

The Two Worlds.

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PRICE ONE PENNY.

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

HE WOULD NOT OWN HIS AUNT.

ONE evening, early in 1872, Miss Record and I were invited to Hammersmith, to give a sitting to one of the members of St. John's Hall. There were several persons present. Many spirit friends came and gave remarkable proofs of their identity, which were acknowledged to be quite correct. A spirit came to one gentleman, purporting to be his aunt. I said to him, "This lady passed away with cancer in the mouth." "I don't know anything about the spirit," he said; "it is not for me." I replied, "It is for you, sir, and you know it is your aunt. She says that before she passed away her mouth and face were so eaten away with a cancer that she had a handkerchief put over her face and was fed through a hole in it." But he still declared his ignorance of her. The spirit then became annoyed, and described how it had begun, *and showed it in my mouth, which became full of white blisters.* I asked the company to examine my mouth, which they did, declaring it wonderful. The spirit said she would not remove it until she was acknowledged. Of course the host and hostess sympathised with me, but thought the spirit must be mistaken. My mouth continued so bad that I could scarcely eat. On the following Wednesday the host sent his sister (a Mrs. Ellis) to our circle to say how very sorry he was that a friend of his should be so ungentlemanly as this one had been, for as soon as we had left them on the night in question he acknowledged that the controlling spirit was his aunt, and had passed away exactly as described. "Then why did you not acknowledge it?" said the host. "Because I was ashamed to let the ladies know she was related to me," was his reply.

I told the lady to tell her brother I thought his friend was very ungentlemanly.

OUR FIRST INTRODUCTION TO THE YORKSHIRE SPIRITUALISTS.

On Tuesday evening we were giving our services at a meeting in Mile End Road, at which there was a lady from Yorkshire. At the close she enquired of the secretary if he knew where she could go to another such meeting, whereupon he introduced her to us, and as our meeting was held on the Wednesday we invited her to attend. This she gladly accepted. Her departed sister communicated, giving all the particulars of her passing away. This astonished, as well as delighted, her very much. At the close the lady asked if we ever went for a holiday as far as Yorkshire? We replied "No." She asked if we would visit her at her home if she invited us? We thanked her for her kindness, but considered it only a compliment.

About two or three months afterwards a spirit came to the circle, and said her sister would expect us to pay her a visit. We asked who her sister was. And it replied, "Miss Walker, the lady from Yorkshire." We told the spirit it was only a complimentary invitation, but the spirit assured us we were mistaken, and added, "You will hear from her very soon." To our surprise, the following Saturday night's last post brought us a letter from Yorkshire, inviting Miss Record and myself to Cleckheaton when we closed our circle for our holidays. We accepted Miss Walker's very kind invitation. This was our first introduction to Yorkshire. Our generous hostess introduced us to Mr. and Mrs. Sykes, of Heckmondwike, who kindly invited us to their house. On the Sunday evening Misses Walker and Record and myself went to the Batley Carr meeting-rooms, where we met the good and generous Mr. and Mrs. Armitage, whose cheerful and hospitable home has sheltered and entertained scores of pioneer mediums and workers in our glorious cause. This was the first meeting-place I was asked to speak at in Yorkshire.

Dear old Batley Carr! Miss Record and I were at the second anniversary held within its walls. We have walked from Cleckheaton to Batley Carr in the drifting, blinding snow to meet a warm-hearted and crowded audience, and at the close of the service returned to Cleckheaton by the train.

Next we were invited by our dear old friend, Mr. John Culpin, of Halifax, at whose house we have often been guests. Here we met Miss Longbottom, now Mrs. Batie, of America; also good Mr. and Mrs. Jagger, of Clair Mount; Mr. and Mrs. Bailey, of Haley Hill, and many others.

AN AGED PARALYZED LADY REGAINS THE USE OF HER LIMBS.

In the winter of 1868 a lady called to ask if we would go and see a friend of hers who was suffering from paralysis. She had heard we knew something of curative magnetism, and she thought we might be able to do her good. We informed her we did not go out to magnetise people, but would call and see her. We did so, and were surprised to find she was a widow lady of nearly 70 years of age. Her only son supported her. This young gentleman begged us to do what we could for his mother. He informed us that she had not been able to go out of doors for three years, and her hands were quite useless. We told him we did not know whether we could do her any good or not, but we would try. I magnetised her under spirit control, and Miss Record was impressed to make passes over her hands. We stayed an hour, and the old lady said she felt much better. The son said he was poor, but he would pay us whatever he could if we would continue to come, for he felt sure we could do her good. We thanked him, but said we did not want any pay, and should be pleased if we could be of any service in restoring his mother, but we feared we could not give her the attention her case needed, as we could only come once a week; besides the weather was wet and cold, and her house was an hour's walk from ours. After our next visit she was still better, which gave us encouragement. After our fourth visit she could walk across the room, a feat she had not been able to accomplish for a very long time, and she could also use her hands, which were now straight. Our next visit was to be on Sunday evening. When we arrived we found several persons present. After we had magnetised our patient, the son asked if we could give a sitting to him and his friends as they would like to know something of Spiritualism. We consented, and several of their spirit friends communicated; after which I was controlled to give an address on "Charity." At the close one of the visitors said we were impostors, that we knew the young man was very generous, and I had given that address to work upon his feelings to extort money from him. Another one said anybody could see I had had a classical education and was used to that sort of thing. You may be sure we were greatly astonished at these untruthful remarks. The son looked on in silence until all became quiet, then he said how very sorry he was that his guests should so far forget themselves as to indulge in such uncharitable remarks. He then told them that he had offered to pay us, but we would not accept anything; that we had been compelled to walk for an hour through all the wet to do his mother good, and they all saw the result of our visits, for his mother was better than she had been for years, and it had not cost him one farthing, for all the refreshment we had taken was a glass of cold water.

When they heard that they altered their minds and begged our pardon. Miss Record told one of the gentlemen that he was not capable of a generous action, although he was a professed Christian; that he would not do anything unless he was well paid for it, and thought we were of the same disposition.

He apologised, and asked if we would come and take tea at their house on the following Sunday with the son and his mother, if she was able. "For," he said, "you have enabled her to walk, and we see how much better she is."

We told him we would accept his invitation out of esteem for the aged mother and son, also to show him we had no ill feelings towards him, although he had so grossly insulted us, which we would attribute to his ignorance.

The following Sunday both mother and son were at their friends to meet us, which was about ten minutes' walk from where they lived. The old lady was delighted to be able to

get out once more. The son said their neighbours were astonished to see her out again.

As I said before, the weather was inclement, and my father liked me to stay with him, yet he said, "Go, if you can do any good," for I had told him what we went for. I explained to the son these difficulties, and told him I would write to the Mesmeric Institution at the West End, to see if they would take his mother into the hospital, where she might be magnetised by Dr. Elliotson, as we could not give her the attention she needed. I wrote, and they very kindly sent me a report. I sent the son a list of subscribers' names, for which he returned us many thanks. We used to call Miss Record the house doctor, for if any of my sister's children had headache or toothache, they would go to her to have it taken away.

(To be continued.)

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

PART III.—THE SPIRIT'S NARRATIVE.

I WILL NOT attempt to tell all our experiences, but merely give you a general idea of our work. Many people seemed so very intent upon the affairs of those around them, that they had no time to attend to their own, and as a consequence, their homes looked very neglected and unkept. No flowers grew in that bleak soil; no clear light of day was ever seen there, but at most only a dim sort of twilight, and the air was heavy and stifling as it is before a thunderstorm on earth. Here and there a few people were making efforts to improve their homes and help their neighbours in many little ways, and it was to these spirits we were told to go first, since they were now capable of benefiting by being helped. None can be effectually helped till they prove willing to help themselves—for each one must for himself work out his own salvation. Others can merely direct and assist them in their efforts. Some spirits were too lazy and discontented with all idea of labour of any kind to do anything or take the least trouble to improve their condition; and they told us the road was much too hard, they could never climb it, they could never face all the difficulties and dangers, so we had to leave them till they should grow wiser and more energetic.

One spirit we saw sitting by the roadside, drawing round him with much dignity what seemed at first sight a magnificent mantle of silk and velvet, trimmed with handsome fur and with jewelled clasps, but on approaching him we saw it was faded and ragged, and the fur hung in moth-eaten patches, while the jewels were all sham, and gave a most tawdry appearance to the figure. The face looked haggard and worn, and the skin puffy and coarse, while the body was inflated and swollen more like a man with dropsy than anything else I can liken it to. He informed us with an air of immense condescension and great consequence, that on earth he had been a duke, and on our offering to help him he added that he had always been accustomed to give advice, and to arrange the affairs of other people, not to allow others to interfere with him. He had not been here long, he said, and he felt that there must be a mistake somewhere, as he considered that his life on earth entitled him to expect to be in a very different place. He seemed almost disposed to forget his dignity and talk to us, but suddenly remembering it again, he bid us good-day, very stiffly, and bowed with an air of great condescension, so we felt we had better leave him.

Know, then, that in our long wanderings through the City of Unrest, we found men—and women, too—in every stage of apathy, misery, and despair. Some had been there so long that they had lost all hope of ever leaving it. They seemed to be doing over and over again as much as possible those things which they had enjoyed on earth, but which now never gave them the smallest satisfaction. To many of these we brought, as the spirit had told us, light and hope, and they too in their turn became messengers of hope to others, and thus the circle of workers for good ever widened.

After we had worked in the city for some time, the bright spirit came to us again, and said that now we should go together to places still darker—still more hopeless—for the strength we had gained would enable us to raise spirits whose crimes had been much greater, and whose sufferings were so intense, and their remorse so keen, that it was, indeed, no easy mission of love to give them light and hope.

We accordingly now turned towards those dark caverns which Patrick had described to me, and which he had seen on his way to the City of Unrest.

The thick, heavy darkness and the oppressive nature of the atmosphere are beyond my power to describe. I can only liken it to a coal mine full of choke-damp and foul gas. But the unhappy spirits, who seemed to be chained there in darkness and misery, are not so conscious of the oppressiveness of the atmosphere as those who belong to spheres above them, and we were able to make ourselves visible to these unhappy ones in a way that higher and brighter spirits than ourselves could not do.

These caverns were of vast extent; far beyond our power to penetrate. The roof was high in some parts and very low in others, so that some of the poor spirits seemed to be living in a sort of cell or tunnel. I was again and again reminded of the resemblance to a coal mine, as numerous little tunnels and passages seemed to branch out in all directions through the walls of the larger caverns. Great fungi grew up all round, and long, slimy sort of creepers, that were more like the arms of octopi, or those sea plants that are half fish half plant, hung from the roof. The floor was in patches of hard dry rock and deep black mud, that seemed to be oozing through the walls and the roof, too, in all directions. There was a feeling of intense cold and dampness that made us shiver.

Our lamps dispelled the intensity of the darkness round us, and caused many of the poor unhappy spirits to raise themselves from the floor, and the corners where they were crouching, and come towards us. Others seemed too hopeless even to move. First to one, then to another did we go, explaining our object in visiting their dwellings, and striving to give to all some sense of hope and light; striving to make them feel that it rested with themselves to stay on in this dark and horrible place, or to try, by good works and earnest efforts, to raise themselves—by slow degrees it is true—but yet to raise themselves gradually to the brighter spheres of light and hope. We told them how we ourselves were but workers from the next sphere above them, and inspired them to try to help others around them, and thus draw them also from this dark sphere. So hard did we labour, and so much did we find to do, that we never thought how long we thus worked.

In our anxiety to help these suffering ones, we even forgot our desire to advance ourselves into the brighter spheres, and we remained working in these gloomy caverns for over a year, happy to think that at last we were doing good to some one, and that now our lives were really useful. At times we would come across others who bore little lamps like our own, and who belonged to the same band of workers, but more often we worked in places where the sight of hope had never yet come to the unhappy ones imprisoned there, and, as we worked, there came to us both a sense of great peace and rest. Even in that dark place there seemed to be light around us both; a light that the unhappy ones for whom we laboured could not see, but which was yet visible to ourselves, and we also saw our own dark grey robes, with which we had at first been clothed, change for a lighter shade, and our forms also grow lighter.

At last, when we had thus worked for upwards of two years, ever widening the circle of our efforts, we were surprised on awaking from one of our periods of rest and sleep to find that we were no longer in the dark cavern. All had changed around us, and where all had been darkness, only relieved by the light which surrounded ourselves, all was now light and brightness. We were in a little cottage, and though small, it was picturesque. The walls seemed transparent, and made of some light material, while flowers and creeping plants festooned them, and a soft, warm air floated in through the windows. Beyond lay a beautiful country—the most beautiful possible it seemed to my eyes, after the darkness and barrenness of the unhappy land we had left.

Since then I have seen lands even more beautiful, and have visited spheres more exalted and more perfect in every way. But this land was so like earth, and so welcome to my weary eyes, that no country can ever give me a more exquisite joy than I felt when I opened my eyes once more on a scene of light and beauty; when I knew I had indeed gained that land of hope of which I had so often dreamed. I turned to look for Patrick Ryan, and found him standing smiling by my side. He had wakened sooner than I, and had already been out to inspect this new country; and now several friends, whom I had known on earth, came also to welcome me; and after them came others, whom we had

met and assisted in the dark spheres, some of whom had already reached this bright land.

Thus time passed rapidly, and I had so much to see and learn, so many friends to greet, that for a time I forgot the unhappy ones I had left in the dark spheres. But only for a time did we forget them, and on our inquiring about them we were told that we could still return and help them, though in a different way. And now we could always return at will to our homes in this brighter sphere; we could only go as visitors to those dark places, not any more as dwellers.

Patrick would no longer work with me either, because his path and mine must now separate for a time, though we should still meet in the bright land where we dwelt. Patrick's house was near mine. He was living with his father and mother, who had passed into spirit life while he was quite young; and as they had always been tenderly attached to him, he would live with them, while I was to live in one of the large buildings belonging to the Brothers of Hope, where many spirits, who like myself were anxious to learn, and work while we were learning, lived much as students do in your colleges on earth.

(To be continued.)

SPIRIT IDENTITY.

THE CASE OF H— G— B—.

BY EDINA.

THIS is an interesting and very complete case. As noticed in the last article, this communicator was first introduced to the notice of the medium by Colonel A—, in the second week of February, while she was walking along Abercromby Place, and the same night the message now to be dealt with was written. It was written before the message from Lieutenant-General C— M— was penned, and is in a round and distinct hand. The message is headed "Gordon Highlanders," which denotes the name of the regiment to which the deceased officer was attached. After some introductory remarks regarding his meeting with the medium in the street during the afternoon, the writer goes on to say that he was killed "in the trenches" at Tel-el-Kebir, while in the Highland Brigade. It then states: "My birthday is on 23rd January, 1859. I was in Dorset Militia, 1877; lieutenant 75th Regiment, August, 1879; first lieutenant, March, 1881." Speaking of the battle, he says it was "an awful fight," and he received four wounds before he died. He states that "when the forces were starting from Kassassin, I shook hands with my chum, Lieutenant H— J—, and told the dear fellow I 'was fit to fight a good fight, and to spare nobody.'" The message then goes on to say: "I went on and on with the fight till I was quite dead. I lost my bayonet, and did not know what to do without it. I pulled up a spade, and thought it might prove a thing to use in self-defence; but no, no, it did not, and I just" [here a word appears to be wanting]. "I am lying at the 'state,'* where I fell, and my spirit is here with you. I see that Mackenzie is here, and tells me to stop." The message concludes by sending his kind regards to the officer before mentioned "when he hears of me." The signature appended "H— G— B—," is a very distinctive one, and appears to me a reproduction of an earthly script.

As before mentioned, we know nothing of this officer or his career, and I first got confirmation of his existence from the gentleman before mentioned, who wrote me that B— was killed at Tel-el-Kebir, and gave me the date of the battle. A search in the file of the *Illustrated London News* of the period gave me a notice and portrait of this young and gallant officer. The article was, I discovered, a complete verification of the message. The date of birth was correct (23 January, 1859), also the date of his connection with the Dorset Militia (1877), his second lieutenantancy in the 75th Regiment (1879), and his being gazetted first lieutenant (1881), and I found the 75th Regiment was incorporated with the Gordon Highlanders, in which regiment H— G— B— was a lieutenant at the date of the battle of Tel-el-Kebir. In the obituary notice I also found a complete verification of the whole details of his death, including the spade story, of which I had been very sceptical; Lieutenant H— J—, the person mentioned in the message, having written to the deceased's brother in England as follows:

* I think this word "state" should read "place," but have given it as written in the message.

"We started from Kassassin to attack Arabi's position at 8 p.m. on the night of the 12th. I shook hands with your brother just before starting, when he said to me, 'I feel very fit to-night, and mean to fight and spare nobody.' Poor fellow, he carried out his word." The obituary notice then goes on to say: "A man of his company, who fought beside him, said that when they rested for one hour on the march, I saw B— searching for his claymore. On charging the position the brave fellow took a spade from one of his men and rushed into the thick of the fight. Nothing was seen of him till it was all over, when he was found about twenty yards beyond the first trench, lying on his back with the spade in his hand, all smashed and broken, showing how he had fought. His wounds were four in number—on the head, mouth, chest, and small of the back." The notice then goes on to speak of how much this brave soldier was beloved in his regiment, and of the great regret felt by both officers and soldiers at his demise.

It will thus be seen that the whole details in the message regarding the life, history and death of this communicator were found to be correct, with this one variation, that whereas the communicator states that he had lost his bayonet, the obituary notice gives it (which is more likely) that it was his claymore which had gone amissing.

Shortly after verifying the message, I took the medium to look at the volume of the *Illustrated News* in which I had discovered the portrait. As some considerable time had elapsed since she had seen this personage, I jotted down six names on a sheet of paper, one of which was that of H— G— B—; and putting this paper before her, and pointing to two portraits on the page (names covered), asked if these were like any of the persons whose names were written on the piece of paper. Without any difficulty the medium at once pointed to the correct portrait, saying, "That is B—, but I do not see the dimple on his chin." At this moment the electric light had just been turned on in the building, and from the angle at which the medium was standing, no dimple was visible. On turning the page more round to the light this peculiarity was at once observed by us both, as will be found by any one turning up the file of the *Illustrated News*, July to December, 1882, p. 408. This, in my judgment, forms a bit of real evidence in the chain of identity. I, myself, on examining the portrait—which I did in daylight—had not observed the dimple on the chin, and did not discover it till the medium directed my attention to that peculiarity in the personal appearance of the deceased, on our visit to the library.

There remain only three additional communications from military officers possessing much interest. With these I intend to deal as succinctly as possible. Thereafter, after a brief interregnum, I hope to deal with some other cases of interest, as also with the question of "Spiritual environment and association," as to which I have a large mass of evidence at my disposal.

WALT WHITMAN.

BY DICTATOR.

It has often been a matter of surprise to me that so singular and epoch-making a character as Walt Whitman should have lived and written, and yet have called forth but scant recognition from so intelligent a body as the Spiritualists, for, surely, never yet has man spoken on the subject of immortality with greater eloquence and authority than he. To Whitman the immortality of the soul was a matter that did not admit of doubt—every fact of existence and every effort of reason but served to prove it. He could no more escape from the conclusion than he could hope to elude his own shadow. It is the basic feature of his philosophy, and of just as vital importance as the idea of God. There is no uncertain tone about his utterance on this point, but clear and sweet as a clarion note rings out his declaration, "I swear I think there is nothing but immortality;" and again, "You are not thrown to the winds, but gather certainly and safely around yourself! yourself! yourself! for ever and ever."

To Whitman there is no divinity in religions or Bibles apart from man—separated from him they are intrinsically worthless; but as representing man's highest phase of thought they are to be treated with becoming reverence; "they have grown out of him and may grow out of him again," and must not for that very reason be allowed to domineer over him when they have ceased to fill the function they originally served; for he emphatically declares, "It is not they who give the life, but you who give the life."

God, according to the view of this extraordinary man, is not a being, who from some super-celestial height sits and watches the universe go, but he is the inner life and meaning of all that exists, and can only be, in so far as he has organic relation with that which we call Nature. For abstract the thought of Nature from the idea of God, and we have nothing left, and the same result follows if we reverse the process. In either case we are left with nothing but empty abstractions, for "objects gross and the unseen soul are one," so that neither the Spiritualistic nor the Materialistic hypothesis gives an adequate exposition of things. Nature as man sees it is the presentation of his mind; it therefore follows that the true fact of Nature does not correspond to the view taken of it by man, yet the more perfectly man lives in harmony with the law of his being, the more nearly he approximates to the condition of unity emphasised by Christ when he declared his oneness with God, and the broader and fuller will his conception of Nature be.

Death, the dread of fearful and immature souls, presents itself to the vision of Whitman as the divinity of all divine events. It is a consummation to be devoutly anticipated. Perhaps it is in his death-poetry that he attains his loftiest flight, and dense indeed must he be who can read the poem beginning, "When lilacs last in the door yard bloomed," without experiencing an exaltation of spirit, such as seldom occurs as a sequel to the contemplation of death. Whitman's treatment of this subject may be said to have done more to rob it of the terrors that so long have beset it than any other writer's. Who with such words as "Come, lovely and soothing death," and "Praise, praise, praise, for the sure entwining arms of cool enfolding death," echoing in his ears can conjure up those dreadful images and fearful forebodings that erstwhile presented themselves with the mere mention of this subject?

It may be no exaggeration to say that no man ever lived who more completely realised the solidarity of the race than Whitman. He felt it with a keenness only possible where there is organic affiliation, and his poems are replete with the indications of this feeling. It runs through them like a thread of gold. In the "Song of Myself" he exclaims—"Whoever degrades another degrades me," and "Whatever is done or said returns at last to me," and again, "I speak the password primeval; I give the sign of democracy. By God! I will accept nothing which all cannot have their counterpart of on the same terms." His soul yearned with sympathy towards his fellows, and no phase of life, no matter how mean and insignificant, but received from him a ready recognition. He never figures as loftily superior, but ever as the friend of all. He distinctly announces it to be the duty and interest of men to spend themselves for the general welfare, and that, too, with no reservation and despite every untoward circumstance, for in his lines to a common prostitute, which are perhaps the noblest in this or any other tongue, he says—

"Not till the sun excludes you do I exclude you,
Not till the waters refuse to glisten for you,
And the leaves to rustle for you, do my
Words refuse to glisten and rustle for you."

He ever appeals to Nature for direction, for he clearly realises that her every process is perfect. She is no bungler, no performer of experiments, but, with unerring accuracy, she does that which under the circumstances is best, for "that which is called good is perfect, and that which is called bad is just as perfect." But if there be many to whom this idea of an immaculate Nature fails to commend itself, the reason is to be discovered, not in any previously unsuspected weakness, any concealed deficiency or shortcoming on the part of Nature, but in certain mental and moral infirmities in the individual, for the grand old seer emphatically swears—"The earth shall surely be complete to him or her who shall be complete. The earth remains jagged and broken only to him or her who remains jagged and broken."

It is in his treatment of the subject of sex that Whitman meets with the largest amount of opposition. There are critics who consider he oversteps the bounds of delicacy when he approaches this subject, but, as previously intimated, to Whitman every fact of Nature has a good and sufficient reason for its existence, and to blush or blink one's eyes in the presence of particular facts, as though Nature had been guilty of some immodesty, is but to reveal our own prurience.

Perhaps no poet ever succeeded in pervading his work with the freshness and sweetness of Nature in so marked a degree as this man. This is doubtless owing to the fact that he produced and tried all his poems in the presence of the

trees, the winds, and the sea he so loved. Some of his descriptions are perfect miracles of descriptive art. Take, for instance the following:—

"The huge and thoughtful night,
The night in silence under many a star,
The ocean shore and the husky
Whispering wave, whose voice I know."

By such pregnant sentences, scattered broadcast throughout his works, he introduces the reader, by a stroke of the pen, almost to the very face of Nature itself.

Before concluding this short notice I feel it is necessary to enjoin upon such of my readers as have not already made themselves familiar with the works of this great optimist to lose no time in so doing, for they will ever after find in him a guide and counsellor, a good friend and a certain stay in the hour of affliction, for it certainly may be said of him, as of one of old, "Surely never man spake like this man."

EARTH TO EARTH BURIAL.

(Sermon preached in York Minster, on July 10th, 1892, by the
Rev. F. LAWRENCE.)

"The glory of the terrestrial is another."—1 Cor. xv. 40.

THE earthy body, so mysteriously and wonderfully made, of which Shakespeare wrote, "What a piece of work is man, the beauty of the world, the paragon of animals," derives the particles of which it consists from its nourishing and sustaining mother earth, from the green leaf and flower, from the corn and wine and oil, from the roots and fruits of the earth. But the particles which build up the strong arm and the active brain do not stay. They only make a transit. From the outer earth they come. In the arm and brain they stay awhile; then they go. So continuous is this interchange, that it may be said we "die daily." Indeed, our bodies have been dying daily, and at every moment, from their birth onwards. Not a particle which formed part of our body seven years ago, and possibly even one year ago, is in it now. From every pore, day and night, and every time we send forth a breath, we give back that which, in its turn, nourishes and sustains plants and flowers. The very particles which once were bright in the human eye, may now produce the delicate beauty of the violet. What once made the human cheek ruddy may now make the brilliancy of the rose. "The countless atoms that have shared in the pulsings and throbbings of ceaseless emotions in the human frame now manifest themselves in multitudinous forms in all things beautiful round about." Truly there is a most intimate kinship between the earthy body and nature. Such is the Divine order, "The body of flesh and blood—that is, the earthy body—has its own glory."

In death it must be so bestowed as to be transformed and enter upon a new order of usefulness in the realm of nature. Such is the Divine order. Professor Sir W. Flower has written, "The material out of which are composed all the living creatures upon the earth, animal and vegetable, is a definite and limited quantity. If the material of which were composed the bodies of men that have lived could have been abstracted and hidden away, instead of given back to the earth, life would long ago have disappeared altogether, and the earth become a barren and uninhabitable wilderness of rocks and stones." So wrote one who was president of the British Association for the Advancement of Science. The dead body, then, must be given back, literally and completely, to the earth, with as little as possible between it and the surrounding earth, that it may perform its proper function of building up fresh organisms out of its own decay. It is not "earth to earth" burial which has been proved to be harmful, but burial, falsely so-called, in durable coffins and vaults.

This unnatural, irrational, and disrespectful mode of disposal results in the generation of pent-up noxious gases, which burst through the imprisoning walls to poison earth, and air, and water-spring; whereas, if the laws of nature be not violated, the dead body, under the action of earth and air, sends forth particles which arise, through the earth above, to nourish grassy swards and flowering shrubs and overhanging trees, until, its life-giving properties exhausted, there remains nothing in the grave but inorganic matter.

The question at once presents itself, with what body shall we rise? Certainly not with the body that is buried. St. Paul wrote, "Thou sowest not that body that shall be." "Flesh and blood cannot inherit the kingdom of God." "It is sown a natural body, it is raised a spiritual body." Now, this spiritual body has indeed been growing in closest association and intercommunion with the earthy body from

earliest infancy. It is the spiritual eye which really sees, and the spiritual ear that hears. The spiritual body may be deemed to underlie the earthy body in all its parts. This is what is meant, when it is said that our character is known by certain bodily characteristics. In our spiritual body, memory, thought, imagination, and love are the great realities, and what we think and what we love, that we are; and every operation of thought and love goes to make up what we shall be hereafter. This, our real self, our spiritual body, this it is which shall rise. While our earthy body passes away, the spiritual body possesses the power of an endless life.

And note how this spiritual body manifests itself even on earth. Exercised by penitence and prayer, with suffering and long self-discipline, it manifests a beauty which gleams through the material frame, telling of the crown of righteousness which God has in store for them who love Him, and approaching to the glory which shall be revealed in the spiritual body hereafter. So, when we ask with what body shall we rise—like or unlike this earthy body—our answer is, "Assuredly most like. Our bodies will then be true, for the soul will body itself according to its past history, not only impress itself as now upon the features, but express itself, so that a man may be known by what he is, and as he is."

Thus we learn how to obey the apostolic injunction, "Glorify God in your body." These are the Divine graces: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which build up the spiritual body into the stature and fulness of Christ. The earthy body, so closely intertwined with the spiritual, is the instrument which shows forth spiritual graces; to be kept in subjection, to be, not the master, but the servant, and, when death comes, to be given back to the earth whence it came, "The dust shall return to the earth as it was." "The glory of the spiritual is one, the glory of the earthy is another."

SPIRIT PHOTOGRAPHY.

By JAS. ROBERTSON.

It might be asked what kind of evidence would be accepted to prove the reality of the various phases of spiritual phenomena? Could a Tyndall or a Huxley have done more in an investigation of this kind than was done by Mr. Taylor, Mr. Glendinning, and those who were associated with them? Were photography the sole phenomenon associated with the movement, this might require to be investigated again and again, but for over thirty years certain positive statements have been made, and the evidence tendered, as to the reality of spirit raps, which psychical science can throw no light upon.

Cromwell Varley, with his acknowledged electrical experience, thought he could soon explode the spirit theory, but, instead, he became a devoted and courageous Spiritualist. William Crookes and Alfred Russel Wallace have alike testified to spirit raps, and the phase of materialisation in which forms solid and tangible are built up. Mr. Crookes on many occasions has photographed these physicalised "forms," and Mr. Wallace has vouched for the fact that with a spirit medium he got a photograph, and, on sending this abroad to other relatives, it was at once recognised as the portrait of his departed mother, and certain peculiarities which could not be imitated made the matter more certain.

Mr. Taylor has done nothing new, only corroborated what the many bold but practical people had found out before, the people who to get at truth had stood any number of hard names. They were not deceivers or idlers carried away by the light of an idea, but practical, sober-minded people who trusted to nothing but experiment, and willing to tread down any amount of obstacles that truth might be reached. A man like Mr. Andrew Glendinning, certain of the facts of spirit communion, might, had he been selfishly inclined, have allowed the world to sneer on and have troubled little about the accumulation of evidence, but the rich fruits he had gathered during many years made a naturally generous nature anxious to share them with others. The propagation of an unpopular idea was not likely to bring him honour of any kind. He knew well what all past experimenters had to face, but he was determined this question should be placed in such a position that there would be no reason for cavil. With much patience, and amid many suspicions, this pure-minded and upright man has helped to make palpable that there is a roadway between the "undiscovered country" of spirit life and this world of ours; that

the transcendent intuitions of poets and seers have been founded on realities which are now being demonstrated.

We Spiritualists have indeed got to know, beyond a doubt, what the human race had not learned in its thousands of years, viz., that death is a delusion. The lamp has been kindled at the light gleaming from the sky, and nothing can again put out the flame.

Spiritualism has a certain aim, and does not mean to drift. It has come for a divine purpose, to be sacredly cherished and unfolded. Even Mr. Stead, the longer he pursues his investigations, has less and less to say regarding the danger of investigation. He feels and acknowledges that he has entered upon a realm which may yet have many priceless gems to give up. The Spiritualist must be a *come outer*, able to break away from trammels and all despotic traditions. The fear of the Evil One, the bad odour associated with the name "witchcraft," the unwise and weak bits in Old Testament history, stop him not in his investigations. "Thou shalt" and "thou shalt not" of tradition they ask the authority for, taking nothing for authority but truths which can be demonstrated.

If the world applauds those who joined together fire and water and iron and made it ready to do men's bidding, if it reverences those who with audacious hands have taken the lightning from heaven and sent it to carry tidings between the ends of the earth, so will it one day surely reverence and honour the many spiritual workers who have toiled bravely to make it evident that there is no death. "He that walks with humble men," says a wise teacher, "often stumbles over masses of unsunned gold where men, proud in emptiness, looked only for common dust."

Why should intelligent men mock at small beginnings like the rise of the modern spiritual movement? The great institutions which have done the best work for mankind have had to face the same kind of sneer and ridicule. History repeats itself all the time. As Lecky eloquently points out, the Christian religion, which was surely a potent force for good or evil, was unseen by the leading minds who made up the intellectual force of the Roman empire. No single man of weight saw in it a conquering power, but glanced at it as something weak and ignoble. Carlyle regrets that the wise and penetrating Tacitus could only see in it a weak superstition, while he, Carlyle, held somewhat similar views about Spiritualism (which, according to Theodore Parker, has more evidence for its wonders than any other historic form of religion), as the best word he could offer was that it was "the religion of Dead Sea apes."

That the idea of spirit communion will grow and find a place in the people's hearts is as certain as that the sun shines each day. The best of minds have welcomed it, even those who could not tolerate it at first. It is indeed a choice revelation of higher import than all physical science has yet given. Elizabeth Barrett Browning wondered how the world, weeping for its dead, did not accord it warm welcome. She found in Spiritualism the richest consolation. This age has almost witnessed the abolition of slavery, and to-day there is not more antagonism to Spiritualism than sixty years since there was towards the anti-slavery party. Lloyd Garrison, afterwards a pronounced Spiritualist, was indeed bold for conscience sake, for truth and justice, when he started the *Liberator*. It did not seem as if the idea which possessed him could take root. When his enemies made enquiry as to Garrison's movements in 1831 they reported that his office was in an obscure hole, his only visible auxiliary a negro-boy, and his supporters a few insignificant persons of all colours—and yet in spite of this early report the idea shook the world. Either the man and the negro-boy were pretty vigorous, or there was a great truth promulgated from that obscure hole.

Spiritualism, through the brave advocacy of heroic men and women, is at last becoming credible; more toleration is now shown for its claims. Phenomena once considered trivial now receive attention. Many are awakening to the new thought, and becoming better able to read the mystery of their past lives through what it teaches. The influence of a noted journalist like Mr. Stead is sure to keep the flame alight, and attract the thought of those who want rest on this most important of all problems that concern us. Thanks to the Chambers's and Wallace, and Crookes and Taylor and Glendinning, who have collected and verified facts so patiently, and demonstrated so surely that our dead live on, and take an affectionate interest in our goings out and comings in.

CONCLUSION.

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

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FRIDAY, JUNE 2, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

SPECIAL NOTICE.

THE extremely interesting and valuable narrative, by Mrs. Keeves-Record, now running through *The Two Worlds*, is giving universal satisfaction, and we have much pleasure in announcing to the numerous friends of that lady that we intend to issue her portrait with the last instalment of her unique mediumistic experiences.

A GENEROUS GIFT TO THE LYCEUM UNION.

The Executive of the Spiritualists' Lyceum Union beg to acknowledge with deep gratitude the handsome and generous gift of E. H. Bentall, Esq., who has since the Conference sent a cheque to Mr. Kersey for £20 to be devoted to the publishing fund of the Union; and they hereby tender to him their heartfelt thanks for his very liberal donation, which they assure him is most acceptable and opportune. Mr. Bentall's generous sympathy with the children's movement will stimulate us all to greater effort, and all whose hearts are with us will rejoice exceedingly at the improved prospect to which our kind friend has led us. May angel friends reward him for it.—H. A. Kersey, president S.L. Union; Alfred Kitson, secretary, S.L. Union; Joseph Sutcliffe, treasurer, S.L. Union.

REV. S. E. KEEBLE ON SPIRITUALISM.

(Continued from page 245.)

THE pulpit has been called the "Coward's Castle," because its occupant can make any assertion he chooses, and should any one attempt to reply or dissent, he could be prosecuted for "brawling," hence the preacher is free from any danger of "heckling." Such being the case, it seems to us that pulpiters ought to be extremely careful to avoid misstatements and misrepresentations of others.

In our innocence we, at one time, supposed it was necessary that a man who would teach others should be well acquainted with the facts of his subject; but we have found, as regards Spiritualism, that those people who oppose and denounce it most vigorously, are those who have had the least practical acquaintance with its phenomena.

It is an almost invariable rule that those who have investigated most are the most cautious in their statements; and the patient painstaking students who persevere in their experiments and observations, almost without exception, become convinced that spirits exist, and that communication can be established with them and enjoyed.

So far as we can discover from Mr. Keeble's discourse, he gives no evidence of knowledge of Spiritualism from his own investigations, but quotes Mrs. Besant, and refers to Mr. Pember, Father Clarke, and others who, like himself, condemn without personal knowledge. He denounces Spiritualists and Spiritualism upon the *ex parte* statements of Drs. Maudsley, Hack Tuke, Symonds, Carpenter, and Hart, none of whom, so far as we are aware, have been at the pains to devote any considerable time to the observation of manifestations.

Mr. Keeble declares "such experiments should be left to scientific and medical experts" in the interests of truth, public health, and moral well-being. But he most illogically scoffs at the testimony of scientific experts when it suits his purpose to do so, and calls Professor Wallace a "crank," and declares that Professors Crookes and Lodge are "imaginative

men, very likely to be led astray by the phenomena of animal magnetism and the wonders of modern physics and psychology." And yet, "the study of these things ought to be left to experts"! But, says Mr. Keeble, experts are "likely to be led astray," and, "when doctors differ, all that the ordinary layman can do—other things being equal—is to go with the majority, and in this case the majority is against Spiritualism."

Was ever a weaker conclusion arrived at in regard to so important a matter? "Majorities are almost always wrong," has become an adage. "The majority" hung Jesus on a tree, and jeered at him, demanding a sign: "He saved others, himself he cannot save." The unthinking prejudiced crowd has always, at the instigation of priests and demagogues, cried, "Crucify him; away with him." The majority is *against Christianity*, for the Buddhists and Mohammedans outnumber them: "let us go with 'the majority' and be in the fashion, and there will be no Christians. But what about the truth?" "The majority" forced Galileo to recant; but he was right. "The majority" set the Star Chamber, the rack, and stake to work to crush out the Protestant who claimed freedom of thought and judgment, but "the majority" was wrong.

Such advice comes with ill grace from a leader in a sect that seceded from "the majority," and had to fight its way through churchal opposition, persecution, and scorn into popular recognition. Have Wesleyans gone over to "the majority"? Do they acknowledge that the Pope is an "expert" in religion and an authority to be trusted? Will they accept the decisions of the bench of bishops in the House of Lords?

We will amend your dictum for you, Mr. Keeble, and put it thus: "When doctors differ, laymen should think and act for themselves; and, if in a minority to-day, they may console themselves with the thought that—

ONE, AND THE TRUTH ARE A MAJORITY.

"The majority" has delayed every reform, hampered and hindered every effort for progress, and we dare affirm that statistics prove that church and chapel goers combined in this country constitute a minority of the whole adult population and not the majority. If "the majority" of scientific and medical experts are opposed to Spiritualism it is not because they accept Mr. Keeble's boasted "complete demonstration of the future life in Christ," but because THEY ARE MATERIALISTS OR AGNOSTICS, and do not believe in spirit at all. Hence, if Mr. Keeble will be on the side of the "experts" and "the majority" who are antagonistic to Spiritualism, he will be opposed to the Spiritualism in which he says Christianity is based, or in which it originated.

If the modest claims of modern Spiritualism are to be rejected on the grounds of improbability, where is the probability of the dead getting out of their graves and walking the streets of Jerusalem? Where is the probability of a man walking on the water, of his turning water into wine, and feeding 5,000 people with a few small loaves and fishes? If the testimony of living, sane, and competent witnesses; scientific, medical, clerical, legal, shrewd business men and hard-headed mechanics (by the millions the world over) is to be discredited and cast aside as worthless, in heaven's name where is the proof for the supernaturalism of Christianity? The consentaneous testimony of hosts of *living* witnesses is surely more valuable than the unsupported and uncorroborated statements found in mouldy manuscripts which are admittedly *copies*, an *original Gospel* not being possessed by any one.

Mr. Keeble, in a most unmanly and unworthy fashion, seeks to cast discredit upon a gentleman who is head and shoulders his superior in scientific ability and intellectual attainments. We will quote his own, in our opinion, discreditable words:—

Mr. Wallace's name is undoubtedly one of very great weight; he is a most eminent naturalist, co-ordinator with Darwin of the Evolution Theory; but he is undeniably "a crank." He is "a crank" in science; even in his special theory of Evolution he differs eccentrically from most of his scientific brethren. He is "a crank" in economics, he is a Henry-Georgite, founder and president of the Land Nationalisation Society. He is "a crank" in religion, he is a Spiritualist. Such a man's evidence must therefore be accepted with caution. The extent of his Spiritualistic bias may be gathered from the fact that in a brief history of Spiritualism written by him, he entirely ignores the famous exposures of well-known mediums.

* In India the last census shows that there are 19,500,000 more Hindoos and 7,000,000 more Mohammedans than there were ten years ago. Alas for the missionaries! Hundreds of years will be required, at this rate, to convert to Christianity the increase of only a decade.—*Secular Thought.*

Mr. Wallace will not have justice done to him during his lifetime any more than Wesley did, but if Mr. Keeble lives long into the next century he will find that Wallace's so-called eccentric theory of Evolution will outlast that of Darwin and other materialistic thinkers; indeed, the drift of thought of unbiassed minds, and recent discoveries, all tend in the direction of his so-called crankery. Darwin was "a crank" not many years ago. "The majority" were against him and, had Rev. Keeble gone with the majority (scientific and expert) he would have had no word of praise for his theory of Evolution, and we doubt if he accepts Darwinism now, only it suits his purpose to belittle Wallace by contrast. Again, Wallace leads the van in social economics. To call him a Georgite is evidence of ignorance and prejudice. Wallace was a Land Nationaliser before Henry George wrote his book, and though he may be a crank in economics Rev. Keeble will have to wheel into line with him or be left behind. Wallace is away ahead; a prophet whose foreseeing mind has grasped the economic situation, while the Chester Rip Van Winkle has been nursing the notions of orthodoxy and doubtless imagines that he can, ostrich like, hide his head in orthodox sand, and thus efface the great social revolution in progress around him which is *driving* the preachers to reckon with the demands of the people for more of heaven on earth, and less talk of prospective blessing hereafter for those who have been taught to be contented with their lot "in that state of life into which it has pleased God to call them." (†) Mr. Keeble may prate about the crankery of Wallace and Henry George, and tell people "the earth is the Lord's and the fullness thereof," but the people are beginning to realise that the earth is the *landlords* and they get only the leanness thereof. Rev. Mr. Keeble concludes his indictment thus: Wallace "is a crank in religion, he is a Spiritualist" (ergo, all Spiritualists are cranks) "Such a man's evidence must therefore be accepted with caution." So, because a man is an independent thinker in science, economics, and religion, and crowns all by being a Spiritualist, he is a crank, untrustworthy, and his evidence is to be regarded with doubt and suspicion. Said we not truly that Rev. Keeble's description of Mr. Wallace was discreditable?

Jesus, Paul, and Peter were all considered cranks by the "respectable" "orthodox" people of their day. The priests opposed them as disturbers of the peace. To "the majority" in his day on economics Jesus was "a crank;" in religion he was "a crank;" on science—he does not appear to have had any. But as a wonder worker he was charged with being in league with Beelzebub, with being mad and having a devil, and "the majority" worked their will upon him. Had Reverend Keeble lived in those days and been opposed to crankery then, and on the side of the "majority," he would in all probability have been a priest in the Temple, and have co-operated with those who believed a crank's testimony should be accepted with caution or not at all, and assented to the crucifixion of the man he now admires. Truly distance of time lends enchantment to the view. Luther, Wesley, Fox, and Calvin were all cranks; but

THE CRANKS MOVE THE WORLD,

and we doubt if the Reverend Keeble will ever be original enough—independent enough and powerful enough—to rise above the ordinary level of the average John Smith of the age.

We like to hear anti-Spiritualists talk of "experts," for they generally fall into their own trap. The expert in chemistry is the man who has devoted time and thought to experimental research and observation, so also of every other branch of science. The specialist is regarded as an authority because he is a specialist, but his word is not infallible, and on subjects outside of his especial study his opinion is less likely to be correct than that of the ordinary observer. The chemist is not an "expert" in astronomy, nor is the electrician an expert in geology. Who then are the "experts" to whom the enquirer into Spiritualism should go? "Medical men and scientists." What absurd nonsense! The very fact of their life-long studies of and experiments with *bodies* tends to unfit them to deal with or understand *souls*. This A. R. Wallace admitted. At the outset he "was a philosophical materialist," knowing only matter and force, with an "ingrained prejudice against even such a word as spirit," and in this he is a sample of most medical and scientific men. How can *they* be "experts" in Spiritual Science? Why should we be referred to them, and their biassed judgments and prejudiced declarations be quoted against the true experts who have devoted time and thought to the careful

observation of Spiritual phenomena? Professor Crookes started upon his investigations with strong adverse opinions, but, like Wallace, Varley, Hare, Zöllner, Lodge, and hosts of others, THE FACTS BEAT HIM. As for Doctors we could cite dozens who were antagonistic to the claims of Spiritualism, but who, after investigating the phenomena, were convinced that the spiritual explanation is the only satisfactory one which will fully account for the facts they witnessed.

Rev. Thos. Greenbury believed the phenomena "might be due to some obscure cause," and Rev. Stainton Moses started out to "smash up the so-called science," but their scepticism and opposition were smashed instead, as was the case with the Rev. Maurice Davies, Rev. Peebles, Rev. Ware, Rev. Hopps, and a great many more. But Rev. Keeble does not appear to entertain a very high opinion of his brethren of the cloth, at least of those of them who "dabble with Spiritualism," they are "amiable," but cranky, of course, and "convey feeble theological advice from their familiar spirits." It is perhaps as well to know what the Rev. Keeble thinks of the clergymen who have recognised the fact that spirit people can and do communicate, but it merely indicates how his orthodox prejudices affect his judgment, and how difficult it is for Spiritualists to receive fair treatment and justice from those who reject their testimony on *a priori* grounds.

(To be continued.)

IGNORANCE, FOLLY, AND GREED.

WHAT ample provision Dame Nature provides
Where labour and wisdom combine
To win from her bosom all needful supplies,
And yet there are thousands who pine;
How is it that some men to-day are possessed
Of ten times more wealth than they need?
It cannot be right, and I fear we're the slaves
Of ignorance, folly, and greed.

Abundance of food is produced in the world,
Abundance of clothing as well,
And yet the poor toilers can't get what they need,
The reason can any one tell?
Monopolists hoard up the wealth they ne'er earned,
And act in a cold-hearted way;
If we but look round we are certain to find
The "dog in the manger" to-day.

And if it be so in eighteen ninety-three,
Our teachers have laboured in vain,
For Christ never taught us to hoard up the wealth,
And heed but our own private gain;
Why should we keep scheming and striving to win
More wealth than we ever shall need?
It proves that we're short-sighted mortals at best,
In bondage to folly and greed.

The toiler may toil till he's feeble and grey,
And win but a pittance at best;
The rich man may feast in the most lavish way
Till appetite loses its zest;
The pastor may preach in his most dulcet tones,
And cry, "'Tis salvation we need,"
But earnest reformers will join in the fight
'Gainst ignorance, folly, and greed.

The ignorant man is the prey of the knave,
And so are the foolish likewise,
While rich men make laws they will favour themselves,
And the patient toilers despise;
To blindfold the thoughtless and win a good name
They give with a liberal hand
To churches and chapels, and help to support
A mission to some foreign land.

But what of the heathen who dwell in our midst,
And swarm in the slums of our land?
A godless, degraded, and dissolute crew,
A dangerous, disloyal band.
Yet men may be found who are greedy of gain,
And traffic in things that degrade,
They heed not, though many poor mortals are lost
If they do a flourishing trade.

The worship of gold makes men callous and cold,
And they become wedded to pelf,
They scheme and contrive with insatiate greed,
And practise the gospel of self;
They're deaf to the cry of the poor and oppress'd,
And blind to their sorrow and pain,
They rule by their wealth, and can have their own way,
And wring from the toilers more gain.

Oh! would that the toilers would wisely unite,
And still to each other be true,
That they would be wise, and all folly despise,
And keep their own welfare in view;
For long they've been fleeced, and cajoled and misled,
And kept in the greatest of need,
And if they would conquer their foes they must fight
'Gainst ignorance, folly, and greed.

THE YORKSHIRE LYCEUM FIELD DAY.

For a number of years Lyceum workers in Yorkshire have aspired to hold an annual field day, to meet for concerted action in carrying out a pre-arranged programme. Several attempts have been made to effect this object, which have not realised the wishes of their promoters. Notwithstanding these failures, another attempt was made at Morley Park, on Whit-Monday, and the Lyceums of Batley, Batley Carr, Churwell, Dewsbury, and Morley assembled, each Lyceum wearing a distinctive colour for its badge. The conductor for the day was Mr. A. Kitson, of Batley Carr, and his assistants being Messrs. J. Colbeck and J. Kitson.

The programme was that each Lyceum should have a separate space adjoining the others, and at a given signal all should proceed to go through their own mode of marching, after which all should unite and have a grand united march, and finally form into a square for the calisthenics. These arrangements were admirably carried out, to the great delight of all. It was a grand sight to see the various Lyceums marching in close proximity to each other, then fall into order for the grand march, and finally assume positions for calisthenics, and go through them with admirable precision, as if they were members of one Lyceum. The spectators were warm in their praise and admiration. A number of instrumentalists from Dewsbury rendered excellent service by playing appropriate elections, and hymns. This over, all were marched to a field, close to Mr. Bradbury's, kindly lent for the occasion, where a plentiful supply of buns, cake, and tea was enjoyed. The latter was such a contrast to last year's supply that it earned the warmest praise for Mr. and Mrs. Bradbury.

Before quitting the field the members of Batley Carr Lyceum sang a number of their Whitsuntide hymns for Mr. and Mrs. Bradbury and friends, during which a large number of people drew near to listen. While the children enjoyed innocent games, the officers and friends were conducted through the greenhouses by Mr. Mason and Mr. Bradbury, by the kind permission of the park-keeper, whose cordiality and kindness was fully appreciated.

During the evening the Mayor of Morley visited the Park, to whom the conductor was introduced by Mr. Bradbury. On learning the nature of the visit, and what had already taken place, he expressed a desire to witness the same, that he might judge for himself.

The forces were again rallied and arranged for marching, minus the little ones, but they were at a disadvantage as the music was withdrawn. Hundreds of people assembled to witness the marching and calisthenics.

At the close the Mayor thanked the Lyceums for the great pleasure it had given him to witness those beautiful marches and health-giving calisthenics. He was informed that these were part of the Lyceum system to save the children from the weariness consequent on inaction in the Sunday School; and he was sure they must have a very beneficial effect, as they would strengthen the body and invigorate the mind, and lay the foundation of a sound intellect. It gave him great pleasure to welcome them to Morley Park. He was sure that had the inhabitants known of their presence, and the nature of the demonstration, there would have been thousands to witness it. He again thanked the Lyceums for their beautiful marches and calisthenics, and for the good behaviour he had been pleased to witness, and hoped all would enjoy themselves.

Mr. Alfred Kitson moved a vote of thanks to the worthy Mayor for the very cordial welcome he had extended to them and his kind appreciation of the physical part of the Lyceum method of tuition, and took the opportunity of pointing out that in the ordinary working of the Lyceum the members fell into order with promptitude. Taking all disadvantages into consideration, he was sure the Mayor's congratulation would be deeply appreciated by all. And he had great pleasure in moving that the best thanks of the Lyceums assembled be given to the Mayor of Morley. Mr. B. H. Bradbury, in seconding, said he was sure the Mayor's kind words of appreciation would fill the hearts of all with pleasure, and greatly add to the interest of the occasion. They had not made the demonstration more public because it was in a large measure an experiment. They had aimed at bringing the children of the Lyceums together, to mingle with and make the acquaintance of each other, and make it as pleasant as possible for them. He believed it had been a success, and in years to come, if their presence were welcome, there might be something done to prepare the ground to make the marches more easy, then they might invite the inhabitants of Morley to be present. He looked upon the presence of their worthy Mayor and his excellent remarks as a good sign for the success of future gatherings.

On the motion being put, it was carried with three cheers for the Mayor.

In acknowledging the vote of thanks, the Mayor said had he been inclined he could have made a lengthy speech about the beautiful marches he had observed. For instance, when he saw them counter-marching, he thought how much it resembled daily life—continually passing to and fro on our separate ways, all bent on performing the duties which made the sum total of life. And, again, when he saw them grasp each other by the hand in the chain march, he thought how grand it would be if in life all would take each other by the hand, as brother or sister, and let the heart's love and esteem go with it, thus cheering and strengthening each other, until the angels should at last clasp our hands on that brighter and better shore.

Thus for the first time in the history of the Lyceum movement has its public demonstration been considered successful, and the Lyceums welcomed by a mayor to the town's park.

The Lyceums left for their several destinations at eight o'clock, amidst many hand-shakings, waving of hats, and hurrahs.

SEMPER FIDELIS.

SPIRITUALISM GOOD TO LIVE BY AND GOOD TO DIE BY.—We have seen several persons die, from infant to aged saint and sinner; all but the infant knew they were dying, and the sinner died as peacefully as the saint. We think a peaceful death, taking men of all creeds and no creed, is the rule; great joy or great fear the very rare exceptions, and those caused by physical conditions and previous false teachings. If the unbeliever's death-bed ever is really terrible, it is not God or angel, but false teachings make it so.

VOICES FROM THE PEOPLE.

THE LYCEUM CONFERENCE.

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UNHAPPINESS AND IGNORANCE.

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ARCANUS.

May 22, 1893.

P.S.—With a desire for the more extensive circulation of "Our Paper," I have requested a newsagent, who had not previously seen the paper, to procure half a dozen of them, promising to take off him any that he is unable to sell within a fortnight.

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.—May 14: Miss Garside's controls spoke on "The two worlds" and "Inspiration." Miss M. E. Thwaite gave good clairvoyance. 21: Mr. W. H. Taylor on "Who are the angels?" and "He will hide me." Clairvoyance good. 28: Excellent addresses from the controls of Mrs. Stair: "Is Spiritualism essential to the well-being of Man?" and "The Cause and cure of poverty and crime."

AITERCLIFFE.—May 17: Mr. Inman's controls gave an earnest address on "Unity," and gave psychometry. 21: Mr. Mason's guides gave eloquent discourses on "The glorious hope of man" and "The Pentecost." Good audience. 28: Mr. Sam. Featherstone broke faith with us again by not fulfilling his engagement, although warned early in the week, this not being the first time we have been left in the lurch by him. Afternoon: Mr. Webb's controls gave a short address followed by Mr. Wilks, who gave medical psychometry. Evening: Mr. Webster gave normal address on "Character." Mr. Wilks' guides gave medical psychometry again. Good audience, well received.

BIRMINGHAM. Oozells Street.—Evening: Mr. Smyth, of this city, delivered an address to an appreciative audience on "The Logos or Divine Word," which was attentively listened to throughout. Miss Davis kindly favoured us with a solo. Mr. Knibb gave psychometry to strangers with much success.

BLACKBURN. Northgate.—Mr. Postlethwaite lectured and gave psychometric delineations. Next Sunday, two Services of Song.

BLACKBURN. Freckleton Street.—Being disappointed by Mrs. Whiteoak, our platform was occupied by Messrs. King and Smith, the former giving some of his experiences in Spiritualism in the afternoon, and the latter at night. Mrs. Lord gave clairvoyance on both occasions. All locals.—J. Taylor.

BLACKPOOL. Liberal Club, Church Street.—May 21: Mr. T. Postlethwaite gave very able lectures on "Biblical Spiritualism" and "Nature's Affirmations," the evening subject being dealt with in a very masterly manner. Psychometry very good indeed. 28: Mrs. Russell gave addresses on "Unity" and "Spiritualism and its teachings," and several clairvoyant descriptions.—W. H.

BRADFORD. Boynton Street.—May 28: Mr. A. Marshall lectured on "Spiritual Gifts and how to develop them" and "Occupations of Spirits and their mission to earth." Mrs. Marshall gave 20 clairvoyant descriptions, 16 fully recognised, and gave every satisfaction. We hope to have them again soon. By special request Mrs. Russell will occupy the platform on Monday, June 5, at 8 p.m.—W. C.

BRADFORD. 448, Manchester Road.—May 28: Mrs. Fred Scholefield spoke on "What is death?" and "Let not your hearts be troubled." After each address Miss Maraden gave very successful

clairvoyance. They are our own members, who have developed at our Monday night circle, and I am glad to say that they gave great satisfaction to very good audiences.

BURNLEY. Hammerton Street.—May 21: Mr. Wilson, one of our own mediums, gave addresses on "Light and progress" and "Footfalls on the boundaries of another world," and successful clairvoyance. Mr. Wilson's guides have been very busy lately in prescribing for diseases, and he had for his chairman Mr. Hartley, one of our officials, whom they have brought round from cancer in the stomach, after being pronounced incurable by eminent members of the medical profession.—J. N.

BURNLEY. Hull Street.—21: Mr. Minshull's guides gave interesting discourses on "Despise not small things" and "Is Spiritualism a religion of use?" 28: Mr. Emmitt's guides gave two lectures. Mrs. Johnstone gave clairvoyance, and in the afternoon 13 out of 17 descriptions were recognised. All *Two Worlds* sold.—I. G.

BURNLEY. 102, Padilham Road.—28: Mrs. Singleton's guides gave short discourses in their usual homely style and were much appreciated. Subjects: "Home" and "Dare to be a Daniel." Clairvoyance. Several tests were given, which proved beyond a doubt that death does not end all.

BURNLEY. Robinson Street.—May 28: Miss Patefield's guides spoke on "Is God a God of love or a God of anger?" and "Do spirits return? If so, what is their mission?" Most interesting addresses, full of sound reasoning, and well appreciated. Successful clairvoyance.

BURY.—The guides of Mr. Davies, Burnley, gave very good addresses on "As we sow so shall we also reap" and "Do Spiritualists recognise a God?" followed by fairly successful psychometry and clairvoyance.—R. W.

PELLING.—May 14: Mr. W. H. Robinson gave one of his wonderful inspirational addresses entitled, "What Relationship has Seership, Dream Life, and Prophecy to Modern Spiritualism?" which riveted the attention of all. The writer regretted that so admirable a lecture should have so few hearers. The Hall of Progress is a substantial and comfortable building, situated in the heart of a prosperous neighbourhood, yet hardly any but Spiritualists come inside, while crowds are loafing round the corners. 21: The appointed speaker did not appear, a lady medium kindly took his place and was well received. 28: Mr. Jos. Hall spoke on the "Possibilities of Man," which was well received.

FOLESHILL.—May 21: Mrs. Barr's guides spoke very nicely on "We brought nothing into the world, neither can we take anything out." On Monday a party of the members journeyed to Chilvers Coton, to the residence of Mr. T. Luckman (one of the Bedworth members), who kindly explained the shaft sinking and mining operations in the locality. After tea at his house a meeting was held, and some good tests and manifestations by Mrs. Barr's controls followed.—W. C.

GATESHEAD. 47, Kingsboro Terrace.—May 14: Mr. Davison spoke on "Spiritual Principles" in his usual energetic and masterly style, clearly showing the benefits of Spiritualism. 21: Our secretary gave an address on "The Aims of Spiritualism."

HOLLINWOOD. Factory Fold.—28: Miss McCreddie gave two addresses. Afternoon: "The Life Hereafter," which was much enjoyed. Evening: She gave a reading from Dr. Peebles' "Seers of the Ages," and very good clairvoyance and psychometry. Our first anniversary services on Sunday next. Friends, please make them successful.

HUDDERSFIELD. Brook Street.—May 28: Excellent discourses from Mr. Morse. Moderate audiences, unfortunately. The subjects, "Let us make God" and "The Destruction of Heaven" were treated in the speaker's usual clear and trenchant manner.

LEEDS. Psychological Hall.—May 21 and 22: Mrs. Beauland addressed small audiences in her usual style. Clairvoyance and psychometry good. 28: Mr. Campion. Afternoon subject, "The Fatherhood of God," showing various ideas that have existed of His relation to humanity. Evening, "The Brotherhood of Man," emphasising the necessity of Spiritualists putting it into practice in their every-day life. Very small attendance.—D. W.

LEEDS. Progressive Hall.—May 28: Mrs. Hunt's guides lectured on "Where are our loved ones?" and "Sow in the morn thy seed" to good and intelligent audiences. Successful clairvoyance. 29: Mrs. Farnsworth gave clairvoyance to a good audience very successfully. We are making steady progress in our spiritual labours.—C. L.

LONDON. 311, Camberwell New Road, S.E.—May 21: Mr. Butcher's control gave a splendid address. Hope to hear him again. May 28: An enjoyable tea meeting was held in aid of the piano fund. The tables were very tastefully laid out with plants and cut flowers. A splendid tea was prepared by the committee, and thoroughly enjoyed by a very large assembly of members and friends, who gave a very hearty welcome to our leader, Mr. W. E. Long, on his return from an extended holiday. Under the direction of his guides, the evening service was a spiritual feast indeed, many speaking as the word was given. The crowded audience displayed much interest in the spiritual exercises, especially in the able replies to questioners, which afforded much food for reflection, and very fittingly closed a really helpful meeting.—J. P.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday, Mr. W. G. Cootes gave clairvoyance. Sunday, Mrs. Grime gave a reading, followed by a very instructive address from Mr. F. Dever-Summers, speaking of "Spiritualism from an Historical Point."—J. B. S.

LONDON. Open-air Work. Regent's Park.—Last Sunday week, Mr. Emms, the veteran worker, addressed a large meeting here. His earnest and intelligent exposition won for him respectful attention.

LONDON. Shepherd's Bush 14, Orchard Road, Askew Road.—28: Good meeting; Mrs. Treadwell's guides delivered a very instructive discourse upon "The Power of Spirit upon Flesh," followed with delineations of character. June 4: Mr. W. Wallace, the old pioneer medium. Mr. W. O. Drake in the chair. Tuesday, 8 p.m., séance, Mrs. Mason. 11: Mr. C. White.—J. H. B.

LONDON. Stratford.—May 21: Annual meeting. The report showed that progress has been made in the extension of the work, and the funds, stock, and membership of the society. The balance-sheet showed—total receipts, £24 9s. 11d.; value of society's stock, £18 5s.; total expenditure, £18 18s. 7d.; cash in hand, £5 11s. 4d. The committee tender their thanks to all friends who have given us assistance,

THE YORKSHIRE LYCEUM FIELD DAY.

For a number of years Lyceum workers in Yorkshire have aspired to hold an annual field day, to meet for concerted action in carrying out a pre-arranged programme. Several attempts have been made to effect this object, which have not realised the wishes of their promoters. Notwithstanding these failures, another attempt was made at Morley Park, on Whit-Monday, and the Lyceums of Batley, Batley Carr, Churchwell, Dewsbury, and Morley assembled, each Lyceum wearing a distinctive colour for its badge. The conductor for the day was Mr. A. Kitson, of Batley Carr, and his assistants being Messrs. J. Colbeck and J. Kitson.

The programme was that each Lyceum should have a separate space adjoining the others, and at a given signal all should proceed to go through their own mode of marching, after which all should unite and have a grand united march, and finally form into a square for the calisthenics. These arrangements were admirably carried out, to the great delight of all. It was a grand sight to see the various Lyceums marching in close proximity to each other, then fall into order for the grand march, and finally assume positions for calisthenics, and go through them with admirable precision, as if they were members of one Lyceum. The spectators were warm in their praise and admiration. A number of instrumentalists from Dewsbury rendered excellent service by playing appropriate selections, and hymns. This over, all were marched to a field, close to Mr. Bradbury's, kindly lent for the occasion, where a plentiful supply of buns, cake, and tea was enjoyed. The latter was such a contrast to last year's supply that it earned the warmest praise for Mr. and Mrs. Bradbury.

Before quitting the field the members of Batley Carr Lyceum sang a number of their Whitsuntide hymns for Mr. and Mrs. Bradbury and friends, during which a large number of people drew near to listen. While the children enjoyed innocent games, the officers and friends were conducted through the greenhouses by Mr. Mason and Mr. Bradbury, by the kind permission of the park-keeper, whose cordiality and kindness was fully appreciated.

During the evening the Mayor of Morley visited the Park, to whom the conductor was introduced by Mr. Bradbury. On learning the nature of the visit, and what had already taken place, he expressed a desire to witness the same, that he might judge for himself.

The forces were again rallied and arranged for marching, minus the little ones, but they were at a disadvantage as the music was withdrawn. Hundreds of people assembled to witness the marching and calisthenics.

At the close the Mayor thanked the Lyceums for the great pleasure it had given him to witness those beautiful marches and health-giving calisthenics. He was informed that these were part of the Lyceum system to save the children from the weariness consequent on inaction in the Sunday School; and he was sure they must have a very beneficial effect, as they would strengthen the body and invigorate the mind, and lay the foundation of a sound intellect. It gave him great pleasure to welcome them to Morley Park. He was sure that had the inhabitants known of their presence, and the nature of the demonstration, there would have been thousands to witness it. He again thanked the Lyceums for their beautiful marches and calisthenics, and for the good behaviour he had been pleased to witness, and hoped all would enjoy themselves.

Mr. Alfred Kitson moved a vote of thanks to the worthy Mayor for the very cordial welcome he had extended to them and his kind appreciation of the physical part of the Lyceum method of tuition, and took the opportunity of pointing out that in the ordinary working of the Lyceum the members fell into order with promptitude. Taking all disadvantages into consideration, he was sure the Mayor's congratulation would be deeply appreciated by all. And he had great pleasure in moving that the best thanks of the Lyceums assembled be given to the Mayor of Morley. Mr. B. H. Bradbury, in seconding, said he was sure the Mayor's kind words of appreciation would fill the hearts of all with pleasure, and greatly add to the interest of the occasion. They had not made the demonstration more public because it was in a large measure an experiment. They had aimed at bringing the children of the Lyceums together, to mingle with and make the acquaintance of each other, and make it as pleasant as possible for them. He believed it had been a success, and in years to come, if their presence were welcome, there might be something done to prepare the ground to make the marches more easy, then they might invite the inhabitants of Morley to be present. He looked upon the presence of their worthy Mayor and his excellent remarks as a good sign for the success of future gatherings.

On the motion being put, it was carried with three cheers for the Mayor.

In acknowledging the vote of thanks, the Mayor said had he been inclined he could have made a lengthy speech about the beautiful marches he had observed. For instance, when he saw them counter-marching, he thought how much it resembled daily life—continually passing to and fro on our separate ways, all bent on performing the duties which made the sum total of life. And, again, when he saw them grasp each other by the hand in the chain march, he thought how grand it would be if in life all would take each other by the hand, as brother or sister, and let the heart's love and esteem go with it, thus cheering and strengthening each other, until the angels should at last clasp our hands on that brighter and better shore.

Thus for the first time in the history of the Lyceum movement has its public demonstration been considered successful, and the Lyceums welcomed by a mayor to the town's park.

The Lyceums left for their several destinations at eight o'clock, amidst many hand-shakings, waving of hats, and hurrahs.

SEMPER FIDELIS.

SPIRITUALISM GOOD TO LIVE BY AND GOOD TO DIE BY.—We have seen several persons die, from infant to aged saint and sinner; all but the infant knew they were dying, and the sinner died as peacefully as the saint. We think a peaceful death, taking men of all creeds and no creed, is the rule; great joy or great fear the very rare exceptions, and those caused by physical conditions and previous false teachings. If the unbeliever's death-bed ever is really terrible, it is not God or angel, but false teachings make it so.

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DEAR SIR.—Permit me to congratulate you upon the great value of the last "Missionary Number" of *The Two Worlds*. Each issue of these "Missionary Numbers" appears to me to be an improvement on its predecessors. I probably might not have written to express my opinion in this way had I not been especially pleased with the article by Mr. J. J. Morse on "Natural Law in Relation to the Existence of a Spiritual Universe." In my conversations with materialistic friends, I have often endeavoured to impress similar arguments upon their minds, but I find one or two of them so obdurate that I have hitherto failed to produce conviction in their minds. I attribute much of my failure to the great difficulty there is in getting either the materialist or the orthodox to follow up in a logical manner any specific line of argument. They shunt off in so many divergent directions that the original problem to be solved is altogether disregarded in the intricate mazes of the discussion. Such disputants remind me of a brace of greyhounds, linked together, in the pursuit of a hare; they start pretty well as long as one hare only is in sight, but immediately another hare appears one of the hounds thinks it would be well to catch the new comer first, so they leave the pursuit of the first hare to follow the second; then a third hare appears which they hope to catch, and ultimately they become quite tired out, having failed to catch either of the hares. Thus ends many a discussion. Mr. Morse has had the advantage in this case of not having been linked to any other disputant, who could induce him to give up the chase of the hare he wished to catch, and thus he has been enabled to gain his object. His article might well serve as a text book to be strictly adhered to in such discussions. He has expressed my ideas so succinctly, and in so much abler a manner than I fear I have been able to do, that I now write to say that I hope you will be able to render it still more extensively useful for dissemination among Materialists by bringing it out in leaflet form at as cheap a rate as possible. Materialism is the main foe that Spiritualism has to conquer. Once conquer that and victory over so-called orthodoxy will soon follow, as everyday experience tends to prove.—Yours fraternally,

ARGANUS.

May 22, 1893.

P.S.—With a desire for the more extensive circulation of "Our Paper," I have requested a newsagent, who had not previously seen the paper, to procure half a dozen of them, promising to take off him any that he is unable to sell within a fortnight.

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.—May 14: Miss Garside's controls spoke on "The two worlds" and "Inspiration." Miss M. E. Thwaite gave good clairvoyance. 21: Mr. W. H. Taylor on "Who are the angels?" and "He will hide me." Clairvoyance good. 28: Excellent addresses from the controls of Mrs. Stair: "Is Spiritualism essential to the well-being of Man?" and "The Cause and cure of poverty and crime."

ATTERCLIFFE.—May 17: Mr. Inman's controls gave an earnest address on "Unity," and gave psychometry. 21: Mr. Mason's guides gave eloquent discourses on "The glorious hope of man" and "The Pentecost." Good audience. 28: Mr. Sam. Featherstone broke faith with us again by not fulfilling his engagement, although warned early in the week, this not being the first time we have been left in the lurch by him. Afternoon: Mr. Webb's controls gave a short address followed by Mr. Wilks, who gave medical psychometry. Evening: Mr. Webster gave normal address on "Character." Mr. Wilks' guides gave medical psychometry again. Good audience, well received.

BIRMINGHAM. Oozells Street.—Evening: Mr. Smyth, of this city, delivered an address to an appreciative audience on "The Logos or Divine Word," which was attentively listened to throughout. Miss Davis kindly favoured us with a solo. Mr. Knibb gave psychometry to strangers with much success.

BLACKBURN. Northgate.—Mr. Postlethwaite lectured and gave psychometric delineations. Next Sunday, two Services of Song.

BLACKBURN. Freckleton Street.—Being disappointed by Mrs. Whiteoak, our platform was occupied by Messrs. King and Smith, the former giving some of his experiences in Spiritualism in the afternoon, and the latter at night. Mrs. Lord gave clairvoyance on both occasions. All locals.—J. Taylor.

BLACKPOOL. Liberal Club, Church Street.—May 21: Mr. T. Postlethwaite gave very able lectures on "Biblical Spiritualism" and "Nature's Affirmations," the evening subject being dealt with in a very masterly manner. Psychometry very good indeed. 28: Mrs. Russell gave addresses on "Unity" and "Spiritualism and its teachings," and several clairvoyant descriptions.—W. H.

BRADFORD. Boynton Street.—May 28: Mr. A. Marshall lectured on "Spiritual Gifts and how to develop them" and "Occupations of Spirits and their mission to earth." Mrs. Marshall gave 20 clairvoyant descriptions, 16 fully recognised, and gave every satisfaction. We hope to have them again soon. By special request Mrs. Russell will occupy the platform on Monday, June 5, at 8 p.m.—W. C.

BRADFORD. 448, Manchester Road.—May 28: Mrs. Fred Scholefield spoke on "What is death?" and "Let not your hearts be troubled." After each address Miss Marsden gave very successful

clairvoyance. They are our own members, who have developed at our Monday night circle, and I am glad to say that they gave great satisfaction to very good audiences.

BURNLEY. Hammerton Street.—May 21: Mr. Wilson, one of our own mediums, gave addresses on "Light and progress" and "Footfalls on the boundaries of another world," and successful clairvoyance. Mr. Wilson's guides have been very busy lately in prescribing for diseases, and he had for his chairman Mr. Hartley, one of our officials, whom they have brought round from cancer in the stomach, after being pronounced incurable by eminent members of the medical profession.—J. N.

BURNLEY. Hull Street.—21: Mr. Minshall's guides gave interesting discourses on "Despise not small things" and "Is Spiritualism a religion of use?" 28: Mr. Emmitt's guides gave two lectures. Mrs. Johnstone gave clairvoyance, and in the afternoon 13 out of 17 descriptions were recognised. All *Two Worlds* sold.—I. G.

BURNLEY. 102, Padilham Road.—28: Mrs. Singleton's guides gave short discourses in their usual homely style and were much appreciated. Subjects: "Home" and "Dare to be a Daniel." Clairvoyance. Several tests were given, which proved beyond a doubt that death does not end all.

BURNLEY. Robinson Street.—May 28: Miss Patefield's guides spoke on "Is God a God of love or a God of anger?" and "Do spirits return? If so, what is their mission?" Most interesting addresses, full of sound reasoning, and well appreciated. Successful clairvoyance.

BURY.—The guides of Mr. Davies, Burnley, gave very good addresses on "As we sow so shall we also reap" and "Do Spiritualists recognise a God?" followed by fairly successful psychometry and clairvoyance.—R. W.

FELING.—May 14: Mr. W. H. Robinson gave one of his wonderful inspirational addresses entitled, "What Relationship has Seership, Dream Life, and Prophecy to Modern Spiritualism?" which riveted the attention of all. The writer regretted that so admirable a lecture should have so few hearers. The Hall of Progress is a substantial and comfortable building, situated in the heart of a prosperous neighbourhood, yet hardly any but Spiritualists come inside, while crowds are loafing round the corners. 21: The appointed speaker did not appear, a lady medium kindly took his place and was well received. 28: Mr. Jos. Hall spoke on the "Possibilities of Man," which was well received.

FORESHILL.—May 21: Mrs. Barr's guides spoke very nicely on "We brought nothing into the world, neither can we take anything out." On Monday a party of the members journeyed to Chilvers Coton, to the residence of Mr. T. Luckman (one of the Bedworth members), who kindly explained the shaft sinking and mining operations in the locality. After tea at his house a meeting was held, and some good tests and manifestations by Mrs. Barr's controls followed.—W. C.

GATESHEAD. 47, Kingsboro Terrace.—May 14: Mr. Davison spoke on "Spiritual Principles" in his usual energetic and masterly style, clearly showing the benefits of Spiritualism. 21: Our secretary gave an address on "The Aims of Spiritualism."

HOLLINWOOD. Factory Fold.—28: Miss McCreadie gave two addresses. Afternoon: "The Life Hereafter," which was much enjoyed. Evening: She gave a reading from Dr. Peebles' "Seers of the Ages," and very good clairvoyance and psychometry. Our first anniversary services on Sunday next. Friends, please make them successful.

Huddersfield. Brook Street.—May 28: Excellent discourses from Mr. Morse. Moderate audiences, unfortunately. The subjects, "Let us make God" and "The Destruction of Heaven" were treated in the speaker's usual clear and trenchant manner.

LEEDS. Psychological Hall.—May 21 and 22: Mrs. Beanland addressed small audiences in her usual style. Clairvoyance and psychometry good. 28: Mr. Campion. Afternoon subject, "The Fatherhood of God," showing various ideas that have existed of His relation to humanity. Evening, "The Brotherhood of Man," emphasising the necessity of Spiritualists putting it into practice in their every-day life. Very small attendance.—D. W.

LEEDS. Progressive Hall.—May 28: Mrs. Hunt's guides lectured on "Where are our loved ones?" and "Sow in the morn thy seed" to good and intelligent audiences. Successful clairvoyance. 29: Mrs. Farnsworth gave clairvoyance to a good audience very successfully. We are making steady progress in our spiritual labours.—C. L.

LONDON. 311, Camberwell New Road, S.E.—May 21: Mr. Butcher's control gave a splendid address. Hope to hear him again. May 28: An enjoyable tea meeting was held in aid of the piano fund. The tables were very tastefully laid out with plants and cut flowers. A splendid tea was prepared by the committee, and thoroughly enjoyed by a very large assembly of members and friends, who gave a very hearty welcome to our leader, Mr. W. E. Long, on his return from an extended holiday. Under the direction of his guides, the evening service was a spiritual feast indeed, many speaking as the word was given. The crowded audience displayed much interest in the spiritual exercises, especially in the able replies to questioners, which afforded much food for reflection, and very fittingly closed a really helpful meeting.—J. P.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday, Mr. W. G. Cootes gave clairvoyance. Sunday, Mrs. Grime gave a reading, followed by a very instructive address from Mr. F. Dever-Summers, speaking of "Spiritualism from an Historical Point."—J. B. S.

LONDON. Open-air Work. Regent's Park.—Last Sunday week, Mr. Emms, the veteran worker, addressed a large meeting here. His earnest and intelligent exposition won for him respectful attention.

LONDON. Shepherd's Bush 14, Orchard Road, Askew Road.—28: Good meeting; Mrs. Treadwell's guides delivered a very instructive discourse upon "The Power of Spirit upon Flesh," followed with delineations of character. June 4: Mr. W. Wallace, the old pioneer medium. Mr. W. O. Drake in the chair. Tuesday, 8 p.m., séance, Mrs. Mason. 11: Mr. C. White.—J. H. B.

LONDON. Stratford.—May 21: Annual meeting. The report showed that progress has been made in the extension of the work, and the funds, stock, and membership of the society. The balance-sheet showed—total receipts, £24 9s. 11d.; value of society's stock, £18 5s.; total expenditure, £18 18s. 7d.; cash in hand, £5 11s. 4d. The committee tender their thanks to all friends who have given us assistance,

and hope the 117 books which we have in our library may be useful to both members and enquirers. All the officers were re-elected, except three of the committee (who retired in favour of other members, and will find even a larger scope for their energies), and receive the gratitude of the general committee for their past services.—J. Rainbow, hon. sec.

LONDON. Walthamstow. 18, Clarendon Road, Hoe Street.—"Man's Conception of the Infinite" was the subject chosen by Mr. Brailey's guide. Several questions were asked and answered. Clairvoyance which was very convincing to several investigators was given by the medium.—Correspondent.

LONGTON.—21: Three capital services conducted by Mrs. Richards, of Leicester. Good audiences. Highly satisfactory clairvoyance, and the addresses gave general pleasure and profit.—A. S.

MACCLESFIELD.—May 14: The Rev. A. Rushton spoke, dealing principally with the disestablishment of the Welsh Church. Although not present, I hear that it was a capital address, and one which has aroused enquiry, which is the best criterion to judge by. 21, Mr. Wyld being unwell, Mrs. Rushton kindly spoke, giving some good thoughts for consideration, both by Spiritualists and others. 28, second ladies' day. Mrs. Wallis was again the speaker, and in the afternoon took for her subject, "The art of living," and in the evening "Woman's influence on the religion of the future." Both, especially the evening one, were eloquent and earnest orations and fully sustained Mrs. Wallis's reputation. In the evening five clairvoyant descriptions were given, three of which were recognised. Two anthems were pleasingly rendered, as also solos by Miss Dickens and Miss Hayes, duet by Misses Dickens and Lovett, and two recitations by Mrs. Rushton. The ladies deserve credit for their endeavours which were repaid by good and appreciative audiences.

MANCHESTER. Ardwick. Tipping Street.—The controls of our friend, Mr. R. A. Brown, spoke very ably on "Practical use of Spiritualism," and "Immortality demonstrated or the impassable gulf bridged." Two remarkably good lectures, and for thoughtful after study.—R.D.L.

MANCHESTER. Collyhurst Road.—21: Miss Thwaite's subjects—"Nearer, my God, to thee" and "What has Spiritualism done?" Duets and solos nicely rendered by the Lyceum choir. Miss Thwaite is a promising young medium. Much time devoted to clairvoyance and psychometry, the hall being crowded. 28: Speaker, Madame Henry, who discoursed on "Mediumship, its blessings and its curse," especially mediums resorting to stimulants which too often ends in ruin. Evening, "Sympathy." We greatly need sympathy, a little help would accomplish much. Our friend appeared with her arm tied up, having lately met with a severe accident. We hope she will soon be restored. A few clairvoyant descriptions.—A.H.

MANCHESTER. Openshaw, Granville Hall.—May 21, we had the pleasure of hearing a grand discourse by the guides of Mrs. Horrocks on "The Spirits' Mission to Earth." We hope to hear her again soon. 28, Mrs. Griffin's guides explained why they had to use an instrument to speak through, which was very attentively listened to. June 4, there will be a committee meeting at 2-30 p.m., and also a members' meeting in the evening to elect officers for the next six months. It is particularly requested that all members be present.—Thos. H. Lewis.

MANCHESTER. Pendleton.—May 28, Mr. Corstorphine gave a grand reading and a poem, afterwards Miss Janet Bailey gave us seven clairvoyant descriptions, six recognised. Evening, Mr. Corstorphine again obliged with a poem and a reading, afterwards Miss Bailey gave us eleven clairvoyant descriptions, all but two recognised, making altogether fifteen recognised, amongst them several wonderful tests, although the young lady was suffering from neuralgic pains. Our committee tender their best thanks to Mr. Corstorphine for stepping into the breach with his beautiful readings.—H. T., sec.

NELSON. Bradley Fold.—We again had the pleasure of hearing the guides of Mr. Hepworth give most excellent and pithy discourses on "The work before us," in the afternoon, and three subjects from the audience at night. Sorry there were not better attendances to hear such discourses.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis on Saturday evening answered relevant questions. Sunday morning, "Some things we have learnt from Spiritualism." Evening, "The world's progress towards Spiritualism." All of which gave every satisfaction.—P. E.

NEWPORT (MON). 25, Robert St.—May 21, the guides of Mr. F. T. Hodson dealt with "Spirit Life, Spirit Powers, Spirit Surroundings." Several spirit friends of the sitters controlled Mr. Hodson. 28: subject, "Revelation—past and present." Clairvoyance very good.

NEWPORT (MON). Spiritual Institute.—28: Evening, an address by Mr. Wayland's guides. Subject, "A Future Life—Planting, Sowing and Reaping."

NORMANTON.—May 21: We were pleased to hear Mr. Dawson, who as usual satisfied the audience. Miss Emily Walker, of Manchester, gave very good clairvoyance. 28: Owing to Mr. W. E. Inman, of Sheffield, missing the morning train we formed a circle. Evening, questions from the audience were answered to the satisfaction of the inquirers by Mr. Inman. Excellent psychometry. We shall be pleased to hear him again.—Mrs. C. Illingworth, hon. sec.

NOTTINGHAM. Masonic Hall.—May 14 was a "big day." Miss Janet Bailey gave a goodly number of descriptions, which, with few exceptions, were recognised. Many Christian and a few surnames were given correctly. Some cases were really remarkable as tests of the reality of the spirit's presence. Mrs. Dickins, who died two months ago, had always bitterly opposed her husband attending the hall, and considered Spiritualism everything that is bad. She now came back, giving both names, and expressing sincere regret for her conduct. The choir, Miss Carson, Miss Suter, and Mr. Smith are worthy of praise for their vocal assistance. I never heard Miss Carson to better advantage. "The Better Land" was a treat. Mr. Johnson, jun., a young medium, on the platform for the first time, offered suitable prayers in the morning. Mr. Stubbs prayed with considerable force at night. Attendance on Saturday about 65; on Sunday about 850. May 21: Mr. Timson gave two short good addresses. Clairvoyance better than usual, some of the cases were very good tests. May 28: A grand day spent with Mrs. Green and Mr. Everitt, who gave an address on "Direct Writing, and had some interesting specimens. Mr. Lamont (the grand old man) made a capital chairman. It

was refreshing to see the earnestness of these two worthy specimens of the "Old Guard." Mrs. Everitt has given much pleasure to members and workers by the exercise of her remarkable mediumship. We were very pleased to hear one of her guides, speaking in the direct voice, say that our society was founded on a rock and would be a success. Mr. and Mrs. Everitt and Mr. Lamont all spoke in praise of what they saw of the society. Mr. Smith favoured us with a solo. Attendance, about 850. New members coming in.—J. F. H.

NOTTINGHAM. Morley Hall.—Before the usual address on Sunday week Mrs. Barnes had an unusual control. He said he had recently passed over, and that some time before that event he had been present at one of our meetings for the purpose of "upsetting us," for which purpose he came furnished with some percussion caps, but as the words which the woman spoke seemed directed at himself he went away, taking his fireworks with him. He could not rest until he asked forgiveness for the intentional wrong he had purposed—a very instructive incident. To improve our income a guarantee fund has been raised, each member promising a weekly subscription. The beginning is very encouraging. We hope it will continue and even improve. Good address last evening on "The Gospel of Immortality."—J. W. B.

OLDHAM. Spiritual Temple.—P.S.A.: Miss M. Norman sang very sweetly. Mr. T. Hart sang two bass solos, Mr. T. Oldham gave two concertina solos in very fine style. Mr. W. Dowd gave two violin solos. Mr. W. Rooke gave a few well chosen remarks. The programme was one of the best enjoyed. At 6-30 Mr. Rooke gave a short experience, explaining "How he became a Spiritualist," also a very nice address, much enjoyed by many in the audience. On Whit-Friday a good number of friends enjoyed a trip to Marple. Next Sunday's P.S.A.: Mrs. Mansley will sing two solos, Mr. Fowler Burton, of the Manchester and Liverpool concerts, will sing two bass songs, and Mr. Michael Dowd will play two clarinet solos.

PLYMOUTH.—May 24: Prayer by Mrs. Peile. Addresses by Messrs. Sammels, Peile, and Lethbridge. 28: Morning, Mr. Sammels opened with prayer and reading (Habakkuk, chap. 2). Mr. Lethbridge gave a reading on "Life." Addresses by Mr. Sammels and Mrs. Stephens, prayer by Mr. Lethbridge. Evening: Mr. Sammels prayed and read Corinthians, chap. 12. Mr. Pearce read from "Popular American Spiritualism." Mr. Lethbridge gave an address on "The Power of Silence." Prayer by Mrs. Peile.—J. W. C.

RAWTENSTALL.—May 21: Eloquent and instructive discourses by Miss Walker. Clairvoyant descriptions mostly were recognised. Large audiences. 28: Instructive addresses by Mrs. Lamb. Sunday next, anniversary services. Three discourses by Mr. Swindlehurst. Clairvoyance by Miss J. Bailey at each service.

ROCHDALE. Penn Street.—28: Mrs. Hyde, from Manchester, spoke very well, and gave very good clairvoyance. We have not had better for some time.—J. T. R.

ROCHDALE. Regent Hall.—May 28: Mr. Johnson, of Hyde, gave interesting discourses to small audiences, probably owing to the Whitsuntide holidays. Mr. Peter Lee presided at both services very creditably. Whit-Friday, the annual demonstration was held. The three societies joined together and paraded the principal streets, headed by the Regent Hall new banner. Afterwards adjourned to a field off Milnrow Road, where a pleasant day was spent.—F. B.

ROCHDALE. Water St.—May 28, Miss Venables, of Bacup, spoke fairly well on "Spiritualism a Religion," and "The Rights of Man." Her clairvoyance was very good. Fair audience.—C. J.

ROYTON.—May 21: Mr. Hesketh gave good discourses, and Mr. Young, of Royton, gave very good psychometry. Whit-Friday we had a procession round Royton, 80 taking part in it, and after a very good tea we enjoyed ourselves in a field with football, cricket, skipping-ropes, &c., and had coffee and buns. Whit-Saturday, trip to Alderley—a very pleasant out. Beautiful weather both days. 28: Mrs. Brooks spoke well on "For hereby we know that He abideth in us by the Spirit that is within us" and "The Philosophy of Spiritualism," followed by very good clairvoyance.—J. O.

SALFORD. Park Place, Cross Lane.—The forward movement is well maintained. On Sunday, May 21, a large and appreciative audience listened to a Service of Song, "The Roll Call," by the Lyceum members. Brother Moorey gave the readings in capital style. Brother Kay at the harmonium. The singing was very good, a solo by Sister Cockins, jun., a duet by Brother Rothwell and Sister Cockins, and a solo by Sister Adelaide Burdon, being universally admired. A crowded circle at eight o'clock produced the usual excellent results. Brother Burdon, president, conducted.

SHEFFIELD. Hollis Hall, Bridge Street.—May 14 and 15: Our local medium, Mr. Chas. Shaw, ably dealt with questions from the audiences. The controls were keenly opposed on one question by a stranger, but ably maintained their assertions by turning their opponent's arguments against himself. 21: Mr. W. E. Inman, local, dealt with several questions from the audience. 28: Mr. George Featherstone, of Parkgate, had good meetings, giving general satisfaction.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, May 23: Mr. Griffiths's guides gave a short address and some good clairvoyance. 28: A very pleasant evening with Mrs. Young, who gave an address and clairvoyance. After meeting as usual.—J. G.

SOVERBY BRIDGE.—21: Mr. Smith took subjects from the audience, viz., "Will there be employment for the teeming millions in the spirit spheres? shall we follow our trades?" and "Will Christ come again in the form of man?" The controls said that spirits were employed only in what was for the elevation of humanity, and in impressing those who follow the same occupation as they did on earth, for their good. There had been several "Christs," but not one identical with the one mentioned in Scripture. Both questions were dealt with in a masterly manner, and listened to with rapt attention by good audiences. On Whit-Tuesday, the scholars had their annual treat, and marched in procession to a field where a pleasant time was spent. Rain compelled retirement to the school, where games were enjoyed. 28: Owing to Mrs. Wade being unwell, Miss Thorpe, one of our members, gave a short address, and Mrs. Wade gave good clairvoyance.

STOCKPORT.—28: Mr. Roweroft was in good form and made an impression on fair audiences, dealing with "The outpouring of the Spirit" and "The best way to meet the objections of our adversaries." Mr. France, in his usual happy style, made some good points on the

same subjects. Both gentlemen are useful advocates of the devotional form of Spiritualism.—T. E.

THORNHILL, Combs.—An enjoyable day with Mr. Kaye, from Manchester. Subjects, "Who is God or what is God?" and "Christianity and Spiritualism," both ably dealt with. We wish Mr. Kaye every success. Mediums who will give their services for expenses only can write to Mrs. Baxter, Thornhill, Combs, near Dewsbury.—Fred Wood.—[Please write on one side of the paper only.]

WAKEFIELD, Baker's Yard.—A good day with the guides of Mr. Sugden, who spoke upon "What shall it profit a man if he gain the whole world and lose his own soul, but what would he give in exchange for his soul?" and "Are we sowing seeds of kindness?" to a moderate audience. Good psychometry.—A. W., cor. sec.

WAKEFIELD, Barstow Square.—Mrs. Beardshall gave us an excellent day. Afternoon subject showing that the more loving we made our home here the more we were preparing for the sphere of brightness in our after life. In the evening she dealt with the lesson, 1 Corinthians, 12th chapter, and in an able and very instructive manner showed that as we have the same God now as then, so does He still give His people the same spiritual gifts. So satisfied were the audience that many expressed their desire that Mrs. Beardshall would soon favour us with another visit. Clairvoyance very good.—G. M.

WALSALL, Central Hall.—May 21: Our local medium, Mr. Brown, for the first time, gave us a very interesting address on "A word in season, or the life of Christ." We shall be pleased to hear more of his addresses. 28: We were very pleased to have our dear friend Mrs. Groom once more, who gave a very good address upon "Spiritualism, or the Church of the Future." Poems and clairvoyance, 11 recognised out of 13 given.—S. B. B.

WEST VALE.—May 21: We had a representative from the Halifax Labour Church at an open-air meeting. The Labour question was put before a large audience and discussion followed. A few strong points were made, and the prevailing opinion was that the whole matter was often presented from our platform, showing that we are in touch with the burning question of the day. 28: Mr. Nuttal, of Rochdale, gave a good address on "The New Spiritual Pentecost," showing that the great Socialistic upheaval, as well as the varied spiritual manifestations, are the result of unseen forces, and plans are being devised behind the scenes to entirely neutralise all inventions of warfare, and pave the way for a better life for the race. June 4: Mr. Worsnop, President of the Halifax Labour Church, will speak on Nab End. June 11: Anniversary Services in the Mechanics' Hall. Speaker, Mr. Peter Lee. Sowerby Bridge, Halifax, and Brighouse friends invited. Tea provided for friends.—A. S.

WISBEY, Hardy Street.—A very good day. Mr. J. Lund's guides spoke on "Hungry and Thirsty" in a homely way. Good clairvoyance, all recognised.—A. E.

RECEIVED LATE.—Cardiff, May 28: Mr. Frank B. Chadwick spoke to a fairly good audience on "The Cross and its Story." Next Sunday, June 4, Mr. E. W. Wallis, at 11 a.m. and 6-30 p.m.—Morley: Mr. Long, of Shipley, spoke on "The Contemplation of God's Wonders" to an interested audience.—Cor. Sec.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HUDDERSFIELD, Brook St.—May 21: Capital attendance, rehearsal of tunes for anniversary. Whit-Monday, the scholars' treat was an unqualified success, every one enjoyed the outing.

MANCHESTER, Ardwick, Tipping Street.—Our trip to Mottram on Whit-Friday was a grand success, the children, officers, and friends being well pleased with the arrangements. The children were provided with lunch and a tea, and oranges and nuts at intervals. Games with ropes and balls were indulged in by old and young. A party of the friends were photographed. We had eleven hours rambling about fields, woods, and waterfalls. Lyceum meets every Sunday at 10 a.m. The officers would be pleased to see any new scholars, or friends to assist us in training the children. The committee thank all parents and friends for their subscriptions and assistance in making the children's trip so successful.—T. J.

MANCHESTER, Collyhurst Road.—May 21: Attendance, with visitors, 90. Recitations by Bertie and Lottie Whitehead. Pleased to see Brother Kellet, from Barrow. The Lyceum went to Clayton Bridge on Whit-Thursday. About 130 friends took part in the various games and amusements; buns, milk, and prizes being distributed freely. Many proclaimed it "One of the happiest days of their lives." We thank all friends who contributed towards giving our children a free Whit-week trip. Sunday, moderate attendance. Recitations by May Pollock and Richard Haggitt. Discussion class, interesting paper by Mr. Linden, on "Dreams." Banner group, paper by Mr. Arundale, on "Animals." Discussion class, next Sunday, a paper by Mr. T. Taylor, on "Thought Transference." Banner group, paper by Mr. F. Arundale, on "Temperance."

MANCHESTER, Pendleton.—Whit-Sunday afternoon a very fair number of Lyceum friends assembled at the hall, and walked in procession through Charlestown. Whit-Thursday about 120 members and friends went by rail to Walkden Park, where each one enjoyed themselves. Buns and milk were served twice to the scholars. Sports were held, and some very exciting races were seen. Whit-Friday about 60 members and friends were served with buns, sweet-bread, and milk at the hall, and games and dancing were enjoyed. May 28: Sessions, conducted by Mr. Crompton. Attendance very good. We have started to get ready for the Lyceum Demonstration, and each member is determined to make it a success.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JUNE, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY.—18, Mr. Rowling; 25, Mrs. Stretton,
- BATLEY CARR, Town Street.—18, Mrs. W. Stansfield; 25, Mr. Armitage.
- BRADFORD, Little Horton.—18, Miss Walton; 25, Mrs. W. Stansfield.
- BRADFORD, Milton Rooms.—11, Mrs. Jarvis; 18, Mr. Collins; 25, Miss Patefield.

BRADFORD, Otley Road.—4, Mrs. Crossley; 11, Mrs. Ingham; 18, Mr. Armitage.

BRIGHOUSE.—4, Miss Patefield; 11, Miss E. Walton; 18, Miss Walker; 25, Mrs. Berry.

CLOCKHEATON.—11, Maister Fred. Wood; 18, Mrs. Stretton; 25, Mr. Brook.

HALIFAX.—4, Mr. G. Smith; 11, Mr. Armitage; 18, Mrs. Midgley; 25, Mrs. Wallis.

KEIGHLEY, East Parade.—4, Mr. and Mrs. G. Galley; 11, Closed; 18, Local; 25, Mrs. Jarvis.

LEEDS, Psychological Hall.—4, Mr. Rowling; 18, Miss Patefield; 25, Mr. Johnson.

WEST VALE, Green Lane.—4, Mr. Lund; 11, Mr. Lee (Lyceum anniversary); 18, Mr. Postlethwaite; 25, Mr. A. Smith.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, June 11, at 10-30. It is necessary that all delegates should be present so that arrangements may be made for the annual meeting.

BELFER.—4, Local; 11, Local; 18, Mr. T. Timson; 25, Mr. W. V. Wyldes.

BIRMINGHAM, Oozells Street.—4, Mr. Knibb; 11, Mrs. Manton.

BLACKPOOL.—4, Mrs. Wm. Stansfield; 11, Mr. Johnson; 18, Miss Lily Pickup; 25, Mrs. France. Mediums having vacant dates please send terms, &c., to Mr. William Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD, Boynton Street.—4, Mrs. Russell; 11, Miss Calverly; 18, Mr. A. Walker; 25, Mr. J. Metcalf.

BRADFORD, 448, Manchester Road.—4, Mrs. Thornton; 11, Mr. Todd and Mrs. Webster; 18, Mrs. Shulver; 25, Mrs. Hunt.

BRADFORD, Walton Street.—4, Mrs. Bentley; 11, Mrs. Wade; 18, Mrs. E. H. Britten (anniversary); 25, Mr. Hilton.

BRADFORD, Harker Street.—4, Mr. Firth; 11, Mrs. Stretton; 17, Saturday, meat tea at 4-30, 9d., children 4d., Mr. Armitage, speaker; 18, Open; 25, Local.

BURNLEY, Robinson Street.—11, Mr. J. B. Tetlow; 18, Mr. F. Hepworth; 25, Open.

CHURWELL.—4, Mr. Joseph Wilson; 11, Mr. Joseph Olliffe.

COWMS.—4, Mr. Hopwood; 11, Mr. G. Featherstone; 18, Mrs. Wade; 25, Mr. Williamson.

DARWEN.—4, Mr. J. Walsh; 11, Mr. Wallis and Miss Janet Bailey (anniversary sermons); 18, Mrs. Brooks; 25, Mrs. Stansfield.

FELLING.—4, Mr. Forrester; 11, Mr. J. Stephenson; 18, Mr. J. Wilkinson; 25, Mr. McKellar.

HOLLISWOOD.—4, Mrs. Brooks; 11, Mr. J. Gibson; 18, Mr. Henry Goldin; 25, Mr. J. W. Sutcliffe.

HUDDERSFIELD, 3a, Station Street.—4, Mr. Jos. Brook; 11, Mrs. Stansfield; 18, Mrs. Mercer; 25, Mr. Rowling.

LANCASTER.—4, Mr. Newton; 11, Mr. Rowling; 18, Lyceum Children; 25, Mr. R. A. Brown.

LEEDS, Psychological.—4, Mr. Rowling; 11, Vacant—Speakers, please note; 18, Miss Patefield; 25, Mr. Johnson.

LIVERPOOL.—4, Mr. J. B. Tetlow; 11, Mr. Rooke; 18, Mr. E. W. Wallis; 25, Mr. J. Swindlehurst.

LONDON, Stratford.—11, Mr. J. Veitch; 18, Mrs. Bell; 25, Mr. C. Har-dingham.

MORLEY.—11, Mr. Drake; 18, Mr. and Mrs. Marshall.

NOTTINGHAM, Masonic Hall.—4 and 5, Mr. F. Hepworth; 11, Mr. J. J. Morse; 18 and 19, Mrs. E. Gregg; 25, Mr. E. W. Wallis.

OLDHAM, Temple.—4, Mr. J. W. Sutcliffe; 11, Miss Gartside; 18, Mrs. Craven; 25, Floral Service.

ROCHDALE, Regent Hall.—4, Public Circles; 11, Miss S. E. Cotterill; 18, Mr. J. W. Sutcliffe; 25, Mrs. Wade.

ROCHDALE, Water Street.—4, Mr. Peter Lee; 11, Public Circle; 18, Mr. G. F. Manning; 25, Miss Cotterill.

SOEWBY BRIDGE.—4, Miss Cotterill; 11, Mrs. Hoyle; 18, Mr. Nuttall; 25, Mrs. E. H. Britten (Anniversary).

WAKEFIELD, Baker's Yard.—4, Mrs. Jarvis; 11, Mrs. Levitt; 18, Miss Crowther; 25, Open.

WAKEFIELD, Barstow Square.—4, Mr. and Mrs. Marshall; 11, Mr. Crossley; 18, Mr. Olliffe; 25, Mrs. Connell.

WINDHILL.—4, Miss Webster; 11, Mr. C. S. Hilton; 18, Mr. Firth; 25 Mrs. Woolley.

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

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

BLACKBURN, Northgate.—June 4: Service of Song, "Sister Dora," by the choir, assisted by our own string band.

CARDIFF.—June 4, Mr. E. W. Wallis; subjects, "Spiritualism and the burning questions of the hour," and "Post-mortem existence revealed by Spiritualism." Monday, 5, answers to written questions.

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

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

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

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

KEIGHLEY, Eastwood Temple.—June 4, Mrs. Britten, speaker, in place of Miss Harrison.

LANCASHIRE LYCEUM DEMONSTRATION, in Alexandra Park, Manchester, on July 22nd. The following Lyceums will probable take part, with colours to be worn and names of delegates:—Manchester (blue), Mr. Whelan and Mrs. Lister; Royton (maroon), Mr. Chisnall and Mr. Ogden; Salford (crimson), Mr. Ellison and Mr. Rothwell; Rochdale,

Regent Hall (lilac), Mr. J. A. Warwick and Mr. J. Beck; Rochdale Water Street (white); Collyhurst (yellow); Oldham (purple), Mr. A. Linley and Miss H. Saxon; Pendleton (salmon); Heywood (orange), Miss M. Briggs and Miss E. Frost; Stockport (magenta), Miss Kenyon and Miss Warrington; Bolton (crise); Openshaw (pink). Conductors to wear a sash the same colour as their Lyceums, and delegates a broad band on right arm; treasurer and secretary, white sash. Each conductor will put his respective Lyceum through their marching and calisthenic exercises.—Mr. Gibson, treasurer; Mr. J. B. Longstaff.

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

LEEDS. Progressive Hall.—First anniversary, Saturday 10th. A public meat tea at 4-30, and social entertainment, adults 8d., children 4d. Sunday, 11, Mrs. Mercer will lecture 2-30 and 6-30, assisted by the Lyceum scholars with singing and recitations. Monday, 12, Mrs. Levitt will give clairvoyance at 7-45. Come in crowds and help us.

LONDON. 311, Camberwell New Road, E.C.—South London Spiritualist seventh annual summer outing will be held on Monday, July 3rd. Particulars next week. Forest Hill, Peckham and New Cross Societies are heartily invited to participate. Meeting for delegates at 311, Camberwell New Road, on Sunday evening, June 11th.—J.P. [The above is according to "copy."]

LONDON. Forest Hill. 23, Devonshire Road.—June 4: The guides of Mrs. Bliss will conduct a Floral Service, at 7 o'clock, in memory of Mrs. Harn, senr., a member of this society, who has passed to the higher life. Members, kindly bring floral tributes. Thursday, June 8, Mrs. Bliss. Séance, 8 o'clock. Admission by ticket only.—J. B., sec.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Sunday, June 4, Mr. J. J. Morse, 7-30 p.m., "Spiritualism, the Union of Faith and Fact."

LONDON. Open Air Work.—Field day next Sunday in Victoria Park. Meetings at 3 and 6 o'clock p.m. Speakers, Messrs. Emms, Rodger, and others. It is hoped that Spiritualists in the neighbourhood will attend and give their support, bringing what literature they have for distribution.

MANCHESTER. Tipping Street.—Sunday, June 4, a Service of Song—"Harvest Home"—will be given, afternoon and evening, by the following choir: Misses Maslin, Hughes, E. Hughes, Kennedy, Thorpe, and Ashton, and Mr. Berry, Mr. A. Smith, Masters A. and T. Smith. Organist and conductor, Mr. P. Smith; reader, Mr. R. A. Brown. We hope members and friends will make this a great success.

MONDAY, JUNE 5: Mr. J. B. Tetlow will lecture at 8 p.m., in the Labour Institute, Duke Street, Lower Broughton, Pendleton.

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

MRS. WHITEHEAD, of 37, Clonddale Street, West Bowling, Bradford, feels obliged to cancel all her platform engagements till further notice in consequence of weakness left by her severe illness.

MRS. MASON, through continued bad health, is very reluctantly compelled to cancel all her engagements, but Mrs. Hunt is willing to fulfil them in her stead. Address Mrs. Hunt, 242, Bowling Old Lane Bradford.

NEWCASTLE-ON-TYNE.—June 4 and 5, Mr. Victor Wyldes at usual times. Short addresses and psychometric delineations. The anniversary flower services will be conducted by the Lyceum children on Sunday and Monday, June 11th and 12th, and a varied programme of Lyceum songs, chain recitations, musical readings will be rendered, together with appropriate recitations, dialogues, vocal and instrumental solos and duets. All friends and lovers of the children's movement are cordially invited. Services to commence at 2-30 and 6-30; on the Monday at 7-30 p.m. Visitors from a distance desiring to stay on the Sunday from the afternoon to the evening service can arrange for tea by writing in advance.

SHEFFIELD. Hollis Hall.—June 4: Anniversary meetings, conducted by Mr. Joseph Armitage, of Dewsbury. June 5: Anniversary social tea and entertainment for members and friends. Tickets, for tea and entertainment, adults 9d.; children 6d. each. The committee trust members and all friends will be present on this special occasion.—A. M.

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

WALSALL.—June 4: Professor Timson, of Leicester, two addresses and Lyceum address on "Phrenology," with reading of heads of members.

PASSING EVENTS AND COMMENTS.

THE MYSTERIES OF RAVENSWOOD.

LONDON SPIRITUALISTS will have their annual outing to Epping Forest shortly. Particulars are promised for next week.

THE HAUNTED HOUSE IN BEN'S HOLLOW.—We can supply the back numbers of *The Two Worlds* (23 copies) containing the above remarkable and extremely interesting story for 1s. 9d., post free.

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

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

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

THE NATIONAL SPIRITUALIST FEDERATION.—The following is a portion of Article 6, General Committee:—"Retiring members shall be eligible for re-election. The General Executive Committee shall be elected from the members of affiliated societies and the associate members of the Federation. Nominations for the vacancies on the Executive Committee must be made in writing, and sent to the Secretary at least one month prior to Conference." Will societies and associates please note above, and send me nominations as early as possible. The following are the retiring members: Mrs. Craven and Mrs. Wallis, Messrs. Morse, Johnson, Hepworth, Kitson, Brown, and Fitton.—J. B. Tetlow.

Mr. W. H. ROBINSON, bookseller, the Market, Newcastle, has been officially appointed agent for the sale and distribution of the *Labour Gazette* in the counties of Northumberland and Durham. The *Labour Gazette*, as our readers will doubtless remember, is the new journal of the Labour Department of the Board of Trade.

"DCEIVING SPIRITS," so often imagined by prejudiced speakers and writers as being more than a match for the good, may be themselves undeceived by the assurance that the ghost who has haunted one of the houses in Newcastle for seven weeks has up to date (12 days) faithfully kept his promise to discontinue the disturbance on being assured his wish should be complied with; not a rap has been heard. Here is intelligence and truth.—*Bevan Harris*.

"YOUR LAST MISSIONARY NUMBER," writes a friend from old Aberdeen, "is splendid. Lots of good articles by talented writers. The inspirational address by Mrs. Watson is sublime. Your selections at the end were well chosen for the character of number which embraced them. Altogether I think it the best yet sent out." [We did not indulge in any great blowing of trumpets beforehand, and are glad to find that the public appreciate the paper on its merits.]

HELP ONE ANOTHER.—Mr. Parker is an earnest Spiritualist and is desirous of promoting the spread of Spiritualism and at the same time introducing his goods to the notice of his fellow Spiritualists. Almost every one uses tea, and Mr. Parker lays himself out to cater for the wants of the public. He is prepared to supply societies for tea parties. We have had a package of his Ceylon tea and can speak from experience. It is really a first-rate article and will give every satisfaction. Give it a trial, and get a free gift of "Spirit Guided." (See advt.)

"IT ALWAYS SEEMS to me that this subject (Spiritualism) demands the very best that man's brain can produce," writes our good friend, Mr. John Lamont. We agree with him, and wish there were an army of whole-souled earnest men and women devoting their very best thought and labour to the work of spreading this gospel of eternal progress and personal responsibility. Reform means growth, education, and advancement. Equality of opportunity, and the march upwards to the level of the fittest, *i.e.*, the most cultured and capable.

WHAT THEY WOULD DO IF THEY HAD THE POWER.—An extraordinary case of senseless cruelty is reported from Tapolca, in Hungary. A little girl, eight years of age, in quarrelling with a comrade, made use of the too common phrase—"The evil one take you." As a punishment for this crime the Sister of Mercy in charge of the school considered it her duty to burn the tongue that had been guilty of such an utterance. She accordingly dragged the child into the kitchen, heated an iron, and burnt her tongue. The matter is to be brought before a law court.

A LONDON FRIEND WRITES: "It is with great pleasure that I write and compliment you upon your valuable paper. I have only been a Spiritualist ten months, and during that time hardly a week has passed without we have had your paper—in fact, we look with great eagerness each week for its publication, because it is so full of real truth, that we are able to get spiritually fed through its columns. I cannot help thinking what a pity it is that it does not fall into more hands than it does. I think it is high time for friends to awake, and push the sale of our paper more."

MILLOM SOCIETY.—We are sorry to have to record the passing on of a dear child (Maggie Bell Richards), aged 2 years, daughter of Mr. T. B. Richards, a member of our society. The deceased was interred on Whit-Tuesday. On Sunday last our local medium, Mr. H. J. Taylor, took the platform, and gave an excellent address from the subject "Philosophy of death, and after death, what?" and by special request Mrs. Taylor gave an impromptu poem on the passing on of the child above mentioned, which was of a very impressive character.

MRS. ORMISTON CHANT occupies a pulpit every alternate Sunday. She has preached in the churches of all denominations with the exception of the Church of England and Roman Catholic Church. When in America Mrs. Chant preached even in the Episcopalian churches; but she stood at the Communion table instead of in the pulpit. As a rule her sermons occupy three-quarters of an hour in delivery, but on one or two occasions she has preached for two hours, retaining the whole time the close attention of her congregation. [The above indicates progress, but why should not the lady occupy the pulpit?]

TO CORRESPONDENTS.—G. Newton, Alice H. Petschler, J. Slater, Joseph Watmore, Henry Llewellyn, Abvie, W. Addison and others: Many thanks. Shall appear as soon as possible. J. Hill: We would recommend you to consult Mr. Wm. Walker, or Mr. W. H. Robinson. C. Truscott: Please send your address. A. M. Rodger: As we went to press early on Tuesday last week, your notice was too late. We have no doubt both you and our old friend and co-worker, Mr. Emms, kept your engagements, and we regret there should have been a misunderstanding. All earnest workers have our sincere sympathy and good wishes. J. F. Hewes: We did not publish any reports in the *Missionary Number*. Some secretaries sent them in as usual, and we used them in last week's issue. Reports sent last week were too late, and appear now. Manchester people make holiday the latter half of Whit-week, and we are compelled to go to press before the holidays commence. Sorry to read your news, but hope he will soon be all right. Have not commenced booking yet. E. Perrett: We do not know who is sending you the paper. Why not send a postcard to the publishers!

SUPPOSE NOW THAT THE DREAM of John Burns, or Havelock Wilson, or Ben Tillet, or Tom Mann could be realised: every wage-earning man, every wage-earning woman in a Union, and every Union so strong and true and sound that nothing could resist it; "Free Labour" finding its freedom where it found its force and friends. More than that: every Union so strong that it could move its members like an army, feed them as a family, tend them in sickness as in a home. Would that be a good thing or a bad thing? We say, without reserve and without doubt, a good thing—good, and only good. Why? Because it would make Labour truly free, just as men and women and children are truly free not when they are wandering about in the wilderness alone, but when they dwell together in a social state, in a civilised, orderly, and mutually-protecting community; because it would prevent waste, drill the helpless, organise the drifting, store up experience, spread knowledge, promote good fellowship, and, we might add, because in the end, Capital itself would find it a comfort to deal with an ordered army rather than with a mob of unorganised and unguided units.—*John Page Hopps*.