

The Two Worlds.

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PRICE ONE PENNY.

Some men there are, I have known such, who think
That the two worlds—the seen and the unseen;
The world of matter, and the world of spirit—
Are like the hemispheres upon our maps,
And touch each other only at a point.
But these two worlds are not divided thus,
Save for the purposes of common speech;
They form one globe, in which the parted seas
All flow together, and are intermingled,
While the great continents remain distinct.

—Longfellow.

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

II.

OH, dear! what terrible thoughts passed through my mind during that time. It is hard for me, my friend, to tell you all. I struggled against my feelings of fear and despair, walking to and fro across my room, looking through the window, and listening through the keyhole for any outward sign of life. I speak of fear and despair, for although my Superior had spoken so kindly to me the night before, I had a dim foreboding that there was some misfortune before me, but could not explain what. It was so strange to keep me in my room so late, since previous to this we all had to rise early and begin our duties. At times I felt, not thinking of the danger, that I could have leapt from the window, although it was three storeys high. Then, if I had had the strength I would have pulled the door from its hinges. There I was, as it were, in a prison cell, and as a last resource I knelt down to pray for calmness and patience to meet whatever might be in store for me.

At last I was rewarded by hearing sounds of footsteps coming along the passage to my door. I heard the key put into the lock and turned. The door opened, and to my surprise it was the Lady Superior herself. Her first words were: "Good morning, my dear. Are you quite well?" My answer was, "Yes, thank you." But I noticed a tremor in her voice when she was speaking, and I felt bound to look her straight in the face, and could read deceit and intended wrong toward me in her every word and action. She took me to her private room, and to my astonishment bade me sit down to the table. I did so, and she too sat down. A dainty breakfast was laid out on the table, very different from what I had been accustomed to ever since I had been in the convent.

Although I was young in years I had my misgivings about all this show of friendliness, for I felt that it was not real. She spoke very kindly, and asked me many questions about my parents and my uncle that I was not able to answer, and no wonder, considering that I had been so long shut up from the outside world. I knew that it was against the rules of the convent to put any questions to the superiors, but I could not refrain from asking when I was to prepare for leaving the convent. Not a word had been said about my future prospects, neither had any hint been given me as to when I was to leave for my new home. As they had my confession and my uncle's letter, I felt sure that they were acting a part.

My Superior affected to be very much surprised at my question. She looked at me with a calm and smiling face, and asked me not to be impatient; that there was a great deal to be done before I could leave, since I had been taken to the convent as my only home when very young, and that it had been decided that one of the fathers should go to the address given in the letter, and see that all was in readiness for me as described by my uncle, and ask him to show proof of the wealth he had spoken of to me in his letter. All this would take time, during which she told me I should be her constant companion, and she would always give me the best of advice, what to do, should I ever be in trouble, for it was a great and grave undertaking for one so young to go out into the sinful world and live among bad people, seeing that

I had been under their care so long, and brought to the age I was without having seen anything of the wickedness that was indulged in by those on the outside. She was afraid I should be too frail to battle with the hard life that was before me, and she could only pray for the Blessed Mother Mary to watch over me.

Breakfast being finished she took me with her on her rounds, and she addressed me several times during the day as "My dear," which change of language towards me I could not understand. I finished up the day with some sewing for the Lady Superior, and after some few words of kindness and advice was allowed to retire to my room for the night, with instructions that I need not rise in the morning until called. However, I arose with the sun, as I could not sleep, neither could I keep my mind passive, for do what I could to banish them, thoughts of impending evil would intrude themselves upon me.

In the early morning a message was brought to my room that I must go to the Superior's room as on the previous day, and I was allowed to accompany her to visit the sick, and help to nurse them through that day. The time seemed to hang heavily upon me now, more so than it had ever done before, and I really felt that I must know one thing or the other. But to all my questions she answered, "Have patience, child."

When in my room alone I cried bitterly. Whilst so doing, my parents again came to me, and bade me not to weep, for I should require all my strength to battle with those around me. I felt their kisses on my forehead and cheeks, and was much happier after this, and soon fell asleep.

I awoke betimes in the morning with the full determination to ask the Superior what had been done on my behalf, and if she would allow me to leave the convent that day. On sitting down to breakfast with her I trembled violently all over, my lips and mouth became dry, my head felt very giddy, and a dimness came over my eyes. I lost consciousness, but soon came to myself again, and was told that I had fainted through exciting myself about my changed prospects. I answered, "No. I have not excited myself at all; but I really do think it is only right for me to know when I am to leave this place." I gathered sufficient courage to tell the Superior that she had no right to keep me there against the wishes of myself and my uncle. I further assured her (which I could afterwards see was wrong of me) that I would escape by some means or other the first opportunity I had if she did not let me go to my uncle.

Oh! my dear friend, I am sure you will pity me when I tell you that one of the fathers was sent for, who tied me down in a chair, and told me I had misconducted myself, and he should have to punish me by keeping me in that position until I apologised to the Lady Superior. All that day and night I was kept there in that position without anything to eat or drink, with the exception of a little cold water. I felt that I was cruelly ill-treated, and asked the attendant who brought me the water if she would deliver a message to the Lady Superior that I wished to apologise, for after being in that position for forty-eight hours or more, with every limb numbed, and my lips parched, I felt I could have promised anything to be liberated.

After a time the Superior came, and before she would release me I had to apologise. I was then set at liberty, and found that I could not stand, my limbs were in such a cramped condition, and I was so weak for want of food that I fell at full length on the floor, and cried most bitterly.

After relieving myself in this manner I felt better, but I was in a dreadful condition, as I could not stand—every limb failed me. On looking up at the Superior she seemed to be gazing on me with a feeling of satisfaction, as though she had conquered me, and intended to keep me in my meek frame of mind. But no, I refused to be quieted in this manner, so I openly and candidly told her that she was cruel and unkind to me, for I had always been obedient and dutiful in every sense of the term, and to receive such punishment

from her was cruel in the extreme. She left the room, and in a few moments returned with the father again, who took hold of me and shook me most violently. He dragged me out of the room, along the passage, up two flights of stone steps, and literally threw me into a cell with only one very small square window. On the floor was a straw mattress, with one thin blanket, and in one corner of the room an old wooden chair.

(To be continued.)

OUR BIBLE CLASS.

(Continued from page 307.)

IS INSPIRATION PLENARY AND DIVINE?

We find these phenomena were not confined to specially good spiritual agencies—the power seems to have been due rather to some physical quality, and the gifts were to be found in exercise amongst the good, bad, and indifferent. When the phenomena occurred amongst the heathen they were said to be due to witchcraft; when in connection with a high spiritual power amongst the priests and prophets of the Hebrew race, they were claimed as coming from the Lord.—*Rev. H. R. Haweis, M.A., in "The Key," page 236.*

Rev. E. White, like many others, regards the Bible as the Word of God. He accepts its statements as coming direct from God, and professes to believe that their author and inspirer is none other than the Divine Intelligence, the Supreme Spirit, who is above all, in all, through all, the same yesterday, to-day, and for ever. He speaks of "Divine prohibitions" and of "the Divinity, who according to His promise, has given us by His prophets, and at last by His Son, all the information designed for us as to things unseen, and all the guidance required for our direction to life eternal." But Mr. White fails to do more than assert this to be true—he adduces no proof, and thus begs the very question at issue. He speaks of the "Divine authority" and the "genuine revelations" of God in Deuteronomy—"God promises to bestow all knowledge necessary" by "raising up wise, living men and prophets this side the veil," "whereas guidance by the dead—by ghosts—could be only instruction by *daimonia*, or disobedient souls departed." Here we have again assertions without the slightest shadow of proof. Necromancy was divination by means of dead bodies, not "by ghosts," as we showed on page 306, and Mr. White has no right to say that ghostly guidance could only be by disobedient souls, neither is he justified in tacking such a definition on to the word *daimonia*, which means both good and bad departed souls.

Are there no "holy ghosts"? By whom were the "prophets" or "wise men" guided? The word "prophet" has been held to mean poet, minstrel, seer, and forth-speaker, or one who spoke forth under spirit influence, and this seems to us the most reasonable explanation. Mr. White goes into a learned disquisition as to the meaning of *Sheol* (the abode of departed souls), a word he says often mistranslated *grave* in the Old Version, and *Hades* (which in Greek literature always represented the subterranean world of departed spirits, and not the sepulchre or grave). He continues, "In the days of Saul and the early kings we find departed souls, as in the case of Samuel, speak of being 'disquieted by being brought up.' In the book of Proverbs its several authors speak of the *Rephaim* (who are, Dr. Pusey declares, always the wicked dead) as being in the 'depths of Sheol.'" Rev. White says that "all alike expected to go down to Sheol, or Hades," in Old Testament times. "But they speak of an upper and lower *Sheol*, and he refers to the parable where the rich glutton is said by Jesus to be in the 'lower Hades or Sheol, divided by a 'great chasm' from the upper Hades, which was 'Abraham's bosom,' or 'Paradise.'"

Further, Mr. White claims that "after our Lord's ascension TO HEAVEN we are taught that a change took place in the destination in death of the departing souls of the faithful," and declares that Jesus prayed that "those whom God had given him might be with him in heaven while awaiting their own resurrection." As illustrating Mr. White's great capacity for credulous acceptance and unique method of interpretation of Bible assertions we quote the following:—

We read also that "Many bodies of the saints which slept arose (at that moment), and went into the holy city, and appeared unto many" (Matt. xxvii. 52). Of whom we can only say that "many" must signify a multitude; and that there is no necessity to restrict the number of those raised saints to those buried in Jerusalem, especially since they "entered into the city," while it is impossible to believe that they ever entered either Hades or the sepulchre again. There is, then, the utmost

probability that when our Lord ascended to heaven He took them invisibly with Him into glory, as the "firstfruits of the resurrection," where, with Enoch and Elijah, they await His glorious return to the planet on which He died.

But "probability" is not proof, Mr. White, and the whole story is very improbable.

Briefly stated, his contention is that previous to the ascension of Jesus it was believed that the *pious* dead descended into Hades, or the upper Sheol. But after the ascension of Jesus to heaven the popular belief was that "the faithful" no longer descended into the "abode of departed souls," but ascended to Jesus, hence Mr. White supposes that—

Any supposed intercourse with human spirits departed this life cannot be really intercourse with saints departed, but must be, if there be any reality at all in it, only a commerce with earthly souls unglorified, or with mightier evil spirits personating the dead. Any way, the attempt at such "communing with the dead" was forbidden under the law, for a reason which is indefinitely stronger under the Gospel. God has given us on this side the veil, by His inspired messengers, all the information He designs that we should have respecting the secrets of the unseen, and this by a line of prophets, speaking from the mouth, and by the Spirit of the Lord, and, lastly by His Son. Henceforth there is no need to yield to the temptation of consulting souls departed, or of attempting to rend the veil from the bottom, by the aid of spirits malign and apostate from God.

We have endeavoured to give Mr. White's position and claims fully and fairly, and having done so we are at liberty to express our opinions thereon. From this point of view he makes out a "case" with a good deal of ingenuity and plausibility, but it will not do now-a-days. To use his own words: "The experiences of the present sometimes greatly modify our interpretations of the past, just as on the other hand a better knowledge of the past influences our interpretation of contemporary phenomena;" and our present experiences, together with our better knowledge of the past, have made it utterly impossible for us to admit the validity of the claim that the God of the universe is the author of and responsible for all that is attributed to Him, and we simply decline to accept Mr. White's statements as correct, either as to matters of fact or even as to the meaning of Scripture. It is all very well for Mr. White to assert that because, according to his reading of it, the Bible says so, there cannot really be intercourse with the departed. Spiritualists know nothing about "saints" departed, "glorified" or otherwise, unless by the terms are meant good, loving, and sincere human beings, and, in that case, although Mr. White says such intercourse cannot occur, we know that it can and does, and our "experiences" greatly modify our interpretation of the past" and compel us to differ from him in our conclusions. Mr. White points out very lucidly the changes which occurred in the beliefs of the people prior to and after the time of Jesus. But, admitting that ignorance gave place to partial knowledge (that the false ideas of the ancients were revolutionised in later times) regarding the destination and conditions of the departed, that fact makes against rather than for his contention. It proves the very claim which Spiritualists make, viz., that

MAN IS A PROGRESSIVE BEING,

that the evolution of religious ideas has been the work of ages, and has not ceased; that modern facts enable us to correct the mistaken ideas of past times. Our knowledge to-day being greater than that possessed by the early Jews, we can improve upon and advance beyond their ideas just as they corrected and enlarged upon the conceptions of their forerunners.

The physical "resurrection of the body" is believed by Mr. White. The bodily reappearance of the saints in Jerusalem is re-affirmed by him, and he speaks of the near approach of that time when "the Lord Himself shall descend from heaven with the shout of Victory, to dash rebellious kings of the nations and their armies in pieces like a potter's vessel, and to establish in their room His everlasting kingdom." What a nice spirit the Lord will display! What a spiritual occupation?

In the Old Testament a test is given whereby the *bona fides* of a prophet can be tested. It is to be found in Deuteronomy (the book Mr. White extols so highly) xviii, 22.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Italics ours.) In Jeremiah it is said "when the word of the prophet shall come to pass then shall the prophet be known, that the Lord

hath truly sent him" (xxviii, 9), and Samuel is spoken of as a man of God and an honourable one, for "all that he saith surely cometh to pass." Accepting then this Scriptural test of the validity of the claim of the olden time spiritual teachers, what shall we say of the prophecy of Jesus as to his second coming and the end of the world? No more decided statements are made in the New Testament, and none more important.

No better test could be devised as to the trustworthiness of the claimed infallibility of Jesus, and the Bible itself supplies the standard of judgment, for if the thing follow not nor come to pass the prophet hath spoken it presumptuously. Let us see then. Jesus is reported to have said most emphatically:

"Verily, I say unto you, there be some standing here, which shall not taste death, till they see the Son of Man coming in his kingdom." Matthew xvi. 28.

"And he said unto them, Verily I say unto you, that there be some of them which stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark ix., 1.

"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." Luke ix., 27.

"Ye shall not have gone over the cities of Israel, till the Son of Man be come." Matthew x. 23.

"Verily, I say unto you, all these things shall come upon this generation." Matthew xxiii., 36.

"Verily, I say unto you, this generation shall not pass till all things be fulfilled." "Heaven and earth shall pass away, but my words shall not pass away." Matthew xxiv., 34, 35.

"Verily, I say unto you, that this generation shall not pass till all things be done." Mark xiii., 30.

"Verily, I say unto you, this generation shall not pass away till all be fulfilled." Luke xxi., 32.

Even the apostles shared the erroneous belief, and proved themselves presumptuous and untrustworthy guides. Paul declared "The Lord is at hand." Philippians iv. 5. But he was mistaken. James wrote, "The coming of the Lord draweth nigh." James v., 8. But James was in error. "The end of all things is at hand." Peter iv. 7. "Little children, it is the last time." 1 John ii., 18. Paul assured the Thessalonians that "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Thess. iv., 14. But Paul died without experiencing the levitation he anticipated. "When the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath sent him."

It is a poor rule that will not work both ways; if the words of the prophet did not come to pass the conclusion would be that the Lord *had not sent him*. But the generation did pass away and the above prophecies were not fulfilled. The sun and moon were to be darkened, the stars to fall from heaven, and the powers of heaven be shaken. "Heaven and earth shall pass away, but my words shall not pass away." But they did fail and the prophet is discredited.

JESUS STAKED HIS REPUTATION

for veracity on his forecast of the end of the world, and his own coming into the kingdom, and lost, and after that we cannot understand how any one can profess to believe in his infallibility.

Rev. White claims that the prophets were "inspired" men, "raised up by God," through whom, including Jesus, all the information he intends man to have respecting the secrets of the unseen was divulged, and "there is therefore no need for consulting souls departed, or attempting to rend the veil by the aid of spirits malign and apostate from God."

We deny that this is true. The need or desire for consulting his spirit friends may not be felt by Mr. White, but it has been by many millions of people, as he himself admits. "There are in our time positively millions of mankind practising this seeking to the dead."

Further, the need for Spiritualism is admitted by Rev. White in his testimony to its power to combat the materialistic tendencies of the last half a century: "It has, however, one valuable quality as against Materialism—it makes manifestly real an invisible world of *some sort*," and he says: "But evil spirits are at least of some use—like splendid wild animals who can be skinned—if they confirm men's faith in a spiritual world in which all is not evil." So that he is compelled to recognise that our Spiritualism does good, even though he attributes it to evil spirits.

Seeing that our critic excludes from his condemnation all those instances of spirit manifestation which occur unexpectedly and unsought, what will he say of those hosts of

Spiritualists who did not "intrude into the spiritual world" but were intruded upon by the spirits?

The Rochester knockings, like those which occurred in the Wesley household, were "spontaneous" and unwelcome. Thousands of mediums, who by the aid of Spiritualism have learned to understand themselves and their past experiences, were mediums without knowing it, were acted upon by spirits, and did not comprehend what troubled them. Many were naturally clairvoyant and clairaudient, and from childhood both saw spirits and heard voices, but were terrified, because they did not comprehend the nature and meaning of their experiences. Many have been *rescued* from insanity and relieved from low and injurious spirit influences by obtaining knowledge through Spiritualism. Hence the wholesale condemnations, by Mr. White, of Spiritualists and Spiritualism are neutralised by his own admission that spontaneous spirit appearances and interventions are outside the range of his study.

But, still further, there are thousands of people who, before they ever heard of Spiritualism, were conscious of spirit presence and power, and not always of a high type either. Unsought spirit visitations are not necessarily from pure and worthy spirits. Experience has shown that innocent ignorance is no protection, and that knowledge, pure purposes, and a cultivated *will* are the best safeguards against incursions from spirits of a low order, as well as providing conditions favourable for the action of intelligent and helpful spirit people. Mr. White speaks about "saints" and "glorified ones," etc., as also "evil spirits," "devils," and "Satan," but he clearly knows little or nothing from experience of the actual people on the other side of life. He speaks as a theologian rather than as one who *knows*, hence he cannot teach Spiritualists anything, and will not deter those from investigating who are anxiously searching for truth. If his warnings prevent the unthinking and credulous from rushing into Spiritualism, his lectures may do good, but we fear they will only confirm prejudiced and narrow-minded sectarians in their bigotry rather than foster a desire for the truth and nothing but the truth.

That the spirits who communicate are "malign" and "apostate" remains to be proved. Mr. White does not prove that they *are*; he asserts that they *must be*, which is merely an opinion he has formed from *reading* and not from experience.

(To be continued.)

MEANS OF GRACE.

By Miss A. E. FITTON.

IN the religious vocabulary there are certain phrases and expressions so conventional in their use that they are apt to be looked upon as mere cant, devoid of all suggestiveness. The words which head this article may fairly, I think, be classed amongst the stock phrases which have done duty and been worn threadbare by too frequent repetition. And yet there is meaning in the old oft-repeated words—meaning, perhaps, other than that which they have been understood to convey.

Primarily, of course, they refer to religious services of any character which prove helpful to those who take part in them. But, we may ask, are religious services, helpful as they may undoubtedly become, the only "means of grace" which this life of ours offers? I would rather think not. The very circumstances which make up the sum of our life here may become our teachers, those with whom we associate our helpers, and even our failings stepping-stones to the higher moral ground lying beyond us. If we could only resolve to make of these things aids to individual progress, how much more independent of adverse fate should we become. We all like to think we are getting the better of an opponent, and if when Dame Fortune plays her fickle tricks and plans our defeat we could thus foil her with her own weapons, and compel her to yield us some advantage in the struggle, we should to that extent be the gainers.

It was an old dream of the alchemist that the transmutation of common metals into gold was a practical possibility, and many a life was wasted in the vain attempt to discover the process. If we could but learn the secret of getting the soul of good out of things evil, the precious gold from out of the dust and alloy which lie in our path, it would well repay our effort and compensate for much that is painful and perplexing.

*As an instance of the double-tongued character of "the Scriptures" see Deut. xiii., where it is said that "If there arise a prophet and giveth a sign which cometh to pass and he says, let us go after other Gods and serve them, the people shall not hearken unto him, for the Lord your God proveth you to know whether they love him." And yet if the word of a prophet come to pass the Lord hath truly sent him, but perhaps only to deceive them or prove them. Even Jeremiah charged the Lord with deceiving him.

We are thrown in our business or social life with all sorts and conditions of men; by keeping our eyes open and our sympathies active, we may see much which redeems human nature and rebukes our own lower selves, and which, if we will, may be to us an encouragement and an uplifter. Even the faults and foibles of those with whom we have to associate, irritating as they may be, may suggest their own lesson, compelling to patience and charity, and by the very disgust they may excite impel us to see to it that we do not disfigure ourselves by actions which in others look so odious.

There is much in the philosophy of the old Stoics we might do well to appropriate. They looked at life with a calm unflinching gaze, and refused to allow themselves to become the buffets of untoward fate, tossed here and there by gusts of passion, and chafed by the petty malignities which others might heap upon them. One of the noblest of their school has said: "That which does not make a man worse than he was does not make his life worse, nor does it harm him from without or from within." Realising this would emancipate us from many fears, would convert hindrances into helps, and blunt the edge of many a shaft which petty spite and animosity might fling upon us. The individual truly is greater than his environment, as the picture is of more value than its setting, or the jewel more costly than the casket enclosing it.

In the vast realm of literature and science we may find a well of refreshment practically inexhaustible. The great minds of the past and the present have dug deep in their search for truth and beauty; they have explored many realms and brought many hidden things to light; and it may be our privilege to light our feeble taper at the torch which they hold aloft, to be fired to some extent by their enthusiasms, and impelled to nobler action and higher ideals by their words of wisdom, of eloquence, and of appeal. Even a daily paper, read with a thoughtful mind and an eye more open to catch the side-lights which it throws upon the world's progress, and less drawn to the seamy side of human nature as depicted in the unsavoury records of the criminal and divorce courts, may be as truly an educator as more costly and permanent literature. Anything which acts as a telescope, bringing the distant near, which unites individuals and communities by rousing sympathy and inciting to mutual helpfulness, which broadens the mind and expands the mental horizon, anything in short which aids men and women to become less self-centred, may surely be looked upon as a "means of grace."

In the world of Nature, too, what a charm, what a fascination lies there. To some, whose whole being responds to Mother Nature's touch as the Æolian harp vibrates with every breeze, she is a priestess in whose temple they can best worship, and beneath whose wide-spread dome they come the nearest to the Divine.

Thus, diverse as is the great human family, its needs and aspirations, the seekers of good shall ever find, and whatever be the "means," whether sacred or so-called secular, whether found beneath the blue vault of heaven, the soaring arches of some vast cathedral, the flat roof of some humble meeting-house, or within the privacy of home, it matters little, if only the upward impetus be given and the higher nature find its satisfaction.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER IV.

I COULD find no rest in the long lines of books standing motionless on their shelves, nor in the busts of the mighty dead that looked down upon me from above. The pictures on the walls told only of battle, and even the stag's noble antlers above my door told the same sad tale. It was true they reminded me of the wild free life of the woods, but then I thought of the life that had been ruthlessly taken for my selfish gratification alone.

The whole air of the room seemed heavy with misfortune and suffering and death. At last I could bear it no longer, and ordering the carriage, I went out to see if I could get relief from the gloomy thoughts that oppressed me. But, as I rolled along, the same reflections accompanied me. I thought of Clara in her illness and of my dead son, and also of the horrible suspicion that hung over our little household. I remembered the stainless name our family had

borne for generations, and the more I thought of it the darker seemed the present disgrace that threatened us.

As I drove through the village, even the children seemed to know all about me, as they stared and curtsied. I drew down the blinds impatiently, then remembering that such an unusual occurrence as a drive through the village with closed blinds would give the villagers more to talk about, I drew them up again, at the same time I was keenly aware that my erratic conduct with the blinds would give them still another topic of conversation.

I shut my eyes, but the whole air seemed to be alive with faces gazing at me, some mocking and some pitying, and I could not tell which was the hardest to be borne. At last we got away from the houses and I was alone once more.

Then I found I was not alone, for the presence of the coachman irritated me, as he sat so contentedly up on his box in his livery of brown and gold. I, therefore, pulled the communication cord and told him to drive home again by another route.

As we came round the last turn in the road we seemed to have startled a man who was sitting on the bank, for the instant he saw us he sprang to his feet and disappeared into the shadows of the forest. He was evidently a sailor, as I judged by his dress and round-glazed hat, but as we lived near the sea it was nothing unusual to see sailors in the neighbourhood. It was a trifling matter in itself, but it increased my irritation. Probably he was a poacher, and though as a rule I am very particular about such miscreants on my ground, yet at this time I cared nothing if he carried away the whole forest, provided he kept out of my way.

I resolved to think no more of him, but he kept coming back to my mind, and at last I opened the window in front and asked the coachman if he knew who the man was, but he did not know, and as I shut the window I felt I had got nothing for my display of curiosity.

At last I was back in my own little study, and having lit the lamp, I sat down to read. But it would not do. So, leaving the lamp burning, I proceeded on an aimless journey through the house.

Instead of taking a straight course down the passage, I turned into the picture gallery on my left, and walked slowly along by the long line of my ghostly ancestors, while they seemed to be looking down reproachfully upon me in the gathering gloom. I went down the oaken staircase and through the silent hall, with its ancient weapons shining upon the walls, and passed through the open hall door, and stood on the stone steps without.

"At last," thought I, "here is peace and rest," and leaning on the marble balustrade I composed myself for tranquil enjoyment of the beauty of the evening.

The rising moon was shining through the dark trees, while the only sound that broke the silence was from the night wind sighing through their branches. The cool breeze fanned my heated brow, while through the rustling leaves, little flickering streaks of moonlight came and played upon the white balcony on which I leaned. They spoke to me of the bright world from which they had come, and of the calm beauty and splendour of the everlasting skies beyond. The confused distractions and sorrows of the restless hurrying earth sank into insignificance before the stately presence of the infinite heavens, and my soul had rest.

I lit a cigar, and leaned there for a time enjoying the beauty of the night, and watching the smoke curling and eddying upward, till it too, like everything on earth, had passed into the unseen.

I do not know how long I stood thus. The heart when full of joy or sorrow does not measure time by the ticks of the pendulum, but by the waves of feeling that pass over it.

I could not have been there long, for my cigar was only half burned out, when I heard voices. Below me was a door which communicated with the servants' quarters, and it was from the doorway that the sound came. I looked over and could see and hear that some one was talking to one of the maids. The man must have been there for some time waiting for the door to open, for I had not seen him come. I also judged that it was the red-headed stable boy, the same who had been suggested as a rival to myself in the cliff climbing of the day before. His presence gave me a shock, and jarred upon every fibre of my being. All my tranquillity was shattered. I was on the point of angrily ordering him away when I heard the voice of his companion, and as I wanted to know which of the maids it was I paused a moment in order to find out. I knew that if I went down

the steps she would disappear, and I was sure the young rascal below would not betray her, but I marked her out for instant dismissal the moment I had identified her. Her first words were:

"Well, now I have come, what have you got to say to me, Master Bob?"

"What have you got to say to me, Miss Fanny? You wanted me to come and see you, and here I am."

"Me want you to come! That is just like your impudence," she answered with a laugh.

"Now, Fanny, don't be cross. I knew by the way you were making eyes at me to-day, when you passed the stable door, that you were inviting me to come as usual."

"As usual," I mentally ejaculated. "I wonder how long these two have been disgracing my house with their vulgar lovmaking? What can the housekeeper have been about to allow this?" It was intolerable that my house should be disgraced in this barefaced way.

"Me making eyes at you, you young scamp!" and here there was the sound of a thumping smack.

"Now, Fanny, don't be so hard-hearted. You've made me nearly deaf with that box on the ear, and you've gone and tumbled up all my hair that I made so nice and smooth with cart grease to come and see the prettiest girl in Ravenswood."

"Cart grease, indeed!" said Fanny, who seemed to have a weakness for repeating what her more original companion uttered. Yet, though her words were scornful, the last part of his speech seemed to have made an impression, for she continued in a more confidential tone:—

"Look, here, Bob, have you heard the latest news, what all the servants are talking about?"

But at this point of the conversation I thought it was time for me to interfere, and I gave a loud and emphatic cough.

The door was suddenly shut by the fair Fanny, but to my amazement the red-headed scamp below me broke into a derisive laugh.

Astonishment at his impudence kept me silent for a moment, during which I heard the door again softly opened, and the voice of Fanny say, in a loud whisper—

"Who is it, Bob?"

"Who is it?" he answered, catching her trick of repetition. "Who is it? why, of course, John, the footman."

You can hardly imagine what my feelings were, as he stepped a pace back, and looking up at me as I stood above him in the shadow, regaled my ears with the following:—

"Very clever, arn't you, mister, sneaking up there to listen to me and my young lady a-courting. If you arn't a bit more careful I will tell the governor who it is steals his cigars, and swells it up and down every evening on the top of the steps to make people think as what he's the boss. But never mind, old chap. I know Miss Fanny here is a-going to tell me about the ghost what's developed itself in these old, ancient walls, and you can listen if you like. So go on, Fanny."

Now, though I was almost exploding with indignation, curiosity got the better of me, and stepping back out of sight I listened. Yes, I blush to write it. I had actually sunk so low that I was eavesdropping while servants were gossiping.

But, reader, whoever you may be, you must remember how I had been humbled before. I suppose my moral sense had in consequence somehow got weakened with the exhaustion of my brain, but at any rate I listened.

"Well, Robert, as I was saying—when that big beast up there came coughing about our innocent little talk, they do say that somebody is a-walking in this house."

"I heard something about it, Fanny, but I want to hear it all over again from your pretty little mouth."

I must here remark parenthetically that Robert's language to Fanny was much more correct from a grammatical point of view than that addressed to the "big beast" above, and I shuddered again at the epithets applied to me, the Master of Ravenswood.

Yet at the same time an undercurrent of thought was simultaneously running on. Could it be true after all that love has a softening effect upon the hearts and words of people so low down in the scale as these two? Romance and love I could understand in higher circles, though to tell the truth, I had not seen much of it there myself.

In the sphere in which I moved, high-born ladies usually sold themselves to the highest bidder, while all the affection of which they were capable usually went to some one else.

It almost seemed as if among the lowly love had freer sway, and that in consequence they lived more natural, and, therefore, more desirable lives than their masters and mistresses. It looked like compensation for their otherwise harder lot, and I found myself wondering at it, even while I was listening for Fanny's reply.

(To be continued.)

"TRIVIAL" PHENOMENA.

Extract from *Lecture on "The Phenomena of Spiritualism,"*
by W. WALKER, North Shields.

To some persons the elementary phases of the phenomena associated with Spiritualism always present a ludicrous aspect. The antics of a table or the movement of ponderable bodies are so "trivial" and "absurd," when viewed through the spectacles of prejudice or ignorance! But to a truly scientific mind no fact of Nature, and especially the demonstration of force in a hitherto unknown direction, can be without interest. All facts are valuable to the observant eye and the thoughtful mind.

To the average individual the fall of an apple from a tree does not convey any message or illustrate the working of any law; but to the mind of a "Newton" it suggested the great law of gravitation—that mysterious force by means of which the planets are kept in their orbits and the heavenly bodies caused to rotate in orderly sequence. That "trivial" fact of a falling apple—noted by an intelligent mind—helped to solve for us one of the great problems of the universe.

The observant eye of a "Watt" noted the bubbling steam escaping from a kettle. The apparently trifling fact gave inspiration to his thought; the utilisation of steam, as a means of propulsion, became his absorbing study, and, at last, we find the triumph of his thought in the production of the improved steam-engine. To-day we are indebted to the "trivial" fact of a boiling kettle, for the suggested utilisation of that power which enables us to cross continents, plough oceans, and by uniting nation to nation aid in the spread of civilisation and the consolidation of the human family.

A piece of glass is quite a commonplace, every-day thing, but the mind of a "Galileo" sees in it wondrous possibilities; for by an arrangement of lenses in a tube he perfects a telescope, by means of which new worlds are revealed to him, and the stars, apparently, brought almost within his reach. Some of his fellow scientists ridiculed his endeavours, denied the possible truth of his statements, and declined to look through his glass. The idea was too "absurd," the means too "trivial." But we are a little wiser to-day in that respect—we prize the telescope for the wonders it reveals, and spend thousands of pounds in the study of astronomy by its agency.

The totality of science is but the aggregation of facts, tested and proven. I have said that all facts are valuable; but it must be admitted that the relative importance of a fact largely depends on what it reveals. If that be so, then I do not know of any fact so important as that by means of which the life hereafter is made manifest. A thoughtful mind will recognise in the "trivial" movements of a table, through which human intelligence is demonstrated, the first letter of a new science—the science of life continued. The means employed are simple, but the end achieved is most stupendous in its import—immortality is revealed; and through this humble agency we can obtain a positive knowledge of the life beyond—a knowledge which all the lofty platitudes of titled divines, uttered in gorgeous cathedrals, would never have been able to convey.

Despise not, then, the day of simple things. The movements of a table have shattered the pseudo arguments of materialism; brought sunshine to many a life—changed misery to happiness; been comforter to many a doubting soul; a beacon light amid a darkness that could be felt crushing the heart and sapping the vitality from life. Their value, perhaps, can only be fully appreciated by those who know what it is to have their heart's deepest affections centred beyond the veil, and who long, in loneliness of soul, for some proof of continued being. To such, the communications received through the movements of a table become sacred, doubt flies before its revelations, and the hopes of reunion, based on a blind faith, at last merge into the surety of absolute knowledge.

WE ALL speak too quickly and talk too much, especially when excited. Let us heed the exhortation.—*Exchange.*

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GOD, PRAYER, AND MEDIUMSHIP.

A REPLY TO REV. MR. KEEBLE.

(Continued from page 304.)

AMONG the many misconceptions entertained by Christians which Rev. Keeble has put into his address we find the following charge, viz., "Its inevitable tendency is to weaken faith in God." He quotes Theosophy in proof, but we decline to admit that Spiritualism and Theosophy are identical, neither is the latter "a superior kind of Spiritualism." Spiritualism is based upon its facts, while Theosophy is a dogmatic system of doctrines asserted on the authority of so-called "Masters" whose identity and qualifications are unknown.

The dealings of Spiritualists with the unseen world are through spirits and not, as with Christians, through God. A crowd of intermediate agents thrust themselves between the Spiritualist and God, and the more a man becomes absorbed in Spiritualism the more his consciousness of God wanes. God, with him, ceases to be the active factor in the spirit-world. He becomes a mere theory or abstraction.

Faith in God is weakened in another way also. The more definite and numerous messages from the spirits are—the greater the facility in consulting with spirits—the less need is felt for prayer. In critical moments prayers to spirits are substituted for prayer to God. Now, as Mrs. Besant has truly said, "God gradually fades out of the life of those who never pray." Spiritualism revives prayer to the dead, but at the expense of prayer to God. That Spiritualism tends to reduce God to a mere lay-figure is seen in the fact that most Spiritualists deny the Divinity of Christ—"the one mediator between God and men," by whom God is made real and brought near. The Trinitarian conception of God, which redeems the idea of Him from a barren abstractedness, is naturally rejected by Spiritualists, who are content with a barren and abstract Unity.

The injustice and untruth of the above assertions is manifest. Mr. Keeble assumes that Christians deal with the unseen "through God," as though they entered into conscious and direct communication with the Supreme; yet he afterwards declares that Jesus is "the one mediator between God and men, by whom God is made real and brought near." Rev. Keeble must know that on this question of the existence, the being, and attributes of God there are many persons who are perplexed beyond measure and know not what to think or believe. Mrs. Besant has recently demonstrated how a pure-minded woman, eager to know the truth, has been driven to conclusions which are regarded by ordinary minds as atheistic, but which in reality gave evidence of deep sincerity and abiding convictions. Her faith in Justice and Right was too firmly rooted to allow her to give credence any longer to the paltering equivocations of theological apologists. Spiritualism in thousands of instances has strengthened faith in God. It has afforded a basis of fact for belief in the unseen. It has, by its evidences of intelligent spirit action, led up to the recognition of the Supreme Spirit—the Divine Intelligence—whose Wisdom, Power, and Love are outwrought in the Universe.

True Spiritualism has enlarged our thoughts of Divine Revelation and Inspiration beyond the boundaries of Bibles, and has made the old conceptions of God impossible for us. We cannot now believe in a Deity who has "a chosen race," who repents, curses, hates, and revenges himself. We decline to accept as the *Word* of God a book written by man, and find

in the *Works* of God (including the human spirit with all its Divine possibilities) a Bible containing revelations of His will, written in the very principles of existence and the nature of man. To our thinking it is impossible for the thoughtful and philosophical Spiritualist to be an Atheist. Who or what "the Absolute" is we cannot declare, but "Man, the Interpreter" finds object lessons in all the facts of existence, of his own consciousness and of Nature, which indicate Intelligence and reveal to him the Spirit Divine to the extent of his ability to discern and respond to it.

We deny that "the more a man becomes absorbed in Spiritualism the more his consciousness of God wanes;" on the contrary, his consciousness of and sense of confidence in the All-Good and All-Wise, All-Father and Mother grows and strengthens, and he trusts the Power Divine too fully to any longer believe that God requires any "mediator" to stand between Him and man, or to make atonement on behalf of man by shedding his blood as a sacrifice to satisfy the offended justice of his Father. It is Mr. Keeble with his "Trinitarian conception of God" who "reduces God to a mere lay-figure," for by Trinitarians God the Father is an abstraction who must be interceded with by God the Son. All approach to God the Father is made "by and through the merits" of the Son. "Jesus only" is the cry of the Sectarian. God is the angry despot to be feared, according to Mr. Keeble's theology, who will not accept the prayers or virtues or endeavours of man save by the intervention and mediatorship of Jesus; nay, he is so wrath with man that he will damn to endless hell all those who fail to approach Him through his ambassador, Jesus, and maintains a devil, and miraculously preserves alive in Hell the souls of unbelievers that they may be tortured endlessly to gratify His vengeance. We could more easily believe Atheism to be correct than we could bring ourselves to believe Trinitarianism, which is indeed a "barren abstractedness" of "three incomprehensibles and yet not three but one."

As for prayers to spirits at the expense of prayer to God, people used to pray to God for everything, and in one sense we are undoubtedly indebted to God for everything, for in Him we live and move and have our being, as he is above all, in all, and through all, but nowadays we recognise that God helps those who help themselves, and that it is for us to enter into possession of our heritage by taking advantage of our opportunities and employing the talents entrusted to us for use. We begin to recognise that prayer without works is of little service. Every effort is a prayer, every aspiration and hope is a prayer, every sincere desire is a prayer, and we should pray without ceasing by pure motives and wise efforts. God we know will not alter his laws at our dictation or desire. It is our duty to learn those laws and secure health and happiness by conformity thereto. As aids to our enlightenment he has set "pain" to admonish us to "cease to do evil," and consciousness of guilt to prompt us to "learn to do well." Experience makes the foolish wise, and we have many tutors and counsellors if we will heed their admonitions in the phenomena of Nature, our own lives, the examples of our fellows, and the thoughts, teachings, and helpful sympathy and services of human beings in and out of the body. Even the old time spiritual teachers recognised that the living "word" was imparted to those who needed and were receptive to it "by the disposition of angels" or messenger spirits, and Spiritualists but repeat the old time practice when they too are ministered unto and "strengthened" by angels.

Mr. Keeble is equally misinformed as to the nature of and qualifications for mediumship. He says:—

Were communications with the dead possible the qualifications would surely be moral and not physical! As a matter of fact, communications are best made not through the spiritually-minded but through the physically-abnormal. This moreover involves the unlikely conclusion that spirits are not accessible to men sound and sane, normally and healthily constituted, and who bear the world's burdens and most need guidance, but to nervous weaklings and mental monstrosities. In a word, the strong are made by Spiritualism dependent upon the weak for news from the other world, the sensible upon the sentimental, the normal upon the abnormal—another utterly improbable inversion of the moral order of the world.

Even if it were as Mr. Keeble states, then the fact would have to be reckoned with and would be a part of the moral order of the world, not an inversion of it. But Mr. Keeble errs most egregiously. The qualifications for mediumship are many, as there are many phases of manifestation. Whatever that force may be which constitutes a difference between a "medium" and a non-medium, it is certainly of a mental and magnetic character—that is, a combination of

the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical character only.

For physical phenomena—that is, table moving, rapping, direct and slate writings, materialisations, etc., a certain kind of organisation is indispensable to provide the “power” or psychical energy which is utilised to produce these outward and visible signs. For trance, impersonating, test, and speaking manifestations an abnormal condition is temporarily induced; for clairvoyance, healing, clair-audience, impressional, psychometric, and inspirational mediumship a different degree of susceptibility is needed, and the consciousness of the medium need not be suspended—nay, on the contrary, it is stimulated, exalted, and intensified. Spiritually minded people, contrary to Mr. Keeble’s idea, are the best channels for inspirational teaching. The strong and sane are as likely to be sensitive and receptive to spirit influence as the weak. Consciously or unconsciously we are all related to the great unseen, and are affected more or less by the thought life of spirit people who surround us all the time. Artists, composers, architects, poets, orators, inventors, constantly admit that ideas *come* to them they know not why or how, and Spiritualism would help them to encourage and develop the power to consciously come into touch with and be inspired by these spirit helpers. Will Mr. Keeble quarrel with the divine gift of song because for its manifestation it is dependent upon the physical peculiarity of throat formation? Will he scorn all thought because it is dependent upon brain as the instrument for its cerebration? Will he repudiate genius because it is an abnormality and akin to madness? When he talks about spirits being accessible only to nervous weaklings and mental monstrosities he utters a monstrous untruth. The fact is, mediumship to some extent is, and in some direction is, possible to all. It is due to the fact that we are spirits *now* as much as ever we shall be, and to the existence in all of us of the spirit body with its powers of activity and receptivity on the psychical plane. But the nature, extent, direction, and spiritual quality of the expression of mediumistic powers or manifestation of spirit presence and identity will depend upon conditions—mental, magnetic (for want of a better term), and moral. The sensitiveness of mediums does not depend upon weakness either of body or will, neither does its exercise within reasonable limits injure the health and unbalance the judgment. Some people have five talents, some three, some one, yet all may be sound in body and mind. Some people are hard, critical, and have hides like the rhinoceros; others are gentle, loving, and sympathetic. Some are naturally sarcastic and some naturally religious. Why? Why does Rev. Keeble put in antagonism the sensible and the sentimental? One would imagine he condemned sentiment, yet *but* for the religious sentiment in man his occupation would be gone. Rev. Keeble ought to know that the robust and sensible (or common-sense people, as they are called) are often assertive, egotistic, and opinionated people, hard and unfeeling, and far from spiritually-minded. The qualifications for communications with “the dead” are not necessarily moral or physical. “The dead” are not necessarily highly moral either. The best conditions for spirit intercourse, for communion with advanced and elevated spirits, will be provided when we learn to be spiritually-minded, and not only become fit to keep company with the higher spirits, but are ready to receive with gratitude such aid as they can afford us.

TWO INTERESTING PSYCHICAL CASES.

By B. O. FLOWER.

ONE evening I was induced, by a friend who had received a communication of the most striking nature, to go to the séance of a well-known psychic. After the séance opened, I witnessed several impersonations which seemed satisfactory to the persons to whom they were addressed; but as all present were total strangers to me, I was, of course, unable to judge of the value of the messages. Finally the psychic said: “There is a spirit present who passed out with consumption. She comes to you,” he continued, leaving his seat and approaching me. She says, “Charlie is very sick.” Then touching the base of his brain, the psychic exclaimed: “Oh, my God, what pain there is here! He came very near passing out this afternoon, and is quite ill to-night. Now, this person called Charlie,” continued the psychic, “as I see him, is a man of full habit. He is not at home. He has gone upon a journey, and you will find what I have said to

be true. The spirit,” added the psychic, “was very near in earth life to the person she calls Charlie. I should say she was his wife—yes, she was his wife. She says she comes to warn him. He must not overtax his brain, and he must be more careful of his nervous system. There is some danger of paralysis. The spirit gives the name of Ella, and says she is especially interested in Charlie’s condition.”

“When shall I hear about his condition?” I asked.

“To-morrow morning,” came the quick reply.

These are the facts condensed from notes I made at the time.

As to the partial accuracy of the statements there could be no doubt. For example—first, the gentleman referred to had left for the West the previous week; second he was a person corresponding to the description given; third, the name given by the psychic, as being the name of the spirit communicating, was the name of the gentleman’s wife, who had died of consumption before he had moved from the West to Boston; fourth, and most curious of all, the name “Charlie” was the appellation always used by his wife and her family when speaking of this gentleman, although that was not his first name, and, so far as I know, all friends, excepting his wife’s family, who were sufficiently familiar with him to call him by a given name, used his first name. These facts, while interesting, might possibly have been transmitted from my brain, as they were well known to me, although I know the psychic was a stranger to both the gentleman in question and myself. Perhaps it would be proper here to state that I was intimately connected with the gentleman in business relations.

The next day I received a despatch from a western city saying that the gentleman in question, on the previous afternoon, had had a rush of blood to the head, and for a time his friends thought he would die, but he was much improved. Later I received a letter written by himself, describing his illness in detail, and speaking of the intense pain he suffered at the base of the brain. He also added that he had experienced a pricking sensation and a numbness in his limbs since the attack, and felt somewhat afraid that he might have a stroke of paralysis, thus confirming four distinct statements made by the psychic. First, he had had the sudden and dangerous attack of illness a few hours before I was informed of it by the psychic; second, his friends present believed him to be dying; third, I heard the facts the next morning; fourth, the paralytic symptoms mentioned were reported to me by the gentleman long before he had received any letter from me. Now while the first group of facts might be explained on the hypothesis of mind-reading, those in the second were not only not known to any one in Boston at the time the facts were given, but were not confirmed until several hours later.

The second experience, of somewhat the same character, occurred at another time. The psychic said: “There is a spirit here who gives the name of Mollie G., and who is anxious to send a message to her loved ones. They live in the West. Yes,” he continued, “I am carried out West. I am taken into a church—into the choir. I am singing. Suddenly all becomes dim. I am carried home. A physician is sent for from a distance, but I pass out.” These words had been spoken in a peculiar manner as one might speak whose eyes and whose attention were fastened upon a distant object, but who was being plied with questions. Suddenly the psychic changed his tone, exclaiming: “This young lady suffered greatly from congestion at the base of the brain. She was taken sick in the choir of a church in the West. She wishes her parents and husband to know that she is alive, and does not want them to grieve for her. Mollie G.” [Giving each name in full.] He asked if any one recognised the name. No one spoke. He added, “She says there is some one present who knew her quite well.” Still no one spoke. Then after a pause the psychic slowly pronounced the name, “Mollie C. G.” The moment the second name was given, I recognised the facts in a general way, although it was not until later that I found that the details were correct.

The facts in the case were as follows: The young lady in question was a cousin of a sister-in-law of mine, and had visited Boston as a guest of my brother a few years before. During her visit I had become very well acquainted with her, but after leaving for her western home she had passed out of my life. She had married a man by the name of G., and some time subsequent had been attacked in church as described by the psychic. She had been conveyed to her home where medical aid was summoned from a neighbouring

cussion this was carried, and a committee of Messrs. Whitehead (Bradford), Rayner (Oldham), Nutter (Burnley), Ingham (West Vale), Sutcliffe (Rochdale), Parker (Bradford), Tyrell (Blackburn), Howarth (Blackpool), Craven (Leeds), and Lund (Bradford), was appointed to formulate some scheme and report to the Executive, who shall have power to act upon the special committee's plans.

Motion 2 on the agenda was withdrawn.

Motions 3 and 4 were postponed until the Open Council, and were never reached.

Mr. J. J. Morse then moved Motion 5: "That a committee of selection of hymns for a National Hymn Book be appointed by this Conference, and be empowered to raise funds, and if sufficient money be forthcoming, to publish the same at the earliest opportunity."—Adopted by the Executive. Mr. Morse said the fact that we had too great a variety of hymn books and that we want a hymn book at a moderate cost was generally admitted. Mr. Duckworth thought a hymn book *should* be sent out by the Federation, so that the cause might have *one* book. The motion was carried and a committee (Messrs. Wallis, Morse, Chiswell, Holt, and Johnson) was appointed.

Mr. F. Hepworth moved Motion No. 6: "In order that the propaganda work may be more useful and effective in the future it is most desirable and urgent that a special fund be raised, such fund to be called 'The Propaganda Fund'; and in order to do this, all societies be earnestly requested by the General Executive to hold one 'Federation Sunday' each year, devoting either the day or half-day's collection to the said fund, and that all Spiritualists be urgently requested in the Spiritual Press to contribute."—Sent by James Swindlehurst. He said the necessity for propaganda work was admitted, but funds were necessary if it was to be efficiently carried out. After a somewhat heated discussion and various "motions" and "riders," Mr. Rayner moved that societies be requested to pay a capitation fee of 1d. per member (in addition to the 1d. now paid as affiliation fee), for propaganda work, which was adopted.

Election of Secretary. Three names were put in, viz., Mr. J. B. Tetlow, Mr. Frank Hepworth, and Mr. T. Taylor. Mr. T. Taylor, of Manchester, was duly elected. Mr. Richard Fitton (Manchester) was elected treasurer, and Mr. Peter Læe president for next Conference. The following were elected to serve on the Executive in place of the retiring members. Mr. Johnson, Mr. Hepworth, Mr. Sudall (Darwen), Mr. Ward (Blackburn), Mr. A. Kitson, Messdames Wallis and Craven, and Mr. Jeremy Gibson, of Pendleton.

Mr. Pemberton proposed that the Conference should make a grant to Mr. J. B. Tetlow of £5 for his services during the past year, which was carried.

Keighley, Darwen, and Blackburn each invited the Federation to visit them next year, and Darwen won.

Messrs. Sudall and J. B. Tetlow were appointed auditors, and after the usual votes of thanks to the Sowerby Bridge friends for their kind reception and eminently successful catering, and to the Executive for their services, as also to the President for his services in the chair, the Conference terminated.

THE PUBLIC MEETING

at 6 p.m. was a large and happy one. After an invocation from Mrs. M. H. Wallis, the president (Mr. Robertson) said that on such occasions as these people meet together to refresh themselves with spiritual teachings, and Spiritualism offered a lofty and complete ideal of duty and development. It was an ever-present inspiration. Spiritualists knew that the Holy Spirit had not spoken its last word. "Our Father God speaks to you and me as clearly as to Moses. The prophets of old only drank a little out of an infinite fountain sufficient for their needs, and we can do the same; nay, we should become larger men than they, for the greatness of the ages has been surpassed in the present as the race marches onward, and in Spiritualism we have a clearer and fuller light. We know that our dear deceased live on, and come to cheer and help us with their counsel." Spiritualism is a *personal* message. It comes close to the heart of man, woman, and child. It has a message for all. As we advance in years we begin to realise that nothing concerns us so much as to *know* regarding the death change. Some of the ablest men and women have been sustained and enlightened, and made strong and happy by Spiritualism, with its messages from "the beyond." It has made clear and palpable the future of mankind in a fashion that all the preaching power of Christendom fails to accomplish. I have never known a thoughtful Atheist converted to the Church, but I have known many whose doubts and materialistic difficulties of belief have been swept away by the force of the facts of spirit return. Spiritualists are a glad people, a people filled with hope. It is our aim to follow the light wherever it leads us, and we know it *will* lead us home to God. To non-Spiritualists we say, "If of interest to you, set to work and make sure of the truth for yourselves."

Mr. Johnson felt that our movement was one of the most glorious the world had ever known. He felt it from personal experience. Spiritualism had rolled away the stone for him from the sepulchre of doubt in which he had been immured; it had opened his eyes, and he had entered into a wide field, and it had taught him to be at peace with himself. He had sought for truth, but the future was dark, the present difficult, and he saw no outlet from blank negation. Still he felt something was wanting, and yearned for he knew not what. Spiritualism proved the continuity of individual existence; it showed him there *was* something to live for, to work for, and to enjoy when it broke in light and truth over his head, and illumined the path of life. It teaches men how to act and help themselves. It proves our responsibility to ourselves and others. It is a gospel for the mourners, and teaches them to enjoy life's continuity. He had seen the effects of this revelation on the lives of many people. He had seen the drunkard reclaimed, the self-indulgent reformed, the hard-hearted, close-fisted niggard become generous and enthusiastic workers for humanity. Spiritualism is a revelation that comes to us *individually*, not secondhand. It comes at our own fireside. It is a home gospel; loved ones bring to us at the family altar the knowledge of the truth of the future life, proving also that we walk through life watched and guarded by the "saints" of our homes and love. We are living partly in *both* worlds, and if we will, can join forces for right and justice with the angel hosts. He could remember the time when there was but a

tiny movement in Sowerby Bridge, and now the few veterans who remained to us on this side, in the face of the grand gatherings and the respectful attention of outsiders, were recompensed for their long and arduous struggles, and felt that the movement had indeed grown strong, and people are obliged to own its truth. Spiritualism is the true religion of humanity, duty, and immortality, and will most certainly take the place of the old orthodoxy, which is dying out as man ascends the heights of spiritual progress.

Mrs. Craven said that "truth" could not be defined in a few sentences. Humanity is awakening to the fact that there must be some truth outside that already known, and that knowledge of truth is progressive. Man's dual physical and spiritual nature is being more clearly comprehended, and thoughtful minds refuse to allow *to-day* to limit the liberties of the future. Progression is the law in the physical realm and the spiritual spheres alike. Man cannot be fed on traditions of past religious teachings, he requires food for the spirit every day, and it is not in accord with his progressive nature that he should be content and stationary, but he must be constantly seeking for greater truth. The basic claims of Spiritualism have been abundantly demonstrated, and its revelations prove that man is progressive, both here and hereafter. Being in strict accord with natural and Spiritual law, the teachings of Spiritualism *must* be recognised as true. Spiritualism is true because it appeals to, draws out, and satisfies the higher part of man's nature, and relieves him from the errors of past superstitions, and the thralldom of sects and creeds. It proves man's birthright to intellectual and spiritual freedom because he is a child of God, and thus raises him to a high moral level of self-unfoldment, and teaches him to exercise his freedom for his own good and the benefit of his fellows. Spiritualism proves that man's belief in a life beyond the grave has not been a mere chimera but an intuitive affirmation of a Divine fact. Man being dual experiences an insatiable longing for the Divine truth; he is a child beginning to understand his true nature and progressive destiny. He is a part of God, and by birthright is destined to ultimately draw closer and become one with the great Eternal Parent who is only hidden from the consciousness of humanity by the veil of circumstance and the conditions of material life. Progress here is necessarily slow, but truth *cannot* fail nor fall. The same ground has to be trodden many times—the lessons repeated until the scholar understands. Spiritualists dare not say that in them is the embodiment of the *whole* truth, or dictate to others that they shall follow in their steps. Spiritualism teaches us to be open-hearted and sympathetic, to be all-round and not insist on particular doctrines. No man or woman is so intellectually or spiritually great and noble as to include all knowledge, and demand that others should "do as we do and follow in our steps exactly." Truth presents varying aspects, and the ability to grasp its beauty depends upon the growth of the individual mind. We can only say we are making progressive steps towards the knowledge of the whole truth as we enter into possession of the truths and consolations which Spiritualism affords. Spiritualists should consistently endeavour to live what they claim to know; unless life accords with belief there is no actual possession. Truth must become part of man's nature, so as to constrain and compel him to live in harmony with its behests and daily seek to learn more and act with increasing wisdom, power, and love. Spiritualism should be applied *personally*; make it your own, but leave *others* alone; judge not nor seek to coerce others to conform to your standard. It will not be the good deeds of *others* which will affect your conditions hereafter or constitute your fitness to enter into light and liberty, but it *will* be your own endeavours and deeds. Workers, take fresh courage, your work as liberators of mankind is meeting with increasing success as the years roll on, and your faithful services are bearing fruit in all the progressive and reformatory movements for social progress and spiritual enlightenment.

Mr. Swindlehurst commenced by saying we have had the facts and philosophy of Spiritualism placed sweetly and eloquently before us, and trusted we should all go away with a great love for Spiritualism and with devotion unimpaired; nay, that we should consecrate ourselves anew to the great cause and be even more determined to do our duty for another year. He proceeded to draw a word picture in eloquent language of the historic incident, when the father of Hannibal made him swear while life remains to give Rome no quarter, and recited the faithful manner in which the solemn charge was carried out by Hannibal until he too passed to his fathers. It was like that with us to-day; our fight, however, was with darkness, mental, moral, and spiritual, and we should swear while life lasted to devote our whole energies to the task until the fruits of victory are found in happy hearts and homes. We could take heart, for there were signs of progress all around us. We have to take the truth, "Man, know thyself," and when man does know himself he will know his rights and duties, social, natural, and spiritual, and take steps to secure and fulfil them for himself and his fellows. Ours is a glorious mission. We have to take the knowledge of the fact that there is no death to the weary, waiting, and weeping mortals. As Victor Hugo said, "The grave is not a blind alley; it is a thoroughfare which closes on mortal life and opens at the dawn of an immortal morning." We have not finished life at the tomb, we have only concluded a day's work. No death. Only death to superstition, to social, moral, and political wrong-doing and tyranny, so as to secure life and liberty to the oppressed, to the toiler, and the bereaved. We have a gospel to proclaim; to tell the world that the God of our worship is not a narrow and sectarian God, but the Wise and Loving God of all humanity, of all who live now, of all who *have* been, and all who *will* pass through the portals of death. God belongs to the human family, *not* to a church. Inspiration belongs to Humanity in all times, and Revelation is the endless manifestation of the presence and power of the Supreme Spirit. We who know, and are the exponents of Spiritualism, need not the repetition of the phenomena, but to those who *do not* know we say, Seek you for the truth yourselves. The facts of spirit in its manifestations are now admitted into the realm of science, and they are the foundation stones of the future Church of Humanity. We are more interested in the spread of the knowledge of the principles of the spiritual philosophy that man *may* know himself. Heaven knows England needs enlightenment. We have a duty to perform, to work for the application of spiritual truth until social reforms make it impossible for working and weeping women and men, widows and orphans to exist in our midst in squalid poverty and wretchedness, as do the victims of the

unspiritual system now in vogue. Spiritualism is a woman's gospel; it has pleaded with her and given her hope and liberty. We must work on. Reward will not come in our life time. Complete success will not follow immediately, but it *will* come in the happy re-unions which will take place in the spirit-land. We have war, poverty, and pain, and the heart of the world is being stirred in sympathy and protest. Even a minister admitted that the existence of 50,000 families, each family living in one room, is a standing shame and disgrace to our humanity and civilisation and religion. We must continue to proclaim our gospel until there are no more kennel homes; until children can play in the fields and not in the gutters; and until all are elevated and enjoy freedom socially, morally, and spiritually.

Mrs. Green affirmed that the distinctive work of Spiritualism is to present the indisputable evidence of the real life beyond the grave. It is necessary to happiness that the question should be settled. The great *uncertainty* as to the future hangs like a black cloud over the present life of many, and is a cause of much grief and sorrow. The distress of the bereaved arises frequently from their fears for the departed. "If a man die shall he live again?" is the question which agitates the mind, and like a weapon divides thinking men and women into two classes—those who *know* and the ignorant. Only as man's spiritual powers and perceptions are developed does he begin to study and understand the evidences of spiritual existence and spirit return. You will find that all religions have been based upon the knowledge of seers, teachers, and prophets. Present-day beliefs are based on the traditions of their experiences, but Spiritualism gives *proof*, and helps *you to know*, instead of relying upon the past. It lights up the grave with glory, and is the bridge which spans the chasm between the seen and unseen worlds. By its manifestations it meets the needs of people in all conditions of life. Like Mother Nature, who supplies the wants of all her children, Spiritualism will gladden every one who honestly searches for its truth. To the sorrowful it gives comfort; to the bereaved knowledge; to the weak and weary strength and hope, and proves that heaven is as near to the pure soul as the soul is to the body. Many modes of manifestation are adopted, but sometimes clairvoyance alone is sufficient to reveal the presence of the beloved. They are near to you day and night; only doubt and unbelief prevent people from recognising them. Spiritualism is the brightest jewel in the diadem which crowns the brow of humanity. Spiritual reformers are driven onward by the force of the spirit and sustained in their arduous labours. The glorious gift of mediumship is the cornerstone of the temple. Without mediums the angels cannot demonstrate their presence. Mediums, it is your duty to dry the tears of the mourners. How great is your work. Anxiously strive to be worthy of your calling; be true to God, yourself, and humanity. Spiritualism calls upon all for active service, it would rouse the laggards. While waiting, the opportunity passes you by. Remember, you have a place and a work which none other can fill. Death is a gateway into life. No miracle of transformation will be wrought. As you have lived so will you be on entrance into that spirit world. The mission of Spiritualism is to teach mankind their moral responsibility, so that each soul will become lustrous by a life of well-doing. Never turn back from righteousness. There is no disgrace in work. The world is improved by the influences of earnest and truth-loving souls whose religion is expressed in love. Every thought has an inspiring effect if pure and sent forth in love. It is not the sensual, the gay and frivolous, who have received the truths of Spiritualism, but those who are pure in heart, to whom it comes as a light and a blessed comforter. Go forth and carry it to the world, and God and the angels will bless you as you enrol under the sacred banner which we see floating before the spiritual army with the shining words of Liberty, Truth, Justice, and Reform.

Mr. J. J. Morse was afraid that after the feast of fat things his contribution would be more bones than meat. There was an adage, "Be sure you're right, then go ahead." Many of us had had to suffer in our endeavours to be certain we were right, and have had to sever old ties, cast aside friends, and even sever blood relationships, and have been ostracised, because having found Spiritualism to be true we have "gone ahead." The whole world is going ahead spiritually, socially, and politically, and we can rejoice and press forward with renewed courage. He defined Spiritualism as including everything which affects the welfare of the human spirit now and in the future. He could omit no consideration that appeals to man for good. He was not concerned about whether he made a name, but he was concerned whether he could do good in the world and be of service to his fellows. Spiritualism inculcated that we must make the effort to make the world better, and not talk brotherhood unless we work for it. We cannot hope that some one else is going to do our share of the work. We ought all to feel "I am responsible for everybody I can help and don't." We must fight error and strive for the right; if we do this, rest assured the angels will help us, but we must not expect them to do the work. We should strive to lift the world up to their level, and not compel the angels to come down. True, we cannot all see alike, but, as the old saying has it, all roads lead to Rome, so all roads lead to Truth. We should recognise that every man's earnest thought is an honest attempt to reach the truth. Let us have in all things unity, and in all things charity. Many years ago he went to the sepulchre and found it empty. He asked the question, "Where is my dead father and my dead mother?" but received no response. He realised then that he was indeed fatherless and motherless. For years he was like one struggling in the water fighting to keep his head up, and when the life-buoy of Spiritualism came his way he grasped it, and by its aid made his way out of the sea of doubt and stood firm on the shore of knowledge, and he then consecrated his life to this great cause. He had found his saviour, not on a cross, but in the hosts of the spirit land, and foremost amongst them were his loving father and mother, who had been his counsellors and ministering angels ever since. He, too, had seen homes brightened, had seen people redeemed from folly and wrong, and, when given over to all that makes life mean and poor, he had seen the new man arise at the call of the spirits in power and worth. Spiritualism had blessed thousands and had made this world better, and knowing this we must fight on, work in every department for good, and when earth-life closes we can indeed say we have done well. Spiritualism means that Liberty, Equality, and Fraternity must be won for the whole human race.

After a few appreciative words on the fidelity with which Mr.

Morse had obeyed the call of the angels, and the ability and power of his inspiring spirit guides, Mr. Robertson said that the message of Spiritualism was intended to touch our souls. Convictions were worthless until translated into conduct.

Mr. S. S. Chiswell, in an eloquent speech, enforced the duty we owe to ourselves and to mankind (when satisfied that Spiritualism is true) to defend it, to advocate it, and to live it.

Mr. E. W. Wallis made a brief speech, and benediction by Mrs. M. H. Wallis closed the happy meeting, which had been in session for nearly two hours and a half. Several hymns and anthems (including solos by Mrs. Greenwood and Mrs. Robinson) were rendered in such an effective manner by the choir that they materially helped to produce the pleasant and harmonious conditions running through the whole meeting. Mr. Robertson, in his sympathetic and earnest speech struck the keynote, and the same high tone was maintained to the end.

Delegates were present from Cowms, Huddersfield (Brook St.), Burnley (Hammerton St., 2, and Robinson St.), Ashton, Manchester, Bacup, Blackpool, Lancaster, Nelson, Pendleton, Colne 2, Batley Carr 2, Heywood, Slaithwaite, Little Horton, Bradford, Keighley, Eastwood Temple 2, Leeds Psychological, Nottingham Masonic, Darwen 2, Oldham (Temple 2, and Bartlam Place 2), Sowerby Bridge 2, Blackburn 3, Otley Rd., Bradford, West Vale, Milton Rooms, Bradford, Glasgow, and Spiritualists' International Corresponding Society. 40 in all. There would be upwards of 50 Associates in attendance, and numerous friends, mediums and workers from other places. All three meetings were well attended, and despite some little warmth and vigorous expression of opinion at times, the business was got through and some plans laid for extending the usefulness of the Federation, which, if carried out in a thorough manner, should consolidate the organization and win generous support. We must not omit to mention that the Lyceum was largely attended at the morning session, when the excellent order, cultured reading of the responses, precision and accuracy displayed in the calisthenics and marching, and sweet singing, were much praised by the visitors. Miss Thorpe, conductor, and the officers one and all are deserving of all credit for their loving labours.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD, S.E.—Helped by harmonious conditions, our spirit friends ministered to our needs in a very instructive and invigorating manner. Our weekly séance, on Wednesday, is well attended, and is of great service to inquirers. N.B.—Full report of outing to Sevenoaks next week, by Mr. W. E. Long.

FOREST HILL, 23, Devonshire Road.—Mr. Savage gave an inspirational address and psychometry, which was very successful. A very pleasant evening.—J. B.

MARYLEBONE ASSOCIATION, 86, High Street.—Sunday, annual meeting. Mr. T. Everitt presided. The financial statement was read, officers chosen, and brief addresses followed—Mrs. Treadwell, Miss R. Vincent, Messrs. Cooper and Hunt. The committee desire to thank all friends who have in any way assisted us during the past year.—C. H.

WALTHAMSTOW, 18, Clarendon Road.—The memorial service held in love to our departed was well attended. Mr. Brailey's guide on "Let not your hearts be troubled" pointed out that "There is no death." Friends passed on took a greater interest in the spiritual welfare of those left. He exhorted all to develop the higher spiritual life. A solo was sung. Clairvoyance at close.

MARYLEBONE, 86, High Street.—July 9, 6-30 p.m.: Mr. J. J. Morse. Subject, "The Hells of the Hereafter."

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.—Splendid addresses by Miss Walker's control. Good clairvoyance. Half yearly meeting, officers and committee elected. During the past six months the society has progressed very considerably, being now clear of debt.—J. H. M.

ATERCLIFFE.—June 28: Mr. Webb's controls on "Practical Religion." Mr. Wilks' guides gave medical psychometry. July 2: Mrs. Taylor absent owing to family sickness. Mr. W. Fielding gave charming addresses on "Faith," followed by "Esoterics."

BIRMINGHAM, Camden Street Board School.—Mrs. Groom's control gave a splendid address on "What does mankind know of God?" She gave two poems on "Destiny" and "Evolution," and several descriptions which were all recognised. On July 16th we shall probably have one of the best exponents of Spiritualism. Come early.

BLACKBURN, Freckleton Street.—Mr. J. Walsh, local medium, spoke in the afternoon on "The Church of the Spirit," and at night on "The Angel of Reform."—J. T.

BLACKPOOL.—Mr. J. P. Dudley gave splendid addresses on "Spiritualism a Science," and "Spiritualism a Religion."—W. H.

BRADFORD, 448, Manchester Road.—Mrs. Bentley spoke on "Love" and "Those whom God calls into the field to labour are persecuted," showing what mediums have to go through.—F. A.

BURNLEY, Hammerton Street.—Speaker, Miss Venables, of Bacup. Subjects, "The Philosophy of Spiritualism" and "What are the Rights of Man?"

BURNLEY, Hull Street.—Wednesday, 7-30. Sunday, public circle. Mrs. Johnstone spoke ably on "Scattering Seeds of Kindness." Clairvoyance. All but one recognised. Evening: A child was named Leonard, and his spiritual name Perseverance. Our Lyceum is still progressing. Several visitors admired the way it was conducted.—I. G.

BURNLEY, 102, Padiham Road. The guides of Mrs. Heyes discoursed on "What is Spiritualism?" and "Spiritualism the need of the age." Clairvoyance.

BURNLEY, Robinson Street.—Miss Jones's inspirers gave excellent addresses on "What have mediums to gain by their mediumship?" and "Glory to God in the highest: Peace on earth." Successful psychometry.

CARDIFF. July 2: In the absence of Mr. Chadwick, Mr. E. Adams spoke on "The Gospel of Spiritualism." Good audience. After-*séance* by Mrs. Billingsley. Clairvoyant descriptions were nearly all recognised. We exceedingly regret to record the removal from Cardiff of Mr. Rd. Phillips, whose able and ready assistance in the society and Lyceum has won the deep regard and personal esteem of all.—E. A.

DEWSBURY.—Mr. J. T. Dawson favoured us with eloquent addresses. He is a good speaker, and ought to be kept in active service. His address is: J. T. Dawson, 2, Bell's Yard, Wellington Street, Leeds.

HOLLINWOOD.—Tuesday, June 27, Miss Halkyard gave good clairvoyance—23 descriptions, 17 recognised. July 2: Mr. Murray (local medium) spoke on "Is the Bible the Word of God?" He no doubt set some strangers thinking.—E. D.

MANCHESTER. Ardwick. Tipping Street.—Mr. G. Featherstone, of Rotherham. Afternoon: A splendid lecture on "What is Religion?" highly appreciated. Evening: Six questions from the audience, answered clearly and satisfactorily. We shall certainly heartily welcome him again.

MANCHESTER. Collyhurst Road.—Mr. Pilkington's control gave splendid lectures on "Ethereal and Aural Atoms spiritually considered," and "Thought Atoms' action upon the Brain." Election of officers: President, Mr. Cruchley; vice-president, Mr. Stanistreet; correspondent secretary, Mr. Barrans; assistant, Mr. A. Haggitt; financial secretary, Mr. Horrocks; treasurer, Mr. Yates; librarian, Mr. Carr; doorkeeper, Mr. Hulmes; musical directors, Miss Rotherham, C. M. T., and Mr. Taylor; committee, Mr. Lawrance, Mrs. Billinge, and Mrs. Whitehead.—A. H.

MANCHESTER. Pendleton.—Mr. W. Buckley took questions from the audience, and spoke on "Man, whither is he bound?" in good style. Psychometry after evening address.

NEWCASTLE-ON-TYNE.—July 2 and 3: Mrs. E. Gregg, of Leeds, gave three short addresses, followed by clairvoyant and psychometric delineations. Nearly all were fully recognised, either at the time or at the close of the services. All friends seemed perfectly satisfied.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides on "The Mystery of the Kingdom of Heaven—Ignorance the Mother of Mystery."—S. F. W.

NORMANTON.—A very nice day with Mrs. Midgley and her guides. Evening subject: "Where, O death, is now thy sting? where is thy victory, boasting grave?" All well pleased, and strangers were surprised to hear that a true and faithful Spiritualist fears not death, but looks upon it as a liberation from a lower to a higher life.

NORTHAMPTON.—Afternoon: We held a *séance*, Mrs. Spring kindly giving her services. Night: Mrs. Walker's control gave a good address, and a Mr. Boyle, of Bradford, spoke in support of Spiritualism and gave very good clairvoyance, much enjoyed.

NOTTINGHAM. Masonic Hall.—Fair audiences greeted Mrs. Britten, who spoke in her usual impressive style. At night, five written questions were answered in an able and instructive manner. We were all delighted to see this noble speaker once more on our platform, and many who have not before had that pleasure, were much impressed with her unique personality. Friends are heartily thanked for their gifts of beautiful flowers; and Mr. Smith is worthy of praise for the time and trouble he has taken in improving the artistic appearance of the platform.—J. F. H.

NOTTINGHAM.—Both addresses by Mrs. Barnes were of the best, and met with much approval. Mrs. Barnes is now a widow; her husband passed away on Sunday morning. He was not a Spiritualist, nor at all in sympathy with his wife or her work. Friends, please note: Lyceum anniversary, 2-30 and 6-30, Sunday next, July 9. See notice. Lyceum treat at Bridgford, July 20.—J. W. B.

OLDHAM. Bartlam Place.—Mrs. Stair, of Stalybridge, gave excellent discourses on "Truth" and "Spiritualism: Its Work and Object." Mrs. Stair's guides asked for a word, and delivered a poem on "What is the Moral Standard of Spiritualism?" which was much appreciated.

PLYMOUTH.—Morning: Mr. Sammels prayed, and read 4th chapter of Acts. Addresses by Mrs. Lethbridge and Mr. Sammels. Prayer by Mr. Sammels. Evening: Prayer by Mrs. Peile. Mr. Sammels read the 11th chapter of Acts. Address by Mr. Lethbridge. Prayer by Mr. Loomes.—J. W. C.

ROCHDALE. Penn Street.—Public circle. Good speaking from Mr. G. F. Manning, and clairvoyance.

ROYTON.—A good day with Madame Henry, who gave good advice and commented on the terrible disaster of the Victoria. Good clairvoyance and psychometry. Mr. Young gave good psychometry. Anniversary postponed until the 16th.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—June 19: Our local medium after address gave a number of good tests in psychometry. 25 and 26, Mr. C. Shaw ably dealt with subjects from the audience. July 2: Mr. W. C. Inman, local, treated subjects from the audience. His clairvoyance mostly recognised. N.B.—General meeting of members postponed until July 12.—A. Matheson.

SOUTH SHIELDS.—16, Cambridge Street.—June 27: A pleasant evening with the guides of Mrs. Young. Names were given to two babes. The simple ceremony was very impressive, some good advice given to the parents. Clairvoyance afterwards. July 2: Mr. Stoves's guides gave a very good address on "The progression of man." Good psychometry by Mr. Curry.—J. G.

SOUTH SHIELDS. Stevenson Street.—June 28: A local medium took part. At a quarterly meeting all the officers were reinstated. A practical address and good clairvoyance from Mr. Wilson were enjoyed by all.

STOCKPORT. Wellington Road.—In the absence of Mr. Brown Mrs. Lamb kindly gave a capital discourse on "As cold water is to the thirsty soul so is news from a far off country." Exceedingly good psychometry and clairvoyance.—T. E.

WAKEFIELD. Baker's Yard.—July 1: Tea meeting and entertainment. Mr. Joseph Armitage, chairman, gave us a remarkable address, as also did Mr. Joseph Oliffe, of Ossett. We are thankful to friends for making it a success. 2nd: Mr. A. Walker spoke upon "How do you know that Spiritualism is a Religion?" Clairvoyance successful.

WALSALL. Central Hall.—Our respected friend, Mr. A. J. Smyth, of Birmingham, gave us another of his eloquent and instructive addresses, which was much appreciated.

WEST PELTON.—Camp meeting on Sunday. Many Felling friends

availed themselves of the outing as their place was closed. The elements rather interfered with the arrangements in the afternoon, but nothing daunted, we adjourned to the Co-operative Store where there is a large and spacious room capable of seating six or seven hundred, about a mile from the old village of West Pelton. After service we went to tea at the old village and again trudged to the hall at 6-30, where we held another meeting. The hall was pretty well filled. There is great credit due to that most energetic gentleman, Mr. Beck, and the committee, for the able manner they carried out their lengthy programme, not forgetting the ladies who were very courteous and obliging in their attention to our wants. I think it will be a red letter day for the West Pelton society.

RECEIVED LATE.—Bury: Mr. Mayoh gave us splendid addresses, in his usual style, on "Who and What is God?" and "Death and Immortality." London, Tottenham.—Meetings were addressed by Messrs. Emma, Battell, and Rodger, and literature distributed. Leeds. Progressive Hall.—June 25: Service of Song, "Rest at Last," was given in splendid style by Miss E. Craven and Lyceum scholars. Thanks to those who took part. July 3: Mrs. Whittingham's guide spoke on "Our Saviours, who are they?" Clairvoyance, all recognised.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CLACKHEATON. Walker Street.—Good attendance. Recitations by Lucy Ada Walker, Lizzie Taylor, Albert Addison, Harold Addison; reading by Percy Walker. Our Lyceum is progressing. Officers elected: Conductor, Mr. A. Walker; assistant conductors, Mr. J. Blamires and Mr. Wm. Hy. Nuttall; secretary, R. Hodgson; treasurer, Wm. Jackson; captains of guards, R. Hodgson and Wm. Jackson; guardian, Mr. Fred Thornton; librarian, Harry Walker; leaders, Amos Walker, Fred Thornton, John Blamires, and Wm. Hy. Nuttall.—Ramsden Hodgson, secretary, 3, Birkett Street.

MANCHESTER. Collyhurst Road.—Good attendance. Recitations by Richard Haggitt, Bertie Whitehead, Sarah Lawrance and Lily Cruchley. No ramble next Sunday. The morning will be devoted to the programme for the public demonstration in Manchester.—A. H.

MANCHESTER. Openshaw.—2-30: Usual proceedings. Arrangements made for Lyceum demonstration on July 22.—J. Rossington, secretary, 4, South Road, Gorton.

OLDHAM. Bartlam Place.—Good attendance, conducted by Miss Wainwright. Usual programme, and a discussion about the coming demonstration. The Lyceum will be supplied with ribbons.—E. R.

STOCKPORT.—Capital attendance and interesting session. Kindly reference was made by Mr. F. Richardson's control to a bereavement the writer and daughter has suffered through the foundering of the flagship Victoria. We are much strengthened and sustained by the sympathy of our townspeople and Spiritualist friends.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JULY, 1893.

- BIRMINGHAM.**—16, Mr. Wollison; 23, Mr. Smyth; 30, Mr. Knibb. Excursion to Bewdley, July 15.
- KEIGHLEY.** Temple.—16, Open; 23, Mr. Hepworth; 30, Mr. and Mrs. Hargreaves.
- MANCHESTER.** Tipping Street.—16, Mrs. Groom; 23, Mrs. F. Taylor; 30, Mr. J. B. Tetlow.
- MORLEY.**—16, Open; 23, Mr. Campion; 30, Mr. Hopwood.
- NEWCASTLE-ON-TYNE.**—9, Mr. J. H. Lashbrooke, at 6-30; 16, Mr. Frank Hepworth (two services); 23 and 24, Mrs. Britten; 30 and 31, Mr. J. J. Morse.
- NOTTINGHAM.** Masonic Hall.—16, Mrs. Crossley; 23, Mr. G. Featherstone; 30, Mr. T. Timson.
- SOVERBY BRIDGE.**—16, Mrs. J. M. Smith; 23, Mrs. Crossley; 30, Mrs. Griffin.

BLACKBURN. Freckleton Street.—July 9: The Lyceum's annual flower service. Mediums: Mrs. Stair, lecturer, and Miss L. Pickup, clairvoyant.

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

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

CARDIFF.—Special Services by Mrs. M. H. Wallis, as follows: Sunday, 9, at 11 a.m., "Mediumship; its dangers and benefits." 6-30 p.m., "The Religious Aspect of Spiritualism." Monday, 10, 8 p.m., Trance replies to written questions. Sunday, 16, 11 a.m., "Spiritualism; its reformatory influence." 6-30 p.m., "The Spiritual Outlook." Monday, 17, 8 p.m., Replies to questions. Clairvoyant descriptions after each address. Also services by the Rev. C. Ware: Sunday, July 23, 11 a.m., "True and False Conceptions of God." 6-30 p.m., "What knowledge is Spiritualism giving to the world?" Monday, 24, 8 p.m., "The Religion of Spiritualism." Sunday, 30, 11 a.m., "The life and mediumship of the Prophet Daniel." 6-30 p.m., "The beautiful life beyond."

FELLING.—July 23, third Anniversary of the Opening of our New Hall. There will be a tea and concert. Adults, 9d., children, half-price. Friends, please help us.

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

HUDDERSFIELD. 3a, Station Street.—Sunday, July 23, open-air services at Bradley Gardens, at 2-30 and 6 p.m. Mr. R. A. Brown, of Manchester, speaker. Mr. Josh. Whitehead, of Bradford, chairman. Having received pressing invitations to hold these services on account of many enquirers in the district, we give a hearty invitation to all friends to assist us and make the gatherings successful. The gardens are about ten minutes' walk from Bradley (L.N.W.) and Cooper Bridge Stations (L. and Y.), and about twenty minutes from Mirfield Station (L. and Y.). Tea will be provided at a small charge, but all visitors must bring their own food.—James Wm. Hemingway, cor. sec.

KEIGHLEY. Eastwood Temple.—Annual Camp Meeting, July 23. The following speakers will take part: Mr. F. Hepworth, Mr. A. Kitson, Mr. Smith, and Mr. Wood. We hope to make it a great success.—D. Punt, sec, 25, Bradford Street.

LANCASHIRE LYCEUM DEMONSTRATION.—Meeting of delegates and friends at the Edinburgh Hall (opposite Alexandra Park Gates), Moss Side, Manchester, Saturday, July 15. Friends will meet at 4 p.m., and walk round the park. Tea at 5 p.m., prompt, meeting afterwards. Delegates will oblige by sending their names to me on or before Wednesday, July 12. The Children's Day, July 22: Parents and friends are earnestly invited to be with us in Alexandra Park, Manchester, and show that they are Spiritualists by wearing the same colour of ribbon as their respective Lyceums. The following hymns will be sung by the children altogether: "The Lyceum Band," 306; "Clap your Hands for Joy," 314; "Hail, Festal Morn," 339; and "Open the Door for the Children," 341; the music of which is in the "Spiritual Songster." Full particulars next week.—J. B. Longstaff, Hon. Sec., 28, Caton Street, Moss Side, Manchester.

LIVERPOOL.—July 9: Mr. E. W. Wallis, at 11, "Prophets, Priests, and Mediums." At 6:30: Subjects from the audience.
LIVERPOOL SOCIETY is now open to receive applications for speakers for 1894. Will mediums and speakers please communicate with the secretary, Mr. N. R. Magino, 16, Picton Road, Wavertree, on or before July 31, stating what dates they have vacant?

Mr. J. J. MORSE is now booking dates for 1894. Societies desiring his services, will please write to him as early as possible at his new address, 26, Osnauburn Street, Euston Road, London, N.W.

NORTH EASTERN FEDERATION meeting will be held at North Shields, on July 9th, and not on the 2nd as planned. Commence 2-30 p.m. All speakers invited to attend. Tea provided.

NOTTINGHAM.—Lyceum anniversary. Mr. J. J. Ashworth, conductor, appeals to all friends to help by their presence next Sunday, at 2-30 and 6-30, to make these services a greater success than the previous efforts. Miss S. Ashworth's touching and interesting Service of Song, "Ministering Spirits," will be rendered, and friends will not regret any little effort they may make to be present. As we depend largely upon the collections during the day, for the means to give the members their annual party, I would earnestly solicit the attendance of ALL friends who wish success to the Lyceum cause. Any donation towards same object, may be made, as on previous occasions, to either Mr. Burrell or J. J. Ashworth. P.S.—The party will be held, most probably, on the Thursday following.

OLDHAM. Spiritual Temple.—July 8: Public tea-party, entertainment, and dance. Mr. F. Hepworth, humorist. Tickets 8d. and 6d. Tea on table at 4-30. July 9: Our anniversary. Speaker, Mr. F. Hepworth. In the afternoon a musical service. The Moorside Mills Reed Band will play sacred selections.

RAWTENSTALL.—July 16: Mr. E. W. Wallis. At 2 30, "Two Scriptures." At 6, subjects from the audience.

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

SHIPLEY. Meeting Room, Central Chambers, Westgate.—Opening tea and social at 4-30, Saturday, July 8. Tickets, 6d. Old friends and new a hearty welcome.—C. Gomersall, sec.

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

TO SECRETARIES.—Owing to an entire change in business arrangements, Mr. Rooke has a number of Sundays vacant this year. Apply 165, Stockport Road, Levenshulme.

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

PASSING EVENTS AND COMMENTS.

SPECIAL NOTICE.—Owing to Conference report "Voices" and other matters are omitted this week, and reports condensed.

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

TO CORRESPONDENTS.—J. Taylor. We should have a lively time if every one proceeded to coerce those who differed from them. Thanks for your compliment.—J. Wigglesworth, W. Stansfield, Carolus, Watchman, W. A. Carlile, next week, if possible. G. W. Blyth and Geo. Craig, will reply as soon as possible.

"**THE LYCEUM BANNER**," for July, is full of interesting matter as usual. A sustentation fund has been opened to reduce the loss on publication, which last year amounted to over £12. It is a great pity that publications in the interests of Spiritualism are not sufficiently supported to pay their way, and it is to be hoped that Mr. Morse will be relieved of the burden of debt.

"**DRUGS**," in *The Cornubian*, says: "I have received by post, two small works, 'The Rise and Progress of Modern Spiritualism in England,' by J. Robertson; and 'Spirit Guided, or Re-united by the Dead,' by E. W. Wallis. The latter is a love tale, charmingly written. The former ably deals with the Spiritual movement in this country, and was originally delivered in a course of lectures at Glasgow. The works can be obtained of *The Two Worlds Publishing Co.*, Manchester, at one shilling each.

GRATIS to Spiritual workers, in or out of doors, on receipt of a halfpenny stamp, with address or addressed wrapper, I will send a blue-printed bill, size 14x18in., as under:—"Spiritualism meets the difficulties and strengthens the faith of the doubting, giving the best if not the only satisfactory evidence of immortality or life after death. Its phenomena being all based upon immutable principles of law, and its revelations being founded upon facts, tends to place true religion on the basis of science, and vitalise science with all that is true and practical in religion." Write at once to Bevan Harris, Newcastle.

To ENABLE new readers to peruse the whole account of Mrs. Keeves-Record's remarkable mediumistic experiences, recently published in these columns, we will send the seven copies of *The Two Worlds* containing the complete narrative, post free, for eightpence.

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

THE SECOND SUMMER NUMBER of the *Clarion* is superior in all respects to the first, which is saying a good deal. The best piece, in our opinion, is the opening story by Nunquam, "A Wanton Shot." "That Hat," is a good "out west" yarn. "Zelie," by Nunquam, "The Bad Sovereign" by the Echoist, are both good in their way, and Dangle has some excellent fooling on "Shakespeare and the Scottish Spirit," which will be amusing to Spiritualists and those interested in the Shakespeare-Bacon controversy. "Saved by Death," is a realistic "Lancashire Weaving Shed" story, which indicates the dangers and temptations to which women are too frequently exposed. The illustrations are good, and the whole contents are above the average.

THE PROMPTER is the title of an illustrated dramatic and musical record, published monthly in Glasgow, at 1d., under the editorial care of Andrew W. Cross, son of our old friend Andrew Cross. It seems a bright up-to-date paper, and is likely to become popular. We cut the following lines from its pages:—

Religion would have greater sway
To-day,
If all religious people we could find
Were kind,
And good and meek and merciful and just,
But are they so?
Alas! I think we must
Say—No.

"THE SOCIETY OF FRIENDS is taking an advanced position on theological problems, from which it cannot recede. As one proof of this, we quote from a speech by Mr. Sylvanus Thompson:—"I would say it with the utmost reverence and with the deepest sincerity, knowing that it must give pain to many whom I would rather spare; but there is a ministry amongst us which tells us that we are going astray, that we are wrong, that we are not Christians, if we do not accept as a portion of necessary, essential Christian truth, the idea that by the sacrifice of the innocent for the guilty, by a sacrifice dripping with human—and more than human—blood, the vengeance of an angry God could be pacified, and that that is the only way in which the guilty could be brought to God. Let me say to my dear friends, for myself and those with me, that we have not so learned Christ. The notion of a bloody sacrifice is a piece of heathenism, a piece of Judaism, as absolutely impossible of acceptance in the nineteenth century as would be the ceremony of circumcision if carried out in a Friends' meeting-house."—*The Coming Day*, July.

MR. KEEBLE says, "Spiritualism weakens faith in God." He reads the speeches at the Conference he will alter his opinion, we think. We cut the following from a private letter sent to a friend by one who was an elder in a church, but became convinced that Spiritualism is true, and has not lost his faith in God, but finds it rationalised and strengthened: "When the eye, heart, and head act in unison and with vigour, we are able to sing 'The Psalm of Life' with thankfulness to the Great I AM. On Sunday, in this fine weather, I go to my temple (the garden) and worship the Father in company of the sweet-eyed flowers that I nurse with fatherly care, and they well repay me for all attention, as there is no jar nor heterodoxy in their beautiful hymn. How happy I am in this sweet temple of Nature, and how fervently my heart is lifted with praise, along with my sweet fellow-worshippers, who inspire me with thoughts that are devout and heavenly, even if they are not recorded on the page or profound in their philosophy. Thank God, we do not need either of these. We are as we are, each with his own several gifts, and as they are God-given they must be right, and He needs all the kinds of us in His service, each in his own capacity and weight and fervour, as we know that on the other side there is not only room for all, but work for all; each, as he or she is suited, and some good work too, even for the meanest intellect that aspires to do good. This is a happy thought and very cheering and encouraging to the many; and so the glimpses of the bright beyond that we can see have strength in them to carry us onward through the stir and turmoil of a host of cares and worries."

IN MEMORIAM.

ANOTHER WORKER GONE ON TO SPIRIT LIFE.—We are sorry to have to record the death of our brother, Jude Hartley, on June 28, in his 42nd year.

"He suffered long but murmured not;
We watched him day by day
Grow less and less with aching hearts,
Until he passed away."

He lived and died a true Spiritualist. Truly it may be said of him he did unto others as he would that others should do unto him. Thus his home and his life had been truly blessed by Spiritualism. He never lost an opportunity in trying to proclaim it to others. We shall miss him as a material worker, but rejoice that we shall have him as a spirit helper. The service was conducted at the house by the writer, and at the chapel by his orthodox friends. I have also to record the passing on of Wallace Hall Jordan (spirit name Ernest Faithful), who passed to the higher life June 28, aged six months. Mr. Mason conducted the service. Also Nancy Alice Watson, aged 36 years, one who has suffered long, and was ready to go to the life that is higher than this.—W. MASON.

PASSED to the higher life, Thomas Thomson, of Newcastle-upon-Tyne, aged 73, a late president of the Newcastle Spiritual Evidence Society, by whose members he was held in high and deserved esteem. A faithful Spiritualist to the last, his mortal remains were interred at St. John's Cemetery, Elswick, on June 20th. In accordance with the practices and principles of modern Spiritualism, Mr. J. H. Lashbrooke officiated, and many sorrowing friends attended the interment, amongst whom were many of the officials of the Society.—R. E.