

The Two Worlds.

No. 291.—VOL. VI. [Registered as a
Newspaper.]

FRIDAY, JUNE 9, 1893.

PRICE ONE PENNY.

WHAT METHODS WILL BEST ASSIST THE DEVELOPMENT OF OUR WORK?

A paper read before the Manchester Spiritualist Debating Society, at Corbridge's Café, Piccadilly, Manchester, on Tuesday evening, April 18th, 1893.

By J. J. MORSE.

THAT there are those among us who are dissatisfied with our present methods of building up our cause, goes without saying. That, in spite of all the attempts to evolve organic unity out of chaos that have been made by Conferences in Darlington, Newcastle-on-Tyne, Liverpool, and London, from the early sixties down to our present Spiritualists' National Federation, we are still far from fraternal co-operation, let alone organised union, is a fact as patent as regrettable. Each attempt has had a share of success, notably that made by the Lancashire District Committee, in the seventies, but that evil which wrecks so many fair promises, jealousy, has hitherto marred, or destroyed the organisations or attempts at organisations that have been made. The best and strongest of human efforts or institutions must ever reckon with the individual, for legislation or organisation in advance of individual sentiment or character is dangerous when not impossible. A wise saying cautions us against "crying over spilled milk," and only the faint-hearted are deterred from future effort because of past failures. The progressive Spiritualist takes "Excelsior" for his motto; struggles on, knowing that each effort that "makes for righteousness" will help to build the kingdom he desires. Do we not often expect too quick, as well as too great, a return for efforts? With this passing glance at things as they have been, and as they are, let us, just now, be content.

The main points of the present paper are: Our work; our methods; and which of the latter will best aid the development of the former? As a clear statement is essential to a definite understanding of the matters to be dealt with, let me define myself.

I take it that our work is divisible into two grand divisions. Let us call these: I. The External; and II. The Internal. And let us clearly keep before us the fact that, in thus dividing our work into externals and internals, I am only concerned at this point with the work of Spiritualism for Spiritualists themselves. Indeed, the keynote of my present purpose is

SPIRITUALISM FOR SPIRITUALISTS.

If this is objected to, as a narrow and restricted view, my answer is, that until we get the full benefit of our Spiritualism into our own lives, and it is made manifest in our own works, we are not in the best position to teach our friends and neighbours. For if we, as Spiritualists, owe any duty to those who are not Spiritualists, how much more do we owe the greater duty to ourselves of obtaining to the full all the advantages and blessings Spiritualism can afford us.

The frontier line that separates Spiritualism as a private movement from a public question, has for its outposts, private circles, personal initiative, public meetings, and its own press; in other terms, the circle, the platform, and the press. When these are used for propagandist purposes, then does our army advance beyond its lines; when these are used to instruct, comfort, or extend our knowledge of psychic laws and possibilities for Spiritualists as Spiritualists, then our army works within its lines. Does it not follow that, in these two different sets of circumstances, there must be two different methods of working requisite? But our external work—propagandism—ought, in all its methods and instrumentalities, to express the results of our internal developments and progress, as a people, thereby impressing the outsider with our advance in knowledge, experience, culture and intelligence. For, outside the statement of facts, a cultivated manner, and an educational acquirement, are surely needful if you desire to impress

either hostile or neutral minds. We have won a victory, so far, because our facts are unassailable. To keep our grand conquests we must be represented with at least the culture and education that ordinary intelligence and good breeding express. Let me again repeat that my concern in this case is not with propagandist work, in any form, for our public efforts will certainly express our private growth. Our internal work—that work which will consolidate us, educate us, fraternally unite us, that may even make the internal state of our movement an example to every other movement—is the work that most concerns me in this paper. Our movement is now so widespread, its adherents so numerous, that the time has come for us to face our own house, with all its needs, and all our duties thereto belonging.

Let me, then, apply the divisions I have made to our own ranks and state. The external, as belonging to the platform and the press; the internal, as pertaining to educational, social, and organisational matters.

As to the platform. We need it as a rallying point for our general assemblies, on ordinary or special occasions. It is good for the brethren to assemble, and, when so assembled, it is equally good that they be spoken to by those capable of wisely exhorting, teaching, comforting, or, if needs be, reproving. It is good that as much of this work as is possible be done by the Spirit world itself. It is good that the Spirit world bring messages of comfort to their friends in such gatherings. But it is not good—far from it, in fact—when those "messages" and spirit descriptions have bids for future business tacked on their ends, in the form of remarks, such as "if you see my medium privately I can tell you more!" It is good to have such public assemblies of Spiritualists, but is it good to make such assemblies depend for their financial success upon advertising mediumship in a manner to excite the curious and wonder-seeking outsider, whose contributions are relied upon to sustain the meeting, the "success" of which is not infrequently estimated by which way the financial balance stands? Spiritualists can surely support their meetings themselves, without depending upon sensational methods for enticing the wonder-gaper, and getting his coppers as a method of support.

As to our press. Without a public and a free press no cause can make any great headway. Periodicals, pamphlets, and books are necessities of any cause. Our periodicals encourage us by recording work done, experiences passed through, and efforts projected. The pamphlet is a ready means of disseminating information to outsiders, while the more permanent book preserves the better and useful part of our knowledge for reference and use in coming years. It is our duty to support our press, to preserve it free, and to look to its pages as a means of intelligence and light concerning all things needful to us. Upon general principles there can be little urged against platform or press as things ministering to our own well-being. They are the needful agencies *within* our ranks for helping to educate, comfort, and unite us as a body possessing distinct opinions and practices. Press and platform should be the vehicles for the dissemination of all things that are in accord with the general character of Spiritualism, the general welfare of Spiritualists, and their workers.

Now let us turn our attention to the internal side of our work—that side which is concerned with developing and strengthening our cause within its own borders. If, hitherto, my remarks are of such a nature as to fail to call out friendly discussion, let me trust what is to follow may be less unfortunate, for my aim is to raise really vital issues, not to spend time in discussing amiable platitudes, or admitted points. Let me lay it down as a starting point, that we are largely deficient in those elements that unite, consolidate, and perpetuate moral and Spiritual efforts at reform. That we largely neglect, or ignore, training for our workers, social and recreational provisions for our young people, the development, or, when developed, the

maintenance of organisational machinery; that we do little or nothing in the way of sick visitation, and what is done is done by individuals as a personal and friendly matter; that we have made no serious attempt to aid workers when laid by through illness, nor attempted to provide for those in old age who have spent their life and strength in our service, while the whole question of paid *versus* unpaid service is upon so unsatisfactory a footing that it creates such intolerable bitterness and pain as to threaten serious evil to our cause. Our public services have stereotyped themselves into a form that is not at all times helpful, inspiring, educational, or attractive to us *within*, or to interested friends outside the movement. While, as a final remark on the issues raised here, let it be noted that our efforts at developing mediums have degenerated into a careless, slipshod indifference, and our ways of treating mediums in public meetings so utterly ignore the first principles of psychological science and Spirit control, that mediumship is being seriously endangered. Have we not been a little over-confident? Have we not been a trifle too self-satisfied? Have we not been just a little too "Spiritual" and emotional, and not quite cautious enough—not quite self-critical enough, not quite sensible, common-sensible, and practical enough? Our faults may be—doubtless are—more from the heart than the head, but are they not faults which should be corrected? lest they destroy us by creating a dry rot that will eat all life and strength out of us.

It is easy enough to find fault; few things are easier, and I am not finding fault, but am considering the features of our work which present themselves to my mind, that we may discuss our position, and discover practical remedies that will meet, not aggravate, the case. Let me present, not by any means dogmatically, or in any sense as finalities, but simply and only suggestively, such things as in my judgment we stand in need of doing. Let me classify them under the three general heads of educational, social, and organisational.

EDUCATIONAL.

We need suitable classes, and competent teachers. The object of these classes should be two-fold: First, the development of mediumship for phenomenal or speaking purposes, under such conditions as experience on our side, and knowledge on the Spirit side, may suggest as being best. And that those who propose consecrating their energies, and devoting their lives to either teaching our philosophy or presenting its phenomena, should have their first claim for development in such classes. The other part of the work of these classes should be the proper training in elocution, expression, and general knowledge of those who are to become mediumistic speakers.

SOCIAL.

We need some method of meeting the social side of our people's nature; of uniting them through their fraternal sympathies, which shall give some colour to our oft-repeated aspirations after "brotherhood" and comradeship. We meet on Sunday once, twice, or at most thrice. For many that is all, until Sunday comes again. Sometimes a week-night meeting, perhaps two, may be held, at which a few meet. Suppose, in each of our towns, a social club was formed by our people, that should include a reading room, a recreation hall, a gymnasium; and, in connection, there were football clubs, cricket clubs, swimming clubs, tennis, rounders, and rambling clubs, for females as well as males, would there not then be a needful provision for our social and recreational requirements that would meet a great need in our ranks? while, of course, a reading club, and a lending library would be required. In connection with such an affair, an organised system of sick visitors could readily be formed, as, also, a committee on charities, who could attend to any cases of distress arising in our own ranks, or even become agents of benevolence in cases outside our own borders, while each club throughout the country might join in creating a sick and burial fund in aid of any workers who might stand in need of assistance of that sort. One very attractive element in these local clubs would be the formation of dancing classes and singing classes, confined exclusively to members of the club. Indeed, my hope is to some day see up and down the land a series of "Young People's Spiritualists' Associations," which shall combine not only the features I have outlined, but many more besides.

ORGANISATION.

We are all agreed that societies, lyceums, and propaganda work are requisites we cannot dispense with, while on another point there is no doubt in my mind, and that is, that all societies should realise their duty towards our young, and the need of the existence of lyceums for their benefit. I am, as editor of the *Lyceum Banner*, in an excellent position for knowing that it is owing to the splendid devotion of our lyceum workers that our lyceums are being recognised not only as necessities for every properly constituted society, but as the training ground for future workers also.

Having thus briefly outlined our internal requirements, the next question is—

HOW CAN WE OBTAIN THEIR REALISATION?

There are three things needful to success in the matter—place, men, money. An empty house in a respectable neighbourhood would meet the first requirement; the local Spiritualists, who may think such a scheme as has been outlined worth attempting, would supply the second element; and subscriptions for membership, profits from entertainments, and donations from those able and willing to contribute in that form are the familiar and usual sources of income and support. But a well-regulated mind dislikes bounties, doles, charities, or gifts, while for my part I am utterly opposed to the niggardly, selfish policy that expects to get all for naught. I prefer a proper, straightforward, business basis, where self-respect is not sacrificed by getting, as a charity, what is justly due, because honestly earned or paid for. So, my preference would be to start these clubs as a business matter. Issue £1 shares, have properly paid officers to look after the affair, and, in a word, act as ordinary, every-day, common-sense people in the matter. If we really want to do anything for our young people we must provide them with those attractions that unite them, and any puritanical limitation of their pleasures must be carefully guarded against; and, also, perfect sexual equality must be fully guaranteed as a foundational principle.

Where, then, can it be suggested these methods of aiding our work, for strengthening and developing our cause within itself, can be first essayed? In London, some may say, where wealth, intelligence, and opportunity could surely be found. I do not at all think so. London has hitherto failed in shaping our movement. Its influence upon what it is pleased to term "provincial" Spiritualism is small; and for the past ten years it has seen what influence it once exerted slowly but surely decline, until its voice is well-nigh unheeded. No, it must be in the provinces, where the soul and brain of the movement are, that such a plan as outlined in this paper must be inaugurated. I know of no better place than this city of Manchester, with Spiritualistic societies within its borders, and in the surrounding towns, numerous enough to furnish men and means sufficient for the purpose; but, rather, let such an effort be undertaken by an entirely separate body, apart from the existing city societies. They are doing their parts. Well and good. They have enough to do, doubtless as much, if not rather more, than they can do. Let this work, then, enlist the sympathies and co-operation of those to whom the existing societies offer no attractions, but those, who, nevertheless, feel that something is needed on the lines laid down. Manchester—Lancashire—has done so much work for our cause. Its recent splendid anniversary demonstration, its old-time district committee, our National Federation, our weekly paper, are evidences of Lancashire's power and force; why not, then, let Lancashire move in this question, and add another laurel to its wreath? While others talk let Manchester act. When such an experiment is mooted let it have a foundation that shall ensure success, by creating a nucleus around which people can rally. Why not inaugurate a new and independent Sunday service of the highest class, where art, poetry, oratory, song, and music would form the befitting surroundings for the presentation of our truths to our own people in a thoroughly helpful and efficient manner, as a nucleus around and out of which the above-named matters could be arranged?

I cannot pretend, let me say in closing, to have presented all that can be said; it is possible I may, though, have been over sanguine in expressing my ideas. But the points raised in this paper have long pressed upon my mind, as some of the things we must give heed to, if we desire to advance with the times. Things may be good as

they are, but cannot we improve them? My reply is, yes, and greatly. I want to see more of Spiritualism in daily action—more life and less talk. I want to see us all living lives that will invite angels to commune with us. I want to see us preparing our minds to receive the highest inspirations from the life beyond. I want to see us doing more of our duty to our young people, our members, and our workers. For the nature of the effect we produce upon the outside world will at all times be proportionate to our efficiency within our own ranks. I blame no one, far from it. I fully recognise each does as well as he knows how; but have we no glaring shortcomings within our own work for ourselves? If this paper leads to the effort being made to improve our own internal conditions, wherever needed, then my labour in its preparation, and your patience in listening to it, will not have been in vain. After all, it is for you to consider whether the methods I have suggested will best aid to develop our work for our benefit, as a distinct and growing body in the community. Therefore, I now leave the matter in your hands.

[This somewhat critical and suggestive paper deserves the calm consideration, the *serious and dispassionate* attention of all Spiritualists who desire to see the movement grow in power, influence, and usefulness. We fully anticipate that there will be considerable discussion called forth upon the various points raised, but must remind correspondents that short letters will be most acceptable. It will be well to notice that Mr. Morse addresses himself to Spiritualism for Spiritualists; to the needs *within* our ranks; and we trust correspondents will *keep to the point*, be brief, and write several letters rather than attempt to crowd all into one. Finally, we would urge that criticism should be suggestive, helpful, and *not personal*. What Mr. Morse seeks to do is to stimulate us to greater enthusiasm, and by pointing out some of what appear to him to be our requirements, arouse us to earnest efforts to strengthen our work for good.—EDITOR T. W.]

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

PART III.—THE SPIRIT'S NARRATIVE.

I WAS now quite changed from my former appearance. In leaving the dark spheres I had left my heavy, dark body behind me, and I now appeared much as I had been on earth at the age of 25, only that the spirit body possessed a brightness and perfection unknown on earth. Patrick, too, was changed in a similar way, but he, being of a graver, firmer character, was older in appearance than I. He looked about 35 to 40, and presented the appearance of a man in the prime of his intellectual and bodily vigour.

The building that now became my home was more like a palace than a college, and was built of a beautiful white stone like marble, but not so heavy. It had green and white striped awnings at the windows to make a shade for those who might desire it, though there was no sun to shut out, as on earth, the light being beautifully clear and soft, with a pleasant sense of warmth and brightness over everything. There were flowers everywhere, and the college was surrounded by beautiful grounds, and approached by terraces, from which a lovely view of the country could be seen. Here I found many new friends, and here I lived in harmony and happiness for more years than I can tell, since I took no account of time as you measure it on earth. And from this college of learning and hope I passed into the sphere above, where I now dwell, with a chosen companion whom I met there, and who now makes my life complete indeed.

Let it not be supposed that during all these happy years I had forgotten my poor brother, or was indifferent to his fate. Ah! no; many and many a time I thought of him, and asked to be permitted to help him. Yet the answer ever came, "Not yet, the time is not yet;" and from my own knowledge I had learned that none can be aided till they are ready to receive the help offered to them. Twice, however, I went to earth, at intervals of years, to the old house that had become his prison, and on each occasion he fled from me in terror and dislike, and I returned sorrowfully to my home in the spirit land, to wait till the bright spirits should tell me the time had come at last to release him.

At last, when I had been over eighty years in spirit life, the message came—"Go now to earth and help your brother,

the time has come." In obedience to this summons I returned to earth, and found my brother in the old house where I had left him, a house that was now rapidly falling into decay. And now, too, I saw much that had before been hid from me. I saw that the house was full of spirits, darker, some of them, even than my poor brother, while one dark spirit in particular, whom I saw, seemed as a leader amongst them. He was to my eyes most repulsive looking, for all his thoughts and evil plans were written in the dark aura that surrounded him. I found I could read all his thoughts, all his life, in a way I could not have done when I worked among the dark spirits in the lower spheres. He was indeed a powerful spirit of evil—one who might have appeared to mortals, could they have beheld him, as the King of Evil they picture to themselves, and yet all the power he exercised could only be wielded over those who gave the rein to their evil passions, and encouraged themselves in selfishness and wrongdoing; those who would welcome any aid, however unscrupulous and bad, that would assist them to gain their ends. Over the actually good and true, whose lives were governed by a sense of right and duty, he had no power; and when the influences of good and bright spirits of a high order were opposed to him, he could but flee before them in wrath and powerful spite.

This evil spirit, and the strongest and most evil of those who were around him, exercised over my brother a sort of terrorism, using him almost as a slave, to execute their evil purposes against others. All the lowest vices of petty tyrants were displayed by these evil and unhappy spirits, and they spent their time in tormenting one another, and combining together to maltreat first one and then another of their unlucky associates. Had they been consistent in their schemes, and united systematically in pursuit of some common object, they would indeed have constituted an actual and ever present danger to mortals as well as to spirits; but except for a short time, they seemed unable to act in unison. They invariably quarrelled amongst themselves. Each would want to be the leader, and when assigned a subordinate place, would direct all their energy to spoil the whole plan rather than let another succeed. Yet, even over this disorderly crew, the powerful spirit whom I saw had contrived to gain such an ascendancy, that for a time he would bend all their wills to his own, and try hard to carry out some plan for mischief, only to be thwarted by the power of the unseen bright spirits who kept a check upon his capacity to do harm, and, unknown to him, brought stronger influences to aid those who were themselves anxious to resist his evil suggestions.

To draw a strictly realistic description of the house thus haunted, and of the spirits who dwelt there, would be impossible, and would probably do more harm than good; but I wished to give you some slight conception of the condition in which we found my brother, and of his surroundings. The haunting spirits repeated in this house, as far as lay in their power, all those acts of their earthly lives that had once made their pleasure, but had now become a terrible penance. They were unable to derive any enjoyment from their sinful appetites, and they avenged their disappointment on their unhappy companions in misery, making to themselves and to each other a worse hell of baffled passions and tormenting remorse than words can paint.

From this state of misery there was, for most of them, but small prospect of escape, since they were in a manner chained by their own evil actions to this house, which held all their thoughts and desires, and beyond which very few of them seemed able or even anxious to raise themselves. None were more hopelessly chained, to all appearance, than my poor brother, since neither in his life nor in his death was he conscious of other or higher thoughts than this house contained. Now and then some of the more strong-willed spirits would by force of will attach themselves to some mortal with whom they came in contact, and thus be taken among fresh scenes and influences, sometimes to their own benefit, as it opened up to them new opportunities of redeeming their past lives, but more frequently to the great injury of the unlucky mortal, for the wretched and evil spirit would drag him down to his own level, and inspire him with his own evil thoughts. As the house came to be more and more abandoned to the "ghosts," as they are called by you on earth, the chances of their leaving their prison-house would become fewer and fewer, and the spirits become more completely imprisoned in the house they made uninhabitable by their presence.

(To be concluded.)

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

SPEAKING IN AN UNKNOWN TONGUE.

In the year 1870, Miss Record and I were invited to a gentleman's house at Hackney. As usual, there were many assembled for us to sit for.

When the meeting closed one of the gentlemen asked me how long I had lived in India. I replied I had never been out of England in my life. "Then," he said, "you know the Indian language very well." I assured him I did not know any language but English. "Well," said he, "I have been in India twenty years, and you can speak Hindustani as well as I can. You have been answering my questions in that language these two hours. It is most marvellous!"

I think it was in 1875 that we gave several sittings at Major Owen's (late of Brixton) residence. Some little time after a friend of the Major's came for a private sitting at our own house. During the sitting a favourite daughter communicated. The father asked her some questions in the German language. She moved my hand to write, and gave all her answers in English, which gave him great satisfaction, as neither Miss Record nor myself knew anything of the German language.

A STRIKING MEANS OF PROVING THE CONTROL'S IDENTITY.

Very early in 1877, Mr. Gray, of Birmingham, visited our circle, which he continued to do whenever he came to London. He received many tests from his departed friends, and several messages from his deceased wife. On one occasion she personated her passing away. Blood came from my mouth, and I fell back in my chair. Mr. Gray recognised it instantly. He then told us that she awoke him one night, and said she was sick. He gave her the washhand basin, into which she vomited blood, and then fell back and expired. He was very much surprised, and said it was a most wonderful test.

On another occasion a German gentleman, in search of proof of the immortality of the soul, was recommended to us by one of the members of our weekly circle. During the sitting several of his spirit friends communicated. Then a spirit purporting to be his father controlled. Miss Record described the spirit, which he recognised. The control then caused me to spit blood. Miss Record and the gentleman became alarmed.

The spirit informed them that he had passed away through breaking a blood-vessel, adding, "Do not be alarmed. I am a physician and know where to extract the blood from the medium without injuring her. I am doing this that my son may know the truth."

The gentleman then said that his father was a physician, but he did not know the cause of his death, as he had died in Germany. He promised to write to his mother there, and ascertain particulars, and let us know. Miss Record asked him not to refer to the incident when the control left me, as I might be frightened.

The next morning there was a knock at the door. When I opened it I was surprised to find last night's visitor, who had called to inquire how I was. I replied, "Quite well; but why do you ask?" Miss Record then came forward and explained the incident to me. The gentleman said he could not rest; he was so astonished, and afraid I should be ill. He had written to his mother in Germany, and would let us know when he received an answer. When the answer came his mother said it was quite correct in every particular, but was much surprised why he wanted to know. He had not informed her of the séance.

The same thing has occurred many times since, at Walsall, in London, and in the North. Mr. A. Kitson, of Batley Carr, received a communication from one of his parents' friends, who, in order to establish her identity, caused me to spit blood, the same as she had been in the habit of doing up to the time of her death. He was alarmed, thinking his friend had caused me to rupture a blood-vessel in her effort to speak, and was only reassured when my guide controlled and explained the matter to him.

A FRIEND'S DEATH FORETOLD.

On one occasion, when I was staying at Mr. Harwood's, of Littleborough, Mrs. Harwood wished me to sit for her, and while doing so I saw a lady who appeared to be ill, sitting at a window. I described her, and Mrs. Harwood recognised her to be a brother's wife. She informed me that she was then staying at Blackpool, for the benefit of her health. She asked me if the invalid would get better, and I distinctly

heard a voice say "No." Of course she was surprised, and I could see she did not believe it.

About a fortnight afterwards, having to speak at Rochdale, I called on Mrs. Harwood again. She said she had been to Blackpool to see her brother's wife, and she was very much better, and asked, "What do the spirits say to that?" Again I heard the same voice say, "She will not return." Mrs. Harwood said, "I do not believe it." "Very well," said I, "it is what I hear. I do not know whether it is correct or not, as I do not know the spirit that is speaking; but I believe it is a truthful one." Mrs. Harwood said, "It is not true, for my brother is going to fetch her home on Friday, and there is to be a grand tea-meeting on Saturday, in the Wesleyan Chapel where they are members, and she is to preside at the tea-table! Now, what do the spirits say to that?" The same voice again said, "She will not return." A day or two after, while her husband was getting ready to go to Blackpool for her, he received a telegram to say, "Come at once." He went, and brought back her body with him in a coffin!

TURNER THE PAINTER: A REMARKABLE TEST.

On August 1, 1878, we sat for Mr. Dales, and his sceptical friend, Mr. Balding, when Mr. Turner, the great painter, came. I described him to Mr. Balding, and told him I was impressed that Turner had influenced him to paint a landscape picture. Mr. Dales explained that his friend was a printer. Mr. Turner then controlled me, and told him that although he was a printer by trade, he was also an amateur painter, an assertion which he acknowledged was correct. The spirit then said: "Yesterday you were looking at one of my earliest productions, for which you were asked £20." Mr. Balding said he had been looking at a picture he was asked that amount for, and thought how much it was like Turner's, but as the painter's name was not on it, he did not know whose it was, and added that if he had known it was Turner's he would have purchased it. The spirit replied that if he, Mr. Balding, had taken the picture out of the frame, and looked at the back, he would have found a mark, thus (putting the mark on a piece of paper). "My earliest pictures did not have my name on, but a mark on the back like the one I have shown you." The spirit further said he would help him to finish the landscape he had begun, and gave him some advice concerning it.

At the close Mr. Dales expressed his delight that his sceptical friend had been convinced that there was something in Spiritualism.

When Mr. Dales came again he told us that Mr. Balding had spoken to a friend of his about the sitting, and what he had been told about the mark on the back of Turner's earliest productions, and also about the picture he had looked at; that Mr. Balding's friend had gone straight away and bought the picture for £20, and then took it to a shop in Holborn to sell; and that the dealer, after taking out the picture and looking at the back, and finding the private mark of Turner upon it, offered him £80, which he gladly accepted.

FOREWARNED OF A SHAM COMPANY.

Mr. Arnsby, of Earls Barton, came to reside in London soon after we opened our public circle, at which he was a regular attendant.

On one occasion, after our usual circle, he requested us to favour him with a private sitting, as he had some important business he wanted to know about. Although it was late (10 p.m.), we did not refuse him. The spirit of his wife came and proved her identity, and then said that what he was about to do would ruin him, and begged of him to reconsider the matter, assuring him that it was a sham company.

At the close of the sitting he informed us he was about to invest all his money in a mine; that his letter was already written, and that by ten o'clock the next morning all his money would have been sent off, but as he had had so many tests through our mediumship before, he thought he would ask the spirit's advice on this occasion. Subsequently he found the mine, as the spirit had told him, a fraud.

(To be continued.)

Let us be very generous in our judgment of those who leave the front ranks of thought for the company of the meek non-combatants who follow with the baggage and provisions. But while we can think and maintain the rights of our own individuality against every human combination, let us not forget to caution all who are disposed to waver, that there is a cowardice which is criminal, and a longing for rest which it is baseness to indulge.

SPIRIT IDENTITY.

ADDENDUM TO THE CASE OF F— W—.

BY EDINA.

(See *The Two Worlds*, March 10, 1893.)

In the postscript to the message from this communicator, he said, "If you wish to obtain my likeness ask Humpridge and Co., 5, Park Street, Calcutta."

In my former article, which appeared in *The Two Worlds* under date March 10, 1893, it was stated that, on consulting the only Colonial Directory I could find here, it contained no mention among the Calcutta tradesmen of a firm of Humpridge and Co., but the existence of a thoroughfare named Park Street was disclosed in this volume. Shortly after the publication of the article on the case of F— W—, a gentleman in this city who is a reader of *The Two Worlds* wrote to me stating that, as his firm had correspondents in Calcutta, he had written to them to make inquiries as to the existence of any house or agency of the name of "Humpridge" and Co., or "Hamprige" and Co. Under date 25th April last I have received a second communication from this gentleman, of which the following is the first paragraph: "A letter received to-day from my firm's Calcutta correspondents, Calcutta, April 5, 1893, says, 'We have the pleasure to acknowledge the receipt of your favour of the 13th ult., and in reply we beg to advise that there used to be a photographer of the name of Humpidge, who lived at 5, Park Street, Calcutta, but he died eight or ten years ago, and there is now no such firm or establishment, although the widow still lives at the same place.' My Edinburgh correspondent then adds, 'I hope this is what you want.' It certainly is, and I am much indebted to this gentleman for the trouble he has taken in the matter. As the medium has already identified the portrait of this communicator, which I found reproduced in the *Illustrated London News*, we did not require to try to find it at Calcutta, but the satisfactory thing about the communication now received is that it demonstrates that there was in that city, at the time when F— W— was in India, a photographer bearing the name of "Humpidge," which practically coincides with the name given in the message, and that this photographer carried on business at 5, Park Street, the address given by F— W—. Since receiving the verification of this portion of the message I have written to a lady here, who is deeply interested in psychology, and who has a friend who has just gone to live in Calcutta, asking that an application should be made to the widow of the deceased photographer to make a search among the negatives of photographs taken by her late husband, with a view of ascertaining whether that of F— W— can be found among them. Should any results follow in this inquiry, they will be duly communicated to your readers in a supplementary article. I have only to add that the photograph reproduced in the *Illustrated London News* was by Medrington of Bath, and the only reference to Humpidge, of Calcutta, was that given in my message. I have again examined this communication in the note book, and find the name is written as either "Humprige" or "Hampridge," it is a little difficult to say which. The puzzle about this part of the message is, that the communicator seems to be unaware of the fact that this Calcutta photographer had also "joined the majority," and no longer carried on business at Calcutta. The only theory I can formulate on this branch of the case is that F— W— has not taken the trouble to satisfy himself of the continued existence in earth life of this Calcutta photographer, but has assumed him to be still alive. The real evidence in the case is that F— W— describes his likeness to be in the possession of a Calcutta photographer, carrying on business in a certain street there, and that independent inquiry being made on the spot elicits the information that this person carried on the profession of a photographer at the address given until about ten years ago, and his widow still resides there. The only remaining point to be verified is the existence of the negative in the possession of the deceased's widow or successor in business, and I am not without hope of clearing up this point also.

Mrs. KEEVES-RECORD'S PORTRAIT will appear in *The Two Worlds* of June 23rd. We have received a splendid cabinet photograph, from which a zinc-photo block will be made. We trust the friends of Mrs. Record will bear this fact in mind.

SPIRITUALISTS' NATIONAL FEDERATION.

FOURTH ANNUAL CONFERENCE, to be held on Sunday, 2nd July, 1893, in the Town Hall, Sowerby Bridge.

AGENDA.

1. Opening exercises.
2. *Pro tem.* appointments, if necessary.
3. Report from Committee of Reception upon credentials of delegates.
4. Read minutes of last Conference.
5. Secretary's report.
6. Treasurer's report.
7. Special Committee's report.

8. MOTIONS.

1. "That a committee be appointed by the Conference now assembled to devise means by which weak societies may be assisted."—Adopted by the Executive; mover, William Johnson.

2. "That in the opinion of this National Conference of Spiritualists the time has arrived when more strenuous and united efforts should be made by our societies to improve the social condition of the people; that we publicly identify ourselves with all movements which tend to improve the physical and social welfare of the people, and that from our platforms, our public speakers and mediums, be heard more frequently the gospel of social redemption for the industrial toilers."—Sent and to be moved by James Swindlehurst.

3. "That this Conference is of opinion that cottage meetings and 'home circles' are a necessity, and ought to be fostered and sustained by existent organisations, providing always they are not held so as to interfere with attendance at the public services on Sunday."—Sent and to be moved by E. W. Wallis.

4. "That in the opinion of this Conference the time has now come when all Spiritualist Societies should make due provision for the instruction of the children whose parents are members of the societies, and as many more children as may desire to learn of the facts and teachings of Spiritualism and kindred subjects; that we deem it incompatible with the best interest of our cause to send the children of Spiritualists to fill and sustain theological Sunday Schools whose teachings we repudiate."—Adopted by the Executive mover, Alfred Kitson.

5. "That a committee of selection of hymns for a National Hymn Book be appointed by this Conference, and be empowered to raise funds, and if sufficient money be forthcoming, to publish the same at the earliest opportunity." Adopted by the Executive; mover, J. J. Morse.

6. "In order that the propaganda work may be more useful and effective in the future it is most desirable and urgent that a special fund be raised, such fund to be called 'The Propaganda Fund,' and in order to do this, all societies be earnestly requested by the General Executive to hold one 'Federation Sunday' each year, devoting either the day or half-day's collection to the said fund, and that all Spiritualists be urgently requested in the Spiritual Press to contribute."—Sent by James Swindlehurst; mover, Frank Hepworth.

WATCH AND PRAY.

PILGRIMS through this world below,
Sorrow laden, vexed with woe;
Ever near you, night and day,
Guardian angels whispering say,
Watch and pray.

When the darkness closes round,
When no stars of hope are found;
In the night as in the day,
Still the angels near you say,
Watch and pray.

In temptation's gloomy hour,
When life's evil tests thy power,
And thy strength is giving way;
Holy voices softly say,
Watch and pray.

When the dreary night has gone,
And thy light of joy hath come,
Lest thou trust in self alone,
Hark! the loving prompters say,
Watch and pray.

Ever through the path of life,
'Mid its conflict, joy or strife,
Even to the gate of death;
Blessed, faithful angels say,
Watch and pray.

—Thomas Powers.

THE TWO WORLDS.

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FRIDAY, JUNE 9, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

SPECIAL AND IMPORTANT.

GOOD THINGS TO COME.

OUR readers will be pleased to learn that on the conclusion of "The Haunted House in Ben's Hollow," there is a great treat in store for them in the sensational, spiritualistic, and occult story of thrilling and absorbing interest, which we shall commence in our issue dated June 16th. It is written by Mr. W. A. Carlile, the author of the prize story, "The Wild Cornish Coast," which was so much enjoyed by our readers, and is entitled "THE MYSTERIES OF RAVENSWOOD."

LIFE IN A NUNNERY.

WE have great pleasure in announcing that we have received from Mrs. Billingsley, of Cardiff, a very striking autobiographical sketch given by a SPIRIT through her mediumship. The sorrowful story of the trials of a saintly soul who was inveigled into a nunnery and kept a prisoner there, and the painful experiences through which the sufferer passed which only terminated with her death, is so simply and yet so forcibly told that it carries with it the conviction of its truthfulness and wins the sympathy of the reader.

REVEREND REJECTORS OF SPIRITUALISM.

(Continued from page 258.)

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. xviii., 13.

LAST week we drew attention to the fact that those who preach against Spiritualism answer its claims without having observed its phenomena, and allow themselves to be swayed by their preconceptions rather than by impartial and open-minded investigation. We shall now give further evidence that this is the failing of the Rev. Keeble, who thus comes under the ban, as quoted above, of the reputedly "wisest man who ever lived."

"Christians object to Spiritualism, that the more successful it is the more it impairs the moral order of the world by introducing into it an element of arbitrary authority which precludes the use of reason and research. Herbert Spencer says that society is ruled more by the dead than the living. Spiritualism would place us under the dead hand indeed; it would reduce men to moral childhood, whose only business would be to carry out the spirits' behests; it would sap their independence and paralyze their reason."

We could not ask for clearer evidence than the foregoing assertion that the Rev. Keeble has evolved from his inner consciousness a theory of Spiritualism which does not fit the facts, but is totally opposed to the experiences of Spiritualists.

Spiritualism does *not* "introduce an element of arbitrary authority which precludes the use of reason and research;" on the contrary, spirit intercourse is distinctly a matter for "research," and the exercise of reason and private judgment is urged by Spiritualists with the greatest persistency. In his "Advice to Inquirers" "M. A. (Oxon)" gives this counsel:

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

As to reducing "men to moral childhood, whose only business would be to carry out the spirits' behests," we can quite agree that if Spiritualism *did* lead to such slavery that Spiritualists had no other business but to unquestioningly carry out the behests of spirits, "it would sap their independence and paralyze their reason." But as Spiritualists

do *not* acknowledge the "arbitrary authority" of spirits in or out of the body, Mr. Keeble must be an "imaginative man" who has been "led astray," and it would be advisable for him to read up on the subject and witness some manifestations before he again airs his prejudices.

Since this point has been raised, however, we will inform the Rev. Keeble that we reject Christianity because of its claimed infallibility and "arbitrary authority;" because it seeks to place us under "the dead hand" and bind us back to the past; because it pretends to know that Divine Inspiration and Revelation are limited to the book it designates "The Word of God," and ceased with the closing of the canon. Spiritualists are *too* "independent," and exercise their right of private judgment too fully and freely to please the rev. gentleman. They are not sufficiently ready to accept the oracular utterances of priests and preachers without question. They refuse to bow the knee to "arbitrary authority," preferring to take truth for authority, and to discover and decide for themselves what is true—and this is the main cause of the antagonism of the Rev. Keeble and his ilk.*

Spiritualism, so far from "reviving the old reign of terror and superstition," will *end* it by proving that there is no need for fear of the unseen by giving mankind the evidences that, instead of "bogeys and hobgoblins" of frightful mien and vengeful mood, we are surrounded by "ministering spirits," and can choose our company for good or ill. As Gerald Massey says, "Call it superstition if you will—*ours will be the death of yours*;" and it is because they feel the truth of this that the parsons deride and decry the Modern Spiritual Dispensation.

Spiritualism, so far from reviving terror and superstition, dispels them by its revelations of man's spiritual nature, surroundings, and destiny. It has illumined the caverns where the bats and owls of old orthodoxy whirled and hooted, and terrorised over the affrighted folk who did not dare to call their souls their own. Spiritualism has made manifest that the scarecrow of the churches—the devil—was *only a bogey*, and has done its share towards disestablishing the dogma of a literal blazing brimstone hell, wherein a vengeful super-natural deity miraculously maintained souls alive for eternal burning (that he might glut his vengeance and appease his wrath), because of their rejection of the Shibboleths of the churches. Spiritualism has done more to discredit this blasphemous dogma, to clear from the Infinite this stigma, to give this foul falsehood its death-blow, and relieve humanity from this relic of the days of childish ignorance and superstitious fear than all other agencies put together, because the millions of people who have held intercourse with ministering spirits have learnt from them the great law of spiritual progress here and hereafter. There is no room in the universe for a personal foe to God if He is supreme; there is no need for a hell into which to cast failures, when there is an Intelligence who makes no mistakes.

"Spiritualism is incompatible with the moral order of the world as at present constituted." We are very sorry for "the moral order of the world as at present constituted," but we are afraid it will either have to get along *with* Spiritualism or else Spiritualism will effect a change in the moral order of the world, for it *has come to stay*. We are inclined to think that a change in the moral order might be beneficial. We are not aware that there is a great deal of *moral order* to brag about. The "big battalions" and Krupp guns seem to be the most effective moral police for

* CHRISTIAN INFALLIBILITY.—Apart from the irrational and immoral character of many of its dogmas, Christianity has exercised a baleful influence upon society, by its assumption of infallibility, by its exclusiveness and its insane pretension that finality has been reached, that it is placed upon such an immovable basis of truth that all science and all philosophy must take their cue from its crude and untenable creation story, and its revolting and immoral redemption myth. . . . It enjoined upon its votaries that the wisdom of man is folly in the sight of God, and that heaven is not filled with philosophers, but with "babes and sucklings." It pronounced an appalling curse upon him who should alter by one jot or one tittle anything in the jumbled incoherences of its Scriptures. All knowledge was crystallised, all wisdom put into its eternal shape, eighteen hundred years ago. No secular book was of any use. If it taught what was not in the Bible, it taught what was unnecessary; if it taught anything opposed to the Bible, it was blasphemous. This pernicious doctrine of fixity has been the bane of our political and social life. It has vitiated and frozen the very well-springs of our national vitality.—*Saladin, in "God and His Book."*

Christian morality (so-called) has all the characters of a re-action; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; innocence rather than nobleness; abstinence from evil rather than energetic pursuit of good. In its precepts (as has been well said) "thou shalt not," predominates unduly over "thou shalt."—*John Stuart Mill.*

preserving order. What with bank smashes, Liberator swindles, the opium traffic, stock exchange jobbery, race-course saturnalias, the submerged tenth, the prevalent prostitution and wage slavery, we think that there would be a decided improvement if Spiritualism had an opportunity for a century or two of enforcing upon the race the moral law of retributive justice, personal responsibility, and the inevitable certainty of facing the *consequences* of wrongdoing both here and hereafter, until by compensation and reform the sinner grows to grace and goodness. We are of the opinion, subject to correction, of course, that the moral order of the world, "as at present constituted," is the result, in the main, of the very immoral doctrines of total depravity, of substitution, and of eleventh-hour repentance.

That the proclamation of a gospel of salvation through the blood, without which there is no remission of sins, but with which the murderer dies in the odour of sanctity and expects to be a crowned and enthroned angel, while his victim goes to final fire and fury, will lead, or has led, to a highly virtuous and moral manhood we deny; and that Christianity has made its adherents more moral, chaste, and sober than Mussulmen or Buddhists we deny; but we dare to affirm that, side by side with Christianity (nay, as cause and effect), we have had the dark ages of religious intolerance and persecution, wherein Christians hounded one another to death, and murdered by millions the heretical Jews, the unconverted natives at home and abroad, and under the plea of witchcraft, with, if not *because* of, Bible sanction, cruelly and inhumanly treated and finally murdered innocent girls, women, and men, and we point to history in confirmation.

In the realm of morals, serviceable as the idea of firebrands thrown by the right hand of an avenging God to scare a naughty world might seem, any competent historian must find that the destruction of the old theological cometary theory was followed by moral improvement rather than by deterioration. . . . In this emancipation from terror and fanaticism, as in so many other results of scientific thinking, we have a proof of the inspiration of those great words, "THE TRUTH SHALL MAKE YOU FREE."—*Ex-President White of Cornell University.*

Nay, what of our present moral order (!) our bloated armaments, our millionaires, and our landless, houseless millions, our slums, sweating dens, and submerged tenth? What becomes of the boasted "good works" of Christianity; its hospitals, asylums, refugees, etc. (all of which fail to deal with the causes of the evils they seek to remedy, and are mere drops in the ocean), when we know that in many instances the wealth has been obtained by grinding the faces of the poor, and has been given to *charity* as a "fire insurance"?

Let the Rev. Keeble, before he calls Spiritualism immoral, and extols Christianity, read the scathing criticism by Keir Hardie upon the doings of one of his Christian philanthropists.

One of the most prominent Nonconformist laymen of recent years, a princely giver to the churches—he has since gone to his reward—was an employer of some hundreds of girls, many of whom having no friends to help them were driven to prostitution to eke out the scanty amount he allowed them as wages. This fact was well known to many of the leaders of the churches, but was sternly frowned down by those who shared the proceeds of, and, by their guilty silence, the responsibility of his crime. He died a millionaire in all the odour of sanctity.

THE "EVIL SPIRIT" THEORY.

We should like to ask the Rev. Keeble (and Rev. Ed. White), if their theory is correct, what all the *good* spirits are doing while evil spirits are misleading poor human beings who are simply trying to fulfil the injunction, "Seek and ye shall find, knock and it shall be opened unto you"? Who sends the evil spirits? If God governs *all*, then the statement that God sent out an evil spirit and sends "strong delusions" that people "shall believe a lie," and then punishes them eternally because they believe these delusions, may not be far wrong; but how should we characterise the the action of an earthly father who treated his children thus? Is our Heavenly Father *less* loving and tender than earthly parents? The Rev. Keeble says:—

Christians who maintain that God retains control over spirits as well as over mortals, cannot admit that spirits are so "at large" as to be at the beck and call of individuals of questionable character, of family parties seeking a new sensation, of society seances and other curious coteries. The whole thing is too frivolous and haphazard to be credible.

It is not a question of frivolity or haphazardness; the real point, is *do the spirits come?* Are they free, within the limits of their knowledge and their love, or are they prisoners? Are they able to respond to the call of persons of unquestioned probity? Can they communicate at all to persons of good character, or of "questionable character," to gratify

curiosity or to minister to the bereaved; to deceive the vain and flatter the foolish, or to dry the mourners' tears and to convince the sceptic and dispel his doubts; to move the sinner to repentance and strengthen the faltering will? The question is

CAN THEY AND DO THEY RETURN?

For good or ill can either the virtuous or vicious, or both, act the part of ministering spirits pandering to impurity, or become guardian angels wisely and lovingly seeking to lead, teach, and train earth-dwellers in the knowledge of spiritual truth and the exercise of the gifts and graces of the spirit?

Whether "credible" or not to the Rev. Keeble, millions of sane, sensible people affirm that they *know* there is no death, that their friends live and love them, and that "communion with saints" (their dearly loved ones) is not a mere phrase to them but a fact. A comforting, sustaining, and re-assuring fact, the knowledge of which has enabled them to wipe away their tears and has filled their souls with gladness.

How oft do they their silver bowers leave
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skies like pursuivants,
Against foul fiends to aid us militant!
They for us fight; they watch and duly ward,
And their bright squadrons round about us plant,
And all for love and nothing for reward.
Oh, why should heavenly God to man have such regard?

—Edward Spenser.

The Rev. Keeble quotes the "devil theory," apparently with approval, and says, if it be true, "Christians must not dabble with Spiritualism; they cannot have dealings with the devil and with goblins damned." But it remains unproved that Spiritualism is the work of the devil, or that Spiritualists have dealings with either his Satanic majesty or goblins damned or undamned. Will the Rev. Keeble *prove* that "the devil" exists? Will he explain who or what "goblins" are? Will he prove that goblins are free to deceive, and loving friends powerless to bless and protect? Are the saints slaves and prisoners, or selfish and indifferent? Are the sinners free to torment? If so, why are they not in hell? What does the rev. gentleman *know* regarding life after death? Has he received any communications from over there? His coupling of Spiritualism with devil-dealing is a gratuitous and insulting assumption. Apparently, he knows nothing of Spiritualism, and he reminds us of the man who wrote a slashing review of a certain book. A friend asked him if he had read the book he condemned. "Not likely," was the reply; "do you think I am going to bias my criticism like that?" Evidently the Rev. Keeble will not bias his criticism by investigating the subject in a fair, unprejudiced, and truth-seeking spirit. It looks as though he *DOES NOT WANT TO KNOW* the facts or the truth about them. Spiritualism is opposed to his sense of the fitness of things, and he will have none of it.

(To be continued.)

THE INVISIBLE.—When science could not account for the pull of the sun on the earth, or the passing of light from sun to earth, on any theory based on the known structure of the universe, what did she do? asks Professor Gunning. She hypothecated another form of matter, and called it "cosmic ether." On this ether she employed her highest powers of analysis. Pierce has shown that it is a million times as elastic as steel. Thomson has shown that a cubic mile of this ether would weigh only one thousand millionth of a pound. Herschel has shown that an amount equal in weight to a cubic inch of air would press outward with a force equal to seventeen billion pounds. It pervades all things. It fills all space. It is an infinite, tremulous ocean, which islands the constellations as the Pacific islands a reef, and through every cubic inch of space it holds the potency of a force equal to seventeen billion pounds. To account for the universe as revealed to the touch, the ear, and the eye, science must hypothecate such an unseen universe. One of the imperial thinkers of the race, forerunning the demonstrations of science, asserted the existence of an invisible material universe, and said, "I am much inclined to assert the existence of invisible beings in this universe, and to classify my own soul among them." This was Kant. Now science stands as to man where she stood as to the physical universe before the demonstration of this finer realm of matter. The universe, with its display of forces, could not be explained by its tangible, visible, audible body. No more can man be explained by his tangible and visible body.—*Religio-Philosophical Journal.*

REV. E. WHITE'S TESTIMONY.

We cut the following significant admission by Mr. White from the report of his sermon published in *The Christian World Pulpit*, and commend them to Rev. Keeble's attention. When doctors differ who shall decide? Mr. White accepts the evidence of "experts," Mr. Keeble rejects, but all the same, the truth goes marching on.

"When such men as Professor De Morgan, whose mind represented a many-sided crystal of accurate thought, Dr. Huggins, inventor of the spectroscope, Mr. Alfred Wallace, co-discoverer with Darwin of the origin of species, Professor Crookes, discoverer of two previously unknown metals, Professor Barrett, himself a distinguished chemist, and once assistant to Faraday, and a host of other careful and exact observers of the coolest intellectual character, strongly assert (as they have asserted to me), after the most careful and prolonged examination, the objective reality of the spiritualistic phenomena, and their unaccountableness on the hypothesis of mere physical or nervous causation, it is idle to imagine that men of sense will continue blindly to denounce the whole manifestation as imposture or mesmeric delusion; especially since the evidence has completely vanquished the mind of our distinguished popular editor, Mr. Stead, who now writes, he says, mechanically by the aid of his familiar spirit 'Julia.' And the conclusions of these clear-minded experimenters are supported by the common-sense testimony of an innumerable multitude of able and educated men and women of almost every civilised country under heaven.

"Professor Crookes, the eminent chemist and metallurgist, one of the hardest-headed men I ever knew, and wholly indisposed to credulity and superstition, has repeated to me, in his own house, what he had already published, that under scientific and mechanical conditions which absolutely forbade imposture or collusion, he was some years ago, through the mediumship of a young woman, whom I have seen and conversed with, and who was certainly unequal to deceiving Professor Crookes, visited from time to time, for several months together, by a very distinguished female figure, solid to the touch, and clothed in white—who, coming each time out of the air in his barricaded study, asserted herself to be the daughter of a seaman who lived several generations ago; and with this personage Mr. Crookes held repeated conversations, during several weeks in succession, on the natural and supernatural worlds; one striking point in whose communication was, I remember, the allegation that the retribution of some persons after death consisted in being compelled to trace the subsequent effects and entailed consequences of the crimes and sins committed while they were in the body; which was, at least, an awful and credible comment on the reality of judgment to come. Such narratives must, I am aware, appear wild and fanciful to those who have not made some careful study in this department of inquiry; but for myself I cannot doubt the authentic reality of the experiences reported to me personally by such marvellously acute men as this distinguished chemist, Mr. Crookes, by the late Professor De Morgan (the eminent mathematician), by William and Mary Howitt, by Professor Barrett, of Dublin, by Dr. Huggins, Mr. Carter Hall, Mr. Lynch, and many other competent observers and experimenters, whose names are less known to the public, from all of whom I have had confirmations of similar experiences. The sum and substance of their testimonies was to assert and confirm, by the most striking evidence, the reality of that spiritual world around us, of which the Divine Revelation speaks."

VOICES FROM THE PEOPLE.

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

A WORTHY WISH OF A VETERAN WORKER.

DEAR SIR,—I had the privilege and pleasure of listening to an address from the veteran missionary pioneer of Spiritualism, Mr. Wallace, at Shepherd's Bush. He is getting old, and expressed a strong desire to visit Manchester, Liverpool, Huddersfield, &c. of his earlier associations, and renew former acquaintances and friendships, before he passes on to that spirit world for which he has so faithfully and nobly laboured for upwards of forty years with a spirit of self-denial, and, amid great opposition, been persistent in his unflinching efforts to spread the truth. I trust the friends to whom this appeal is now made (by me) will grant his almost dying request by making such immediate arrangements during the summer months as will enable him to gratify his wish, and then, as he says, like Simeon of old, he will be prepared to "depart in peace."—Yours truly, JNO. AINSWORTH.

22, Fernoy Road, Westbourne Park, London, June 6, 1893.

APPRECIATION.

DEAR SIR,—Attending the Manchester Spiritualist Society's Rooms, Tipping Street, on Sunday, June 4, I never had the pleasure of hearing a service of song where the music was so admirably rendered, but I regret to say the meetings were very poorly attended, particularly in the afternoon. The evening was better but not what it should have been. Seeing that we have in Mr. Smith the best organist of any society, and remembering that his labours have been at all times for the benefit of the society and the good of Spiritualists in general, I think the least the members could have done would have been to appreciate such good work by filling the room. Apart from his ordinary duties, the service must have entailed a great amount of time and trouble, I am sure, and we are greatly indebted to him for splendid service. It was a magnificent musical treat. I desire at the same time to recognise the services of three or four singers (not Spiritualists) who Mr. Smith succeeded in getting to assist, making it a complete success. I sincerely trust our people will in future be a little more considerate, and thus give honour where honour is due.—Yours truly, R. A. BROWN.

A SYMBOL SUGGESTED.

DEAR SIR,—Allow me to draw your attention to the desirability of Spiritualists wearing some token or symbol whereby they might be known to one another wherever they might meet. It is quite likely that many might object, but, in my humble opinion, the majority

would have no objection. I do not advocate anything showy, but something that would be barely noticed, except by those who understood its meaning. I would suggest a circlet of silver or gold with the number 151 fixed in the centre, to be hung on the watch chain, about the size of a shilling. Why 151? Because it would have a meaning. It is the product of the numbers of the letters forming the words "There is no death" added together. I do not think anything simpler or less ostentatious could be proposed. The reason I suggest a circlet instead of a disc is because the numbers being cut out would be clearly seen from either side, and would be distinguished sufficiently for its purpose from a coin, which is often worn. Those who do not carry a watch might carry the symbol, or might wear it as a pin for the tie; others might have the numbers attached to a finger ring. Of course the Executive of the National Federation could not authorise the wearing of such by the members, but they might possibly recognise the symbol as suitable, thus bringing it to the notice of all who desire to have such a simple means of proclaiming their views to others of like mind.

AHVIE.

Edinburgh.

A REMARKABLE CASE OF HEALING.

SIR,—The members of Mrs. Addison's circle, who have met every Sunday during the last four years, took tea together on May 23 to celebrate the incoming of Mrs. Addison's chief guide, who as a counsellor, guide, and friend has rendered much help—spiritual, intellectual, and physical. It speaks well for the unity and harmony of the circle that during the whole four years not one has left, whilst many have desired to be admitted. The influences emanating from its meetings are very far-reaching. Some few weeks ago a gentleman (a printer) living at Leeds, sent a letter to Mrs. Addison describing the particulars of his son, five years of age, whose knee had been afflicted for some time. The child has been under medical treatment, two doctors having attended him in Leeds, one of them telling the parents that he was afraid the leg would have to be amputated. The father and child had an interview with Mrs. Addison last week. Until then neither had met before, and were quite unknown. Mrs. Addison was controlled by her chief guide, who was, in earth life, a M.D. Under his direction Mr. Whitehead (who has become a powerful magnetiser) magnetised the child. Directions were given the father. The boards with which the leg has been bound have been laid on one side, the contraction has given way, the inflammation has abated, and the swelling almost disappeared, and, though not able to walk, he can use the leg without causing pain. The question is often asked: "What good is Spiritualism?" Such questioners should ask Mr. Frederick Oldham, of Leeds, who will reply, "By its aid my son is restored to health and strength." No, Mrs. Besant, the advice did not come from "Shells" or "Elementaries," or "Elementals," or "Nivmankayas." No, not even from the medium's higher ego. The communication came from one who has been a constant visitor, a spiritual being, with whom the members of the circle are as familiar as they are with each other. And now the friends at Leeds will have another addition to their numbers, and *The Two Worlds* an additional constant reader.—W. A.

41, Victoria Road, Wisbech.

SUCCESSFUL MEETINGS AT NOTTINGHAM.

DEAR SIR,—On Sunday, May 28th, in the Masonic Hall, large and enthusiastic audiences listened to addresses delivered by Mrs. Green, of Heywood, and the veteran worker, Mr. Thos. Everitt. In the morning Mr. Everitt described some of the extraordinary phenomena which have been taking place through the mediumship of Mrs. Everitt during the last forty years. As many of your readers are doubtless aware, the manifestations taking place in the presence of Mrs. Everitt are of a varied character, the principle of which are, the direct spirit voice, direct writing, and raps—varying in volume from gentle taps which might be produced by a pin point to sledge-hammer blows shaking floors and furniture. Mr. Everitt spoke under considerable difficulty in consequence of a severe sore throat, but the audience was evidently deeply interested in the array of facts related by the speaker, as having taken place under circumstances where no elements of suspicion could enter. Among other cases of direct writing one is worthy of special mention. A sheet of foolcap was initiated by Mr. Everitt and laid on the dining-room table with an ordinary black lead pencil beside it. The gas being extinguished the paper was taken up into the air, Mr. Everitt counting time. Seven seconds having elapsed, raps were heard, the signal for lighting up, when the paper was found to be covered with writing so small that 786 words were compressed into that space, one side of the paper only having been written on—all t's crossed and i's dotted, and the lines as regular as if ruled with a ruler—the subject being "The historical evidence of the truthfulness of Christianity," no grammatical or other errors taking place throughout the whole paper. Mr. Everitt had this paper framed and glazed, and placed it in the hands of enquirers at the close of the meeting for examination. In the evening the hall was packed, when Mrs. Green delivered an address on "The relation of the spirit world to this." The address was an exceedingly interesting one and was evidently highly appreciated. Mr. Everitt followed with another short address in which he urged all, especially the young, to make themselves acquainted with the facts which formed the basis of the highest form of philosophy to which man could turn his attention. On Monday evening a large and attentive audience again assembled, when Mrs. Green again delighted her hearers with a short lecture on "The Ministry of Spirits," followed by clairvoyance. Mr. Everitt again followed with a short address, bringing to a close a series of meetings which were considered highly successful in every sense—financially (the collections being most generous), intellectually, and morally. Mrs. John Lamont, who was on a visit to Nottingham, presided at all the services, and expressed the pleasure she felt at meeting so many old workers, but still more so at seeing so many young ones taking up the work which the old guard must relinquish. We were much gratified in observing the earnest spirit with which the committee are doing their work, and that they have in Mr. Hewes a most energetic worker and an efficient secretary. While enjoying all that was very gratifying to a stranger we were much pleased with an announcement made at all the meetings, viz., an appeal to those present to contribute something, by way of

help, for an old and true worker in the ranks of Spiritualism, viz., Mrs. Barnes, and we trust that all Nottingham readers whose eyes may fall on this paragraph will bless themselves by contributing something, however little, towards this laudable object. Spiritualists are often charged with culpable neglect in this direction, let our sister find that she is not forgotten in her time of need. We have been informed that Mrs. Everitt, with her usual generosity and willingness to place her rare gifts at the service of spirits and mortals, gave several sittings at the houses of friends—to as many as could be accommodated—with results which were highly satisfactory, and their departure from Nottingham, in company with Mrs. Green, called forth the good wishes and gratitude of a host of friends. WANDERER.

REV. EDWARD WHITE ON SPOOKS.

MR. BEVAN HARRIS sent two letters to the *Christian World* criticising the sermons by Mr. White, but neither of them were published, although considerable space is devoted to Mr. White's strangely mixed views. Mr. Harris says:—

"The admission by Mr. White that 'millions of people practise seeking unto the dead,' is startling indeed. Fifty years ago it was not so. Is it all delusion, sir? have millions of people lost or abused all their senses in their obstinate adherence to this hated subject? Mr. White must know better; he is a scholar and scientist as well as Christian lecturer, and aware that all unpopular truths must fight for very life, but also in the end, if true, will bear down all opposition. And this is exactly what Spiritualism is doing, and the signs of the times are dead against Mr. White's Bible inferences. Let me correct his allegation that 'millions seek to the dead,' it is the living they seek. For 'the dead know not anything.' Spiritualists have no special liking for human corpses, and believe, not in 'the God of the dead, but the living.' I challenge Mr. White to prove that communications received from the 'unseen' are 'antagonistic to Christ' in any other way than that they may diverge from Mr. White's own peculiar views about Christ. But, surely, he will not have the presumption to say that unless other minds line with him they 'lapse from a higher faith'? Bulls have been hurled from Rome of various colours, but a 'White' Bull is without colour at all, and has no authority. Spiritualism appeals to its believers with all the 'deceivableness of unrighteousness.' A most uncharitable declaration, without a word of proof. True, it does not teach effete theology, such as Mr. White desires, but it enforces all the nobler moral excellences possible to humanity. What an absurdity to say 'Spiritualism revealed an invisible world without a soul.' It does not. If Mr. White knows anything about the phenomena he should know better. If he could only lay aside his hereditary prejudice on this matter, as he did 25 years ago on the horrible eternal torment dogma, and believe in a living acting God to-day, he might see in this tabooed phenomena the very 'Samuel' he wishes for to warn Christians of the dangers by which they are surrounded. His old-fashioned blunderbuss has no destructive force; it only flashes fire, makes some smoke, and draws others to the spot, who soon begin to like the pasture and remain in it, for it is 'clover,' as one said to the writer on Wednesday last, who had been a Church Materialist 30 years, 'Isn't it glorious?' He had just discovered through spiritual phenomena that his father, whose remains he interred two years ago, was living in spirit life and able to demonstrate to him 'There was no death.' What does it matter to such an one what opinions are held either B.C. or A.C., by Josephus, Paul or Peter? This physician knows his father is now living, and logically believes he too will live also. All Mr. White's word-fencing and learning only illustrate that there are some who are ever learning but never able to come to a knowledge of the truth. These despised phenomena present the absolute certainty of continued life after death, neither Spookism, Daimonism, but pure and simple Spiritualism. My friend the doctor, who had been a scoffing infidel all his life up to last Tuesday, could no more be persuaded that two and two are five than that his deceased father did not on Wednesday night deliver to him a very important message on which he is now acting, altogether contrary to his plans of two months back. Mr. White had better go in for a thoroughly persistent patient investigation of the spiritual phenomena, philosophy and religion. In the meantime I heartily thank him for the good he is doing by crying it down in his 'Merchants' Lectures,' and thus setting people enquiring for themselves."

MR. M. BROWN, OF GATESHEAD, writes: "Seeing an advertisement in *The Two Worlds* that Horatio Hunt was in need of subscriptions to publish his new book, and that he would give a spiritual delineation and forward a book, when published, for 2s. 6d., I considered it a very reasonable offer and forwarded my subscription. In return I received a delineation, which was a splendid outline of leading traits of character, also spiritual possibilities, and other things which were very satisfactory. My object in writing this is to show that psychometry is a truth, and when properly directed is a very useful development. I might state that Horatio Hunt has never seen me."

THE LIQUOR TRAFFIC is the deadly enemy of all honest, legitimate trade. It pays a smaller amount of wages, in proportion to receipts, than any other trade, and thus every pound of capital invested in that business, in preference to any other, tends to keep men out of employment. Two breweries in Sheffield turn out 50,000 barrels of beer a year each, but they only employ about 100 persons each. A London brewery, with a turnover of £1,000,000 a year, only employs 660 men. An Edinburgh distillery, with a turnover of £1,500,000 a year, only employs 150 men. An iron ore company, in Cumberland, with a turnover of £250,000 a year, employs 1,200 men. Our largest ironworks employ 3,000 men each for the same turnover that in the distillery employs 150. Mr. Thomas Burt, M.P. (the Miners' representative), says: "That for every £5 spent on shoes, the workman gets £1 17s.; if spent on woollen cloth, the workman gets £3; if spent on made-up cloths, he gets £3 11s.; but for the same amount spent on drink, he only gets 2s. 6d." An annual turnover of £1,300,000 in a Dublin distillery only finds employment for 150 men, while a turnover of £400,000 at Bessbrook Linen Works finds employment for 3,000 persons. Put another way, this means that £1,300,000 spent on liquor finds work and wages for 150 persons, and that £1,300,000 spent on linen finds work and wages for 9,700.—*The Liverpool Pulpit*.

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.—Good addresses from the controls of Mrs. Horrocks, on "Over There," and "Life is Real, Life is Earnest," followed by clairvoyance and psychometry.

ATTERCLIFFE.—May 31: Mr. W. Mason's controls gave successful clairvoyant delineations to an appreciative audience. June 4: Mr. C. Shaw's guides took subjects from the audience, and answered them in an extraordinary manner. Clairvoyance good.

BIRMINGHAM. Oozella St.—Mr. A. Knibb, one of Birmingham's popular mediums, occupied our platform. Written questions from the audience were treated in a splendid manner, which gave great pleasure. Psychometry, as usual, very successful, some of the delineations being most striking.

BIRMINGHAM. Smethwick. 43, Hume St.—The inspirers of Mrs. Manton gave an address on "Inspiration," which was listened to attentively by a good audience. She also gave 12 clairvoyant descriptions, 8 recognised.—Apollo.

BLACKBURN. Northgate.—Two Services of Song were rendered by the choir, assisted by a string band, "Rest at Last," the musical part having been re-arranged; reader, Mr. Coppock. Evening: "Sister Dora," a very nice service of song full of sparkling music, which was rendered in a very creditable manner; Mr. Lawton gave the connective readings; Mr. Greenwood conducted. In the evening the hall was crowded, many having to stand.—C. H.

BLACKPOOL.—Mrs. William Stansfield gave very good addresses. Afternoon: "Our Mission to Humanity." The human race to a great extent being slaves to circumstances, chained and fettered, it is the mission of the spirits to set us free. Clairvoyant tests all recognised.

BRADFORD. Boynton Street.—Mrs. Russell gave two addresses. Subjects: "Life in the Spirit World," and "In my father's house are many mansions; if it was not so I would have told you, but I go to prepare a place for you." Afternoon: Successful clairvoyance; gave every satisfaction.—W. C.

BRADFORD. 448, Manchester Road.—Mrs. Thornton dealt with the experiences of Mrs. Record, read by the Chairman out of *The Two Worlds*, and with the subject, "Life is Onward, Use It," in a very interesting manner. Clairvoyance good; nearly all recognised.

BURNLEY. Guy Street.—May 28: Mr. Taylor, of Burnley, gave very good clairvoyance and psychometry. [Too late last week.] June 4: Mrs. Griffiths gave short addresses on "Spiritualism" and "Spirit Life." Well handled. All well satisfied. Good clairvoyance.—E. C.

BURNLEY. Hull Street.—On Sunday we started our Lyceum, and held well attended public circles. Clairvoyance by Mrs. Johnstone, nearly all recognised. In the evening two children were named. We are making steady progress in our spiritual labours.—J. Golding.

BURNLEY. Hammerton Street.—Mrs. M. H. Wallis gave two very good and instructive lectures—"Fight for Freedom" and "The Distinctive Features of Spiritualism." Clairvoyance after each lecture.

BURNLEY. 102, Padiham Road.—The guides of Mrs. Heyes gave us two good discourses in a clear and instructive manner. Well received by the audience. Clairvoyance, many recognised.

BURNLEY. Robinson Street.—Anniversary services. Mrs. Green named two babies. The pleasing ceremony combined with the earnest exhortation to their parents conducted to make the scene an impressive one, especially to the large number of strangers. Her guides gave excellent discourses on "The Realities of Spirit Life," and "Spiritualism in religion." Both discourses were ably delivered, and appealed strongly to reason and common sense. Clairvoyant delineations were remarkable, every description, except one, being recognised at once. The hall was crowded at the Lyceum session, and both services. Collections for the day £8 11s. We tender our hearty thanks to all the friends who supported us, and also to those kind friends who helped during the week to clean and decorate the hall.—W. Harrison.

BURY.—A good day. Mr. Hesketh spoke on subjects from the audience—"Spiritualism in Relation to the Origin of Man," and "A Comparison of Ancient and Modern Religion." Both treated well. In the evening Mr. Golding gave four successful psychometric tests.

DEWSBURY.—Mr. John Kitson, an old and highly esteemed worker in our cause, spoke to us on "Spiritualism, the need of the age," and "Darkest England, and the way out." Both subjects ably dealt with. He has our best thanks and good wishes.—John E. Archer.

FOLESHILL.—Our audience being rather small we formed a circle, Miss Carpenter, of Coventry, being with us, through whom several spirit friends of the sitters conversed, one, our dear friend and late medium, Mrs. Smith, who gave us every encouragement to press on with the work, as it had gained for her a beautiful home in the summer land.—Oliver Wilkinson.

GATESHEAD.—May 28, Mr. Elliott gave an address on "Phrenology," and Mrs. Baldock successful clairvoyance. June 4, Mr. Wilson lectured on "Happiness," giving practical hints how to obtain true happiness and contentment.

HALIFAX.—A visit from Mr. George Smith, who spoke on "Man, the Crown of the Universe," and took eight subjects from the audience in the evening.—F. A. M.

HEYWOOD. Moss Field.—We had the pleasure of hearing our esteemed friend, Mrs. Best, who gave great satisfaction with clairvoyance to moderate audiences.

HOLLINWOOD.—May 30: Mrs. Howarth gave good clairvoyance; 17 descriptions, 14 recognised. June 4: Our first Anniversary Services. We had a string band and a choir for the first time, and all passed off very well, the place being crowded. A number of strangers present. Subjects: "Work, for the Night is Coming," "Where are our Loved Ones Gone?" showing they reap as they sow, and the so-called dead can return. To those who helped in the music the committee desire to return thanks. Clairvoyance good. Mr. J. T. Standish kindly gave good psychometry.—E. Dunkerley.

HUDDERSFIELD. Brook St.—Mrs. France has addressed fair audiences; clairvoyance good.—J. B.

KEIGHLEY. Eastwood Spiritual Temple.—Mrs. E. Hardinge

Britten was our speaker. Subjects: "The Origin, Progress, and Destiny of Man from a Spiritual Standpoint," and "What do we know of the Life Hereafter?" Both well treated, closing with the poem "Over There." We may fairly say we had a good day, good speaking, good congregations, good singing, and last but not least, a good collection, which the committee are at present thankful for. We are looking forward to the 18th (our Anniversary Day) when we hope to eclipse the past (financially) and make the day a success. A hearty welcome given to all friends.

LONDON. 311, Camberwell New Road.—Mr. Long's control gave us some good sound instruction. If we only persevered and had courage and faith in our spirit guides we might get grand results, but we feel our weakness. A short address from Mr. Butcher, but very uplifting, teaching us to help ourselves and our brothers and sisters generally. Many others spoke as the spirit power came to them, so altogether we had a good uplifting power with us and felt it was good to be there. God grant we may still go onwards—if only slowly.—J. Perry, asst. sec.

LONDON. 23, Devonshire Road, Forest Hill.—The guides of Mrs. Bliss conducted a floral service to the memory of Mrs. Sarah Harns, who lately passed to the higher life, they speaking of death as the new birth, and giving the relations and friends much spiritual food. Mrs. Bliss spoke normally, explaining that she became a Spiritualist through the passing away of her own dear child whom she had seen many times in spirit. We, the members, sincerely thank the guides, also Mrs. Bliss for the manner in which the service (which was well attended) was conducted, also the friends who kindly contributed towards floral decorations.—J. B., sec.

LONDON. Marylebone. 86, High Street.—We had the privilege of hearing the controls of Mr. J. J. Morse, on "Spiritualism, the Union of Faith and Fact." A splendid lecture, intellectually great, argumentative, the reasoning cogent and clear, sometimes mingled with a refined tenderness of sentiment, followed by flashes of wit—bright, sparkling, and to an opponent of the spiritual philosophy exceedingly unpleasant. A very large audience greeted the eloquent speaker. Our good friend and helper, T. Everitt, Esq., presided. Miss Morse kindly gave a beautiful solo.—C. I. Hunt.

LONDON. Shepherd's Bush. 14, Orchard Road, Askew Road.—Mr. W. Wallace's guides gave us an instructive address, the subject chosen being, "A few thoughts upon the Bible, from a spirit's point of view." Also answering numerous questions. At the close, Mr. Drake ably conducted.

LONDON.—Open Air Work. Last Sunday was a field day in Victoria Park. Mr. Emms, as chairman, opened the proceedings at 3-30 by addressing a large gathering of friends as well as of non-Spiritualists, who for a long time listened attentively. Messrs. Rodger, Bullock, Fred Smith, and others occupied the time until 8 o'clock. After some time a man came, bringing along with him a very rough element, and announced his intention of breaking up the meeting, as he said Spiritualism was a fraud. For some time the work was rough; the speaker was driven off the platform, and it was knocked over. Mr. Emms appealed to the park constable, who said if he would charge Mr. Eagle, the leader of the roughs, that he would lock him up, but Mr. Emms would not do so, but says he will if disturbed again by the same party. The scene reminded the writer of Paul fighting the wild beasts at Ephesus (who were men). A large parcel of tracts was given away, kindly supplied by Mr. Burns, as well as numbers of our weekly papers sold.

LONGTON.—Mr. R. Lucas spoke on "The trumpet shall sound and the dead shall rise," in an excellent manner, and gave wonderfully accurate psychometry.

MANCHESTER. Collyhurst Road.—Mr. Lomax—"The flickering of the lights." Our friend expressed himself as a little upset at the disconnectedness of the address, being conscious during its delivery. [We can sympathise with you, brother, having found ourselves placed in the same uncomfortable position, and not being able to explain why.] Evening: He took the hymn sung—"Shall we meet beyond the river?" Clairvoyance to very good audiences.

MANCHESTER. Openshaw, Granville Hall.—Morning: Public circle. Evening: Mr. Rothwell. Subject from the audience—"Did my spirit exist before it took a house of clay of humanity?"—which was handled in a satisfactory manner. The controls stated that the spirit did exist before it appeared on the earth. Mr. Kay gave a grand address on "Man, know thyself." Listened to very attentively. Shall be pleased to hear them again soon.

MANCHESTER. Pendleton, Cobden Street.—Afternoon: Mr. Johnson's subject, "Life and Death—How to enjoy the one, and not dread the other." If man really understood how to live here, he would not be afraid to die. Death is simply a change of conditions, and ought to have no terrors. No man has a right to enjoy life at the expense of others. Poverty and wealth ought not to exist. I must say, to a meagre audience. Evening: His guides dealt with five questions from the audience, answering them to the satisfaction of all present.—H. T., sec.

NELSON. Bradley Fold.—A good day with Mrs. Foran (late Mrs. Marsden), who gave some striking delineations, giving full name and address, to good audiences, who seemed highly satisfied.—D. H. B.

NEWCASTLE-ON-TYNE.—Through the indisposition of Mr. Victor Wyldes, Mr. J. H. Lashbrooke, of Newcastle, kindly undertook to fill the vacancy, and gave us a very eloquent address, entitled "Life and its Manifestations," which gave every satisfaction to the audience.

NEWPORT (MON.). 25, Robert Street.—The guides of Mr. F. T. Hodson dealt with "Spiritualism, Pure and Simple." Most interesting address. Clairvoyance very good. Our meetings will be held at the Old Albert Hall, Ebenezer Terrace, in the future. On Wednesday, at 8 p.m., meeting to elect officers.—W. H. Jones.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides—"The Life that Is," and the "Life that is to Come."

NORTHAMPTON.—May 28: Mr. Ashby, of Leicester, paid us a visit. June 4: Mr. Clark, of Leicester. Very fair audiences. The addresses gave every satisfaction, and were very instructive.

NOTTINGHAM. Masonic Hall.—A happy day with Mr. Hepworth. His addresses were pointed and thoughtful; the one at night, on "Salvation here and hereafter," was particularly good. It was a brief sketch of the falsities of the orthodox faith, contrasted with the pure teachings of spirits; and was worded so carefully and in such a tone of fairness that all could see the force of the logic without taking

offence, or feeling hurt. Five clairvoyant descriptions, with minute details, all recognised. Mrs. Green's Monday meeting was a great success; many there. Clairvoyant descriptions good. Much enthusiasm. Nice speeches from Messrs. Lamont, Everitt, and Mordle. Cheers given for Mrs. Green, Mr. Lamont, and Mr. Everitt.—J. F. H.

NOTTINGHAM. Morley Hall.—Question submitted to the guides of Mrs. Barnes: "Seeing that the large majority of those who leave earth are on low plane of spiritual development—and as 'like attracts like,' may not Spiritualists be hindered rather than helped by such spirit communion?" Whether it is known or not, the denizens of the spirit-world are around us, and we cannot escape their influence. True, many come over in darkness, and for these it was our duty to work and uplift them. Such efforts would never be lost. Spiritualism shed a light on these problems. A time was coming for each of us, when we shall need all the light we could get to show the way to the other life. Teach and instruct those beneath you. Spiritualism beautifies death, and opens the portals of heaven.—J. W. B.

OLDHAM. Temple.—P.S.A. Splendid day. Mrs. Mansley sang two solos in her usual efficient manner; Mr. Fowler Burton two bass songs, a rich treat; Mr. M. Dowd gave two excellent solos on the clarinet. 6-30, Mr. J. W. Sutcliffe was the speaker. Next Sunday: P.S.A. Mrs. Faulkner will sing two solos, Mr. Halkyard will render two violin solos, and Mr. J. Bradbury will play two cornet solos.

PLYMOUTH.—Morning prayer by Mrs. Peile. Mr. Sammels read a lesson, and also gave us a reading. Mrs. Lethbridge and Mr. Pearce short addresses. Evening prayer and reading by Mr. Sammels; also reading by Mr. Cowling. Mrs. Peile gave a paper on "Religion and Science." Prayer to close by Mr. Loomes.—J. W. C.

RAWTENSTALL.—Anniversary Services. Three excellent discourses by Mr. Swindlehurst. In the discourse on "Spiritual Revelations," the control said that Spiritualism is the only religious belief which revealed the life beyond the grave; we should have an instance of that from the clairvoyant descriptions which would be given by our young friend, Miss J. Bailey. Miss Bailey gave excellent clairvoyance at each service to crowded audiences. A large number of strangers, many of whom had not been to a Spiritualists' meeting before. Some were heard to express themselves agreeably surprised.

ROCHDALE. Penn Street.—Circles well attended. Crowded in the evening. Mr. J. R. Hollows spoke, and gave good clairvoyance and tests.

ROXTON.—Mrs. J. A. Stansfield on "Spiritual Gifts," and "How Spiritualism is Misunderstood." Two splendid discourses listened to with great attention by a very fair audience; excellent clairvoyance.

SHEFFIELD. Hollis Hall, Bridge Street.—May 29: The controls of Mr. Charles Shaw dealt thoroughly with two questions from the audience to the satisfaction of all, and gave four acknowledged tests in psycho-phrenology. June 4: Anniversary Meetings. Our respected friend, Mr. J. Armitage, of Dewsbury, was with us, whose inspirations ably answered the questions presented by the large and intelligent audiences.—A. M.

SOUTH SHIELDS. 16, Cambridge St.—May 30: Mr. Berkshire gave an address and clairvoyance. June 4: The guides of Mr. Hall gave a grand discourse on "The Possibilities of Man." After meeting as usual.—J. G.

SOWERBY BRIDGE.—Miss Cotterill gave a most interesting sketch of her life in the slums of London and Manchester, showing the starvation, poverty, and degradation that still exist in the so-called Christian England, who sends out missionaries to convert foreign heathen, while the heathen at home stand more need of it. It was much appreciated by a good audience.—G. H.

STOCKPORT.—Mr. Buckley dealt with seven selected subjects during the day, and was successful in giving satisfaction. He gave a little psychometry at each service. Good attention and fair attendance. Mr. Buckley is growing a useful exponent in our movement.—T. E.

WAKEFIELD. Baker's Yard.—A grand day. Mrs. Jarvis spoke upon "Spiritualism and its truths," in a masterly manner, to a fair audience.

WALSALL. Central Hall.—A pleasant day with Professor T. Timson, of Leicester; evening meeting very interesting subject, "Spirit Aids and Helps." Psychometry very good. He also visited our Lyceum, and gave a very instructive address on "Phrenology."—S. B. B.

WALTHAMSTOW. 18, Clarendon Road.—A lecture by the guide of the medium—"Christianity versus Spiritualism." An inspirational poem—"God is love"—was also rendered. Clairvoyance at the close.

WEST VALE.—Mr. Arthur Worsnop, President of the Halifax Labour Church, gave two stirring addresses. In the afternoon we held an open-air meeting. "The Aims and Objects of Socialism" were very clearly put before a large and intelligent audience. Evening: "Competition and Overproduction," showing the superior methods of Socialistic co-operation over the present competitive system. Questions were asked and answered at both services, and a good impression made. Collection only at the evening service, just about sufficient for expenses, so left the committee free for further enterprise. June 11: Our Lyceum Anniversary. Speaker, Mr. Peter Lee, of Rochdale, when we hope to have a good day.—A. S. sec.

RECEIVED LATE.—London, Wellington Hall, Upper Street, Islington: Mr. Darby, in the chair, spoke upon "Spiritual Development, and how to attain it." Other friends also gave practical suggestions. In former years these rooms have been closed in May, but this summer the friends have unanimously chosen to continue their meetings as usual.—Open Air Work, Finsbury Park: Messrs. Darby, King, and Jones spoke. Mr. Brooks, assisted by little ones, gave out a large quantity of tracts and papers. Next Sunday at 11-30 a.m.—Cardiff: The guides of Mr. E. W. Wallis gave excellent addresses. Morning, "Spiritualism and the burning questions of the day;" evening, to a full audience, "Post-mortem existence revealed by Spiritualism." The latter was especially appreciated, being a forcible and eloquent statement of the revelations of Spiritualism as to "what fate awaits us when we die." On Monday Mr. Wallis gave trance replies to thirty written questions, which covered a large variety of subjects and the able replies elicited frequent applause. E. A.—Ossett: Mrs. Gregg gave splendid addresses last Sunday.

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

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Poor attendance. The following subjects were discussed, in the groups: Excelsior, "Spirit Visitations;" Shore, "Prayer;" Lake, "Keep to the Right,"—E. J. C., sec.

MANCHESTER. Collyhurst.—Good attendance; many visitors present. Recitations by Bertha Lawrence and Emily Pollock. Reading by Mr. McMurry and Mr. Horrocks. Discussion group: paper continued by Mr. Linden on "Dreams." Next Sunday, the Lyceum ramble (weather permitting); if not, sessions as usual. We hope our visitors were as well pleased with the session as we were by their presence. All welcome.

MANCHESTER. Pendleton. Cobden Street.—Sessions well attended, especially in the afternoon. Marching and exercises were done very well. Pleased to see Mr. J. Gibson and Mr. J. B. Langstaffe.

MANCHESTER. Tipping Street.—Morning session conducted by Mrs. R. D. Lister. All gone through in excellent style. Recitations and conduct very good. We are still improving. We were very pleased to see our old friend and organist, Miss Fearnley, who assisted Mr. G. Braham at the organ. Present, 56.—T. J.

OPENSHAW. Granville Hall, George Street.—Marching, calisthenics, and chain recitations very fair. Recitation by Grace Dore and Henry McFarlane. The election of officers will take place on Sunday, June 11, hoping that all will be present. Whit Friday, our Lyceumists members, and friends had a pleasant trip to Mottram, tea with ham being provided, which all enjoyed.—W. O., sec.

STOCKPORT.—Attendance fair. The writer conducted throughout, and was gratified to see a much needed improvement in certain matters.

PROSPECTIVE ARRANGEMENTS.

BATLEY. Wellington St.—Lyceum Second Anniversary Celebration, Sunday, June 11. Mrs. Craven, of Leeds, will give discourses at 2-30 and at 6 p.m. Special hymns by scholars and friends. Collections in aid of the funds. Saturday, 10th, a public tea at five o'clock; tickets 6d. All welcome.

BELPER.—June 18: Professor Timson, morning and evening; afternoon, Lyceum address on "Heads and Faces."

BLACKPOOL.—June 11, Mr. Johnson; 18, Miss Lily Pickup; 25, Mrs. France. Mediums having vacant dates kindly communicate terms, &c., to Mr. Wm. Howarth, 48, Belmont Avenue, Blackpool.

BURNLEY. Robinson Street.—Saturday, June 17, a public tea party and entertainment in the above hall, under the exclusive management of the male friends, in aid of the funds of the society. Entertainment to consist of songs, recitations, comic songs, duets, and quartets. A number of friends have promised to assist us, and a splendid tea and entertainment will be the result. A cordial invitation is extended to all friends of the cause to come and help us. Tea on the tables at 4-30. Tickets, 8d. each, may be obtained at the hall.—W. H.

COLNE.—June 11, Service of Song, "Jack the Lifeboat," by the choir, assisted by a string band, at 2-30 and 6. Collections. Friends are invited.

DARWEN.—11, Mr. E. W. Wallis, at 2-30, "Spiritualism a Reform"; at 6-30, "Are Spiritualists' Christians?"

DUMFRIES.—Enquirer desires to know if there are any circles held in Dumfries; and would be glad to know any resident Spiritualists.—Address, R. D. S., *The Two Worlds* office.

GATESHEAD. 47, Kingboro' Terrace.—We intend having an outdoor meeting on Sunday, June 11, in the field opposite the hall. To commence at 3 p.m. Mr. Bevan Harris and others will speak. Evening at 6-30, Mr. Lashbrooke will lecture on "Spiritualism, its Phenomena and Philosophy."

HALIFAX.—Will Speakers and Mediums please send terms for Monday evening services to Mr. F. A. Moore, 23, Colin Street?

HANLEY.—June 18 and 19: Mr. J. J. Morse.

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

HEYWOOD. Moss Field.—June 11: The first Anniversary in connection with the above place, when the Service of Song "Darkness and Dawn" will be rendered by an augmented choir; reader, Mr. Hepworth. We trust all old friends and new will give us as much help as possible to make it a success.—H. W.

HUDDERSFIELD. Brook Street.—18, Mr. Johnson; 25, Miss Wheeldon.

HULL PSYCHOLOGICAL SOCIETY.—The numbering of the street doors has been changed, and the correct address now is 4, Charlotte Street.

KIRKLEY. Eastwood Spiritual Temple.—Anniversary Services, June 18, two addresses by Mr. James Swindlehurst, 2-30 and 6 p.m. Chairman, Mr. Bradbury, from Morley. Collection after each service. The committee are desirous of making this, the first anniversary in the above temple, a complete success, and therefore give a hearty welcome to all friends. Tea provided.

LANCASHIRE LYCEUM DEMONSTRATION, in Alexandra Park, Manchester, on July 22nd. The following Lyceums will probably take part, with colours to be worn and names of delegates:—Manchester (blue), Mr. Whelan and Mrs. Lister; Royton (maroon), Mr. Chisnall and Mr. Ogden; Salford (crimson), Mr. Ellison and Mr. Rothwell; Rochdale, Regent Hall (lilac), Mr. J. A. Warwick and Mr. J. Beck; Rochdale, Water Street (white); Collyhurst (yellow); Oldham (purple), Mr. A. Linley and Miss H. Saxon; Pendleton (salmon); Heywood (orange), Miss M. Briggs and Miss E. Frost; Stockport (magenta), Miss Kenyon and Miss Warrington; Bolton (cerise); Openshaw (pink). Conductors to wear a sash the same colour as their Lyceums, and delegates a broad band on right arm; treasurer and secretary, white sash. Each conductor will put his respective Lyceum through their marching and calisthenic exercises.—Mr. Gibson, treasurer; Mr. J. B. Longstaff.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of the delegates at Regent Hall, Rochdale, Saturday, June 17, at 5 p.m., meeting afterwards. Delegates attending this meeting will oblige by kindly sending their names to me on or before Wednesday, June 14, 1893.—J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

LEEDS. Progressive Hall.—First anniversary, Saturday 10th. A public meat tea at 4-30, and social entertainment, adults 8d., children 4d. Sunday, 11, Mrs. Mercer will lecture 2-30 and 6-30, assisted by

the Lyceum scholars with singing and recitations. Monday, 12, Mrs. Levitt will give clairvoyance at 7-45. Come in crowds and help us.

LONDON. 311, Camberwell New Road, E.C.—South London Spiritualist Society's seventh annual summer outing on Monday, July 3rd. Forest Hill, Peckham, New Cross, and other Societies heartily invited to participate. Meeting for delegates at 311, Camberwell New Road, on Sunday evening, June 11th.—J. P.

LONDON. Hornsey Rise Baptist Chapel, Hazellville Road, N.—Saturday, June 10: 8 p.m., Mr. Carlyle Petersilea, the American noted pianist and author, will give a grand piano and vocal recital. Selections from Mozart, Beethoven, Chopin, etc. Admission 1s., 6d., and 3d.

LONDON. Marylebone.—Sunday, June 18: Mr. Carlyle Petersilea, "Mary Ann Carew—wife, mother, spirit, angel." 25, Miss Rowan Vincent, "What must I do to be saved?"

LONDON.—Annual Outing to Epping Forest. The Spiritualists of the North and East of London have arranged to go to Epping Forest on the 25th inst. Trains from most of the stations on the Metropolitan, North London, and Great Eastern Railways, at short intervals, to Chingford. Morning: Ramble through the Forest; to meet for tea at 4 o'clock, at Rigg's Retreat, High Beach, meeting outside. For further particulars apply to Mr. Batell, 99, Caledonian Road North. All friends invited to join.

MANCHESTER. Labour Institute, Ainsworth Street, Clowes Street, West Gorton.—June 20, Mr. E. W. Wallis will lecture at 8 p.m. on "Causes and Cure of Poverty and Crime."

MANCHESTER. Labour Institute, Duke Street, Lower Broughton.—Wednesday, 14, at 8 p.m. Mrs. M. H. Wallis will lecture on "The Future of the Working Classes."

MANCHESTER. Tipping Street.—Will friends please note our public circle is held on Tuesday instead of Thursday in future!

MANCHESTER. Tipping St.—June 18: The Lyceum will give open sessions at 2-30 and 6-30, for the benefit of the society, when Mrs. George Hill, just returned from California, will take part and give her experience of that country. Mediumship with clairvoyance. Organist, Miss Fearnley. Mrs. R. D. Lister will occupy the chair; conductor, J. Jones. We hope friends and parents will rally round us to encourage the children and see how we are training them.—J. Jones.

Mr. J. J. MORSE has Sunday, July 23rd, vacant.

NEWCASTLE-ON-TYNE.—The anniversary flower services by the Lyceum children on Sunday and Monday, June 11th and 12th, and a varied programme of Lyceum songs, chain recitations, musical readings will be rendered, together with appropriate recitations, dialogues, vocal, and instrumental solos and duets. All friends and lovers of the children's movement are cordially invited. Services to commence at 2-30 and 6-30; on the Monday at 7-30 p.m. Visitors from a distance desiring to stay on the Sunday from the afternoon to the evening service can arrange for tea by writing in advance. 18 and 19: Usual times. Mrs. J. A. Green. Short addresses and clairvoyance. 25: Morning and evening, Mrs. Yeeles. Short addresses and clairvoyance.—R. Ellison.

NOTTINGHAM. Masonic Hall.—June 11: Mr. J. J. Morse, of London. Subjects, 10-45, "The Outlook for Spiritualism"; 6-30, "An Hour after Death."

OLDHAM. Spiritual Temple.—July 8: Grand Public Tea Party. Entertainment. To conclude with a dance. Mr. Hepworth, of Leeds, is expected as humorist.

ROXTON.—18, Miss Cotterill; 25, Local.

STOCKPORT.—Saturday, July 8: 5 p.m., Quarterly Tea Party and Entertainment. Tickets, adults 9d., small children, 4½d., larger children, up to 12 years, 6d. each.—T. E.

SLAITHWAITE.—Lyceum anniversary services, June 11, at 2-30 and 6. Speaker, Mrs. Gregg.

WALSALL. Central Hall, Bradford Street.—Special Services, June 11, at 11 and 6-30, Mr. H. Hunt, of London. 18, at 11 and 6-30, Mr. Victor Wyldes, inspirational speaker. 25, Mrs. Groom, trance speaker, of Birmingham, at 6-30 p.m. Poems and descriptions of spirit friends will be given. Collections at the close.

WAKEFIELD. Baker's Yard.—On July 1 Tea Party and Entertainment. Tea at 5 o'clock; entertainment 7-30. There will be a dialogue, entitled "Fashion and Famine," by a few of our members. Tickets 6d. and 4d.—A. W.

WEST PELTON. Camp Meetings.—Sunday, July 2, at 10-30 and 2. At 6 p.m. in the Co-operative Hall, a great spiritual love feast. We shall have speakers from Sunderland, Newcastle, South Shields, South Hilton, and Bishop Auckland. Such men as John Rutherford, T. O. Todd, W. H. Robinson, James Clare, R. Grice, and — Forrester. The committee desire all friends to co-operate and make this one of the greatest demonstrations of Spiritualists in the north of England. We regret there is no train service here, but societies can get brakes and make a trip. As I do not know the addresses of the various society secretaries on the Tyne and Wear, our committee desire that they will communicate with me as to the number of friends who intend being present and we will provide refreshments at a small charge.—Joseph Beck, Hand-in-Hole, West Pelton, via Chester-le-Street, Durham.

AN IDEAL TRADE UNION.—Rev. J. Page Hopps, in the *Weekly Times*, May 28, said: "We do not hesitate to say that Unionism is one of the highest results of a rising civilisation. The more brute, the more selfish isolation; the more man, the more comradeship. The more brute, the more loneliness in misery; the more man, the more companionship to prevent misery. The nice people who moan over Trade Unions do not know what they are moaning about. It is true that Unionism, at certain stages, must mean hard struggle, and even ugly contention; but did the human race ever take a step onward without that? The world has tried 'Free Labour'; and the world has found out that it means slavery, or the putting of the weak one at the mercy of the strong one; and now, pity and the sense of self-defence have slowly led on to Union, that the many weak ones may be changed into the one strong one; and the results have already enormously advantaged the strugglers. Mistakes have been made; the sense of injustice has led to violence; impatience with fools has led to pushing them into doing right; the revolt against the rule of the strong has made men mad. But the real question is, what is under it all? What is the ideal?"

PASSING EVENTS AND COMMENTS.

THE MYSTERIES OF RAVENSWOOD.—Next week.

WANTED A few earnest Spiritualists who will distribute copies of *The Two Worlds* in Manchester. Kindly call at 73a, Corporation St. REV. J. PAGE HOPPS, in the June *Coming Day*, says, "Spirit Guided or Reunited by the Dead" is a pleasant and altogether wholesome story."

THE HAUNTED HOUSE IN BEN'S HOLLOW.—We can supply the back numbers of *The Two Worlds* (24 copies) containing the above remarkable and extremely interesting story for 1s. 10d., post free.

THE FAMOUS WESLEY LETTERS re the Spirit Phenomena at Epworth, are to be shortly published in pamphlet form by Mr. J. J. Morse. They should have a phenomenally large sale.

EVERYBODY WHO READS them is delighted with Mr. Robertson's book on "The Rise and Progress of Spiritualism in England," and with Mr. Savage's tract on "Does Man Live after the Death of the Body?"

"THE LYCEUM BANNER" for June contains a full report of the proceedings of the Conference of the Lyceum Union, and other matters of exceptional interest to Lyceum workers and children.

"DOES MAN LIVE AFTER DEATH?"—This subject is admirably dealt with in *The Two Worlds* pamphlet No. 1., price one penny. Post free 14d. It is a splendid pennyworth. 18 copies post free for 1s. 4d.

NOW READY, "The Rise and Progress of Modern Spiritualism," by James Robertson, post free, 6d. This pamphlet should be read by all inquirers into Spiritualism.

AT a recent examination in connection with the Victoria College of Music, London, Mr. James Brier, organist at the Spiritual Church, Halifax, succeeded in obtaining the diploma of A. Mus. V. C. M., with honours.

MR. CARLYLE PETERSILEA, himself a writer of several extremely interesting spiritual books, writes, "Let me compliment you on the excellent teaching of 'Spirit Guided.'" Every Spiritualist and every enquirer should read it.

THE NUMEROUS ENQUIRIES addressed to the members of the International Correspondence Society re Spiritualism indicate rapid growth of interest and investigation in all parts of the world. Let the good work go on.

A LUDICROUS INCIDENT.—A vicar of a church in a Kentish village failed to attend for the morning service on a recent Sunday, and the churchwardens proceeded to the vicarage, where they found the vicar had forgotten that the day was Sunday.

"THE PHRENOLOGICAL JOURNAL" for June is a good number, and contains the only reliable likeness of the notorious Deeming. What is still better is a plate, giving a life-like portrait of our friend Mr. L. N. Fowler and his grandchild, which will be highly prized by Mr. Fowler's friends.

WITCHCRAFT.—Witchcraft is only another name for the evil use of mesmeric power—except that incantations are gone through to strengthen the power of the operator. A person bewitched can be easily released by being first mesmerised and then thoroughly demesmerised by a good mesmerist.—*Alan Montgomery in The Key.*

TO CORRESPONDENTS.—Sceptic: By writing on notepaper with a pen dipped in milk, and allowing the writing to dry, you can make invisible writing, which, if the paper be subsequently held to the fire, will appear as if written in brown ink. The same result can be obtained with lemon-juice provided a quill pen be used. We should regard with the greatest suspicion any *professed* spirit message which had to be made visible in this way.—A. Gilder: Many thanks, but hardly up to our standard.

GOD FORBID that we should join the crowd who look back! We can make no greater mistake. It is a fatal habit to be always dwelling upon the experiences of long ago. Rather let us accept the better thought expressed by Jacob's words. Life is a pilgrimage toward life. If here we have no continuing city, it is because we seek one to come. "Look not mournfully into the past," as Longfellow says in "Hyperion"; "it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart." Reach forward after the things which are before. But what if death comes? All is not lost. Death is not the victor. "Bury me with my sandals on, and my staff beside me, that I may be ready when the Messiah comes," said a brave old Rabbi in the Talmud.

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

THERE IS NO "DAY" OF JUDGMENT, for judgment is daily and unceasing. There is no nearer presence of God, for, whether with bodies or without them, "in Him we live and move and have our being." There is no "final doom," for no finality is possible where character is forming, and "doom" has no meaning apart from desert. "Hell" is not a future and outside torment into which sinners shall be dropped when the loss of their bodies makes it possible to get at them, but a present and interior state which they create for themselves through their passions and errors. "Heaven" is not a remote and exterior scene where saints are to congregate in resurrected bodies and imperfectly disciplined souls, but a condition of the internal man, realisable on earth so far as his development has made it possible, and off the earth in a measure unattainable while enfleshed. Punishment is not future, but present; not there, but here; not beyond the earth, but on the earth. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

"THE MYSTERIES OF RAVENSWOOD" is the title of our forthcoming story by Mr. Carlile. It will commence on June 16.

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

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

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

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

MRS. KEEVES-RECORD's very valuable narration of her personal experiences commenced in our issue for May 12, No. 287. We will supply the three numbers, post free, for 3d., to enable readers to procure the complete set.

CIRCLE OF TRUTH AND LOVE.—Wanted, two spiritually-minded friends for developing circle, one lady and one gentleman. Please apply to Medium, at 13, Woodland Road, Park Grove Road, Leytonstone. We sit Monday at 8 p.m., Friday, 8-30 p.m.—A. J. BRADLEY.

THE ROMISH CHURCH has lost its power. As some one has remarked, that Church only ceased burning because heretics got too numerous to stand being burnt; and, except in a few instances, fulminations from the altar have ceased to alarm. Such abuses as Lord Churchill deprecates only show the folly of allowing any religionists, as such, to have State control. The Nonconformists having recently talked in public about their Elizabethan martyrs, a clergyman in the *Daily Chronicle* reminded them of their own transgressions. "Half a century after the martyrdom of the Independents in England the Independents in America were cutting out the tongues of Quakers, amputating their ears, and occasionally hanging them. Nearly every Christian sect has cried over its own martyrs, and tried to make martyrs of other sects when it had the power." . . . The cause of human freedom must not be checked by the cries of warring creedalists.—*The Cornubian.*

"SOCIALISM ALONE will properly develop individuality, because it will give intelligence paramount influence, and because it is God's evident will. It is a misapprehension that under Socialism the majorities will master intellect. Their relation may be likened to that of a shoemaker to his customer. The masses are incompetent to make laws or administer affairs, but very competent to say whether laws and institutions fit them or not. That is why I favour the 'referendum' but not the initiative. Under Socialism intellect will gravitate towards positions of influence as naturally as water to its level." So says Laurence Grounland; but many Socialists speak as if they thought intellect and intelligence should be at a discount, hence many people fear that Socialism means "levelling down" rather than rising to the level of the highest. Merit, ability, worth, and culture will most assuredly find scope and place in the social communities of the future, and clear-sighted, level-headed Socialists recognise the fact. True individualism seeks not its own selfish ends, but rises to power and dignity by forgetting self and working for the adoption of principles.

WHAT OF THE SILENT LAND?

WHAT of the Silent Land? Ye who have passed
Into the mystic realm, say, is it fair?
Your mortal journey o'er, have ye, at last,
Found sweet-eyed Peace, in all her beauty, there?
Has soothing Death been all you thought him here—
Rich in his guerdon of unbroken calm?
Has Lethe washed away grief's final tear;
Is anguish healed by sweet Oblivion's balm?

Is it some nameless, fair Enchanted Ground,
Enshrined by streams where snow-white lilies blow?
Where mystic silence far excels the sound
Of sweetest music human heart can know?
Did glory light the face of Lazarus there,
When, for a space, life's sun for him had set?
What was there—light or shadow, joy or care—
He ne'er revealed to questioning Olivet?

Has it the magic of a mother's breast,
Where weary souls at last in calm may lie
Where throbbing heads and aching hearts may rest,
In heavenly peace unbroken by a sigh?
Is it a land where Love's impassioned kiss
Dries all the tears from eyes that long did weep;
Where star-crowned angels from the Realms of Bliss,
Song-laden, hold the lulling runes of sleep?

Is it a land of fragrant haleyon breath,
Low lying in the lap of holy Night,
Where calmly smiles the unveiled face of Death,
Beneath the silent stars' soft sacred light?
Is it a realm earth's blindness far above,
Where pure, unclouded vision ever dwells;
Where all is read within the light of love,
And ne'er an echo comes of earth's farewells?

Is it a land o'er which sweet stars impearled
Shine through lone ethers in celestial grace;
In stately pageant rolling, world by world,
Around us safe in Death's divine embrace:
And, lying folded on his kindly breast,
Till wakened with a magic touch, like flame,
We shall arise from out our mystic rest,
When Love divine calls each of us by name?—
What of the silent Land?

—*The Vicar of Deepdale.*