

The Two Worlds.

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THE NATIONALISATION OF SPIRITUALISM.

(Continued from page 254)

To come to close quarters with our question as to nationalising Spiritualism, let us ask what is meant by this oft-repeated term? In a phrase the reply would be: "The welding into one compact and concrete whole of our scattered and disjointed forces under three requirements, that is: for work, for teaching, and for propaganda, thus creating a national movement that shall stand as representing British Spiritualists and British Spiritualism, which two are not at all points the same."

To accomplish the first of my three points should be comparatively easy enough. A federal union—with absolute home rule—of all societies, the division of the movement into districts or unions, the arranging of "plans" for lecturers, the "pooling" of expenses in districts, thereby largely reducing the cost of local work, are all matters that merely involve ordinary business sagacity; while the formation of a national trust, the funds whereof should be used for, among other things, the production of needful literature, the operation of missionary and propaganda work, and to create a fund of benevolence for sickness, accident, and death among our poorly paid workers, are all items that naturally suggest themselves.

When the question of teaching is touched some not inconsiderable difficulties are discernible. Here, too, lies our present weakness, for no matter how effective a machine we construct, what will be the use of it if it has nothing to do? It is in deciding what the machine shall do that the difficulties crop up. Easy to say that a perfected federation will enable us to effectively teach Spiritualism, but pray what do you mean by Spiritualism, and who is to define it, ourselves, or our spirit friends, or both? And, so far as teaching is concerned here, it is distinct from propaganda; *it is the teaching we, as Spiritualists, require and will abide by, as concerns God, man, life, duty, death, immortality, the spirit-world, politics, religion, labour, temperance, woman, virtue, and what not else besides.* Where are we to stand? Shall we all ride with a free rein, none of us, perchance, agreeing, and all of us insisting upon our own correctness? But, if we teach, we should have something definite to teach, and if so, the definitions should be such as, on general principles, at least, we are willing to stand by, and be known by, that would mark us as a party in the nation, a power in the state. But, more especially, that we may have something definite to give to our children and ourselves, in the form of advice, counsel—in a word, teaching. Here, too, it seems to me there is abundant material ready to our hands. The writings of Andrew Jackson Davis, over thirty volumes, of a deeply interesting nature, full of information and experience, concerning all phases of our subject; the works of Hudson Tuttle, than whom we have no clearer writer on things spiritual from a scientific and rational standpoint; while William Denton, the Spiritualist geologist and radical, has bequeathed us unnumbered treasures. The constant stream of inspired utterances through our present-day speakers forms another source for materials, with which to give suitable teaching that should have unity, coherence, and national sanction. Do not retort upon me that all this is the thin end of the wedge of creedism and priestcraft, for such retort begs the question and answers nothing. Are you Independent Labour men, Trades Unionists, Liberals, or Conservatives, as many of you are? Have you not your points, programmes, and principles, in your several movements? Do you not sink minor differences and stand together on your principles? Then, if such unity and definition of sentiment are good outside our cause, my contention is they are equally as good within our ranks.

In tracing out the third point of propaganda, the enormous importance, and the wide-reaching scope of efforts in this direction are patent and unquestionable. But we must very seriously consider what we mean by propa-

ganda work, that is, what we propose to propagate. Of course we mean to extend a knowledge of Spiritualism. Very good, yet, once again, what is Spiritualism? Do you mean its phenomena and how to obtain them? Do you mean mediumship? Or does your propaganda work expend itself in relating personal experiences of communion with spirits?

On these three broad lines of general polity will our National Federation ever be able to evolve a National Spiritualism that shall concentrate and focus in a clear cut, simple statement of principles and aims, what Spiritualism means to us? Has the time come? Who can say? Yet, certainly the nationalisation of Spiritualism and Spiritualists by the aid of things now existing, is, to my mind, a practicable possibility, and, let me add, a growing necessity.

Before venturing upon the desirability or otherwise of nationalising Spiritualism, let me offer a suggestive opinion of the character of Spiritualism, as I understand it. Its foundation is in the sublime and fundamental fact that I am a spirit, here and now; an eternal spirit, surviving death, as others do; and that the improvements in my surroundings here, are not merely the benefits conferred upon body or mind, but are actual improvements for my better living, as an immortal spirit. Hence, everything that affects me, as a spirit, and as our Spiritualism should mean, it seems to me, the science and philosophy of spiritual life, it should include in its scope, every question that affects my welfare here, or anywhere else, therefore my Spiritualism is comprehensive, cosmopolitan, and catholic. It is the philosophy of life, the science of existence, the ethics of society, politics and government. Mediumship, phenomena, communion, are all parts of our means of study, education and improvement, aids to enable us to understand more and more of the mysteries, possibilities, and requirements of our own lives, powers, duties, and responsibilities. As a purely general statement the foregoing places my own position fairly, in general terms, before you. Is the dream of a national Spiritualism quite a chimera? I do not think so.

Let us now turn to the final point. Is it desirable to nationalise Spiritualism? And here let me point out, if it is not already sufficiently clear, that the main purport of my theme is really the nationalisation of the teachings of Spiritualism, hence my reiterated insistence upon the necessity of defining what Spiritualism is to stand for. Associated with the main purpose has been another purpose, the nationalisation of Spiritualism, by the union of its working parts into an organic whole, as our National Federation worthily set out to do—one may be termed the nationalisation of Spiritualism, the other the nationalisation of Spiritualists. Shall we say some assent to Spiritualism becoming a creed, and Spiritualists a sect? No, never! We have escaped from bondage; never again will we wear fetters, least of all, forge them and affix them ourselves. But have we learned nothing from the past, have we made no advance? Is it impossible to have a definite declaration of principles and policy, without crystallising it into a creed? Is it impossible to organise on business principles, for business purposes? Our foes are united, clear as to their aims, definite as to their principles. Surely we can be the same? To my mind we should be strengthened all along the line, gain weight and power, and consequently increased respect. We could take our part, as a body, in the various reforms, and stand absolved from the not quite unjust charge of being dreamers, rather than doers. Once let us come to the front with a united body of ideas and principles, once make ourselves felt as a power, then our place would be secure, and our recognition certain. But it is surely needless to prolong reasons in favour of unity and union, their desirableness is patent to all. For, flowing from the realisation of such desires there come training, discipline, safety, for our speakers and media; succour for those in sickness and distress; a central body, in whom all could have confidence, having national funds at its command for national purposes, one of which could be the trading

in our literature for the profit of the common good. A National Trust Fund that, wisely safeguarded, could be used for furthering our work and propaganda, and so, to a large extent, superseding the usual and irksome special appeals for funds whenever anything out of the ordinary is done.

To sum up, a truly nationalised cause would unite us internally, strengthen us for external work, and give us added weight and importance in society. It would create a definite statement of principles, enabling us to say to enquirers, "Here is where we stand on matters of fact, theory, and practice!" It might create an examining board, to decide upon the fitness of those who aspire to represent us on our platforms, for shirk it as we may, the fact is as true in our cause as in any other, we, like others, are frequently hurt more by our friends than by our foes. It would enable us to indulge in an intelligently devised and gradually extending propaganda along the lines of phenomenal proof, illustrative lectures, and personal testimony, and by a widespread dissemination of information by leaflets and tracts.

It might eventually enable us to establish and endow a Psychological College, wherein mediumship could be studied, developed, and practised under the best possible conditions, where Spiritual or Psychic Science could be pursued under the most advantageous surroundings. It would help to protect us against charlatans and all who for unholy ends ape our faith and steal our garments.

I again assert the materials are at our hands, ready to use. Shall we use them? Taking a large view of our work and our duty, casting aside doubts and dissensions, unswervingly serving the truth, shall we stand firm, and strive to nationalise our cause and our people, and bequeath at least the fair promise to our successors of that national Spiritualism which some of us at least see looming in the future? I know not what your answer may be, but mine is Yes! Yes, for God, humanity, and the angels. Yes, for unity, brotherhood, and progress. Yes, that we may compel the world to realise that our Spiritualism is the leaven that leaveneth the lump, and for breadth, power, and purpose the grandest gospel for heart, head, and life before the world to-day.

A SHOT AT A SOLDIER.

CHRISTIANITY NOT A PERFECT RELIGION.—No one can watch the sincerity of religious endeavour, the warmth of religious feeling, the nobleness of religious conduct among races whom we are inclined to call either pagan or savage, without learning at all events a lesson of humility. Anybody, be he Jew, Christian, Mohammedan, or Brahman, if he has a spark of modesty left, must feel that it would be nothing short of a miracle that his own religion alone should be perfect throughout, while that of every other religion should be false and wrong from beginning to end.—*Max Müller.*

When it is remembered that "Biblical criticism," outside of the interested revisers of the New Testament, has demonstrated that there is no historical evidence for 150 years of the Christian era going to prove that there was ever such a person as Jesus Christ, and that the earliest copy of the New Testament dates 400 years after the commencement of this era, and that we have no copy of the original text from which our revision is a transcript; recalling these facts, reasonable people begin to inquire on what, then, does historical Christianity rest! There is but one answer—tradition. This is the ground occupied by the Catholic Church; and it is the ground which the Protestant Church should occupy or cease its criticism of honest men who tell the truth.

THE COBBLER SHOULD STICK TO HIS LAST, and the soldier to his trade. If General Sir Robert Phayre, K.C.B., were as poor and antiquated a soldier as he is a behind-the-times theologian, he would be ill-fitted for the post of honour he occupies. But the fact that he is a successful military man does not make him an authority on Spiritualism, neither does it entitle him to rank as a logician. He has issued a tract entitled, "Spiritualism in England in 1892: The Final Form of Anti-Christ." This continual talk of anti-Christ is really most amusing, and the idea that these are "the last days," and that Spiritualism is the final sign of the end of the world, is most grotesque in its absurdity, and reveals how little these obfuscated individuals really know about the subject. They bring the tape measure of their petty prejudices to measure the sun of spiritual truth, and because it is too bright for their poor blinded eyes to discern what they are trying to do, they condemn the light. They hide their heads ostrich-like in the theological sand (of their own conceit), and hurl their excommunications at Spiritualism, because their dogmas are being overtaken one by one, and removed from the path of human progress for ever.

An unintentional service is rendered to the cause by the frank admission that Spiritualism is spreading rapidly, but this is associated with the Old Bailey tactics—"No case, abuse the other side," as thus: "This awful system of magic and invocation of the devil called Spiritualism . . ." "This worship of Satan," etc.

A man who can believe the following can believe anything:—

In the wisdom of God Satan is permitted to range the earth for a time, tempting mankind, and mustering his forces for the great and final battle. He is altogether subject to God, acting only permissively, and by his acts bringing the truth into stronger relief. He is the god of false Spiritualists, with whom, as well as their relatives, he is well acquainted . . . On the authority of the Saviour Himself there is a hell for the wicked and unbelieving, as well as a heaven for believers. There is wrath to come, even the wrath of the Lamb."

One may well exclaim, "The pity of it; oh, the pity of it!"

If God permits Satan to tempt people, then he is responsible for their fall. The God portrayed by General Phayre is heartless, cruel, vindictive, implacable, unjust and hateful. No wonder people with brains and common sense become Agnostics and Atheists when such a God is offered for their worship. The General means well, no doubt, but he is helping to cause the very "apostacy," as he calls it, which he deplures.

Such pamphlets as this soldier's, and the one by Canon Fausset, together with the many others now being issued, indicate at least two facts—1st, that our work is not yet complete, much remains to be done to free men's minds from the nightmare of old theology; 2nd, that Spiritualism has become a power in the thought world, and this outcry is an evidence of its growth and rapidly-increasing strength. Even our enemies admit the fact!

General Sir Robert Phayre, K.C.B., confesses and puts himself on record thus:—

But before describing a system which despises and rejects the Word of God, we deem it necessary to make our own confession of faith by testifying that we believe the Bible as we have it in the original to be the Word of God from beginning to end—that is to say, we believe in the verbal inspiration of the Book. That it is the Word of Him whose Name is called the Word of God—one with the Father and the Holy Ghost from eternity to eternity. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." His name is, "I am Alpha and Omega, the Beginning and the Ending, the First and the Last, the Almighty!" This is the Author of the Bible. This is He that came by water and blood, even Jesus Christ. Not by Water alone, but by Water and Blood, and it is the Spirit that beareth Witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are ONE! and there are three that bear Witness in earth, the Spirit, the Water, and the Blood, and these three agree in ONE, viz., in Jesus Christ our Lord, in whom dwelleth all the fulness of the Godhead bodily.

This is not fair of the General. He knows, or he should know, that we have not got the Bible in the original; that the original manuscripts of the four Gospels are all lost. Those who are aware of this fact can only pity the extremity to which he is driven to uphold his position by an appeal to "original" documents, which he has neither seen nor read because they are all lost or destroyed. If he means "in the original tongue," how does it happen that Greek manuscripts have to be relied upon for a Hebrew scripture? Further, why does he quote the forged passage attributed to John (as he stickles for the original), which is admittedly a forgery, and has been altered in the Revised Version. The Authorised Version says, as quoted by the General, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One," but the Revised Version says, "It is the Spirit that beareth witness, because the Spirit is the truth." General Phayre contends for the Bible in the original, yet, when it suits him, he rejects the version which is nearest to the original in favour of the translation which contains a forged passage which supports his Trinitarian doctrine. Yet this is the man who opposes Spiritualism, and whose book is approved by Canon Fausset! Fair play is a jewel, but we do not find the jewel shining in the lucubrations of these gentlemen.

Rev. John Page Hopps says that "there is an animal body and there is a spiritual body" is the most correct translation of the passage ordinarily rendered, "there is a natural body," etc. Of course, both the animal and spiritual bodies are natural—there is no super-natural. Here the so-called "original" supports Spiritualism.

We are assured that the phrase, "In my Father's house are many mansions" should read "In my Father's house are many monasteries," which, although it probably truly represents the teaching of the Nazarene, since Jesus was never

married, and applauded those who made themselves eunuchs, is far from Spiritualistic. Catholics may welcome that rendering, and it is accordant with John's idea that the angels round the throne are those who have "not defiled themselves with women"! It is now pretty well known that the phrase "the Kingdom of Heaven is within you" is more correctly translated from the *original* thus, "The Kingdom of Heaven is in the midst of you." Jesus claimed to be the Messiah, and identified himself with the Kingdom of Heaven. He was the Kingdom of Heaven, and was in their midst.

By the time we have got the "original" Bible, for which General Phayre pleads, we shall have learnt something, viz.: the human—not divine—origin and meaning of its words.

But we have not the original MSS. No one knows who wrote the Gospels and the Acts, nor when nor where they were written; indeed there is no *certainty* about the *authorship* of any of the books of the Bible, and still *less* certainty about their inspiration. But that they are not "infallible," did not originate "miraculously," that we have not got the "originals," that our versions, Authorised and Revised, are not perfectly accurate translations of the oldest MSS., we are *certain*.

That God is greater than any man-written books; that TRUTH is GOD'S WORD; that truth is not limited to the Bible; that all the statements in the Bible are not literally true, we are *certain*.

That every man has an *original* birthright to go direct to the Source of all truth, and receive inspiration, and learn to discern truth for himself, and, by the exercise of his God-given powers of spirit reason, judge, and decide for himself, and be free from creedal trammels (knowledge making him free, and love making him true to truth), we are *equally certain*.

We can only say, then, to Christian sectarians and bigots, stand out of the light. Don't block the way. If you won't "move on" yourself, don't hinder those who "trust in God and do the right," and try to draw nearer and nearer to Him.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER VII.—SPIRIT RETURN.

I now in spirit returned to my old home. There again I saw my poor bereaved wife, whom I knew must soon follow me. There my children and grandchildren and friends had assembled, to put my earthly remains out of their sight into mother earth. We remained with them and became mourners also, and sympathised with them in their sorrow; but how different our sorrow from theirs. They were weeping over my departure from them—we were sympathising with them in their grief, and trying to sooth their sorrow and heal the wound which death had made, by lifting their thoughts to life hereafter. Could they have seen us, bright and glorious in their midst, free from pain and suffering, having a new and celestial body full of life and hope, they would not have thus mourned the loss they had sustained. But so it is. Our Heavenly Father has seen fit to hide one world from the other, and hence they knew not of our presence.

I tried to comfort my dear lone one, who did not fully realise that I had left her for ever in the flesh, and that she would see my earthly form no more. It was to her as a dream. I kissed her and caressed her, and whispered kind words unto her heart, but she knew not that I was near. We were unseen witnesses of all that transpired that day. Many old friends had accompanied us from the spheres, and whispered kindly words of love to you all.

We were present at the graveside, and joined you in the service, where it did not contradict the facts of this life; but oh, how blind are men to believe that the physical body put into the ground will rise again after the blowing of the resurrection trumpet. On this subject I will dwell hereafter.

I tried to impress you that I had returned to fulfil my promise, I found it possible to do so. I thank God that the so-called dead can and do return. Here was the evidence of it to me, and I soon discovered that under certain conditions I could speak to you. I did speak to your heart at the door of your house, when you looked across the valley to the hill where you had placed my earthly shell that afternoon, when you said, "Poor father, he is out on that hillside for the first night." My spirit was at once brought into contact with your spirit, and I instantly impressed your brain, saying, "No, I am not, I am here by your side," which

impression was so deep that you heard the inner voice, and became conscious of my presence, and hence for the first time in my new condition I found that I could return and set up a communication with those I had left behind, which I have continued to do whenever the conditions have been suitable. If I do not speak to you I am generally present at your meetings, and I am with you often in your quiet hours, both at business and at home. A thought will bring me to your side, and I will commune with you whenever the instrument is suitable, but I cannot control all mediums. The writing which you received through Dr. Slade and Dr. Wentforth was from me, and I was grieved that you allowed the first communication to be rubbed out. If you can sit again with some psychic I will try to write you another letter with my own hand.

We delight to return and commune with our loved ones. We are really more anxious to do so than those we have left behind are to receive us. When you are at the Planchette there are crowds of spirits looking on in amazement, each trying to secure the pencil at any moment—just like a lot of trippers rushing to the booking-office, and pushing and jostling one another to get their tickets; so it is with spirits to secure an opportunity to speak to their friends on earth; and if we are not careful—or if you make a move by taking your hands off—you give the dark ones the chance of laying hold of the pencil and giving you a wrong answer. This is the reason of some unsatisfactory replies to your questions.

Give your spirit friends good conditions and they will rejoice to return to you as heavenly messengers of peace and love, for they are ever round you night and day.

Loving spirits, guardian angels!
They are with you night and day,
Dropping flowers of love the brightest,
As they watch you on your way.

In your sorrows, in your troubles,
They with care around you throng—
Ever guarding you from danger,
Ever shielding you from wrong.

After remaining near my dear ones for two days, I returned to my new home; not without a degree of sorrow and sadness at leaving for awhile those I loved most dearly, to wait their introduction to the new world of which I had now become an inhabitant. No one can sever an earthly tie without a pang, and we on this side of life feel it as keenly as those who are left to mourn our loss. But the hearty welcome we receive, and the reunion with long lost loved ones here, help us considerably to endure the sorrow thus produced—for we are still human, and are touched with human feelings still.

THE REFORMATION: CHRISTIAN AND SPIRITUAL.

BY L. M. BYLES.

PART A., SEC. III.—RESULTS OBTAINED.

REFORMATION IN ENGLAND.

The Reformation in England may be dealt with under three heads:—

- (a) 1515-1529, Wolsey and the New Teaching;
- (b) 1529-1539, Separation from Rome;
- (c) 1547-1552, Church becomes Protestant.

(a) WOLSEY AND THE NEW TEACHING.

The clergy had not felt the influence of the "Renaissance," as it was called. They were lazy, and immoral; pluralities were common; evils of all sorts abounded. Wolsey, and many others, desired Reform. Wolsey did his best to accomplish it.

In 1529 Henry grew tired of Katherine, for a variety of reasons, and wished to divorce her. In the midst of this political confusion Wolsey was overthrown. Internal Reform sank into oblivion, and Henry devoted his energies towards a breach with Rome. It must be remembered that neither at this period, or at any time in his life, did Henry have any sympathy with the Lutherans on the Continent.

(b) SEPARATION FROM ROME.

In 1527, Henry raised doubts as to the legality of his marriage with Katherine of Aragon. The Pope dared not grant a divorce, owing to foreign complications. Therefore, Henry resolved to abolish Papal authority, and to obtain his divorce from the English Church.

Accordingly, the following Acts were passed:—

1533. Appeals to Rome were forbidden.

1534. Payment of First Fruits were stopped.

1534. The Papal Supremacy was overthrown.

1535. Henry was declared Supreme Head of the Church in England, so far as the law of Christ will allow.

Henry had now broken with Rome, and commenced to demolish the monasteries and to grow fat on the proceeds. So eager were Henry and his satellites for plunder, than in a few years no less than 645 monasteries, 90 colleges, 110 hospitals, and 2,374 chantries and free chapels were spoiled. So insatiable was the voracity of Henry's noble [the ancestors of our nobles] accomplices in plunder, that even he exclaimed in amazement, "By my Lady! the cormorants, when they've gotten the garbage, devour the dish." But in spite of all these anti-Papist demonstrations, Henry lived and died a Catholic, as the six articles, or "Whip with the six strings," to which he made every one conform in 1539, will show.

The acceptance of: (1) Transubstantiation; (2) Celibacy of the clergy; (3) Auricular confession; (4) Perpetual obligation of the vows of chastity; (5) Communion of one kind; (6) Utility of private masses.

Henry died in 1547, and was succeeded by his son, Edward VI.

(c) CHURCH BECOMES PROTESTANT [1547-1552].

As the new king was a boy of nine, the real power was vested in a council of sixteen, who chose Seymour—created Duke of Somerset—as their leader. In 1547 he instituted "The Ecclesiastical Commission," who travelled the country and destroyed all images and paintings in the churches. Two years later the First Prayer Book was published, and the First Act of Uniformity was passed. In 1552 the Second Prayer Book and Second Act of Uniformity were given to the world. The next year the young king died, and was succeeded by "Bloody Queen Mary," who tried her utmost to re-introduce Papistry into the country. In 1558 she died, and good Queen Bess mounted the throne. She re-introduced Protestantism, and issued (1563) the Thirty-nine Articles. Episcopalianism can now be said to have been firmly established in England.

THE RISE AND FALL OF PURITANISM [1558-1660].

The history of Puritanism may be divided into two parts—

1. Growth of the Presbyterian Section [1558-1648].
2. Ascendancy of the Independents [1648-1660].

1.—GROWTH OF PRESBYTERIANISM.

(a) 1558-1570.—THE QUARREL ABOUT RITUAL.

Elizabeth's aim was to make a Church which should include all moderate people, and she rigorously enforced the Acts of Supremacy and Uniformity. Many persons objected, and demanded the abolition of all ceremony in the service and of images in the Church. To enforce obedience they were persecuted (1564). In 1567, 100 were imprisoned at Plumbers' Hall.

(b) 1570-1640.—QUARREL ABOUT CHURCH GOVERNMENT.

In consequence of this persecution the Puritans began to deny the right of Bishops and the Church to control congregations. They were led by Cartwright [Lady Margaret Professor of Divinity at Cambridge]. In 1571 Strickland proposed in Parliament to make Puritan changes. From this time they steadily gained power in the Commons, and it was at this time that the more advanced section began to appear. They were as such persecuted by Parker and by Whitgift. Their requests, as embodied in the Millenary Petition (1603), were rejected by James I. Their orators were not listened to at the Hampton Court Conference (1604). Some began to leave England (1620), but their doctrines and their influence were increasing among the people, and with Parliament. It was practically the Puritans who overthrew Charles and Laud. In 1640, when the Long Parliament met, the Puritans were in a majority.

(c) 1640-1648.—PRESBYTERIANS IN POWER.

They accordingly proceeded to carry out their wishes, and appointed the "Westminster Assembly of Divines" for the management of the Church (1643-1647). At this point the Independents, led by Cromwell, and, disgusted at the narrowness of Presbyterianism, overthrew them.

2.—ASCENDANCY OF THE INDEPENDENTS [1648-1660].

Cromwell wished to found a State Church, which would hold as many opinions as possible, and shut out Roman Catholics only.

At the restoration of Charles Episcopacy was restored, and an attempt made to include the Presbyterians in the

Established Church. It failed; and in 1663 "The Act of Uniformity" thrust all Puritan clergy out of the Church [2,000 of them]. From this time they are known as Nonconformists and Dissenters, and were the ancestors of all our present dissenting bodies, except the Wesleyans and allied tribes, who were the result of a later schism.

[END OF PART A.]

THE BRITISH SPIRITUALISTS' LYCEUM UNION.

THIS Union seeks to produce the greatest harmony and good feeling between all Lyceums and Societies where the two are separate and distinct bodies. And to this end the Union recommends the following mutual agreement between all federated Lyceums and their parent Societies:—

1. "That all Lyceums who have separate funds to meet their expenses seek an agreement with their Societies as to stated times of the year on which they can have the use of the hall for teas, anniversaries, and festivals. The said agreement to be duly ratified by both Boards of Management. In return, the Lyceum shall be under an obligation to render all the assistance possible to the Society.

2. "That this Union does not think it desirable that any Society should seek to interfere with the legitimate working of any Lyceum, unless they are prepared to assume the whole management of the same."

It must be self-evident to all that a Lyceum that is not managed, i.e., worked, by the Society, must have a separate fund to meet the working expenses. Where such is the case it is necessary that an agreement should be arrived at, else friction is likely to ensue through arrangements for teas, etc., clashing. "The legitimate working of the Lyceum" comprises all such arrangements, and the holding of the Lyceum Sessions. Therefore it will be seen that it will be a breach of the agreement if these are interfered with, and such is discountenanced by the Union, as it is a prolific cause of friction and inharmony. While, on the other hand, it is a breach of the agreement if the Lyceum seeks to use the hall oftener than has been agreed upon. And where such is desirable, the consent of the Society's Board should first be sought and obtained. For the want of such an agreement several Lyceums in the past have been wrecked, and the parent Societies have been greatly crippled and weakened. It is the sincere desire of the Union that this state of things should cease to exist, and that both should recognise the fact that their interests are mutual, and if one suffers both suffer.

The Union will be pleased to assist Societies to open new Lyceums, or re-open those that have been closed, free of cost. All such applications should be addressed to its Secretary as below. The Union also gives a cordial invitation to all Lyceums who have not joined the Union to do so. The objects of the Union, and the visible advantages that are to be derived from it, should commend themselves to all friends of progress. Copies of the revised constitution have been sent to all Lyceums. Secretaries who have not received copies, and Societies who are contemplating opening Lyceums, should send their addresses to

ALFRED KITSON, Hon. Sec.,
2, Royd Street, Hanging Heaton, Dewsbury,
Yorkshire.

PUBLISHING FUND.

The following is a list of subscriptions and donations to the above Fund in response to the committee's numerous appeals, both by private "circular letter" (of which over 1,000 have been issued) and the Spiritualistic press: Brighthouse Lyceum, per Miss E. Gaskill, 10s.; A. Smedley, Esq., 5th, 6th, 7th, and 8th instalments of £5, £2 10s.; H. U. Smedley, Esq., ditto of £5, £2 10s.; Mr. G. Varney, ditto of 10s., 5s.; Miss Fielding, Oldham Lyceum, 3s.; Mr. Bennett 4s., J. T. 1s., Mr. Whittaker 7d., per Mr. W. Harrison, Burnley, 5s. 7d.; Halifax Lyceum, per Mr. John Baldwin, £1 5s.; Mr. H. A. Kersey's share of profit on his lantern lecture at Belper, £1 12s. 7d.; Mr. W. Stansfield's 3rd and 4th instalments of 10s., 2s. 6d.; Mr. R. Fitton, £1; Mr. John Bowie, 10s.; Mrs. J. M. Smith, 1s.; Mrs. Brown, £1; Mr. J. H. Sankey, 5s.; Mr. E. France, 2s. 6d.; Mr. E. Bertram, 2s.; amounts previously acknowledged, £62 11s. 8½d.; end of financial year, March 31st, 1894, total, £74 15s. 7½d. Subsequent donations: Mr. Owen, 1s.; Lancaster Lyceum, per Mr. Downham, 5s.; J. R. B. Wilson, Esq., £1; Pendleton Lyceum, per Master B. C. Wallis, 2s. 6d.;

Prof. S. Briggs, 1s.; Mrs. Bailey, 5s.; Miss Emma Mortimer, 5s.; Mr. D. Browne, 2s. 6d.; Mr. J. Bowskill, 5s.; Mr. J. B. Tetlow, 2s. 6d.; Mr. S. S. Chiswell, 10s.; Mr. Hepplestone, 5s.; Mr. G. E. Aldridge, £1; Mrs. F. M. Sutton, 10s.; Rawtenstall Lyceum, per Mr. E. J. Barnes, 6s. 6d.; West Vale Society, per Mr. F. C. Ingham, 10s.; total, £5 11s.; grand total, £80 6s. 7½d.

Thus it will be seen that at the expiration of two years we are nearly £20 short of £100.

The committee beg to sincerely and heartily thank all friends, Lyceums, and Societies who helped; and they will redouble their efforts during the current financial year to realise the object desired, and again appeal to all friends to do their best to help its attainment.

The Lyceum Conference decided to commence work with the above modest sum, and selected "Spiritualism for the Young" as its first venture, which will be issued as early as possible.

I wish to correct a misstatement made by your correspondent writing under the caption of "Dewsbury Lyceum Doings." He says: "The business of reprinting the 'Manual' and Mr. Kitson's 'Spiritualism for the Young' was decided in ten minutes, although it involved the spending of over one hundred pounds." I was both surprised and pained to see this statement, as the motion to reprint "Spiritualism for the Young" was only a re-affirmation of a similar motion passed at Sowerby Bridge three years ago, and the writer of the article in question was present at the time. So that, instead of it being done in ten minutes it has had to lay on one side for three years for lack of funds. With regard to the "Manual," it is an error to say it was to be published by the Union. Its re-issue depends entirely on the private resources of one of the officials. Such misstatements as these are calculated to prejudice people against the Union, and so induce them to withhold their much-needed help. I trust our critic will in future be more careful when writing of other people's doings, whether they be those of Conferences or Societies, otherwise he may do them grievous harm. In conclusion, I wish to assure all friends that there is no such reckless expenditure of the Union's funds as is implied in the above.—I remain, yours fraternally,

ALFRED KITSON, Hon. Sec.

2, Royd Street, Hanging Heaton, Dewsbury,
Yorkshire, May 28, 1894.

MR. JOSEPH SKIPSEY, SEER AND POET.

By W. H. ROBINSON.

I now present my readers with the promised specimens of Mr. Skipsey's lyrics. "The Violet and the Rose," written in his youth, has been characterised by Dante Rossetti as "very perfect."

The Violet invited my kiss—
I kissed it and called it my bride;
"Was ever one slighted like this?"
Sighed the Rose as it stood by my side.
My heart ever open to grief,
To comfort the fair one I turned;
"Of fickle ones thou art the chief!"
Frowned the Violet, and pouted and mourned.
Then, to end all disputes, I entwined
The love-stricken blossoms in one;
But that instant their beauty declined,
And I wept for the deed I had done!

Mr. Skipsey's poetry is characterised by simplicity, directness, and that rare and delicate condensation which suggests so much more than it says. These qualities he has employed upon a wide variety of subjects with equal facility. A dainty idea clothed in airy garments and lilting to a musical measure is a fair description of some of his lighter lyrics. Witness "A Merry Bee"—

A golden bee a-cometh
O'er the mere, glassy mere,
And a merry tale he hummeth
In my ear.
How he seized and kist a blossom,
From its tree, thorny tree,
Plucked and placed in Annie's bosom,
Hums the bee!

But Mr. Skipsey is a man of many moods, to all of which he seems to be able to give felicitous expression. "He gives himself up freely to his impressions, and there is a fine, care-less rapture in his laughter," says Mr. Oscar Wilde, in the review already quoted. "Tit-for-tat" is a happy example of his humour—

"Say, whither goes my buxom maid
All with the coal black e'e?"
"Before I answer that," she said,
"Give ear, and answer me."
"Pray, hast thou e'er thy counsel kept?"
"Ay, and still can," said he:
"And so can I," said she, and sweet
A-litling o'er the sea.

In contrast to these may be quoted "The Mysterious Rider," a "Symbol of the Mystery of Life"—

Upon a steed he came with speed,
The Day behind him breaking;
And still he sped when Day o'erhead
Her last farewell was taking.

"Ah, whither fleest!—name thy goal!"
"The dark from which I bounded!"
He spake and fled, and in my soul
The voice night-long resounded.

"The Songstress" may represent another class of his charming lyrics—

Back flies my soul to other years,
When thou that charming lay repeatest,
When smiles were only chased by tears,
Yet sweeter far than smiles the sweetest.
Thy music ends, and where are they!
Those golden times by memory cherished!
O Syren, sing no more that lay,
Or sing till I like them have perished!

LYRICS OF THE COAL-FIELDS.

WILLY TO JINNY.

Duskier than the clouds that lie
'Tween the coal-pit and the sky,
Lo, how Willy whistles by
Right cheery from the colliree.
Duskier might the laddie be,
Save his coaxing coal-black e'e,
Nothing dark could Jinny see
A-coming from the colliree.

O! SLEEP.

O sleep, my little babe; thou
Wilt wake thy father with thy cries;
And he into the pit must go,
Before the sun begins to rise.
He'll toil for thee the whole day long,
And when the weary work is o'er,
He'll whistle thee a merry song,
And drive the bogies from the door.

GET UP.

"Get up!" the caller calls, "Get up!"
And in the dead of night,
To win the bairns their bite and sup,
I rise a weary wight.
My flannel dudden donned, thrice o'er
My birds are kissed, and then
I with a whistle shut the door,
I may not ope again.

THE STARS ARE TWINKLING.

The stars are twinkling in the sky
As to the pit I go;
I think not of the sheen on high,
But of the gloom below.
Not rest or peace, but toil and strife
Do there the soul enthral,
And turn the precious cup of life
Into a cup of gall.

THO' MASTER HAD GOLD.

Tho' master had gold and treasures untold
And health were the all of my dower,
Yet my lowly lot would I barter not
To vaunt of his riches and power.
His lady's too bold, a shrew and a scold,
And as black and as grim as a crow;
While my own wee wife's the light of my life,
And queen of the roses in blow!

THE STAR AND THE METEOR.

Directed by a little star,
I paced towards my own loved cot,
When rushed a meteor from afar,
And I my little guide forgot.
Bedazzled was I, and amazed
When out the meteor flashed, and I
Had never more my threshold paced,
Had not that star yet gleamed on high.

THE TWO WORLDS.

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FRIDAY, JUNE 8, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

SPECIAL NOTICES.

IN OUR NEXT ISSUE we shall print an interesting "inter-view" with Mr. Jas. Fraser Hewes, of Nottingham, together with a first-class portrait of that gentleman. Spiritualists are mainly indebted to the energy and influence of Mr. Hewes for the recent provincial lecturing tour of Miss Marryat, and we have no doubt many of our readers will be pleased to see his picture and learn something of his experiences.

PORTRAIT OF FLORENCE MARRYAT.

We have much pleasure in announcing that we have received from Miss Marryat, a beautiful cabinet photo of herself, which we shall reproduce in our columns on Friday, June 22nd, together with, by special permission and all rights reserved by the author, the first portion of her famous lecture,

THERE IS NO DEATH.

Owing to its length, this lecture will have to be divided, and appear in three instalments, of four columns each, viz.: on June 22nd, 29th, and July 6th.

As thousands of persons will be desirous of reading for themselves the lecture they heard with so much pleasure, or have heard so much about, we shall be glad to receive orders for additional copies as speedily as possible.

We shall not print many beyond the numbers actually ordered, therefore those who desire to possess copies and distribute these missionary numbers, for Miss Marryat's lecture is admirably adapted for Propaganda work, should make up their minds at once and send in their orders.

NEWSY NOTES AND SIGNS OF THE TIMES.

IT MAY PROVE USEFUL to have learnt from history the elementary lesson that no opinion is true simply because it has been held either by the greatest intellects or by the largest numbers of human beings at different periods in the history of the world.—*Max Müller.*

THE THOUSANDS of materialists converted to a belief in the reality of the spiritual realm, through Spiritualism, over whom Christianity had no effect whatever, affords the best practical proof of the vast superiority of the one system of evidence over the other. The one belongs to the dead past; the other greets us in the living present.—*W. E. Coleman.*

THE PRESSURE of the Divine purpose of salvation is on you now. The New Jerusalem of the higher land is fashioned of the things of earth; these days are the stones with which it is built, and all its flashing diamonds and gold are but the sweet affections and heroic fidelities of life, radiant in the "light which never was on sea or shore."—*Bernard Snell, in the Christian World.*

THE WORLD is cram full of knowledge, has more facts lying about than it can possibly assimilate, and knowing people are more plentiful than good ones; from the intense selfishness of humanity, labour-saving inventions, that should have been a blessing, are so inverted in their effect that they are often a curse, preventing the willing worker from getting the employment necessary to sustain his family; whilst the smart man, who turns his knowledge to his own account, revels in wealth and luxury. What are wanted are ethics and religion, and no better source for the influx of these can be found than the higher spheres of spiritual life. The Avatars, who have given a moral impetus to the world in past times, have all professed inspiration from this source, and in their lives have verified it.—*Harbinger of Light.*

THE LATEST.—It is calmly asserted that Madame Blavatsky is already re-incarnated. This time she has entered the body of a man, which body was being prepared for her before the decease of her old "house of clay." This may be all right for Madame—now Mr. — (who?)—but wasn't it rather rough on the man who has been dispossessed? Surely Madame (Mr. —) had better try and control her successors, and stop their wrangling.

CHRISTIANITY NOT ORIGINAL.—We quote the following from Buckle's "History of Civilization." Volume I., page 29, note: "That the system of morals propounded in the New Testament, contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors is well known to every scholar. . . . To assert that Christianity communicated to man moral truths previously unknown, argues, on the part of the assertor, either gross ignorance or else wilful fraud."

THERE ARE COUNTLESS lives of Christian men and women, the stories of whose love and self-sacrifice would have an infinitely higher moral effect than the recital of the slaughterings of a Joshua or a Jehu. In after years the children will form their own opinions on controverted points of theology. The Sunday school will have done its highest work upon them if it sends them into the world with an inwrought sense of the greatness of duty, of the sacredness of life, of the beauty of holiness, and with a thirst after God and His righteousness.—*Christian World.*

BACK OF ALL ORGANIC forms are the invisible patterns that are woven out into visible forms of organic life, and these forms are determined by the life principle—the *vis a tergo*—the power behind the pattern. The pattern of the giant oak is in the acorn; the fruit tree, with all its wealth of foliage, blossom and fruit, was in the seed cast into the ground, and its development was determined by the life principle back of the invisible pattern. The Holy Spirit, the life principle and power back of us, is to weave out and determine our spiritual character. May we not hope to arrive at the Divine likeness, fulness and stature?

A MAN approaching the investigation of Spiritualism in an earnest and devotional mood, and continuing on the same plane, will get more good out of it than a dozen investigating the phenomenal facts from a purely intellectual standpoint. There is no need for him to set aside his reason; the exercise of this is quite consistent with earnestness and devotion. The experienced investigator knows that when the mind is permeated with a desire for truth and enlightenment, it is the best condition for obtaining results which commend themselves both to the reason and the intuitions.—*Harbinger of Light.*

WE CONSTANTLY STRIVE to keep *The Two Worlds* bright, varied, instructive, and interesting. Every week we have something good, and readers should not miss a number. During the past two years we have presented our friends with a succession of valuable articles, and have promised of still better contributions for the future. Moral: If you want to be up to date get *The Two Worlds* REGULARLY. New readers should send us 2/6 for twenty-four issues, post free. "I look for my *Two Worlds* every week more eagerly than for anything else" is the testimony of a correspondent, who only expresses the sentiments of many more.

WILL YOU be wrapped in the selfish enjoyment of your own spiritual communication and let hungry strangers faint and fall by the wayside before you will extend comfort to them? Destroy to-day the army of public phenomenal mediums, root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propagation of your philosophy and the explanation of your cause that it has ever possessed.—*J. J. Morse.*

THERE ARE MANY MORE VITAL POINTS OF CONTACT between the New Testament and the Talmud than divines seem yet fully to realise; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of Man, Son of God, Kingdom of Heaven, were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. . . . The Fundamental mysteries of the new Faith are matters totally apart, but the ethics in both are in their broad outlines identical. The grand dictum, "Do unto others as thou wouldst be done by," is quoted by Hillel, the president, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum, "that compriseth the whole law."—*Emanuel Deutsch, Quarterly Review, October, 1867.*

ANTIPODEAN SPIRITUALISM.
INTERESTING NEWS FROM AUSTRALIA.

DEAR SIR,—I have received the following letter from Melbourne, Victoria, containing accounts of Mrs. Mellon's mediumship. I consider the spirit "Little Cissy" who reproved drunkenness, near upon twenty years ago, and is still "Little Cissy," and who has been photographed in broad daylight standing by Mrs. Mellon, her medium's, side, as one of the wonders of the age.

"April 24, 1894.

"I have very little time to write. Monday last, I went to Spriggs's, and met Mrs. Mellon. Present, some of the leading people here. Lady A—, Lady B—, Hon. C. D—, and wife, etc.

"'Cissy,' the dear little spirit, came out, danced, kissed her hand, rang bells, and ate chocolate, and finally dematerialised in front of the cabinet.

"'Josephine,' beautiful spirit girl, about nineteen, walked about the room, handed flowers to the ladies present, stooped down and picked up flowers, cut a piece of her hair from her head.

"Mrs. McAlpine's grandmother. Old lady, white curls, black bag, and stick.

"Next, dear old 'Geordie,' beautifully materialised, beard. Entertained us for fifteen minutes with the direct voice, without the trumpet. Flirting with the ladies, sending kind messages to his friends in Scotland, and to E. F. 'Well, C. D., how is the old man?' 'Well, G. H., I remember you twenty-five years ago, with John King and Katey, and your dear, venerable old father we are so fond of. We will look after him when he goes up. Katey is very, very high now. [The first Katey, not the Katey of Professor Crookes.] I saw John King yesterday, we were talking about you and your father.' And a lot more, I have not time to write.

"E. F.'s daughter, Lily, who died at home, when Z. was in London, came next.

"And, finally, 'Cissy' again.

"I spoke to Mrs. Mellon about you after the séance, as she sent for me to give her power after coming out of trance, and I can do that, everybody here knows.

"On Tuesday morning I told Z. to call, and invited her out to our place. She came and gave us a sitting last Sunday. I will tell you all about it next mail, as some one has just come in on business.

"As we had thirty good firm believers, principally Theosophists, who were delighted, I handed her £9 I collected for her.

"Dear old Mr. Milner Stephen was one of the first to come to us, bowing to us in his sweet, gentlemanly way. He had a long talk with Z. 'Geordie' afterwards came. Geordie said: 'You are good at nursing babies, G. H.' [his first-born, a son, of whom he is very proud]. 'How your dear old dad would like to see you as I did the other day.' He called dear Z., my wife, to the cabinet, and, asking me not to be jealous, put his dear arm round her and kissed her. She will never forget that kiss. 'Dear old Geordie,' she says. She is not a bit frightened."

Jews and Christians who find fault with the direct voice and materialisation, should remember that such privileges were especially awarded to Moses, when they were withheld from others; for we read: "Hear now my words; if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall be behold." (Numbers xii., 6, 7, and 8.)

PATER.

IF THERE IS a single unmistakeable teaching in the New Testament, it is that there is a fiery, flaming Hell. Pontifical cowardice may desert, but pontifical ingenuity will never explain away such passages as Matthew v. 22, 29, 30; x. 28; xxiii. 15—33; xi. 23; xviii. 8, 9; Mark ix. 43—47; Luke x. 15; xvi. 23. The unfortunate thing for your Grace's Church is that Christ himself has expressed himself so unequivocally as regards Hell. Of course, I commiserate a cautious and discreet man like your Grace upon having such a rash and injudicious Saviour, who gives you such incalculable trouble to tone down and explain away his utterances, so as to adapt them to modern acceptance.—*Saladin, to the Archbishop of York, on "Hell: Where is it?"*

AN INTERESTING INCIDENT ILLUSTRATING THE
OCCUPATION OF SPIRITS.

ABOUT eighteen months ago I, along with others, started to investigate Spiritualism. There was one of several intelligent communicators who gave the name of John, a brother of mine who passed over 28 years ago. I obtained proof far beyond doubt that it was him. This was through the table. The one thing most interesting to me was, whenever he came, he told me that my little boy, who passed over two years ago, and who was two years old at the time of his transition, was with him and under his care. About three months ago we were told that John would not communicate with us again, and, although he used to be most frequent in his visits, he has not been since. A few weeks ago my father spelt out through the table unsolicited "Georgie is here. He is with S. A. Cox." The next intelligence spelt out the name of S. A. Cox, to whom I put the following questions, and received very distinct answers. Q. Did you live with us when in earth life? A. Yes. [She was chambermaid with us nearly four years.] Q. Were there any friends to meet you when you passed over? A. Yes. John S— and Georgie S—, meaning my brother and my little boy.

Of course I applied tests and was satisfied. She then told me that my little boy was under her care, and that my brother had passed higher up, whatever that may mean.

I think it a very good illustration of part of the teachings of Spiritualism, viz., that our little ones are placed in good hands "over there."

I might also say that S. A. Cox was very much attached to our little ones, and, after she left us until the time of her transition, she always remembered them on the anniversary of birthdays, although a considerable distance from us.

She is now a frequent communicator, and has been described to me clearly by a clairvoyant.—Yours truly,

AN INTERESTED INVESTIGATOR.

THEOLOGICALS (however they may "officially" deny it) have for years been busy in re-reading their creeds, and adjusting them to the new sciences. The theological re-adjustment made necessary by the Darwinian doctrine, and the general doctrine of evolution, has not been less important than that required by the changed conditions of the Copernican astronomy. *The heresy of a few, who held God to be the immanent, indwelling and Eternal Life of all the universe of men and things, is now the gospel of a great and ever greating company.* This re-reading of the natural world, and of the theological system corresponding to the mechanical conception of the world, implied the utter and complete inadequacy of the traditional belief in Christianity as a supernatural revelation. Subjected to the new natural science and philosophy, and likewise to the new and higher criticism, the Bible, neither in the record nor in what is recorded, nowhere gives a hint or sign of supernatural interference or action, unless all natural things are supernatural, in virtue of the immanent divinity.—*Banner of Light.*

WHO SHALL JUDGE BETWEEN THEM?—There is a pretty quarrel going on in the Theosophical camp, according to the *Bombay Gazette*. W. Q. Judge, vice-president, is charged by Mrs. Besant with the "misuse of the names and handwriting of the Mahatmas." Col. Olcott suggests to Mr. Judge that he should retire, or that a judicial committee should enquire into the matter. Mr. Judge replied by cable: "Charges absolutely false; you can take what proceedings you see fit." Mr. Judge issued a manifesto charging Col. Olcott with unconstitutional action, and the general secretaries of the Indian and European sections of the society have written Col. Olcott disapproving his action, and charging him with prejudging the case. "The last of this quarrel is not likely to come for a long time; and, unless the Mahatmas interfere, some very interesting disclosures are likely to come forth," says the report we have summarised. These superior people, re-incarnated one knows not how many times, possessed of great knowledge and occult power (!), can fall out and quarrel like ordinary human beings after all. Where, then, is their superiority? We should like to see the Mahatmas interfere—if there are any—for while we deplore the assumptions and oppose the pretentious claims of the Theosophists, we regret exceedingly that they cannot work together harmoniously. Mrs. Besant sought "peace"—apparently she is in for "war"—an internecine strife too, the very worst of all. May "wisdom," indeed, prevail.

CORRESPONDENCE.

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

SÉANCE WITH DOCTOR KENEALY.

DEAR SIR,—At a meeting held at Mr. Taylor's, 42, Swan Street, Northampton, on Wednesday, May 30, at 8 p.m., Mr. Taylor, a clairvoyant, described a gentleman near me wearing a Q.C.'s wig. Mr. Taylor shortly afterwards was controlled by the spirit of Dr. Kenealy, who took my hand and shook it warmly, calling me his old friend. He recited many scenes in which we had both taken part. It recalled memories of bygone days. I asked if he had met with Sir Alexander Cockburn (the late Lord Chief Justice in the Tichborne case). "Yes." At first the pride of his position in earth-life caused him to refuse to acknowledge him, but afterwards he realised his error, and is beginning to see his way to a brighter sphere. Sir Alexander then controlled and confirmed all that the Doctor had stated, and said that the Doctor was justly reaping his reward. They had now changed places. He had basked in the sunshine of the rich and powerful in this life; the Doctor courted the smiles of neither, but stuck to truth and right. Hence his reward. He (Sir Alexander) took my hand, and said he would go home with me. I reminded him my home was too humble to invite him into. He replied that he would go and try to mend it. "You, dear sir, will have cause to be pleased that you braved the scoffs and sneers of the world and joined a band whose battles were right against might." Several in the meeting received grand tests through the medium, Mr. Taylor. Thanking you for past insertions.—Yours obediently,

THOMAS HUTCHINSON.

17, Bull Head Lane, Northampton, June 3, 1894.

A STEP IN THE RIGHT DIRECTION AT ACCRINGTON.

DEAR SIR,—A few lion hearted brethren have secured what was known as the Whalley Road Primitive Methodist Chapel, for twelve months, with a view to purchase at the end of that term, eight of them having given an undertaking to see that the rent is paid, which will require every effort put forth to meet the liability. The place is very centrally situated, fitted up with gallery, neatly decorated, and will seat about 550 persons. There is a commodious schoolroom attached, very suitable for Lyceum purposes, and it would be a great pity if their expectations should be cut off for the want of help. Their zeal deserves rewarding with real practical assistance. It is not sufficient to pat them on the shoulder when the rent day draws nigh, let us all put our shoulders to the wheel. When I took my first appointment about seven years ago in this neighbourhood, the meeting was held in a small room over Mr. George Fry's shop. Now Accrington can boast of three very commodious places, thus proving beyond a doubt that the early seeds were cast in good ground and have multiplied abundantly, which must be very encouraging to those who have done their share in the work. I hope brethren in every district will be as heroic as our Accrington allies, and soap up every chapel or school that falls vacant. I think the time has fully come when we should get out of the back streets and haylofts. We only want the right spirit and a good heart. Will those who can help them with the needful kindly do so? Also those who can give them a little free service!—Yours, etc.,

2, Green Street, East Darwen.

JAMES LOMAX.

"IS IT REASONABLE?"

DEAR SIR,—I am looking forward with much interest to a reply to your correspondent, "Will Reason," as his very pertinent letter expresses, perhaps better than I did myself, a question I put to you some time back "re Clairvoyance," viz., "What is it that clairvoyants really see?" That they do see I have been convinced, but not that they see "spirits." Mrs. Besant throws some light, perhaps unintentionally, upon the matter, when she says the "spirit medium" sees thought forms, and that hypnotism explains the idea—the operator projects a form and the subject sees it, so the "sitter" projects a thought form and the "medium" sees and describes it. Now this may be true in many cases, as, for instance, when the form described is known to the sitter; but how when it is not so known? Here, I think, is where Mrs. Besant's attempted explanation, so far from controverting the theory of the Spiritualists, corroborates it; for, if "hypnotism explains" this phenomenon, then it seems difficult to escape from admitting the existence of an operator, i.e., "guide," upon another plane of existence, who uses the medium as a "subject" and projects the form to be seen and described, as a "test" to the sitter. Further, this explanation seems to me to harmonise the apparent inconsistencies "Will Reason" has in his mind, viz., "the theory of the eternally progressive nature of the future life," and the "facts" supposed to be observed by clairvoyants pointing to a state of, if not retrogression, at least stagnation in that stage of existence, because the actual actors may be in a very high state of progression whilst the picture is being so vividly presented to the "medium." Of course I recognise that the acceptance of this explanation sweeps away the idea of the clouds of witnesses which are supposed to surround us; but I do think that is a small matter if it puts before us a more reasonable, and, therefore, possibly more accurate view of the facts. Nothing seems to be lost, but much gained by its adoption. The spirit world remains quite as real, whilst many difficulties and inconsistencies are cleared away, and, so far as I am able to see at present, it is quite as much as Spiritualists are justified in deducing from the facts at their disposal, for I cannot call to mind any phenomena of which I have read that could not be explained by this theory.—I remain, respectfully yours,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E., June 3, 1894.

COUNTY OR DISTRICT ORGANISATIONS.

SIR,—Kindly allow me to draw the attention of my fellow Spiritualists throughout the country to the increasing value that is being attached to the art of organisation, and to the paucity of its presence amongst Spiritualists. Whilst the great religious bodies of our time have become such by their process of welding themselves together in one solid phalanx of fraternal union, and the political bodies with their wealth of numbers and influence, realised through their effective organisations, along with the facts of the organising qualities of the

new "labour" and "female" movements just springing into prominence, each effort resulting in a strengthening of the fibre of union, I say, whilst these results are plainly to be seen, and the cause not to be denied, we Spiritualists appear to be satisfied with our disintegrated conditions, with our individual society action, forgetting that the nearer we draw to each other and the oftener we fraternise with our fellow-worshippers, and become knit in one bond of "union" as a body of professed worshippers, the sooner shall we give evidence of that "brotherhood of humanity" so often spoken about in our midst, and the sooner will our efforts result in freeing us from the legal chains to which our mediums are subject; and the time will come when Spiritualism will claim the ear of the intelligent public, and the social ostracism now so prevalent become a thing of the past. To this end cannot some means of "fusion" be adopted, such as County or District Unions of Societies, on the basis of our "Yorkshire Union," where the solid voice of the united societies may find expression and united work be accomplished much more effectively and economically than under the separate effort of individual societies? These local unions could then (as in other fields of public work) create a grand United Federation, such as would be able to make itself felt in the general counsels of the nation. Spiritualism would then rise to its true dignity and assert an authority born of the spirit world, which could not but be productive of a wide field of human harvest, and sweep away the errors, ignorance, and follies of the past. Brethren and sisters, let me appeal to you to shake off your present apathy, and give your hearty adhesion to methods that shall unite you. The time of theories is past; action is now called for. Let Lancashire and London, let the Midlands and the North-Eastern, form their unions, and where it is not possible for strong local efforts to be made in consequence of the distance, let correspondence be commenced with the nearest societies and an occasional conference arranged, and as far as possible spread leaflets and other literature in those places where it may be possible to open out a meeting-room. An important feature in the spread of our work would be the doubling of the sale of *The Two Worlds* in every Spiritual Society in the kingdom (which would be quite easy if the effort were made). We are close upon the eve of the 20th century. Can we not all do some little in Spiritualistic work to make a mark upon the century now expiring, and thus brighten in some humble degree the coming one—that our children may have fewer temptations to evil courses than we have had, and the angels visit us in a freer atmosphere than in the past. Troubles may face you; the trials be hard. Be of this assured, if

"To conscience you're true,

The angels will strengthen and carry you through.

'Forward' your motto, and 'Onward' your aim,

Till bright spirits greet you with glad acclaim."

—In bonds of fraternity,

WM. STANSFIELD,

Secretary, Yorkshire Union of Spiritualists.

Hanging Heaton, Dewsbury.

P.S.—Shall be glad to send information to any part of the country on enquiry.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—After singing several hymns, which induced harmony, we awaited the influx of spirit power, that the truths spoken might be emphasised by the unseen helpers, to whom indeed is due the success which attends our efforts at propagation (a fact Spiritualists too frequently forget). Several speakers showed that Spiritualism is truly scientific, their explanations having the merit of being true and simple. The leaders enforced the need of prosecuting an earnest and sincere service to God, with which is incorporated our duty to our fellows, even at the sacrifice of worldly advantages, seeing that life here is of little moment, for is not eternity ours? An enjoyable meeting was closed by a prayer, which voiced our gratitude for spiritual blessings.—Chas. M. Payne, hon. sec.

FOREST HILL. 23, Devonshire Road.—Thursday: Miss E. Gambriel's controls were very successful in giving clairvoyance. Sunday: Mrs. Audy offered a beautiful inspirational prayer. Mr. Audy, on "Facts and Thoughts on Spiritualism," claimed that it is profitable to study every phase of thought, especially on so momentous a subject as future life. Many have participated in the sunshine of Spiritualism. May its warm rays fall upon people of every nation. Let us pray for guidance and strength to overcome temptation, and seek companionship of the higher spirits who ever urge us to prepare ourselves for that future state which we shall ultimately inherit, and above all gain a good report by our daily walk in life.—J. Bliss, sec. pro. tem.

OUTING TO EPPING FOREST.—The weather was very unfavourable, consequently only nineteen persons sat down to tea at Rigg's Retreat. A meeting was ably conducted by Mr. Battell under the trees. Mr. Brooks said Spiritualists should inculcate spirit communion, and proclaim the teachings of Spiritualism. He encouraged us to work. Mr. Emms said that the aim of life was to obtain happiness, and nothing gave him greater pleasure than to meet in the presence of "Mother Nature." But this happiness was a mere nothing compared with the meeting in the hereafter, when all our spiritual ideals would be realised. The way to resist evil was to keep the mind constantly engaged in the study of higher things. He attributed the good lives of many people to their devotion to ennobling studies. Mr. Rodgers, in a cheerful address, spoke of the comfort that the knowledge of a future life gives, and said that the true Spiritualist has no fear of death. A lady gave some interesting reminiscences of her life. She had been a medium since she was fourteen years of age. Mr. Abley read a poem that he thought applied specially to those present, who were nearly all ardent workers in the cause. Another outing will take place on July 15.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides referred to the division among the various sects of so-called Christians, and advised us to use our best endeavours to encourage true unity, as an example for Church brethren. Mr. Goddard also gave some good clairvoyance.—T. C. W.

PECKHAM. Chesham Hall, 1, High Street.—To a good audience Mr. Dale spoke on "Spiritualism and the Bible." During the afternoon a tract had been given him which warned Christians from having anything to do with Spiritualism, because it denied the existence of a

personal devil, and also the atonement. This formed excellent subject matter, and he threw a new light (to outsiders) on the spiritual nature of the Bible as compared with the general Christian views. He contended that present day Christianity is essentially that of Paul, and differs largely from that of Jesus. The woman of Endor, the appearance to Mary at the Sepulchre, of Moses and Elias on the Mount, and the divinations of Joseph, were all ably dealt with, and shown to be the same as the phenomena of modern Spiritualism. Tuesday last, Miss L. Gambrell was the circle medium. Mr. Edwards also practised magnetic healing. A number of good tests were given and much appreciated, and seven cases were magnetically treated. June 10, at 6-30 p.m., Mr. J. Cartwright on "Spiritual gifts." We are pleased indeed to see these old pioneers once again coming to the front. On Tuesday, at 8-30, open circle, Miss L. Gambrell, medium, and free magnetic healing by Mr. W. H. Edwards.—W. H. E.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Good meeting to welcome Mr. W. Wallace, whose guides delivered a very eloquent inspirational discourse upon the "Broad facts of Spiritualism," pointing out God's great love to humanity in permitting us to realise that our loved ones still live after so-called death. Mr. J. H. Evans ably presided.

STRATFORD.—The cause in East London had a grand impetus from a service long to be sweetly remembered. Mr. A. Glendinning's lecture on "The Phenomena of the Unseen" and his pathetic remarks to the children were fully appreciated. Enquirers stayed behind to obtain more knowledge, the personal experiences related being food for the minds of members and strangers alike. The sublime rendering of "The Lost Chord," and "When the children fall asleep," by Madame Cope and "The Better Land," by Miss Nellie Glendinning were enthusiastically applauded. The committee and members express their sincere thanks for the valuable help given to the cause by the ladies and Mr. Glendinning. The subject of Mr. J. J. Morse's lecture next Sunday is "The Faiths, Frauds, and Facts of Immortality." Will friends please note that the excursion of this society is to Theydon Bois, on July 14? Particulars later.—J. R.

LONDON OCCULT SOCIETY.—Sunday, June 10, at 7 p.m., at the School of Opera, 18, Baker Street, Portman Square, my guide will deliver, through me, a trance discourse on "The Powers and Secrets of Occultism." Those wishing for cards of invitation, address the Secretary, 15, Lanark Villas, Maida Vale. Mr. Read will read a spirit poem, entitled "A Vision of Aphrodite." Before the meeting our new committee will be elected. The following Sunday a slight change will be made; instead of a trance discourse, I have been told by my guide to read a paper, entitled "An Exposé of Theology," this being a part of our society's work.—A. F. Tindal, A.T.C.L., president.

MARYLEBONE, 86, High Street, W.—As was expected, we had a well-filled hall. Mr. J. J. Morse read one of Lizzie Doten's beautiful poems, with his accustomed elocutionary power. Miss Morse sang Cowen's splendid ballad, "The Promise of Life," and she never sang here to better advantage. She has our cordial thanks. Mr. Morse's inspirers lectured on "Salvation v. Evolution." We cannot pretend to give a report—it was taken down verbatim, and will no doubt at some future date be seen in print, when we hope it will be preserved as one of the brightest gems that Spiritualistic literature has ever possessed. Those who can possibly be present to hear such addresses as these can more fully appreciate them. Next Sunday, at 7 p.m., Mr. Wallace, the veteran pioneer medium, will lecture. We hope for another good attendance.—L. H. R. June 10, Mr. Wallace (the pioneer medium); 24, Mrs. Craven, of Leeds. At 11 a.m., trance addresses; at 7 p.m., answers to written questions. July 1, annual general meeting. Short speeches by well-known speakers.

STRATFORD, Workman's Hall, West Ham Lane, E.—Sunday, June 10th, 7 p.m., Mr. J. J. Morse. Subject: "The Faiths, Frauds, and Facts of Immortality."

MANCHESTER AND SALFORD.

A Few friends met to inaugurate a branch room, at No. 2, Peter Street, Clowes Street, Gorton, on Sunday last, and met with every encouragement for the future. Another meeting Sunday next, at 6-30. Friends from district, rally round and give us every support.

ARDWICK, Tipping Street.—Lyceum at 10-30, conducted by Miss S. Fitton. Marching and calisthenics; musical readings and chain recitations well together.—G. L.

COLLYHURST.—Public circles, May 31, Miss Cotterill paid her first visit. We were much pleased with her guide's address and her subsequent psychometry. Sunday, Mr. Lomax's addresses were on "Signs of the Times" and "Orthodoxy, Materialism, Spiritualism—which shall prevail?" Evening: After the singing of "Angels ever bright and fair" by Miss Pollard, Mr. Lomax performed the pleasant duty of naming "Leonard," the infant son of Mr. John J. Hayes, of Hendham Vale; spiritual name, "Perseverance." A neat and impressive address. Usual members' circle at 8-20. Mr. Lomax kindly remained. The singing by the choir was very good; "The Children's Land," a solo by Miss Pollard, and "Hettie Waits for Me," solo and chorus, by Miss Thorp, given to the evident satisfaction of all.—P. P.

HULME, Junction.—May 31: Pleasant public circle, conducted by Mr. W. Lamb. June 3: Public circle. Invocation by Mr. Eardly, Mr. Cassell and Miss Smith gave clairvoyance. Mr. Eardly, Mrs. Cassell, and Mr. Connelly gave psychometry; all were successful. Several other mediums took an active part. Large attendance. Mr. W. Lamb devoted the time to clairvoyance and psychometry. Miss Goodall, organist. Lyceum: 10-30, Good attendance. Recitations by L. McClellan, E. Bradbury, and E. Furniss. Marching and calisthenics fair, Miss L. McClellan leading, Miss D. Furniss at the organ.—J. F.

OPENSHAW, Truthseekers' Circle, South Street.—A very profitable evening. A fair attendance. Mr. Weaver spoke instructively on "Spiritual Jesu-ism." Mr. Crompton, Mr. Stevens, and a friend gave good clairvoyance; also psychometry by Mr. Crompton and friend. Mrs. Steven's guide gave good advice.—W. B.

PENDLETON, Mr. Mayoh's subjects were "Have faith in one another," and "All men are equal in their birth." Both listened to with marked attention and appreciation. Very pleased with his impressive and powerful manner.—J. M.

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.]

ABERDEEN (MON.), Rose Circle.—Good advice, how to pray to God, by Mr. Weller and Mrs. Hoare's guides, also how to conduct our meetings for developing our spiritual gifts. We are very sorry that our esteemed friend, Mr. Hodson, has departed from Newport (Mon.) to serve God in doing good for mankind at his native town, Leicester. We every one earnestly pray for this good friend's welfare, and sincerely hope we shall sometimes have the pleasure of seeing him.

ACCRINGTON, 26, China Street.—Mrs. Berry's control delivered good addresses on "What must I do to be saved?" and "As a man sows, that also shall he reap." Clairvoyance very successful. Friends, remember Mr. Armitage, July 1.

ACCRINGTON, St. James's Street.—Tuesday, May 29, Mr. Taylor, of Burnley, gave remarkable psychometry, surprising many strangers. We have him again on Tuesday, June 12. June 3: Mrs. Robinson's controls gave good discourses on "Spiritualism and its teachings" and "To do good is our religion." Good clairvoyance.

ACCRINGTON, Tabernacle, Whalley Road.—May 31: Mrs. Margerison's guides gave good address and clairvoyance. May 28, 29, and June 3: Mr. Manning's guides gave good addresses and clairvoyance, and delineated from photographs. Crowded Tabernacle at night. A real treat. *The Two Worlds* sold out. Good collections. Don't forget tea party, June 9. Rally round, friends. Mediums, take notice, we are booking dates for next year. Kindly send terms, and oblige the Committee.

ARMLEY, Mistress Lane.—Mr. Hilton, of Bradford. First visit, most excellent results. His guides gave stirring addresses on "The Spiritualism of the Bible," and questions from the audience were dealt with very satisfactorily. His psychometry was remarkably correct. Pleased audiences. Hope to have him again soon.—H. B.

ASHTON.—May 27: Addresses by Mr. L. Thompson on "The Mysteries of Man," and "The Coming Church." Clairvoyance and psychometry. June 3: Addresses by Mrs. Brooks on "Do the Dead Live?" and "The Teachings of Spiritualism," followed by clairvoyance.

BARNOLDSWICK.—Miss Walton discoursed on "As we sow so shall we reap," and "The Lord's Prayer." The prayer was said to have an inner meaning, which was brilliantly explained.

BATLEY.—A good day with Mr. and Mrs. Russell's guides. Moderately successful clairvoyance. Will members and friends please attend in the afternoon, and invite friends to come with them!—T. G.

BIRMINGHAM, Smethwick, 43, Hume Street.—May 20: Mr. Maxon's control spoke upon "Spiritualism as taught by the Bible." Eight spirit descriptions, mostly recognised. 27: Subject, "Life's Reality," given in a thoroughly logical manner. Fifteen spirit descriptions, fourteen recognised. June 3: Mr. Tibbitts being ill, Mr. Aldridge obliged us, subject, "Spiritualism." All much appreciated.

BLACKBURN, Freckleton Street.—2-30: Most successful public circle, well attended, splendid influences. 6-30: Mr. Johnson, of Hyde, on "Yesterday, to-day, and to-morrow," put much enthusiasm and life force into his lecture which made it most enjoyable.—M. B.

BOLTON, Bradford Street.—Mr. Rooke, of Levenshulme, discoursed ably on "Spirit Workers," and "The Gospel of Regeneration." Clairvoyance.—H. W., cor. sec.

BRADFORD, Otley Road.—A short address by Mrs. Stretton. Very good clairvoyance by Mrs. Whiteley. Good audience.—W. S.

BRADFORD, 448, Manchester Road.—Speaker, Miss Calverley. Subjects, "Spiritualism," and "Search me and try my heart." Two good and interesting addresses, and very successful clairvoyance.—J. A.

BRIGHTON.—Mrs. Gartside's inspirers gave eloquent discourses to a crowded audience. Subjects, "The new gospel," and "Search and ye shall find." Clairvoyance very good.—O. S. B.

BURNLEY, Guy Street.—Mrs. Beardshall gave excellent discourses on "Unity," and "Who are the saviours of the world?"

BURNLEY, Hammerton Street.—Mr. J. B. Tetlow, speaker. We only had one service. "If Christ came to Burnley!" was dealt with. Some of the audience expressed themselves as being delighted.—W. Mason.

BURNLEY, Robinson Street.—Lyceum Anniversary. Usual open session, at which we had a strong muster of visitors. The general conduct of the scholars, and the readings, marching and calisthenics left nothing to be desired. A few recitations given by various scholars, and a short address by Miss Walker, of Heywood, whose services we fortunately obtained in place of Mrs. Green, whom we hope may speedily be restored to health and strength. The time passed too swiftly to allow Mr. Mason, of Hammerton Street Lyceum, to speak, or we should have been glad to hear him. Afternoon, Miss Walker's guides discoursed eloquently on "The beauties of Earth"; evening, on "O death, where is thy sting! O grave, where is thy victory!" Both services were uncomfortably crowded, the hall being far too small. Successful clairvoyance. Special music rendered by the choir. The collections realised £12 1s. 6d., for which the committee return their hearty thanks.—W. H.

BURY.—Miss Frost, of Heywood, kindly helped us in the afternoon by giving the connective readings of a service of song. Evening: Mrs. Horrocks, of Heywood, gave a good address and very successful psychometry. We sincerely thank both ladies. Mediums and friends please note change of secretary, Mr. Standing, 26, Gigg.

CARDIFF.—Service conducted by Mr. Robert Mark, who gave an interesting address, "Concerning spiritual gifts."—E. A.

DEWSBURY.—May 31, Mrs. Black gave very good clairvoyant and psychometric tests. June 3, Mr. Wm. Hopwood related interesting experiences, and gave an excellent inspired address on "The life and works of Jesus of Nazareth," to a large audience. Mr. Hopwood's future visits will be very welcome.—J. S.

FOLESHILL.—May 28, circle. Miss Carpenter, of Coventry, medium. Most interesting experiences, some very touching scenes, and many tears were shed. June 3, Mr. W. H. Grant gave very interesting addresses. The first spirit, a Greek, said he used to address thousands of people in the Arena, at Athens. Comparing our times with theirs they were not heathens, but far ahead of us in many things.

Spirit communion with them was a known fact. A beautiful address was also given by a spirit lady.—J. W.

HALIFAX.—Good audience to welcome Mr. J. W. Sutcliffe, who spoke on "The Triumph of Spiritualism," and "The Moral Effects of Spiritualism," in his usual entertaining manner. At the close of each service excellent psychometric delineations were given. Many strangers were amazed at the wonderful powers of Mr. Sutcliffe, whose next visit will be looked forward to. Monday, a most successful circle. Mrs. Crossley gave some splendid clairvoyant descriptions.—F. A. M.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Forrester, chairman. Mr. Rutherford lectured on "Re-incarnation a Delusion and Insanity." All men have the same organs; they differ only in expression. The different organs are branches of the central divine principle, the spirit. The perfection of man is guaranteed in the future state. All deficiency in man is relative. Reason is continually seeking within for perfection. Therefore, man is a progressive being. He should not be led by being hypnotised by any personality or dogma. The primary power is in man and the spiritual world. He gave his parable on "Lazarus and Darius," both given in a logical and scientific manner. A good audience.

HOLLINWOOD.—Mr. Leaver is a very good medium. He discoursed on "Who and what is God?" and "Our Spirit Homes and what they are like." Crowded audiences enjoyed the lecture. Psychometry very good.—R. B.

LEICESTER. Liberal Club, Town Hall Square.—Mr. T. Muggleton's (blind medium) trance address to a large audience on, "In my Father's house are many mansions," was very good—one of the best addresses delivered through this medium. The choir favoured us with an anthem, "Awake, and put on thy strength." After service, Mr. Ashby kindly gave very wonderful descriptions, all recognised. Our friend, Mr. Hodson, of Newport, Wales, has returned to Leicester, and we gave him a hearty welcome. He will occupy the platform next Sunday.

LEIGH. Newton Street.—Mrs. Hyde, of Manchester, spoke well on "How to develop our best gifts," and "Blessed are the peace-makers." So full of sympathy and love. We had the naming of a child and clairvoyance. All were well pleased. May she long be spared.—S. D.

LIVERSEDGE. Carr Street, Little Town.—Mrs. Black's guides gave every satisfaction to a crowded room. Clairvoyance good, nearly all recognised.

LONGTON Spiritualists have had a treat with Mrs. Hulme, of Manchester. Her guides, in a clear, convincing way, showed that if Spiritualism, with its attendant blessings, is of the devil, then, is the devil far more worthy of our loving service and life-long gratitude than the God of orthodoxy. Evening, the baby boy of Mr. Griffiths, a local medium, was pleasingly named by the "guide," who, in a most touching manner described the meeting on the other side with his mother, and the joyful time when, returning to earth, he had been the means of leading his own wild and wayward lad into the paths of righteousness and truth. Clairvoyance and psychometry, if anything clearer and more definite than in the afternoon. Monday, highly successful psychometric tests, and a thoroughly enjoyable evening. Wishes were freely expressed for an early visit from Mrs. Hulme. Mrs. Fellowes, of Etruria, very kindly and efficiently presided at the organ.

MACCLESFIELD. 361, Park Lane.—Wednesday, May 30: Social gathering of friends, and supper, which was much enjoyed. After interchange of thought relating to our future plans, and music and singing. Each one confessed they had spent a happy time. Sunday night's circle. From what was said and clairvoyantly described by spirit friends, through Mrs. Foster, we are doing a work which is much needed in the ranks of Spiritualism. We willingly give free information and encouragement to earnest inquirers.—W. A.

MACCLESFIELD.—Evening: Choir anniversary. Sacred concert was given by an augmented band and chorus of about 40. Vocal solos rendered by Miss Jackson and Mr. W. Davenport. Vocal quartette by Mesdames Bamford and Henshaw, and Messrs. Hayes and Davenport, and also two anthems (from Spiritual Songster) by choir. The instrumental portion consisted of violin solo by Mr. G. H. Abrahams; concertina solo by A. Carter; quartette (organ, violin, viola, and cello) by Mrs. Pimblott and Messrs. Abrahams, Mitchell, and Pimblott, and several selections by the band, including Kyrie and Gloria (12th mass), and intermezzo (Cavalleria Rusticana). Mr. M. Fox, conductor, Mr. G. H. Abrahams, leader, and Mrs. Pimblott, accompanist. Mr. Houlton presided, and Mrs. Rushton suitably offered the invocations. Too much praise cannot be given to all friends for the trouble they bestowed in making the anniversary a success and happily their efforts were rewarded by a full room and a satisfactory collection.

MILLOM.—Mr. Wm. Tyson, our local medium, spoke on "The Four Worlds, viz.—The social, political, commercial, and spiritual."—All things considered, a fairly good lecture.

NELSON. Bradley Fold.—Mrs. Dixon's guides gave very good discourses on "Religion, its relationship to life," and "The Bible in the light of Modern Spiritualism," explaining many Bible passages to the satisfaction of a good audience. Good psychometry.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. C. Macdonald, of Patricroft, near Manchester, discoursed on "The spirit triumphant, the world's redeemer," and took relevant questions from the audience, both of which gave great satisfaction, the answers especially were clear, concise and pointed. Clairvoyant delineations at each service, also a clairvoyant séance on Saturday evening which was very satisfactory, two or three instances being marked cases of spirit identity.—R. E.

NEWPORT (MON.). 85, William Street.—An address by Mr. Wayland's guides. Subject: "Habit—its effect morally and religiously."

NORMANTON.—Very good day with Mrs. France. Subject: "Spiritualism and Religion—what good have they done?" The audiences were delighted and hope soon to hear her again. Clairvoyance good. We thank Mrs. France for her kind services for our new room.

NOTTINGHAM. Masonic Hall.—Mrs. Britten has delighted her audiences with her eloquence and the force of her remarks. A full and most enthusiastic meeting at night, when she answered nine written questions in that style which has made her famous. Miss Carson sang splendidly "The Better Land," accompanied on the organ by Miss Sowter. We are pleased to welcome two new members. At the members' monthly meeting it was decided, by a majority of those present, that it would be better to give out the weekly expenses and receipts to the members only once a month. Also a visiting committee

was started at the same meeting, consisting of Mrs. Hewes, sen., Messrs. Bevan Harris, Sanderson, and G. H. Pinkstone.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control discoursed on a subject from the audience—"Where do the wicked go after death?" Many who were called wicked by others were not judged as such in the spirit-world. Sin is wilful transgression of a known law. All come under the same and suffer accordingly. The control closed with a few remarks on what became of the good.—T. J.

OLDHAM. Bartlam Place.—Thursday's public circle, May 31, Mr. W. H. Taylor, of Royton, kindly gave some interesting psychometric experiments, principally of a subjective character, which gave every satisfaction. Lyceum: Attendance good. Conductor, Miss Wainwright. Chain recitations well rendered. Marching &c., moderate. Discussion, senior group, "Social Questions," introduced by Mr. Barker.

OSSETT.—Good day with Mrs. Farnsworth. Subjects, "Sow your Seeds" and "Spiritualism is all true or all false."

PAREGATE.—Afternoon: An outdoor propaganda meeting was well attended by attentive listeners. At night Mr. W. Hall, of Beighton, gave a very eloquent address on "Immortality," to the delight of an appreciative audience. June 10: Afternoon, weather permitting, another outdoor propaganda. All friends cordially invited to help us.

PRESTON. Lawson Street Hall.—Mr. Ward's controls spoke on "Spiritualism versus Christianity," and "Spiritual Gifts," in a very earnest manner. He exhorted us to strive to develop those gifts that they may be of use to ourselves and our fellowmen. Mr. Sargent gave capital clairvoyance.—F. R.

ROCHDALE. Ballie Street.—Mrs. Frank Taylor, of Manchester, kindly gave her services. Her controls discoursed on "Spiritualism: Its teaching and Philosophy," and "The fool hath said in his heart there is no God," bringing the truth home in a forcible and logical manner, several times rousing the audience to applause. Clairvoyance and spiritual delineation of character very good.

ROCHDALE. Penn Street.—Wednesday, circle, Mr. Young gave successful psychometric delineations. Sunday, Mr. W. H. Taylor's guides discoursed on "Driven from Home," and "Leaf by leaf the roses fall." Medical psychometry and clairvoyance pleased good audiences.—A. S.

ROYTON.—Mr. Essam's very interesting and instructive addresses on his first visit gave great satisfaction, and desires to have him again ere long were expressed. As a clairvoyant we think him excellent. Coffee supper on Saturday, 9, at 7 p.m.; gentlemen 6d., ladies 4d.; proceeds to Lyceum for furnishing requisites. The society is booking dates for 1895. Will mediums and speakers communicate, with terms, with Mr. Wm. Chisnall, sec., 53, Shaw Road.

SOWERBY BRIDGE.—Mrs. Stansfield's telling address on "Pilgrims of Progression" was much appreciated by a good audience. Excellent clairvoyance. Mostly recognised.—G. H.

STALYBRIDGE.—Mr. R. Cable gave an interesting discourse on "Christianity versus Spiritualism." The history of Christianity is written in blood. Jesus laid down no rules or dogmatic creeds. He taught, "That ye love one another." Several tests in psychometry were proved correct. [Please read the conditions set forth in the heading of our "Platform Record." Reports are welcome, but must be condensed.]

STOCKPORT.—Our Lyceum did good service to-day. An impression was made on a large gathering of friends and the public by the smart, precise, and effective manner in which the young people did credit to Lyceum training, and responded to the conductor's leadership. The marching and calisthenics were well led and executed. The songs from "The Spiritual Songster" were briskly sang, with due regard to time and expression, and with chain recitations brought into prominence many spiritual ideas and lessons. Night: Mrs. Wallis's well-written song service, "An Angel in Disguise," was well read by Mr. F. Richardson, the Lyceum in good voice doing justice to the melodies introduced, under the skilful conducting of Mr. Hurst, the musical director. Mr. Ford presided. One of our leaders, Mr. W. Dewhurst, has passed away during the last week, and a little impressive ceremony was gone through about the middle of the session. The Lyceum members were ranged round three sides of the hall, with the banners and flags carried in the marching, and, amidst profound silence, the conductor stepped forward and hung upon the banner which should have been carried by our brother, now in spirit life, a wreath made up of choice white flowers and delicate ferns. In explaining this to strangers, the conductor, Mr. Edwards, briefly spoke of the Spiritualists' knowledge of spirit life and communion, with special reference to our lamented friend. This ceremony closed with the appropriate hymn "Thou art gone before us, brother." Thanks are due to ladies and gentlemen who were kind donors or good workers in this most successful celebration. Some 60 people partook of tea. The writer received the congratulations of many friends and strangers, who were loud in their praises of the manner in which the Lyceum had interested and instructed them. The conductor desires to thank every one who supported him with their best attention, and helped to make a distinct mark in our Lyceum records. The collections were on a most liberal scale, and will assist the society's funds.—T. E.

THORNHILL.—Mr. Ripley spoke to a good audience on "Is your house in order?" Saturday, June 9, public tea. Tickets, 6d. and 4d. After tea Mr. Foote, the black man, will speak. All invited.

WAKEFIELD. Barstow Square.—Mrs. Hunt's guides gave very interesting addresses on "Scatter seeds of kindness," and "As we sow here so shall we reap hereafter." Good clairvoyance; full audiences.

WALSALL. Central Hall.—Very pleased to welcome our friend Mr. D. Findlay, of Smethwick, who gave a very instructive and interesting address, "Who are the infidels?"

WEST VALE.—May 27: Mr. Kitson, of Batley Carr, gave interesting addresses, which were well appreciated. We decided to give the day's collections, which amounted to 10s., for the benefit of the Lyceum Publishing Fund. Though the amount was not large, if every society will do likewise, the publishing committee will feel strengthened in their important work. June 3: Mr. T. Postlethwaite, of Rochdale, spoke well to a good and very attentive audience on "Spiritualism—Humanity's Gain." The arguments in favour of Spiritualism and against Orthodoxy were indeed very crushing, and were really worth printing in gold. Anniversary Sunday, June 10. Mr. J. Armitage will be with us.

Pleased to welcome, in crowds, friends from Halifax, Sowerby Bridge, and Brighouse. Services in the large rooms, Victoria Street, West Vale. Tea provided for friends at 4d.—A. S., sec.

WINDHILL.—We were much impressed by the power and feeling displayed by Mr. Hodgson. Subjects, "Is Spiritualism Religion?" and "A Woman's Mission." He will make headway.

WISBECH. Public Hall.—Subject, "Why do Christians fear death?" dealt with in a masterly manner by Mr. Ward. Clairvoyance very successful.—J. W. Smith, cor. sec.

RECEIVED LATE.—Northampton: Local mediums conducted our meetings. Moderate attendances. Manchester (Tipping Street): The choir performed the song service, "An Angel in Disguise," with great credit to themselves and the organist, Mr. Braham. Mr. Maslin, reader. Audience well pleased. May 28, circle; Mr. Dempster conducted. Mrs. Hulme gave excellent clairvoyant and psychometric tests. We recommend Mrs. Hulme to other societies. London (Camberwell, 35, Station Road): June 3: This afternoon's Lyceum session passed very favourably. Spiritualists in the district kindly send your children to the above address at 3, when they will be heartily welcomed. Birmingham. Masonic Hall: Mr. E. W. Wallis's trance replies to questions included much of the control's experience. The information and explanations were just what a number of investigators most needed. 6-30: Hall crowded. "Spiritualism defined and defended." A more suitable subject dealt with in a more able manner could not be desired. The defence was powerful and convincing. Some Walsall friends present. Mr. Venables thought it "the best day's work ever done in Birmingham."—Bradford. 15, Quaker's Lane: Room crowded. Mrs. Mercer maintained her reputation.—Leeds. Progressive Hall: 28th, A good day. Mrs. Wooley's guide related experiences in passing to spirit life. Evening, Mr. Foulds lectured on "Angel visitants" satisfactorily. Good clairvoyance. June 3, Miss Hunter's guides gave satisfaction to a good audience. Good psychometry.—C. Levitt.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Tabernacle, Whalley Road.—Saturday, June 9, 4-30 p.m., a beef and ham tea. Tickets 9d.; children under 12, 6d. If you want a treat, friends, rally round. A grand entertainment and social gathering, towards the new Tabernacle building fund.

A PROJECTED TOUR IN THE PROVINCES.—Country societies please note. During last week in July, and through August, Mrs. Tindall, Mr. Read, and myself desire to visit country societies. We will give public addresses and public sésances for physical phenomena, and my guide will address private and select meetings. We shall require our expenses to be paid, and to be entertained at the places visited. Write soon, that we may arrange tour satisfactorily.—A. F. Tindall, A.T.C.L., President London Occult Society, 15, Lanark Villas, Maida Vale, London.

ARMLEY. Theaker Lane.—Important notice. July 7, there will be a grand tea party, in connection with the opening of our new Spiritual Church. All friends welcome. On the 8th Mrs. E. H. Britten will perform the opening ceremony. Afternoon subject, "The Church of the Divine Humanity"; evening, six questions from the audience in writing. Further information next week.

BATLEY CARR.—Lyceum tea party and social evening, Saturday, 9th. Sunday, 10th, Lyceum twelfth anniversary celebration flower service, at 2-30 and 6 p.m. A cordial welcome to all.—L. M., sec.

BISHOP AUCKLAND. Gurney Villa.—Sunday, June 17, Mr. T. O. Todd, of Sunderland. Afternoon: Subject, "On Divinity." Lecture, "The Hunter's Dream." Evening: Lesson, "The Poetry of Spiritualism." Lecture, "Philosophy, Science, and Religion."

BRADFORD. Boynton Street.—Saturday, June 23, a tea and entertainment of recitations, songs, and dialogues. Sunday, 24, special services, conducted by Mrs. Bentley.

BRADFORD. Spicer Street.—Flower Services at 2-30 and 6, June 17. Speaker, Mrs. France. Plants or flowers thankfully received.

BRADFORD. Walton Street.—Anniversary, Sunday, June 17, 1894. Mrs. E. H. Britten, at 2-30, will speak on "The New Reformation or the Bible of Humanity," and at 6-30, Six subjects in writing, from the audience, on "Spiritualism, religion or reform." Monday, 18, at 7-30, Mrs. Britten will lecture on "The new reformation, or the future of the problem between capital and labour." Chairman, Mr. R. Verity. Collections to be taken at the door.

CARDIFF. Public Hall, Queen Street Arcade.—A series of special trance discourses, by Mr. E. W. Wallis. June 10, at 11, "Has God ceased to guide the world, or to inspire men?" At 6, "Spiritualism, a challenge and a summons." 11, at 8 p.m., Questions answered. 17, at 11, "Evil, its origin and purpose." 6 p.m., "Future punishments and rewards." 18, Questions. 24 and 25, subjects next week.

CHANGE OF ADDRESS.—Mr. E. G. Birch now resides at 5, Rochdale Road, Royton.

DARWEN.—Anniversary, June 17. Mr. J. J. Morse, speaker.

DEMONSTRATION ON OTLEY "Chevin," Sunday, June 24th, at 2 p.m. Yorkshire Spiritualists, it is hoped, will take this opportunity of comparing notes, and at the same time give encouragement to a few Otley friends who desire to open public meetings in that neighbourhood. It is proposed also to hold an evening meeting (probably in the Temperance Hall, Otley) at 6-30. Numbers of prominent workers in the county have signified their intention to participate. The secretary will be pleased to hear from others as to their prospects of being present. Refreshments provided at a nominal cost. Communications to Wm. Stansfield, secretary, will be willingly attended to.

HALIFAX.—After an absence of a considerable time, our old friend, Mrs. Groom, will visit us on Sunday and Monday, June 10 and 11. Friends from a distance can have tea provided.

HEYWOOD.—Sunday, June 10, at 6 p.m., a service of song will be rendered by Lyceum scholars and friends, "Darkness and Dawn." Friends from Bury, Rochdale, and district welcomed.

HIGH SHIELDS. South Eldon Street.—June 11: A social at 7-0. Refreshments provided at a moderate charge. Proceeds to the benefit of a Spiritualist who has been out of employment near twelve months. Admission, 3d.—W. R. Henry.

KEIGHLEY. East Parade.—Lyceum anniversary, June 10, in the Co-operative Hall, Queen Street. Anniversary sermons by Christopher

King, at 2-30 and 6 p.m. Special hymns and anthems will be rendered by an augmented choir, under the leadership of Mr. J. W. Foulds. Hearty invitation to all.

LEEDS. Spiritual Society.—Mr. Chris. King will orate from "The Silver King," Monday, June 18, for the benefit of Brother Jno. Campion, of Leeds. 7-30 p.m. prompt. Silver collection.

LEEDS. Progressive Hall.—June 10th being our second anniversary, we shall have Miss Barlow, of Rochdale, who is only 13 years old. A public ham tea on Monday, 11th, at 4-30, for 8d. and 6d.; at 7-30 Mr. Foote.

LIVERSEDGE. Carr Street, Little Town.—June 9: Public ham tea, 4-30; entertainment at 7. Recitations and songs by Lyceum scholars. A few mediums will be with us. Friends, give us a help in our new home to make it comfortable. Tea, adults, 9d.; children, 6d.

MILLOM.—Miss S. E. Cotterill, June 12 and 13; Mr. J. J. Morse, June 26.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Lyceum Anniversary and Flower Services, Sunday and Monday, June 10th and 11th. Sunday at 2-30 and 6-30 p.m., Monday at 7-30. There will be three distinct services, consisting of songs, solos, recitations, dialogues, &c., by the members. All friends cordially invited. We look to parents, friends, and all lovers of the children's cause, to make our yearly gathering a great success. Tea will be provided in the room upstairs for 6d.; children half-price. June 16th, at 7-30, Mrs. Wallis, clairvoyant sésance. 17th, Mrs. Wallis, two services.

ROYTON.—Coffee supper Saturday, June 9, at 7. Ladies, 4d.; gentlemen, 6d. Vocal and instrumental music. Proceeds to purchase requisites for Lyceum. We are now booking dates for 1895. Will mediums and speakers correspond with secretary, Mr. Chisnall, 53, Shaw Road?

STALYBRIDGE SPIRITUAL SOCIETY WANT MEDIUMS for Tuesday and Sunday evenings for expenses only. Will be met at the station and good accommodation provided. Sundays at 6-30 p.m., Tuesdays 7-30 p.m.—Address, Joseph Henry Hunter, sec., 6, Acres Lane.

STOCKPORT.—Sunday, June 10, the ladies will conduct the services throughout. Speaker, Mrs. Johnstone.

WANTED, SPEAKERS, MEDIUMS, &c.—Will mediums with vacant dates please write, stating lowest terms, to the New Spiritual Church, Hanley!—Address L. M. Byles, Shelton, Stoke-on-Trent.

WILL MEDIUMS or speakers visiting London kindly communicate with the hon. secretary of the Marylebone Spiritualists' and Inquiry Association, Mr. H. Runford, 56, Bryanston Street, Marble Arch, London, W.?

WILL MEDIUMS AND SPEAKERS who will give their services for a short time (when we will gladly pay like other societies) write Mr. L. Thompson, Entwisle Road, Rochdale?

YORKSHIRE UNION.—Meeting of the delegates, speakers, and hon. members in No. 1 Committee Room, Temperance Hall, Bradford, Sunday, June 10. A full attendance is urgently requested, as important business relating to the annual meeting, and to the demonstration on Otley "Chevin," June 24, must be transacted. Will societies, who are in arrear with their subscriptions, kindly remember that the books will need making up next month! The secretary will be only too glad to furnish information relative to the formation of new societies, or send such information as may be required in relation to "Union" work to existing societies.—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury.

LANCASHIRE LYCEUM DEMONSTRATION.—Delegates met at Bacup, Saturday, June 2. At 4-30 a fair company sat down to a substantial tea, provided by kind and loving hands, all appearing anxious to make their visitors comfortable, with success, and deserved all the praise they received. Mr. Chisnell presided at the after-meeting. It was decided to hold next year's demonstration at Manchester. Mr. Gibson was re-elected treasurer, and Mr. J. B. Longstaff hon. sec. A concert followed; songs, readings, and recitations were well rendered by members of the Lyceum, also Mr. Raynor (Rochdale) gave character sketches which caused roars of laughter. Mr. Taylor ably acted as accompanist.

WANTED, FOR SALE, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

WANTED, Reliable General Servant.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

YOUNG LADY desires situation as Monthly Nurse. Spiritualist.—T. W. FLOWERS, PLANTS, carriage paid above 1s. Boxes of cut flowers with fern from 2s. 6d.; Buttonholes, Sprays, 6d.; Bouquets, Wreaths and Crosses from 5s. All sorts of trees and plants at lowest nursery prices. List one stamp.—Lawrence Byles, Stoke-on-Trent.

MEDICAL ELECTRICITY and HERBAL BUSINESS to Sell, of long-standing, in populous district. Books prove trade returns. Satisfactory reasons for leaving. A grand opportunity for a person with a little medical knowledge and psychometrical powers.—Apply to A., Two Worlds Office, Manchester.

ON SALE a grand American organ, fifteen stops, two knee-swells, octave couplers, eight sets of reeds, splendid condition; on account of a pipe organ taking its place. No reasonable offer refused. Can be seen at the Penn Street Spiritualist Room, Rochdale. Keys at 7, Thompson Street.

NOTICE.—MEDIUMS AND SPEAKERS who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

"THE FLASH OF LIGHT" is a splendid little newspaper, full of Spiritualism, has no price, date, or town attached to it, and is the best thing yet printed for giving away at public meetings, either in halls or open air. A capital paper to give to enquirers. Opinions expressed: "Too good to be confined to local circulation." "A flash of true light." "Admirably adapted for propoganda work." "A brilliant get up for the purpose." Sold at cost price. 16 copies, 7d.; 38, 1s. 2d.; 60, 1s. 9d.; 120, 3s. 4d.; 500, 13s. 6d.; 1,000, 25s. All carriage paid. From T. O. Todd, Winifred Terrace, Sunderland. [Advt.]

PASSING EVENTS AND COMMENTS.

WILL ENQUIRER, who asked us for information, re "Lantern Slides," please write again! We can now assist him to get what he wants.

THE INFANT DAUGHTER of Mr. John Ogden, Spiritualist, of Pendleton (whose wife, sad to relate, passed into spirit-life a few days after confinement), was named Mary Alice Ogden, by Miss Blake, clairvoyant, on Sunday last, at the residence of the medium. "Violet," the emblem of purity, was given as the spiritual name, along with the mother's blessing, spoken on her behalf by the controlling intelligence.

MR. T. DABBS writes: "I beg a thousand pardons if I tempted 'Will Reason' to believe anything. My report was there for him to read and accept as much as he liked. I simply stated what I saw and heard." He also states "that it is the intention of a number of sympathetic friends to make a special visit shortly to the same place, and for the purpose of assisting the earth bound spirits."

THE SPECIAL CONFERENCE number of the *Lyceum Banner* for June contains a large amount of useful information regarding the growth and consolidation of the Lyceum movement, which is one of the most hopeful signs of the times. Quietly and without fuss a strong organisation is growing up, and the zeal and enthusiasm displayed by the Lyceum workers, their self-repression and union for the common good, are most cheering. The *Banner* is contributing largely to these results, and is receiving on all hands much praise and increasing support.

A FEW POINTS TO BEAR IN MIND.—Will reporters kindly be brief, and use the fewest and clearest words possible? Don't exaggerate. Don't say "occupied our platform." Don't say "held the audience spellbound." Don't write on both sides of the paper. Unless very special matters are involved four lines (forty words) should be sufficient to state the facts. Write and spell names clearly and carefully. Remember, reports should reach us first post on Tuesdays. Kind attention to these matters will greatly oblige. "Correspondence page" letters should be short, and in our hands on Monday at latest.

RE A WARNING AND ITS FULFILMENT.—"I wish to verify the above announcement in last week's *Two Worlds*. The warning by Mr. J. B. Tetlow's spirit guide to the ground pointsman was given to the deceased's sister and myself. We cautioned him to be very careful, otherwise he would meet with the accident as predicted, which took place May 17, at 12-25 midnight; his spirit passed on to the higher life at 9-20 the same morning. I do not wish to mention names owing to obvious reasons, as the family are not of the Spiritualistic persuasion, but hope shortly to lead them on to know that their loved one still lives, and is often near to try and cheer them in their sad bereavement. I shall be pleased to answer any questions from inquirers into the Spiritualistic phenomena.—Yours faithfully, J. R. R."

NATIONAL FEDERATION OF SPIRITUALISTS.—June 2, the Executive Council held a public propaganda meeting in the Hall of Progress, Pendleton. Mr. S. S. Chiswell presided, and ably addressed the audience on the principles of Spiritualism. Mrs. Wallis, Messrs. Johnson, Lee, Hepworth, Kitson, and Sudall clearly pre-ented the many aspects of spiritual science. The weather was against us, and must have accounted for the rather small gathering. Our thanks are due to the society's committee for their assistance. I will thank all affiliated with the National Federation of Spiritualists to send in their subscriptions immediately, to facilitate closing of accounts for the audit. Delegates and associates wishing to attend demonstration and conference, on June 30 and July 1, at Darwen, please notify me for sake of accommodation arrangements. My permanent address is—8, Parlington Street, off Conran Street, Harpurhey, Manchester.—T. Taylor, Gen. Sec.

TO CORRESPONDENTS.—Mina: We have not read the book by T. L. Harris to which you refer. He was a Spiritualist and a seer at one time, but seems to have recently wandered in erratic mental courses. There has been too much Harris and too little of the clear light of the Spirit.—G. E. Reedman: Will resume the Bible Studies as early as possible. We are "brain tired" just now, and are compelled to take a rest. Will deal with your letter very shortly.—R. E.: The "intelligent compositor" was responsible: "interment," of course, was intended. We greatly regret the error was not discovered in time to correct it.—J. J.: Names ought to be most carefully written. We read it "Smith," and did not know any different.—T. E. Abley: Thanks; will try to use your verses soon.—R. C.: We cannot open our columns to personal matters; and as to the methods of working societies different people have different ideas, and must work them out in their own way. The time will come when we shall have stronger organisations, especially if those who want them will work for them.—T. Dobson, Windhill: Is your hall a new place? Are there two now?—Mrs. Jowett: We cannot understand your note. A. B. R.: Have done our best for you, but your report was far too long. A. F. Colborne: Thanks, next week, probably. Please remember, "one side of paper only."

MATERIALIZATIONS AT LEEDS.—Through the kindness of Mrs. Smith, of Beeston Hill, 35 Leeds friends were enabled to witness the rare phenomenon of materialisation through the Middlesbrough medium. The conditions were very unsatisfactory—warm and moist, atmosphere inside worse, owing to small room. Still, the efforts of the spirit children were successful, "Daisy" excelling all previous attempts in absolute distinctness and materiality. Sitting, as I was, next to the medium, I saw "Daisy" was as objective as any human being. She is certainly gaining power rapidly, and pleads to be photographed with the medium. The process of dematerialisation was most interesting, the form and snowy raiment gradually settling down until nothing but a patch of white was laid on the floor, which gradually faded out. Then came the spirit lights, some one counting 28, emanating from the medium's person. Every opportunity was given for examining the corner of the room, and the curtains were kept open a considerable time during the séance so that the medium could be seen at the same time as the form. Although test conditions were not demanded they were willingly given, the control taking off his coat and emptying his pockets of watch and oddments. We had stronger gaslight than usual. The time will assuredly come when religion and science, faith and fact, will unite as of old in bringing immortality to light. The insanity theory of the Canons and D.D.'s has recently toppled overboard. If they had met such an intelligent and intellectual company as we had at Leeds they would not have dared to offer insult. May I be allowed to repeat that the medium is not open to engagement.—J. Slater.

THE ANNUAL National Federation of Spiritualists' Conference at Darwen, on July 1, is being eagerly anticipated by the friends at Darwen. Mr. R. Sudall, of 44, Railway Road, writes: "Interest runs pretty high. On Saturday, June 30, we purpose holding a monster demonstration. We have engaged two brass bands, and the Co-operative Hall, which will seat 1,500 people, and hope to fill it. A substantial meat tea will be provided for 1s.: (all Lyceumists coffee and bun at 2d. each), with an exceptional pleasing entertainment by first-class artists, and if we can have a favourable response to our appeal we will run two excursion trains at cheap rates, one from Oldham, and one from Colne, calling at all intermediate stations, where more than ten can be picked up en route; each train to arrive at Darwen by 3-30, when a grand procession is expected to parade the main thoroughfare of our town, headed by a beautiful banner, which is in preparation, also a number of bannerettes, specially prepared for Darwen Society. I believe Blackburn banner and bannerettes are being renovated for the occasion along with a number promised from other societies, which are of an attractive nature. We have a guarantee fund against losses—or I should say, fund collected to the amount of £24—independent of trip guarantee, which will not involve any of this money. Our committee are quickly ascertaining how many we can accommodate over night, and it would be a great assistance to us if we knew how many expected to remain for the Conference, as we shall do our utmost to accommodate all the executive, delegates, and associates, and friends as convenient, but we want to know early. The excursions ought to bring a great many visitors in as the fare will only amount to about 2s., from either place. Friends in the cause should take this opportunity to augment the enthusiasm, that it may increase the people's estimation of our strength, consistency, boldness, tact, and general tendencies for bettering the world by our order and teachings, thereby preparing them to give us favourable consideration which ultimately may win their co-operation in our noble truths. Before the processionists disperse for refreshments, we shall collect in the Town Square for some one to say a few words, and all are expected to take part in the singing 'Trust in God and do the right,' No. 13, in 'Spiritual Songster,' and No. 175, 'Hand in hand with the angels.'"

IN MEMORIAM.

PASSED TO THE HIGHER LIFE, Thursday, May 24, Mr. Frederick Bains, aged 38, a Spiritualist, and one who was not afraid to own it. He leaves a widow and five small children to mourn his loss—a kind husband and father, and hard worker for the Hunslet society. The body was interred, on May 27, at Woodhouse Hill Cemetery, and service conducted by Mr. G. Newton, of Leeds, very effectively. About five or six hundred people assembled at the house, where a hymn was sung. At the grave two hymns were sung, and during the service more than a thousand persons paid the greatest attention to what was said. Several orthodox persons who visited the widow expressed their surprise, saying it was so different to what they had been told, and we have since learned that we have made a very good impression.—W. Wimpenny, sec.

Passed on to the higher life Mr. William Broderick, senior, of Salford, on Tuesday, May 29, interred on Friday, June 1, in Swinton Parish Church. The funeral was conducted on Church principles. Several Spiritualists watched the proceedings from a distance. Mrs. Green, clairvoyant, of Pendleton, distinctly saw the spirit form of our brother follow the corse to the door of the church, waiting outside until the service was over, and on the corse leaving the church fell in the procession by the side of his eldest son, and followed to the grave. The service proceeding our brother was heard to utter the one word, "booh," afterwards turning towards us said "All men are equal in death."—F. Johnson.

WISBECH.—I regret to have to announce the passing away of Mr. Henry Breeze, in the 81st year of his age, on Sunday, May 20. He was a Spiritualist of thirty years' standing, well acquainted with the earlier friends of the movement. He had come in contact with every phase of the phenomena, and was the first Spiritualist I knew. It was through his life and influence that I and many others in the town are Spiritualists to-day. He loved Spiritualism, and, by his speech and action made it lovable. Early in life he had the misfortune to lose a leg, yet with his frail body there was an astonishing power of work, and he literally spent himself from morn till eve, year in year out, in going about doing good. I never knew a life more completely devoted to great ends than his. As a reformer he stood in the front ranks. For a long time he was the president of the Total Abstinence Society, which numbers some 3,000 members, and had he cared might have been a town councillor. His, however, was a simple, quiet, unpretending life, which loved to walk in the shade and leave to others the places and positions of public renown. For more than twenty years he was the local agent of the Norwich Temperance Building Society, and, though many thousands of pounds passed through his hands, he never lost the society one penny. During the last six years he has been a member of Mrs. Addison's circle, from which he was not absent half a dozen times. Truly he loved the circle, and the friends of the circle loved him. The last Sunday evening he attended the writer led him home. That same night he was told that his wife, who had passed on a few weeks before, was completing arrangements, and then he would be with her in the spirit world. Just a week before he passed away I asked him if he had any regrets, or had he, in accepting the teachings of Spiritualism, made any mistake. Raising himself he replied, "No, friend Addison, I have no regrets, and I am sure I have made no mistake." He only thought there might be a little more work he could have done. Our medium, who he was most anxious to see, being unwell, was not able to see him until the Sunday before he died, and, as she entered his room, knowing the great effort that had been made to see him, he wept for joy. The doctor had said the day before that he might live some months and get out again. This had cheered his children, but his wife, who controlled the medium, said the doctor was wrong, his spirit would soon be with her. From that time a peace took possession of him which nothing could disturb, though conscious almost to the last. The visible became to him invisible, and the invisible became the visible. As a local preacher of many years standing I have seen many Christians die, but this I can truly say I have known none who approached death so calmly or so certainly as to the future. He was familiar with the country to which he was going, and also with its people. And, oh, if Spiritualism will enable me to triumph so gloriously, may I die the death of a Spiritualist and may my last end be like his.—W. Addison. [Crowded out last week.]