

# The Two Worlds.

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PRICE ONE PENNY.

## THE MEDIUMISTIC EXPERIENCES OF MRS. M. A. KEEVES-RECORD, OF LONDON.

For many years my friends have urged me to give my mediumistic experiences, which I promised to do if my life was spared after I retired from public work; this promise I will now try to fulfil.

### MEDIUMSHIP IN INFANCY.

When a very little child I used to see forms and hear voices. I can well remember when about four years of age playing hide-and-seek with spirit children about my own age, of whom I had generally three or four with me. These playmates were as real and substantial to me as myself; but as no one else in the family saw them, I was considered a strange child. As I grew in years other scenes presented themselves to me—I would see into houses and discern their inmates; sometimes I saw mothers attending their sick children. These visions generally came directly my mother put me to bed. They began with light clouds passing before my eyes, and gradually forming into a large egg-shaped mass of a pale gold colour, edged with blue. This would part in the centre, and present a most beautiful scene. At other times I would see into rooms where sick people were, but these views always filled me with sadness, as I could not bear to witness suffering. At these times I used to put my head under the bedclothes in the hope of hiding the painful scenes, but I saw them more plainly instead. Many times I told my mother of these things, but she said it was my imagination. I often heard her tell my father she thought the child was going wrong in her head. This had a great effect on me, as I knew that the objects I saw were as real to me as those around me. Not liking to be thought deranged, I kept silent about my visions. And so years passed on.

### I BECAME A SUNDAY-SCHOOL SCHOLAR.

At the age of 13 years I was admitted as a scholar into St. John Street Sunday School. This was on January 28th, 1849. I was appointed a teacher on January 4th, 1857, and soon after I became "absentee visitor" in addition, so that I was always teaching on the Sunday and visiting the absent scholars during the week.

The school was a very progressive one. The teachers were of different denominations, but we were all agreed to teach the children to read, write, and spell on the Sunday. The school was opened at 9 a.m. in the ordinary way, after which we taught the children for about half an hour to write on slates; then each one had to read aloud what they had written, then spell the words without the slates. Then about an hour was spent in reading and conversation on what had been read, after which came the address to all the school by one of the male teachers, each teacher and superintendent taking their turn. The school closed at 12-30. The afternoon commenced at 2 p.m., going through the same programme as the morning, and closed at 4-30 p.m. Every Thursday evening one of the male teachers would attend to teach the boys to write in copy-books, and one of the female teachers would do the same for the girls.

I made it a practice to allow my scholars to choose their own subjects in turn for the Sunday, as I thought they would be more interested in them. I did not know what the subject would be until I took my seat in the class each Sunday morning. Yet, strange to say, I always knew what I should have to talk about, for I could always see it before me during the week. At our teachers' meeting one and another would say how they had studied during the week their lesson for the Sunday, so that they might give the best they could to the children, and were surprised that I never brought a lesson book to do the same. I told them that I found my plan interested the children most. I now know that I must have been a medium for the spirits, although up to that time I had never heard of Spiritualism. I had been taught that it was Jesus who gave the power, and to Him I must give all the praise.

Early in 1865 the lease of our school expired, and being unable to renew it, the school had to be closed. It was begun by five young men, who taught in it for over 40 years. Two of these gentlemen are still in the body, and are over 90 years of age. Three weeks after our last meeting the school was pulled down, and the Great Eastern Railway occupies the site where the school once stood. Not a trace of it is to be found except in the recording book of memory.

### I HEAR OF SPIRITUALISM FOR THE FIRST TIME.

At this time I was a member of the Wesleyan Methodists, having joined them at the age of 15, and continued to be a member for 17 years.

Sometime in the year 1862 I went to hear Mr. Sheldon Chadwick, at Zion Chapel, in the Mile End Road, lecture on Mesmerism and Phrenology, in which I was much interested. I had heard several others before, but thought Mr. Chadwick the best. I attended his lectures for about two years, and during that period heard of Spiritualism for the first time in my life. One evening, instead of the usual lecture on Phrenology, he lectured on Spiritualism, telling us some of his experiences. Of course I was shocked, and, like most people who know nothing about it, declared it could not be true. Mr. Green, a civil engineer, of Limehouse, was present with his daughter, to whom I had become quite attached through attending these lectures. At the close of the meeting Mr. Green asked me what I thought of the lecture. I replied, "I do not believe a word of it. Do you?" He answered, "Yes!" "Mr. Green," I said, "I had given you credit for more sense." To which he replied, "Don't be too hard, for if you had seen what I have you would believe it too." I remarked, "I should like very much to see for myself what the lecturer said he had witnessed." Mr. Green very kindly asked me to his house on the following day. I promised to go, but, on reflection, I began to ask myself, "Was it right to go? Would it be against my religion?" So I asked my mother's advice on the question, to which she replied, "I do not believe it is true; but go and see for yourself, for I know you will not believe anything on hearsay, and you cannot learn too much. If you see it yourself you will be better able to judge." Accordingly at the appointed time I went, and there for the first time in my life I saw the table move in the presence of Mr. Dutton, who was a friend of Mr. Green's, as medium.

I need scarcely say how astonished I was, for all my mental questions were answered, besides which both the medium and the raps asserted that I was a medium. I did not know what a medium was, and was greatly surprised when Mr. Dutton said "The spirits will speak through you, and they have done so many times already." I shall never forget that night. Sleep vanished from my eyes; I could only think of my religion and spirits. I told mother what I had seen and heard. She said, "I do not believe it possible for spirits to return. But if it be true, and I pass on first, I will return and tell you all about it." A promise which she kept, as I will show.

Now commenced a fierce struggle between my theological convictions and Spiritualism. I had been taught that only through the blood of Jesus could I attain heaven. I tried conscientiously to believe this, yet my reason rebelled against it. And I asked myself the question, "If God created man, and knew all that he would do, why did He give him an organisation that would reason against the Atonement if it was the only way He had designed that man should reach heaven?" I knew that, if the Bible was true, more than half the human race was destined to eternal perdition. And I thought that if I was fortunate enough to be saved, and some one I knew were lost, it would be no heaven to me, for my very soul would be in agony at the thought. I felt that I could not bear to see a dog in flames without trying to release it.

Perhaps some who may read these lines will smile; but to me it was no laughing matter. I had tried from early childhood to do as I would be done by, and always endea-



voured to put myself in the place of the one I might be going to injure, and ask myself the question, "Would I like this done to me?"

I once read John Bunyan's "Vision of Heaven and Hell." A most horrible book to read for a sensitive mind like mine. I do not wonder that so many lose their reason under its influence.

Mr. Chadwick once said, when examining my head, that I had a very strong brain, or I should have succumbed to the mental trouble at this time, for I thought there was nothing on earth worth consideration but how we might escape the death that never dies.

I had read my Bible, and often asked questions of my Wesleyan friends concerning some incongruous passages I found, but was told "I must not question but believe, or I should not reach heaven, and that what I could not understand now I should know hereafter." But my reason would not be quieted. I felt it was the monarch of my soul, and I must listen to its voice. I tried hard and conscientiously to believe in the Atonement but failed, for in the light of Spiritualism I saw Jesus only as a great teacher, the Son of God in the same sense that we are all His children.

#### PHYSICAL MANIFESTATIONS IN THE CHAPEL.

After Mr. Chadwick had lectured on Spiritualism, Miss Green and her two lady friends, who were sisters, and were good physical mediums, and myself used to go to the chapel very early to get the front seat. We were generally there half an hour before the lecture commenced. As soon as we were seated Miss Green would say, "Now, Dick, move us out instantly," when the form would move to and fro with the whole four of us seated on it, to the astonishment of those sitting behind, who would say, "What are these youngsters about! Who is Dick? I don't see anybody; do you! What is it that moves the form?" Hearing this I thought what fun we were having! for I did not realise that it was the work of the spirits, but thought that it was some force in nature which I did not understand. This phenomenon occurred when the chapel was well-lighted.

In our own house, when these ladies were present, our table has moved to and fro when no one was near it. We have often asked this spirit friend, "Dick," to shake the room, when instantly everything in it would shake; even the chairs on which we sat would tremble. If we asked "Dick" to rap softly he would do so; then if asked to "rap loudly" the raps would be tremendous. In later years we have had articles taken away by our spirit friends, and brought back again after the lapse of several weeks. We have seen forms and heard voices; in fact, we have seen all kinds of phenomena in our own home, as well as in the houses of friends.

I have received messages from my dear mother and father, written on the insides of two closed slates, between which was placed a crumb of pencil, in broad daylight, through the mediumship of Dr. Slade, of America.

#### THE PASSING-ON OF MOTHER, AND HER SPIRIT PRESENCE PROVED!

On April 26th, 1864, my mother passed to the spirit world, very unexpectedly, having broken a blood-vessel in her head. By this time I was deeply interested in Spiritualism, and longed to hear from my mother. I had heard there was a circle held at Mrs. Ayres, in Mount Street. Miss Green invited me to accompany her and her two lady friends to Mrs. Ayres, who received me very kindly, and at the close gave me a very pressing invitation to attend the circle whenever I had an opportunity, of which I gladly availed myself, hoping to hear from my mother, instead of which I heard from my companion and fellow-teacher in the Sunday School. I was very pleased to hear from her; but my heart yearned for my mother, and ere long my desires were gratified.

One evening Mr. Peck, the medium at Mrs. Ayres, said to me, by impression, "Your mother is present. There will be two ladies here soon. She will give you a communication through one of them." In about ten minutes two ladies arrived—one being Miss Price, now Mrs. Perrin. My mother gave me a short message through her which delighted me. I told my father what I had heard, and he expressed a wish to hear for himself. Accordingly I invited Mr. Peck and Miss Price to my sister's house, so that we could all be at the circle together. We agreed to sit before tea, but my father seemed nervous and declined to be in the room, and withdrew while we had our meeting. Several friends communicated, proving to us they still lived. The meeting closed. We had tea, after which, as my father seemed better, we all put our hands on the table, which began to move

instantly. My father smiled at this, and in a few minutes Miss Price was controlled by my mother, who requested all to leave the room but her two daughters and husband, and, to enforce the request, Miss Price took each one by the hand and led them outside the room. Then she shut the door, and taking hold of my sister's and my hands she gently put them into father's, then, standing before him in mother's well-known attitude, she beckoned for the slate. On this she wrote, "I cannot speak while 'father' is here, it would shake his nerves." She handed the slate to me, and I thoughtlessly read it aloud. The tears ran down my father's face, and he left the room instantly. When the door was shut she wrote a very long communication, in which she addressed me and said, "Be kind to thy father in his old age, for he will need thy care. His race is not run, nor is his work done. He will not join me in the spirit world for years to come." She signed her name at the bottom of the message.

We read it, and I said "I do not believe my father will live six months. I do not think it possible he can live years." I must tell you my father intended retiring from business the year my mother passed on to the spirit world. That event caused him to continue it three years longer. None of us thought he would live so long, as he fretted so much at her loss.

(To be continued.)

#### THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

##### PART III.—THE SPIRIT'S NARRATIVE.

NOT long after Patrick had killed my brother he felt overpowered by remorse and horror at what he had done, and the fate worse than death to which he had doomed his murderer, and he kept following the spirit of his victim in the vain hope that he might still be able to undo what he had done, or at least to help the spirit whom he had deprived of the chance of repenting while on earth.

Patrick Ryan was naturally of a noble disposition, wildly enthusiastic in the cause of his oppressed country, and for her freedom he would have hesitated at no sacrifice—even the lives of those most dear to him—but he had not naturally a cruel disposition, and he was ever ready to forgive those who wronged him. He was one of those spirits who progress rapidly in the spirit world, where they are freed from the false notions that prevail on earth about right and wrong, and where those who truly desire to do so can readily find teachers to enlighten them. He had befriended many on earth, and when his mind was no longer darkened by the one absorbing desire of revenge which had at first filled it, he learned the lesson which all must learn before they can progress—the lesson of that true nobility of character which would lead us to forgive our enemies, and rather seek to save them than to punish them; that lesson which teaches us that vengeance belongs to God alone, and none dare take upon themselves the avenger's part, since none can with the limited powers at our command presume to judge his brother, or say how far he is guilty. On earth men have the right to protect themselves and others from such as have lost the power to control themselves, and who thus become a danger to society; but the power of life and death belongs to God alone, and no man can exercise it without bringing on himself the guilt of murder. The degree of his guilt will be measured according to the motives that influenced his acts.

Patrick Ryan's first impulse, when he realised that he had been guilty in his revenge, was to seek out the man who was at once his murderer and his victim, and try to help him. In spirit life, to will is to do. Thus he found himself beside the spirit of the unhappy John almost as soon as he desired to be there, but the other fled from him in terror; and as Patrick, saddened and perplexed, sought to follow him, a bright spirit appeared by his side, and said: "Brother, seek not to follow him just now. Leave it to time, and you shall yet aid him; and a day will come when he will no longer fly from you, nor reject the aid you offer him. Go, now, and seek to help others, for there are many in need of help, and at the right time you shall return to help him who was your enemy."

Then Patrick asked the bright one where should he go? Whom could he, an unhappy spirit himself, help? "There are many, my brother, who are worse and more unhappy than yourself, for to them the bright ones cannot show



themselves at all. Go to them; tell them that to you hope has been given, and bid them to hope in their turn; bid them also to strive to do some good, however small, and thus they shall advance and raise themselves from their dark places to brighter ones. You worked for others while on earth. You sympathised with, and sought to raise the oppressed and unhappy of your fellow-countrymen. Continue here to work for others, and you will thus undo past mistakes, and atone for your act of passion and revenge, and in time you shall even share the privilege of raising your enemy from his dark state, but not yet—he is not yet ready to receive your help; and true wisdom ever teaches us not to waste our labour on barren soil. Wait till the dews of sorrow have softened his heart, and made him ready to welcome your help. Take now this lamp that I give to you, and go forth into these dark places, and find those whose hearts are ripe for repentance, and to them speak your words of hope."

As the bright spirit spoke, he held out to Patrick a little lamp like a small bright star, which shed a faint silver light around him and dispelled the gloom for a few feet. With eager hands Patrick took the lamp, and thanking the bright spirit for his kind words and help, asked by what name he should enquire for him when he again sought his aid?

"I am known," answered the bright one, "as Hope, for I belong to the great Brotherhood of Hope. We have many such brotherhoods in spirit land, and we take the names of those virtues whose comfort we seek to bring into the sorrowful hearts of those who have erred. Ask, then, for Hope, and if I cannot myself come to your call, another of our brotherhood will come in my stead. We are a vast band, and our members attend through all the spheres from the lowest to the highest. In every sphere you will find us, and since the higher ones cannot show themselves to those spirits who dwell in darkness, we appoint lower spirits who are still only working their way upwards from the darkness to visit their brothers in their sorrow, and show to them the light of hope. Do you, then, desire to join us, and carry our light into the seemingly hopeless darkness of these lower spheres?"

"Do I desire?" cried Patrick, "say rather—dare I ask to join you? I, who am not fit to assist others, since I could not control myself."

The bright spirit smiled as he said: "None can be so fit to aid sinners as those who have themselves sinned, and none can so truly sympathise with the suffering as those who have suffered. None can show the pathway out of the darkness so clearly as those who have themselves trodden it, and thus it is ever those who have themselves done evil, and have conquered the evil, who return to help their struggling brothers to climb the path of progress which they have themselves climbed. I, who speak to you, was myself in my earth life a great sinner. My nature was akin to your own, and led me into acts of passion and revenge, and thus it is I who now seek to aid you, and to assure you that as I have risen, so you shall rise. As I have purified myself from my baser passions, so you shall do in your turn. The destiny of the soul is ever upwards, and there is no height that can be attained from which you may not behold fresh heights and fresh beauties stretching ever beyond. And just as our state seems heaven to your mind in this darkness, so there are spheres far beyond aught that even we can picture. To our state you may soon advance yourself, but those higher spheres of which I speak can only be reached after many ages shall have elapsed, and they may indeed be called the true heaven. Our land is indeed fair—indeed beautiful—and may well form to mortals the goal of their earthly hopes; may well prove a happy resting place in the journey to the higher spheres of the angels. Take, then, the light I have given you, and go forth to seek the unhappy dwellers of this dark sphere and speak to them of the hopes I have given you—say to them what I have said to you, and fear not—for many bright spirits shall guide and help you, unseen though they may be by your eyes. May the supreme Ruler of the Universe bless your efforts; and now, adieu."

As the bright spirit ceased to speak, he vanished from Patrick's gaze, and left him standing alone in the darkness, yet now not quite in the darkness, for the small lamp was in his hand glowing like a star, and to his eyes so long accustomed to darkness, it seemed the most lovely thing he could behold, and a sure proof that all that had passed was not a fair dream that had faded from him. Eager to tell others, he hurried on through the dark country where he was, till

he came to a cavern, so intensely dark, with such a thick and sombre darkness, that he feared to enter it lest the heavy atmosphere should extinguish his little light.

While he thus hesitated, his attention was attracted to what seemed a bundle of rags crouched in a heap near the entrance, and as he approached it with his light it moved, and showed the face of a man who looked up at him. To his horror and surprise he recognised in those awfully changed features one with whom he had been familiar on earth, a well-known public man, whose life had been notorious alike for his dissipations and his willingness to take bribes from either side. As the unhappy spirit recognised Patrick Ryan he uttered a shriek of misery and dismay, and fled into the depths of the murky cavern, where Patrick felt it better not to follow him, but went onward once more, and leaving these dark caverns behind him passed on to a dry sandy plain, where there appeared to be a sort of small town or rather a collection of dirty-looking hovels of the most miserable description. Here, however, the darkness was not so intense, there was a sort of dim twilight, and the atmosphere was thick and foggy.

At the door of one hovel a man was seated on a rude bench with a ragged cloak wrapped round him, and as Patrick approached he half uncovered his face to look at the little star, and then rose to inspect it nearer. As he did so, Patrick looked at him more attentively, and then, holding out his hand to grasp the other's lest he too should fly from him, exclaimed—

"Is it possible that we have met thus at last, my dear friend Martin McMurrugh, as you were called on earth? Nay, turn not from me, my friend; I, too, am greatly changed, like yourself. I am a dweller in these dark spheres, but I am more fortunate than you, since I have had good news given me, and I would help you, my friend, if you will let me, by giving you a share in my hope, and showing you a way out of this unhappy place."

At the sound of his voice I (for it was indeed myself, the then unhappy Martin) fell at his feet, and shed bitter tears of humiliation, for I was blacker and darker than he, whereas on earth I had been almost as a patron to him, who was but the son of a farmer, and a humble leader of those wild rebels who vainly thought that by their weak power they could free their beloved country from a yoke so powerful as that of England.

It seemed hard that he should find me thus, in rags and misery. Yet his words were those of hope and kindness, and in my desolation I turned gladly to grasp any hand that could raise me up. I therefore drew him into the miserable hut that was all the habitation I could call my own, for I, who had lavished so much wealth on my own vain and selfish pleasures, without a thought of the misery and poverty around me, had laid up none of those true riches that can alone give happiness in spirit life. I had earned nothing spiritual, and I had nothing now to call my own in the spirit world but the bare walls which sheltered me. Yet even for that I was in a sense grateful, since it secured to me the privacy of my own thoughts, and was a refuge from the awful and degrading sights and sounds around me.

(To be continued.)

## SPIRIT IDENTITY.

THE CASE OF LIEUTENANT-GENERAL C—M—.

By EDINA.

### PART I.

THE interests of spiritual truth demand the publication of this extraordinary case, which is the most puzzling and conflicting I have ever had to deal with in connection with spirit identity, because there appears either to be an attempt at personation on the part of a female communicator, or there has been the receipt of a communication from a person still in earth life, who is unconscious of the fact, and who writes as if her earthly body were in the tomb beside her husband. I may here say we are no strangers to imposture in messages automatically written, which always demand the closest scrutiny with an open mind. But the present, in our experience, goes beyond anything before attempted in that direction.

The circumstances attendant on the first appearance of Lieutenant-General C—M— are as follows. In the second week of February last, while walking along Abercromby Place in the afternoon, the medium met with Colonel A— and Major S— (see the case of S—, *Two Worlds*, April 7). Along with these two personages was another officer,



who told her his name was H— G— B—, and who informed her he had been killed at Tel-el-Kebir. After walking by the side of the medium for a short distance westward, the trio stated they did not think they would proceed further, as they were near to Dundas Street, which is a pretty busy thoroughfare. Just as they were about to leave another spiritual personage came up, and the three officers stood aside to allow him to accost the medium. She described the new comer as old, kindly, and benevolent looking, with a fine countenance. This person, she said, stated to her his name when on earth was Lieutenant-General C— M—, and that he would probably be able to write a message. Thereafter he disappeared, and two of the officers, viz., Colonel A— and Lieutenant B—, accompanied the medium home, while S— left his companions at the corner of Dundas Street, and disappeared.

On the medium's return home she told us of the incident, but (as is our custom) we waited to see what message would come before making the necessary inquiries. The same evening the medium was controlled to write, and two messages in quite dissimilar handwritings were penned. One of these purports to be from Lieutenant-General C— M—, and the other from the officer named B—, whom the medium had also met in the earlier part of the day, as before described. I hope to deal with B—'s message in my next article; but meantime the one from the lieutenant-general claims attention.

The message is written in a flowing but not very legible hand, and does not contain much to establish identity, beyond the name of the writer and the rank he bore in the army. I note the following points. (1) He congratulates the medium on her powers. (2) He states he was one of the M—'s of Redcastle. (3) He speaks of having been at Cabul, but gives no date of military operations there. (4) Alludes to the officer who visited us, and says he must be thankful to have escaped with his life when so many of his comrades were killed. (5) Advertises to the fact that our daughter's spirit guide, who designates himself as "Professor Sandringham," is helping him or present during the writing of the message. (6) The communication then says, "I am wanting my wife to write to you, but, poor wife, she cannot get power to-night. Will to-morrow suit you, if you are not tired of all this? You are so generous for messages of this kind, and I hope the Almighty will keep you well and strong." The message concludes with kindest regards to us, and is signed C— M—, C.B. No mention is made in the communication regarding the military career of the deceased, or the date of his demise, or whether the wife of the communicator was living or dead, or whether he had been twice married. In short, the message is meagre in details of life history going to prove identity.

On perusing the two messages from Lieutenant B— and Lieutenant-General C— M—, I at once wrote to the officer before mentioned, asking if he had ever heard of the communicators, and his reply, which reached me the next day, was as follows: "B— was killed at Tel-el-Kebir. As to Lieutenant-General C— M—, I never heard of him." On receiving this letter I again interrogated the medium as to the conversation she had had with this latter personage on the street, and she then for the first time informed me he was not in uniform like the other three officers who first interviewed her in Abercromby Place, but wore a long overcoat with a fur collar. She also for the first time told me that Lieutenant-General C— M— had said his remains were interred in the Grange Cemetery, near to those of Sir Hope Grant. The cemetery is situated at least two miles from our house, and the medium had never visited it until she went to it on the occasion after mentioned; while my wife had, so far as she can at present recollect, only once been in this place of interment before the message came. As regards my own knowledge of the place or the persons interred, it was also somewhat limited, although I have visited it frequently when in that part of the city, and been present at some interments there. As regards Sir Hope Grant, I am satisfied no one in the family but myself knew his remains were interred in this city, and my knowledge extended only to this, that many years ago I saw his military funeral passing through the streets, but was either unaware of or had forgotten the place of interment.

The day following that on which the medium gave us the clue to identity above mentioned, she, accompanied by her mother, visited the Grange Cemetery, and interviewed the superintendent, who informed them that the grave of Sir Hope Grant was in this place of sepulture, and pointed out

the spot where they would find his tombstone. On proceeding to the place indicated they found not only a monumental tablet devoted to the memory of that famous Indian hero, but at the head of another grave adjoining they discovered a tombstone erected to the memory of Lieutenant-General C— M—, C.B., which gave the date of death as 23rd October, 1881, and set forth that the stone had been put up by his widow, Helen D—. The identity of this communicator was thereby clearly established.

On leaving the cemetery my wife and daughter were unable to get a tram car, and had to walk a considerable distance, with the result that the former, who had recently recovered from illness, was very much exhausted. The day on which the visit was made was a cold and rather damp one. I note these incidents in the light of what follows.

The same night the medium was again controlled to write, and there came a message of a couple of pages, written in a bold and distinct lady's hand. This communication purported to be from Helen D— M—, the wife of Lieutenant-General C— M—. The name at the top and signature at the close are the same as those given on the tombstone in the Grange Cemetery. The whole message is a kind and motherly one, such as would have been written by a lady of mature years to a person of her own sex a good deal younger. After congratulating the medium on her psychic gifts, the writer states that when in earth life she had never heard of Spiritualism. The message then proceeds: "I saw you and your mother at the Grange Cemetery this afternoon. What a cold place it was for your mother to go up to. Any other day would have done, if it was not so damp as it is now. You saw where my brave C— and self were laid to rest." The message further stated that C— had been twice married, and gave the name of the first wife (Miss R—), by whom, it was stated, the deceased had had a family. It goes on to inform the medium that the writer had written stories about the camp, and proceeds to say: "You should procure one on loan, and ask for Mrs. (late) M—'s book on the camp, and see if you like it." After some more observations the message concludes thus: "My dear medium, will you accept my sympathy for your affliction, and hope you will long be spared to see the spirits and good tests in messages written from the world above. Thanks very much. Helen D— M—."

The message is very coherent all through, and the reference to the visit to the cemetery in the afternoon, including the kindly allusion to the fatigued condition of my wife on her return, and to the damp and disagreeable weather, seems to me to be very womanly and natural in the circumstances.

On receiving this second communication I went to the Advocates' Library, and was permitted to examine the catalogue, which is very voluminous and extends to seven huge volumes. Under the letter "M" I found a book on camp life by "Mrs. C— M—," published in 1858, and which appears to have been popular, as it has gone through three editions. An examination of "Men of the Reign" gave me a sketch of the distinguished career of this British officer, and disclosed the fact that he was in Cabul in 1841 and 1842, and had seen much active service in the East. The obituary notice in the *Times* of October, 1881, was merely a reproduction of the biography in "Men of the Reign," and in neither is it stated that the deceased was twice married, nor do they give his ancestry. The only wife mentioned in the obituary notice in the *Times* is Helen D—, who (I assumed) wrote the message just quoted. A lengthened examination of Gazetteers and lists of county families for Scotland disclosed the existence of two places named Redcastle, one in Forfarshire and the other in Ross-shire, and I found that although the Redcastle situated in the latter county was now in possession of a family named Baillie, it and a property called Kilcoy had at one time been bracketed together, and were, I presume, in the possession of the M— family, who since the year 1618 have possessed and still own the lands of Kilcoy. I therefore consider it possible that as Redcastle and Kilcoy may at one time have been possessed by one of the M— clan, that the family and its descendants may have designated themselves as the M—'s of Redcastle, although one of the family estates may have passed into other hands.

I reserve the rest of the details of this case for a concluding article.

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## SPIRIT PHOTOGRAPHY.

BY JAS. ROBERTSON.

WHAT would have been considered the most conclusive of testimony as to the reality of spirit photography was that recently given in London by Mr. Traill Taylor, editor of the *British Journal of Photography*, and one of the most capable men it was possible to get for entering into an investigation of this matter. Mr. Taylor holds the first of scientific reputations, and would have been selected by all the leading minds in the world of photography as worthy of representing it. The story told by him is clear in every detail as to the methods he adopted to meet any objections that might arise, and the success attained was quite in keeping with what had hitherto been got by Mr. Glendinning and others in their Glasgow experiments. Mr. Glendinning felt so confident that other honest minds could only reach the same results as himself, that he prevailed on Mr. Duguid to visit London, and give these test sittings to Mr. Taylor. This is another stone in the fabric of evidence that builds up the new spiritual truths. Such evidence has been given again and again by other workers in this field, but scarcely ever before by a person enjoying such a reputation in this special domain. Mr. Taylor's story as to how he proceeded in his investigations had best be given in his own words:

## SPIRIT PHOTOGRAPHY, WITH REMARKS ON FLUORESCENCE.

The presence of smoke may be considered as implying the existence of flame. Spirit photography, so called, has of late been asserting its existence in such a manner and to such an extent as to warrant competent men making an investigation, conducted under stringent test conditions, into the circumstances under which such photographs are produced, and exposing the fraud should it prove to be such, instead of pooh-poohing it as insensate because we do not understand how it can be otherwise—a position that scarcely commends itself as intelligent or philosophical. If in what follows I call it "spirit photography" instead of psychic photography, it is only in deference to a nomenclature that extensively prevails, and not as offering a surmise from any knowledge of my own as to what is matter and what spirit, or the distinction between mind, spirit, and matter, for in truth I don't know. I approach the subject merely as a photographer.

## ORIGIN OF "SPIRIT" PHOTOGRAPHY.

Before I proceed, a few words on the origin of spirit photography may not be out of place. In March, 1861, W. H. Mumler, the principal engraver in the employ of Bigelow Bros. and Kennard, the leading jewellers of Boston, when whiling away an idle hour as an amateur photographer, had a form other than that of any one present developed on his collodion plate. He surmised that it arose from an image having been previously on the plate, and its having been imperfectly cleaned off. Subjected to a more thorough cleaning the form again appeared more strongly marked than before, and he could offer no other explanation than the one given. It got noised abroad through the press that a spirit had been photographed, and although Mumler strove to suppress the misrepresentation, as he regarded it, yet he eventually succumbed to popular demand, and took two hours a day from his regular work, devoting them to photography. This he had to extend to the whole of each day, entirely discarding his regular profession. Many men of eminence sat to him, most of whom he did not know at the time. He seems to have encouraged his sitters in the adoption of such test conditions as they deemed satisfactory. The figures that usually appeared on the plate with the sitters were, if I rightly infer, those on whom the sitters' minds had been set. That eminent portrait photographer, Mr. William Black, of Boston, so well-known all over the world as the inventor of the acid nitrate bath, undertook to investigate the *bona fides* of Mumler's methods. Through a friend, who had just previously sat and obtained a figure, Black offered fifty dollars if Mumler would operate in his presence and obtain a picture. Invited to come the acute Black critically examined camera, plate, dipper, and bath, and had his eye on the plate from the moment its preparation began until it was sensitised and locked in the dark slide, removing it himself from the camera and carrying it into the dark room, where, on development, a figure of a man was seen leaning on B.'s shoulder. Black was wonder-stricken, and got away the negative, no charge whatever having been made. Mumler now claimed publicly to be a spirit portrait photographer, and as such he eventually opened a studio in New York, having previously satisfied

Silver, Gurney, and other photographers as to the genuineness of his claims, never hesitating to operate in their galleries if required, and with their apparatus and chemicals. Mumler was arrested in New York; whether on the ground of witchcraft or of endeavouring to obtain money under false pretences, I am at present uncertain, but his trial was the sensation of the day, and numerous witnesses were examined. He was honourably acquitted.

## SOME INVESTIGATORS OF THE SUBJECT.

In this country, several who are amateur photographers have investigated this subject, with more or less success. These include some F.R.S.'s, scientists, artists, and others. I question whether any have so persistently done so as the late Mr. John Beattie, of Clifton, and his friend Dr. Thompson. Mr. Beattie was a skilled professional photographer of the highest eminence, who, some time prior to his death, had adopted the views of the Spiritualistic school. The figures he obtained on his plates were much blurred in outline, some being misty in the extreme. I possess some two or three dozens of these taken by, or in the presence of, Mr. Beattie, whose intelligence, honesty, and powers of observation no one would venture to doubt. Many such photographs are claimed to have been produced by Hudson, a professional photographer, formerly of the Holloway Road, London, and I submit for examination a work of the late Miss Houghton, containing fifty-four of Hudson's spirit photographs.

There are many ways by which, assuming the genuineness of only one of all spirit photographs hitherto produced, the spurious article may be made even better than any alleged real ones I have yet seen. A plate secretly impressed previous or subsequent to being placed in the camera fulfils the condition; so does one at the back of which is placed a phosphorescent tablet in the dark slide. Pressure on the surface, such as by that of a Woodbury relief film, also causes a developable image; in short, trickery in a whole variety of forms may and has been impressed into the service.

## PHOTOGRAPHING THE INVISIBLE.

The higher department of fluorescence may with success be employed. Here is something to which believers in the visibility of spirit forms to a camera are quite welcome. At the time, and *apropos* of the Mumler trial in New York, I wrote that a good many absurd things had been said *pro* and *con* on the subject; but a writer in the latter category, who asserted that anything that is visible to the eye of the camera, and thus capable of being depicted by photography, must therefore necessarily be visible to the human eye, was surely ignorant of that important branch of physics popularly known as fluorescence. Many things are capable of being photographed which to the physical eye are utterly invisible. Why, for that matter, a room (visually dark) may be full of the ultra-violet rays of the spectrum, and a photograph may be taken in that dark light. Objects in a room so lighted would be plainly visible to the lens of the camera.

(To be continued.)

## NOTICE.

## ANNUAL CONFERENCE OF THE SPIRITUALISTS' LYCEUM UNION.

SUNDAY, May 14th, 1893, at the Spiritual Hall, Hammerton Street, Burnley, Mr. H. A. Kersey, president. Sessions, 10 a.m., and 2 p.m. In the evening, at a public meeting, the following well-known workers will deliver bright, brief, and brotherly addresses: Mr. H. A. Kersey, president; Mr. Alfred Kitson, hon. sec.; Mr. J. J. Morse, London, Editor *Lyceum Banner*, auditor; Mr. S. S. Chiswell, auditor; Mr. Wm. Johnson, auditor; Mr. Peter Lee and Mr. J. Pemberton. A grand public tea and entertainment, on Saturday, May 13th, will be provided by the united Burnley Lyceums. Tea at 4 p.m., entertainment at 7-30. Tickets: Tea and entertainment only, 1/-; children, under 12, 6d.; entertainment only, 4d. Proceeds to provide a free treat to poor children in the district.

Refreshments on Sunday in the Skating Rink, opposite the Hall. Tickets: Dinner and tea, 8d., respectively. The tariffs of the Temperance Hotels, for beds, are as follows: Cranshaw's Hotel, Grimshaw Street, 2/-; Hudson's Hotel, Cruzon Street, 1/6; Thornton's Hotel, Bridge Street, 1/3. Any delegate preferring a private house, should write the Joint Committee Secretary, *not forgetting to enclose stamped envelope for reply*, Mr. Z. Jordan, 56, Teatre Street, Burnley, who will be pleased to render all possible information.



# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, MAY 12, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

## SPECIAL NOTICE.

### OUR SIXTH MISSIONARY NUMBER NEXT WEEK.

*The Two Worlds* for May 19 will be a Missionary Number, suitable to place in the hands of inquirers and interesting to Spiritualists. Contrary to our custom hitherto we have decided not to issue any list of the contents, nor give the names of the writers of the articles, and beyond stating that the second instalment of "Mrs. KEEVES-RECORD'S EXPERIENCES" will be printed next week we shall make no announcement, but content ourselves with asking our readers and friends to do their utmost to secure for this Whitsuntide number a large circulation. We shall spare no effort to make it equal to its predecessors, and have some really first-rate articles, original and selected, which will, we are confident, give every satisfaction.

### REMEMBER NEXT WEEK'S PAPER

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## THE COMING AGE OF WOMAN.

ONE of the most distinctive features of Modern Spiritualism is its emancipation of woman, its proclamation of the equality of the sexes, and the need for greater attention to the physical, mental, and spiritual requirements of the mothers of the future.

The spirit-world struck a vigorous blow on behalf of the enfranchisement of woman, by opening the door of communion between the two worlds by her aid. The mouthpieces of the New Dispensation have most often been women, and the salvation of the race will only be effected by the elevation of woman. Reform, to be effective, as Gerald Massey says, must begin in the *creatory*.

A famous reformer once objected to the Bible because it was a *he-book*, written by *he's* for *he's* and about *he's*. Even its Deity is a *he*; or, as William Denton said, referring to the Trinitarian theory, "a trinity of monkish bachelors."

We hear a great deal about the *Father* God, why not the *Mother* God? Motherhood is the divinest fact in life, and had the "mother" idea been enshrined in the worship of the ages we should never have had the cruel and blighting doctrines of God's wrath, anger, vengeance, fury, and hell torments. The Egyptians were wise, and symbolised their thoughts of Divinity in its triune form of Osiris, Isis, Horus—father, mother, and child. The cute Roman Catholics recognised that a male Saviour is inadequate, and elevated Mary to a supreme position as the "mother of God," but Protestantism offers no object of veneration for man save man—Jesus—and a God who is always "He." Jesus shared the common prejudices against woman, and contemptuously addressed his mother, "Woman, what have I to do with thee?" He praised those who were celibate, who made themselves eunuchs (Matt. xix., 12), and himself neither knew the sorrows and cares, or the joys and delights of married life and parental experiences, yet we are asked to believe he was "tried in *all* points like as we are, yet without sin," to which a much-tried husband retorted, "Nay, nay, he was *never* married."

Paul has ever been the authority for masculine tyrants, who have regarded woman as an inferior and "weaker" spe-

cimen of the race, to be used and abused at discretion by her "lord and master," to whom Paul counsels her to "submit" (Col. iii., 18), and John represents those who gather round the throne and are nearest thereto, or are in the highest heaven, as being they who have not defiled themselves with woman (Rev. xiv., 4). This is about as base a view as Paul's vile statement regarding marriage, "'tis better to marry than to burn" (1 Cor. vii., 9), but, he infers, 'tis more godly to do neither. Shakers hold this view and claim to be of the Christ order, and the Mormons have represented that a woman can only secure immortality by being sealed to a male Mormon, or becoming the twentieth part of a wife.

The survival of these barbarous views of woman's position has influenced the race adversely, and set back the fingers on the dial of progress. The laws of our land have perpetuated the prejudices, ignorance, and conceit of the male rulers, who have regarded woman as their property—the unpaid housekeeper, the bird in the cage, the necessary adjunct to house furnishing.

Not so many years ago a man might flog his wife, provided the stick was no thicker than his finger. Until recently a married woman had no separate property; all she had at marriage became her husband's, who could say, "What's yours is mine, and what's mine's my own." She had no right to her own person, and even now cannot obtain divorce from a drunken, dissolute, lazy reprobate, unless he is actually violent in his cruelty in the presence of witnesses, although it is sufficient for the male to prove adultery. The virtuous indignation of the Christian parent is poured upon the daughter who is misled, while her seducer is received in society with open arms. The prodigal son, on his return, has the fatted calf killed in his honour, but the prodigal daughter has too often had the door slammed in her face by her brutal father, and been left to die or do as she could.

True, we are slowly becoming *human* in our treatment of wives, mothers, and sisters, not *because of*, but in *spite of* old orthodoxy. We have enfranchised ignorant, illiterate, and boorish human beings, whose only qualification for voting is the fact that they are males (they have not become *men* yet), but we refuse to grant to educated, refined, pure-minded and worthy women the right to say by whom and how they shall be governed. Yet we boast of this enlightened nineteenth century, and the equality of the sexes enjoyed in Great Britain! But

### WOMAN'S ERA HAS DAWNED,

and everywhere the air is vibrant with new hopes and lofty ideals, and the future mothers of the race will not be ignorant, incompetent, and incapable, as man, in his stupid selfishness, has tried to keep them; they will be stronger, freer, wiser, and through emancipated womanhood and enlightened motherhood the race may, in a few hundred years from now, attain the conditions of life favourable for a social paradise.

Spiritualism has much to do with the change which is taking place. The Fox sisters were the first mediums of the modern movement, and tens of thousands of women, as clairvoyants, healers, and speakers have demonstrated the un-wisdom of Paul's decree, "Let your women keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. xiv., 34, 35). The new socialistic and labour movements are wise enough to see that man and woman must work together for social salvation, and women are eloquently pleading for liberty for both sexes.

Women now fill with great advantage positions as teachers, writers, editors, reformers, speakers, doctors, and preachers, and it is a noteworthy fact that the girls of to-day are taller, healthier, more independent, and more intelligent in every way. We rejoice because it is so, and agree entirely with the sentiments of Mr. Younger, in his address at the Magnetic and Botanic School of Safe Medicine on April 7, as reported in the *May Magnetic and Botanic Journal*—

I know what ladies can do when they like, and the necessity for female physicians is unquestionable. I do not believe in masculine superiority, neither do I believe in caste privilege or monopoly. I believe that whatever a woman can do she should be at liberty to do, and if she can do it better than man she should be better paid; and that she should be free to try, without let or hindrance. It is her right, and to obstruct her is unmanly. She wants no patronage; give her clear stage and no favour, treat her as a human being, giving her equality in all things, then we may expect pure fraternity, good government, less corruption, more refinement, less political humbug, and a more compact nation—less paudering to political adventurers, more tender sympathy for the suffering, less indecency, *aye*, and less quackery.



# THE WATCH TOWER PAPERS.—No. VII. AN ARISTOCRACY OF MEDIUMS.

YOUR correspondent, J. Swindlehurst, whose personal friendship is possibly beyond the range of "Sentinel's" possessions, has, nevertheless, considered the writer of these articles of sufficient importance to merit a doubtless well-intentioned criticism for his late contribution *re* the Manchester Demonstration.

We all admit our brother's vim and go. He is in such matters *sui generis*, but even so, a critic must be cool, or he is apt to stray. The present writer does not consider his critic an "humble self;" he attaches an importance to him that his undoubted ability and zeal justly entitle him to. And it is that very zeal for the social welfare of the community, that undoubtedly urged him to introduce even that modified form of Socialism, to which reference was made by me, which was the keynote of an admirable speech, nevertheless. Who are Spiritualists? Why, J. Swindlehurst ought to know. "What is Spiritualism?" Why, surely, my critic knows it is *primarily* the demonstration of the continued life of man after "death," and the fact of communication between the two states of being, and, as the demonstration was in honour of the inauguration of that communion, *its main intent* was with Spiritualism as such, rather than with any other matters. Far from "Sentinel" disliking Socialism, or denying the justice of J. Swindlehurst's contentions, he quite agrees with both. He is hypercritical enough, though, to like a time and a place for all things. That is all.

Evidently, there is an "aristocracy of mediumship"—query Spiritualism?—or why does my critic resent a criticism upon himself? Honest "comparisons and criticisms" are not "a living danger to the cause," they are its best aids. If our own papers are to remain silent, when aught calls for criticism, because to criticise "must hurt the various speakers taking part in that" or any other "meeting," what a pass we come to! Surely, my zealous critic would not assert he is hurt because he may be criticised?

But will my critic bear with me yet again? He has so evidently confused things that "Sentinel" fancies he must have written hastily. My letter said "decide upon [I did not say, or mean, name them, only fix a number to ballot for] eight, ten, or a dozen speakers, then ballot for the number determined upon," but not one word is said about balloting for the number determined upon out of "the eight, ten, or a dozen selected." Surely the sentence, as written, was clear enough in meaning? It meant let the committee decide how many speakers could be used, then invite all the workers present, and ballot for the number decided upon *out of all then present*. It is all very well to wax wrath about those not selected, but if every speaker present at the late demonstration had spoken, twice the time used would have been needful, so how about those who did not speak as it was? Truly "Sentinel" holds no brief for either J. Swindlehurst or any "aristocracy of mediums," but, as an outsider, he claims the right to raise his voice when he sees things that call for friendly remonstrance. If criticism is to be gagged because it hurts, then where is the liberty and democracy that J. Swindlehurst so energetically pleads for? Finally, "Sentinel" is as much a friend of his present critic as of the humblest worker in the cause. All he asks is that when he is criticised his critics shall pay him the small compliment of reading with understanding his remarks, which, though they may sometimes pain his readers, are never designed in uncharitableness. For one thing, we can all congratulate ourselves that the Editor of *The Two Worlds* is candid and honest enough to let all sides have their say. Necessarily this article is somewhat personal, so "Sentinel" craves his readers' indulgence therefor.

SENTINEL.

## MATERIALISATIONS AT MIDDLESBRO'.

ON Sunday night, the 7th inst., by the kind invitation of Mr. and Mrs. Watts, of Middlesbro', we (Mrs. Lister, Mrs. Slater, and myself) were privileged to attend their private circle and witness the wonderful phenomena of spirit materialisation—more wonderful than any class of spiritual phenomena we have witnessed during our twenty years experience.

The circle consisted of sixteen persons, including Mr. Kenvin, the medium, Mrs. Kenvin, Mr., Mrs., and Miss Batten, Mr. and Mrs. Lister, Mr. Colpitts, etc. Under

conditions in every way satisfactory the medium took his place, the company joining hands in circle. In a very few moments we saw brilliant points of light every now and then, glittering and sparkling with electric brilliancy and dying out again. These appeared in different positions and forms, both above and near to the medium. This phenomenon was repeated during the evening.

Then the child-form of "Lottie" gradually grew in the air before us in transient cloud-like light—moved about and sat on Mr. Batten's knee, and, after staying some time, faded out, only to be followed by many others; no less than five forms, of both sexes and different ages, materialising at the same time. In all, eight forms showed themselves. The veil was indeed rent in twain; the gates of immortal life were now ajar, and the loved ones stood before us in the white raiment of the new life.

Whilst bidding good-bye to the spirit friends, all still keeping their places, living hands were placed on my head, caressing and patting me for some time. The effect was pleasant and soothing to a degree. Although the hand was sufficiently material to move and press my hair, I felt that it sank below the bone as easily as my hand would pass through a spiritual form. This I tested and noted over and over again. It passed clear through my head—half material—half spiritual to all feeling. (I should like to know if this experience has been noticed by others.) I could not see this spirit, but she was fully described and recognised afterwards.

After seeing these spiritual personalities in all their life and beauty, the theories of Theosophic spooks, Satan, etc., are idle and absurd.

The great question of life after death had been answered as Christ answered it, viz., by sight and touch. If necessary in past ages it is more necessary now. A scientific people must have scientific proof. Here it is for the asking. Power enough for Pentecostal times.

I hope our Middlesbro' friends will cultivate these high spiritual gifts—discourage curiosity hunting, and give the angel world the desired opportunity of coming nearer and clearer to a materialistic and unbelieving world.

J. SLATER, Accountant.

Post-office, York, 9th May, 1893.

## STRENGTH OF CHARACTER.

A SPIRIT COMMUNICATION.

ALL real strength comes from conscience and conviction; from the clear perception of truth and the determination to bear witness thereto. It is the consciousness of truth which creates heroism, and loyalty to conviction which makes the men and women who move the world. Such I claim our God-inspired mediums to be. These are they whom no popular clamour can disturb—no love of praise move from their spiritual foundation. They may be opposed and misunderstood, but they give the word from the spirit-land, whether men hear or forbear. Such persistency of conviction always produces its effect at last. Such men and women are often in a minority—seldom popular—but, sooner or later, their cause, if it be just, shall triumph. Thus the children of those who slew the prophets build monuments to their memory. In early life it is the same; to-day, in every community, those who have convictions and stand by them are the salt of the earth. Real strength is thus rooted in conscience and conviction. And all real sweetness comes from love—love in the largest sense—not a mere sympathy, not a kindly impulse only, but putting ourselves in the place of others. Love comes from faith in goodness—goodness in God, goodness in man. It believes that, in spite of all that is hard, coarse, and selfish in man, there is in every one a heart and conscience which adores beauty in Nature and life, and is fed from the spiritual fountain of Divine goodness, for our Father God is love, and he who dwells in love dwells in God. KIRKE WHITE, through Mrs. SINGLETON MOSS.

98, St. Stephen Street, Salford.

## VOICES FROM THE PEOPLE.

"ALOCIRGA'S" ADVICE.

SIR—I am glad to see that so much discussion has arisen out of my "advice," and I hope that it will be productive of good results. Whatever my critics may say, the tendency that I spoke of exists amongst Spiritualists. It is a natural tendency, and requires to be guarded against. It is not I alone who have noticed this. Almost every week there are letters in *The Two Worlds* condemning Spiritualists for speaking against Christianity, and deploring the tendency to go in ex-



clusively for phenomena. The Spiritualists keenly resent any imputation on their beliefs. They ought to be the last to attack any other person's beliefs. I would as soon cut off my right hand as deprive the veriest pagan of his false belief. I might prove to him that he was wrong, but could I give him a better belief in exchange for the one of which I deprived him? Might he not, on his own belief being proved false, conclude all others to be equally false, and end by believing in nothing. "And the last state of the man shall be worse than the first." I know what it is by bitter experience to have no religious belief, and I earnestly try to avoid shaking any man's faith lest he should become like unto myself. Christians are happy as they are; leave them so. Let those who are unsettled in their views, who cannot believe in a future life without proof, let such come to the Spiritualists to receive what they can give them. The mission of spirits should be to prove the life after death, if there are spirits.—Yours faithfully,

ALOCIRGA.

[Want of space compels us to curtail this letter. This matter had better end here.]

## SPIRIT IDENTITY.

DEAR SIR,—Permit me to repeat what I stated very distinctly in my last note, viz., that "I impute no duplicity to the lady in question." My opinion not having been asked, I consider it uncalled for, and should not think of offering it. I have never had such experiences myself, but I am not therefore so foolish as to assert or even think it is impossible for others to have had. I am sorry "Edina" has felt called upon to write as he has, and if I were desirous of criticising his letter, I would say only that I think his use of the word "impossible" rather too free.—Yours respectfully,

WALTER WOODS.

53, Wyvis Street, Poplar.

## THE CHURCHES GROWING.

DEAR SIR,—Fifty years ago the Churches had grown so materialistic that, when Spiritualism appeared, Mr. William Howitt, a very popular author of high reputation, and, moreover, an earnest pioneer of Spiritualism, remarked that it was well, indeed, that Spiritualism had come among the Western nations without even reference to the quality of the spirits themselves, good or bad as they might be—for the world sadly wanted to be taught here, in the West, the elementary knowledge of the existence of beings outside the flesh. Since then necessity has compelled the Churches to acknowledge this great fact—always understood by the civilised nations of the East—but with this acknowledgment it suits their purpose to assume, that all spirits who assist men are evil, so they frame their professions and their hymns accordingly. Of course there are exceptions to these rules; for instance, the *Daily Telegraph* of April 29th last, gives the following: "In the celebration of the Jubilee of the Church of England Young Men's Society, Canon Scott Holland preached last night in St. Paul's Cathedral. He remarked that men must continually change and advance, and the Church ought always to keep up with them. Churchmen were too apt to hold aloof from social and literary dreams, scientific discoveries, the passing thoughts moving about the world, that were the formative and creative ideas which would make the mind of the nation in time to come." Without professing to be able to go quite so far as the Canon, I quite agree with him in what he says about scientific discoveries and the formative and creative ideas which would make the mind of the nation in time to come.

IOTA.

## "ONE INFINITE LIFE."

DEAR SIR,—This very important subject should elicit many answers, and in my opinion is capable of serving several purposes. Christianity cannot answer in the affirmative, and say "There is but one Infinite life," because that doctrine, as modernly understood, believes in and teaches the duality of life—One Divine and One Devilish. Believing, as it does, that the Evil one, in the guise of a serpent, withstood the commands of God, and got man to disobey God, the natural conclusion is that the Church does not believe in "one Infinite life," but in "a duality," which serves as a barrier to the doctrine of Humanitarianism. Neither can Spiritualism speak with an authoritative voice in this matter; for the disembodied can only say what they learned in earth life, having no means of contacting the Infinite in their new homes. Disembodied spirits of intelligence do not pretend to deal with what is out of their experience; and what they do say of the Infinite is what has already been said by the philosophers thousands of years ago. In this, Mr. Editor, we may safely say, "There is nothing new under the sun." The Gnostics and their modern followers, Theosophists, each believe that there is "One Infinite life which manifests itself in an infinite variety of finite forms, which forms are but fleeting, but which life endures." This is a proposition which cannot be demonstrated as a problem in Euclid; but it can and does appeal to the reason as a sensible solution of all things. If this Creed or view of life were universally adopted and preached by the Churches, the chief deduction, "Humanitarianism," would have full sway, and its effect upon the masses would be a Socialistic one, superior to that which your correspondent, "J. Harvey Shaw," longs for. Man being, according to the doctrine mentioned, a manifestation of "the Infinite life," every one is a brother, and every one has equal claims to another. Moreover, by that law every animal being a manifestation of "the Infinite life," every animal appeals to every man for sympathy and good treatment. If this doctrine were fully believed in, and propagated by preaching, sin and all evil would gradually diminish. Capital would not be antagonistic against labour, nor labour against wealth, because humanitarian feelings of kinship would prevail, and enable us to see things in a light different to what we do. Love instead of selfishness would rule, because every man would be every man's brother, and God their Father and ultimate goal. As "the Infinite life" manifests itself in every man in a different way, so does each man possess an individuality which must assert itself in its own peculiar way. Social laws and Acts of Parliament can never bind in the same way all men. The several peculiar manifestations or individualities require various freedoms which no law of Socialism can give, and where attempted, the result of such law would be disastrous. As every manifestation of "the Infinite life" requires its own sphere to develop in, so any attempt to bind the whole in one groove must produce mischief. The highest development of the individual in an

upward direction will produce the highest state of Socialism, where every man is a brother. Socialism, as a law, can never produce Humanitarianism; the education must come from within, and not from without. Mediums, therefore, must preach individual holiness to attain a heavenly and humanitarian Socialism. Law cannot produce good men; but good men can render laws unnecessary.

JOSEPH CLAYTON.

[Mr. Clayton's position is somewhat amusing. He utterly ignores the fact that spirits can and do learn in their spiritual sphere; and if, as he says, "disembodied spirits do not pretend to deal with what is out of their experience," they show their wisdom in refraining from dogmatism. But what superior experience or opportunities have Theosophists? They may "teach," but on what authority? Do not they "pretend to deal with what is out of their experience?" They are in no better position. "They only say what has already been said by philosophers." But, as it happens, Spiritualists do affirm that spirits do teach that "there is One Infinite life" which manifests in and through all forms; the forms change, but life endures. Spirits as they progress have ever increasing "means of contacting the Infinite in their new homes" (or else they are liars), and we think that they are likely to know more about their own powers and opportunities than Mr. Clayton.]

## THE RESURRECTION.

DEAR SIR,—May I be allowed to make a few remarks on your notes re the resurrection of Jesus? If the Bible were read in an astronomical sense, then much that is obscure and misunderstood, would be clear. As an instance, if the words "Son of God" were read as "Sun of God," how much plainer and clearer would the legend be! especially with regard to the "resurrection." The twelve signs of the Zodiac, as the twelve Apostles or followers of the Lord; and the four Evangelists as the four cardinal points, whose viewing the Sun from different points of the circle naturally accounts for the differences in their "narratives" (!) With regard to the varied date of Easter, it occurs as all know on the first Sunday after the first full moon next after 21st March, yet knowing this, how few question the "why" or "wherefore"! On this day (or near it) the Sun "crosses over," or "passes over," the line of the equator, which gives equal day and night all over the world, and becomes the "crossified" Sun, whose "pass over" saves the world by his powerful healing, health-giving beams from the cold and gloom of winter, when all nature is bare, and all looks desolate and "dead." These five dreary months of winter, October, November, December, January, and February, answer, in the opinion of some, to the five wounds of Christ. The Creator has given to the "hosts of heaven," a "law which shall not be broken," therefore this festival of Easter has been always held as a feast of rejoicing in the spring, when all rejoice to see the Sun—the Lord of Life—rising into power, and bringing into life and beauty all which appeared dead and barren. To every one acquainted with astronomy, these truths are very clear, that the life of Jesus, the "Son of God" is in reality the passage of the Sun through the twelve signs of the Zodiac; this is apparent even in the festivals of the Church of England; in these are portrayed what is termed the life of Christ—from his "birth," onward to his temptation, exaltation, death, resurrection and ascension. In reality this is the "birth" of the Sun on 21st December, when he is the "Lazarus" of John. (Is it not strange no other "Apostle" mentions this wonderful miracle? especially as he was called the "friend" of Jesus? Had this been a real event, would it not have been remembered by the others? It was not an ordinary miracle, they would doubtless have known his "friend" also) Lazarus or the Sun lies in the tomb as it were for four days, until the 25th December, when at midnight goes forth the cry, "Behold! the bridegroom cometh." "Lazarus, come forth," and he comes forth from the darkness and dreariness of winter, and begins his ascension in the sign Capricornus, rising daily to a higher point of his power; all the beauties of nature go out to meet him—bud, leaf, blossom, and fruit, as he passes through Aquarius, Pisces, and thence on 20th or 21st March into Aries—the Lamb. It is rather significant that the "Jews" ate a "lamb" at their "Pass Over" which could only mean the "passing over" of the Sun into the sign of the Lamb. Even the Christians—ignorantly (!) acknowledge this, as before Easter they eat fish usually during Lent, the Sun is then in the sign Pisces—the fishes. After the Sun has "passed" or "crossed over" the "line" from Pisces into Aries, they eat flesh. The exact moment of the Sun's entry into Aries cannot be permanently fixed; it does not always take place at the same time, but varies from 20th to 21st March, and is only arrived at by calculation. That this feast is not exclusively a "Christian" festival, is clearly proved by the fact that it has been always observed at the Spring of the year—the vernal equinox, by every nation and people, of whom we have any record, from the earliest ages. To preach the acceptable "year of the Lord," our "conversation is in the heavens," plainly points to the yearly course of the Sun. These astronomical facts are clothed with beautiful stories, probably invented by the Chaldeans, who were great proficient in this science; they are acknowledged as such by Paul, "which things are an allegory." Of Jesus it is said, "He spake unto them in parables, and without a parable he spake not." The crucified or "crossified" Christ was at one time represented as a crucified Lamb. Could this mean other than the Sun "crossing over" the equator into Aries—the Lamb? "We have seen a star in the east." Of course they had, for doubtless these "wise men" had been watching for the Sun's re-appearance, and at midnight on 25th December they did see his star, for on the Eastern horizon then appeared the sign Virgo, the Virgin, with her one bright star, Vindemiatrix, when the days begin to lengthen, by the Sun gaining the first points of his ascension, until he reaches the "brightest pinnacle of the temple"—space—and then his power declineth into the shorter days of autumn, and the dull, dreary, gloomy months of winter. Very much more could be said on this interesting subject, but I fear your space will not permit, or it could be shown, astronomically, that the Bible is merely an astronomical record of the Sun's course through the twelve Zodiacal signs. The above is written to show why the exact moment of the Easter festival, or resurrection, is not fixed permanently. This year the Vernal Equinox took place about 9h. 8m. a.m., 20th March, G. M. T. (Greenwich mean time), last year about 8 a.m., 20th March, and so on.

LEO.



## PLATFORM RECORD.

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

**ASHTON.** Church Street.—Good addresses from the controls of Mrs. Rennie on "Shall we meet?" and "Is Spiritualism a religion?" followed by clairvoyance and psychometry.

**ATTERCLIFFE.**—May 3: Mr. Shaw took questions from audience, and gave clairvoyance to an appreciative gathering. May 7: Mrs. France, of Huddersfield, gave able addresses on "O think of the home over there," also giving the spiritual name of "Civil" to a child. Clairvoyant descriptions nearly all recognised. 8th: Mrs. France gave an address, also clairvoyance, well received.—Sec.

**BACUP.**—Mr. Wm. Nuttall, of Rochdale, delivered splendid addresses on "The great spiritual outpouring," and "There is no death." Mr. Nuttall deals with his subject with pure logic, which is greatly needed on our platform.—E. Tattersall, cor. sec.

**BEIGHTON.**—Mr. W. Fielding gave a good address on "Unity," the guides handling the subject in grand style, proving that we must be united to accomplish a great work. The surprise was great of some present at the manner in which the Bible was read—no picking of texts, but simply opening the book in different parts and laying the finger on a verse and reading it, and keeping on the line of argument without any previous knowledge of what he was going to read. He also gave clairvoyant descriptions which were startling in their vividness, and caused wonder and amazement, so truly were they depicted. Such facts as these are causing a deal of enquiry.—W. H.

**BLACKBURN.** Freckleton Street.—The choir assisted by a string band, numbering in all about 50 performers, gave two services of song entitled "Florence Nightingale" and "Grace Darling," for the benefit of the cleaning and decoration fund, which resulted in £6 being collected. Mr. Archer again obliged as reader. Mr. A. Holt ably conducted and Master F. Taylor led the band. All concerned creditably acquitted themselves, but I should have been pleased to see some of the solo singers have more confidence in themselves. Mr. Walsh next Sunday. P.S.—Seeing in last week's report for Westvale that the Rev. showman has been losing money there through poor audiences, will you please tell him through your valuable paper if he will bring his show to Blackburn, where he has been able to get good audiences, and let me know when, I will make a collection amongst the Spiritualists towards his expenses, and he may be able to recoup any loss he may have sustained through the good and noble work he is engaged in, viz., "Killing Spiritualism," (qy. ?) "Filling his pocket at the expense of Truth."—J. Taylor, 73, Birley Street, Blackburn.

**BLACKBURN.** Northgate.—Mr. Lawton spoke on "Is Spiritualism a blessing or a curse?" and questions from the audience were answered very ably. Miss Bailey gave clairvoyant descriptions. Some very good tests, in many cases giving the full name of the spirit. On Monday Mr. Lawton and Miss Bailey gave their services for the benefit of our new organ.—C. H.

**BLACKPOOL.** Liberal Club, Church Street.—Mr. John Walsh gave very good lectures to large and appreciative audiences. Subjects, "After this life: What?" and "The Spirit of the new Dispensation." Very successful clairvoyance and psychometry.—W. H.

**BRADFORD.** Boynton Street.—Mrs. Hunt's guides gave satisfaction to good audiences with clairvoyant descriptions, all recognised but two. We hope Mrs. Mason will be able to accompany her next time and regret she was absent through sickness.—W. C.

**BURNLEY.** Guy Street.—Miss Cotterill, of Manchester, spoke very ably on "Death" and "Angels." Very good psychometry.

**BURNLEY.** 102, Padiham Road.—Mrs. Hayes's guides gave good discourses on "Spiritualism the Need of the Age," and "Man's Inhumanity to Man." Clairvoyance to several strangers, giving good proof of spirit return. Very gratifying to the recipients.—James Wilkinson.

**BURNLEY.** Robinson St.—Mr. Rooke's inspirers gave addresses on "Mediumship, its Nature and Mysteries," and "The Triumph of the Soul," of a high order and well appreciated, and were deserving of better support.—W. H.

**BURY.**—Good meeting. Mr. J. W. Sutcliffe's guides spoke on "If a Man Die shall he Live Again?" and "Spiritualism Defined." Very successful psychometry.

**CARDIFF.**—A good deal of useful circle work is being done, and local mediums are thereby perfecting their gifts. On Monday, 1st inst., a reception was given to local Spiritualists and friends by Mr. Ward at his residence. This gentleman and his good wife and some friends have recently become convinced of our facts through the mediumship of Mrs. Billingsley, and this has brought them much comfort and satisfaction. There were about thirty guests, and the successful clairvoyant descriptions by Mrs. Billingsley and Mrs. Adams (those to some strangers receiving prompt and gratifying recognition), together with an earnest trance address by the guides of the latter, made up a most enjoyable and profitable evening. On the 2nd the fortnightly séance for materialisation was held at Mr. Miles's house, and although the wife of the medium (Mr. E. G. Sadler) was absent through indisposition, there was a distinct improvement in results. The daughter of Mr. and Mrs. Miles materialised and came repeatedly into view of all the sitters, in a subdued light, and, although not quite able to leave the cabinet, yet it is expected this will soon be accomplished. On the 3rd Mr. J. B. Chadwick gave a lantern lecture upon spirit photography, when the celebrated slides obtained by Mr. J. Traill Taylor, with others, were shown by a powerful light. The lecture was exceedingly interesting, and the only regret is that local Spiritualists did not sufficiently appreciate the opportunity to witness a "good thing" to induce them to attend in large numbers. On the 7th the service was conducted by Mr. E. Adams, who treated of the subjects of "Healing" and "Spirit Photography." The quarterly general meeting of members was held after the service.—E. A.

**DEWSBURY.** Bond Street.—Mrs. Galley gave short addresses on "The morning light is breaking," and "O death, where is thy sting?" etc. Mrs. Galley gave remarkable clairvoyance and psychometric delineations. Good audience at night.—J. E. A.

**FELLING.**—April 30: Mr. Westgarth on "Spiritualism and some

of its opponents," which he ably defined, gave great satisfaction. May 7: Mr. Berkshire, of South Shields, gave interesting and instructive experiences and some very good clairvoyance, nearly all recognised. I believe he is very sincere, and a willing worker. He entreated his hearers to lead good lives, and it would give the spirit world better matter to work with. On Sunday next, Mr. W. H. Robinson, of Newcastle-on-Tyne.

**GATESHEAD.** 47, Kingsboro' Terrace.—April 30: Mr. Paul gave an instructive lecture on "The development of mediumship," which afforded great satisfaction.

**HALIFAX.**—On Monday evening a good audience heard Mrs. Crossley, who gave a very good address, followed by most striking clairvoyance. Sunday: A grand day. Mr. Hepworth's guides gave a splendid exhortation on "Planks for the Platform of Spiritual Philosophy," listened to throughout with great attention by a good audience.—F. A. M.

**HEYWOOD.** Moss Field.—Mr. B. Plant gave addresses which were highly appreciated by moderate audiences. Our grateful thanks are due to his guides for their instructive addresses. Clairvoyance.—H. W.

**HOLLINWOOD.**—Tuesday: Mrs. Brooks's controls gave nineteen clairvoyant descriptions, seventeen recognised. Sunday: We had the pleasure of hearing Miss Halkyard, and considering that it was only her second public appearance it was all that could be desired. Evening: Subject, "Shall we know each other there?" followed by nineteen clairvoyant descriptions, eleven fully recognised.

**HUDDERSFIELD.** Brook Street.—Mr. Joseph Armitage has spoken well in reply to questions. Only moderate audiences, owing to the Labour Party Demonstration, which took many away from our meetings.

**LANCASTER.**—Sunday evening last we held a conference of members (Mr. Downham, chairman) to consider how to improve our financial position, as the attendance has not been so good on account of fair weather, etc., and so lessened the income. After a little social chat a levy of 1s. per head was carried, which will improve our condition, and I think a little more enthusiasm has been thrown into the society by the said meeting.—J. D.

**LEEDS.** Progressive Hall.—Mr. P. Whittingham's guide gave good and touching discourses on "Is God all Love?" and on the passing on of a friend to the higher life at the age of 16. Followed with clairvoyance.—C. L.

**LEEDS.** Psychological Hall.—April 30: Mrs. Craven's guides answered questions from the audience very ably. May 1: Mrs. Russell, medical psychometry and clairvoyance. Attendance small. May 7: Mrs. Wade gave a good address and clairvoyance, and appealed to her Leeds friends to band themselves together and show a bolder front the next time she visits us. May 8: Mrs. Menmuir. A very nice meeting, though small attendance.—D. W.

**LONDON.** 311, Camberwell New Road, S.E.—A very instructive and interesting reading. Mr. G. W. Coote gave very good psychometric descriptions, all recognised but one, and that partly. Crowded and very attentive audience. He pointed out that psychometry on the spiritual plane was very uplifting and educational, but, if used for earthly purposes, it is the reverse, and advised all who tried to use it in a sincere manner. He explained how they could discover, if they had the gift.—J. Parry, assist. sec.

**LONDON.** Forest Hill, 23, Devonshire Rd.—Thursday, Mr. G. W. Coote gave psychometry. Sunday, we had the pleasure of hearing Mr. Dale give a very enthusiastic address on "Spiritualism from a Biblical standpoint." Quarterly meeting of members was held. Should like to have seen more present.—J. B.

**LONDON.** Islington, Wellington Hall.—Mr. Darby in the chair spoke on "Spiritual Development." Many friends gave testimony to the progress and help they received at these meetings. Mr. Downing gave clairvoyance, and Miss Harris was controlled by one who had also been benefited by being brought hither. Open-air work, Finsbury Park, every Sunday, at 11-30 a.m., from May to October. On Sunday, Messrs. Darby, King, and Jones addressed a very attentive audience. In *The Two Worlds* for the past two weeks has been advertised amongst others a field day at Finsbury Park, May 7, three p.m. The Wellington Hall friends assembled at that hour with banner and platform to give the organisers a courteous welcome, but not one put in an appearance though we waited an hour for them. To put it in the mildest form, a very unbusiness-like organisation.—T. B.

**LONDON.** Marylebone, 86, High St.—Mr. C. White gave a good practical discourse on "Spiritualism from a long and varied experience, about 22 years, devoted to its investigation." He was able to intelligently defend its great and grand truths. "Not spooks, shells, etc., did the messages received emanate from," said the speaker, "but from living men, women, and children, who had only exchanged worlds." He also emphasised the fact that many scientific men, instead of patiently investigating so momentous a subject, after a séance or two, in their fancied superiority, pronounced it either an illusion or a fraud. The lecturer also spoke of the necessity of obtaining good and efficient expounders of the facts and teachings of Spiritualism; closing an instructive address by reading some fine extracts from Gerald Massey's "Concerning Spiritualism."—C. Hurst.

**LONDON.** Shepherd's Bush, 14, Orchard Road, W.—In the absence of any appointed speaker, Mrs. Mason's guides again gave numerous proofs of spirit return, many present seeing and speaking to their loved ones yet living beyond the grave. We beg to acknowledge, with thanks, a large parcel of *The Two Worlds* from Mr. W. Wallace, for free distribution.—J. H. B., hon. sec.

**LONDON.** Walthamstow, 18, Clarendon Road, Hoe Street.—"Praising God" was the subject taken by the medium's guide. A friend from Stratford kindly gave some clairvoyant descriptions.—Cor.

**MANCHESTER.** Ardwick, Tipping Street.—Mrs. J. A. Stansfield's controls lectured on "The turning-points in life" and "How Spiritualism is misunderstood." Clairvoyance very good.—R. D. L.

**MANCHESTER.** Openshaw, Granville Hall.—April 30: Mr. Adams, of Salford, for his first time, gave a very fair address on "The Creation." Also, Miss E. Walker, of Openshaw, gave very good clairvoyance. May 7: We had the pleasure of hearing Mr. Pilkington, of Bolton, whose guides gave a grand discourse on "The nature of the human soul" to a good audience. Mr. R. A. Brown on May 14.



**MANCHESTER.** Pendleton, Cobden Street.—Special services, April 30: Our best thanks are due to Mr. and Mrs. Mason, likewise to Mr. Nixon for their rendering of beautiful solos on their cornopeans. May 1: Mrs. Singleton Moss kindly gave her services in aid of the building fund, for which we are greatly indebted. She is a wonderful test and clairvoyant medium. We had a very promising young medium on Sunday, Miss Gartside, of Rochdale. Her guides gave a delineation of "The Establishment of Heaven upon Earth." This being the school-house and heaven being within, it is a condition of your own making. Evening: "Is Spiritualism Necessary?" Spiritualism is the only religion that teaches eternal progression; it teaches you how to live and enjoy life. You cannot annihilate it; angels give the motor power through God, the Divine source of all. Capital clairvoyance.—H. T.

**MANCHESTER.** Salford.—Good progress is being made, the public meetings and circles at Park Place, Cross Lane, being attended by large and appreciative audiences. The Lyceum is kept at full swing twice every Sunday. Numerous private circles give excellent results. Last Sunday evening Brother Eardley, of Ardwick, gave an interesting address. The experiences, incidents, and thoughts put forward conclusively proved there is a life beyond the grave. There is also life here, and he pointed out that Spiritualists ought to live wholesome, bright, pure lives, cherishing feelings of absolute faith and reverence for the Divine Creator, and charity and love for all mortals, and should continually hold out a welcoming hand, patiently and kindly, to those who held materialistic views. Brother Kay presided at the harmonium. The phenomenal tests in the public circle at eight o'clock were of the usual high order. The circle was conducted by the president, Brother Burden, assisted by Brother Eardley. The tests by four mediums, Sisters Adelaide Burden and Leah Rothwell and Brothers Rothwell and Bracegirdle were recognised and welcomed with scarcely an exception. A service of song, entitled "The Roll Call," will be rendered by Lyceum members at 6-30 on Whit-Sunday. Lovers of good music should attend.

**NELSON.** Bradley Fold.—Mr. Bailey's controls gave a most eloquent address on "What must we do to be saved?" and "Do Spirits return, and for what purpose?" to good and attentive audiences.—D. H. B.

**NEWPORT (MON.).** Spiritual Institute.—Sunday: An address by Mr. Wayland's guides. Subject, "Spirit Advocacy, an address to Earthbound Spirits." A tea meeting was held on Thursday, May 4, and an enjoyable evening was spent and the most cordial feeling expressed. Clairvoyant descriptions and psychometry through the mediumship of Mr. F. T. Hodson gave great satisfaction.

**NORTHAMPTON.**—Mr. Veitch gave three very good addresses, one being on the Market Square to a very large audience. Altogether a very good day.

**NORTH SHIELDS.**—Sunday: Mrs. Yeeles, South Shields, gave a short address and seven clairvoyant delineations, six fully recognised, one doubtful.

**NOTTINGHAM.** Masonic Hall.—I hear Miss Jones had very successful meetings, gave good addresses, and clairvoyance recognised. Monday meeting well attended, every one very pleased with the psychometric and clairvoyant tests. Large audiences greeted Mrs. Groom on this, her first visit. Good addresses, and a large number of clairvoyant descriptions, many recognised. Impromptu poems much liked. The concluding prayer professed to come from Joan of Arc, and three ladies had the impression it was her before she gave her name. Mr. Smith's solo was acceptable. We were very pleased to see Master Frank Neumann back again after his long serious illness. Mr. Wood generously contributed flowers. Library just been increased by five books, two of which have been kindly given by Mr. Wingfield, the librarian.—J. F. H.

**NOTTINGHAM.** Morley Hall.—The controls of Mrs. Barnes gave a very opportune address on "The Parable of the Talents," which so well illustrates the teaching of the spirit world. We wish more friends were there. A special meeting of members will be held next Sunday evening to consider the best means to improve our financial position.

**OSSETT.**—Mr. A. Marshall gave two very good addresses, and Mrs. Marshall gave clairvoyance, very good. A tea will be held in the Spiritual Room on Saturday evening, May 13. Tickets, 9d.—J. Smith.

**OLDHAM.** Temple.—P.S.A.: Mrs. Mansley sang two songs with a rich expression, the Oldham Borough Temperance Brass Band rendered three choice selections with much ability, and Mr. Rowcroft made a few remarks on "Religion." 6-30: Mr. Rowcroft spoke on "Is Spiritualism in accordance with the Bible?" in a masterly manner, and gave good satisfaction. Sunday next: P.S.A. Miss Clayton will sing two songs; Mr. Thomas Donellan will give two clarinet solos; Mr. John Todd two violin solos; Messrs. Smith and Slater, accompanists; and Mr. E. W. Wallis will recite "Jim Lane's Last Message." 6-30: Mr. Wallis. Subject: "The Three F's—the Fall, the Flood, and the Future." Saturday, May 13: Sale of Work, when all tickets may be returned for value in goods. All cash for tickets sold should be paid over to the secretary before the close of the sale. Price of admission, 3d.

**OLDHAM.** Bartlam Place.—Thursday: Circle conducted by Mrs. Rennie. Clairvoyance all recognised and successful in psychometry. Sunday: Our third anniversary, Mr. Wheeler giving spirited addresses on "Great Religious Revolutions" and "How Spiritualism is not allied with Superstition;" the choir doing their part well in special hymns and anthems, ably assisted by Mr. Britland's String Band. The collections not realising what was expected, we hope for more another time. We intend going to Middlewood on Whit-Friday, and cordially invite surrounding Lyceums to join us.—T. M. B.

**PLYMOUTH.**—Messrs. Lethbridge and Pearce gave readings, and Mrs. Bird sang a solo. May 7, morning: Mr. Sammels prayed and read the 28th Psalm. Messrs. Lethbridge and Cowling gave readings, and Mr. Sammels an address entitled "Impressions and Inspiration." Prayer by Mr. Pearce. Evening: Mr. Lethbridge read 1 Samuel, 10th chapter. Mr. Sammels prayed, and read "Wanted, a Leader of Men," from *The Two Worlds*. Mr. Cowling read "A Voice from the Spheres," by Mr. Colborne. Mr. Lethbridge gave an address on "Sectarianism," and Mrs. Lethbridge prayed.—J. W. C.

**RAWTENSALL.**—For some unaccountable reason Mr. Buckley did not come. He was notified in the usual way at the beginning of the week. We held circles which were very successful. Diagnosis of disease and clairvoyance very good.—T. G.

**ROCHDALE.** Penn Street.—Mrs. Crossley spoke very ably to moderate audiences. Subjects, "Is Spiritualism a Religion?" and "If a man die shall he live again?" Very good clairvoyance.—J. E. K.

**ROCHDALE.** Regent Hall.—Public circles conducted by Mrs. Warwick, and assisted in the afternoon by Miss Whiteley, and in the evening by Misses Grey and Ingham.—J. B.

**ROYTON.**—Locals all day. Afternoon: Mr. Greaves gave his experiences, "How and why he became a Spiritualist." Mr. Young gave good psychometry. Evening: Mr. Birch's guides spoke well on "Some examples worthy of imitation," followed by clairvoyance, and Mr. Young, psychometry. Societies would do well to engage Mr. Birch, who has a few open dates for 1893.—J. O.

**SHEFFIELD.** Bridge Street.—Mr. W. Johnson, of Hyde, occupied our platform for the first time. The controls dealt with subjects from audience in a manner which kept people in rapt attention. *Erratum.*—The medium who broke his engagements with us for the third time, was Mr. Saml. Featherstone, of Parkgate, not John, as printed last week.—A. M.

**SHIPLEY.** Liberal Club.—Mrs. Dickinson failed to attend. We formed a circle, and a good time was spent. Encouragement was given by one and then another; a good feeling prevailed. Evening: After invocation, our president remarked that he was glad we had been thrown upon our own resources, for we were enabled to put our own locals upon trial. The guides of Mesdames Hepworth, Shepherd, and Mr. Long carried the meeting to a very successful issue, to whom our best thanks are due.

**SOUTH SHIELDS.**—May 2: Mrs. Walker gave good clairvoyance. 7th, Mr. McKellar gave an eloquent and instructive address on "The other world and its inhabitants." After meeting as usual.

**SOUTH SHIELDS.** 21, Stevenson Street, Westoe.—Wednesday night, usual meeting. A lady medium gave clairvoyant descriptions. Sunday night, Mr. Wright, chairman, gave a few appropriate remarks. Mrs. Young's guides dealt with "Spiritualism the coming religion" in an able manner, and gave successful clairvoyance to strangers, giving grand proof that the spirit survives the physical body.

**SOWERBY BRIDGE.**—Splendid addresses from Mr. Swindlehurst. Subjects, "The World's Desire, can it be realised?" and "The two Christs—the Christ of Theology and the Christ of Humanity." Both addresses were full of fire and energy, and were listened to with rapt attention by good audiences, calling forth frequent bursts of applause.

**STOCKPORT.**—Mrs. Hyde gave good discourses, dealing with the beauties of our portion of the universe, and said a contemplation of nature at this season was a pleasing and effective way of understanding to some extent the goodness of a loving Spiritual Power. Mrs. Hyde gave remarkable and recognised clairvoyance readings, and advice to persons in ill health. Excellent attendance, interest well sustained.

**TYNE DOCK.**—April 30: Mr. Rostron's address on "Spiritualism, is it progressive and true?" was well received. The majority of his clairvoyant descriptions were fully recognised. May 7: Mr. Weightman's controls, speaking on "Shall we meet beyond the river?" urged the necessity of preparing to cross the river called death, as our future life depends upon our endeavours here. Several clear and striking clairvoyant descriptions were given.—G. G.

**WAKEFIELD.** Baker's Yard, Kirkgate.—A good day with Mr. Metcalf. Evening subject: "Spiritualism versus Theosophy; which is the more reasonable?" His explanation was very highly appreciated. Successful clairvoyant delineations.

**WAKEFIELD.** Barstow Square.—Mr. J. T. Dawson gave a general review of Spiritualism, and took subjects from the audience, viz., "Who made the Devil?" and "Where is hell?" Both dealt with in a masterly manner.—G. M.

**WALSALL.** Central Hall.—Mr. D. Findlay, of Smethwick, gave a very interesting lecture on "Spiritualism in relation to the young," which was much enjoyed by all. We thank him for his kind help.

**WEST VALE.**—Mrs. Bailey, of Halifax, kindly gave her services. A short address, and clairvoyance very clearly described, and nearly all recognised. Evening: A very good discourse on "Who are God's Messengers?" showed that the present orthodox teachers are not the true messengers, as they have departed from the plain teachings of the Nazarene. Very successful clairvoyance, good audiences, and harmonious conditions. May she use her gifts well, and thus build up for herself a bright and happy future.—A. S.

**WISBEY.**—The guides of Mrs. Ellis, on "Is Life Worth Living?" spoke in a masterly and practical style. Well received. Clairvoyance very good.—A. E.

**RECEIVED LATE.**—Birmingham. Oozells St.: Mrs. Manton gave a splendid address, and her clairvoyance was striking. The room was over crowded. Spiritualism is gaining ground here.—Darwen: Mr. J. C. Macdonald gave a good discourse and answered questions in excellent style.—London. 395, New Cross Rd.: Mr. Dever-Summers' eloquent address was worthy of a larger audience. We hope to hear him again soon.—Macclesfield: Mrs. Rushton answered questions in a satisfactory and forcible manner, on "The Welsh Disestablishment," "Local Veto Bill," and "The Method of Training the Young," showing the advantages of the Lyceum.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.** Freckleton Street.—April 30: The senior class took "Mediumship, Ancient and Modern." Well introduced by Mr. Tyrell. The juniors were taught by Mr. W. Lord and Mr. J. T. Ward, who closed with invocation. Good attendance. May 7: Attendance, 80 scholars, 6 officers, 30 visitors. The scholars were put through marching, calisthenics, wand drill exercise, and chain movements. Mr. M. Brindle conducted. An excellent session. Mr. W. Lord closed with invocation.—G. E. H.

**CARDIFF.**—We propose holding our annual outing on Whit-Wednesday, May 24, at Llanvane, and hope to see a good number of friends. Tickets from any of the officers at 1s.; children, 6d.; members of the Lyceum, free. 7: Usual proceedings. The responses to the chain recitations were well rendered. Recitations by Masters Sadler, Lyle, and Albert Johnson. We wish to impress upon parents the necessity of sending their children regularly and punctually; by not attending to this, it sadly interferes with the exercises.—E. J. C., sec.



**HEYWOOD.** Moss Field.—Moderate attendance; invocation by Miss Stott; recitations by Bertha Frost and Marian Duckworth. Calisthenics as usual.—H. W.

**HUDDERSFIELD.** Brook St.—Very good attendance; usual programme fairly well rendered; no recitations. Lyceum scholars' Whitsuntide treat was announced to take place on Whit Monday, at Shakespeare Gardens, Marsh.

**MANCHESTER.** Ardwick, Tipping Street.—Conducted by Mr. G. Leigh, the assistant conductor. Usual programme. Children's recitations given. The remainder of the morning was devoted to the horse-shoe chain march. Attendance: Girls 26, boys 13, officers 11, visitors 3—total 53.—Thomas Jones, sec.

**MANCHESTER.** Collyhurst Road.—Good attendance. Recitations by Bertie and Lottie Whitehead, Sarah Lawrance, May and Emily Pollock. Discussion class, paper by Mr. F. Taylor, "Sin, is it necessary?" Banner group, subject, "Temperance." Lyceum ramble next Sunday, weather permitting; if not, session as usual. Mr. Brookes spoke on "Ocherish faith in one another," and "God moves in a mysterious way," in a most sympathetic and encouraging manner. Good clairvoyance, names given.

**MANCHESTER.** Openshaw, Granville Hall.—2-30 p.m.: Usual programme. Recitations by Nelly Shackleton, M. H. Barlow, Nelly Stephenson, Fred Whitsel, and Wm. Lewis. Very fair attendance.

**MANCHESTER.** Pendleton.—Morning: Present, 13 officers and 49 scholars. Usual routine gone through in a very satisfactory manner. Recitation by S. Rimmer, and a reading by E. Wallis. Marching was done well. Afternoon: Over 70 lyceumists present. Recitation by S. Rimmer, and a reading by E. Wallis. Marching done fairly well. Mr. Crompton opened and closed.

**ROCHDALE.** Regent Hall.—Moderate attendance. Marching conducted by Miss J. Nurse, and afterwards a meeting was held to consider the Lyceum Demonstration, on July 22.

**STOCKPORT.**—A pleasant session. Mr. Halsall, our secretary since the formation, has left the district. The appointment of Mr. C. Ford to the office is a popular one and likely to be beneficial.—T. E.

### PROSPECTIVE ARRANGEMENTS.

**BIRMINGHAM.** Camden Street Board School.—May 14, Mrs. Wallis, at 11, "Real Life in Spirit Land." At 6-30: "Is Spiritualism a Religion?"

**BLACKBURN.** Northgate.—May 13, Saturday: Social and Dance for organ fund. Excellent entertainment provided. June 4: Service of Song, "Sister Dora," by the choir, assisted by our own string band.

**BLACKPOOL.** Liberal Club, Church Street.—May 14: Mrs. J. A. Stansfield, 2-30, "Death and the life beyond"; 6-30, "Spiritualism, a religion of reason." May 23, Mrs. Russell.

**BRADFORD.** St. James'.—21, Mrs. Whiteoak; 28, Miss Calverley.

**BRADFORD.** Walton Street.—21: Mr. Boocock; 28, Mrs. Whiteoak.

**BURNLEY.** Robinson Street.—21: Mrs. J. M. Smith; 28, Miss Patefield.

**COLNE.**—Members and friends of the Society and Lyceum intend to hold a public Demonstration and Field-Day on Whit-Monday, May 22. All Spiritualists and Lyceumists in the district are earnestly invited to attend to make it a success. A procession will be formed at the rooms, Cloth Hall, at 10-30, and will then parade through the principal streets, returning to the hall, where buns and tea will be provided free. While on the route it is intended to distribute literature pertaining to the movement, and we shall be glad to receive any parcel containing the same. After refreshments the party will proceed to a field for enjoyment and suitable recreation. At 4-30, a public meat tea will be provided. Adults 9d; children 6d.

**EMPLOYMENT WANTED** as farm servant, pork butcher, carter, or labourer. Address, P.C., office of *The Two Worlds*. [Advt.]

**HALIFAX.** Spiritual Church.—May 14: Special anniversary services. Morning at 10, speaker, Mrs. Midgley; afternoon at 2-30, and evening at 6, in the Mechanics' Hall, speaker, Mrs. E. H. Britten. Special hymns will be sung, accompanied by the Lyceum String Band. The scholars will occupy the platform with their new banner. May 28, Mrs. Gregg.—F. A. M.

**HALIFAX.**—Speakers willing to come for their railway expenses for Monday evening services will oblige by communicating with Mr. F. A. Moore, 23, Colin Street, Halifax.

**HECKMONDWICK.** Thomas Street.—Sunday, June 11, Lyceum Anniversary services at 10, 2-30, and 6. Speaker: Mrs. Green. The scholars will sing their hymns. Collections to aid the Lyceum.

**HOLLINWOOD.**—Change of secretary from P. J. Ormerod to Mr. E. Dunkerley, 90, Coalshaw, Green Road, who will in future receive all communications.

**LANCASHIRE LYCEUM DEMONSTRATION.**—The next meeting of delegates will be at Bartlam Place, Oldham, Saturday, May 20. Tea will be served at 5 p.m., meeting afterwards.—J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

**LANCASTER.**—21, Mrs. Russell; 28, Local. Change of cor. secretary, John Dawes, 2, St. Leonard's Terrace.

**LONDON.** 311, Camberwell New Road.—May 28: A public tea at 5 p.m., in aid of the piano fund. Tickets 9d. Hoping to see many friends. May 14, at 7 p.m., Mrs. Bliss. Collection in aid of the piano fund. We hope to see many friends. Mrs. Bliss will give clairvoyance and address.—J. P.

**LONDON.** Marylebone. 86, High St.—May 14 and 21, at 7 p.m., Mrs. Green, from North of England. "Clairvoyance," etc. Chairman, Mr. T. Everitt.

**LONDON.**—A Busy Bee Concert will be given at the Athenaeum, 73, Tottenham Court Road, Sunday, May 14, at 3 p.m., on behalf of the Busy Bee Association. Amongst others, Mdlla. Catalina Gomez and Mr. Horatio Hunt will assist. Tickets, 1/- and 6d., from J. Burns, 15, Southampton Row, or, by letter only, from L. Terry, 16, Melrose Terrace, West Kensington. A few seats free.

**LONDON.** Shepherd's Bush Road. 16, Melrose Terrace.—A Spiritual meeting is held on Thursdays, at 3 prompt, Mr. J. M. Dale presiding, in connection with the Busy Bees.

**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 will be rewarded by the sympathy of Spiritualists being present in their numbers.

**MACCLESFIELD.**—May 21, Mr. Victor Wyldes, and on Monday at 8; 28, Ladies' Day, Mrs. Wallis; June 4, Mr. W. H. Rooke.

**MANCHESTER.** Pendleton, Cobden Street Lyceum.—Whit-Sunday (weather permitting), a procession round the district. Special Hymns will be sung on the route. Whit-Thursaday, Lyceum trip to Walkden. Train leaving Pendleton (new Station) at 9-12 a.m., and returning at 7-55 p.m. Prices for Lyceumists under 12, 3d.; over 12, 7d. Friends under 12, 4½d.; over 12, 9d. Lyceumists will be provided with provisions.—James Jackson, secretary.

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

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

MR. T. HODGSON has left Yeadon, and now lives at 104, Mount Pleasant, Greengates, near Bradford. Secretaries, please note.

**NORTH SHIELDS.**—May 14, 6-15 p.m., Mr. W. Walker. Subject, "Spiritual Phenomena, an answer to Materialism and a support to religion."

**NOTTINGHAM.** Masonic Hall.—May 21, Mr. T. Timson; 28 and 29, Mrs. Green.

**NEWCASTLE-ON-TYNE.**—May 14, Mrs. Yeeles. Short addresses and clairvoyance. Open air meetings will commence on Sunday, May 14, at Quay Side, at 10-45 a.m. Helpers invited.—B. H.

**OSSETT.**—Tea party postponed until May 13th.

**ROCHDALE.** Regent Hall.—21: Mr. E. W. Wallis, at 2-30, "The Bible and Spiritualism"; at 6, "Is Spiritualism Witchcraft?"

**ROXTON.**—May 21, Mr. Hesketh; 28, Mrs. Brooks.

**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.)

**SHEFFIELD.** Bridge Street.—May 21 and 22, Mr. W. E. Inman; 28, Mr. George Featherstone; 29, Mr. Chas. Shaw.

**SHIPLEY.**—May 21, Mrs. Shepherd and Mrs. Wilcock; 28, Mr. and Mrs. Hargreaves.

**SLAITHWAITE.**—21, Mr. G. A. Beeley; 28, Open. All correspondence must be addressed Tom Bamforth, Manchester Road. Our late secretary has gone to America.—T. B.

**SOCIETIES,** please note E. Parkin, of Colne, is cancelling all engagements, Sundays and weeknights, during 1893.

**SOUTH SHIELDS.** Stephenson Street.—21, Mr. Wm. Davison; 28, Mr. McKellar.

**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.

**TYNE DOCK Society** will have a tea at 5 p.m. and social on Whit-Monday, May 22nd. Admission, tea and social, 9d.; social only, 6d.

### PASSING EVENTS AND COMMENTS.

**NO REPORTS NEXT WEEK.** Space required for Missionary matter. VOL. V. of *The Two Worlds* can now be had, 6s. 6d., post free.

**OUR SIXTH MISSIONARY NUMBER** will be ready May 19. Be sure you order some to give away.

**BINDING.**—We have a few bound volumes belonging to customers, which await their instructions. Will you kindly send or call, friends?

**HAS THE SPIRIT MOVED** you yet to order some Missionary Numbers? We hope it will do so at once.

"THE LYCEUM BANNER" for May is a good issue of our smart little contemporary, and as it contains the full programme for the Burnley Conference should have a large sale.

MR. BEVAN HARRIS writes: "'Spirit Guided' is splendid. I hope some of them will be guided my way." He evidently refers to the advt. on our platform guide page. See next week's announcement.

**ARE YOU CURIOUS** to know what the Missionary Number will contain? Order some and see. We can assure you it will be a capital paper.

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

**CHRISTIANITY AND SPIRITUALISM.**—*The Wesleyan Methodist Church Record* for May contains a sermon, by Rev. Samuel E. Keeble, on the above subject, to which we will pay our respects as soon as possible.

**YOU CANNOT DO WRONG** to order, at once, a parcel of our next week's issue, the Sixth Missionary Number, to distribute to your friends, foes, neighbours, and acquaintances.

**WILL SOCIETIES** please send in the approximate number of delegates likely to need accommodation at the coming Federation Conference, to Mr. Tetlow, so that same can be laid before the Sowerby Bridge Committee at an early date?

**OUR SIXTH MISSIONARY NUMBER** will be ready for May 19, and we will supply 12 copies post free for 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Carriage free in all cases. Who will send us the largest order?

MR. CHADWICK'S lecture on Spirit Photography at Cardiff, illustrated with slides, has been reported and commented upon in the local papers. The remarks are of the usual materialistic and inconsequential character. The writers try to be funny, and only succeed in displaying their prejudices.

**THE HAND OF THE LORD.**—Mr. Younger contends, in his *Magnetic and Botanic Journal* for May, that the use of the above phrase in the Bible "points with force to the same means being used at all times as by the present day mesmerist to throw the sensitive into a state of ecstasy." He quotes some curious instances in proof.



WE HAVE a second-hand copy for sale of "The Seeress of Prevost." This work has recently been sold for 10s. 6d. What offers?

REV. DR. MARSHALL LANG, Barony Church, Glasgow (Moderator-elect of the Established Church), said on Sunday forenoon—"I believe, though I cannot demonstrate it to the satisfaction of a mathematician, that there is communication between the seen and the unseen worlds."—*Weekly Scotsman*.

"THE LABOUR PROPHET" for May contains a Cinderella supplement. Labour Church Sunday Schools are talked of, and our Lyceum methods have been heartily recommended to them. Portraits of Katharine St. John Conway, Keir Hardy, and George Evans are also given. It is a good pennyworth.

THE LYCEUM UNION Annual Conference at Burnley next Sunday will be, we trust, a great success. Various matters will have to be considered which will require calm and dispassionate treatment. If all work for the good of the Union, and are prepared to sink their pet projects for the common wellbeing of the Lyceum movement, all will be well, and much good can be accomplished.

TO SPIRITUALISTIC READERS.—Mr. W. D. Brookes writes: "I have no doubt your readers could benefit the cause of Spiritualising mankind if they took an extra supply of journals (every week) and, when they had read them, could leave them behind in public buildings and omnibuses, &c. Better still, if societies would only post the contents bill of *The Two Worlds* on the inside wall of the spiritualistic temples, and post up pages of *The Two Worlds* on the outside walls, it would advertise the journal and the society, for I believe that *The Two Worlds* does not yet pay its expenses, and its readers can easily alter this by taking one or two extra copies."

E. C. M., writing on "Inspiration" in *The Key*, sets up a man of straw and then knocks him over to his own satisfaction. As we understand the position of the Spiritualist, no one person, or class of persons, is exclusively inspired. We, too, believe that inspiration is the Divine breath that inspires all life, but there are different degrees of influx. No Spiritualist with whom we are acquainted claims that inspiration is limited to mediums, but we agree with E. C. M. when he says: "As man on earth seeks and receives advice from his fellow-man able to give a superior knowledge upon things that interest both in common, so we believe that the human soul receives from higher spheres of life aid and advice from spirit entities of a finer quality but with characteristics as clearly defined as any dweller upon earth."

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

SALADIN, in the *Agnostic Journal* for May 6th, had the following in his "Answers to Correspondents" column:—"E. W. WALLIS has, in *The Two Worlds* for April 28th, a smart and good-natured reply to the article, "Spiritualism," by C. O., that appeared in our issue for April 22nd. CYRUS.—Mrs. Emma Hardinge Britten's excellent monthly, the *Unseen Universe*, is, unfortunately, dead. The lady is a fearless anti-Christian, and most editors are too much in awe of Grundy to assail Grundy's eldest darling, the Christian fraud. To the honour of Mr. Wallis, Mrs. Britten's successor in the editorial chair of *The Two Worlds*, he has gone back no step from the courageous policy of his predecessor. Even if Spiritualism be a fraud—and we do not say it is—as long as it is the enemy of out of sight the most baleful creed that ever cursed mankind, every true Agnostic and Freethinker must wish it God speed. Personally, we consider Spiritualism a valuable bulwark against the inroads of Materialistic Atheism."

FREE TRADE IN LITERATURE.—We copy the enclosed from a most respectable and very interesting paper called *The Two Worlds*, and we do so all the more willingly because we have been personally assured that it has been found impossible to get *Light* from Mr. Smith's stalls. But *Light* is a high-class Spiritualist paper; and we are driven to draw a disagreeable inference. Mr. Smith, by excluding B, practically says 'I approve of A. I don't mind betting news, prize fights, and gambling tips, but I draw the line at the angels of God having anything to do with man.' "A London correspondent writes: 'Having occasion to change my newsagent, I gave an order to Messrs. W. H. Smith and Son's railway bookstall. Among other papers ordered by me was *The Two Worlds*. I duly received all other papers, but a message was sent me that they could not supply *The Two Worlds*. I naturally wished to know the reason, and gathered from the assistant that at head quarters they did not believe in Spiritualism, and refused to supply such papers.'—*The Coming Day*."

NEWCASTLE-ON-TYNE.—CHRISTIAN EVIDENCE SOCIETY LECTURES.—The very popular coloured gentleman, Mr. Celestine Edwards, is here, and night by night for about a month has had crowded houses of intensely interested hearers. His specialité is a crusade against infidelity, and in that direction he has done yeoman service to the cause of truth. The agitation of thought on religious matters resulting from these lectures is enormous, so that good cannot fail through his visit. Mr. Edwards is in the widest sense an advanced thinker of the broadest pattern, joining with yourself in the discovery that the orthodox "hell is not only abolished," but never existed; and on Sunday night, to two thousand people in the Circus, he utterly repudiated the central doctrine of Christianity, being heckled from all parts of the hall by men who are mere pupils of the book-relic of human barbarism, labelled vicarious atonement. The only link that appears to hold him to popular Christianity is the Incarnation story, and on this, too, the Editor of "Lux" may have more "light." The tracts you were good enough to send kept me very busy prior to the three lectures yesterday. The soil being turned up by the lecturer furnished good hope of an abundant harvest in the near future.—*Bevan Harris*.

EXTRACT FROM "THE PROFESSOR AT THE BREAKFAST TABLE."—You don't know what plague has fallen on the practitioners of theology! I will tell you, then. It is *Spiritualism*. While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted—not merely in those who believe it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of. . . . You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life.—*Oliver Wendell Holmes*.

NEWPORT (MON.).—Mr. Wayland writes: "Being sensitive to touch, spirit-friends often indicate their presence by touching the finger or the hand, and by this means communication with the unseen is established, mental conversation being freely entered upon. A few days since an unfamiliar touch attracted my attention, and enquiry elicited the presence of 'Lady Jane Grey,' who stated she was the wife of Lord Dudley, and beheaded on Tower Hill. I thought verification of this presence would be interesting and requested that when the opportunity offered I might have a clairvoyant description; this opportunity was soon given, as my friend, Mr. F. T. Hodson, clairvoyant and fellow-worker, called, and, after some general conversation, I requested a clairvoyant description of a lady visiting us. A description was given of an aunt many years now in spirit-life; then followed the remark, 'A lady stands at your left dressed in the Elizabethan style with a long, beautifully-formed neck.' This quickly passed but was soon repeated, the lady standing in full view of the clairvoyant, who saw the 'block' and the 'head laid thereon,' a perceptible shudder for the moment passing over the medium. This conclusive description of spirit-presence appeared to me of value, and interesting to the great cause in which we are engaged."

DOGMATISM.—Coming, as it did, after some severe denunciations of dogmatism, Mrs. Besant's theory of a future life, described, not as a theory, but as a positive and undoubted truth, sounded a little oddly. It is here that she reached the parting of the ways, losing the company of those who went with her in her purely philosophical discourse. Surely a touch of the irony of the situation must have come home to her mind when, in answer to a question as to the dogmatism of her position, she simply replied that she only objected to false dogma, and that her's was the true. That is what dogmatic bigots have always said ever since the world began, and it is precisely the argument with which the horrors of the Inquisition and all other religious persecutions have been justified. Cannot Mrs. Besant see that her dogma at once opens the door to the whole of this bigotry and persecution again, and to Mahatma tricks and jugglery of a character corresponding to the bogus saints' miracles of Romish churches? The fact seems to be that Mrs. Besant cannot be merely the enquirer after truth, she must be a positivist. First an orthodox Churchwoman, she was probably as positive that adherence to all matters of Church doctrine was essential to salvation. Then some influence is brought to bear on her mind, and she becomes a Freethinker, but her mind has settled down again upon a definite form of belief. It simply amounts to this, to our mind, that after an interval of doubt or denial she has rejected the dogmas of Christianity and accepted those of Buddhism, modified and idealised, doubtless, to suit the mental development of the professors of the new sect. To use a modern catch phrase, her new creed appears to be "Buddhism up to date." While now and heretofore a vehement denouncer of dogmatism, she confesses herself a dogmatist pure and simple. From that position it is a very short and easy step to the position of the bigot and the persecutor. It looks a little like moving in a circle after all.—*Birmingham Daily Argus*.

A TRUE GHOST STORY.—I can vouch for the truth of every statement contained in the following narrative. The particulars were communicated to me in the first instance, in 1882, by the mistress of a boarding-school situated in the town of C—, in Sussex—"E," the subject of these experiences, being a distant relation of her own, and, at the time, residing in her house. Before "E's" marriage, she lived as confidential maid with a lady, whose brother was a lawyer in C—. Her mistress became very fond of her, and often promised she would remember her substantially at her death for her faithful services. The lady (Miss J.) died; when her will was read the sum of £10 only was left to "E," the same sum being named for the other servants. "E" felt she had been led to expect more, particularly as on the last day of her life Miss J. had said, in response to some attention, "Thank you, you have been very good to me, and you will find I have not been ungrateful." "E" married, went to America, returned, and, being a widow, entered the same family again as maid to the mother. The family went to the Isle of Wight for the summer, leaving "E" in sole charge of the house. It came about that she had to sleep in Miss J.'s (her former mistress) room. She could not sleep for certain strange noises in the room, and presently saw a peculiar light, apparently coming from a cupboard. As the light became more distinct, a form was visible which she recognised as that of her late mistress. The figure advanced until it reached the bedside. "E" then said, "Is it you? What can you want after so many years? Why do you trouble me now?" The figure then rubbed her face very hard, and repeated three times, "I left you a hundred pounds," when she turned away and was seen no more. "E" left her situation and came to her friends at C—, telling her strange tale. About 1877 the brother of the lady died, and left £100 to "E," but without comment. He had made his sister's will.—CHAS. WARE, Exeter.—*The Million*.

#### IN MEMORIAM.

BLACKPOOL.—It is with deep regret we have to report the transition to the higher life of Mrs. Mary Moore, aged 65 years. Our sister received the call very suddenly. Making ready to come to our meeting, on April 30, she received a kind of stroke; the spirit freed itself on Wednesday morning, the 3rd inst. She never regained consciousness after Sunday. Her body was interred in the Blackpool Cemetery on the 6th inst., and after the usual Church of England ceremony, two hymns were sung.—W. H.