, if I could tell you of the wondrous sights I saw around her bed! Three weeks before she passed on, Mrs. Read, of Small Heath, sat with me, and was controlled. The spirit said, through her, "Mrs. Gray, I cannot describe, but I am going to show you something; look at the right-hand side of the bed, and tell me what you see, and I will say 'yes,' if correct." "I see my father; he smiles." "Yes; now at the left." "I see a beautiful lady, with a naked baby. Oh, Heaven! it is my mother and the baby that was buried with her!" "Yes; now at the head." "I see my darling Martha; father, with his head bowed in sorrow, and large tears falling upon the floor." "Yes; now at the foot." "I see a beautiful cabinet; the curtains are open. Oh, the glorious flowers! oh, the pure and beautiful spirits!—one I know as a playmate of Martha's; and also a good test-giving control of hers." I must tell you, my Martha was a lovely medium, as many in Birmingham could vouch for. She it was who first convinced me that Spiritualism was true, although I had seen spirits from childhood, and talked with them; but when I told my friends they laughed at me, and told me I must go out more, or I should lose my senses—in fact, the spirit of an old woman visited me so much that for months I was attended by Dr. Nelson. I used to tell him I was mad. He only laughed, and said, "Nonsense; you want change, you are a strange woman—but I understand you."

My Martha's father controlled her at the first sitting at Mr. Coates, Cheapside, and gave us all convincing proof of spirit return and power to help (for the advice then given saved Mr. Coates from signing a paper that would have done him much harm).

Three weeks before Martha was taken Cardinal Newman controlled me, and told our friends that he was coming shortly for Martha. Her husband asked, "Would it be in the night or day?" He answered, "In the dawn of morning." Her sufferings were dreadful. Consumption had taken every bit of flesh from her body. She had large blue eyes, and we have seen the glory of the angels shine through them. The last time Mrs. Groom visited her she

said, "Those eyes should make every one love her." Martha loved Mrs. Groom, and made her promise to conduct her funeral. She did so, and as it was the first Spiritualist's funeral at Yardley, there were many non-Spiritualists around the grave. They listened to Mrs. Groom with wonder and tears in their eyes.

At eleven o'clock on the 5th of April I saw the tall white Spirit of Death enter the room. He had not been allowed to come in before. I had seen him outside the bedroom door many times, but a hand always put him back. My darling looked up then at me and said, "Mamma, it is death." I answered, "Yes, my darling" (for we had promised each other that if it was true what the spirits had told me which ever went first would tell the other); then the death agony began, and through it all she was giving me loving messages. She passed away at ten minutes past one o'clock in the early morning, but during the last ten minutes I saw her spirit standing free, watching her own body writhing in agony. I doubted then and mourned, and a friend, Mrs. Smith, who kindly remained with me, said, "Oh dear, if I thought I should suffer like that I would never wait for it." The day before she passed away she begged my husband to be good. She told him he was coming very soon and said, "My darling old man, be sure you come to me." In two months after, on the 9th of June, he, too, passed from the body. I saw the angel of death come for him, and long before the body ceased to move I saw him dressed just as he had followed Martha to the grave, standing at the foot of the bed looking down at his own body.

My eldest daughter gave birth to her first baby the week after Martha left. Three months afterwards Martha appeared to me and said, "Mamma, our Annie might let me have her baby." She came to plead for it several times, and once she said, "Mamma, I should have Annie's baby, but she holds it so tight." Three weeks before it was taken it was fat and lovely, but Martha came to my bedside in the early morning; my husband was with her, and he said, "Polly, I am coming for you soon." I answered, "I am very glad." Then Martha spoke quite joyfully saying, "And I am to have Annie's baby, I am coming for it," and in three weeks from that the child was taken ill. On the Tuesday its mother sent for me. I went at once, and there stood Martha beside the child with a large white cloak in her hand, and the Spirit of Death was standing on the other side the room. I remained and so did the two spirits, and the next night at six o'clock Martha said, "Mamma, I shall take him at twelve, tell Annie," so I did. I told the child's father, who was going to the office for the night, to kiss his little son for the last time. At twelve o'clock Martha held the cloak open, looked at the Spirit of Death, and said, "Why don't you give me the message?" Then she said, "Mamma, look! tell Annie." She had the child in the cloak, she held it to look at its little body that was still gasping, then to kiss its mother's face, then went a few steps, looked back at me, kissed the child, and was gone. Two hours afterwards she came back and brought the child naked; it is eleven months old. She said, "Mamma, we have come for one more look." She remained a few minutes and was gone. She comes every day now but always brings the child.

[Mrs. Gray sends particulars of a prophetic message and clairvoyant vision, which we feel it would be unwise to publish at present. We are unable to make anything of the writing she sends to us—it appears to be something like Chinese.]

In religious matters there are great multitudes watching us perpetually, each propagandist ready with his bundle of finalities which, having accepted, we may be at peace.

"To the making of books—there is no end," but one of the most curious productions we have ever reviewed is a work by James Emerson on "Hydro Dynamics," etc. It is the *et ceteras* which have sold the volume, which has reached a fifth edition. Mr. Emerson determined to avoid the fate which overtakes scientific books, of lying on the publisher's shelves unread, and has sandwiched dry scientific details about "turbines," "wheels," "gears," etc., between articles of a freethought character and upon Spiritualism, poetry, etc., and the most curious illustrations of Biblical events, and cartoons deserving a place in comic papers. Altogether it is the most remarkable, eccentric, curious, and interesting hotch-potch we ever set eyes on. A mix-up of facts and fancies possible only to an American, we should think. It is sold at a dollar.

* To whom was the word of command given, and how was the command executed!—Ed. T. W.

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FRIDAY, APRIL 28, 1893.

EDITOR AND GENERAL MANAGER.

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

AN AGNOSTIC ON THE WAR PATH.

ONE is apt to anticipate that Agnostics will at the very least be prepared to treat Spiritualism and Spiritualists with courtesy and fairness, and the Editor of the *Agnostic Journal* has shown himself so sympathetic towards psychical subjects, that an article published in his paper on April 22 came rather as a surprise and a disappointment.

Spiritualists have much in common with Agnostics. They recognise reasonable scepticism, and are always ready to admit the right of every one to withhold assent to their claims, but they do not admit that Agnostics have any right to violate the rules of courtesy. The writer of the article in question speaks of Spiritualism as a "retrograde movement," and of "the blind zeal with which Spiritualism is defended by its adherents and the bigoted claims set up on its account. Spiritualism," he avers, "has grown very big and important and . . . gives itself airs. It is ceremonious and stands much upon its dignity. By its airs and graces it exacts more consideration than is its due. . . . It resents being treated rudely . . . a good earnest pounding ought to knock the nonsense out of it. There are times when the most courteous have to dispense with courtesies, and this seems to be such an occasion."

All this is a half-hearted apology for the rudeness with which he proceeds to refer to Spiritualists and Spiritualism. "No one will deny," says he, "that this movement is receiving the adhesion and support of vast numbers. But what of that? Vast numbers are not usually on the right side (*Vide* Carlyle)." There is no pleasing some people. Spiritualists have generally been referred to as a "mere handful of people," and therefore could be treated with contumely; now they are becoming numerous they are practically assured that they are fools. Suppose Agnostics became numerous, would they, therefore, be on the wrong side?

"With its twenty-two magazines and their millions of readers it is nothing but a system of assumption, deception, and ignorance." Most learned and most righteous judge, I pray thee enlighten our ignorance. Let the light of thy beaming countenance shine upon us, and with thy knowledge guide into the ways of wisdom the poor fools who have hitherto—as the result of their observation of phenomena—presumed to hold opinions contrary to thine own. But now that thou art come to judgment they will most reverently listen to thy words of weight and wisdom, and be guided by thy "light and leading"—provided thou art not presuming on the folly of thy fellows—for be it known unto thee, Spiritualists are sceptical of pretentious and self-assertive people, and seek evidence. Where is thine? Thou sayest "that the qualifications that will give one a right to express an opinion on this subject appear to be a sectarian secret."

Opinions to be well-founded and worthy of consideration should be based on knowledge and expressed with care and thoughtful precision. You "dare say it is well to give some thought, but really, to spend the time for an exhaustive investigation is infinitely more than it deserves." It would appear, thus far at least, that thy knowledge is as limited as thine assurance is great. "No language can justly be called impertinent that simply makes an attack upon such a superlative impertinence as Spiritualism," says this courteous writer, who previously affirms "Spiritualism right through its various phases [is] a mixture of unsupported theory and cheat?" We would cite his own words here for his benefit. "The habit of jumping to conclusions is invariably productive of disaster!" Comment is unnecessary. "Supposing," says he, "it [Spiritualism] to be the germ of some great revelation of the future, we are not justified in overstepping the line that marks the bound of our experience [whose experience? Is *your* experience to set the limit of the pos-

sible for every one?], for after all it may mean nothing." We have tried to understand these sentences and conclude that after all they mean *nothing*. If Spiritualism is the germ of some great revelation it is that, and cannot "mean nothing," and as for overstepping the bounds of experience, "C.O.," it is because thousands of agnostics, scientists, and other sane and capable people have had "experiences" that they have become Spiritualists. "I was a philosophical materialist," says A. R. Wallace, "but the facts beat me." Where are *your* facts and experiences as a set off against the testimony of Crookes, Hare, Zöllner, Sargent, Stead, Mapes, Varley, and hosts of others? Because you have *not* had satisfactory proof, is your negative to outweigh the affirmative of those who have? You are on the popular side as against Spiritualism. Vast numbers are opposed to it, but "vast numbers are not usually on the right side" you say. Are *you* then on the wrong side?

"With a little modesty the Spiritualists might perhaps get some consideration from their opponents; but they have no modesty."

"Spiritualism may not be understood at the present time, any better than astronomy was at the time of Copernicus. There is every reason for caution and modesty." Thou sayest truly, "C.O.;" there is "reason for caution and modesty," but they are conspicuous by their absence from your denunciations. You do well to teach us to be modest, we shall learn from thee by *example* (!) Spiritualism is not understood at the present by thee; that at least is clear. Copernicus was no doubt a modest man, but his opponents did not like the immodesty of his facts. He was bold when he spoke what he knew, and Spiritualists are equally vigorous because they understand certain facts and speak from their knowledge. There is nothing in this world so insistent as a fact, and no amount of denunciation, rudeness, or "chaff" will shake the man who has proof palpable.

We will certainly award you the palm for modesty, if it be modesty to characterise Spiritualists and Spiritualism as you do, thus: "frantic and hysterical claims of the ghost-seers," "arrogance and superstition;" "a positive and dogmatic assertion, and must have come from the very fountain-head of stupidity." "They would rather distort reason, calumniate common sense, and gag justice." "Let these dreamers prove the dual nature of man." "Let them pile up all that they consider evidence to support this position, and the whole of it will be words, words."

Thou knowest, "C.O." It is impossible! What *you* think, feel, and know is not all there is to know. The Agnostic position, "that proper resting place between the proved and unproved," has been rejected by thee, not in favour of what you please to call "the assumptions of Spiritualism" (which at least have the weight of the contemporaneous testimony of many living, learned, and capable people in their behalf), but for the presumptuous assumption that you have attained the highest pinnacle of knowledge, that your experience is the standard of measurement for all the world; and from that supreme height you deign to say, "let them," etc., but practically conclude, "*I know* they cannot," "the whole will be words, words." That is all *you* have given us, words, words, which expose your ignorance, your rudeness, your egotism, and demonstrate conclusively that you are not an Agnostic, but a prejudiced and dogmatic Materialist, by whom we are reminded of the words—

What I don't know is not worth knowing;
What I can't see cannot be seen;
No seed is good but of my sowing;
What I have not proved has never been.

We trust that "modesty" may some day find a worthier advocate than or be more worthily exemplified by "C. O."

THOSE SPIRIT PHOTOGRAPHS.

CONSEQUENT upon the publication of Mr. Traill Taylor's frank and lucid account of the results of his experiments with Mr. Duguid, in company with Mr. Glendinning, the editor of *The Amateur Photographer* published statements in which insinuations of "trickery and chicanery" were made apparently against Mr. Glendinning and Mr. Duguid, and a misleading reference to "darkness." Mr. Glendinning denies that the room was dark, and says that Mr. Taylor himself requested the blind of one of the windows be drawn down, as he found that the light from it would mar the effect on the plate. In the issue of *The Amateur Photographer* for April 7, the following apologetic paragraph appeared:

Our readers will remember our article on "Psychic Photography," written after hearing Mr. Traill Taylor's paper read at the London and

Provincial Photographic Association; in this we stated that the darkening of the room did not satisfy us, and was a weak point at which trickery and chicanery might be introduced if anyone were so disposed. Messrs. Glendinning and Duguid, however, have assumed that we have imputed to them a want of good faith. This was not our intention, and we have to express our regret should anyone have read us in this way and to withdraw the same.

At a meeting of the London and Provincial Photographic Society on April 6, according to *Photography* of April 15, a resolution was passed to the effect—

"As the proceedings at the meeting of this association, when Mr. J. T. Taylor showed so-called spirit photography taken by himself, have been referred to as supporting the claims of spirit photography, the members of this association who were present on that occasion desire to record their opinion that those photographs bore evidence of having been produced by copying a photograph to represent the so-called spirit portion, and impressing the image upon the plate used for the representation of the persons sitting. It is to be clearly understood that no imputation on the *bona fides* of Mr. Taylor is intended by this resolution." This was seconded by Mr. C. H. Cooke, and duly carried.

The above resolution was passed on the very same evening when the apology in *The Amateur Photographer* first saw the light, the editor of that journal being in the chair when the foregoing resolution was passed. If no imputation on Mr. Taylor's *bona fides* is intended, clearly the framers of the resolution intend to cast an imputation on *some one*. The apology denies any intention to impute want of good faith to Messrs. Glendinning and Duguid—then *who is the*



person against whom the imputation is directed? Mr. Taylor's conditions were:—

My conditions were exceedingly simple, were courteously expressed to the host, and entirely acquiesced in. They were, that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand till after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in the presence of two witnesses; nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only.

These conditions were faithfully observed. Mr. Taylor took the plate out of a packet of new ones, just previously ripped open, and Mr. Duguid was quite inactive all the time. Mr. Taylor requested if his precautions were deemed incomplete, that his hearers would point out where, instead of which they impute fraud to some unknown person and, as it seems to us, merely expose their prejudices and inability to deal impartially with the subject.

The illustration which we give herewith is a reproduction of one of the pictures taken by Mr. Taylor under the conditions already stated, for which we are indebted to Mr. Glendinning and Mr. Stand. We hope to be able to present our readers with more of these photographs in the course of a few weeks.

SPIRIT IDENTITY.

THE CASE OF MAJOR V—.

BY EDINA.

THIS is a very complete case. The person designating himself as Major V— was first introduced to the notice of the medium by Colonel A— one day in January last when she was going up Dublin Street. He then told her his name, and that he was killed in the sortie from Candahar. The written message from him came later. The handwriting is angular, small, and rather like that of a lady, while the signature, which consists of three names, is one of the neatest and most characteristic I have yet seen. The message begins by expressing the gratitude of the writer to Colonel A— for bringing him "to-night," and his delight at obtaining the power to write. He expresses his regret at the medium's affliction of deafness, but is glad to find she has so much enjoyment "with the spirits," and having such "pleasant talks with them; it keeps you from being dull."

The message then gives a sketch of his career, stating *inter alia* that he was major in the — Royal Fusiliers, and that his death occurred from wounds sustained at the sortie from Candahar, on 16th August, 1880. He speaks with great tenderness about the grief of his wife (whose Christian name he gives) on hearing of his demise. He also states that he joined the headquarters of his regiment at Candahar shortly before the disaster of [name of place illegible]; that in the sortie he got dreadfully wounded in the right shoulder by a "horrid bullet," when he went to the rear guard; that he had to fight his way back inch by inch to the walls of the citadel, but at last managed to get within the gates, and that he lingered for nine days after receiving the fatal wound above described, and then passed away. The message says, "There is no use communicating this letter" to his surviving relatives, as it would "make them scoff"; but he desired us to inform the officer to whom reference has so often been made in these columns about the communication, as he "knows that he is anxious to find the truth of Spiritualism." The message closes with the expression of a hope that the writer may be able to come again, but states that is uncertain at present. The communication is signed "T. B. V—", and, as I have said, the signature is a very neat and distinctive one.

I showed this communication to the gentleman before referred to, who informed me he knew the writer full well, and that he had received his fatal wound on the date and under the circumstances stated. He was unaware of the Christian name of the wife of the communicator, which was given in the message, but promised to try and find it for me by judicious inquiries.

For further verification of the message I again had recourse to Shadbolt's book on the Afghan War, but was surprised to find it contained no mention whatever of this distinguished and much-loved soldier. I again visited the Reference Library, and examined the file of the *Illustrated London News* for the date in question, where I ultimately found a portrait and short obituary notice of the deceased. In the sketch of his life it is stated that he had just received promotion as senior captain before receiving his fatal wound; that he took part in the sortie from Candahar on August 16th, 1880; that while commanding the rear guard he was struck in the right shoulder by an explosive bullet; that after receiving this injury he and his regiment had to fight their way back inch by inch to the walls of the citadel, and after a most determined effort got within the gates. The notice further states that Major V— died of his wounds nine days after the engagement above mentioned. The obituary notice also gave the name of the wife of the deceased, and I was gratified to find it corresponded with the one given in the message. The whole details contained in the communication have therefore been verified.

The medium was taken to the Reference Library a week after I had read the obituary notice. She was not told of our object beyond that I wanted to show her something. She at once identified the portrait under test conditions, as formerly explained. There were as usual two portraits on the page, and the correct one was instantly pointed out as that of Major V—.

This in my judgment forms a very complete case, the discovery of the Christian name of the wife being a bit of real evidence of great value, as I had little hope of being able to verify this portion of the message from any source whatever.

My next case will be that of Captain Nelson, formerly of the Emin Pacha expedition, who died December, 1892.

VOICES FROM THE PEOPLE.

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

YOUR "VIEWS" WANTED.

DEAR SIR,—Will some of your readers favour me with their views as to the truth or falsity of the underwritten proposition, and as to what should be the effect of its reception as true upon the creeds and dogmas of the churches? Proposition: "There is but one infinite life, which manifests itself in an infinite variety of finite forms, the forms are fleeting but the life endures."—Yours fraternally,

ARCANUS.

[We hope correspondents will be as brief as possible.]

FAITH v. KNOWLEDGE.

DEAR SIR,—I have often been much struck with the assertions of Spiritualists to the effect that they have gone beyond faith and have actual knowledge of a life beyond the tomb. Whilst I do not deny that some may be in this fortunate and enviable position, yet, from what I have seen, I very much doubt whether there are many after all, who can truly be said to have reached it. To put the matter pointedly, let me ask, "How much better off, in this respect, are those who read and believe the cases of 'Spirit Identity,' now appearing in *The Two Worlds*, than those who read and believe the New Testament?" I see no difference because, although I might enquire of the one how he knew that Christ's prophecy respecting His own death and resurrection was not made after the event, so I might just as reasonably enquire of the other how he knew that the medium did not read the obituary notices and see the photographs of the deceased officers before she gave the descriptions? Understand me, I am not imputing duplicity to the lady in question, I only desire to point out the similarity of position of two classes of "believers."—Very respectfully yours,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

THE VALUE OF THE SERMON ON THE MOUNT.

DEAR SIR,—Permit me in a few words to express my agreement with Mr. Ainsworth's view of the Sermon on the Mount in preference to the antagonistic and materialistic conception of its meaning, as put forward by "C. T." in your issue of March 3, and endorsed by yourself in a footnote to Mr. Ainsworth's letter; as that writer suggests, the Sermon on the Mount should be judged by the principles underlying it and dominating the life of its author. It is manifestly unfair to judge the whole by a part, to cavil at its injunctions because they may be wrapped up in a parabolic form and clothed in an imagery which to our superior modern notions seems childish and absurd, but which, to those who are willing to read between the lines and take them in the spirit rather than the letter, are capable of a spiritual and a practical interpretation. It is also unjust to separate words from their context, to mutilate a truth past recognition and then present it as a fit object for ridicule and contempt. *This has been done.* Fair play is a jewel which Spiritualists cannot afford to discard. They can better serve the cause than by ridicule of a book that has been helpful to countless generations, and whose mission has not yet closed, for in spite of much that compels criticism it contains a code of morality which is at the base of all reforms.—I am, sir, yours sincerely,

A. E. FITTON.

"JULIA" AND RE-INCARNATION.

DEAR SIR,—Having just noticed William Sharpe (M.D.)'s remarks on the double in the issue of April 14, 1893, I should like to say that, if they are correct, re-incarnation seems to me a foregone conclusion. He says "that the spiritual body uses the material body as an agent and instrument by which it gathers in and augments its experiences of matter until it is perfected and redeemed from the limitation of matter and its laws." Also, "that the knowledge, etc., of this spiritual body are far greater and more extended than that of its physical agent in the flesh." Now comes the question: If the spirit gains its knowledge, etc., by means of the physical body, how can such knowledge be superior or more extended than that of the physical body, seeing that what the spirit gains is *through* the body? It is evident that both must have the same amount of knowledge. If, however, re-incarnation be true, then the spirit of a man has the information or experience of this body, *plus* that of the previous one. In this case the spirit knows more than the body. However, if you admit that the human entity is made up of body, soul, and spirit, then the immaterial spirit, using the grosser soul as its vehicle, is able to gain knowledge without the body, as in "Julia's" case. But here you are fast coming to the divisions of Theosophy, which I expect you do not wish. The latter explanation, however, seems to suit "Julia's" case, whose experience is perhaps unusual but certainly not inexplicable.

JOSEPH CLAYTON.

11, Portland Street, Bradford.

SOCIAL AND SPIRITUAL CONDITIONS.

DEAR SIR,—In your last issue "Sentinel" in his remarks *re* the Manchester Demonstration says: "Socialism is an excellent thing, but we are Spiritualists first." This question is of much interest to me, and I beg to differ from "Sentinel's" opinion. Whatever the "soul" may be, it is unquestionably so closely connected with the body that it is absolutely dependent upon it in so far that its development depends upon the conditions under which a human being is placed. The soul cannot develop when it is crushed by poverty, wage slavery, alldom, business competition, &c. At present, the majority of the people of Manchester, for instance, suffer from some, if not all, of the above. They live artificial lives, and are entirely out of touch with Nature. Spiritualists tell us that "What a man sows so shall he reap." But under this state of society a man is by no means responsible for all that he sows. Necessity compels men to do many things which their souls revolt against; but they must do it or give up the ghost. As a Spiritualist, I lament that so much should be said on the rostrum about individual character, and so little about the social conditions which, to an appalling extent, contribute to the forming of by no means desirable characters. Under present social conditions, I submit that to all of us

life consists in, to a very great extent, compromising between right doing and expediency, and I think that Spiritualists as often as possible should cry out against the present social system, convinced, as I am, that at present not one of us can attain that perfection of individual character which would be possible under a state of Socialism.—Yours truly,

J. HARVEY SHAW.

2, Farm Street, Trafford Road, Salford.

RE THE YORKSHIRE FEDERATION.

DEAR SIR,—I am pleased to see the question of federation, even if only in a sectional manner, is being discussed in your columns. The more this matter is ventilated the better for the movement. Too long have we proceeded on "guerilla" lines, we need to unite and present a solid square to our opponents. In reading W. Stansfield's letter I find a few matters I would be pleased to say a few words upon. He says; "There can be no mistaking the fact that the Yorkshire Federation has been useful in assisting to fill the platforms of many societies with speakers, but as this can be done by most societies for themselves, more active work is expected and much greater results desired than have yet been attained." Our friend seems to me to point out a certain weakness in the Yorkshire Federation. Could it not do as the National Federation has done, and make "Home Rule" its motto? As regards speakers, societies know best, or should do, their own wants and necessities. Their finances are within their own control; they are on the spot, and are best able to judge as to the quality and nature of talent most suitable for their people. Should not the Federation then leave societies to do their own work? Again, "What is wanted is that societies should endeavour to realise that, as in the case of individuals, 'No society can live to itself.' It has the power to retard or help its struggling neighbour." I wish this sentence were penned in every secretary's book and printed upon the walls of every society throughout England. Our friends do not seem to realise the importance of

this idea. The moral status and intellectual vigour of one society exercises an injurious or helpful influence over others. The decrease of a society has a damaging effect beyond the limits of its own members, just as the successful progress of one is stimulating to others. "We cannot live for ourselves alone." It is, therefore, essential that we draw closer together. Mr. Stansfield writes: "Let a conference once more be called of all societies in Yorkshire, and, I would add, of all speakers too, to consider the matter whether a rehabilitation of the old organisation, or an entire reconstruction on a more federal basis shall take place." I would ask why a conference of Yorkshire societies only? Seeing that the National Federation will hold a conference at Sowerby Bridge in less than three months could not these societies join the wider federation, and assist to make it complete? If these societies join it would not interfere with their independence, lessen their usefulness, or meddle with a wise co-ordination of societies into districts so as to perform district work. The National Federation has its district propaganda committees, which can be developed to do all the work that is now being done by the Yorkshire Federation. One federal head with vast representative sections in all parts is much better and cheaper in the ultimate than many bodies with many executives. I would, therefore suggest that, instead of a reconstruction of the Yorkshire Federation, that the whole of the Yorkshire societies join the national organisation, and that all the Yorkshire speakers become associate members thereof. By that means a stronger organisation would be formed, and the workers have a greater influence in the direction of the national institution, as each associate would count one vote when present at the annual conference. There is time for the Yorkshire societies and speakers to join the National Federation and introduce the matter for full and free discussion at the coming conference (July 2). Hoping that our Yorkshire and all other friends in Great Britain will take this matter into serious consideration. JAMES B. TETLOW.

142, Fitzwarren Street, Pendleton.

HOW TO THOUGHT READ.

DEAR SIR,—In your press notice of the above you seem to think my position in regard to Spiritualism of the yea-nay-nay order, and that I have not been fair in dealing with mediums and mediumship. Permit me in reply to say that I wrote the little work as a Spiritualist, for the general public as a plea for the spiritual in man. But I did not write for Spiritualists, nor did I attempt to deal in any sense fully with Spiritualism, mediums, or mediumship.

Any reference to Spiritualism made by me was influenced by two considerations. First, the relationship of the whole to the subject of my work, and, secondly, to show the investigation of the subject was worthy of consideration. In writing I have no desire to give offence to any. I know the lot of the public medium is not a happy one. I also know that there are many stumbling blocks in the way of investigators, and none so common as the errors arising from the supposition that trance and semi-trance and inspirational states are necessarily the result of spirit control—when as often as not the medium and sitters themselves are the controlling factors. While saying this I have not the slightest desire or intention to attribute any intentional error to either, enthusiasm and earnest desire for phenomena contributing to these conditions which so frequently obtain in early sittings with imperfectly developed mediums.

Indeed, I left the whole subject of Spiritualism to be dealt with by more able writers, reserving to myself the privilege of returning to the subject, and retelling my own curious experiences, and dealing more fully with the subject of Spiritualism at some future date.

I have the greatest possible sympathy with the whole subject. As a medium my life has not been without its pains and penalties, nor can I claim with some to have been full master of my actions. In consequence I have taken a retired position for years, and I am not now, nor do I wish to be esteemed antagonistic to Spiritualism, unfair, nor uncharitable in my remarks towards mediums. Sometimes I write wiser than I know; sometimes I write like a hungry man, who has had not enough of rest—limp, lame, and halting. I think, however, if the chapters on Spiritualism and Theosophy, in "How to Thought Read" are read carefully, they will not appear so antagonistic to Spiritualism after all.—Yours very truly,

JAMES COATES.

CLAIRVOYANTS AND PSYCHOMETRISTS AND THE LAW.

DEAR SIR,—I have noticed your hints in *The Two Worlds* concerning the liability of astrologers and others to be fined or imprisoned for receiving a fee for advice. So far as I understand, the prosecutions are made under an old law, which was passed to keep in abeyance "witchcraft," and to prevent the imposture of gipsies, travelling fortune-tellers, etc. There is an obvious difference between the crude rubbish talked about by ignorant pretenders to a knowledge of astrology, clairvoyance, and psychometry, and the useful information given by those who have made these matters a life study; therefore I think that which is genuine and honest is entitled to some protection from, rather than the invidious persecution of, the law. If any person feels disposed to pay a fee for any kind of advice, why should he not have a free right to pay and the adviser to receive? The lawyer and others receive their fees. Are they more absolute than the psychometrist, clairvoyant, or astrologer? One class gives interpretation to the laws of the country—in a very significant sense—the other reads from the immutable laws of the universe. It is said that a person who receives a fee for psychic or astral advice obtains money by false pretences! Does he? Poor fellow! Well, then, if all the individuals who obtain money by false pretences—apart from psychic students—were arraigned before the courts of law, I fear our magistrates and judges would be unable to cope with the extra work. "Ah," says some, "we know astrologers, clairvoyants, and others are humbugs and frauds, but you must prove the fraud of other persons." That's it; give us astrologers, psychometrists, and clairvoyants a chance to prove in a court of justice that we are not such humbugs or frauds as the law would make believe, and the result cannot be honestly turned against us. Certainly fraud and humbug should be kept in abeyance, which is rather a difficult thing to do—for it creeps in almost anywhere. But my chief object in writing is to make a suggestion, which may not be new to many. It is that a society be formed which might be called the "Psychic Students' Protection Society," or some such name, consisting of all those who practise or take an interest in clairvoyance, psychometry, or astrology. Each member to pay, say, one shilling per quarter. In case of any member being prosecuted by the law, his expenses, fines, etc., to be paid out of the society's funds. May I suggest that the National Federation take up the matter, as it might be the means of further strengthening the whole spiritual cause? Trusting that something will be done, Yours truly,

W. J. LEEDER.

74, Cobourg Street, Plymouth.

[A number of letters are held over owing to their great length. Correspondents must condense, or we shall be compelled to "cut down" their communications.]

A LITTLE BIBLE HISTORY.

[A paper read at Islington, London, by Mr. W. Wallace, the pioneer missionary medium.]

INSANITY AND THE BIBLE.

MORE people have gone insane through the so-called Holy Bible and the teachings from it than all other books put together. When people get portions of it on their brain, Spiritualism can make no lasting impression. Few people ever ask themselves where the Bible came from. It appears to have grown from small beginnings, the commencement having been the book of the Laws found in the Temple, see II. Chron. xxxiv., 14. We find Jesus the son of Sirach compiling the writings of his father Jesus, and his grandfather Jesus, with the book he found in Egypt which was so difficult to translate into his native tongue, into

one volume which he called the Book of Wisdom, this book is evidently the first Bible we know anything about.

It is to be regretted that some of the individuals who have promulgated the Scriptures should have been accused of crimes, such as murder, etc. Moses killed the Egyptian and hid him in the sand; Constantine, who murdered his wife and child in the year 325, ordered a council of 2,048 bishops to collect and translate the Scriptures, but only 318 of them were qualified for that duty, and, after three years labour, they got into great confusion. There were many manuscript books not "incorporated" in the Old Testament. A few years before the time that Jesus was supposed to have lived the Hebrew manuscript was translated into Greek, and the original has never been seen since. That horrid murderer, King Henry VIII, interfered with the Scriptures, but we will pass him by. Queen Elizabeth, who ordered the execution of Mary Queen of Scots, gave us another edition; then comes the learned and pious King James, who gave us the Holy Bible, and we must not forget that 30,000 people were "judicially murdered" during 200 years, accused of witchcraft, etc. Queen Victoria has behaved with more discretion, she only requested that the revisers would not alter the text more than they could help. There were no printed Bibles until 1488. (1) Book of the Laws—"Be fruitful and multiply" was the first command. (2) The Book of Wisdom—(see Solomon for a specimen of a wise man). (3) The Scriptures, "Thou shalt do no murder," "Go kill the Canaanites," etc. (Joshua, vi., 21), "Destroy all that live—man, woman, and child," "Vex the Midianites and smite them." "Without shedding of blood there is no remission of sin." (4) "Wives obey your husbands," Bible injunctions. (5) Holy Bible—"Before this generation passes away you shall see the Son of Man coming in the clouds in great glory," etc.

I see (II. Chronicles xxxv.) that the Jews sacrificed 33,000 bullocks and 7,600 small cattle; this would take 10,000 tons of coals to roast them. (Chronicles II.) Solomon made a sacrifice of 22,000 oxen and 120,000 sheep; this number of cattle would reach from London to Dover in a straight line.

I cannot understand this kind of revelation. Pity it should cost the people of England ten millions a year to have this revelation revealed to them. I cannot understand such inspiration as I find in this book, and fear I never shall, unless I was born again or converted. Can any one wonder Spiritualism cannot make converts faster, seeing it comes in contact with and opposition to all this so-called revelation and inspiration? Spiritualism teaches us many things, but it does not instruct us how to blow down city walls with rams' horns, or to cause water to stand in a heap. It bids us be true to ourselves, "examine all things, and hold fast to that which is good."

Mr. S. B. Husselman offers ten thousand dollars for a Holy Bible four hundred years old. He thinks it would do some people good to learn a little Bible history. He says he perused two volumes of Holy Bible history, in the British Museum, in London, prior to 1568; according to these old volumes there was no such book as the Holy Bible, but Scriptures instead. These Scriptural writings were then scattered over the then civilised world; some were in Jerusalem, some in Rome, others in Athens, others in Germany; some were written in Hebrew, others in Greek, some in Latin, and some in the Armenian language. The first compilation and translation, according to these old volumes, occurred from 1568 to 1589, by a Congress of learned sages, termed the Bishops. This was a very imperfect book compared to the present Bible (a copy of which is in the Museum). In 1609, the Roman Catholics brought out the Douay Bible, so called because it was compiled at a city of that name. In 1611, King James took it upon himself to compile these various writings, and called together learned men, seventy of whom were selected; a large hall was procured and they commenced compiling those writings into one book, calling it the Book of Books, or the Holy Bible, just 281 years ago.

The sacred history was to be selected from the secular, and it was necessary to have a starting point somewhere, the most appropriate place seems to have been:

"In the beginning God created the heavens and the earth." This was voted upon, and if pronounced sacred, then the recorder was to record it as such, but if voted down, then it was pronounced secular, and it was then and there destroyed, a fire being kept constantly burning in the grate for that purpose. Some of the books in the Bible were voted in by a small majority. It is said that Luke was only voted in by two votes. It frequently occurs that mention is made of some Scriptural writings in the Bible that were afterwards voted out and destroyed, so we find there are nine books and one psalm mentioned, but not found in the Bible. The Book of Jasher, Joshua xiii., 14; Samuel i., 18.—The Book of Iddo, II. Chronicles, ix., 29, xii., 15.—The Prophecies of Abijah, II. Chronicles, ix., 30.—The Book of Nathan the Prophet, see II. Chronicles, ix.—The Book of Shemaiah, II. Chronicles, xii., 15.—The Book of Jehu, II. Chronicles, xx., 34.—Solomon's five books on natural history, I. Kings, iv., 31, 35.—Prophecy of Enoch, see Jude xiv.—The Wars of the Lord, Numbers xvi., 14. The Psalm not found is the 151st.

All Spiritualists should be acquainted with Bible history.

W. WALLACE.

P.S.—How I pity those wise bishops; when they came to fourteen books they could not tell if they were sacred or secular, so called them Apocryphal.

PASSING FACTORY ACTS IS BETTER THAN SINGING ANTHEMS.—CURIOUS ADDRESS AT CARLISLE.—Rev. Price Hughes, M.A., says: "Many had taken a great interest in heaven, of which they knew very little indeed, but they seriously neglected their duty on earth. Their business was not to get to heaven as soon as they could, but to make earth as like heaven as they could. When Lord Shaftesbury was in his old age, he horrified a saint by saying, 'I don't want to die,' and explained why. 'Because there is still so much misery in England, and because so many men, women, and children are suffering. I want to remain down here as long as the Lord spares me, to try and make the world a little better.' Lord Shaftesbury passing Factory Acts was serving God better than if he were singing anthems round the throne of God in heaven. They had a large choir up there, they sang in unison, and they did not want Lord Shaftesbury up there, but they did want him down here."

* A MINISTER'S SERMON DRIVES A WOMAN MAD.—Mrs. William Wilbur, of Iowan, Ia., has just been sent to an asylum hopelessly insane. The cause of her madness was a sermon preached by a minister in which he gave his notion of the torments of the damned in Hell. This made such an impression on Mrs. Wilbur that her reason was overthrown.—*Utica Saturday Globe*, March 4th.

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. H. Taylor's controls spoke on "The Home over there," and "Abide with Me." He gave two impromptu poems on "Music," and "Forget-me-not and Integrity." Clairvoyance good.

BACUP.—Mr. George Smith, of Brighouse, gave eloquent addresses to audiences who listened to his orations with rapt attention. Subjects: "If one receives premonitions, why not all?" "Does diet influence spirit development?" and "Heroes of the World," with special reference to Lewis Firth. Mr. Smith still keeps in excellent form.

BLACKBURN. Freckleton Street.—Mr. Wallis lectured on "Some Thoughts on Spirit Intercourse," a good address to a poor audience; and at night answered eight questions, in a way that caused us to think it is a great pity we do not get crowded rooms when we have such exponents of our philosophy present.

BLACKBURN. Northgate.—Opening services of new organ. Mr. Essam spoke on "Memory" and "Why seek ye the living amongst the dead?" also referring to the passing away of one of our singers, in a very touching manner, giving great comfort and consolation to her parents. Solos by Miss Stephenson and Mr. Hastings, with marked effect. Anthems were sung by the choir. Our organist, Mr. Greenwood, played voluntaries in a very creditable manner. Good audiences.

BLACKPOOL. Liberal Club, Church Street.—Owing to severe illness, Mrs. Rennie was absent, and Mrs. Butterfield, our local medium, spoke very well on "Shall we all meet at home in the morning?" and at night she took written questions from the audience, and dealt with them in her usual masterly manner. The room was again packed. Mediums desirous of rendering help for expenses only, please communicate with Wm. Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Boynton Street.—Mr. and Mrs. Galley spoke, and Mr. Galley gave many satisfactory clairvoyant tests, delineations of character, and herbal prescriptions. Good audiences.

BRADFORD. 448, Manchester Road.—Mr. Todd. Subjects were "Thou foolish one, that which thou sowest is not quickened except it die," and "Come, let us reason together." His addresses were most practical, instructive, and interesting. Good clairvoyance and psychometry by Mrs. Webster.

BRIGHOUSE.—April 16: Mr. George Featherstone in the evening took five or six subjects from the audience, which were answered in a very able manner. 23: Mrs. France, of Huddersfield, spoke on "Spiritual Gifts," and "Spiritualism, the need of the age." Both subjects answered very well. Clairvoyance very good.—J. H.

BURNLEY. Robinson Street.—Mr. Featherstone's inspirers gave an excellent address on "Our Saviours." Evening: Questions from the audience were answered in the usual able manner. Audiences moderate, with a good percentage of strangers.—W. H.

BURNLEY. 102, Padiham Road.—Mrs. Griffin absent, Mrs. Heyes gave interesting discourses on subjects from the audience. "What think ye of Christ?" and "Is spirit return a necessity?" Both gave satisfaction. Psychometry and clairvoyance very good.—J. Wilkinson.

BURY.—A good day with Mr. Gibson and his son. Subjects, "Is our work a mission of love?" and "Spiritualism in relation to the drink traffic." Clairvoyance and psychometry at both meetings.

CARDIFF. Psychological Society.—Mr. Frank B. Chadwick spoke on "The Influence of Spiritualism," and the satisfactory progress being made, considering the power of vested interests to be combated. The hall was comfortably filled. The séance afterwards was commenced by Miss Gandy, and afterwards conducted by Mrs. Billingsley. Next Sunday Mr. R. Daley, and members' séance as usual.

DEWSBURY. Bond Street.—An enjoyable day. Mr. Clegg spoke well on "The Signs of the Times," and "What has Spiritualism done for Humanity? what should we teach our children concerning God?" These subjects from the audience were ably dealt with by both Mr. and Mrs. Clegg.

FELING. Hall of Progress.—16, Mr. John Huggins spoke on "Where are the dead?" in a masterly manner, and gave great satisfaction. 23, Mr. Jas. Clare gave a good sterling lecture on that noble-minded man, Thomas Paine, showing his characteristics as a political and religious reformer. He was greatly applauded throughout his discourse. Hoping it will not be long before he will be with us again.

FOLESHILL. Spiritual Society.—Miss Carpenter's guides gave short practical addresses, which were attentively listened to. Mr. Wilkinson and Mr. Lloyd also spoke.—W. C.

GATESHEAD. 47, Kingsboro' Terrace.—Addresses from Mr. Deverill and Mr. Farnworth on "The Utility of Spiritualism." The chairman urged every one to investigate for themselves.

GLASGOW.—11-30, Mrs. J. M. Smith, controlled by her father (for the first time publicly) gave a short account of his experience in the spirit world, expressing the pleasure he has derived since passing on through living a good life. He explained that spirits' work is a work of love, and urged all to make the most of their opportunities. Seven clairvoyant descriptions recognised. 6-30, Mrs. Smith answered questions from the audience very satisfactorily. Twelve clairvoyant descriptions, eight fully recognised.—T. D.

HALIFAX.—Mr. P. Lee paid us his first visit, and despite the glorious weather good audiences assembled. He spoke most ably on "The Scientific Aspects of Spiritualism," and was listened to most attentively.—F. A. M.

HOLLINWOOD.—Tuesday night's public circle well attended. Mrs. Brooks gave good psychometry and clairvoyance. Sunday afternoon, a circle met with good results. Evening, Mrs. Brooks discoursed on "Trust in God and do the right," ably delivered. She also named a baby "Victor," and gave seven clairvoyant descriptions, six fully recognised.

LONDON. 311, Camberwell New Road.—Mr. Butcher absent, reason unknown. Mr. Dale took some texts from one of the Epistles and explained them.—J. Perm.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday: Mr. Cootes gave very successful clairvoyance. Sunday: An enjoyable evening. Mrs. Bliss spoke on "Mediumship," showing that when mediums had

proved their guides to be truthful and trustworthy, they should consult them with whom they should sit, and not go to every one's beck and call, but take greater care of their material body, so that the higher intelligences might have a better opportunity to use them.—J. B., sec.

LONDON. 395, New Cross Road.—Our old friend, Mr. Robson, discoursed ably on a subject chosen by the audience; the control gave his name as Sheldon Chadwick. Mr. Robson has been a worker in our cause for many years, and has convinced many of its truths, including the writer. He is now in needy circumstances. Will friends kindly remember him?—T. Parker.

LONDON. Marylebone. 86, High Street.—Mr. W. E. Long's discourse on "Death and the Resurrection" was interesting, instructive, and consolatory; just the every-day Spiritualism so much needed; attestations to the old truths of spirit life, from the lips of angel messengers, bringing glad tidings of great joy to the longing, aching, wearied hearts of bereaved friends. He contended that every Spiritualist was responsible for the knowledge he possessed. He eloquently spoke of death as the wisely-appointed deliverer, releasing the immortal from the prison of flesh, and introducing the freed one into a world of light and liberty!—Chas. I. Hunt.

LONDON. Peckham. Winchester Hall, High Street.—A good audience listened attentively to a well thought out lecture on "Some conceptions of God," by Dr. Bass, showing how crude and revolting were some of the conceptions of God in early days. How primitive man saw in that which caused good or harm to himself, an invisible and an uncontrollable power which he must by some means appease. He worshipped the lightning, the thunder, the winds, as Gods, and offered the best fruits of his labour as a sacrifice, and to gain their favour even sacrificed human life. In time the learned personified their ideas; symbols were instituted, and loftier conceptions of God were entertained. The Doctor elucidated the first form of re-incarnation. Mr. Butcher gave very impressive prayers.—J. T. Audy.

LONDON. Walthamstow. 18, Clarendon Road.—"Spiritual Liberty" was the discourse taken by Mr. Brailey's guide, dealing principally with the emancipation from sectarian bondage and priestly rule, also the benefits derived from Spiritual freedom.—Correspondent.

MANCHESTER. Ardwick. Tipping Street.—Mrs. Groom, of Birmingham, gave very good lectures on "What does man know of the life beyond?" and "What has Spiritualism done for humanity?" also three splendid poems from the words "Forget me not," "Spirit children," and "Unity." Mrs. Groom's gift of clairvoyance is truly remarkable. Full meetings, in the evening crowded, and many unable to gain admittance.—R. D. L.

MANCHESTER. Collyhurst Rd.—Mr. Pilkington's control in the afternoon treated us to a very fine discourse on "Acoustics in Spirit Life." Evening, our friend Mr. Rooke kindly took the chair. Seldom do we see two such worthy minds side by side on our Spiritual platform. Mr. Pilkington's control spoke on "The origin and nature of the human soul." Only a master mind is capable of approaching anything like unto this. Many experienced minds exclaimed it surpassed all previous experiences. Sorry to hear of the medium's wife being so ill, but we hope she will soon be restored.

MANCHESTER. Openshaw, Granville Hall.—Morning circle, Mr. Ward's guides gave good tests, clairvoyance and psychometry, and benediction by Mr. Pearson. Evening, Mrs. Robinson, of Rochdale, gave a grand discourse on "Light, more light." Speakers willing to speak for the sake of Spiritualism, please correspond with T. H. Lewis, 540, Gorton Lane, Gorton. Expenses only.

MANCHESTER. Pendleton.—Monday, 17, Mr. Corstorphine, of Glasgow, a friend of Mr. Wallis's, gave us a treat of no mean order, in aid of our building fund, entitled "A Night with the Poets." We had both the sublime and the humorous (his elocution was really grand), for which we thank him very much. Sunday afternoon with Mr. Walter Buckley. We formed a circle. Evening, his guides discoursed on "Why Spirits Return." Spirits are all around, they do not go to far distant climes. They stay to aid and assist those they love, and not until so-called death takes place does man know of his proper existence. Psychometry at the close.—Henry Thorp, 2, Russell Street.

NELSON. Bradley Fold.—The controls of Mr. Walsh gave splendid discourses on "The Man of Two Worlds," and "This Home." Very striking clairvoyance. Small but attentive audience.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. J. A. Green, of Heywood, gave short addresses, followed by clairvoyant delineations of spirit friends, which were nearly all fully recognised, many coming up to the platform after the meeting and acknowledging what had seemed failures. Both good meetings, evening being very full.—R. E.

NEWPORT (MON.). Spiritual Institute.—Evening: An inspirational address by Mr. Wayland's guides. Subject, "Spiritualism: Its relation to Man."

NEWPORT (MON.). 25, Robert Street.—Mr. F. T. Hodson's guides, on "Spiritual Gifts," interested us all. Several strangers went away fully convinced.—W. H. J.

NOTTINGHAM. Masonic Hall.—A very enjoyable day has been spent with Mrs. Wallis. Her addresses have appealed to both heart and head. Clairvoyant descriptions recognised at both services, with only one or two exceptions. Good audiences. Miss Carson kindly gave a solo at night.

NOTTINGHAM. Morley Hall.—Speaking on the 13th chapter of Corinthians, the controls of Mrs. Barnes gave a good, earnest address, emphasising the necessity of something deeper and higher than the phenomena of Spiritualism, namely, the all-powerful influence of love.

OLDHAM. Bartlam Place.—Mr. Tetlow, on "Do Spirits control Mediums?" and "What do Spiritualists think of Christ?" Mr. Tetlow maintained there were three classes of Spiritualists—the first believed in Christ as a God, the second a Unitarian kind of belief, the third class not believing Christ ever lived. He then gave the astronomical explanation of the birth, crucifixion, etc., of Christ. Some striking psychometric tests in the evening. Good audiences. Monday night: A very successful Federation Propagandist meeting, at which Messrs. W. Johnson, J. B. Tetlow, and Roweroft (Hyde), and Miss S. E. Cotterill did yeoman service. Good audience. Mr. W. H. Wheeler presided.—V. T.

OLDHAM. Temple.—Our first P.S.A. tea party was a remarkable success. Over 150 persons sat down to an excellent repast. The

highest praise is due to the ladies. A high-class programme was gone through. Songs, glees, and duets well rendered by Mrs. Mansley, Miss Banks, Messrs. Rayner, Harrop, and Benn. Mrs. Wood's (elocutionist) recitation gave great delight, and Mr. T. Hargreaves's recitation created roars of laughter. Mr. Beaumont gave a selection on the Fairy Bells. Mr. T. Randle, accompanist. A good number of prizes were presented to members who had attended 11 Sundays out of 13, and to those who had attended 13, who also received a certificate of merit. The secretary read a report and explained the prize scheme, showing a balance of £3 11s. 1d. to pay for the prizes. It was a splendid sight to see members from 12 years to 65 come up for a prize, some older ones receiving rounds of applause. The object of the P.S.A. has been attained with great success. The Parent Society has been benefited; a satisfactory financial position being obtained. Four Sundays have now passed in our second quarter and we are still improving. At Sunday's P.S.A. Miss Ada Harrop sang two songs with a rich and remarkable expression. Mr. W. Halkyard sang two bass songs in splendid style. Mr. Jas. Collinge gave two violin solos and a pianoforte solo, Messrs. T. Randle and Joseph Collinge being the accompanists. At 6-30, Mr. E. Raynor made some choice remarks. Mr. Hy. Taft was most successful in giving clairvoyance. Mr. T. Stott, chairman.

OSSETT.—Mr. Smith gave splendid addresses. Also excellent clairvoyance. A public tea in the Spiritual Rooms, Saturday, May 6, to raise funds to purchase a harmonium. All invited.

PLYMOUTH.—Morning: Mr. Sammels prayed, and read from *The Two Worlds* "The Bitter Cry," which was greatly appreciated. Mr. Pearce gave a reading, and Mrs. Lethbridge an address, entitled "Charity." Prayer by Mr. Lethbridge. Evening: Mr. Sammels read the 115th Psalm. Reading by Mr. Cowling. Address by Mr. Lethbridge, "Spirit, how wonderful." Prayer by Mrs. Lethbridge.—J.W.C.

RAWENSTALL.—Mrs. Hyde gave good addresses, followed by clairvoyance, to large audiences.

ROCHDALE. Regent Hall.—Lyceum Anniversary. In the morning there was an exceptionally good attendance, of both scholars and audience. Marching conducted by Mr. Thos. Rayner, who deserves great credit for his success in training the scholars in a new march. Miss Moores led the usual calisthenics, after which Mrs. Craven discoursed on "The Advantages of Lyceum work." The address was full of sound advice, but, being so lengthy, became rather tiresome and tedious to the children. Afternoon: Mrs. Craven took the subject, "What shall we teach our children?" and in the evening, "Is life worth living?" Special hymns were rendered by the scholars, and during the day Mr. Hadfield, of Royton, sang three solos, also Mrs. Barlow gave a solo in the evening. Mr. Schofield presided, and Mr. Barker was the organist.

ROYTON.—Mr. Manning spoke on "The Prayers of David," and "Can we see spirits?" Very good addresses—strong and to the point. Good clairvoyance. Very good audience.—J. O.

SHEFFIELD. Bridge St.—17: Our local medium, Mr. C. Shaw, ably dealt with several questions, and gave five tests in psycho-phrenology, which were all accepted. 23rd: Mr. W. E. Inman, local medium, dealt with a number of questions from the audience. Clairvoyant descriptions; some were recognised.—A. M.

SOUTH SHIELDS. 21, Stevenson Street.—19: Mrs. Walker's guide conducted the meeting. 23: Mr. Jos. Griffiths discoursed on "How has Spiritualism benefited humanity?" Good clairvoyance. Mrs. Young's guides took the after-meeting. Very interesting proceedings.

SOWERBY BRIDGE.—An excellent day with Miss Patefield, on "If a man die shall he live again?" She showed what different answers were given, and how comfortless they were to the bereaved, compared with Spiritualists' views on the subject. That man does live has been proven times without number by indisputable spirit testimony. Being part of the great Divine, man must live on after death for ever, and not, as the Materialists say, be done with when his body has gone to mother earth. Clairvoyant descriptions nearly all recognised. Miss Howarth gave a solo.—G. H.

STOCKPORT.—Mr. Sutcliffe, to our regret, was absent through sickness. Afternoon service conducted by local friends, Mr. Ford rendering "A Bitter Cry," etc., in current number of *The Two Worlds*. At night Mrs. Rushton kindly lectured on "Hope," which was nicely treated in its various aspects. In a feeling and effective manner she recited "The Lighthouse." Audiences large and interested.—T. E.

WAKEFIELD. Barstow Square.—Mr. Crossley's guides spoke on "The capability and responsibility of man." "Thy dead men shall live, together with my dead body shall they arise." Isaiah xxvi, 19. Both subjects were handled in a pleasing and instructive style. Clairvoyance and psychometry seemed very much appreciated by those who received the tests. Thus the guides proved beyond doubt the truth of the passage above quoted.—A. R. S.

WISBEY. Hardy Street.—A good day with Miss Bolton's guides, who spoke on "Truth." Clairvoyance very good.—A. Emmott.

WISBECH.—A grand day with Mr. J. J. Morse, of London. His guides discoursed on "Spiritualism: An Answer to the Materialist," and "Spiritualism a Question of Religion." They were delivered in an eloquent manner, and kept the audience in close attention, being full of instruction and interest.—W. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton Street.—Present, 74 scholars, 6 officers. Marching, calisthenics, and chain exercises done very creditably. Invocation by conductor, who made special reference in prayer to the passing away of Miss Alice Stott, aged 15 years, a member of our Lyceum, who left this earth on the 21st for the spiritual realm, and was interred at the Blackburn Cemetery on the 25th, by Mr. E. W. Wallis. The scholars and officers are in entire sympathy with Mr. and Mrs. Stott in their bereavement.

MANCHESTER. Ardwick, Tipping Street.—Sessions were conducted by Mrs. Lister, assisted by Mr. Simkins; usual programme; recitations by F. Brown, E. Bradbury, D. Furness; Mrs. Lister gave a reading; marching and calisthenics very good.—T. Jones, sec.

MANCHESTER. Collyhurst Road.—Good attendance, usual programme. Recits. by Richard Haggott and Emily Pollock. A dialogue, nicely rendered, on "Temperance," by Annie Wilson and Lottie

Whitehead. Discussion class paper, by Mr. Murray, "The existence of evil." Next Sunday, Mr. T. Taylor, "Good versus evil." A treat expected.—A. H.

MANCHESTER. Openshaw.—Usual programme; recitations by Emily Lewis, Grace Dore, Violet Page, Henry McFarlain, John Hy. Starkey. Very pleased to see three Stockport Lyceumists. Hope they were satisfied.—W. O., sec.

MANCHESTER. Pendleton. Cobden Street.—Morning: Conductor, Mr. Crompton. Usual programme, including practising hymns for the Whit-Sunday procession. Recitations by E. Rimmer, S. Rimmer, and Esther Winder, well rendered. Afternoon: Opened by Mr. Bromley. Marching done fairly well. Closed by Mr. Crompton. Large attendance.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR MAY, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR. Town Street.—7, Mrs. W. Stansfield; 14, Mrs. Stretton; 28, Mr. Armitage.

BATLEY. Wellington Street.—7, Mrs. Russell.

BRADFORD. Little Horton.—7, Mr. Lund; 14, Mr. Campion; 28, Mrs. Stretton.

BRADFORD. Milton Rooms.—7, Mr. Schutt; 14, Mrs. Berry; 21, Mrs. Beardshall; 28, Mr. Rowling.

BRADFORD. Otley Road.—7, Mrs. Beardshall; 21, Miss Walton; 28, Mr. and Mrs. W. Stansfield.

BRIGHOUSE.—7, Mrs. Summersgill; 14, Mrs. Hoyle; 21, Mrs. Stretton; 28, Miss J. Myers.

CLECKHEATON.—7, Mr. G. Smith; 14, Mr. Lund; 21, Mr. Rowling; 28, Mrs. Jarvis.

HALIFAX.—7, Mr. Hepworth; 14, Mrs. Britten (Anniversary); 21, Mrs. Crossley; 28, Mrs. Drake.

KEIGHLEY. East Parade.—7, Mr. R. A. Brown (Anniversary); 14, Mrs. Bentley; 21, Mr. Hopwood; 28, Messrs. Foulds and Williamson.

LEEDS. Psychological Hall.—14, Mrs. Jarvis.

WEST VALE. Green Lane.—14, Mr. Armitage; 28, Mr. Nuttall.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, May 14th, at 10-30.

ACCRINGTON.—7, Miss Walton; 14, Mrs. Best; 21, Open; 28, Mr. Macdonald.

ASHINGTON.—7, Mr. T. Wright; 14, Mr. G. Forrester; 21, Mr. J. Wilson; 28, Mr. J. Graham.

BACUP.—7, Mr. Nuttall; 12, Mrs. Rennie; 21, Mr. Johnson; 28, Miss Cotterill.

BOLTON.—7, Mr. Gibson and Mr. J. Gibson; 14, Mr. Sutcliffe; 21, Miss Bailey; 28, Miss Walker.

BRADFORD. Boynton Street.—7, Mrs. Hunt and Mrs. Mason; 14, Mrs. Shulver; 21, Mr. Hindle; 28, Mr. and Mrs. Marshall.

BRADFORD. 448, Manchester Road.—7, Miss Crowther; 14, Mr. Todd and Mrs. Webster; 21, Mr. Thomas Marsden; 28, Mrs. Fred Scholefield and Miss Marsden.

BURNLEY. Hammerton Street.—7, Open; 14, Lyceum Conference; 21, Mr. Wilson; 28, Mrs. E. H. Britten.

BURNLEY. Robinson Street.—7, Mr. Rooke; 14, Closed (Lyceum Conference); 21, Mrs. J. M. Smith; 28, Miss M. Patefield.

FELLING.—7, Mr. W. Berkshire; 14, Mr. W. H. Robinson; 21, Mr. W. R. Henry; 28, Mr. Jos. Hall.

GATESHEAD.—14, Mr. John Rutherford; 28, Mr. Jos. Wilkinson.

HUDDERSFIELD. Brook Street.—7, Mr. Jas. Armitage; 14, Mr. G. Featherstone; 21, Mrs. Gregg; 28, Mr. Morse.

KEIGHLEY. Eastwood Temple.—7, Mrs. E. H. Britten; 14, Mrs. Wade; 21, Mr. Hepworth; 28, Mr. George Galley.

MANCHESTER.—7, Mrs. J. A. Stansfield, clairvoyant; 14, Mr. J. B. Tetlow, psychometrist; 21, Mrs. F. Taylor, inspirational; 28, Mr. R. A. Brown, trance.

NORTH SHIELDS.—14, Mr. M. Brown; 28, Mr. Wm. Berkshire.

NOTTINGHAM. Masonic Hall.—Mrs. Groom; 14, Miss Janet Bailey; 21, Mr. T. Timson; 28, Mrs. Green.

OLDHAM. Bartlam Place.—7, Anniversary. Mr. W. H. Wheeler; 14 and 15, Mrs. Crossley; 21, Lyceum Open Session at 2-30. Song Service, "Little Nellie" at 6-30; 28, Mrs. France.

OLDHAM. Temple.—7, Open; 14, Mr. E. W. Wallis; 21, Mrs. Brooks; 28, Mr. Rooke.

PENDLETON.—7, Miss Gartside; 14, Mr. Macdonald; 21, Mrs. Stansfield; 28, Miss Bailey.

SOUTH SHIELDS. Cambridge Street.—7, Mr. J. T. McKellar; 14, Mr. J. Graham; 21, Mr. W. Weightman; 28, Mr. M. Brown.

SOWERBY BRIDGE.—7, Mr. Swindlehurst; 14, Mrs. Craven; 21, Mr. G. Smith; 28, Mrs. Wade.

TYNE DOCK.—7, Mr. W. Weightman; 14, Mr. Jos. Griffith; 21, Mr. Jos. Stephenson; 28, Mr. T. Wright.

WAKEFIELD. Bairstow Square.—7, Mr. J. T. Dawson; 14, Mr. J. Peel; 21, Mr. H. Drake; 28, Mrs. S. Beardshall.

WHITWORTH.—7, Miss Walker; 12, Miss Cotterill; 19, Mr. Buckley; 26, Closed.

YEADON.—7, Mr. Rowling; 14, Mr. and Mrs. Galley; 21, Mr. and Mrs. Marshall; 28, Mr. Pawson.

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

HUDDERSFIELD. Brook Street.—30, Mrs. Green.

LONDON SPIRITUALIST FEDERATION.—The annual meeting will be held on Sunday, May 7, at 3 p.m., at the Rooms of the Progressive Association, Pentonville.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON.—Open-air Work.—The Parks, etc., intended to be worked during the season, include: Battersea Park, Blackheath, Clapham Common, Clerkenwell Green, Finsbury Park, Hyde Park, Kensal Green, Peckham Rye, Regent's Park, Ravenscourt Park, Stratford, Tottenham, and Victoria Park. Due notice will be given of meetings. Mass Meetings will be held during the season, as follows (weather permitting): May 14, Regent's Park; June 4, Victoria Park; July 30,

Battersea Park; August 27, Hyde Park. Meetings to commence at 3 p.m. and 6-30 p.m. punctually. N.B.—At these meetings it is hoped that the workers, in their efforts, will be rewarded by the sympathy of Spiritualists being present in their numbers. "Field Days" have been arranged as follows: April 30, Tottenham, 11 a.m.; Regent's Park, 3 p.m.; May 7, Finsbury Park, 3 p.m.—Percy Smyth.

LONDON. Ath-neum Hall, Tottenham Court Road.—A Dramatic Recital, on Wednesday, May 10th, at 8 p.m. prompt, by Miss Eleanor Vivian and Mr. Ernest C. Meads. Vocalists: Miss Alice Everitt and Mr. C. Randolph Litchfield. Pianist, Fraulein Poppmacher. To conclude with a comediette, "The Happy Pair," by Theyre Smith. Proceeds to the funds of the Marylebone Spiritual Association. Tickets, with programmes, can be obtained of Mrs. Everitt, Lilian Villa, Holder's Hill, Hendon; Miss Rowan Vincent, 31, Gower Place, W.C.; Mr. A. J. Sutton, 12, Upper Woburn Place, W.C.; Mr. Cooper, 83, East Street, Baker Street, W.; and at 86, High Street, Marylebone.

MACCLESFIELD.—April 30: Second Anniversary Services. Mrs. Groom, speaker. 2-30, "The Ministry of Angels." 6-30, "Spiritualism, Is it in accordance with Bible teaching?" Special musical services by the choir, accompanied by a full string band.

MANCHESTER. Pendleton.—April 30: Mrs. Wallis, speaker. We shall have special services, interspersed with special music.

MORLEY.—April 29: Tea at 5, entertainment at 7. Tickets, 9d., 6d., and 4d.

Mr. J. J. MORSE has Sunday, July 23rd, vacant. Please apply to him direct.

MR. AND MRS. WALLIS have removed to 164, Broughton Road, Pendleton, Manchester.

MRS. WALLIS will hold special meetings during May at Wolverhampton, 7th; Birmingham, 14th; Glasgow, 21st; and Macclesfield, 28th.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—Sunday, April 30: Mr. J. J. Morse, of London, at 10-45 a.m., on "Saving the Saviour," and at 6-30 p.m., on "Spiritualism, its ideas and realities." Monday, May 1, same hall, at 7-30 p.m., Replies and questions.

OLDHAM. Bartlam Place.—May 7: Third anniversary. Mr. W. H. Wheeler will speak at 3, on "Great Religious Revolutions," and at 6-30, on "How Spiritualism is not allied with superstition." Brief discussion and questions invited.

OLDHAM. Temple.—April 30: P.S.A. Miss Clara Boardman will sing two solos, augmented by a string band. Mr. E. Wadsworth, of Manchester, will give two clarinet solos.

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.)

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists Intl. Corresponding Society, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

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.)

WANTED a healing medium to undertake a case of lung affection.—Address, *Two Worlds* Office. (Adv.)

WALSALL.—April 30: Mr. E. W. Wallis, at 11 a.m., "Our thoughts respecting God and man," and at 6-30, "Spiritualism, a rational explanation of life here and hereafter."

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.

PASSING EVENTS AND COMMENTS.

MR. WM. GODDARD's address is wanted. Can any of our readers oblige?

MR. G. A. WRIGHT would do well to communicate with his father, at 8, Albert Place, Hyde Road, West Gorton, Manchester.

"ARCANUS" writes that he is prepared to send the popular paper-covered edition of his book, on "Modern Christianity and Modern Spiritualism," post free, for 1s.—Address him at 20, Trumpington Street, Cambridge.

SHORTHAND is now indispensable to all young people who aspire to be well educated, and Mr. James, whose advertisement is printed elsewhere, offers a system which appears to meet all requirements. Give it a trial.

SPIRITUALISTS' NATIONAL FEDERATION.—According to Article 11 of Constitution, resolutions to be submitted should be in the hands of the Secretary two months prior to Conference. As the time is nearly up, will societies and associates attend to this matter at once, and forward their resolutions?—Jas. B. Tetlow, sec., 142, Fitzwarren St., Pendleton.

MANCHESTER DEBATING SOCIETY.—The final meeting on Tuesday was well attended, and a most enjoyable evening spent; fourteen questions being eloquently answered by the inspirers of Mrs. Wallis. On Friday, the 28th, at 6-30, a social dinner party and happy evening will be held—tickets 1s. 3d.—at Corbridge's Café, Lever Street, to wind up the season.

MR. J. METCALF, of Bradford, has been out of employment for some time. He is anxious to go to America, and thinks if friends would help him to raise about £5, he could get away. Mr. W. Croft, Mr. A. Marshall, and Mr. W. H. Kendall all testify to Mr. Metcalf's character, and assure us it is a "deserving case." Contributions can be sent to Mr. Kendall, 72, Arthington Street, Bradford.

PALMISTRY.—Those who are interested in Chiromancy, will find the *Palmist*, (a monthly journal, price 6d.) an instructive and useful aid to their study. It is published by the Record Press, at 876, Strand, London, W.C. A recent issue has reached us, which, save for an unnecessary sneer at clairvoyants, is indicative of a high tone and purpose in the advocacy of this subject.

"I HAVE MANY TIMES wanted to write you to congratulate you on the contents of *The Two Worlds*. I hope it is not too good to pay, but trust it is nearing a financial success. It certainly is a philosophical, religious, and literary credit to the cause. May it prosper and go on to greater things. Such a noble philosophy, based as it is

on a granite-like foundation of facts, deserves to be presented in the best manner possible. In this and other respects it has fared badly during the past ten or fifteen years, and, in my opinion, has suffered more from its friends than its enemies, and even now in some respects needs preserving from its so-called friends.—A. B." [We need to sell at least 2,000 copies more to make "our paper" self-supporting. Who will help us to get new readers?]

AN ANTI-SPIRITUALIST, replying to another opponent, writes: "It might be said that the 'copies of copies' of Homer and others do not relate miracles and supernatural events, as do the copies of the Gospels; the two cases are not analogous. And, again, if one rising from the dead is useless to convince anybody, a Spiritualist might ask, why did Jesus himself perform miracles and raise from the dead, himself included, but to prove the truth of his mission?"

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.

A CORRESPONDENT, who travels in the south and west of England, writes: "I find many more inquiring minds this journey than ever before. I have had much opposition previously, but I thank God my labours have not been in vain, for this time round I find people more satisfied of the truth, and they are making investigations for themselves, not in one town alone, but almost everywhere—Bristol, Bridgewater, Yeovil, and Weymouth. I could send dozens of *The Two Worlds* away if I could afford it.—Thos. Dabbs."

LANCASHIRE LYCEUM DEMONSTRATION to be held on July 22, 1893.—Conductors and secretaries of Lyceums are urgently invited to co-operate in making the above a success by combined action. The meeting of April 22 decided to convene the next meeting on Saturday, May 6, in the Spiritual Church, Chapel Street, Royton, near Oldham, when it is earnestly hoped that your Lyceum will send two delegates. Tea will be served at five o'clock, meeting afterwards. Please send names of delegates on or before Wednesday, May 3, to address as under. To carry out arrangements successfully, financial aid is respectfully solicited. Subscriptions will be thankfully received and acknowledged by J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

PSYCHIC PHOTOGRAPHY.—On Friday, April 21st, Mr. F. B. Chadwick gave a second lecture, at the invitation of the Cardiff Amateur Photographic Society. Much interest was felt from the fact that the slides of the photos taken by Mr. Traill Taylor were exhibited. Slides had also been lent by Mr. A. Maltby. A committee had been appointed to investigate this matter, and although no spirit figures had been obtained, a very excellent portrait of a round drawing-room table, poised on one foot, with the sitters on the reverse side, was thrown on the screen, and any who thought that it was done by muscular force, or by any fraudulent means, were invited to attempt it under the eyes of the same committee. It was conceded that there was some force apart from their present knowledge. A vote of thanks to Mr. Glendinning and Mr. Taylor, who had lent the slides, and to the lecturer, concluded a pleasant evening.

LONDON.—The open-air work has for many years been carried on successfully in various districts. The workers have fully maintained it at personal expense, and deserve sympathy and encouragement. Although "Spiritualism in London" has been written of as at a low ebb, season by season the open-air work has gone on. The faithful efforts of such as Messrs. W. Wallace (pioneer), Thos. Emms, W. O. Drake, Darby, Rodger, Wyndoe, and other elder workers, cannot be too largely esteemed; through sunshine and storm they have stuck to their self-imposed duties. Who can realise the important part played by their work in the present popularity of Spiritualism? These are days when even "Spiritualism" can be courteously given a hearing in the open air, although many of the above-named workers can recall times when in imminent peril, caused by their daring to speak out boldly of the "light and truth" given them. We hope such of *The Two Worlds*' contemporaries who (as *The Harbinger of Light*) have taken up the matter of the decay of "London Spiritualism" will give our efforts their due.—Percy Smyth, organiser for the workers, 123, Lancaster Road, W. Literature: A parcel (carriage paid) has been received from Miss Dixon, with thanks. N.B. All parcels for free distribution can be sent to Mr. G. D. Wyndoe, 1H, Victoria Dwellings, Battersea, or to Percy Smyth, and carriage must be prepaid in all instances.

THOSE MYSTERIOUS LETTERS.—"Can you tell me something, Mrs. Besant, in regard to those mysterious letters which you are said to have received?" asked a representative of one of the Chicago papers. "Well, that happened in this way. There have been so many charges of fraud made against Madame Blavatsky in regard to the letters which she received in the way called miraculous that I said in one of my letters that those charges were exploded by the fact that I had received similar letters myself, and so I have." "Have you got them with you, Mrs. Besant?" "Well, is that any of your business?" she replied, with a sudden displeasure that quite alarmed her interrogator. "Well, madam," he said, "it is as much my business as anything that I have asked you. I have no right to require you to answer any of my questions, of course. I would like to ask, however, if these letters are written on paper, and what they are about?" "Yes," she said, "they are written on paper, and related to matters in which I needed counsel and advice at the time." "Pray, did they come by post, or did you find them on the table, or how did you get them?" "Well, there are a great many ways in which letters can be received," she replied, in a manner indicating that the subject was dismissed.

IN MEMORIAM.

In loving memory of the late Mrs. Harwood, wife of Mr. R. Harwood, treasurer of Hammerton Street Spiritualist Society, Burnley, who passed away on April 26, 1893, but not forgotten, as she has left the footprints behind of a dutiful, kind and affectionate wife, esteemed by all who knew her. She was ever ready to relieve the wants of others and assist in doing good wherever she could in words and deeds; such we could do with us always. Gone before to carry out the work allotted for her beyond.