

The Two Worlds.

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THE CHARGES OF FRAUD AGAINST MEDIUMS.

(Continued from page 283.)

THE manifest satisfaction with which non-Spiritualists receive and endorse reports of so-called exposures of mediums gives evidence of their partiality. With the majority it is quite sufficient that an unauthenticated newspaper paragraph sets forth that a certain medium has been caught tricking. They do not pause to inquire into its accuracy. They do not give the supposed criminal "the benefit of the doubt." The rumour is accredited and repeated without question, and with a sunny smile of satisfaction, as of one who would say, "I told you so. I knew they were all cheats and impostors." But how different is the tone and temper with which a well-attested instance of spirit manifestation is received. A shrug of the shoulders, a shake of the head, a contemptuous expression, and a sneering curl of the lip and, perhaps, an insinuation of insanity on the part of the recorder. First, the accuracy of the report is questioned; when that point is settled the good faith of the writer is impeached. That difficulty being overcome the medium is charged with fraud. When it is made clear that the phenomena occurred under fraud-proof conditions, which made it impossible for the medium to trick, then the investigator is incompetent, not an "expert." When scientists like Crookes, Barrett, and others meet all these objections by thorough and persistent researches and extremely cautiously-compiled records of phenomena, then they are charged with being "imaginative men, liable to be misled," or their sanity is questioned, as was the case with Judge Edmonds and Professor Zöllner, both of whom, however, were perfectly sane.

But why this difference? Why should every rumour and breath of slander against mediums be caught up gladly and glibly repeated, and every responsible witness to the reality of the phenomena be pilloried and their testimony scouted?

Rev. S. E. Keeble declares that "the evidence for Spiritualism is most untrustworthy. Famous mediums, such as Home, Miss Fay, Davenport Brothers, Slade, and others have all been convicted of trickery and fraud, yet these offer the most striking evidence in favour of Spiritualism."

In the paper reporting the reverend gentleman's utterances, and immediately following them, is a paragraph which commences, "Nothing is so hard to kill as a slander;" and after referring to the calumny which called forth the remark, the writer says, "There is just sufficient fact in the lie to make it one of the blackest of lies." These passages are wonderfully appropriate to the Rev. Keeble's statement regarding mediums. He continues—

That evidence being discredited, so also is the existence of spirits who had no more discernment and self-respect than to be the tools of tricksters.

What splendid logic! What clear and convincing assertions! How can spirits, whose very existence is discredited, be possessed of so little "discernment as to be the tools of tricksters"? If there were spirits, who were foolish enough to be the "tools of tricksters," how does the discrediting of the evidence disprove their existence? What does he mean? The reality of the phenomena does not depend upon the assertions of mediums, but upon the declarations of the thousands of persons who have witnessed the occurrences and testify to their genuineness. The mediums have been necessary to provide conditions. The phenomena occur in their presence, that is all. The witnesses affirm that they have taken precautions to prevent imposture; that the mediums did not and *could not* produce the results; and, as Professor Crookes declared, the phenomena are evidently "associated with intelligence," frequently demonstrably other than that of the medium or the sitters.

Charges of "trickery and fraud" have frequently been made against persons besides mediums, but such charges have not always been substantiated. It is one thing to

make a charge and quite another to prove it. Will Rev. S. E. Keeble state when D. D. Home was "convicted" of trickery and fraud in the exercise of his mediumship? When and where were the others to whom he refers convicted of similar offences? When a charge was made against Dr. Slade, the magistrate was compelled to admit that the testimony of the witnesses to the reality of the phenomena which occurred in their presence was positively "*overwhelming*," but he rejected it because in his opinion "the law" did not recognise spirits, or "the supernatural." If they had been tried in his court, every one of the prophets, Jesus, and the Apostles would have been convicted of "trickery and fraud" for claiming to be spirit guided. But, we will give Mr. Keeble every point we can, and for argument's sake admit that people have *professed* to be mediums and have been discovered to be arrant knaves and pretenders, and some persons who possess mediumistic powers are not always truthful, or entirely honest in their dealings. We will even admit that some mediums have been discovered in the act of personating spirits and denounced as cheats and tricksters, but such pretenders have been exposed by Spiritualists themselves more frequently than by outsiders. We deny that these admissions disprove the reality of the phenomena attested by competent witnesses, the value of whose testimony resides in the fact that *they* knew of the possibilities of fraud, and took precautions to guard against imposition and so "conditioned" the medium as to put it beyond his power to trick. The Seybert Commissioners, to whom Mr. Keeble refers, were men whose hostility to Spiritualism was so marked that mediums of repute and self-respect refused to have anything to do with them, and their proceedings won for them contempt rather than credence in America among those persons best acquainted with the facts. If Rev. Keeble desires to forward a telegraph message, or to witness a striking experiment in chemistry, or to have his photograph taken, he does not pause to first ascertain that the people who act as mediums to satisfy his wishes are honest and truthful. The clerk may be a drunkard, or a thief, the chemist may practise fraud, and the photographer may deceive him, but he judges by results, and draws his conclusions from what occurs. That is what *has* happened and is constantly recurring in regard to Spiritualism.

People who are trustworthy at one period of their life may subsequently be found to have fallen away from the path of rectitude. Does their later misconduct entirely discredit their previous record for veracity and probity? People who have been base and fraudulent have been known to repent, and amend their ways and live honourably. Are their more recent deeds to be rejected because, previously, they tricked and cheated? Ought not every action to be *judged on its merits*, and every man's worth be estimated according to what he is at the time? Are not mediums entitled to be treated with the same justice and consideration as non-mediums? We answer emphatically, Yes. But they are not. They are condemned unheard. They are prejudged, tabooed, insulted and maligned, and that too by men whose business it is to teach justice and loving kindness. The minister ought to be the *last* to excommunicate the erring, reject the sinner, and trample on the rights of his fellows. He is supposed to preach the gospel of love and faith, but a "medium" seems to be as far beyond the limits of the preacher's tolerance as he is outside the pale of his church.

Let us put the rev. gentleman's case clearly. Famous mediums have been convicted of fraud, yet they have offered most striking evidence in favour of Spiritualism.

Because these mediums have been (he says) found guilty of fraud the evidence that spirits exist is discredited. Therefore there is no proof of spirit existence or of spirit return, yet he admits spirits who "had no more discernment and self-respect than to be the tools of tricksters."

Let us illustrate the fallacy of his contention. Some men have been proved to have made fraudulent sovereigns, the evidence of the existence of real sovereigns is therefore

discredited. Therefore there is no proof of the existence of genuine sovereigns. Why the counterfeit proves the existence of the genuine. There could not be spurious coins if there were no real sterling ones to be imitated.

Grant his contention, however, for a moment, and what becomes of his claim that Christianity is true? The witnesses are beyond reach, the testimony has been tampered with, the leader was convicted and executed, the followers forsook him and fled. One denied his master, and others were put to death. The little we know about them comes from the "dead past," was in the open mouth of tradition, and is therefore discredited. If there is no evidence *now* of spirit existence there never was, and we may as well be Materialists, and conclude that "death ends all."

After his summary disposal of the evidence and dismissal of mediums on the ground of fraud, one is astonished to find that the Rev. Keeble admits—

There is, no doubt, not infrequently something startling and mysterious in Spiritualistic phenomena, clearly not due to trickery or fraud, but due to some obscure cause.

Then there are phenomena clearly *not* due to trickery or fraud? Did they occur in the presence of "the famous mediums" already referred to? If so, why are they clearly *not* due to fraud? If not due to fraud, why not to spirits? Why to "some obscure cause"? If the cause is "obscure," what does Rev. Keeble know about the cause? It appears to us that the Rev. Keeble has but a very "obscure" notion of what he is talking about. But how does Rev. Keeble know that angels warned Joseph, appeared at the sepulchre, and that Moses and Elias manifested to Jesus? May not the so-called "miracles" have been due to some "obscure cause"? How then will he *prove* the reality of the Spiritualism on which he admits Christianity is founded? Evidently—so great is his antipathy to spirits—he is ready to clutch at anything, however obscure and shadowy, to make friends with Materialistic science, Theosophy, or anything, *if he can only rule out the spirits*. He does not know which way to turn to get rid of the unwelcome and uncomfortable facts that will not down at his bidding. He is manifestly fully conscious of the inadequacy of the fraud theory, and therefore casts about for other strings to his bow.

He doesn't half like to plead "evil spirits," for by so doing he would admit spirit-intercourse, which is evidently most objectionable, so he turns to Mrs. Besant. We admire Mrs. Besant's sincerity, but we repudiate her "dogmatism," and object to be lectured by her in regard to matters which experienced Spiritualists have had under consideration and careful study for more years than she has devoted months to their observation. If the Rev. Keeble believes that "Kama Rupas hunt about seeking whom they may devour or inhabit" on Mrs. Besant's *ipse dixit*, he is welcome to do so, but we ask him to prove his position by means of "reason, research, and science." If he does *not* believe in Kama Rupas, he illustrates (by quoting Mrs. Besant) the unworthy spirit of opposition to Spiritualism which acts on the principle that "*any stick is good enough with which to beat a mad dog.*"

We are entitled to claim from Mrs. Besant proof for her assertions. What are the sources of her information? If Mrs. Besant is as well informed upon these matters as she is in the other quotation Rev. Keeble makes, then she is decidedly a *misleading guide*.

Mrs. Besant recently declared, drawing a moral from the *miserable end of the medium Slade*, that she herself knew of many who had done their nervous constitutions irreparable damage; some had become premature paralytics, and a few had been reduced to *idiocy*.

It so happens that this falsehood as to the miserable end of Slade can be met and disproved at once.* Slade is still in the body, still exercising his mediumship, and therefore her "moral" loses its point. It is best to be sure of your facts.

(To be continued.)

* Just as we go to press the *Banner of Light* for June 10th comes to hand. It contains the following paragraph, which is very *apropos* just now: "As many of our readers in the old country, as well as in this, would doubtless like to know of Dr. Henry Slade, whose mediumship is beyond doubt, we can state that we are just in receipt of a letter from him, dated at Normandy Hotel, Kansas City, Mo., wherein he reports that his health is good, and his medial prospects were never more encouraging; that Mr. H. B. Smith is now acting as his agent, etc. A person claiming the name of 'Slade,' we understand, has traded somewhat on the doctor's established medial reputation in the West of late; but people are rapidly learning the difference between the genuine and the impostor."

SPIRIT IDENTITY.

THE CASE OF CHESBOROUGH GRANT FALCONER.

By EDINA.

As this personage has been dead over thirty years, I have no hesitation in disclosing his name and life-history. He first met the medium in the street, near to her home, told her his name, and said he would come and write a message. This was in the middle of March, 1893. She described him as old and venerable looking, with white hair, and attired in "plain clothes;" and as being a person of medium height. The same night the medium was controlled to write, and a message extending to two pages was written. It is in a round "school-boy's hand," and is headed thus: Chesborough Grant Falconer, Knight of the Guelphic Order, Lieutenant-General of H.M.'s Forces, and Colonel of 73rd Regiment; and he addresses the medium as "My dear child." The message goes on to express the sympathy of the writer with her in having lost her hearing; speaks of her having a "kind doctor guardian;" alludes to our large family, which he jocularly observes is not quite so large as that of the Hebrew Patriarch, Jacob; refers to Colonel A— coming so often to see the medium, and to his having taken her (which he did in trance), to many of the battle-fields at which he (Colonel A—) had fought; and expresses a wish that he could take her to see some of the places at which he (General Falconer) had been. The message then proceeds, "I served in Egypt, Calabria, the Netherlands, Maida, Rosetta, El Hamed, and Siege of Antwerp."

After some further observations, there occurs a curious sentence:—

"I feel fine just now, and quite young—beside you; but I am an old man." The message then states: "I was born on the 4th of October, 1781, and left this weary world on the 10th day of January, 1860." He then concludes by saying, "I am afraid I am tiring you; so, dear child, forgive me; I was so anxious to come and write, and am struck with your good nature in persevering over a long message. So no more at present; hope to control you once more.—Believe me, yours very sincerely, and many thanks,

"CHESBOROUGH GRANT FALCONER."

The signature is distinctive, and not very like the rest of the handwriting.

As the message came shortly before our spring holidays, when we usually go for a month to the country, I had little time or opportunity to make enquiries as to this communicator. On one of my visits to town during this holiday, about the middle of April, I found time to call upon a gentleman, a member of the United Service Club here, who is interested in psychic phenomena, and asked him if he could inform me if such a person as C. G. Falconer had ever existed, or held Her Majesty's commission. He informed me that the Army Lists, for a great number of years back, are preserved in this club, and he promised to make a search and report the result to me.

In reply, he sent me from the Caledonian United Service Club, under date 23rd April, the following information:—

"Chesborough Grant Falconer, K.H., Lieutenant-General, Colonel 73rd Regiment, is in Army List of 1860, and not in that of 1861, so must have died in interim. Services as per Hart's Army List: Joined the 61st Regiment, at the Cape, in February, 1801, and accompanied it to Egypt, joining General Baird's army at Caslar, crossed the desert with it, and remained with the army of Egypt till 1803. In 1804 and 1805 he served in the campaign of Italy, under Sir James Craig; served with the 78th Highlanders in the campaign of 1806 in Italy, under Sir John Stuart, at the battle of Maida, siege of Scylla, capture of Catronne, etc. In 1807, the campaign in Egypt, including the attack on the fortified heights and forts of Alexandria, first officer at Lake Eleho and El Hamed investment, and siege of Rosetta; actions at Rosetta and El Hamed, 21st April. Served the campaigns of 1814 and 1815 in Holland and Flanders; commanded Light Infantry (78th) at both attacks on Merxem; attack of French at Brusent, and bombardment of Antwerp; has received the Egyptian gold medal, also the silver war medal, with two clasps, for Egypt and Maida, at which last battle he had a horse shot under him, when acting as aide-de-camp to General Acland."

It will thus be seen that the statement in the Army List of the career of this distinguished officer verifies in every particular the brief account of the leading battles referred to in the message, while the fact that his name appears in the

List for 1860, and not in that of 1861, showed that in all probability the death occurred (as stated in the message) in 1860.

Three details in the message, however, were not verified, viz., date of birth and of death, and the knightship of the Guelphic Order. Fortunately, these three details have also been got in a somewhat unexpected manner, and under the following circumstances:—

In the afternoon of Sunday, 30th of April, the medium was walking with another deaf and dumb lady in the West End of the city, when the latter proposed to go through the Dean Cemetery. To this the medium assented, and they entered it at the West Gate, which adjoins the water of Leith. Immediately after entering the grounds, the figure of an old gentleman emerged from behind the gate and accosted the medium. At first she deemed him a denizen of this world, but, on closer examination, she recognised her former visitor, Chesborough Grant Falconer. The situation was awkward, for here was a denizen of the unseen world engaging the attention of the medium, while at her side, speaking to her on her fingers, was the deaf and dumb lady friend. The medium preserved her composure as best she could, and as the General pointed to a retired walk along the bank of the river, and said he would show her his tomb, she suggested to her companion they might go that way. Her friend assented, and on proceeding a little way along the walk the ghostly visitor pointed to a tombstone on the wall, on which our medium found inscribed the words: "Chesborough Grant Falconer." Under the circumstances the medium was hardly able to speak to the communicator, and could merely glance at the tombstone and pass on, after which she almost instantly lost sight of her spiritual visitor. She however at once informed us of the circumstance on her return home, and later on, viz., on Sunday, 21st of May, her mother and myself visited the cemetery, and found the tombstone at the place mentioned, which is a very secluded part of the burying-ground—being a narrow strip of ground overshadowed by trees running along the banks of the water of Leith, and having all the monuments built in a high wall, separating this portion from the upper part of the cemetery. The medium stated to us she had never been there before, and did not know of the existence of this portion of the cemetery. The inscription on the tombstone is as follows: "Chesborough Grant Falconer, Knight of the Guelphic Order, Lieutenant-General of H.M.'s Forces, Colonel of the 73rd Regiment; born 4 October, 1781, died 10 January, 1860." This is followed by a sketch of his military services, which is largely a condensation of the long and distinguished military career given in the Army List above quoted. The tombstone was erected by the widow of the deceased, who is also interred there, and whose demise occurred on 4th July, 1879.

Comparing the dates of birth and death given on the tombstone, they coincide with those given in the message, and it will be noted that the knightship of the Guelphic Order has also been verified.

I have only to add that the medium has been in this cemetery before, but not often, as none of our relations are interred there; but I am satisfied she could not, and did not, know of the existence of Chesborough Grant Falconer until he appeared on the scene in March, 1893. I may also mention that I searched the file of the *Illustrated News* for 1860 to ascertain if any portrait existed of the deceased, but found nothing, and have therefore no means of testing the medium's knowledge on this point, as I had in that of the other military cases.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER II.

In my younger days I had scaled many a cliff, and in the Alps had crept along the face of many a dizzy precipice with two thousand feet of air below me. I had climbed to the summit of Mont Blanc in order to see the sunrise flushing in the eastern sky, and staining the boundless white with crimson and purple and gold, and I was not therefore going to be baffled by a cliff of only two hundred feet, when my object was to find out the fate of my only son.

I returned to the house and sent for the gardener. He had been with us since I was a boy, and between us there

was as much friendly feeling as our respective positions in life would allow.

In a few words I told him what I wanted, and presently I was on my way to the cliff again, while he followed with a stout coil of rope upon his shoulder.

What it was to be used for he did not know, and as I always discountenance questioning, he made no remark.

When we reached the place I fastened one end of the rope round the stem of the oak, while the gardener looked on in a mystified way. Then I threw the loose end of the rope over the edge of the precipice, and carefully adjusted its position. I next proceeded to take my coat off, but at this the old gardener began to protest.

I silenced him with a few words, though I readily forgave him for his protest in his anxiety and alarm about my safety.

"Walter," I said, "you forget yourself. All you have to do is to stop here and watch me go over the cliff. You will then lie down at the edge and look over, so as to receive any directions that I may give you."

I gave this order because I was not sure if I would be able easily to get back again. If I could not do so, then I intended to tell him to go for help, for I knew that the old man was not strong enough to pull me up himself.

Having given my directions, I stooped down and took hold of the rope, but had only made one step to the edge when the old man placed himself in my way.

"Oh, Colonel Marston! don't you go over there. If you wait for a few minutes, sir, I will run and get the stable boy to do it. It doesn't matter much what happens to him, and think, sir, of poor Miss Clara left all alone in the world."

"Walter," I said, "if anything should happen to me, you can tell Miss Clara that I was trying to find out some news about my son. I may tell you, Walter, that I believe he fell over here."

"Oh, sir! and this is the very place where Bill, the poacher, was killed, when the keepers were after him. We found him at the bottom all mangled up, and his wife pined away and died, while his children went on the parish. Don't you go over there, dear master, or some hurt is sure to come to you."

Now, Walter could not have made a more disagreeable speech. It was my pheasants that Bill was after, and it was my keepers who had startled him on the edge of the cliff, so that he fell over. Ever since then I had a feeling that I saved my pheasants for my own killing at the expense of a man's life.

A moment before this I had been annoyed at Walter suggesting a stable boy to do my work, but this reminder about Bill fairly upset me. I therefore roughly pushed the old man aside and began the descent.

I had to be cautious after the first foot or two, for the wind came rushing round in gusts, and as it swept up from the depths below I was swayed about with a kind of pendulum motion. I steadied myself with my feet as well as I could, and after a few bruises from the rocks I managed to reach the bush.

I found it was not strong enough to bear my weight, but I got one knee upon it where it jutted out of the rock, while I supported part of my weight by holding on with one hand to the rope.

Then with the other hand I reached cautiously down for the shining object. Carefully drawing it up, I saw that it was a gold chain which Harry used to wear with his watch.

As I was about to put it into my waistcoat pocket I felt that where my hand had brushed the leaves aside there was something wet upon it. On looking closer I saw that it was red, and the thought that it must be the blood of my son turned me faint for a moment.

Well was it for me that it was only for a moment, for any loosening of my hold on the rope would have swiftly sent me to the doom of him who had gone headlong down that cliff but a few hours before.

When I had steadied myself again I looked down.

The tide was out, and I could see the yellow sands spread out below me. A long line of white breakers was at their edge, and I almost fancied that I could feel the salt spray wetting my face as I clung to the rope, and listened to the sullen boom of the waves upon the shore.

Then I scanned the worn and weather-beaten surface of the crags to see if I could learn any more concerning the brief human life that had passed away in their stony presence, while they looked unpitifully on. But I could see no further trace of Harry, for they kept their secret well.

With one last lingering look around, I then nerved myself for the upward climb.

As I looked up I could see the old gardener's face, white and still, as he looked over, watching me, while his silvery hair was tossed about by the gusty breezes that rushed up the face of the crags.

Hand-over-hand I climbed slowly and painfully upward, but it was harder work than I had thought, for years had left their mark upon me in weakened muscles and shortening breath.

Still I struggled resolutely on, getting what foothold I could, but I began to fear that I should never reach the summit.

The old man saw that my strength was failing, and shouted down to encourage me; and at last I came within his reach. Then I felt his hand seize me by the back of the collar, and, half-strangled and thoroughly exhausted, I was soon lying on the grass above and in safety.

As soon as I had recovered myself a little I raised my head and saw the old gardener on his knees beside me, half-crying and half-laughing with excitement and joy at my escape. Then he grasped the hand which I extended, and fairly broke down as I thanked him for his timely help.

But I soon recovered my self-possession and resumed my proper position, as I said—

"Walter, my son has fallen over the cliff. You must go at once and get what assistance you can, and search for his body. Go instantly!"

The next moment he was gone, and I returned slowly to the house.

I found Clara awaiting my approach, standing at my study window, with the honeysuckles bending over her and twining upward on each side of her as a frame of flowers.

As I came nearer I saw that her face was pale and her eyes red with weeping, while I, who would have given my life for her, was bringing her yet deeper sorrow.

I entered the room, and bending down with my usual morning greeting, kissed her lightly on the forehead, and tried to pass on, but she stopped me with the words—

"Uncle, is there any news of Harry yet?"

I shook my head without speaking, for I did not dare to tell her all I knew, but she was not to be deceived. She caught me by the hand, and looking earnestly at me, said—

"You have news for me, and bad news. I can see it in your face. Oh, tell me what it is, for I cannot bear this suspense! Is Harry dead?"

I was still silent, and with one wild, searching look, she staggered back, and would have fallen had I not caught her in my arms. I carried her unconscious form to the couch, and laying her down, rang for assistance. It soon came, in fact, so quickly that I felt sure the maid who answered the bell had been loitering near, and trying to listen to what was said. It was intolerable to have such lax discipline in the house. I was extremely vexed. Eavesdroppers I could never endure.

While Clara was being attended to by the housekeeper and one of the maids, I sent off for the doctor. It was necessary that she should be under his care at once, and besides I felt that I also needed him. With all these misfortunes crowding upon me, I longed for companionship, and no one could meet that want better than the doctor.

As a confidant I never once thought of Frank. I always tried to do my duty towards him, but there was so little sympathy between us that I was glad he was not present at this time. A note was brought to me, which Frank had left upon his dressing-table that morning. It informed me that he would be from home for a few days, as he had to go on business to the county town, which was about ten miles distant. I knew that a race meeting was to be held there at the time, and was quite aware of the nature of his business. I also knew that on his return he would demand more money from me to settle his gambling debts, which he called "debts of honour."

Soon the doctor arrived, and I anxiously awaited the result of his visit. He sat by Clara till she recovered consciousness, and then he ordered her removal to her own room. He sent for a nurse to attend her, and informed me that Clara must have perfect rest for a time, but that with a little care she would soon be all right again. It was evident she had received a shock of some kind, and he would be glad if I could give him further particulars.

"Doctor Leyburn," I said, "we have known each other for many years. I know you to be an honourable and a shrewd man, and I want your advice and help in a very difficult and delicate matter."

The doctor bowed gravely as he said, "My dear sir, you know I am always at your service. If you think me worthy of your confidence I will do my utmost to help you."

Then I narrated what I have already written down, and added, "Well, doctor, what do you think of it all?"

"I think with you, colonel, that the whole matter is very puzzling, and I have hardly had time as yet to find a satisfactory solution to the problems you have laid before me. In such a case as this one theory will not do. It is necessary to have as many as possible; we can then proceed by a process of elimination to get rid of the faulty ones, extracting all the truth possible from each before rejecting it. Thus, though all the theories may be wrong, yet we shall be able, bit by bit, to build up the true explanation."

"One thing I want to know from you first of all," I said. "Do you think I am the victim of an hallucination about seeing the young people on the cliff, or that my mind is in any way affected?"

The doctor looked at me steadily for a moment with his deep-set brown eyes, and then answered confidently—

"You have asked me two questions, and not one only, as you imagine, for you might have what you call an hallucination, and yet your mind be perfectly sound. As it is, I know your brain is in a perfectly healthy condition, and I do not believe you have had any hallucination whatever. You forget your son was actually on the cliff at some time in the day, or he could not have fallen over."

This was undeniable, and I was silent, while he continued—

"As to the mental condition of Miss Clara, I cannot speak with the same confidence, for I did not see her immediately before this attack of brain fever. Her mind is certainly unhinged now, and may have been partially so before. You must, however, allow me to think over the matter for a few moments."

The doctor leaned back in his chair, and sat with his chin on his breast and his eyes half closed. The only sound that broke the stillness of the room was the ticking of the clock on the mantelpiece, and the chirp of the sparrows on the grass outside, while through all there ran the low, dull monotone of the sea. The doctor sat with his gaze fixed on the ornament in the grate, which happened to be a gaudy peacock with its tail outspread, and he did not seem to know that I was scanning every line in his sharp cut face. His black and shaggy eyebrows, his hooked nose, and even the slight twitching of his thin lips—none of these escaped me as he sat with his face outlined against a screen beside him. Presently he roused himself, and his first words were wholly unexpected—

"You will have the police here to-day or to-morrow."

(To be continued.)

SPIRITUALISTS' NATIONAL FEDERATION.

SECRETARY'S REPORT.

WE are met to-day for the fourth time to take counsel with each other for the good of our cause, and to devise means by which greater unity and usefulness can be attained. During the past year Spiritualism has come into greater prominence as the result of the action of Mr. W. T. Stead, editor of *Review of Reviews*, and other public men outside our distinctive organisation. Within our movement useful services have been rendered by the many throughout the country. As will be seen by the Propaganda Report and the treasurer's statement, the Federation has been active to the extent of its means, and anticipates that as our objects and methods become more widely known a large number of societies and associates will join us, and thus open up a wider field of usefulness.

Let us again say our aim is to attain "Unity with Liberty." In joining the Federation no society loses its independence, or has its property interfered with in any form whatever. We therefore urge societies and workers to join the Federation, and assist our efforts to give Spiritualism a bodily existence, and make it a power in the land for good.

In conclusion, we confidently appeal to the high sense of right and love of truth in the hearts of all true Spiritualists for recognition of the duty we all owe to the spirit-world and humanity, to let our light shine, and by public spirited action and united effort proclaim to the world the important gospel of immortality.—Yours, on behalf of the Committee,

JAMES B. TETLOW, sec.

PROPAGANDA COMMITTEE'S REPORT.

We have the pleasure of presenting to you a report of another year's labours. Fourteen meetings have been held in response to invitations. Last year the calls came from about six societies, this year from thirteen, which indicates a more active interest in our work. The results of these meetings, judging by the numbers present, are satisfactory. The total attendance was about 3,000 persons, giving an average of 215 at each meeting. The largest gathering was at Royton, and the smallest at Bolton. The latter meeting was held during a fierce snowstorm. The cost of the meetings has been £16 16s. 11d., or an average per meeting of £1 4s. 0¹¹/₁₆d. No fees have been paid to any speaker; all services have been gratuitous and ungrudging. The collections totalled £14 9s. 9¹/₂d. The largest expenditure has been for printing and advertising, £8 16s. 7d.; railway and travelling expenses, £4 15s. 3d.; and rent of halls, £2 7s. 6d. Where societies existed with suitable halls, the use thereof has been freely granted, for which this committee thanks the various societies. The places visited were Bolton, Colne, Darwen, Hollinwood, Little Horton, Bradford, Macclesfield, Normanton, Oldham (two societies), Pendleton (two meetings), Rawtenstall, Royton, and Silsden. The following speakers attended at the various meetings held, to whom thanks are justly due for their generous services, in some cases bestowed at great sacrifice. Number of meetings attended: Mrs. Wallis 5, Mrs. Craven 3, Mrs. J. A. Stansfield 2, Madame Henry 1, Mrs. Brooks 1, Miss Walker 1, Miss Janet Bailey 1, Miss Cotterill 1, Mr. Wallis 7, Mr. Tetlow 5, Mr. Johnson 4, Mr. Swindlehurst 4, Mr. Hepworth 3, Mr. Macdonald 2, Mr. W. H. Wheeler 2, Mr. Pilkington 1, Mr. Walsh 1, Mr. Peter Lee 1, Mr. Kitson 1, Mr. Armitage 1.

TREASURER'S ACCOUNT, 1893.		Cr.	
June 30, 1892.		£	s. d.
To Cash in Bank	9 17 9	9	17 9
Interest	0 4 6	0	4 6
Balance forward		2 10 2	3
June 30, 1893.		£10 2 3	
CASH ACCOUNT, 1893.		Dr.	
June 30, 1892.		£	s. d.
To Balance in Hand	3 7 7	3	7 7
Profit from Conference—Burnley	12 11 11	12	11 11
Cash from Treasurer	2 13 11	2	13 11
Ditto	8 0 5 ¹ / ₂	8	0 5 ¹ / ₂
Donations	1 15 0	1	15 0
Fees from Associates	10 3 0	10	3 0
Societies	6 0 3	6	0 3
Collections at Propaganda Meetings	14 9 9 ¹ / ₂	14	9 9 ¹ / ₂
June 30, 1893.		£58 16 11	

TREASURER'S ACCOUNT, 1893.		Cr.	
June 14, 1893.		£	s. d.
By Grant to Mr. Tetlow	5 0 0	5	0 0
Executive Expenses	1 8 7	1	8 7
Printing	0 14 9	0	14 9
Balance Paid to Secretary	2 18 11	2	18 11
June 14, 1893.		£10 2 3	
CASH ACCOUNT, 1893.		Dr.	
June 14, 1893.		£	s. d.
By Postage	5 12 0	5	12 0
Executive Travelling Expenses	14 17 10	14	17 10
Printing, etc.	5 3 6	5	3 6
Secretary's Salary	5 0 0	5	0 0
Propaganda Expenses	19 17 4 ¹ / ₂	19	17 4 ¹ / ₂
Balance—Cash in hand	8 6 2 ¹ / ₂	8	6 2 ¹ / ₂
June 14, 1893.		£58 16 11	

PROPAGANDA ACCOUNT, 1893.		Dr.	
June 14, 1893.		£	s. d.
By Printing and Advertising	8 16 7	8	16 7
Travelling Expenses, etc.	4 15 3	4	15 3
Cash—as per vouchers	3 0 5 ¹ / ₂	3	0 5 ¹ / ₂
Rent of Halls, etc.	2 7 6	2	7 6
Postage and Distributing Bills	0 17 7	0	17 7
June 14, 1893.		£19 17 4 ¹ / ₂	

PROPAGANDA ACCOUNT, 1893.		Dr.	
June 14, 1893.		£	s. d.
To Collections at Meetings	14 9 9 ¹ / ₂	14	9 9 ¹ / ₂
Balance—Loss	5 7 7	5	7 7
June 14, 1893.		£19 17 4 ¹ / ₂	

Audited and found correct,

EDWIN RAYNER.

CROWDED OUT.—To make room for the reports and balance-sheet for the National Federation, which were compelled to go into this issue, we have been obliged, much against our will, to hold over till next week the first instalment of the spirit's narrative of "Life in a Welsh Convent," also some interesting matter from the "Voices" page.

WHAT IS HEAVEN?

AN INSPIRATIONAL WRITING.

HEAVEN is a condition—and we build it here. The spirit moulded within becomes the presentment of our desires. The ideal of the aspiring soul is necessarily pure and beautiful, while those possessing little spirituality cleave to material things, and their conceptions are limited and wholly engrossed by base born desires.

Heaven is not afar off, neither are its beauties. It is within the soul of man. The transgressions of the lower self drag us deep down in the materiality of existence, while the promptings of the higher may lead us into the presence of God.

In the crypts of memory are recorded, mysteriously yet faithfully, all the actions, thoughts, scenes, and history of our earthly life. The surgeon's scalpel fails to lay bare this record to the physical eye, but there it remains, in life, as in death, our perfect judge, and the custodian of all our secrets, which eventually relegate us to the sphere or condition with which we are in affinity. A drowning man sees it all flooding back in that moment when he feels the waters gather about him on the confines of the two worlds; so may a good man after a life well spent, live in the pleasing contemplation of his past, while another who approaches the termination of his earthly journey, may suffer all the pangs and unrest of a mental hell.

The ideal is heaven. This ideal varies according to the spiritual status of the individual. It may approach the footstool of God, or grovel in the worship of Mammon. We build our heaven within. Let its gates be built of no unholy desires; the walls should encompass the pure and true, and its street be the street called Beautiful. Aspiration should watch at the gate to see that none but the virtues enter in. The crumbling walls of material existence will totter and fall, but the scorching passions and tainted waters of impure desire become hereafter a veritable Gehenna and a spiritual hell to all who—

Gild not the soul with virtues,
Free the soul from sin,
And cast out all of evil,
That heaven may enter in.

Canterbury.

A. F. COLBORNE.

A SACRED DUTY.—Dear friends, there is an ever present duty lying close to us; a sacred duty toward our fellow men and women in this world of pain and sorrow. If we through the manifestation of various phenomena; through the beautiful influence of the spiritual philosophy; or through personal communion with the angel-world, have obtained a deep sense of happiness, a source of strength that we can continually draw on in times of temptation or trial, should we not manifest our sympathy toward those who sorrow over their departed dear ones as "dead," lost to their knowledge and to knowledge of them, by at least striving so to place before them the result of our higher faith, and endeavouring to share its comforting assurances with every heart that sorrows?—W. H. TERRY, Editor of the *Harbinger of Light*.

IN "Does Man Live after Death?" (*The Two Worlds* Pamphlet No. 1) Rev. M. J. Savage, the author, says: "My daughter wished to visit one of the most famous mediums in America at the present time, and she wished to go absolutely alone. She never had seen the medium or been seen by her. She had no idea of deception, but simply wished to be utterly unknown. So she wrote her a letter and asked for reply at the address of a friend living in another part of the city. Being thus perfectly unknown, she took three locks of hair; one belongs to her mother, the other two were given her by a friend, and concerning them she was absolutely ignorant; she had no idea as to what they were at all. She took them and put one of them in the middle of the book, another in the front, and another towards the back of the book, in three envelopes, and went to the medium. The medium entered into a trance, and while in the trance she placed three locks of hair in her hands, and made a careful record of what was said about it. Concerning the mother's hair she at once told all about it accurately, with names and facts. Then she told her story about the other locks of hair, concerning which my daughter knew nothing; but when she was able to verify the facts by reference to the friends who had given her the hair, she found that in each case she had told a perfectly accurate story. This, of course, could not have been mind-reading."

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FRIDAY, JUNE 23, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

OUR BIBLE CLASS.

INTRODUCTORY.

The world is intolerant of any innovation, it ever lives in the charnel house of the past; it will bear any amount of furbishing up; but let anything new come along, and it is all impatience to destroy it, and many a time would have done so but for God's good providence.—*Rev. R. R. Dolling.*

We cut the above passage from a recent number of the *Christian World Pulpit*, in which appears one of the Rev. E. White's sermons on "The Scripture Doctrine on Spiritualism." It puts the case of Spiritualism so aptly that we commend it to Mr. White.

Having read the other sermons in the papers which report what Rev. White had to say, we find that the Rev. D. M. Ross, M.A., admits that there are great changes in theological thought taking place. He truly says—

We cannot look at all the old problems with the eyes of our fathers, nor can we make use of all the old phrases for the expression of our beliefs. There has been movement around us, and we have been caught in its sweep. Modern science has been familiarising us with conceptions of the universe and of the history of the human race which are irreconcilable with some of our forefathers' conceptions. There is nothing more characteristic of modern science than the vigour and success with which the principles of the philosophy of evolution are being applied in all directions, and evolution has discredited cherished opinions about the history of the world and the history of man which were once supposed to be integral parts of the system of Christian truth.

Mr. Ross conveniently ignores the fact that the "discredited" opinions to which he refers were based upon, supported by—nay, *derived from*, the Bible, and overlooks the fact that but for the spread of knowledge—knowledge attained in spite of theologians and Bible believers—those opinions would still reign supreme. It has been a

FIGHT BETWEEN THE BRAINS OF MEN AND THE BIBLE, and brains have won. He continues with the significant admission—

During the last half-century the canons of literary and historical criticism have been applied with extraordinary assiduity and ability to the literature we have in the Bible. We have been made familiar with new conceptions of the growth of the Bible, new conceptions of the origin of the separate books, new conceptions of the relative worth of the books, new conceptions of religious development within the Bible, new conceptions of the variety of religious thought in the Bible, new conceptions of the Bible as a national literature, new conceptions of the connection of the literature of Israel with the history of Israel.

All these "new conceptions" have been steps in the direction of the natural and human origin and authorship of the Bible, and away from the claimed supernatural origin and infallible authority of the fragments of literature hitherto regarded as *one book*.

To still further illustrate and emphasise the great gain for liberty and truth which truth-seeking men have won by their persistent researches, let us quote Rev. C. F. Aked on "The flood myth." He boldly declares—

No student of science is able to believe that any such flood as that recorded in the early chapters of Genesis ever took place in the history of the human race. No student of Scripture is called upon to believe it. Thoughtful and candid preachers and writers no longer endeavour to maintain a position quite untenable in the light of present-day information.

But we are indebted to the bravery and honesty of critical "heretics" for this change of front, not to the preachers—who merely bring up the rear, and reap what they do not sow—nor to the Bible. It was the Bible that put us wrong; it is the free thinkers, in the broadest sense of the term, who are putting us right. Mr. Aked fairly revels in the liberty won for him by the very men his fellow-preachers have denounced and sent to hell for their presumptuous daring in calling in question the accuracy of "God's holy Word," and for claiming to be "wise above what was written" therein. He sees that ministers may now be

honest where they were previously cowardly trimmers, and exclaims—

How great a gain this is to reverence and to self-respect, only those whose business it has been to familiarise themselves with the dry-as-dust volumes of the commentator and the controversialist can fully know. For it has been intensely humiliating to the pride of human intelligence, as well as subversive of the foundations of morality, to witness the shifts and subterfuges, the tricks and quibbles, to which men have resorted in their attempt to bolster up an impossible theory. They have had their theory—a *cast-iron theory of Scripture*—of its origin, its nature, its inspiration—a theory false and bad; and believing that they did God service, they have pressed into that service methods of argument which, in their folly, amuse us, but which in their contempt for common honesty make us ashamed. Let us say with perfect frankness that the Flood story is not history, and must not be treated as though we still thought it was.

"A CAST-IRON THEORY OF SCRIPTURE"

is a good phrase. It just suits Rev. E. White's case. We do not for one moment suggest that he is dishonest, but credit him with sincerity, and a full conviction that he is perfectly right and Spiritualists are radically wrong. But he has "a cast-iron theory" of the nature and inspiration of Scripture, and starts with the usual orthodox assumption that God commanded, said, and did all that is attributed to Him by the authors of the Scriptures, and treats the Testaments, New and Old, as if they were all of a piece—as if they emanated from one mind, and as if they told one story like a three volume novel.

Rev. Aked tells a story of how Rev. Goadby smartly dodged the issue by refusing to attempt the impossible task of reconciling Genesis and Geology—

Professor Goadby was in the habit of saying to his students, when one of them would timorously inquire whether it was quite certain that the Creation story could not be "reconciled with science," that he, for one, should not attempt to "reconcile" Genesis with science until somebody had succeeded in reconciling the first chapter of Genesis with the second! And we may say the same thing with regard to the Flood story. If any person sets out with an idea of a perfectly accurate account of something which indisputably happened, then he must first explain how that absolutely true story comes to contradict itself so conspicuously, and in details so important that not even a "critic with a theory" has ever been able to make it self-consistent. For chapter vi., verse 19, cannot by any ingenious twisting be made to harmonise with the second verse of chapter vii., and no mortal can make chapter vii. agree with chapter viii.

Neither, then, should any mortal be foolish enough to refer these stories to an Immortal and All-knowing God?

Says the Rev. T. H. Horne, in his "Introduction to the Scriptures," second edition, Vol. I, p. 581—

If real contradictions exist in the Bible, it is sufficient proof that it is not divinely inspired, whatever pretences it may make to such inspiration.

We have chosen these passages by way of introduction to the review and criticism of Rev. E. White's opinions upon Spiritualism, which will follow in due course. For Rev. White as a man we have respect; he is entitled to his opinions and to express them fearlessly and fairly; but, after all, they are only his opinions, the conclusions he has arrived at as the result of his thought and observations.

We claim for Spiritualists the same right of private judgment. We shall join issue with Mr. White on all points from start to finish, and shall present the most cogent reasons we can offer, and array the facts against him, and do our utmost to prove that the Bible does not oppose or condemn spirit intercourse *per se*; but, on the contrary, is a veritable textbook of Spiritualism, and just as he and others were mistaken about the dogma of "Eternal Damnation," so in like manner is he mistaken in his estimate of Spiritualism and of Scripture teaching.

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

CLOTH STEALING DETECTED BY CLAIRVOYANCE.

THE first time Miss Record and I were invited to Mr. Jagger's, of Halifax, Miss Record said to him, "You are being robbed, Mr. Jagger!" He replied that he thought that all his workpeople were honest. Miss Record then described a young man to him, and at the same time I saw about two yards of cloth float over the floor, and said, "That same young man has taken the cloth."

At this, Mr. Jagger turned pale, and said that he had every confidence in the young man in question, and so could not credit it; and asked her if she thought she could pick him out if he took her into the mill? And she said, "Yes." At the close of the sitting we visited the mill; neither of us

had been in before. He said, "When you think you see the man who is taking this cloth, show him to me." He led us over the mill, and then said, "Have you seen him yet?" And she answered, "No!"

He then conducted us into another place, where there were five or six standing round a table. Miss Record said, in a whisper, "I see him."

We then retired into the house, and Mr. Jagger said, "It cannot be him—he is the one I have every confidence in. She replied she was sure he was the man, and that Mr. Jagger would prove her words to be true before we left the house."

The next morning Mr. Jagger had to go to Bradford on business. While he was away a man came into the house, and said, "Mrs. Jagger, I think there is something wrong, and I feel I ought to tell you. Mr. — [the young man previously described] wants me to meet him down the lane with a bundle of table-cloths. He says it will look better for me to take them out than him. I have taken so many for him before that I begin to think all is not right, so I have come to tell you." As soon as the man had gone, Miss Record said, "I told you you would know it."

When Mr. Jagger returned he made an entry of it in his pocket-book. Miss Record advised him not to leave his coat in the office, or he would find the leaves torn out.

I suppose Mr. Jagger did not think he was quite so bad as that; but, however, when he came in from the mill, he had forgotten his coat. He went for it out of the office, and sure enough his pocket-book had been opened, and those leaves were gone. He charged the young man with it. He owned having done it, as well as having taken the table-cloths. Mr. Jagger said, "And what about the black cloth?" And he confessed to having taken $2\frac{1}{2}$ yards to make his mother a jacket.

On another occasion, while sitting for a certain lady in Halifax, her husband controlled, and told her there was money left her by a will that she knew not of, and directed her how to get it. She followed the advice, and got the money, which had been left her in the manner the spirit had stated.

MISS RECORD IN SPIRIT VISITS ME IN BIRMINGHAM.

Mr. Gray, of Birmingham, used to attend our home circle whenever he visited London, and had received many tests through our mediumship. At his request I called to see him when on my way to Yorkshire. It was the first time I had travelled to the great northern county by myself. I naturally thought of all I had left at home when I was retiring to rest. There were two beds in the room; I occupied one, a four-post one, and Miss Gray the other. While I lay thinking of home I saw Miss Record, whom I had left at home in London, suddenly put her head through the wall near the ceiling. She looked up and down on each side, and I could see that she did not see me, owing to my being almost hidden by the curtains.

Next morning I wrote to ask her if she had tried to visit me in spirit, as I had seen her. At the same time she wrote to me to say she had tried to visit me in spirit, and see how I was located (she had never been to Birmingham, but knew Mr. Gray's address, and she had nothing but this to guide her). She said she got into a square room, with two windows on one side and one on the other; that there was a four-post bedstead on one side, and a different one on the other; but she did not see me, and asked if I was in a place anything like that? It was an exact description of the room. Be it remembered our letters crossed in transit, so that there could be no suggestion gathered by her from my letter as to the kind of room I was in. This fact makes the incident more important as a genuine case of spirit travelling. Of course I did not see her with the natural eye, but as I see spirits, clairvoyantly.

After this she often visited me in spirit when on my tours in Yorkshire. I have felt her touch me. She could not only see but describe the room, furniture, and the people who were present; and, at times, she has detailed their conversation.

On one occasion, when I was staying at Mrs. Robinson's, Sowerby Bridge, I was taken ill, and Mrs. Robinson kindly brought me a cup of herb tea; soon after I had taken it, and she had retired, I felt hands put the clothes close to my back. I did not mention the circumstance in any of my letters home to see what would come of it.

On my return to London Miss Record said, "I always know when you are ill. You were ill at Sowerby Bridge, and a stout lady gave you some medicine in a cup. Did you

feel me put the bedclothes close to your back?" and I replied, "Yes." "Then why did you not mention it?" she asked. "Because," I said, "I wanted to be sure it was you."

READING PEOPLE'S CHARACTER AT A DISTANCE.

In 1888, December 5, I was invited to open a bazaar at Sowerby Bridge. The late Mr. A. D. Wilson was the chairman. One of the features of the entertainment was a gipsy's tent. I volunteered to take the part a portion of the time, and would add to palmistry the description of their deceased friends, as well as those still in the body, there being a charge of one penny each made. I was kept hard at work for two evenings, as witness the total of the sum taken, which was 14s. 4d.

Among the visitors were two ladies who came for descriptions. One of them said, "I heard you describe the living just now, but I don't believe any one can do that unless they know them." I said, "You are a married lady. I will describe your husband." She said, "I am a stranger here, not having been to such a place before, and my husband is far away from here." I said, "So much the better for me to describe him." I then closed my eyes, as I can see better that way, and described her husband's height and complexion,



MRS. M. A. KEEVES-RECORD.

the kind of clothes he wore, his manner of walking, how he shook hands with people, and his general character. At the close she remarked that I knew her husband as well as she did and better, for she could not have given such a good description of him as I had done, and added that what I had said was quite true. Just at that moment I saw and described one of her friends who had not long passed over, which caused her to burst into tears. Her companion remarked it was a most wonderful thing.

A BEREAVED MOTHER COMFORTED.

On the 31st of July, 1887, I was engaged to speak at Halifax. At the close of the evening service, a lady in great trouble came to me, and asked if I could tell her anything about her daughter? She said it was her first visit to a Spiritualists' church, and she did not know what it was that had induced her to come, but she felt she must come on that Sunday. She had lost a daughter, and was anxious to know if she was happy. She had asked her minister, and he had told her there was no hope; as her daughter had not been baptised she would be lost. And, in her agony, she had come to see if she could hear anything of her.

I informed her I was very tired, but I would try and see if I could see her daughter. I closed the door of the small

ante-room, and, closing my eyes, said to her, "Your daughter is here. She is taller than you. Very thin. Had light hair and blue eyes. She appears to be about 20 years of age, and passed away with decline. Her message to you is, 'Dear mother, I am not dead, nor yet lost. I am with you still, and love you as dearly as ever. Mother, tell my companion, Emily, to give up going to the Christadelphians, for they are wrong.'" At this the woman started back, and I thought she was going to faint, but she recovered herself and said, "My daughter is indeed here. She was a Christadelphian, and her companion's name is Emily. Do tell me more." But I informed her I could not; that I was too tired; that I had been permitted to see thus far to alleviate her sorrow, and to prove to her that her daughter still lived and was happy. She then begged of me to call on her, which I promised to do on the following Tuesday.

On arriving, I found several photographs about the room. I pointed to one, and said, "That is the young lady I saw on Sunday night. She tells me her name is 'Alice.'" "Quite true," said the mother. I then sat for her and the two friends she had with her, when many of their friends came and proved there is no death. At the close the lady thanked me, with tears of joy in her eyes, and said she would never forget me. I had made her happy. She would fret no more, but hope for the time when she would be reunited with those she loved.

WHAT IS THE GOOD OF IT? AND WHAT IS OUR REWARD?

Some people ask, "What is the good of it?" When the Salvation Army was coming down Haley Hill, Halifax, I stood a moment to watch them, when a gentleman standing near by said, "Excuse me, madam, but are you not the lady preacher from London?" I replied I was from London. Then said he, "I have heard you preach; and allow me to tell you you have been my saviour." With tears of emotion he said he had seen life in a different aspect since he heard me. I said I was very glad, if I had been the means of his becoming a better man; and I hoped he would continue so to be.

Again, the wife of a police inspector, who used to attend our circle when off duty, told us that she thanked God her husband ever came to our circle, for he had been a better husband and father ever since.

We always invited the gentlemen to bring their wives with them. One gentleman, a Mr. Luxford, came several times without his wife. Each time we asked him to bring her. He said she would not come, as she was a Wesleyan; but, after repeated requests, she came; but before she went away she was in tears. Her mother communicated, and gave her unmistakable evidence of her presence. After this she was never absent from the circle, if she could help it. If they could not both come, they would take it in turns to attend.

I could give you many instances where the spirits have given admonitions, counsel, and advice which have been the means of making better men and women, better mothers and fathers, which I think is a very great blessing.

This then is our reward. To know we have been the instruments in the hands of the spirit world of benefiting humanity, proving to them the fact of immortality, cheering the sorrowing and sad, counselling the perplexed, and strengthening the weak, so that they may each and all know the will of our Father God and do it.

[NOTE.—In transcribing these wonderful mediumistic experiences I have been favoured with a number of private letters from grateful recipients of spirit messages, corroborating a large number of the wonderful incidents narrated, some of them supplementing what has been recorded. Also, a number of copies of verses which have been given by one of Mrs. Keeves-Record's guides, to place on the memoriam cards of deceased friends, all appropriate to the character of the person whose name and life they were to commemorate, and evincing good poetic powers. There is one curious feature of the messages given by one of her guides not mentioned in the narrative, which I think worthy of notice, as I have had, personally, several proofs of it, and that is that they are all written backwards, necessitating the message being held before a mirror, or a good light, in order to read it.—*Alfred Ritson.*

"BEN'S HOLLOW" COMPLETE for 2s., post free. Many friends do not like to peruse serial stories. They prefer to wait and have the whole book before them. For the benefit of all such, and new readers alike, we are prepared to forward the 25 copies of *The Two Worlds* containing the extremely interesting and instructive story entitled "The Haunted House in Ben's Hollow," post free, for 2s. Order at once and oblige.

VOICES FROM THE PEOPLE.

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

1894—SUNDAY DATES.

DEAR MR. WALLIS,—I take the liberty of sending you the following table, with the request that you publish the same (if you think it desirable) for the benefit of secretaries and speakers who are booking dates for 1894. Experience and observation has suggested to me that "dates at a glance" will be of great service during the next two months. I would suggest that you request secretaries and speakers to cut out the table and preserve it for reference. This will do away with the trouble of having to correct dates, which has been my experience more than once.

REFERENCE TABLE, SUNDAYS, 1894.

January	7	14	21	28	—
February	4	11	18	25	—
March	4	11	18	25	—
April	1	8	15	22	29
May	6	13	20	27	—
June	3	10	17	24	—
July	1	8	15	22	29
August	5	12	19	26	—
September	2	9	16	23	30
October	7	14	21	28	—
November	4	11	18	25	—
December	2	9	16	23	30

Yours heartily,
F. HEFORTH.

151, Camp Road, Leeds, June 16, 1893.

GREETINGS FROM AMERICA.

DEAR SIR,—I have a letter from Mr. H. R. Wardell, late of Hartlepool; he is now living at 328, Chapel Street, Louisville, Kentucky, U.S.A., and would be glad to hear from any of his friends in England. He is glad to see that the S. C. S. is doing good work all over the world, and wishes to know how Newcastle, Tyne Dock, and Old Hartlepool (his home) are moving in the cause of Spiritualism, and to be remembered to all the old friends that knew him. He says he is glad to find that his mediumship has been developing these last five years, since he arrived in the United States, and that he is doing good work there. He finds that the Americans do not care so much for the religious part of the movement as in the old country, but go more in for the manifestations. Since he arrived he has been assisting in the spiritual churches, and he now is financial and corresponding secretary of the first spiritual church in Louisville. His father—Mr. William Wardell, late of West Hartlepool—passed away about two and a half years ago, and his funeral was the first carried out on Spiritualistic methods. Mr. W. Wardell was the main source of the movement at West Hartlepool, and invited me over there occasionally to lecture for the cause, on which instances he always received me with great hospitality, as also the other lecturers giving their services in that town. He speaks in a very kind manner of Mr. W. H. Robinson, of the Book Market, Newcastle, who gave his father timely assistance when he lost his daughter. How he yearns to return and see all his friends, which he intends to do some day. His mother is still living, and he is pleased to say he is blessed with a wife and three children. He wishes success to the cause of Spiritualism, and would have written to some of the old Spiritualists had he had their addresses, which he hopes they will now send.—Yours truly,
W. C. ROBSON, A.S., S.C.S.

P.S.—Mr. R. H. Kneeshaw, of Middlesboro', came over to Louisville and spoke for the church there two years; he is now in Montreal, Canada. Mr. Wardell wrote the following poem in honour of Mr. Kneeshaw, when he left Louisville for Canada:

TO ROBERT H. KNEESHAW.

Robert, evangelist of truth,
From Britain's seagirt isle,
Where thou hast been from early youth,
A medium without guile.
Voicing the words of wisdom given
By angels gone before;
Telling of dear ones now in Heaven—
Who love us as of yore.
Lifting up the broken-hearted,
Dispelling darksome clouds;
Fear of Death has now departed,
No more the mind enshrouds.
We thank thee and thy angel guides,
With grateful hearts sincere;
For all your efforts, and besides,
For words of love and cheer.
May this memento—our love off'ring,
A bond of friendship be,
And each gold link bright mem'ries bring,
Of our regard for thee.
May heaven inspire thee now and ever,
To fearlessly proclaim
The truth as given—to falter never,
And honoured be thy name.

—H. R. Wardell.

THE PORTRAIT which we present to our readers this week will recall to the minds of many the familiar face of their esteemed and respected friend, who was ever a welcome guest in the North. We trust it will come out clear and look well in the paper. To enable new readers to peruse the whole account of Mrs. Keeves-Record's remarkable mediumistic experiences, we will send the six copies of *The Two Worlds* containing the complete narrative, post free, for sixpence.

LONDON NOTES AND NEWS.

311, CAMBERWELL NEW ROAD.—A most uplifting address from Mr. Long's control on "Spiritual Reform," and instructions were given how to effectually carry on the work of development of mediums and for the good of mankind. It makes one feel how weak we are and how dense, and what a long weary path of work is before us. Mr. Long is doing grand work. God grant through spirit control he may stimulate many more to beneficial work.—J. Perry, Assist. Sec.

FOREST HILL. 23, Devonshire Road.—Sunday: Dr. Reynolds gave a very interesting and instructive address on a passage from the Bible, "Though I walk through the valley and shadow of death," explaining that death was only a shadow and life eternal was beyond, in the home prepared by our daily life. Many strangers. A very harmonious evening.—J. B., Sec.

ISLINGTON. Wellington Hall, Upper Street.—Mr. King, taking as his subject "Nearer, My God, to Thee," with a ready flow of language and eloquent terms, lapsed into a description from a Theosophical point of knowledge (!) of, "After Death, What?" and was heard with mingled feelings of interest and impatience by those who had not attained such knowledge. Mr. Darby spoke in reply, and remarks were made by Mr. Harris and Mr. Brooks. Miss Harris (under control) gave a beautiful discourse. Next meeting, July 2nd.

PECKHAM.—The President of the Peckham Society of Spiritualists regrets having to announce the discontinuance of meetings held at Winchester Hall, as the same cannot be had separately, and I do not feel it would be advisable to again take upon myself the heavy responsibility of the whole premises. It is encouraging, however, to know that many strangers have been brought to realise the truth of spirit life, therefore the work has not been in vain. I take this opportunity, Mr. Editor, of thanking you for inserting reports, and also the friends who have generously given their talents for the good of the cause.—Jno. Theo. Audy, 30, Cockspur Street, S.W.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—An interesting séance. Mr. Brailey's controls dealt principally with "The Privileges of Spirit Communion," also "The Benefits that should ensue Spiritually in Leading Consistent Lives." One of the controls gave a poem, entitled "Unity," by the desire of a friend. A few clairvoyant delineations given.—Cor.

MARYLEBONE. 86, High Street.—25, Miss Rowan Vincent, "What must I do to be saved?" July 2: At 7, Annual Meeting. Mrs. Cole, Miss Vincent, Messrs. Everitt, Whitley, Veitch, White, etc., have been invited to speak. 9: At 7, Mr. J. J. Morse.

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.

311, CAMBERWELL NEW ROAD.—South London Spiritualists' seventh annual summer outing to Sevenoaks, on Monday, July 3, by train leaving Camberwell New Road Station at 9 a.m. All friends are requested to muster at the Society's head quarters at 8-30 a.m., prompt. Spiritual services and séances will be held. Séance at Camberwell on return at 8-30 p.m. Friends invited to attend. Tickets may be obtained from Mr. W. E. Long, 311, Camberwell New Road. Tickets: Adults (including tea) 2/6; Children 1/6. Last day for tickets, Wednesday, June 28.

AN OLD EXPERIENCED SPIRITUALIST, of many years standing, "most cordially agrees with Brother Carlyle Petersilea's letter, concerning the meeting held in London, and trusts that all right-thinking Spiritualists may do their level best to bring it about. Music, of a high class order, would tend to place such meetings on a high scale.—C. D."

NOTES BY W. E. LONG.

THE MEETINGS so long held at Winchester Hall, Peckham, are now closed, as well as the more recently started work at New Cross. This is to be regretted in the true interests of our cause, and we can only hope the stoppage will be but a temporary one.

THE SOUTH LONDON SOCIETY, at Camberwell, is beset by inquirers, and its work has brought together an enthusiastic body of helpers, who not only carry out our own private and public Spiritual exercises, but on Sunday last filled the platforms of two other London societies. We have two regular Sunday services, followed by a circle for members. The Lyceum session meets at 3 o'clock, a public inquiry séance on Wednesday with three regular circles for different detachments of members, a good library, and benevolent fund in active operation. We are neither "split up, scattered, dispirited nor apathetic," but unitedly and in harmony carrying on our mission in a manner which will, we trust, compare even favourably with the Northern Spiritualists, whose method of work may, when made known to us, help the toiling workers in Darkest London.

THE TRUE SOLUTION of the Great London problem is the establishment and support by Spiritualists of active local centres of work, and not in the holding of one large gathering, however representative. The "Village on the Thames" is too large, the distance too great, to render it possible for such meetings to have more than a fleeting success. Let the local centres be established in London, allied with a federation of such societies, and I venture to predict a rich spiritual harvest would crown the effort.

REMEMBER, friends, the summer outings to Epping Forest on 25th June, and to Sevenoaks on 3rd July.

THE "MORNING LEADER" report of Mr. Morse's address at St. James's Hall has been the means of bringing a number of inquirers to seek for the truth.

"BORDERLAND," Mr. Stead's new venture, is very favourably received in London, but we venture to think that the "plan" announced will tax even the energies of its vigorous author, still it has our best wishes for the success of the same, and we think it will command the support of all students of spiritual research.

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. Hall of Progress.—Mrs. Hyde's controls gave splendid addresses on "Do Our Loved Ones Live?" and "The Power of Prayer." Good clairvoyance and psychometry.

ATTERCLIFFE.—14: Mr. C. Shaw's guides answered questions from the audience, also giving several psycho-phrenological delineations to the satisfaction of all. 18: Mr. W. E. Inman's guides answered questions from the audience in a most able manner, afterwards giving medical psychometry, well received. Fair audience.

BIRMINGHAM. Camden St.—Mrs. Groom, the popular medium and clairvoyant, gave a splendid address on "Does Spiritualism prove that which Nature and science teach?" A good audience listened attentively. Mrs. Groom gave ten descriptions, all being at once recognised.—S. C.

BIRMINGHAM. Oozells St.—Sunday, 11: An inspirational address by Mrs. Manton was followed by satisfactory clairvoyance. 18: An address by Mr. A. Knibb, also psychometric delineations to strangers, all of which were admitted to be correct. Attendances very good in spite of the hot weather.

BLACKBURN. Freckleton St.—We had a pleasant variety. Messrs. Coppock, Ward and Smith all gave their services as speakers, and Mrs. Lord as clairvoyant. Miss Sharp and Master Moss gave a duet; Miss Whittaker and Mr. Brindle each gave a solo, accompanied on the piano and violin by Miss Harrison and Master Taylor, who all gave their services for the good of the cause without asking for pay, and the musical part was ably conducted by Mr. A. Holt. We had also two quartets by four boys, violins and cello.—J. Taylor.

BLACKPOOL.—Miss Lily Pickup, clairvoyant, in the afternoon gave eight descriptions; four were recognised openly, the remainder were recognised afterwards. In the evening, Mrs. Smith gave a short address on "God, who is He and what is He?" and Miss Pickup gave thirteen clairvoyant descriptions, twelve recognised.—W. H.

BRADFORD. 448, Manchester Rd.—Mrs. Shulver lectured afternoon and evening, and was listened to with interest by moderate audiences. Clairvoyance at each service very good.

BURNLEY. Hammerton Street.—Mr. Tetlow, speaker. Subjects: Afternoon, "Influence;" night, Questions from the audience. Don't forget the tea and entertainment on Saturday next. Tea at 5 o'clock.

BURNLEY. Guy Street.—Mr. Davies, of Burnley, gave short addresses on "Who are the ministering spirits?" and "March on." Twelve clairvoyant descriptions—nine recognised.—E. C.

BURNLEY. Robinson St.—Mr. Hepworth gave excellent addresses on "Should we despair?" especially addressed to the workers in the cause; and, "Salvation here and hereafter," a capital address, full of interest to the close. Successful clairvoyance.—W. H.

BURNLEY. Hull St.—Our Lyceum is progressing very favourably. Mrs. Johnstone's guides spoke well on "Love one another." Clairvoyance by Mrs. Foden, mostly recognised; many strangers present.—I. G.

BURNLEY. 102, Padiam Road.—In the absence of Mrs. Johnstone, our developing mediums had an opportunity of displaying their powers, and gave general satisfaction.

BURY.—Owing to a mistake somewhere our speaker failed to put in an appearance. Mr. Duckworth, of Heywood, spoke in a nice fatherly manner on things generally pertaining to Spiritualism. Mrs. Duckworth gave good clairvoyance, giving only what was distinct and clear, which I think older and more experienced mediums would do well to imitate. Miss Frost gave recitation and solo, which did her credit.

CARDIFF.—Mr. Richard Phillips gave a very able address upon "Trance mediumship," in which he clearly dealt with popular misconceptions both by Spiritualists and non-Spiritualists in relation thereto. The future more general attainment for this most important phase of spiritual phenomena, of a higher standard of excellence can only be brought about by mediums themselves reaching a higher plane intellectually and morally, so placing themselves in closer touch with the more advanced minds beyond the veil.—E. A.

HALIFAX.—On Monday, our young friend Mr. John Moore, who has recently developed, spoke before a moderate audience. It is a benefit to us to be able to have such mediums in our midst, who so willingly give us their services. Successful delineations were given at the close. Sunday, a pleasant day with Mrs. Midgley, whose guides spoke impressively on "Duty."—F. A. M.

HEYWOOD. Mossfield.—Mr. Standish, of Oldham, was well received, owing to his good psychometry. Fair audiences.—J. F.

HUDDERSFIELD. Brook Street.—Mr. Johnson has spoken well to small audiences only, owing, no doubt, to the abnormally hot weather.

KEIGHLEY. Eastwood Spiritual Temple.—I desire to publish the agreeable information that our first anniversary in our new place was an entire success. Mr. Swindlehurst spoke with a fervour and inspiration rarely exceeded. Mr. Bradbury, of Morley, our chairman for the day, expressed satisfaction with all he saw and heard. The children and augmented choir, instrumentalists, &c., acquitted themselves with credit, and finally the collections realised over £12 for the day, and subscriptions are yet being forwarded, owing to the subscribers not being able to attend. Truly the committee are encouraged, and desire to thank all friends for the practical sympathy above recorded.—E. W.

HOLLINWOOD.—Tuesday's circle, conducted by Mrs. Rennie, was moderately attended, 15 out of 17 descriptions were recognised. 18: Mr. H. Goldin was our speaker. Afternoon, "What is Spiritualism and what it is not?" Evening, "Shall we meet beyond the river?" A moderate audience, a few tests given.

LEICESTER. Liberal Club, Town Hall Square.—Mr. Ashby's guides spoke to a fair audience on "What does Spiritualism teach?" which was much appreciated. Clairvoyance very good. Three months ago Mr. Ashby gave a description, but the gentleman could not say whether the person was dead or alive, as he was in Australia, and he had not heard from him for years. Mr. Ashby told him that he would have a letter from Australia, and would hear news from him. The gentleman came to the hall last night to say that he had received the letter this morning (Sunday), and that the person had passed on to spirit life in

destitute circumstances, and the gentleman showed the letter to the audience. Next Sunday the hall will be closed for the annual picnic to Longcliffe. All members and friends are to meet at the hall from 9-30 to 10 a.m., and proceed by brakes. We take our own luncheon, ramble through the woods and walks, and at 4 o'clock we have tea. An open-air meeting will follow, when several mediums and normal speakers will give addresses. We expect Loughboro friends to be with us. The fare including tea, will be 2s. 6d.—R. W.

LONGTON.—Mr. Smith, of Brighthouse, gave excellent discourses, afternoon and evening, to good audiences. Afternoon, a séance was held. Evening: "Life, Death, and Immortality."—A. S.

MANCHESTER. Ardwick. Tipping St.—A grand treat on Sunday, the Lyceum giving their services to assist the society, as Mr. Macdonald could not fulfil his engagement. The children gave in the afternoon musical reading, silver and golden-chain recitations; and recitations were well received, and given by G. F. Brown, M. Brown, E. Maslin, E. Whelan, D. Furness, E. Lister, G. Maslin, and J. Furness. Marching and calisthenics gone through in good style. Mrs. Hill gave the children some clairvoyance, which was interesting and acknowledged by the parents; and she said that Mr. Chesterton and Mrs. Cheetham were present in the spirit; she gave a message from them to the officers to go on in the good work, and they would help them. In the evening the children gave musical readings and chain recitations. Recitations by M. Brown, F. Brown, J. Furness, and F. Bell Longstaff were well given. Mrs. Hill gave her experience with the California mediums, which was very instructive and interesting, and then gave clairvoyant descriptions from the platform in a clear and homely manner, which were mostly recognised, hoping soon to be able to hear her again. The musical part of the service was a treat, Miss Fearnley, organist, accompanied Mr. J. Ianson on the cornet and Master J. Whelan on the violin, both members of our Lyceum, who played very nicely. Hoping that it will stimulate others to come forward, as we have plenty of musical talent in our Lyceum. Mrs. Lister in the chair; she is a noble worker in our Lyceum, and worthy of great praise. Conductor, Mr. J. Jones.—T. J.

MANCHESTER. Collyhurst Road.—We ministered for ourselves, assisted by the Lyceum choir rendering in a praiseworthy manner several musical selections, under the leadership of Miss Rotherham, who ably conducted at the organ. We would like to see more of these meetings. Fellow-workers, let your voices be heard, and your abilities shown, it's high time to awake and show that we are not devoid of light and life. Jersey friends, thanks for flowers received.

MANCHESTER. Pendleton.—Afternoon, a circle. Evening, a Service of Song, "The Silver Lining, or The Poor Student." Reader, Mr. Tarbuck, gave every satisfaction. The choir quite excelled themselves. Our thanks are due for the additional help we received, those friends who stayed away missed an elocutionary as well as a musical treat.—H. T.

MANCHESTER. Openshaw, Granville Hall.—Morning: Circle, conducted by Mrs. Dixon, of Burnley, whose address was grand. Miss E. Walker gave good clairvoyance. Evening: The guides of Mrs. Dixon gave a grand discourse on "Christ as a Saviour and a Pilot," showing how far the Christian church is out of the path the Pilot laid down. The audience were deeply interested. Mrs. Dixon will be here again on July 16. We shall be pleased to meet her.—T. H. L.

NELSON. Bradley Fold.—Mr. Lomax's guides gave good discourses on "Our Father's Storehouse," and "The Uncrowned Kings," and clairvoyance to fair audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—The big yearly temperance demonstration on the Moor, *alias* the local race Sunday, passed on Sunday leaving little to be desired. As no one had prayed for rain not a drop came, therefore the outdoor workers who sought to "enlighten" their neighbours had a good time. Spiritualists certainly have no cause to complain, for although weak at the start, the entire effort apparently resting on one pair of shoulders, "Spirit guided," more helpers came up, and one at least who had told the writer he should not be there, but he was. Tracts, too, found their way among the masses. The splendid tract "Does man live after death?" was exchanged for a pile of coppers. Our speakers inspired from the unseen and by the seen crowd before them were indeed fully "up to date." Brethren Stevenson, Lashbrook, and Gibson spoke admirably well, the interest never flagging for four hours. A meagre attempted opposition by a fanatical Christian of the orthodox type caused some amusement and diversion, but as we had no music it answered the purpose of adding to the crowd. Altogether it was a complete success, by far the best out-door moor meeting we have had, and it seems from first to last to have been in the hands of the spirits, as the writer did not know for certain of a single helper till on the scene, so his want of faith in these good friends has received a just but loving reproof for the doubts felt in proceeding as on former years.—B. H.

NEWCASTLE-ON-TYNE.—June 18 and 19: Mrs. J. Green gave three short addresses followed by good clairvoyant descriptions, nearly all fully recognised. One description given to a gentleman on the Sunday evening of a man being injured in the back working in some drain, which eventually caused his death, not recognised, but elicited from the gentleman the fact that he employed men at that class of work. On the Monday evening the gentleman sent a postcard to say he had recognised same, which on being announced caused great satisfaction.

NEWPORT (MON.) Spiritual Institute.—Evening: An address by Mr. Wayland's guides. Subject, "True and Undeified Spiritualism."

NEWPORT (MON.) Old Albert Hall, Ebenezer Terrace.—The guides of Mr. F. T. Hodson spoke on "Watchman, what of the night, for the morning breaketh!" A very instructive and interesting address. Successful psychometry and clairvoyance. Officers elected (committee pro tem.): President, Mr. F. T. Hodson; vice-president and treasurer, D. Thomas; secretary, W. H. Jones; committee, Messrs. J. Jones, T. Butler, H. Bale, F. T. Hodson, Gibson, Mrs. Thomas, Miss Bale, Miss Jones.—W. H. J., sec.

NOTTINGHAM. Masonic Hall.—Mr. Gregg spoke to very fair audiences. Clairvoyant descriptions recognised in many cases, and apparently much appreciated. Mr. Smith sang very nicely; his never failing willingness to help is much appreciated.—J. F. H.

NOTTINGHAM. Morley Hall.—Subject of address, "Do the dead return?—Yes. What do they tell us?" Mrs. Barnes's controls said, "No, the dead do not return, but the living do. At death the body is returned to the elements, but physical laws were unable to touch the

spirit. Why should the clairvoyant's vision be doubted? Even here we did not see each other, only the outer covering. Our loved ones return and give the warning of their experience. We may be saviours to the darkened souls on the other side. Loving service to our fellows will bring us beautiful garments and happy homes in the spirit land."

OLDHAM. Spiritual Temple, P.S.A.—A large audience attended on Sunday afternoon. A most excellent programme. Miss Lizzie Ravell contributed "The Children's Home" and "The Better Land," in a sweet and effective manner, which elicited great applause. Mr. Donald Benn again gave the highest satisfaction—yea, proved himself a tenor singer of great excellence. Mr. E. Oldham (by request) gave "The Lost Chord," "The Blue Bells of Scotland," and "Imitation of Church Organ, with variations on the English concertina," which brought roars of applause. At 6-30, Mrs. Craven, speaker. Next Sunday, Miss Clara Browne, of Dukinfield, will sing "Beautiful are the feet" (Messiah), and "The Beauteous Song." The Oldham United Railway Brass Band will play selections. July 9 (Anniversary), Moorside Mills Reed Band. Musical service.

OLDHAM. Bartlam Place.—Thursday's circle. Mr. B. Plant successful in clairvoyance. Sunday, Miss Venables discoursed on "Ministry of Angels," and "Who are the World's Heroes?" Good addresses and clairvoyance.—T. M. B.

OSSETT.—Mrs. France gave two splendid addresses last Sunday.

PLYMOUTH.—Morning: Prayer by Mr. Sammels, who read 4th chap. Colossians. Mrs. Lethbridge gave a reading. Addresses by Mrs. Lethbridge and Mr. Sammels. Prayer by Mr. Lethbridge. Evening, Mr. Sammels prayed, and read from *The Two Worlds*. Address by Mr. Lethbridge, on the "Art of Healing." Prayer by Mr. Loomes.

RAWTENSTALL.—Mrs. Best gave excellent clairvoyant delineations, almost all of them were recognised. Fair attendances.

ROYTON. Chapel Street.—Miss Cotterill spoke grandly on "Our homes in the spirit world," and "Facts and Fables," followed by good psychometry.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—June 12, Mrs. France, of Huddersfield, had a large meeting. After a short address, clairvoyance was given, some recognised. 18: Our local medium, Mr. W. Mason, afternoon and evening. After the latter address, he gave some good clairvoyant tests. The attention of mediums is called to the general meeting, on Wednesday, June 28, at 8, for election of committee.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 13: Mr. Griffiths gave a short address and clairvoyance. Sunday, Mrs. Baldock gave successful clairvoyance—nineteen out of twenty-four descriptions being fully recognised.—J. G.

SOVERBY BRIDGE.—Mr. Nuttall discoursed on "A Bloodless Revolution," showing how though blood had been shed through indifference of religious opinion, one sect and another wanting their creed and belief to reign supreme, the revolution that Spiritualism would surely bring about, would be without those strifes and struggles.—G. H.

STOCKPORT.—An annual local event interfered with our usual good attendance. At night, after a soul-stirring invocation, Mr. J. Gibson, in the course of a capital discourse on "Spiritualism, and its work," said if life's duties were thought about and worked out from a spiritual standpoint, it would remedy the social shortcomings and inequalities which were a deplorable blot on our boasted civilisation. Good psychometry. Mr. Gibson also gave clairvoyant readings.—T. E.

WAKEFIELD. Baker's Yard.—Miss Crowther's guides, for the first time here, spoke upon "Spiritualism of to-day." Clairvoyance good, to fair audience. Societies will do well to secure a date, as she is capable of occupying any platform. Hoping we shall hear her again before long.

WAKEFIELD. Barstow Square.—Our valued friend, Mr. Olliffe, visited us yesterday. A circle was formed with good results. Evening, to a full house, the speaker dealt with "Spiritualism and its truths," speaking from his own twenty years' experience and investigation, and with his usual ability won the close attention of the whole audience. We trust we shall soon have the pleasure of another visit. Our lady members are making arrangements for a tea and entertainment for Saturday, July 8, and being the first are determined to spare no means to make it an event to be long remembered.—G. M.

RECEIVED LATE.—Blackburn, Northgate: 11, Mr. Boocock gave grand discourses on "What we know of the hereafter," and "Spiritualism and modern progress," and remarkable tests in clairvoyance. 18, Mrs. Rennie gave a short address and clairvoyance. The whole evening was devoted to clairvoyance, many striking evidences of spirit presence.—Openshaw (Lyceum): Usual programme gone through fairly. Error in last week's report is that Miss Morris should read as Miss Howard.—Smethwick, 43, Hume Street: Mr. Smyth gave an address on "The Law of Compensation," in his usual lucid and interesting manner, much appreciated by all.—London, Marylebone, 86, High Street: Mr. Carlyle Petersilea gave a most interesting reading from his book "Mary Ann Carew." He also played two pianoforte solos, and sang Schubert's song, "The Nun," all of which were much enjoyed.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Good attendance. Recitation by Master Archie Sadler and Miss Gladys Sadler. Summer group, "Races of Mankind"; Excelsior group, "Immortality"; Shore group, "Self-control"; Lake group, "Our House Beautiful." Visitors, Mr. E. G. Sadler, Misses Cann and Drake.—E. J. C.

MANCHESTER. Collyhurst.—Attendance good. Recitations by Sarah Lawrence, Lily Crutchley, Walter Scott, Bertie Whitehead, Miss Cooling, and Mr. Heron. Discussion class, chairman, Mr. Crutchley: Paper by Mr. T. Taylor, on "Thought Transference," to be continued next Sunday. The good order and attention were all that could be desired.—A. H.

STOCKPORT.—By common consent we dispensed with the physical exercises, filling up the time with conversation. Thermometer has registered 119½ degrees of heat to-day in Stockport (June 18).

DEVELOPING CIRCLE.—Enquirer wishes to hear of a private circle in Manchester or neighbourhood which he might join.—Address W., *Two Worlds* office.

MR. ANDREW MATHESON, of Sheffield, writes:—"We are exceedingly pleased with 'The Rise and Progress of Modern Spiritualism,' and trust it will have a large sale."

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JULY, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR. Town Street.—9, Mr. Brook; 16, Mr. Armitage; 23, Mrs. W. Stansfield; 30, Mr. Newton.
 BRADFORD. Little Horton.—9, Mrs. Beardshall (Flower Service); 16, Mrs. Hoyle; 23, Mrs. Jarvis; 30, Mr. Rowling.
 BRADFORD. Milton Rooms.—2, Mr. Schutt; 9, Mr. Armitage; 16, Mr. Swindlehurst; 23, Mrs. Stretton; 30, Mr. Todd and Mrs. Webster.
 BRADFORD. Otley Road.—2, Mrs. Stretton; 9, Mr. Rowling; 16, Mrs. Craven; 30, Miss Patefield.
 CLECKHEATON.—2, Mr. Lund; 16, Mr. Brook; 30, Miss Crowther.
 KEIGHLEY. East Parade.—2, Mr. Hopwood; 16, Mr. Foulds; 23, Mr. and Mrs. G. Galley; 30, Mrs. Bentley.

The annual meeting of the Yorkshire Federation will be held at Otley Road Rooms, Bradford, on Saturday, July 15.

ARMLEY. Mistress Lane.—June 25, Mrs. Stretton; July 2, Mr. Metcalf, both of Bradford.
 BAUP.—2, Mrs. Hoyle; 9, Mr. Postlethwaite; 16, Mrs. Stansfield; 23, Mr. Smith; 30, Mrs. Yarwood.
 BLACKPOOL.—2, Mr. J. P. Dudley; 16, Mrs. Berry; 23, Mrs. Rennie; Mediums and speakers please communicate terms, etc., to Mr. Wm. Howarth, 48, Belmont Avenue.
 BOLTON.—2, Miss Gartside; 9, Mr. Sutcliffe; 16, Mrs. Brooks; 23, Miss Bailey; 30, Open.
 BRADFORD. Boynton Street.—2, Mrs. Shulver; 9, Mrs. Ingham; 16, Mrs. Hunt; 23, Mrs. Wooley; 30, Mr. Hindle.
 BRADFORD. 448, Manchester Road.—2, Mrs. Bentley; 9, Miss Crowther; 16, Mr. Hilton; 23, Mr. Collins; 30, Miss Calverley.
 BRADFORD. St. James's.—2, Mr. Rowling; 9, Mr. and Mrs. Marshall; 16, Miss Calverley; 23, Mrs. Mason and Mrs. Greenwood; 30, Open.
 BURNLEY.—2, Miss Jones; 9, Madame Henry; 16, Open; 23, Mrs. J. A. Stansfield; 30, Mrs. T. Craven.
 DEWSBURY.—2, Mr. J. T. Dawson; 9, Mrs. Hunt; 16, Mr. and Mrs. Marshall; 23, Mrs. Thornton; 30, Mr. F. Wood.
 HALIFAX.—2, Closed for Conference; 3, Half-yearly Meeting; 9, Mr. J. Swindlehurst; 10, Open; 16, Mr. J. C. Macdonald; 17, Mrs. Midgley; 23, Mr. J. W. Sutcliffe; 24, Open; 30, Mrs. Crossley; 31, Ditto.
 HOLLINWOOD.—2, Mr. Murrey; 9, Mr. J. Lomax; 16, Mr. B. Plant; 23, Mr. Henry Goldin; 30, John Long.
 HUDDERSFIELD. Brook Street.—2, Mrs. France; 9, Mrs. Green; 16, Mr. Rooke; 23, Mr. Tetlow; 30, Mr. Macdonald.
 HUDDERSFIELD. 3A, Station Street.—2, Miss Patefield; 9, Mr. Plant; 16, Mrs. Summersgill; 23, Mr. R. A. Brown (open-air); 30, Mrs. Hoyle.
 MANCHESTER. Pendleton.—2, Mr. Buckley; 9, Miss Patefield; 16, Mr. Tetlow; 23, Mrs. Best; 30, Mrs. Smith.
 NOTTINGHAM. Masonic Hall.—2, Mrs. Britten; 9, Mrs. Craven; 16, Mrs. Crossley; 23, Mr. Featherstone; 30, Mr. Timson.
 SHIPLEY.—2, Mr. J. Brook; 9, Mrs. Bentley; 16, Mr. A. Walker; 23, Mrs. Mercer; 30, Mr. and Mrs. G. Galley.
 WAKEFIELD. Baker's Yard.—2, Mr. A. Walker; 9, Mr. and Mrs. Galley; 16, Mrs. France; 23, Mr. Olffe; 30, Mr. Metcalfe.

BLACKBURN. Freckleton Street.—Sunday, June 25th, Mr. J. J. Morse, of London. Only visit this year. 2-30 p.m., "Educational Spiritualism, what is its purpose?" 6-30 p.m., "Imprisoned Spirits."

BLACKPOOL.—25, Mrs. France. Mediums having vacant dates kindly communicate terms, &c., to Mr. Wm. Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Boynton Street.—Saturday, July 8: Meat tea at 5, and entertainment at 7, consisting of songs, recitations, and dialogues, &c. Tea and entertainment, 8d.; entertainment, 3d. Sunday, July 9, Flower Service. Speaker, Mrs. Ingham, 2-30 and 6 p.m.—W. C.

BRADFORD. Norton Gate.—July 16: Flower Services. Afternoon, Mrs. Mercer and Mrs. Wrightson. Evening, Mrs. Mercer and Mrs. Whitley. Friends, help us.—S. M.

BRADFORD.—Otley Road friends will hold their anniversary services on Sunday, June 25. Speakers, Mrs. Burchell and Mr. Ashworth. Tea will be provided.

BRADFORD.—THE WISKEY (Hardy Street) Society has closed.

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.

HALIFAX.—June 25, Mrs. Wallis, at 2-30 and 6. Addresses and clairvoyance.

HALIFAX.—Monday, July 3: At 7 p.m., half-yearly meeting of members, and election of officers and various committees. All members are earnestly requested to be present, as the plans and drawings for the new church will have to be dealt with.—F. A. M.

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

HUDDERSFIELD. Brook Street.—Sunday, July 9th: Lyceum Anniversary Services at 2-30 and 6-30 p.m. Mrs. Green, speaker. Special hymns, solos, and recitations, by the Lyceumists. Tea provided for visitors at a small charge.

HUDDERSFIELD. 3A, Station Street.—Sunday, July 23, we propose holding open-air services at Bradley Gardens, about five minutes' walk from Bradley Station (L.N.W.), and twenty minutes from Mirfield Station (L. and Y.). Mr. R. A. Brown, speaker, of Manchester. Particulars next week.

KEIGHLEY. Eastwood Temple.—June 25: Local speakers. July 2, Miss Cotterill's first visit.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates at Spiritualist Hall, Wellington Road, Stockport, on Saturday, July 1, at 5 p.m. Meeting to commence immediately after tea. Delegates attending this meeting will oblige by sending their names to me on Wednesday, June 28, 1893.—J. B. Longstaff, hon. sec., 23, Caton Street, Moss Side, Manchester.

LEEDS. Progressive Hall, 16, Castle Street.—June 25: Service of

Song, "Rest at Last." Reader, Miss L. Craven, assisted by Lyceum scholars.—C. L.

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

NEWCASTLE-ON-TYNE.—June 25: Mrs. Yeeles, of South Shields. July 2 and 3: Mrs. Gregg, of Leeds. Short addresses and clairvoyance in both cases.

NOTTINGHAM. Masonic Hall.—June 25, Mr. E. W. Wallis.

NOTTINGHAM LYCEUM ANNIVERSARY POSTPONED.—Owing to the Belper friends withdrawing from the arrangements, the party in the Arboretum announced for July 3 will not be held. The anniversary service will take place on July 9, and the Lyceum treat probably on the Thursday following.—J. W. Burrell, 48, Gregory Boulevard.

OLDHAM.—The Bartlam Place Society tender their thanks to all friends who sent articles for their bazaar, which was postponed through the lockout, but will shortly be held. They hope to see many friends from other societies, and thank them one and all then.

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

ROCHDALE. Regent Hall.—July 1: Tea party, dramatic and miscellaneous entertainment. July 16: Service of song, "The Fireman's Daughter," will be rendered by an augmented choir in the afternoon only. Proceeds for the choir fund.

SOWERBY BRIDGE. Lyceum, Hollis Lane.—Anniversary Services. June 25: Lyceum session, 10-30 a.m. Recitals, solos, &c. Inspirational addresses by Mrs. Emma H. Britten. At 2-30, "The History and Progress of Spiritualism, Ancient and Modern." At 6 p.m., "What do we know of the life hereafter?" Special hymns and anthems by the choir. Collection in aid of Lyceum funds. All are welcome.

STOCKPORT.—Saturday, July 8: 5 p.m., Quarterly Tea Party and Entertainment. Tickets, adults 9d., small children, 4d., larger children, up to 12 years, 6d. each.—T. E.

THE SHIPLEY SPIRITUALIST SOCIETY have hitherto been cramped in their labours, and think they should bestir themselves. They intend to open a more suitable room on Monday next, the 26th of June, at 7-30 p.m., when Mr. Joseph Armitage, of Batley Carr, has very kindly consented to give the opening address. Our room will be known as the Spiritualists' Meeting Room, Central Chambers, Westgate, Shipley. Opening tea, July 8. Particulars later on.—Mr. Chas. Gomersall, sec., 30, Mountain Street, Windhill, Shipley.

TYNE DOCK.—A social, consisting of singing and dancing, etc., on Monday, July 3, in aid of the Benevolent Fund, commencing at 7 p.m. Admission 6d. Refreshments provided.—J. G.

WALSALL. Central Hall, Bradford Street.—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.—July 1: Tea party at 5, and entertainment at 7-30. There will be a dialogue, entitled "Fashion and Famine," by a few of our members. Tickets 6d. and 4d. Mr. Joseph Armitage has promised to take the chair.—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 Hilt, 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.

PASSING EVENTS AND COMMENTS.

POST-CARD CONTRIBUTIONS.—*The Workman's Times* has adopted the method of reports on post-cards. It is a good idea. Our friends might adopt it if they will not crowd them full, and cramp up their writing too much. Try it. Telegraphic brevity is the order of the day.

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!

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

MRS. KEEVES-RECORD writes that her sister's son, the child who saw his father, referred to in her "Experiences," has passed away since she began to write the record of her life. Her husband has been unwell and at home for more than a week, but we trust he will soon recover.

MR. KERSEY reports, in reply to many inquiries, that the Book of Words for the "Spiritual Songster" is in the press, and the printer promises to have it ready early in July, or at the latest by the middle of that month. A full announcement, with prices, &c., will be issued immediately.

THE LYCEUM UNION is issuing large artistic bills (suitable for hanging on the walls of Lyceums), on which the objects and teaching of the Lyceum are admirably set forth. These bills should be hung up in conspicuous positions in all Lyceums, and can be had of Mr. Alfred Kitson, the hon. sec.

IT IS FREQUENTLY said that mediums never give any information but what is in their own minds or those of their sitters. Read the Leicester report. There it is stated that Mr. Ashby described a spirit whose decease was unknown to the sitter, and a prediction was made that the latter would receive a letter from Australia confirming the fact of the death of his friend as described by Mr. Ashby. This prediction has been fulfilled, and another fact outside the theory of Mr. Hudson and others has been added to the many already recorded, for which the most reasonable explanation is the one Spiritualists hold, viz., that the so-called dead man was not dead, but reported his departure from mortal life to his friend through Mr. Ashby's mediumship.

THE PROPOSED SYMBOL.—Both *Arcanus* and H. J. C. have sent us specimens of their symbols, and suggest that we should enquire of a silversmith what the cost would be. The real question is, how many people want them? It would be quite easy to get a design if *one* could be selected, and a large demand for it existed. At present only a few have spoken. Let those who approve say "Yes" on a post card, and send name and address.

THE TROPICAL WEATHER has affected the attendances at the meetings considerably of late. Most reports contain complaints. It is to be hoped the "clerk of the weather" will call Aquarius to order and make him do his duty, otherwise we may expect serious results from the drought. If we had only known we might have arranged for camp-meetings, but it is usually so risky that we feared to venture lest we should be deluged.

A WAKEFIELD CORRESPONDENT writes:—"In my humble opinion the report sent to and published in *The Two Worlds*, June 16th, was an entire misrepresentation, both of the general treatment of the subjects and of the way in which the particular question referred to was received by the audience." It amounts to this—opinions differ. Some people are of opinion that *all* the reports are misleading and a waste of space, others think the reports the best part of the paper. We publish as much of what is sent in as we possibly can, and must leave it to reporters to be as fair and as accurate as they possibly can.

MR. BEVAN HARRIS, of Ravensworth Terrace, Newcastle, offers to send to applicants who enclose a halfpenny stamp and their address, a neat bill with the following words printed upon it, for hanging up in public places:—"Spiritualism meets the difficulties and strengthens the faith of the doubting," giving the best, if not the only satisfactory evidence of immortality, or, life after death. Its phenomena being all based upon immutable principles of law, and its Revelations being founded upon Facts, tend to place True Religion on the basis of Science, and vitalize Science with all that is true and practical in Religion."

TO CORRESPONDENTS.—J. Taylor: We did not say we had any reason why local mediums should demand and receive pay. What we said was that they must be allowed to decide for themselves, just as we desire to allow all our readers to decide for themselves what is true, right, just, and wise, and according to their highest sense of right. Let us cherish faith in one another. Kindness and loving forbearance win service and sympathy. W. Harrison: Madame Henry's address is 8, Devonshire Street, Stockport Road, Manchester. E. Dawson: We cannot devote space to disagreements of the kind you name. We are of opinion that societies should be properly organised and conducted, and not "bossed" by any one man. We are not responsible for reports and only publish what is sent. G. Craig: too late this week.

WE HAVE RECEIVED an eulogistic poem *re* Prince George and Princess May. We fail to see any reason why Spiritualists should go into raptures because these two young people choose to get married. We have not forgotten that a "love match" was to take place a short time since, but the Duke of Clarence died, and now some people are going into rhapsodies because the lady has speedily transferred her affections to the brother of her deceased lover, or at any rate a marriage has been arranged between them. It is their affair, not ours, but we prefer to give what cash we have to people whom we know, to such as need and deserve assistance. Some people endeavour to follow the Biblical statement—"To him that hath shall be given;" but we have no respect for princes as such, we esteem *men* and *women*.

A DEBATE is arranged on the apparently ever-attractive subject of Theosophy between Mrs. Annie Besant, its untiring defender, and Mrs. Frederika Macdonald, a lady well known as an exponent of Buddhism, who has lately been attacking Theosophy with considerable vigour. The subject, as defined by Mrs. Macdonald, is as follows: (1) "That Theosophy, while professing to serve modern spiritual needs, is working against the modern spirit and for superstition. (2) That Theosophy is doing this under the mask of Buddhism, whereas Theosophy represents correctly no Indian philosophy, and has its starting point and goal in aims and principles opposed to Buddhism." Mr. Rhys Davids, the eminent scholar and the secretary of the Royal Asiatic Society, has consented to take the chair, and the debate will be held in the great St. James's Hall, on Friday, the 30th inst. Mrs. Besant's share of the proceeds is to go to the H. P. B. Home for Little Children, in order to support there some of the hapless little ones rescued from parental cruelty by the Rev. Benjamin Waugh.

DIABOLICAL, CELESTIAL OR HUMAN? asks *The Christian World* respecting the spirits who communicate and fails to propound an answer to its own question. Reference is made to a bulky volume on "The Law of Psychic Phenomena." A copy is before us, and as soon as we can find the time to go through it we shall have something very decided to say. It gives a deal of valuable information and offers much food for thought. Still it is only another attempt to "rule the spirits out" and to explain away the facts by the aid of ponderously difficult and often unproved and unprovable theories. *The Christian World*, referring to the writer of the book, says: "That the messages communicated and the secrets revealed in séances are, though so wonderful, of purely human origin, is, he says, proved by the fact that *nothing* is ever brought to light in them which is not already in the subjective mind of some one in the circle or related to it. The supposed revelations of the unseen world are always in accordance with current human conceptions." The statement we have italicised is false, and is quite sufficient to indicate that Mr. Hudson, the author, writes from imperfect knowledge or is a prejudiced partisan.

MUSICAL SERVICES.—We are pleased to note that greater attention is being paid to this department of our Sunday services. The Oldham Temple Society have found that really high-class music, singing, and elocution is acceptable to the people. Halifax and Macclesfield friends have formed string bands, and the performers are rapidly improving. At Nottingham (Masonic Hall), vocal and instrumental solos are highly appreciated. At Darwen, Sowerby Bridge, Blackburn, Burnley, Pendleton, and other places choirs have been formed, and sweet singing adds to the attractiveness of the services, and the harmony offers improved conditions to mediums. Last Sunday, at Liverpool, Miss Davis sang magnificently. Her voice thrilled her hearers and made one feel—oh, that we could have such accomplished singing everywhere every Sunday.

INFORMATION WANTED.

[We invite brief replies from our readers to questions inserted in this column.]

I.—Do Spiritualists generally believe that the human race has ever existed in a state of innocence? If so, will the free will given to man account for his falling into sin, without the prompting of an evil power commonly called the devil?—W. A. R.

II. Can your readers inform me how to consecrate a crystal or glass for use in developing clairvoyance? Can one develop any sooner by such means?—A. W.

RE THE PROPOSED SYMBOL.

We have received a number of replies (but by no means sufficient to indicate a *wide-spread* desire for a symbol) to our paragraph last week, all of which have been favourable. The matter will come before the Conference at Sowerby Bridge, on July 2nd, and those who *want* a National emblem that can be worn by Spiritualists, whereby they may recognise one another, should send us postcards with the word "yes," then the Conference will be able to judge if there is need for action in the matter. To be of any service it *ought* to be adopted at the Conference, and accepted as a National Symbol.

ABSIT OMEN.

[The following poem I copied some time ago from the *British Medical Journal*. I have forgotten the name of the doctor who wrote it. Thinking it very beautiful, and that it would interest many of your readers, I enclose a copy.—B. W.]

HERE's our subject, tall and strong,
With vermilion well injected,
Where the blood once coursed along,
Ready now to be dissected.
Some one never claimed, it seems,
Friendless, amid London's Babel.
Did he ever, in his dreams,
See this table?

Here's a hand, that once held fast
All things pleasant to its liking,
Now its active days are past,
Or for friendship or for striking.
Nothing colder here could lie,
Yet, on some one's palm there lingers
Sense of its warm touch, while I
Strip the fingers.

How the dead eyes strangely stare
When I lift the lids above them,
Yet some woman, I dare swear,
Lives, who well had learned to love them.
Someone, since their final sleep,
Holds their smiles in recollection,
While I put them by to keep
For dissection.

Then the heart, I take it out,
Handling it without compunction;
Once it wildly pulsed, no doubt,
Well performed each wondrous function;
Sent the life-blood on its race
With miraculous gyration,
Felt, responsive to one face,
Palpitation.

Where was life then? Was it hid
In each curious convulsion,
Packed beneath the cranium lid
With such ordered distribution?
Can we touch one spot and say,
Here each thought and feeling entered—
Here, 'twas but the other day
Life was centred?

No! that puzzle still remains
One unsolved supreme attraction;
Here are muscles, heart, and veins,
Where was that which gave them action?
Though the scalpel's edge be keen,
Comes no answer from the tissues
Telling us where life has been,
Whence it issues.

We can bid the heart be still,
Stop the life-blood's circulation,
Paralyse the sovereign will
Through the centres of sensation.
When the clay lies at our feet
We can light no life within it,
Cannot make the dead heart beat
For one minute.

Still this fact remains with him;
Dead he is to outward seeming,
Yet those eyes, so glazed and dim,
See what lies beyond our dreaming,
Know the secret of the spheres,
Truth of doom or bliss supernal,
Read the riddle of the years—
Life eternal.

So we leave him, ready now
For to-morrow morning's lecture;
Little reck that placid brow
Of our wayward, wild conjecture.
It may be our fate to die,
All unwept and missed by no men;
Where he lies we, too, may lie.
"Absit Omen."