

The Two Worlds.

No. 299.—VOL. VI. [Registered as a Newspaper.] FRIDAY, AUGUST 4, 1893.

PRICE ONE PENNY.

SPIRIT MESSAGES BY DIRECT WRITING.

By JOHN LAMONT.

ON May 31st, 1892, I called at the residence of Mr. Fred Evans, the well-known slate-writing medium, at McAllister Street, San Francisco, at 2 p.m. The weather was clear, and the window blinds drawn up, so that the full light shone in. I asked, "Are you Mr. Evans?" "Yes."—"Can you give me a sitting?" "Yes."—"Do you require my name?" I asked. "No, I would rather not know it," he replied.—We sat down at the opposite sides of a plain table in the centre of the room.

From a pile of slates which lay on the floor I selected two, which I carefully examined and wiped. Evans then dropped a crumb of pencil upon the surface of one slate, which I covered with the other, thus enclosing the pencil between them. Taking both of the slates I turned them so as to stand them on their edges, and held them in that position on the top of the table for a few seconds. Evans touched the framework of one slate with the index finger of his right hand, and I experienced a tingling sensation in my fingers as if an electric current were passing through them. Evans remarked, "You are mediumistic, and should receive good results." We then heard the scratching sound of the pencil at work, followed by three raps. The raps indicated that the writing was finished, and I therefore opened the slates. Upon one of them a message was written, signed "John Gray," expressing satisfaction at meeting me and promising to assist my spirit friends to write for me. The second slate contained a message from my wife, signed with her full name. The signature only was in her own handwriting, as if some one else had written the message and she had signed it. Message after message followed until nine slates were filled. In every case I was addressed by my proper name, and the writer signed his or her full name. Some of those names were J. F—, John C—, James C—, and Mary and Lucy Lamont. The messages were characteristic of the individuals, and their relationships to myself correctly indicated. Let me here say that in no case did any of the slates go out of my sight for a moment, nor were they held under the table, but all the writing was accomplished on the top except in two instances, to which I call especial attention.

When seven slates were filled, Evans asked of the spirits, "Can some of you write for the gentleman with the slate on the floor?" Three emphatic "raps" on the table gave assent.

Evans then requested me to lay a blank slate on the floor beside my foot without any pencil. I placed a slate on the floor as desired, my foot being in contact with it, and my eye on it all the time, Evans sitting on the opposite side of the table. In a short while, not many seconds, I heard three taps on the slate. I took it up, and found written upon it, in bold characters in red, the following message:—"Dear Uncle John,—I am glad to come back. When I was drowned, I was washed ashore in a brighter world. I am happy, uncle.—Your Nephew, JACK."

This, too, was a remarkable and characteristic message. Jack was my brother's boy, who was drowned from the ship *Halewood*, at Calcutta, in August, 1891, and I always called him "Jack." He has manifested his presence to several different mediums in most striking fashion, and has been seen by clairvoyants, besides persons to whom he has manifested in addition to his return to me.

Another slate was laid upon the floor and written upon, the writer's name in full being signed, and the matter and style of the message also quite characteristic of the writer.

On the following day I called upon Mr. Evans a second time, and obtained six messages on one slate from as many writers—all in different handwritings, and in different colours of pencil. I think these facts should be made known. I was a total stranger to Mr. Evans. The conditions were most unequivocal, the results eminently satisfactory and convincing, and the character of the messages themselves unmistakably indicative of the real presence and identity of the persons whose names were signed.

[We are extremely pleased to place on record Mr. Lamont's clear and emphatic testimony to the reality of Mr. Evans's mediumship. We have received for review a large volume entitled "Psychography," devoted to Mr. Evans and his mediumistic phenomena. It is written by Mr. J. J. Owen, who was editor of *The Golden Gate*, an excellent weekly journal devoted to Spiritualism. The accounts given by Mr. Owen and others in this interesting book are fully corroborated by Mr. Lamont's testimony. A very interesting portion of "Psychography" is that part of it which gives Mr. A. R. Wallace's account of his very striking experiences with Mr. Evans, and we hope the work will have a large sale. It is splendidly got up, is illustrated, and forms a very valuable and important addition to the literature of the movement devoted to phenomena and mediumistic experiences.]

Next week we shall print another article by Mr. Lamont dealing with a "direct writing" which he recently received through the mediumship of Miss Everitt in London.]

THE DUNHAM MASSEY GHOST.

THERE is no more lonely a road in the neighbourhood of Bowdon than the one that spans the distance between the villages of Dunham Massey and Dunham Town. The presence, through the greater portion of its length, of a high park wall topped by tall overhanging trees, and the almost total absence of habitations, tend to impart a gloom and sense of loneliness that are singularly conducive to eerie feelings. Especially is this the case in the early twilight, for then the lack of life seems to become more forcibly conspicuous. As the shadows intensify, surrounding objects grow indistinct and take on fanciful shapes that are far from reassuring. Ghostly mist wreaths too, in early spring, spread through the tree tops and impart an unpleasant chill to the air, causing one to unconsciously quicken his footsteps, and seek a more congenial neighbourhood.

Now, to persons of a certain temperament, the approach of twilight is often accompanied by a change in the character of the feelings. It would seem as though the advent of this hour quickened the susceptibilities of the soul, and enabled one to discover a hidden meaning in things that had previously presented naught to discover. At such a moment, sounds, which under the glare of the mid-day sun were common-place and trivial enough, are found full of vague portent, and even passing zephyrs and rustling leaves grow articulate and throw out dark hints of mystery.

I make mention of these facts, because possibly their influence may have had some hand in shaping the following experience, and if phantasy rather than actual occurrence be eventually found to be the explanation, I have no object in encouraging a contrary belief.

A few evenings since, accompanied by a friend, I had occasion to traverse the above-named road. We had been to Dunham Massey, and after having gazed with becoming respect on its several antique residences, with their exaggerated iron railings and ornamental gates, now fast crumbling into rust and ruin, had commenced the return journey, and were slowly approaching that point where the road begins to dip, in order to pass under the Bridgewater Canal, when I became conscious of the presence of a female figure, some short distance in advance.

The figure was dressed in a black gown, and a long dark mantle of somewhat ancient pattern. It kept the middle of the road, and from the moment I first became aware of its presence, till it finally vanished from view, I never lost sight of it for so much as a second; of this fact I am confident, for the form was sufficiently striking to rivet my attention from the first; and independent of this I was somewhat curious as to the character of the woman who could choose so lonely a walk when unaccompanied. I wondered what her errand was; was she young or old? and many other things, all tending to prove that my mind

was at that instant fully centred upon her. As I continued to watch her progress, she drew near the canal bridge, and for a moment stood clearly silhouetted against the light proceeding from its further end. I saw her as plainly as I ever saw anything in my life; a dark figure standing out bold and distinct against that portion of the evening sky framed by the circle of the bridge.

And now transpired one of the most marvellous phenomena it has ever been my fortune to witness.

Whilst my mind and eye were fully occupied with the presence of the woman, she suddenly ceased to be, she neither moved to right or left, but simply went out of existence. Had she stepped into the shadow of the arch, which I am very clear she did not, there was sufficient light to have enabled me to detect her form. Had she taken the raised footpath which traverses one side of the bridge, I still could have traced her outline, for though twilight was fast approaching, there was ample light for such an observation. The fact remained—the woman had vanished.

On drawing near the bridge, a close inspection revealed the further fact, that it was physically impossible for the woman to have climbed the canal bank from the roadway unperceived, and that there was no point in the length of the arch where a figure could have remained concealed; nor yet was it possible that in so broad a light, so conspicuous a form could have passed through the further opening unobserved.

Full of half-defined apprehension—for we both felt we had witnessed something that was of more than ordinary occurrence—we followed the road between the dripping walls of the echoing arch, our footsteps ringing out with painful distinctness in the still evening air, and on gaining the other side looked around, but could discover no point at which it was possible for the figure to have left the roadway. Some few yards from the bridge we encountered a man and woman coming from the opposite direction, and on inquiry learned that no one had passed them for some considerable time, so we were left with but little reason to believe that the woman had made the passage of the arch unseen, and rapidly passed beyond the reach of vision in that direction.

But the question remains, What was this object that so deftly disappeared? Human in the ordinary sense, to my mind it could not have been, for no mortal could so effectually have passed from visibility into invisibility, and left no trace behind. Was it an illusion bred by the character of the hour out of a morbid imagination? or was it an effort of what Mr. Myers, of psychical research notoriety, would term the subliminal consciousness to reproduce a forgotten incident, for I had previously heard of a somewhat similar occurrence in connection with this very bridge, but was not aware that it held any part in the field of my consciousness at the moment of my own experience. Or finally, had I of a truth seen an apparition? Had I been an involuntary witness of one of those strange and apparently purposeless hauntings that so puzzle the student of the occult, and cause many to regard the other world as little better than a huge insane asylum?

In proof of this latter theory I may recount the fact that I have since become aware that the bridge has long borne a bad name, and is commonly reported to be haunted by the spirit of a woman, who, in an evil moment, sought rest from the torments and troubles of life in the waters of the canal. Many people living in the immediate neighbourhood are currently reported to have seen the apparition, and so far as I can learn their evidence agrees in describing the spirit as that of a woman clad in dark robes, who is seen in the gloaming slowly passing along the Dunham Massey Road till she reaches the bridge, where she is suddenly lost to sight.

In conclusion, I may add that so much consentient testimony, taken in conjunction with the unequivocal character of my own experience, leaves me little reason to doubt that the strange event here recorded can only be satisfactorily accounted for by the Spiritualistic hypothesis. If it were an isolated instance imagination might very naturally be assumed to have figured largely in its production, but being only one out of thousands of similar cases, many of which are corroborated by more than one independent witness, I fail to understand how illusion or any other theory than the one here indicated can reasonably be said to offer an explanation.

DICTATOR.

[Our correspondent assures us that the above is strictly true. We think, however, that accounts of phenomena should, if possible, be published over the writer's name.]

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER VIII.

BUT just at this moment we were interrupted by a clamour from the servants' quarters. Every one appeared to be so busily engaged in it that I had to ring several times before my bell was attended to. It was answered by the housekeeper, who was, I observed, in a state of agitation and excitement. On my asking concerning the disturbance, she said it was caused by the servants, who were going to leave in a body because they believed the house to be haunted.

I saw the matter was serious, and, accompanied by the doctor, proceeded to inquire into it. As we went down the passage the doctor said to me in a low voice, "It would be as well if you did not give them any information about your having seen and followed the figure. It would only make matters worse." I thanked him for the reminder, and then we came upon the group of servants. They were standing at the top of the main staircase, and I noticed that their boxes were there too, and seemed to be all ready for removal. As soon as we appeared the Babel of voices ceased. I inquired the cause of the excitement, but at first could get no answer. As none seemed willing to take the initiative, I turned to the footman and said—

"Can you tell me anything about this, John?"

"Well, sir, the fact is this house is haunted, and we cannot stop in it. So we are going now," he added, with a touch of defiance in his tone.

"Very well," I said, "you can go, but as I am to be left alone in the house, perhaps you will be so kind as to tell me what I am likely to see."

At these words several of the servants hung their heads, as if ashamed of themselves, while John answered me more respectfully than he had just done.

"Well, sir, several of us have seen the ghost. At first there was only one ghost—the Lady Clarissa, whose picture is in the gallery. But now more ghosts are coming."

"If that is the case, John, I shall be glad to hear all about them."

"Well, sir, two nights ago some of the maids saw the Lady Clarissa a-walking about, and then she disappeared all of a sudden like; and last night me and the cook saw her again and some more with her."

"Go on, John, and tell me what you saw."

"Well, sir, me and the cook was in this very passage at about eleven o'clock last night—"

Here the cook interrupted—"Yes, sir, we was a-watching for the ghost."

John turned to her with a dignified air, and said, "Now, Mrs. Mopers, I should be very much obliged to you, ma'am, if you will allow me to tell the tale in my own way."

"Well, sir, as I was a-saying when interrupted, me and this lady here," and he cast a reproachful glance at the cook, "was in the passage with a lamp, at about eleven o'clock p.m. Then I said to her, 'Mary, my dear—'"

"You owdacious creetur, you said nothink of the kind for you know I wouldn't a tollyrated such a liberty. How dare you stand there and tell such lies?"

But John went on as if he hadn't heard her, though I could see that his dignity made him feel aggrieved at being so addressed in my presence.

"'Mary, my dear,' says I, 'it's rather shivery here. Do you think as what the ghost is a-going to come?' Well, sir, had hardly got the words out of my mouth afore I heard something a-coming, and Mary's heart jumped up into her mouth."

"That scores one for you, John," I thought, and the Mary's indignant reply burst forth.

"What about *your* heart, you scamp! But, I forgot you haven't got one. Whatever you have it went down to the bottom of your boots, you lying rascal, what tries to verify a lady."

A frown passed over John's face as he continued—

"Well, sir, the next minute I felt a cold wind a-coming and, as I'm a living sinner, the lamp burned blue. Mary here was for a-running away, but I put my arm round her waist and held her from sinking. You needn't grant like that Mrs. Mopers. You know it's true, You shouldn't go contradicting and denying the truth."

"Colonel Marston, sir, don't you go for to believe"

these rivallous insinuations against me as never committed a discretion in my life. I'll have the law upon you, you incalculable villain," she continued, as she shook her fist at the imperturbable John, who calmly continued—

"Well, sir, as I said, the lamps burned blue, and an orful horrid smell of brimstone was all about."

"Are you quite sure about the blue light and the brimstone, John? I didn't notice either of these things."

"But, sir, you wasn't there, and I was."

"Of course, of course," I said, seeing that I had made a slip. "I only meant that, from what I have heard, ghosts don't usually carry brimstone about; but I daresay you are right, John, so go on."

"You know, sir, I wouldn't go to deceive you on such a matter, and this ghost wasn't an ordinary one. The brimstone didn't come from her, but from those with her."

"Never mind my interruption," I hastened to say, in order to mollify him. "I made a mistake, so just tell the story in your own excellent way."

"Well, sir, what should we see next but the Lady Clarissa a-coming out of the picture gallery. Goodness knows how she got down off the wall, and how she got rid of the big picture frame is a mystery to me."

John seemed to think she should have had the frame round her neck, but, as I could not hint at this, I still remained silent.

"At any rate, there she was, sir, a-walking along as bold as brass."

"Did you see her face, John?" I queried, a little anxiously, but I need not have discomposed myself.

"See her face, sir? Of course I did, and a wicked face I never saw, in spite of all her good looks. But she seemed awfully scared like, as if she was being hunted by something, and we soon saw what it was."

Here John paused and looked round uneasily at the cook, as if he was afraid she would contradict him. She was only too ready to seize her opportunity, and stepped forward to speak. But John saw that his glory as a narrator was to be taken from him, and with a wave of his hand he silenced her, as he went on hurriedly—

"Now, Mrs. Mopers, please to let me finish what I've begun."

Then turning again to me he continued—

"I hardly like to tell you, sir, what we saw next, for I never heard of such a thing in a gentleman's family before, and if people got to know of it you mightn't like it."

As John had probably told the story a dozen times already, I thought that his consideration for my feelings was a little out of date. I therefore encouraged him to proceed.

"Well, sir, I can hardly expect you to believe what I am a-going to tell you, but I will take my dying oath it's true."

John was evidently thinking about my scepticism concerning the brimstone, but, as I now assured him that he had my entire confidence, he went on with an air of relief.

"As soon as the lady came out in that scared kind of way, what should we see, a-walking behind her, two and two, but a couple (saving your presence, sir)—a couple of black devils from—I won't say where. The two was an orful size, and they was both as black as coal. I mean their clothes or skin or whatever it was, but their faces was a ghastly white. The one nearest us was a bit wobbly on his legs, and he was as thin as a rake. A warm climate seemed to suit the other one better, for he was big and fat enough to make two of the thin one. He seemed, too, to be a kind of boss, and he stuck to his work of following the lady better than the shakie one did, for he went on when the thin one turned round to come to us. Sir, he was a dreadful sight, and I hopes I may never see the likes of him again."

As John was looking me full in the face as he spoke, I could hardly refrain from a smile. But I managed to keep my countenance as I said, "Was he not handsome enough to please you then?"

I was at the moment inwardly shaking with mirth at the uncomplimentary description I was getting of myself, and glancing at the doctor, I saw his seriousness was so preternaturally deep that I knew he also was enjoying the scene.

"Handsome, sir! Now you have said it. He had the ugliest and wickedest old face I hope ever to see again in this world."

"If you see it in the next world, John, it will be a poor look-out for you. But what was he like?"

"Well, sir, he had a hooked nose that looked more like a claw than anything else. His head was bare, for I've heard that they don't use hats in his country. Instead of hair, all

sorts of black snaky things was about his head. His face was the colour of a corpus, and he seemed cold, too, for he was shaking a bit. Then when he came nearer to us he opened up a great big mouth with white teeth, and I could see the fire a-burning inside him, and shining out of his greeny eyes. Well, sir, Mary here couldn't bear it no longer, and with an orful yell she drops plumpus on the floor."

"He wasn't a bit uglier nor you," said Mary, addressing the footman, "and the two of you was enough to decompose any reprehensible person."

John looked down at her with supreme disdain as he went on.

"I wasn't afraid of the big, ugly customer one bit, for I knows as how they can't hurt honest folk. But Mary seemed to think as how he'd a-come for her, for down she flops with a screech that was enough to scare Old Nick himself. The old fellow I spoke of at any rate couldn't stand it, and round he whisked his forky tail and made off down the passage as hard as he could go."

"What happened then, John?" I said, as he paused in his account.

"What happened, sir, was this. I thought it wasn't quite the thing for a respectable man to be at the mercy of a stout widow lady a-screaching through the house in the middle of the night. I wanted to get away from her, but I couldn't leave her on the floor for those black gentlemen to come back for her. So I lifts her up and carries her away to the other servants, for they was all a-screaching too. Then they came and pulled her off me, for she had that tight hold round my neck I couldn't get rid of her nowhow."

Saying this John walked tranquilly away from the storm that was evidently about to burst upon him.

"You unconquerable falsifier. Get away with you, for nobody believes your lying reproofs."

"Quite right, Mrs. Mopers," I said, "he is indeed an unconscionable falsifier, and I don't believe a word of his untruths about you, and when you leave you shall have the best of characters from me."

Then turning to the other servants, I said—

"I will instruct the housekeeper to pay you your wages up till to-day, so that you will lose nothing by going."

This put them all into good humour, and, bidding them "good day," the doctor and I left them smiling and curt-seying.

(To be continued.)

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

VI.

THE father now revived a little, and asked me not to think too harshly of him, as he knew he had been a very wicked man in treating me as he had done, and not me alone, but also my uncle, whose death he was the cause of. He asked me to lean close to him lest others should hear what he had to say, and looked fearfully round the room. He then said:

"About a week after your supposed funeral your uncle came to the gate and asked for admission, as he wished to speak with the Abbot. This was granted. The Abbot sent for me to come to his room at once. I went and found that your uncle wanted the packet of papers that he had left in the Abbot's care. Of course I had to say with the Abbot that he should have them with pleasure. We both told him what a very good girl you had always been, and how very sorry we were to have lost you, and we would always give him our sympathy and help whenever he stood in need of it. We indulged in such talk as this for some little time, and during the conversation he showed us some other papers of great value.

"We prevailed on him to remain with us and partake of the mid-day meal at the convent. I was the one appointed to conduct this meal, and to do a deed that has preyed upon my mind and hung heavily on my conscience ever since. My orders from the Abbot were that I should go to a certain cupboard, which was in a recess in the Abbot's room, take a white powder I should find there, and put it into your uncle's drinking mug. I did as the Abbot bade me, not thinking of the wickedness of the act at the time.

"We all sat at the table together, and everything went on well for a time. After a lapse of fifteen or twenty minutes your uncle seemed as though attacked with a fit. The leech was summoned and told us that the man was in a dying condition; and oh! will you forgive me when I tell you, that

I told the leech that this was a poor man who had come to the convent exhausted and footsore from Hereford to make over to the convent everything belonging to him, as he knew he was going to die, and we had been so kind to his darling child Mary?

"He lingered about an hour in great agony. We seized all papers of value which we found on him, and forged documents transferring them over to the convent, for by this time your uncle was dead, and who was to prevent us from doing this?"

"So, my dear child, you have not a friend on earth, or a single coin outside this convent. I am sorry to have to tell you all this—you of all people—but I humiliate myself to you to gain your forgiveness and pardon for having so deeply wronged you."

I told him I forgave him, as I felt I could not do otherwise. He raised my hand to his lips feebly and kissed it. The last few words were spoken in a whisper, and as I held his hand I was afraid he would die there and then. I put his hand down gently, and by so doing disturbed him. I asked him if I should summon the Abbot. He said, "Yes, as quickly as possible." I hurried to the Abbot's room as quickly as I could, and he returned to the father's room with me, when the father, turning to me, said, "Stay by my bedside; I feel I am dying." These were the last words that he uttered.

The Abbot, seeing that the last moments of the father were at hand, asked me to go to my own room, and he would see me by-and-by. I went to my room in great grief. I thought I had heard from the Lady Superior all the cruel wrongs that had been done to me, but the father's confession came to me as a further surprise, showing me what depths of wickedness they had descended to in order to gain their ends. I recalled to mind the late Lady Superior's words when she told me of the wickedness indulged in by the outside world, and I wondered if the outside world was as wicked as those I had been associated with for some years past.

I sat in deep thought and grief and wondering if I should ever again have a bright day in my life, for I had known nothing but grief and disappointment ever since I had lost my parents. I endeavoured to control my grief, but found I could not, for my tears would still flow when thinking of the years of misery I had spent, and the luxury of liberty I had been deprived of for the sake of my uncle's money. Those who read this will think my lot a most unhappy one.

By this time I had come to expect my parents whenever I was alone, but how, or by what means they came I could not understand; and now that I was alone, and in grief, they came again, but this time my uncle was with them. My parents seemed to lead him as though he were a child. I did not see them long, as they did not appear so bright as on many previous visits. They told me that I was to cheer up, for there was still more trouble to follow. The Abbot soon came to my room with the news that the father had gone home. And in a few days after he was buried within the precincts of the convent.

The day after the funeral of the father the Abbot summoned me to his room, which summons I obeyed, and was greeted by him with open arms and tears. He said that the time had now come when something must be done for me, and that he had made up his mind to ask me to take the veil and devote my life to the Church. He explained to me that this was the only thing that could be done, as I had no friends left, neither had I any money; nor was I strong enough to face the world and work for my own living.

This proposal came to me so suddenly that I could not give any answer then, but promised to give one in a few days, when I had considered it. When alone, I thought over all the Abbot had said, and concluded, against my own inclination, to take the veil; for I seemed to have an inward feeling, or impression, that I should soon be with my parents and uncle, and should not be happy until then. This decision I made known to the Abbot who, with tears in his eyes, thanked me, and gave me his blessing and instructed me to begin my studies for the ceremony of the consecration of my life to the Church, and the renouncing of the world, the flesh, and the devil.

From this time for about a year I studied mostly in seclusion for the steps I was about to take. Occasionally I was visited by the Abbot, who catechised me. My treatment during this time I could not complain of, as I was not molested in any way. The day fixed for my taking the veil came. The ceremony was performed by the bishop, assisted by the Abbot and another father.

(To be continued.)

PSYCHICAL CASES AND REFLECTIONS FROM PERIODICAL LITERATURE.

TELEPATHY OR SPIRIT IMPRESSION.—THE DROWNING OF

WILLIAM HOWITT, JR.*

In the January of 1876 I crossed the Atlantic for the first time. My destination was Rome, and my dear friend John G. Whittier gave me a letter of introduction to William and Mary Howitt, who were then residing there, and whose friendship he had made by a long correspondence. Soon after my arrival in Rome I presented this letter, and the weekly evenings I passed with the Howitts are among the pleasantest recollections of my Roman winter and spring. Both Mr. and Mrs. Howitt were firm believers in the phenomena of Spiritualism, and a séance of an hour with some amateur or professional medium was often part of the evening's entertainment. I can recall nothing that was at all convincing in these séances, and nothing of special interest except the conversations to which they led. But one of these talks fixed itself in my memory as the most striking record of Spiritualistic experience which had then come to my knowledge.

I was calling one afternoon on Mrs. Howitt, and we were speaking of the séance—a very barren one, as it seemed to me—of the night before. "I am afraid I am a born sceptic," I said. "I find nothing convincing in any of these experiments." Mrs. Howitt was silent for a moment, and then she said, "I think I will tell thee something that happened in my own life."

I must say, before going any further, that there are certain unimportant details of Mrs. Howitt's story which I have forgotten. I cannot recall the name of the river which she mentioned, nor do I remember just how many years "Willie" Howitt had at that time been dead; but the main facts, those which bear upon spirit communion or thought-transference, are indelibly impressed upon my memory.

Mrs. Howitt told me that her son had been one of an exploring party to New Zealand. She was in the habit of hearing from him by every possible post; for he was the darling of her heart, and he took the greatest care to spare her all possible anxiety by keeping her informed of his movements. One day she received a letter telling her that she must not be anxious if several succeeding posts brought her no communication; for he was going with his party to explore the largest river in New Zealand, a river which led through an uncivilised and unknown country, and no postal communication would be possible until his return. She felt no anxiety, therefore, during the first week or two of silence. Then all at once a strange impression came to her.

"I was out in the garden," she said, "among my flowers when suddenly I was told that Willie was dead."

"Told!" I asked. "How? Did you hear a voice?"

"I cannot make thee understand. I heard, and yet I did not hear with my bodily ears. I was made aware. I did not believe then so firmly as I believe now in the possibility of spiritual communication, and I said nothing to my husband; but he saw that something had saddened me, and several times he said, 'What ails thee, Mary? What is weighing on thy mind?' But on Sunday he came to me and he said, 'I know now, Mary, what is troubling thee—Willie is dead.' And the very next day a letter came from New Zealand, and it was from one of Willie's companions on the exploring expedition; and it said that Willie had fallen overboard where the river was swift as well as deep, and all efforts to rescue him had been in vain."

Soon after, I remember, Mr. Howitt came in, and Mrs. Howitt said to him, "William, will thee tell Mrs. Moulton how we heard of Willie's death?" and Mr. Howitt's version corresponded in all respects with the one his wife had just given me.

PROPHECY.—DEATH OF A GENTLEMAN FORETOLD.

My second story of spiritual communication concerns a relative of my own, a cousin, born like myself in Connecticut, who was married and settled in the West. Her mother, who had in her lifetime been a firm believer in Spiritualism, had been dead for some years; and ever since her death my cousin had believed in her constant presence and influence, and had arranged her life according to what she believed to be her mother's guidance. I do not remember the precise date, but it must have been about eighteen years ago when she was urgently entreated by her mother to change all her plans for the summer and go to far-off Connecticut. "Ask your husband to let you go," said the influence; "tell him

* Louise Chandler Moulton, *Arena*, May, 1893.

how important you feel that it is, and beg him not to answer hastily, but to take time to consider it."

That evening my cousin made her request. I am not certain whether her husband believes that the compelling influences by which his wife is so often moved are really of spiritual origin, but at any rate he knows how significant they are to her. So when she asked if she might take their three children and go East, and at the same time entreated him not to answer hastily, he listened in silence. A few days later he said to her: "I have been thinking of what you proposed the other night; and if you feel so earnestly about it, I don't like to say no. But I can't have the family broken up. You may take the youngest boy" (a little fellow of three) "and leave the others with me."

Accordingly, my cousin made her preparations for leaving home. All this time she had had no intimation whatever as to the special reason for which her journey was to be made; but when she was leaving the house her house-keeper said to her: "I do hope, ma'am, you won't be gone all summer. It will be lonesome here without you." And my cousin answered, "Oh, no, my father will be dead and buried, and I shall be back before the middle of July."

She assured me that these words were as unexpected to herself as to her listener. *Until she heard them with her own ears* she did not at all know what she was saying.

She came to Connecticut, and went at once to see her father, who seemed to her as well as when she had seen him three years before, and as well as a man of his age was at all likely to be. That night she was sitting in her own room, and she said to herself, "I really don't see what I was sent on here for—father seems as well as ever to me." And instantly the answer came, "Yes, he seems so now. He won't be taken sick till June, when you are visiting Mrs. —, and then he'll never get better."

Soon after that she came to Boston to pass a few days with me, and during her visit she said to me, "You have often wished for some test as to the genuineness of spiritual impressions. I will put one in your keeping." Then she told me this story, precisely as I have related it, and added, "Now you know why I came East, when I didn't mean to, and what I have been told; and you can see for yourself what the next developments are."

Early in June she went to make the visit to Mrs. —. She had been there but two or three days when the person with whom her father boarded arrived, and asked to see her.

"Your father's been taken sick," said the woman, "and he's a very sick man. I'd like to have you move him. He's got relations enough, and I don't feel like having him sick and maybe die in my house."

My cousin immediately went with her, to her father, summoning a skilful physician to her aid. "Can I move him?" she asked, after a thorough examination had been made. "Yes," was the answer, "I don't think it will hurt him to be moved to-day; but you must make haste about it. He is a very sick man, and he'll be worse before he is better."

The patient was moved, thereupon, to the house of a widowed sister, and his daughter watched faithfully beside him. When a fortnight had passed, her aunt said to her one morning, "You ought to get out and take the air. It does your father no good for you to shut yourself up so closely."

"I can't go out to-day," was the instant answer, "for it is the last day of my father's life;" and again my cousin assures me, she had no least idea of what was coming until she herself heard the spoken words. Her aunt went into the sick man's room, and presently returned, saying, "I don't see any change in your father, or anything that looks as if this was going to be his last day." "No," said my cousin, "he will not die till nearly four o'clock this afternoon," and again these words were as unexpected to her, until she heard them, as to her aunt.

It was from twenty minutes to a quarter of four, that afternoon, when the sick man breathed his last; and it was July 12 when, after a brief sojourn at some seaside place, my cousin again entered the doors of her Western home.

NAME, UNKNOWN TO SITTER, GIVEN AND AFTERWARDS VERIFIED.

My other two stories were told me by a Massachusetts man who has travelled much and lived much abroad, and has made more investigations into the occult than I could recount here. He has read widely and thought deeply, and at any rate he is entirely to be trusted. He is a disbeliever in Spiritualism, so called — or perhaps I should say a doubter—but he pledges his word for the truth of these stories, which he admits that he is entirely unable to explain.

Both incidents date back at least a dozen years. My friend lives in Whitinsville, Mass., and he had been invited to the house of an acquaintance, in the neighbouring town of Uxbridge, for a Spiritualistic séance at which the much-decided Maud Lord was to be the medium.

On the afternoon of the appointed day, a friend from Providence arrived unexpectedly, and there was nothing for it but to take this unforeseen guest along to Uxbridge. But it all caused some delay, and the séance had already begun when they arrived, and the man from Providence was not introduced even to the host of the evening, and he was an entire stranger to every one in the room.

Very soon, however, the medium turned to him, and said, "If you please, sir, Sarah wants to speak to you." The Providence young man made no response, and the medium turned her attention to some one else. Again she turned back to him, later on, and said, as before, "Sarah wants to speak to you," and again he made no response. Finally, just as the séance was nearly over, she turned to him a third time, and said, "Sarah wants very much to speak to you. She says her name is Sarah Thornton Deane—D-e-a-n-e, Deane," spelling out the last name letter by letter. Still the Providence man made no reply; and after they had left the house, he said to my friend, "What rubbish it all is! Why, I never knew any Sarah Thornton Deane in my life."

But he chanced one day some weeks later, on an impulse of idle curiosity, to ask an aunt of his if she had ever heard of a Sarah Thornton Deane. "Yes, indeed," was the answer; "but she's dead, long ago. She lived with your mother three years—one before you were born and two afterwards. She took care of you those two years, and she just set her life by you."

"And did she call herself Sarah Thornton Deane—all three names? And was the Deane spelled with a final e?"

"Yes, she always put the Thornton in; and she spelled the Deane with an e. But what set you to asking about her? She's been dead years and years, and I doubt if you ever saw her after you were three or four years old."

"Yes, but I chanced to hear her name," said the Providence young man; and he began to think that perhaps it was not all a fraud.

CLAIRVOYANCE.—THE FACT AND A CIRCUMSTANCE OF A DEATH SCENE.

The fourth and last of my stories seems to me perhaps the strangest of all. It was of a séance at which my Whitinsville friend was present, in company with a brother of his, now dead. He has forgotten the medium's name, but she made upon him a distinct impression of honesty. She was an utter stranger to both young men, but she insisted on talking to my friend's brother. There was a strange, intense excitement in her manner. She gave no name, but she told him that a friend of his, very dear to him, but very, very far away in the West, was at that moment suffering terribly. "I see blood, blood," she cried, "oh, so much blood!" Then, as he said nothing, she turned away, and devoted the rest of her hour to more responsive subjects. But just at the last she turned again to my friend's brother, and said, with a sort of triumphant earnestness, "Ah, he does not suffer now; he's dead—dead!"

And the strange thing was that in course of time came the explanation of it all, in the tragic story of the death of a young man who had been the closest friend of my friend's brother. He lived on a cattle ranch in the far West. Some desperadoes had stolen his cattle. He went in pursuit of them, and was himself pursued and overtaken by a terrible blizzard. He tried to cut some wood to build a fire; but somehow the axe slipped in his benumbed fingers, and cut deep into his kneecap. He bandaged it as well as he could, and struggled to make his way to the nearest settlement; but just as he had almost reached it, the bandage came undone, the blood burst forth again, and what with stress of weather and of pain, and terrible loss of blood, he died that very afternoon. As nearly as the difference in time could be computed, he was in his final agony when the medium spoke of him first; and he was, as she said, already dead before the end of her séance.

"And all this does not make you believe in Spiritualism?" I asked, as my friend concluded his story.

"I am convinced," he answered, with the sceptical smile of the *fin de siècle* young man, "that there are a great many things in this world which we are not able as yet satisfactorily to explain; but at least I will vouch for the truthfulness of every detail of these two stories."

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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

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

FRIDAY, AUGUST 4, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

BRITISH REPRESENTATIVES FOR THE PSYCHICAL CONGRESS AT CHICAGO.

THE Executive of the National Federation, learning that Mr. J. Lamont (who was chairman at the Conference in Manchester) and Mr. S. S. Chiswell (who officiated as chairman at the Bradford and Burnley Conferences) are likely to visit the World's Fair at Chicago during August, have unanimously requested both those gentlemen to accept nomination as representatives of British Spiritualism at the Psychical Science Congress at the World's Fair, and we are pleased to be able to announce that both Mr. Lamont and Mr. Chiswell have kindly consented to meet the wishes of the Federation, which will not be unrepresented after all. Two better and more worthy gentlemen could hardly be found, and we rejoice that circumstances have so fortunately conspired to permit of their attendance at the Congress.

SPIRITUAL CULTURE FOR SPIRITUALISTS' CHILDREN.

In a recent issue, Alfred Kitson, out of a full heart, earnestly urged the claims of the young upon the attention of our readers. We have had an object lesson in Manchester in the grand gathering of the district Lyceums in Alexandra Park. All honour to the workers who so faithfully and zealously gave their service and sympathy to this most important branch of labour for humanity.

But what is being done is not a tithe of what *ought* to be accomplished. Our Lyceums are very inadequately officered, and there is increasing need for improvement in methods. A heavy responsibility devolves upon those Spiritualists who, having time, means, and educational advantages, neglect to exert their influence and render assistance in the work for the rising generation.

The Board Schools are so efficiently instructing the scholars that they will not be content with third-rate and indifferent training on Sundays. Drill and marching are also being attended to in the day schools so fully that there is not now the same need for these exercises in Lyceums that there was twenty years ago. But there is an imperative need—an ever-increasing need—for moral and spiritual teaching. Ordinary schools neglect moral enlightenment, and though they give a modicum of so-called religious instruction, it is of the orthodox and sectarian kind, and has to do with non-essentials rather than with basic principles.

The Lyceum method should be *education* and *permeation*, to bring out the latent powers of the children, and to influence them by *example*. The object should be to set before them illustrations of love, honour, gentleness, patience, forbearance, kindness, sympathy, and a truth-loving disposition. Spiritual graces need to be made manifest, and represented in conversation and conduct rather than in lessons. The Lyceum should supply the lack of the day school by giving direction to the feelings, emotions, and thoughts of the children; and roughness, harshness, and impatience need to be guarded against, so that the spirit of love, sympathy, and harmony may be fostered, and the soul-nature shine forth in an atmosphere of affection, regard, and good-will. The ideal of the Lyceum is so high, its office and scope so all-important to the race, that one looks with dismay—well-nigh indignation—at the indifference and apathy of the great mass of Spiritualists, especially those who regard themselves as the educated and cultured; they who, because of their attainments and advantages, should be in the front of this educational movement, lag in the rear or hold aloof altogether. If the movement is not sufficiently high toned for them they will not improve it by absenting themselves, but they might do good by taking part in the work.

"Mr. Bagehot's assertion that 'the progress of man requires the co-operation of men for its development,' holds true in every department of life, but especially is it true with

reference to our subject. Parental example and parental instruction have their influence upon the progress of the rising generation. Parents, then, should not only not conceal their knowledge of the truths of Spiritualism, or be content to simply make an open avowal of them, but they should live as though they realised those truths in all their relations, and should in all proper ways labour to advance them, so that their children may not only have the benefit of parental precept and example, but may also have all the aids which can be added thereto to build them up into the living truth. They should be permitted to drink in the streams of inspiration which are poured out through mediums and lecturers; should have the benefit of properly conducted Sunday Lyceums; should have children's spiritual magazines, and books properly adapted to lead the young mind into the paths of Spiritualism by awakening thought and inspiring inquiry and investigation.

"What are the Spiritualists really doing in this direction? Have they exerted themselves to establish and make interesting by their presence and assistance Sunday Lyceums?

"Instead of attending the lectures, aiding in the labour of instructing the young, and helping in a practical manner to advance the interests of Spiritualism, they will 'hide their light under a bushel,' abjure their principles for the sake of popular favour, attend and pay their money to churches, to cater to public opinion, and either send their children to sectarian Sunday schools, or permit their attendance, without an effort to lead them into the light which Spiritualism reveals.

"Also with regard to spiritual literature for the young, there is a sad deficiency on the part of those who should interest themselves in this direction. We venture the assertion that among all the Spiritualists in the United States, not one thousand dollars is annually expended for this purpose.

"With this showing, how are we to expect any great advancement in the progress of the race can be made? Progress implies action, effort, energy, will. It is true these may sometimes be forced upon the race by the results of their own inactivity, but at what a waste of human powers, at what a sacrifice of human happiness! Ultimately, even though by the slowest stages of development, mankind will reach the Sphere of Justice. But because this is assured, it does not afford any plea for escape from the obligations of duty. On the contrary, it assures them there will be no advance in that sphere until every duty has been performed, every obligation fully cancelled.

"Second, that when ushered into the Sphere of Justice, there will be no escape from our failures in any other way than by our own works—'Thou shalt by no means come out thence until thou hast paid the uttermost farthing.' There will be no redemption unless we redeem ourselves. The fact that this may be long deferred, when properly viewed, makes it all the more terrible. The longer payment is delayed, the more the debt will accumulate; and more exertion will be required, and more lengthy effort will become necessary, to meet the demand."

"Responsibilities put off until some other time always increase the difficulties in the way of their accomplishment. Seriously do those Spiritualists err who are putting forth no effort to improve present opportunities to aid the cause, to properly educate the children, and to advance the spiritual condition of humanity, thinking their own progress secured, and that all will be well with them when they enter the second sphere, whether they work for the advancement of others or not.

"This is no fancy picture. It is the revelation of the spirit world in all ages. All will be weighed in the impartial scales of Justice, and must balance their own accounts. Let us see to it that we are true to ourselves and to our children; that present opportunities are improved, and all our obligations properly fulfilled; that with the advancing progress of the race, aided by our own efforts, we may move forward with the general advance into the higher light of spiritual revelations."

We cut the foregoing extracts from an article written some years ago by Colonel Bundy, and printed in the *Religio-Philosophical Journal*. They are as true now as then, but the writer—who hath done what he could—has entered that sphere of Justice where we all shall ere long follow him. His words come now almost with the weight of a message from beyond the tomb, and we commend them most earnestly to the attention of all those who love the truth and desire to do good to humanity.

Save for Mr. Morse's excellent little *Lyceum Banner*, the "Lyceum Manual," and the "Spiritual Songster," our literature for the young is practically non-existent, and likely to be unless funds are forthcoming from wealthy and generous Spiritualists. A publishing fund has been started to provide suitable books for scholars, but up to the present it has made comparatively little headway. Where are those who, with the pen of the ready writer, and the heart filled with love for the children, can write books such as will be read with interest and profit?

Where are those who from books already published will make a list of such as are known to them suitable for use in Lyceums and for prizes or gift books? Prizes are too often dry and dismal or else goody-goody. Where are those who with open hearts and ready means will listen to the cry of the faithful few Lyceum leaders who cry, "Come over and help us," "Give us of your wealth for the sake of the little children"? and where are those who may say, "Silver and gold have I none to spare, but I will give time and service to the little ones, for of such is the kingdom of heaven"?

OUR BIBLE CLASS.

(Continued from page 353.)

FROM what has been already said, it will be clear that we decline to identify the Jehovah of the Jews with the Infinite Spirit who reigns supreme. Dr. Momerie, referring to the phrase "the God of the Bible," asked, "Which God? There are so many of them." The fact is, that it was the custom among the Hebrews to address every one above them as "my lord," and to rate themselves as his servant. Spirits, or as they were more generally termed good and evil angels, when seen, were addressed and spoken to in the same way.

Nothing is clearer than that the word "God" was used in a very different sense to the modern meaning. There were household gods, tribal or national gods, and, in fact, the command attributed to Jehovah, "Thou shalt have no other gods before me," implies the existence of other gods, but *he* must be first.*

When due allowance is made for this fact, the stupendous claim that the God of the universe was personally and directly engaged in watching over these people becomes dwarfed into its true proportions. These men were mediums, inspired, or impelled, or controlled and entranced by spirits, where their claims were genuine and they actually possessed these powers; but either they mistook them as to their source, or we have been misled by their hyperbolic mode of expression (for spirit communicants appear to have been called gods, or angels, indiscriminately) into believing that the Infinite Spirit was personally visible, vexed or pleased, repented or pardoned, cursed or blessed—became surgeon, tailor, stonemason, warrior, walked, rested, ate meat, shaved, wrestled, laughed, cried, was astonished, roared, swore, lied, deceived, threw stones, tried to murder Moses in an inn, repented, smoked, made war, laughed, commanded deceit and himself deceived, commanded free-love and nakedness, and blinded the eyes and hardened the hearts of people, and a variety of other absurdities. But if, as is contended by W. Howitt, wherever "God is said to have appeared under a visible form we may be assured it was by the mediumship of angels," and if the speaking in the direct voice, outward or inward, or the visions and other signs, or by Urim and Thummim, are by the same agency, we have proof only of *spirit ministry, of spirit presence and phenomena*, and no warrant whatever for affirming that these spirits were *specialty* Divine, much less that the manifestations were due to the capricious and arbitrary action of the Deity.

Mr. Hopps thinks the truth lies in the direction that the "name 'Jehovah' indicated a number of beings, who were

*GODS.

"It was assumed by the Hebrews that all good or exceptionally great powers resulted from inspiration, and, as explained in the New Testament, *those were called gods* to whom the word of God came; so when the terms God or Lord were made use of to signify the source of the idea, *spiritual influence* was the kernel implied in the expression."—*Art Magic*, p. 85.

"Religion was in all countries a family and tribal matter. Every family had a divinity, an ancestral spirit of its own; so had every sect and tribe. Only slaves and plebeians were without gods. But the god of one tribe had nothing to do with the divinity of another."—*Alex. Wilder, "Banner of Light,"* March 29, 1879.

By taking Gen. xxx. 37 and xxxi. 19, 30, and 32, green rods (used for enchantment) were called "gods." Acts xxviii. 6, Paul was regarded by the barbarians as a "god," or spirit, because he was not injured by the viper. Psalms lxxxii. 6, "I have said ye are gods—children of the Most High."

neither higher nor better than their communications, which must be taken on their merits—good or bad, wise or foolish, sensible or insane. . . . The humblest Spiritualist, who knows what spirit-intercourse means and involves, is nearer to the solution of the problem than the profoundest scholar whose eyes are held by the delusion that 'Jehovah' means the one Almighty God. . . . Continually we have 'the spirit' or 'the angel of the Lord' mentioned in connection with manifestations and appearances more or less familiar to all Spiritualists. If one spirit or angel, why not many? If the good and wise, why not the bad and foolish? In the Book of Job, for instance, we have Satan lounging about the corridors of heaven, mingling with the sons of God, and departing only to test and worry the sons of men. Was he not equal to some of the things attributed to Jehovah, and to the use of his name?

"In Exodus (vi. 3) we read that when Jehovah revealed himself to Moses he said, 'I appeared unto Abraham, unto Isaac, and unto Jacob by the name of El Shaddai, but by my name of Jehovah was I not known unto them.' That is clear enough, 'Jehovah' is introduced as a new God or a new name. . . . And a curious fact is that by many times we are led to Canaan as its home; and to one particular tribe as the channel through which the name and the cult found their way to the Hebrews, viz. the Kenites." "The name of the great sun-god, the object of adoration in Canaan, was practically the very name which in time came to be recognised among the Hebrews." We have not space for the proofs adduced by Mr. Hopps of the adoption by the Hebrews of this new God, but see the last chapter of Joshua. "Worshipping other gods" was their favourite pastime. It probably simply meant holding intercourse or spirit-communication with many active and ambitious godlings. This is probably the key to the whole history of the Jews on this side of it."

"Jehovah is always the champion or disciplinarian of this fighting tribe. . . . Moses had no other idea than this—that this fighting God was his. He would have been perfectly ready to admit that Amalek had its God and champion, too. (See also II. Chronicles, xxviii., 22-25.) There we get it all—territorial gods who help and smite; and worship offered to secure the one and buy off the other; putting up one's adoration to the highest bidder; going over to the God who helps." (See Deut., vi., 14-15.)

JEHOVAH NOT GOD.

The rational conclusion is that the Bible Jehovah was a powerful spirit (a tutelary deity) or band of spirits, who sought to direct and control the destinies of these people. But we have grave doubts even as to this. We do not believe that there was any set purpose or design to make of these plundering, riotous bands of Israelites a "chosen people." The records are fragmentary and have been doctored; the traditions, legends, and biographical anecdotes were gathered up, strung together, and garnished to make them appear to have been the work of God—miraculously originated, preserved, and as a whole a sacred work. Thus we believe many of the promises, predictions, and flattering prophecies respecting the greatness of the people and their pre-eminence have been added after the event, not before, "that it [they] might be fulfilled." This is all the more probable when we know that the Old Testament, in its present form, is comparatively a modern work, and Ezra only lived five hundred years before our era.

The fact is, the Bible is only a part, not the whole, of the sacred writings of the past; it is not separate from and superior to the writings of other peoples, but is in reality indebted to the surrounding nations for much that is valuable. It is a compilation, a species of hotch-potch, a strange mingling of fact and myth; of allegory, aphorism, metaphor, history, symbolism, Nature personified, poetry, and fable dressed to look like history, natural phenomena misunderstood and called miracle, and spirit-manifestation attributed to Deity; many of its heroes are mythical gods, and its Jehovah an exaggerated man. Superstition, folly, ignorance, vice, and cruelty are presented, side by side, with glowing imagery, spiritual thought, magnificent metaphor, and poetic imagination, the whole book clearly the *work of man*—not the Word of God, linked to the surrounding times, preserving to us the dreams of the ages, like fossil relics bedded in the mud.

However mistaken, absurd, incongruous, and contradictory the ideas about God may be which are discoverable in the Bible, the fact remains that it is a testimony to man's searching after Him, a record of the strivings of human souls

to learn the truth respecting the purposes of existence. The Bible bears testimony to man's consciousness of the power of the Unseen, and the presence of guiding and ministering spirits. Despite many displays of ignorance, folly, fear, and superstition—despite the confusion which necessarily arises because of the supposition that God immediately operated in Nature and miraculously intervened on behalf of his favourites—the Bible presents a consistent claim for spirit guidance. The spiritual phenomena set forth form a large proportion of the book, and are both physical and mental—objective and subjective—are wise and otherwise—beneficial and injurious—in fact, the Bible witnesses to the return and power of all sorts and conditions of spirits. The grave mistake has been to attribute all that was approved by the Israelitish prophets and priests to the action or with the sanction of God, and all that these same prophets and priests condemned to evil or malign spirits.

If we recollect that in the olden days ordinary phenomena, such as prosperous harvests, successful stock-raising, etc., were supposed to be due to the favour of God, while failure of crops or herds, disease, storms, and earthquakes, were attributed to the wrath of God, or the intervention of evil powers—the adversary—even sent by God to prove, and plague, and deceive his people, we can readily understand that the record must be read discriminately, understandingly—not as an infallible authority above reason, experience, and conscience—but as a link to the past—a tradition of man's childhood—useful as illustrative of his education and upward march, and, when illuminated with later knowledge and fuller spiritual comprehension, full of beauty and use.

(To be continued.)

HIDDEN HARMONIES.

I THOUGHT it true that earth was base,
And Heaven alone the dwelling-place
Of all that's calm and bright;
Till sunshine slanting through the rain,
Spread swiftly o'er the sullen main
A path of dazzling light.

Then turning to the hills of blue,
I saw that earth was beauteous too,
With radiance from above.
But skies are clouded when their child
Is looked upon as one defiled,
And dim their light and love.

Thus musing, as I silent gazed
Where lowly plants their arms upraised
To greet the shade and shine,
A thousand forms that men despise,
Came thronging round with wond'rous eyes,
That burned with light divine.

And accents breathing soft and low
Stole round, as scented breezes blow,
And told of Heaven near.
And then the world broke forth in song,
And floods melodious rolled along,
And silenced doubt and fear.

And then I knew that earthly haze,
Distorting, bent the shining rays
O'er which my thoughts had pressed,
For where the truth awaiting stands,
With smiling face and outstretched hands,
She speaks but peace and rest.

And though the world had known no change,
Yet unto me were all things strange,
For all was holy ground.
While every old familiar place
Was instinct with divinest grace,
That clearer vision found.

And still the angels' song rolled on,
With all earth's jarring discords gone,
Swift rushing to their doom.
And learned I then that pain and woe
Through stubborn fight must backward go,
And yield to love their room.

For yet will hidden beauties leap
From earth's dark caverns where they sleep,
And all the world be fair.
No longer dwelling half unseen,
They'll spread o'er earth their living green,
And scent the summer air.

And though the march of brighter years
Comes slowly on through rain of tears,
Yet soon on sunlit wings
Will death descending chase the night,
And each true heart will dwell in light,
Where youth eternal springs.

—W. A. CARLILE.

VOICES FROM THE PEOPLE.

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

MR. STEAD REPLIES.

DEAR MR. WALLIS,—I am extremely sorry that you should feel that I have been guilty of any discourtesy or lack of respect in my reference to Spiritualists in the editorial remarks in *Borderland*. I should have thought that the most earnest Spiritualists would have cordially agreed with the passage to which you refer. I have, as you may remember in the address which I delivered at *Light* office, expressed in the most thorough going way my sense of my own insignificance compared with those who have borne the burden and heat of the day, and nothing was further from my thoughts than a desire to cast any slur upon those who have through evil report laid the foundations of what promises to be a fruitful domain of human knowledge. At the same time the more deeply we are convinced as to the reality of this immense region of research, the more must we deplore that it should be so largely given over to persons who pursue it much more as a mode of passing the time than as a branch of scientific investigation.—Thanking you sincerely for your kind reference to *Borderland*, I am, yours gratefully,
W. T. STEAD.

[We felt compelled to enter our protest, and are pleased to receive Mr. Stead's assurance that he did not intend to reflect upon Spiritualists, but upon those who make the subject a pastime, whose conduct is deplored by all earnest Spiritualists. We can only regret that the same statements did not appear in *Borderland*. It is true that Mr. Stead, on the occasion to which he refers, made due acknowledgment of the good work accomplished by Spiritualists, but there is considerable difference between a small semi-private meeting and the first issue of a magazine which will go all over the world. We are not the only ones to whom the impression was conveyed which Mr. Stead now disclaims.]

A TRAINING COLLEGE FOR MEDIUMS.

DEAR SIR,—I see the question of a home institution, or college, for the development and training of our mediums is coming to the front. I have advocated this for many years, but "ways and means" was the difficulty. We have among us some wealthy men, who perhaps, if this matter were to take a definite form, would be willing to help. I would be delighted to hear of something being done. There are many who would, I feel sure, give to such a good work. There is no cause that needs such an institution founding more than our Spiritualistic cause does. If such can be brought about, I would give my mite annually. Don't you think there are a thousand persons in this country who would give, say, £1 per year for such a noble work? I shall be pleased to hear further about it.—As ever, yours sincerely,
JOHN VENABLES.

THE NEED FOR WORSHIP.

DEAR SIR,—If Spiritualists generally knew what bright angels would be drawn into their circles by the whole and sole object being worship—they would never yearn to return to the physical flesh pots. The physical phenomena are indeed invaluable as a stepping stone to the divine, but publicly considered, the want of the devotional, worshipful, and religious uplifting is appalling.

The world hears little of the home side and altar side of Spiritualism—where its true strength and blessing lies. It is only cognisant of the surface ripples, I might almost say, the scum of the surface. Angel ministrations is not met with at promiscuous meetings. We have to reach out to the spiritually divine and almost as they, before we can meet them. How true it is—"Come near unto God and He will come near unto you."

The world is now watching us. Let them see the religious and true side of Spiritualism. The world wants true religion, and if Spiritualism can't give it, it is no use. I know that it can, and that that it is what the world needs. Angels can walk and talk with us, help and instruct us—surely that is good and needful. Give the public its share of high spiritual truth and communications as well as the temporary but necessary evidences. We must live down ridicule by a more divine life, thus drawing the divine influences to feed and cheer the world. We may convince the world in time of the scientific truths of spirit action, but if we do no more than this, it will no more bless them spiritually, than the scientific convictions they now have of electricity, chemistry, &c.—Faithfully yours,
J. SLATER.

P.S.—By the bye—Do you know who Jeremiah Dodsworth was, who gives us such grand addresses? We do not encourage name-giving, and never think of questioning them; but he always gives it, and we don't know who he was.

Some of the public services I go to in other towns are a disgrace to the cause, doing ten times more harm than good, and causing disgust to the public who visit these places to get an idea of Spiritualism. There is a want of orderly service, devotion, and pious people, and it is time it was either reformed or stopped. I would not take an inquiring friend of mine there for worlds. No wonder there are so many adverse opinions of us and the cause.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—July 23: Morning meeting well attended. An interesting interchange of views took place on the subject of "Mr. Stead's" proposals in *Borderland*, re the formation of circles, to enquire into spiritual subjects. We hail with gladness any genuine investigation, which must result in the further establishment of the glorious facts of intercommunion between the spiritual and material worlds. Evening: A full attendance to hear the promised address by our spirit friend, "Douglas," who further dealt with the subject of "The relationship of soul with soul." A really able address, listened to with sustained interest; the privilege of asking questions being given, many availed themselves of the opportunity of having individual difficulties in the understanding of the matter cleared away, and a profitable evening was far spent when the meeting closed. 30th, at our morning meeting we had several addresses on different phases

of Spiritualism, and Mr. Long, in closing, spoke of possible dangers to the unwary, or unreal, in the path of Spiritual investigation. At our evening gathering, after the opening hymn and prayer, Mr. Long rose to call attention to the passing on of a sister Spiritualist to the higher life, and gave an account of her introduction to Spiritualism, through his mediumship, some six years ago, since which time she has steadily kept the faith, and in her dying hour refused to receive the sacrament and consolation the Church representative wanted to administer, saying that the help she needed was with her, and furthermore testified that she was passing away in the full knowledge of the continuity of life. With such an instance of victory over death brought before our notice, the theme of the evening was the usefulness of our belief in the hour of material death, quite a number speaking of death as it was presented under their old time views and since the glorious truth of immortality became a proven fact to them. The resolution was strong in our midst to persevere in spreading the gospel of Spiritualism everywhere that all may hear of that which fills our lives with joy.—C. M. P.

23, DEVONSHIRE ROAD, FOREST HILL.—Sunday: Mr. Humphreys gave a very instructive address on "Man's Spiritual Gifts." A most enjoyable evening spent. Sunday, Aug. 13: Mrs. Bliss will give a trance address and clairvoyance. At the close a members meeting will be called. All members on that occasion are earnestly requested to be present.—J. B. sec.

GRAVESEND. 16, Primrose Terrace.—Mrs. Ashton-Bingham's meetings are devoted to Spiritual and instructive subjects, assisted by Miss Amy Dowling, clairvoyant. Tea provided on Bank Holiday, August 7th. Sunday, August 6th, Mrs. Ashton-Bingham, "Spiritual Gifts," assisted by Miss Amy Dowling, clairvoyant; Wednesday, "Physiognomy."

ISLINGTON. Wellington Hall, Upper Street.—A full and harmonious meeting. Mr. Darby, in the chair, spoke upon "The Needs and Difficulties of the investigator into Spiritual truth." Mr. King, upon "Knowledge;" Mr. Wallace, upon "Thought." Dr. Whatmore gave very practical and helpful advice to inquirers, and showed the importance of the simple initiatory physical phenomena.

MARYLEBONE. 86, High Street, W.—Evening: Our old friend and co-worker, Mrs. Treadwell. A good audience listened attentively to the remarks of Mr. Forman (one of Mrs. Treadwell's guides) who took for his subject, "Progression of the soul." By special arrangement with the distinguished trance speaker, Mr. J. J. Morse, a course of four lectures will be delivered during the Sunday evenings of August. Subjects: August 6, "Diabolism in the light of Spiritualism." 13, "Re-incarnation, a question of fact (?)". 20, "Theosophy, its facts and fallacies." 27, "Spiritualism, its limitations and suggestions." Doors open at 6-30. Commence at 7. Admission free. Collection to defray expenses. Spiritualists and enquirers invited. The hall is within five minutes' walk from Baker Street Station.

OPEN AIR WORK. Pentonville Hill.—Corner of Rodney Street, at 7 p.m., next Sunday night, the 6th inst. Several speakers.

OPEN-AIR WORK. Finsbury Park.—A goodly number of workers and friends met a large audience here on Sunday morning. Addresses were given to investigators by Messrs. Darby and Brooks. Mr. Jones illustrated his remarks with a skull, showing the five chief characteristics of man—the desires to live, to love, to take care, to do, to know. According to the development of these centres so is the character of the individual. An opponent was then permitted to occupy the platform, but his only argument was that he had met with fraud, therefore Spiritualism is a fraud. Mr. King ably answered, showing that the sincere seeker for truth finds it, and all enjoy the privilege to seek and find.

I SHOULD like to suggest that the Spiritualists attending Peckham Rye, on the occasion of lectures given there, should form a semi-circle in front of the rabble which systematically annoys the speaker, and gradually edge them on to the outskirts of the crowd; and *above all, refrain from answering any of their remarks.*—Rix.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Sunday last good meeting, several strangers again present. Mrs. Mason's guides gave us a very instructive address on "The Power of Spirit on Matter," followed with descriptions of spirit friends present, and answering numerous questions, deep interest being manifest by the continued presence of inquirers.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—The discourse by Mr. Brailey's guide, subject, "Harmony," was full of spiritual food, the control showing the necessity for "harmonious" conditions in the circle, the home, and individual life, that alone proving effectual for ministrations. Poem by another control, subject, "Harmony."

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.—Two addresses from Mr. J. W. Sutcliffe on "Spiritualism. What is it?" and "Are Spiritualists Insane?" Both good, followed by psychometry.

ATTERCLIFFE.—26: Mr. Mason's guides gave an interesting address on "Where are the world's great heroes gone?" followed by highly successful clairvoyance. 30 and 31: Mrs. France's guides gave excellent discourses, also very successful clairvoyant delineations.

BARNOLDSWICK.—Mrs. Whittingham spoke in the afternoon on "Spirit Return." Evening: "Religion of the Past and Present." Clairvoyance after each discourse. Crowded audience at night.

BIRMINGHAM. Oozells Street.—July 23: We again had the pleasure of listening to the guides of our esteemed friend and earnest co-worker, Mr. A. Knibb. After a most instructive address, questions of an interesting and varied nature were dealt with, evidently to the satisfaction of all present. Psychometry highly successful. 30, Mr. Findlay gave an address. Subject, "The Morning Cometh." The audience frequently showed their approval of the truths uttered. Selections from the writings of great men were read. Our friend also related some of his experiences in Spiritualism, and was intently listened to throughout.

BLACKBURN. Freckleton Street.—Afternoon: Mr. Tyrrel gave a

short address on "Spiritual Gifts," and Mrs. Wade good clairvoyance. Evening: Mrs. Wade gave an address on the late calamities; and a visitor from New South Wales, a Spiritualist of fifteen years' standing, made a few encouraging remarks. Good audiences.

BLACKBURN. Northgate.—July 23: Mr. Kay gave addresses on "God and Man," followed by good psychometry. 30: Circle in the afternoon; not many present. Evening: The controls of Mr. G. Edwards gave a grand discourse on "Facts and Fancies." Mr. Riley, a local medium, gave clairvoyance, nearly all recognised.—C. H.

BLACKPOOL.—Extraordinary Physical Manifestations. A few friends assembled, by invitation, at Mrs. Hardy's, Gt. Marton Road, Blackpool, and were privileged to witness the powerful mediumistic gift of Mr. Holly Hardy. We sat with hands clasped, and the friends, who sat next the medium, vouched that his hands were never unclasped from theirs during the manifestations; many articles of furniture were propelled from various parts of the room, one article was lifted bodily on to a couch; and the couch upon which two persons were seated, was moved a considerable distance; a chair was lifted from the floor and placed upon the shoulders of the medium and his head thrust between the staves. Musical instruments were placed upon the table, and afterwards played underneath the table and in other parts of the room. One of the sitters distinctly felt a large hand placed between her shoulders. Messages of importance were delivered to friends present, and good advice given to them. Finally, the body of the medium was levitated and laid across the table; three of the gentlemen present then lifted it up and found it perfectly rigid, the medium being deeply entranced. We append our names and vouch for the genuine nature of the manifestations: Mr. Allen, Mr. Gratton, Mr. Meekin, Mr. A. Knibb, Mrs. J. A. Haworth, Mrs. L. Firth, and Mrs. Meekin.—Report sent by A. Knibb, 1, Tennant Street, Five Ways, Birmingham.

BLACKPOOL.—Afternoon: Mrs. Midgley gave her very interesting experience as a Spiritualist. Evening: Her guides discoursed excellently on "Duty." We had a very able chairman in Mr. Knibb, of Birmingham, who gave a few very good psychometric readings. We should be very pleased if other visitors to Blackpool would follow the example of Mr. Knibb, that is, make themselves useful in giving a helping hand during the busy season.—W. H.

BRADFORD. 448, Manchester Road.—Miss Calverley spoke for the first time, and, judging by the good day we enjoyed, we shall look forward to her next visit with pleasure. Subjects, afternoon, Matthew xv. 22. Evening, "Dark Spirits cast into prison, or into bondage." Clairvoyance very good.—J. A.

BRIGHTON.—Afternoon: The inspirers of Mr. W. Galley spoke well to a moderate audience on "The immortality of man proved without the Bible," which was a really good and practical address. Evening: "Who are the saviours of the world?" was dealt with in a most lucid and forcible manner, the audience being very attentive throughout, and all going away highly satisfied. We hope that the time is not far distant when we shall have the privilege of listening to such an eloquent speaker again.—J. S., cor. sec.

BOLTON.—Mr. R. A. Brown delivered two powerful discourses for the anniversary services. His subjects were, afternoon, "Practical use of Spiritualism." Evening, "The superiority of Spiritualism in the work of human redemption." Mr. Brown is a splendid speaker, dealing with his subjects in a masterly manner. Mr. Gibson, junr., gave clairvoyance. Miss Jennie Downs sang beautifully two solos, "Gather them into the fold," and "The children's home." Mr. Ormerod, the respected and esteemed president of the society, occupied the chair, and Mr. Tootill, junr., presided at the harmonium. Good collections.—B. T.

BURNLEY. Guy Street.—Mr. Bailey gave good addresses, and Miss Janet Bailey very good clairvoyance to large and well pleased audiences.

BURNLEY. Hull Street.—Mrs. Farran gave eight clairvoyant delineations in the afternoon, and twelve in the evening, all recognised. Saturday, 29: Our pie supper was well attended. Praise is due to the Anforth family, who gave us an entertainment consisting of songs, recitations, and dancing, and the friends were much delighted and are asking for another night for a tea and entertainment. We heartily thank all who took part in the proceedings.—I. G.

BURNLEY. Robinson Street.—The inspirers of Mrs. Craven gave an excellent address in the afternoon from the words "As thy days so shall thy strength be." Questions were the order for evening service, but only one was asked, and the answer was satisfactory to all, after which the guides gave a short address on "Mediumship," showing how great is the importance of careful development, and how necessary it is that instruments in the hands of the spirit world should be pure in heart and sound in head that they may properly safeguard themselves during the earlier stages of development. The earnest and impressive manner in which these guides spoke during this portion of the service was evidence of the importance they attached to the subject under consideration, and we can only hope that the seed sown may spring up and bear fruit a hundredfold.—W. H.

BURNLEY. 102, Padiham Road.—A pleasant day with the guides of Mrs. Heyes, who gave two nice addresses. Afternoon: "What do the spirits reveal?" Evening: "Man's inhumanity to man." Both were delivered in an earnest and straightforward manner. Well received. Clairvoyance.—J. W.

BURY.—Mr. Hesketh spoke with his usual success from questions from the audience.

CARDIFF.—30th: Rev. C. Ware delivered addresses. Morning, "The Life and Mediumship of the Prophet Daniel." Evening, "The Beautiful Life Beyond." Both subjects were ably dealt with. We should like to see Mr. Ware's zealous services more often utilised in new districts, in the pioneering work which he specially aims to fulfil. A notable feature at the close of the evening service was the first appearance on the public platform of our kind friend and generous worker, Mrs. Billingsley, who gave clairvoyant descriptions to eleven persons in the audience, all except three being recognised at the time, a measure of success at once gratifying and encouraging, and fully equal to her previous efforts in the more limited area of the séance. Let us hope this valuable "pioneer" work of Mrs. Billingsley will stimulate other local mediums to do all they can towards the development and utilisation of their several gifts.—E. A.

DARWEN.—Afternoon: Mr. Nuttall spoke on "Spirit Communion," listened to with great interest. Mr. Plant gave very successful clair-

voyance. Evening: Mr. Nuttall spoke on "What Spiritualism is and what it teaches." Very good all through.

DEWARBY.—A good day with Mr. Wood and his guides, who spoke very well on "Casting shadows on the powers of unconscious influences." Clairvoyance fairly good.

FOLKSHILL.—A circle was held, Miss Lucy Carpenter being the medium. Her spirit guide gave a short address, after which clairvoyant descriptions were given; all recognised. Several strangers present, who seemed deeply interested and promised to come again.

GATESHEAD. 47, Kingsboro Terrace.—Mr. Elliott gave an excellent address on "What shall we do to be saved?" pointing out the inconsistencies of the Christian beliefs, and urging every one to save themselves by doing good to their fellowmen, and not by trusting to creeds and dogmas which are the inventions of man.

GATESHEAD. Team Valley Terrace.—July 23: Mr. Wm. Davison gave a good address on "Spiritualism, a reformatory movement," after which we had splendid clairvoyance from Mrs. Davison. I may say this was her first appearance on a public platform, and every one was highly delighted. A good audience. Mr. Sinclair in the chair. 30: We had a visit from our genial friend Mr. Forrester, of Westoe, accompanied by his daughter. Mr. Forrester made a few remarks previous to introducing his daughter, who read her essay on "Woman's Rights" to a full audience, and, judging by the applause, every one was thoroughly satisfied. There is a promising future for this young lady if her life be spared. The essay was a noble and eloquent plea for the emancipation of women. Mr. Stevenson ably occupied the chair.—E. H.

HALIFAX.—Moderate audiences assembled to hear Mrs. Crossley, our co-worker, who gave grand impressive discourses. In the afternoon feeling reference was made to the passing on of our dear sister, Mrs. F. Turner, daughter of our esteemed friends Mrs. and Mr. W. Cordingley; and in the evening the guides took as their subject, "Is Spiritualism in Accordance with the Bible?" concluding with some most striking clairvoyant descriptions.—F. A. M.

HOLLINWOOD.—Tuesday, 25: Miss Walker, of Manchester, was with us, and being a little girl did very well, causing much laughter with her talk and ways. Much enjoyed by a good audience. Sunday, Mr. J. Long spoke on "Spiritualism," "The free will of man," and "The teaching of Jesus," to a good audience. Two poems on "Gladstone" and "Charity" made a good impression. Psychometry.—E. D.

HUDDERSFIELD. Brook Street.—Mr. Macdonald spoke well to moderate audiences.

HUDDERSFIELD. 3a, Station Street.—23: We held two very successful open air services at Bradley Gardens. Afternoon, Mr. Pawson opened with invocation. After a few well chosen remarks from our esteemed friend, Mr. Whitehead, Mr. R. A. Brown gave us a really good address on "The philosophy of Spiritualism," and invited questions at the close. Between the services, the Lyceum friends from Heckmondwike went through the calisthenics on the green. Evening, Mr. Whitehead again presided. Invocation by Mr. Brown, after which Mrs. Birchall was invited to bear testimony to the truth of our cause, giving a little of her experience, how she had been enabled to assist a fallen sister through the influence of a watchful mother in spirit-life, who had impressed her to visit Mrs. Birchall. Messrs. Pawson and Balmforth spoke very impressively. In a vigorous address, Mr. R. A. Brown, again dealing with "our philosophy," appealed to all to search for themselves. Mr. Whitehead brought a very successful open air meeting to a close. A good influence had pervaded throughout. A large quantity of seed corn was distributed. We thank all the friends present from Ossett, Heckmondwike, Halifax, Bradford, and other places most heartily, also Mr. Wright, of Lepton, who so kindly assisted by lending and playing his harmonium. 30: We held our flower service, when the platform was tastefully decorated with fruit, vegetables, plants, and flowers, kindly given or lent for the occasion. Mrs. Hoyle gave two addresses with clairvoyance. Afternoon, "Christians v. Nature's Bible," showing how we ought to develop our gifts from the lessons taught us by plant life. Evening, a thoroughly good address on "The angel world and its mission to the inhabitants of earth." Our members and friends seem to have been somewhat lagging in their attendance of late, but I trust that the above services will have given an impetus to attend and assist the committee to make the movement felt in our midst.—J. W. H.

LEEDS. Psychological Hall.—Mrs. Beanland gave short addresses, clairvoyance, and psychometry to good audience.

LEICESTER. Liberal Club.—We had a new departure in our Sunday evening's service, which was a very successful one. Mr. Ashby kindly took the chair. There was an unusually large audience. Mrs. S. A. Shepherd read a poem for the lesson, entitled, "An Angel of Light," which was inspirationally given by James Swindlehurst, after which Mrs. Farrand gave a reading for the address (Letters of the Wesley Family), entitled "News from the invisible world, and some wonderful accounts of the extraordinary experiences of knockings and other manifestation at the house of Mr. Samuel Wesley, senior, during the year of 1716." Mr. Smith and friends again gave their assistance at the service by singing two anthems, altogether it was a most delightful service. Mr. Ashby took the after meeting, when he was again successful in his clairvoyant descriptions.—R. W.

MACCLESFIELD.—Mrs. Wright's inspirers, on "The Teachings of the Spirits," gave a well-reasoned-out and instructive discourse. It is some time since we had the pleasure of hearing Mrs. Wright, and we noticed a marked improvement in her address.—W. P.

MANCHESTER. Tipping Street.—A good day with our friend Mr. J. B. Tetlow. Afternoon: He named the child of Mrs. Bradbury. Evening: Seven questions were taken from the audience, very ably dealt with to the entire satisfaction of all present. Clairvoyance at close.

MANCHESTER. Collyhurst Road.—Mrs. Taylor gave good spiritual addresses. Afternoon: "To teach humanity to man is the aim of those in the higher spheres." Evening: "We come to teach of a new dispensation," to good audiences, with clairvoyance.—A. H.

MANCHESTER. Pendleton.—Mrs. J. M. Smith's afternoon subject was, "Are we Progressive?" Evening: "Man's Duty to Man." Man's first duty is to himself, his duty is to help his brother all he can, to give kindness for unkindness, and to make this world better for our having lived in it. But, in the words of the poet, "Man's inhu-

manity to man makes countless thousands mourn." Thirteen clairvoyant delineations, all recognised.—H. T.

NELSON. Bradley Fold.—The guides of Mr. Lomax gave two good discourses. Clairvoyance.—D. H. B.

NEWCASTLE-ON-TYNE.—30th and 31st: Mr. J. J. Morse gave us three very eloquent trance addresses on the following subjects, viz., "Everyday Spiritualism," "The Land of the Lost," and Answers to Relevant Questions, all of which gave the greatest satisfaction.—R. E.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides, on "A holy warfare, Spiritualism defined."

NEWPORT (MON.) Albert Hall.—The guides of Mr. F. T. Hodson spoke on "Philosophical Spooks and Ministering Angels."—W. H. J.

NORMANTON.—Afternoon: The guides of Mr. Wilson gave very instructive advice as to how we should sit for spirit manifestations. How the words of our Elder Brother should be fulfilled, "Blessed are the pure in heart, for they shall see God." Evening: A very good address on "Spiritualism weighed in the balance and found just."

NOTTINGHAM. Masonic Hall.—July 23: Mr. Featherstone gave two excellent addresses, which gave pleasure to all who followed him. 30: Mr. Timson lectured to two very good audiences. All the clairvoyant descriptions were recognised at the morning, and most of them at the evening service. Many inquiries at the close of the latter.

NOTTINGHAM. Morley Hall.—Audience rather small. We had an excellent address from the parable of "The Prodigal Son." The controls said that Spiritualists were apt to think that the knowledge of the after-life and spirit communion sufficed. They pointed out the general application of the parable, and the spiritual truth that none were too deep-dyed for the love of the Father to reach them, and that each must "arise and go to the Father." Hopes to see larger attendances.—J. W. B.

OLDHAM. Bartlam Place.—Afternoon: Mr. Mayoh, of Bolton, took subjects from the audience. Evening: Very good address on "The present aspects of Spiritualism." Good audiences.

OLDHAM. Temple.—Afternoon's circle very enjoyable, Mrs. Brooks gave nine clairvoyant descriptions, all recognised. Mr. Cameron gave some good impersonations (tests). Mr. Allam gave psychometry. Evening: Mrs. Brooks gave a short address and clairvoyance. Thursday, circle, Mrs. Brooks. P.S.A. picnic to Wood Cottage, Saddleworth, leave Temple at 2 o'clock prompt. Fare 2s. 3d. Children from 6 to 12 years, half-price. Full arrangements made at Wood Cottage for a large number. All are welcome.

ROCHDALE. Water Street.—23: Miss Venables gave two fair addresses to fair audiences. Her clairvoyance very good. 24: Public circles, conducted by Mrs. Goodhew and Mr. Thomas Wild. Very good meeting. Miss Cotterill gave two splendid addresses on "All this we do to serve Him," and "Who is your God?" Psychometry fair. Good audiences. C. J.

ROCHDALE. Penn Street.—Floral Services. Afternoon subject, "Flowers of Paradise; or, Children in Heaven." Mr. Manning treated his subject in a very eloquent manner. Clairvoyance very good. Evening subject, "Was Spirit God, and Mr. W. Powell and his Christianity." Mr. Manning took this subject up in such a manner that the audience wished Mr. Powell was in the room. Clairvoyance. Flowers and plants in abundance. The collection amounted to £2 1s.

ROXTON.—Mrs. Horrocks spoke well on "For what purpose are we gathered together?" and "Life, what is it; and Death, what is it?" Very well given and listened to by fair audiences, followed by good clairvoyance.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. Featherstone lectured most efficiently after noon and evening. The following members comprise the newly elected committee. Ladies: Mrs. Entwistle, Mrs. Wright, and Mrs. Blinkhorn. Gentleman: Messrs. H. Blinkhorn, S. Long, R. Gill, C. Shaw, A. Matheson, Wright, A. Tankard; Mr. H. Blinkhorn, president; Mr. Wright, vice-president; Mr. R. Gill, treasurer; and Mr. A. Matheson, sec.—A. M.

SOUTH SHIELDS. Stevenson Street.—Wednesday, 26th, a local medium gave very good clairvoyance to strangers. 30th, Mr. McKellar gave a good address on "The Judgment Day," which was listened to by a number of strangers. We had two solos and good clairvoyance. On Bank Holiday we are to have a trip to Jesmond Dene, leaving the boat landing at nine o'clock. Strangers welcome.

SOUTH SHIELDS. 16, Cambridge Street.—July 25: The guides of Mrs. Young gave a short address, followed by clairvoyance. Sunday: The guides of Mr. J. Griffiths gave an address, followed by clairvoyance. 31: Members' meeting, when new officers were elected for the ensuing quarter: Mr. J. Griffiths, president; Mr. Marrell, treasurer; Mr. Gibbons, secretary; Mrs. Griffiths, cor. secretary.—E. G.

STOCKPORT. Afternoon: Mr. Rowcroft spoke of the great unrest in financial and political matters now affecting England, and through, our own commercial relations, the whole civilized world. This was said to be due to the interest the spirit world takes in mundane affairs. An interesting conversation followed on vicarious atonement and other kindred themes. Evening: Messrs. Rowcroft and France gave capital discourses, and Mrs. Crook, of Hyde, a volunteer, made her debut in public as a clairvoyant, correctly giving a number of delineations of private and local importance. Spiritualism is progressing in Stockport with greater power.—T. E.

SOWERBY BRIDGE.—We had the pleasure of hearing Mrs. Griffin for the first time. She took for her subject "The Promised Land," which she dealt with in a clear and concise manner. Afterwards excellent clairvoyance, nearly all recognised. Mrs. Griffin is a speaker of marked ability, and we hope it will not be long before we see her again. Moderate audience.—G. H.

WAKEFIELD. Barstow Square.—Mr. A. Walker gave excellent addresses. Afternoon: "What is Spiritualism?" Evening: "How to get the truth of Spiritualism at our own homes." Clairvoyance good. One intelligent gentleman, who had come amongst us for the first time, declared that what he had received was remarkably accurate.

WAKEFIELD. Baker's Yard.—We were disappointed by Mr. Metcalfe, but one of our local mediums conducted a circle in the afternoon. Evening: Our local medium spoke upon "Spiritualism, past and present." Successful clairvoyance.—A. W.

NOTICE.—All speakers are requested to kindly send their open dates to Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester, who is now secretary of the National Federation.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton Street.—Present: 80 scholars, 7 officers. The scholars were put through marching, calisthenics, and wand drill exercises in a very efficient manner by the conductor, Mr. M. Brindle. Mr. W. Edwards closed with invocation. The annual Lyceum field-day was held on Saturday, July 29. The newly renovated double-poled banner led the way, and the Mellor Brass Band followed, then came the girls; the boys were led up by their banner, "Love One Another" and the array of bannerettes, and the procession of 350 scholars and parents looked remarkably well as they paraded through the principal thoroughfares of the town to Witton Park. Here the scholars had coffee and buns, and the day was spent in racing, dancing, and various games, including the letting off of two large paper-balloons, much to the delight of the children. The procession was started for the hall at 7 o'clock, each one having thoroughly enjoyed themselves. Mr. M. Brindle marshalled the procession. Votes of thanks to all workers, young and old, were passed in a very hearty manner.—G. E. H.

CARDIFF.—Attendance: 6 officers, 22 members, and 3 visitors. The marching, under the able conductorship of Mr. C. N. Helps, who introduced some new exercises, was performed in a very creditable manner. Discussions: Summer group, "The Bible;" Excelsior, "Prayer;" Lake and Shore, "Our House Beautiful." Solo, "Is there Room for Mary There?" by Miss Kate Snaith. Reading, "Our Mother in Heaven," by Miss F. Mogridge.—E. J. C.

MANCHESTER. Collyhurst Road.—Grand session; ninety present. Recitations by Sarah Lawrance and Bertie Whitehead. Physical exercises well gone through, the children entering into this portion of the session heartily. We have formed a discussion group numbering about thirty, presided over by Mr. Crutchley, and the members give weekly papers on interesting subjects. In this all can take an active part, teaching and instructing one another: the young ladies are rapidly coming to the front. We hope in the near future our platform may be supplied from this very healthy source. Here, then, is a splendid opportunity for an active mind to polish and educate itself for a more useful field.—A. H.

MANCHESTER. Pendleton.—Morning: 42 scholars. Recitations by E. and S. Rimmer and J. Crompton. Classes formed: junior girls, Miss Featherstone; the junior boys, Mr. Rimmer. The seniors had an interesting discussion on various subjects, led by Mr. Crompton. Afternoon: Good attendance. Recitations by S. Rimmer and T. Crompton. Marching and exercises done very well. A new march was gone through with great success. Conductors, Mr. Crompton and Mr. Brooks. Will Lyceumists and friends please note that the Lyceum starts every Sunday morning at 10 o'clock, and afternoon at 1-30.

NOTTINGHAM. Morley Hall.—Thursday, 20th, the children had their annual outing to Bridgford. The enjoyment was universal, and every child received a small gift. The thanks of young and old alike were heartily given to the friends who so kindly assisted with time and money in making the treat one to be remembered. 30th: Good attendance and many visitors. The visit of Mr. Timson was greatly appreciated, and his few words to the children very instructive. The senior group was much pleased with the phrenological delineations.

OLDHAM. Bartlam Place.—Attendance fair. Conductor, Miss Halkyard. Usual programme. Mr. Shaw has started a class on Astrology for the young men at 11-20 every Sunday morning.—E. R.

OPENSHAW.—Attendance good. Invocation by Miss Lee. "The Dying Boy" nicely recited by M. A. Barlow. Usual programme. Kindergarten group after for the young children, which was very interesting to them.—J. R.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR AUGUST, 1893.

- BOLTON.**—13, Mr. Willis; 20, Mrs. Brooks; 27, Miss Walker.
BRADFORD. Harker Street.—6, Mr. Bedford; 13, Mr. Firth; 20, Mr. Hopwood; 27, Mr. and Mrs. Gomersall, Mr. Firth, Mr. Farrar, and Mr. Bedford, Anniversary.
BRADFORD. Boynton Street.—6, Mr. Essam; 13, Mr. and Mrs. Hargreaves; 20, Mr. A. Walker; 27, Mr. J. Metcalf.
BRADFORD. Walton Street.—6, Mr. Hopwood; 13, Mr. Boocock; 20, Mr. Todd; 27, Local.
CHURWELL.—6, Mr. Fred. Wood; 13, Open; 20, Mr. Joseph Wilson; 27, Mr. George Newton.
HUDDERSFIELD. Brook Street.—6, Miss Walker; 13, Mrs. Wallis; 20, Mrs. France; 27, Mr. Johnson.
HUDDERSFIELD. 3A, Station Street.—6, Mrs. Berry; 13, Mrs. Crossley; 20, Open; 27, Mr. Bradbury.—James Wm. Hemingway, Cor. Sec., 15, Henry Street, Huddersfield.
LEEDS. Psychological Hall.—6, Mrs. Russell; 13, Mrs. Dickinson; 20, Mr. Newton; 27, Mrs. Stair. Will mediums please send terms for Monday evening meetings to D. Williamson, 13, Dairy Street, Delph Lane, Leeds?
LIVERPOOL.—6, Mrs. E. H. Britten; 13, Mr. W. J. Rae; 20, Mr. W. Wallace; 27, Mr. J. C. MacDonald.
LONDON. Stratford.—6, Mr. J. A. Butcher; 13, Open; 20, Mrs. Stanley; 27, Mr. W. O. Drake.
ROCHDALE. Water Street.—6, Mr. G. F. Manning; 13, Public Circles; 20, Closed; 27, Miss Walker.—All letters to be addressed to C. Johnson, 232, Oldham Road, Rochdale.
WAKEFIELD. Baker's Yard.—6, Mrs. Levitt; 13, Mr. Lund; 20, Mrs. Backhouse; 27, Mrs. Metcalf.
WAKEFIELD. Barstow Square.—6, Mrs. Menmuir; 13, Mr. J. T. Dawson; 20, Mr. Stansfield; 27, Miss Crowther.
WINDHILL.—6, Mr. and Mrs. Hargreaves; 13, Mrs. Wrighton; 20, Mr. Hilton; 27, Mr. Wooley.

ASHTON.—August 6, Mrs. Rennie; 13, Mr. W. Rooke; 20, Madame Henry; 27, Messrs. France and Rowcroft.

As HOUSEKEEPER to a gentleman, by a respectable middle-aged person; abstainer; experienced; good cook. Distance no object. Small wages if comfortable home.—Mrs. Taylor, Low Bridge, Knaresborough.

BARROW-IN-FURNESS. SPIRITUALISTS memorial stone laying for their new hall on Monday, 7th August (Bank Holiday.) Excursion trains

will be run to Barrow by the Lancashire and Yorkshire, London and North-Western, and Midland Railway Companies, which will give good facilities to all friends to attend. We are anxious to make this day the most successful in the history of Barrow Spiritualism; therefore, we appeal to friends and mediums to come and help us. If any medium brother or sister could volunteer assistance, we should esteem it a great favour if they would write to T. Holden, 26, Shakespeare Street. The stone will be laid at 3 p.m., when there will be a public meeting. Tea provided at 4-30, followed by a public meeting to be addressed by various speakers. Friends of progress, come and help us.—T. H.

BATLEY.—August 6, Annual Flower Service. Mrs. Stansfield, speaker. Gifts of flowers or loan of plants will be thankfully received at the rooms on Saturday, 5th. 19: We intend holding a garden party at Windmill Farm, near Howden Clough Station, G.N. Tickets, 6d. each. A string band will be in attendance to play for dancing.—J. Colbeck, sec.

BATLEY CARR SOCIETY.—20th Anniversary, on Sunday, August 13, at 2-30 and 6. Speakers: Mrs. Ingham and Mrs. Birchall. Silver collection. Public tea, on Saturday, Aug. 12. Tickets, 8d., 6d., and 4d.

BELPER. Jubilee Hall.—August 6; Professor Timson, morning and evening. Clairvoyance and psychometry.

BLACKBURN. Northgate.—August 6: First Annual Floral Service. The choir will render special anthems and solos. Mediums, Mr. C. Lawton and Miss Janet Bailey. Everybody welcome.—C. H.

BLACKPOOL.—August 13: Mr. T. Hodgson, at 2-30 and 6-30. Our Brighthouse friends purpose holding, at 9-30, a Lyceum open session. We trust friends and visitors will rally round to encourage the Lyceum workers.—W. H.

CARDIFF PSYCHOLOGICAL SOCIETY.—The Committee is now arranging for platform work for 1894, and will be glad to receive proposals and dates from platform workers, giving the necessary particulars and dates. Kindly address Mr. Adams, 11, Fitzhamon Embankment, Cardiff, by the 12th August.

GLASGOW.—August 6: Mr. E. W. Wallis will speak. Morning, "The Spiritual Philosophy;" at 6-30, "Death and after, in the light of Spiritualism."

HALIFAX.—The choir will take their annual trip on Bank Holiday, August 7, to Blackpool. Any person wishing to accompany them can obtain tickets and bills from Mr. E. Butler and Mr. F. A. Moore.

MACCLESFIELD.—August 6, Mrs. Rushton; 13, Mrs. Stair; 20, Lyceum Anniversary Services, 10-30 and 6-30. Mr. R. A. Brown, speaker, and Miss Janet Bailey, clairvoyant. 2-30, Service of Song, "An Angel in Disguise."

MANCHESTER. Collyhurst Road.—The above society is now open to receive applications from speakers for 1894. Kindly state terms and dates to Mr. J. Barrans, secretary, 307, Waterloo Road, Cheetham.

MR. G. NEWTON, of 22, Forster Street, Hunslet Road, Leeds, has a few open dates this year, and is booking for 1894.

MR. AND MRS. WALLIS are rapidly booking up for 1894. Applications for dates should be made as soon as possible. Address 164, Broughton Road, Pendleton, Manchester.

MR. W. WALLACE, the pioneer medium, expects to be in Liverpool on August 20 and 21, and would be glad to obtain engagements—going or returning. Address him 24, Archway Road, Highgate, London.

MR. J. J. MORSE is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osnaburgh Street, Euston Road, London, N. W. The month of August and the first Sunday in each month of 1894 are already engaged.

NEWCASTLE-ON-TYNE.—August 6, Mr. J. B. Tetlow, of Pendleton. Short addresses and psychometry.

NEWCASTLE-ON-TYNE.—Spiritual Evidence Society will be pleased to receive vacant dates over 1894, from mediums. Apply to secretary, Robert Ellison, 14, Alexandra Terrace, Gateshead.

NORMANTON Society of Spiritualists intend holding their first anniversary on Saturday, August 12. Tea will be provided at 4-30 p.m. Tickets, 6d. each. After tea a social evening. A hearty welcome to old and new friends.

OLDHAM. Temple.—It is intended to recommence the Lyceum on the first Sunday in August. All persons interested in Lyceum work are earnestly requested to come on above date. Officers to be elected from those present. Many have promised to help, others are welcome. Let us have a good re-union of earnest workers.

OLDHAM. Temple.—P.S.A. picnic to Wood Cottage, Saddleworth, August 5. Fare 2s. 3d. Leave Temple at two o'clock prompt.

ROCHDALE. Penn Street.—A sale of work will be held about Christmas, and we should be glad of anything that would sell from any of the readers of *The Two Worlds*. This sale of work is for a new building, as we are often crowded out. We want to spread the cause of truth in our town.—John T. Ramm, 2, Shaws Place, Rochdale.

ROYTON.—This society is booking dates for 1894. Mediums please send in your terms and dates to Mrs. James Ogden, 3, Rochdale Road, Royton, near Oldham. Distance limit 15 miles.

TO SECRETARIES AND SPEAKERS IN YORKSHIRE.—As the newly elected Secretary of the Yorkshire Federation of Spiritualists I should feel indebted to each secretary of the Yorkshire societies (affiliated or not) if they would send me their present addresses, and if they think it desirable to make inquiries as to the constitution and future operations of the union (as many changes are in project in its constitution and methods of work) I will gladly furnish them with particulars and also forward at their request a parcel of leaflets for free distribution. The new terms of subscription to the union have been reduced to 1s. per quarter for each society, and we shall be most happy in receiving the names of societies desiring to join us in strengthening Yorkshire Spiritualism at our next meeting in the Milton Rooms, Westgate, Bradford, on Sunday, August 13, at 10-30. I shall also regard it as a favour if all public speakers in our county will send me their addresses, as we wish to communicate with each one.—Fraternal yours, Wm. Stansfield, Warwick Road, Dewsbury.

THE MEETINGS of the Whitworth Society will be held for a few weeks in a room near Bridge Mills, opposite Long Lane, kindly lent for the purpose until our room is ready. J. Heyworth.

MR. W. GODDARD has left town for twelve weeks. Should any friend wish to communicate with him by letter, his address is Richmond House, South Hayling, Havant, Hants.

PASSING EVENTS AND COMMENTS.

MR. T. TAYLOR, 12, Park Avenue, Cheetham Hill, Manchester, secretary to the Spiritualist National Federation, wishes to intimate to secretaries and speakers he will be pleased to assist in emergency on application.

At a meeting held at the Psychological Hall, Collyhurst, Manchester, it was decided to hold next year's demonstration at Royton, on Whit Friday. Mr. J. Gibson and Mr. J. B. Longstaff were re-elected treasurer and secretary. Lyeums desirous of taking part are requested to send in their delegates' names to me before the next meeting, to be held at Pendleton, on Saturday, October 28th.—J. B. Longstaff, hon. sec., 23, Caton Street, Moss Side, Manchester.

THE FOX SISTERS.—We have received a packet of cabinet photographs of the Foxes—Mrs. Fox, Margaretta, Kate, and Leah. They are reproduced from paintings, and seem to be excellent portraits. They are being sold to help the fund to raise a memorial to these martyred mediums of the new dispensation. We trust it will be a memorial *Hall*, not a useless "stone." We can post these photographs to any address for 1/- each.

BY SPECIAL DESIRE.—The following is a list of the conductors and assistants that took part in the demonstration on July 22nd, viz., Manchester, Mr. J. Jones and Mrs. Lister; Royton, Mr. Chas. Birch; Pendleton, Mr. Crompton and Mr. Brooks; Oldham, Miss Wainwright and Miss Halkyard; Stockport, Mr. Edwards and Miss Kenyon; Openshaw, Miss Alice Lee and Mr. J. Rossington; Heywood, Miss M. A. Frost and Harry Walker; Collyhurst, Mr. Geo. Hearon and Miss Alice Cooling; Rochdale, Mr. Rayner and Miss Moors; Salford, Mr. Ellison.

SPIRIT RETURN: A message through a writing medium.—"When the spirit leaves its mortal body it is carried to whatever sphere it is suited to inhabit, and is left there for a while to be fitted for progression from one sphere to another. Spirits return to earth to help their loved ones to advance, and they come to those they find mediumistic enough to control in one way or the other, and they do good to mankind, and seek to influence others to take upon themselves the duty of spiritualising mankind. They circulate the intelligence to these friends, until there is a large circle working from the one standpoint. The angels rejoice in the saving of souls."

OH what a happy meeting when you meet again on the eternal shore after the separation from those left behind! Oh the joy expressed, and the earnest desire for an insight into glory, where so many never expected to enter. The great change is beyond their comprehension until their spiritual eyes are opened to the realities of the glorious kingdom eternal in the heavens.

LANCASHIRE LYCEUM DEMONSTRATION, 1893.—Balance Sheet. Receipts: Mr. Winson (Edinboro' Hall), 3s.; Proceeds of Oldham Tea, 7d.; Proceeds of Rochdale Tea, 2s. 7d.; J. Foster (P.O.), Macclesfield, 1s.; Collection and Edinboro' Hall, £1 2s. 7½d.; Total, £1 9s. 9½d. Expenditure: Incidental Expenses, 2s. 6d.; Secretary's Expenses, 5s. 9d.; Postage and Stationery, 5s. 4½d.; Printing 1,000 Hymn Papers, 9s.; In Treasurer's hands, 7s. 2d.; Total, £1 9s. 9½d. Read and passed at the meeting held at the Psychological Hall, Collyhurst Road, Manchester, on Saturday, July 29th, 1893. J. Gibson, Treasurer; J. B. Longstaff, Hon. Sec.

CAB HORSES AND THE TRADE IN POLONIES.—At the Bankruptcy Court John Glaholm, a cab proprietor, Sandyford Road, Newcastle, came up for his first examination. He used to send horses across the sea to Antwerp, where they were made into polonies. He lost £60 on one batch, many of which took sea sickness and died. They had to be thrown overboard because the Antwerp people would not take dead horses. The Registrar remarked that the animals must have been in the last stage. Debtor said he had seen thousands of these polonies hanging up to dry in Antwerp. [Surely it is time something was done to prevent such a crime against humanity. No wonder cholera spreads.]

THE VICTORIA GHOST STORY.—I am told (says "Ruffler" in *Vanity Fair*) that at Lady Tryon's party, given on the evening of the fatal collision between the Victoria and the Camperdown, a well-known lady saw the figure of Sir George Tryon on the stairs, and watched it pass down into the refreshment room. Lady ——— was surprised, and, coming across a friend, told her what she had seen, adding, "I must go and tell Lady Tryon what a pleasant surprise she has given us all; and I must find Sir George to speak to him." Upon this the second lady, who is also well known in society, said, "Do not say anything to Lady Tryon. I saw Sir George too; and I spoke to her, and she seemed annoyed. She says that Sir George is not here. He is with his ship."

"I AWOKE" is the title of a book said to have been automatically written, professing to describe the "conditions of life on the other side." In *The Coming Day* J. Page Hopps says: "It would be quite absurd for any one to accept as accurate all that comes in this way, and perhaps one of the best uses of books like this is to make an end of the old notion that everything that comes from the unseen must be true." There are certain facts which have been made abundantly clear *re* life after death. One of them is that the difficulties in the way of clear and definite descriptions of the conditions of life over there are well-nigh insuperable. We can only get "side glimpses," so to speak, and the value of communications must be estimated according to the conditions under which they take place, and the experience and lucidity of the medium.

MRS. ASHTON-BINGHAM writes: "Miss Dowling is fast developing in clairvoyance under my care, having taken a cottage in pure country air for the purpose of gaining the power from a high source. We have been sitting daily, three of us, for three months, and have seen many spirits and other manifestations. I think the following worthy of note. Miss Dowling saw a spirit on Sunday, that caused her to be frightened, as it presented a curious appearance. I calmed her feelings, explaining that it was brought for some purpose. I gave it words of welcome, praying for light upon a darkened soul. As I prayed Miss Dowling saw it go, and a large bright star glisten in the chimney corner where it had stood on the hearth. This morning (Monday) he came again to learn to speak, and I believe we shall gain some knowledge from him as soon as he can articulate his words." [It is not wise to sit too frequently. Three times a day is ample.]

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, 3101, North Broad Street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville Street North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou Place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grande, Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 168, Rye Hill, Newcastle-on-Tyne.

SPIRITUALISTS DONE OUT OF A LEGACY.—The Court of Appeal at Bordeaux has just been called upon to judge a curious affair, in which the Société Scientifique de Spiritisme of that town were the defendants. One of the leading "spirits" of that body, M. Guerin, died some time ago, and left the members a large proportion of his fortune with which they were to pursue the work he had taken an active part in, and for the propagation of Spiritualism generally. The legitimate heirs of M. Guerin disputed the validity of the will, and argued that it should be declared null and void. The Court of Appeal decided in their favour, and stated in giving judgment that a Spiritualistic society could neither be considered as a commercial concern nor as a strictly moral body. [The above cutting has been forwarded to us by a friend, and illustrates the injustice of the law towards Spiritualism. Spiritualist societies, like the Secular bodies, are not recognised by the law, and are in an awkward predicament as regards property.]

CASTING OUT AN EVIL SPIRIT.—The village of Gif, in the diocese of Versailles, has, with the permission of the bishop, been the scene of an unusual ceremony. The village priest and the superior of the great seminary of Versailles went to the house of a poor girl supposed to be possessed of the evil spirit, and proceeded to cast it out. Monsignor Goux, Bishop of Versailles, said he was simply acting in conformity with the spirit of the Roman Catholic Church. He added that the ceremony was conducted in the most simple manner. The two priests arrived together at the house of the young woman, who had been unable to leave her bed for a long time past, and, if it had not been for the fact that one of the priests put on a surplice ornamented with a star, any one might have imagined they were paying a simple visit to a sick person. The prayers were, of course, in Latin, but Monsignor Goux says that to the questions put to her in that tongue the young woman replied in French "with a precision which showed she had perfectly understood them." The bishop informed the representative of the *Temps* that the young woman, who is nineteen years of age, has now so far recovered as to be able to go about her usual work. [Query: Can evil spirits get out of hell to "possess" people? If they can, who insures their return? Are the good spirits made prisoners in "heaven," and unable to visit their friends on earth? In other words, are evil spirits granted a privilege denied to good ones?]

TO CORRESPONDENTS.—Walter Woods: The words are clear, definite, and decisive. How any one can read into them a figurative meaning we fail to see. If the speaker did not mean what he said, no one can possibly tell what he meant, and argument is useless. The end of the world did not come as foretold, and bible apologists are therefore compelled to profess to find an interior and figurative significance to cover up the manifest failure of the prediction. But we are under no such necessity. As regards matters of opinion and faith, every one must be fully persuaded in his own mind. We decline to attach any significance to the anonymous book to which you refer. We have no evidence that it is what it purports to be. Some of the points to be solved are: The identity of the communicating intelligence. How much is spirit and how much medium? How long has the spirit been "passed over"? Was the spirit orthodox? Is the medium orthodox? How far is the spirit trustworthy? What experience has he or she had? It has been proved that spirits retain "over there" for a time the dominant ideas formed here, and, if such spirits return, they speak according to their lights. As a rule, orthodox mediums attract orthodox spirits. Spirits, like mortals, are apt to be mistaken, because they are human. Hence, the duty of every man is to judge, try, weigh, and "hold fast to that which is good," and be ready to make progress. Truth is the only authority, and reason must decide. Thomas Banks: We do not propose to open our columns to a discussion of the Baldwin tricks. The clairvoyance is probably genuine enough, but the equivocal position occupied by the promoter of the show, and his imitations of materialisations, are quite sufficient to put the whole thing outside the pale of acknowledgment by Spiritualists. We do not believe in those who run with the hare and hunt with the hounds. The other account will appear next week. E. A. Bingham: The lines are hardly good enough for our columns. A. Ley: Will appear shortly. A. J.: The statement made appears to have been incorrectly transcribed by the reporter. It was to the effect that she had something similar to coffee, and took "what you would now call your 'tea' with the Lady Superior."

IN MEMORIAM.

It is with deep regret we record the passing on to the higher life of Mrs. Paddock, the wife of Mr. Paddock, our late bookstall keeper. Our sister has been unwell some length of time, but only took to her bed on Friday, the 21st ult., and passed away on Wednesday, the 26th. The interment took place at the Park Cemetery, Bradford, on Saturday, 29th. The service at the grave was conducted by Mrs. Hyde. "Nearer, my God, to thee" was sung; Mrs. Hyde offered an impressive invocation, and after another hymn spoke a few appropriate words to the friends and strangers present. A nice display of flowers and wreaths showed respect for our sister. A very nice wreath was sent by a few friends from the Tipping Street society. The committee, members, and friends of the above society tender their condolence to brother Paddock and family in their bereavement. Brother Paddock has been a good worker for our society in the past, and we hope he will still continue in the good work.—I remain, on behalf of many sympathising friends, Thos. Simkin, 46, Chancery Lane, Ardwick.—Mr. Paddock wishes to thank all friends for their kind expressions of sympathy.