

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 31.—VOL. I.

FRIDAY, JUNE 15, 1888.

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THE ROSTRUM.

"MYSTICISM AND MADNESS;"

OR,

POPULAR JOURNALISM *versus* SPIRITUALISM.

[“A short time back an artist of some standing had a dream, in which the spirit of a female appeared to him. In his fancy he followed the spirit to a spot where it disappeared, and the next morning he went to that spot and dug up the ground, when he discovered the skeleton of a female buried there. This so impressed him that he became an investigator of spiritualism, and to-day he is under medical restraint.”—London *Daily Chronicle*, May 22nd, 1888.]

For some two or three weeks past, the Press of the Metropolis and certain provincial towns, have amused their readers with different versions of the above story, the substance, however, of which is, that a *nameless* personage sees the spirit of a *nameless* lady, goes to a *nameless* place and digs up a skeleton, and finishes by being placed in a *nameless* madhouse.

We believe the order of all fair and decent journalism is, never to publish *anonymous statements*, especially when they involve the characters or well-being of others. This being so, and some of the reporting journals indulging in certain injurious comments, founded upon the above anonymous style of narrative, we proceed in the first place to demand some evidence to prove the truth of the said story, otherwise its reporters must rest contented to incur the charge of retailing an absurd and baseless fiction.

To show the animus which must have actuated the correspondent who sent the above wholly unproved tale of glamour to the London *Daily Chronicle*, we publish a few of his comments, which read thus*:

“MYSTICISM AND MADNESS (By a Correspondent). It appears to be impossible for anyone to dabble for any length of time in the mystic arts without having his mind seriously affected thereby, and thousands of people have become hopelessly insane through believing in spiritualism.”

Falsehood No. 1. We defy any living person to show us “thousands of persons driven into insane asylums through spiritualism.” Dr. Eugene Crowell, of New York, some years ago followed up an enquiry on this subject, and proved, by statistics, that the number of spiritualists in insane asylums was as one to fifty compared with those confined on the ground of religious mania. M. Jaubert, of France, made the same research and arrived at the same conclusions. Spiritualists have, by thousands, been saved from the madness that orthodox teachings too often bring; but the above correspondent can know but little of them; as a rule, if he ventures to deny their being for the most part about the most intelligent and sane part of the community.

* We divide the paragraphs for the purpose of dealing with them separately.

This truth-loving and polite writer then goes on to say:—

“It is mostly weak-kneed men and emotional women who make up the army of believers in spiritualism, and it does not take much to send them off their mental balance; but occasionally a strong-minded man is made a convert, to the detriment of his hitherto strong-mindedness; and the hopes and fears, anxiety and excitement, inseparable from the yearning after intercourse with the spirit world, have a tendency to drive him into a madhouse.”

Herein we are once again indulged with the anonymous style of writing that is always found so convenient to cover a multitude of falsehoods. We will, however, supplement the gentleman's omission of names or proof, and show after what fashion the spiritualists make their assertions. Below are the names of a few, out of thousands of others, of the weak-kneed men referred to—*weak-kneed*, of course, they must be, seeing that they are not strong-minded enough to be in a madhouse.

G. Walrond, Esq., of Glasgow, writing in No. 28 of this Journal, himself neither a *fool* or a *madman*, says:—

“Do you, my friends, for a moment think that among so many men of intellect, science, learning, acute lawyers, stern doctors, chemists, divines, and others, there are not some who could be trusted to believe their own senses? Just glance over a few of the names, and whom do we find? We have Professors Gregory and Hare, chemists; De Morgan, a mathematician; Varley, Barrett, Robertson, Wallace, and Crookes, scientists; lawyers: Lords Lyndhurst and Brougham, Judge Edmonds, Dr. Kenealy, Serjeant Cox, and many others; Doctors Gully, Haddock, Wyld, Easdale, Dixon, Ashburner, Elliotson, &c., &c.; authors: W. M. Thackeray, T. A. Trollope, Cooper, Dale Owen, Gerald Massey, W. Howitt, Victorien Sardou, S. C. Hall, Victor Hugo, and hosts of others; divines: Archbishop Whately, John Wesley, Rev. W. Kerr, W. Miall, and W. Newbould; astronomers: Flammarion, Huggins, and Challis; poets: Lord Tennyson, Longfellow, Blake, Bryant, Shelley, Lizzie Doten, &c. In the army and navy, among the officers the names are too numerous to detail. I may mention, however, Colonel Wilbraham, Captain Burton, Captain James, General Drayson, Major-General Phelps, and others who are well-known writers on different subjects. The late President Lincoln, of America, and the late Czar of Russia are names enrolled on the banner of Truth and Light. I need not enumerate more names; the few I have given are a sufficient guarantee that the advocacy of spiritualism is to be found among the highest grades of learning and science, as well as among the middle and lower classes of society in general, to say nothing of many royal personages.

“Spiritualism presents itself as the most powerful revelation of truth vouchsafed to modern times. Its advent constitutes a new hope and a new era for the world. It embodies a religious thought that will ultimately pervade the minds of all men, and redeem the world from the error and wrong under which it has so long suffered. Millions more will defend it when its teachings and truths are better understood. Under its influence ignorance, bigotry, slavery, and crime will gradually disappear.”

Compare the above plain statements, together with the plain names, each one of which is but a representative of scores of others, with the following *anonymous* and still unproved sentence:—

“It is generally believed that what is called spiritualism has but few followers in this country. This is an error, for,

although the propagandists are not quite so active as they were a few years back, a good deal is carried on *sub rosa*; whilst in America, judging from the cases now before the courts out there, there would appear to be a revival of the craze. This is much to be regretted, for no good whatever can come of this dabbling in the mystical, whether it be in connection with modern spiritualism, theosophy, or any other form of occultism. There is not an instance on record of anyone having derived the slightest possible benefit from this attempted intercourse with the other world; whilst, on the other hand, there is a sad array of families estranged, of credulous folk ruined in health and pocket, or converted into hopeless lunatics."

Once again; names, if you please, Mr. Journal correspondent! Surely you can give the names of a few of the "ruined in health, pocket, and sanity." As to your claim that "there is not an instance on record of anyone having derived the slightest possible benefit," &c., &c., that is simply a silly, no less than a gross untruth.

We could point, in this country alone, to hundreds of sick and suffering creatures cured by spirit influence through healing mediums, when all other medical aid failed. In America we could point to the record of thousands thus cured. In our ranks are tens of thousands of persons who were once careless, indifferent atheists, who are now deeply-religious believers in immortality. How often do we find spiritualists filling up the police courts, jails, and penitentiaries, as do the Christians of every denomination? Now and then, in this very wicked and fraudulent age—in an age when eighteen centuries' domination of Christianity has only served to make the world wicked, immoral, and fraudulent, from the crown of the head to the sole of the foot of society—we have—for we must expect it—frauds, cheats, and wicked people forcing themselves into our ranks; but, take them as a whole, WE CHALLENGE THE WORLD TO SHOW a better, kinder, more moral, or less disorderly set of people on the face of the earth than the spiritualists! As to the good, ask the mother who has laid away her little child's form in the ground what good it has been to her to know that all is well with her darling; that it is blooming in the bright gardens of the summer land, and presently it will be brought to her home, taught to love her, and become a guardian spirit to those it has left behind. The same may be said precisely of husbands, wives, friends, and all who are separated by the veil of mortality falling between them. Good advice, kind counsel, warning of danger, encouragements for good—all these are of daily occurrence between the spiritualists and their loving, ministering, spirit friends; and if all these are normal, and natural, and good, between man and man, what narrow-minded bigot shall dare to say they are not normal, natural, and good, between the child on earth and the mother in the spheres? And as yet, we have not touched upon the intellectual revealments of spiritualism, nor the new and wonderful phases of science which every phenomenal act of the communion involves.

The correspondent we notice is scarcely worthy the powder and shot of logical discussion, nor should we waste it on him, did we not observe with what readiness and glee nearly every journal snaps up any story, however ridiculous and unproved, that will make capital against spiritualism; whilst *our* records, however good, true, wonderful, or suggestive, can only find half-a-dozen journals which—like the brave *Northern Weekly Leader*, of the Tyne side—will admit even such crucial test statements as those of Alderman Barkas (one of the *weak-kneed* or *lunatics*—which is it, Mr. Correspondent?). Truly, antagonism against spiritualism must have grown desperate, when scores of *respectable* English journals can find no better cause of offence against it than the trashy tale and its correlative allegations now under consideration!

As a cap to the climax of this tirade, we publish, for the benefit of some of our jolly-looking, eloquent, happy, and—we may even in some cases venture to add—remarkably attractive speakers and mediums, the following graphic

picture of how they look—i.e., in the green eyes of our amiable portrait painter:—

"Anyone who has come much in contact with the mediums will doubtless have been struck with the unfavourable picture, psychologically speaking, they as a rule present. There is a weary appearance about their limbs, a crafty, suspicious look in their eyes, and an expression of anxiety, frequently mixed with fear, upon their faces. The constant dread of being found out saps everything that might have been manly in them, whilst the voice of Conscience (which sooner or later makes itself heard), rebuking them for their life of cruel imposture, wears them away mentally."

If the lovely Countess of Caithness, the beautiful Baroness von Vay; sparkling little Florence Corner, or her sister Kate Cook; bonny, good, and kind Mrs. Goldsbrough, of Bradford; good Joe Armitage; the sweet little ladies, Mrs. Green, Mrs. Bailey, and Mrs. Groom; jolly, happy, glorious Mr. Younger; Mr. Yates, of Nottingham; Mr. Eglinton; pleasant Mrs. Mellon, ever-kind and smiling Mrs. Wallis, or her genial husband—ALL MEDIUMS; together with some five or six hundred more in this country alone—should happen to read the above description, we are quite sure they will not feel the least bit offended; but they will either send him their portraits to convince their caricaturist of the pitiful nonsense he has been writing, or else believe—as our American cousins would say—that the man has been "poking fun at them." Whichever it may be, it is evident that he knows little or nothing of the subject he essays to write about, and in virtue of his ignorance and presumption would never have called forth this notice had we not felt it worth while to show to our adherents the positions of imbecility to which our antagonists are reduced when attempting to fight against "the outpouring of the spirit on all flesh."

REVIEW.

D. D. HOME: HIS LIFE AND MISSION. BY MADAME DUNGLAS HOME. (*Trübner & Co., Ludgate Hill, London*).

D. D. HOME DID NOT PREACH—HE PROVED. In the volume presented to the world by the widow of the late celebrated SOLVER OF MYSTERIES, D. D. Home, we have one of the most extraordinary records that has ever yet passed through the printing press, or remained, after its subject had vanished from mortal sight, as a legacy to posterity. It may be alleged that the possession of that wonderful power by which spirits from the other world can telegraph to mortals in this, is neither new in the archives of history, nor limited to one individual; also, that the remarkable gifts which distinguished Mr. Home, have during the last forty years been manifested in the persons of so many others, that the records of that one life can scarcely justify the extraordinary claims we make for it. Even a cursory glance at the volume before us, however, would at once prove, that Daniel Dunglas Home *was one alone*; that his life, powers, and experiences, were unparalleled; that his influence upon the age in which he lived was not only phenomenal beyond all precedent, but must remain through all time. Of obscure origin, humble birth, and frail physique, this man's power has revolutionized the realm of human thought, and whatever future ages may produce, in this generation we shall never look upon his like again. As what is now termed "a physical and trance medium," seer, clairvoyant, and clairaudient, his gifts have been, and still are, shared by others. The levitations, bodily elongations, and power of resisting fire, which were amongst his most striking phenomenal gifts, are also claimed to be demonstrated through the mediumship of others. But the specialities of Mr. Home's career are in the first instance, the fact that the marvels wrought through his organism (occurring as they did as early as 1846 to 1850) were wholly unprecedented, inexplicable, and commenced under the most unfavourable and depressing circumstances. The relatives on whom the youth—frail in constitution, and sensitive to a fault—depended, cruelly deserted him, and even expelled him from his only

shelter on account of the mysterious powers that were wrought through him. Again: several ministers of religion, whose duty it was to have explained these powers, or at least to have befriended the unfortunate boy, who clearly had neither art nor part in the mystery that surrounded him, actually cursed, instead of aiding and advising him; and yet, from the hour when the homeless wanderer sought shelter beneath the roof of a pitying neighbour, until the time when, forty-five years later, he was carried to his "long home," he lived, laboured, travelled far and wide, passed from land to land without possessions of any kind, income derived from any source, reliable means of support, or the exercise of any art by which he received payment, salary or wages—and yet this marvellous being *never lacked for anything*. Under the guidance and direction of those the world calls "dead"—invisible beings not of this earth or known to man—the lonely, friendless, youth found homes everywhere opening to receive him. From the palaces of monarchs, the residences of princes, the mansions of the world's noblest, greatest, and most renowned, to the humblest friends who first sheltered him, the young man passed on his way, and everywhere found eager multitudes ready to welcome him; whilst the very gifts for which he became an outcast and accursed, proved the "open sesame" that made him the sought of all nations, and the honoured guest of the highest potentates of the earth. As it is well known to thousands, no less than to the writer of this review, that Mr. Home never accepted any fees for his services, and though tempted with the means of becoming the richest man of his age, steadily refused any sum, large or small, for his *séances*, it may be asked how he lived, travelled, and appeared, as he always did, in the costume of the true gentleman that he was? To this we answer in the words he more than once addressed to the writer: "Emma; all I needed *just came*; suits of clothes were always presented in the hour they were most wanted; railway and ship tickets were sent before I thought of them. Splendid homes were ever open to me. Fine lodgings and the best of hotels were suddenly placed at my disposal, and unsought presents—often anonymously sent, or so left as to render return impossible—came, just as the sun came, with every day's demand." In all this; in the crowned heads and potentates whom his gifts converted to the belief in spiritualism; in a life passed, like a fairy tale, in the midst of the great, the wise, and the learned; in the awe, wonder, and stupendous changes of opinion that his presence inspired wherever he went, Mr. Home's life was, and is, unparalleled.

Fortunate in his two matrimonial alliances; in each case enjoying the companionship of ladies whose social positions for the time being raised him in a measure above dependence, and conferred upon him the sweetest and most exalting of associations, he might have been supposed to be exempted from worldly cares; but this exemption was only towards the commencement and close of his memorable career. Meantime, as an offset to the lustre of a life so gilded by the smiles of the great, and the radiance of his own wondrous gifts, the reader of this volume—one that casts the stories of the "Arabian Nights" into the shade—will find that the path of the wonder-worker was oftentimes strewn with thorns; darkened by the wiles of envy and malice; rendered a ceaseless conflict by the bitter antagonism of prejudice, bigotry, and slander—in a word, sunless night and sunlit day were never more strikingly paralleled than in the career, illumined on the one hand by adoring friends, and obscured on the other by remorseless foes, between whom Mr. Home fought his brief and memorable battle of earth-life. And all this and a thousand times more of beauty and wonder, pathos and struggle, are detailed in choice but nervous phraseology in Madame Home's charming book. Were it only to linger for awhile in the society of the great authors, poets, scientists, monarchs, and princes of whom report speaks in terms of distant officialism—and to learn what they were in private life, and how they felt and acted as

they stood on the boundaries of another world, and conversed face to face with its inhabitants—Madame Home's volume would be a revelation, a wonder, and a kind of entrance to fairy land; but when we find it is all GENUINE HISTORY, and names, dates, correspondence, and events that *none can gainsay*, are there, furnishing the world with proof positive; the spiritualist, with armour impregnable; the sceptic, with a back-handed blow, from which there can be no recoil; and writing in plain, candid, but well-chosen language a splendid section of the Bible of the future, we cannot but believe that every reader will feel, with the present writer, that this volume is THE BOOK OF THE AGE. It is good to possess it; good to read it; a duty to hand it down to posterity; and the thanks of every thinking man and woman are due to Madame Home for the writing and publication of such a record.

Moved by years of intimate and familiar acquaintance with the late D. D. Home, and a very brief but ever-remembered interview with the gifted authoress of the book we call attention to, we gladly add our tribute of thankfulness for this timely publication, and hope it will find a place in the house, hands, and love of every spiritualist in the wide world.

TEE-TO-TUM'S LAND:

A VERY ANCIENT PARABLE MODERNIZED.

BY JOHN BRAINES.

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PART V.

HOW THE SOLAR MYTH OF "THE SURROUNDING NATIONS" BECAME REVIVED IN TEE-TO-TUM'S LAND.

IN a certain part of King Tee-to-tum's domains there lived once upon a time a very nice young woman by the name of Anna Maria, who was engaged to be married to a very amiable and accommodating old gentleman by the name of Gee-ho. How the oracle was worked the Mysterys in general decline to explain; certain it is that they not only agree to acknowledge, but glory in the doing so, that on a certain day, either in the middle of the winter, or the summer—it is not quite clear which—Miss Anna Maria became the mother of a very nice little boy some time previous to her becoming Mrs. Gee-ho. As might very naturally be expected, that worthy old gentleman was somewhat startled, not to say taken aback, by this occurrence, and when he tried to point out to the young lady that this was hardly the correct thing, she declared she was ready to go before any justice of the peace in the land and swear the paternity of the little stranger to King Tee-to-tum himself. Whatever Gee-ho might have thought about such a piece of business we can never quite find out, for when the thing became buzzed about, the Mysterys set up such a clamour of rejoicing, and declared then and there, as they do to this day, that it was such a noble, grand, highly commendable, and highly exemplary act of King Tee-to-tum to bring a nice youth into the world without a mortal father, that poor old Gee-ho was completely dumbfounded, and could only stammer out his readiness to make Miss Anna Maria Mrs. Gee-ho upon the shortest possible notice. Thus far we have the Mysterys' version of the matter. It is only necessary to add that though Mrs. Gee-ho was alleged to have afterwards become the mother of a fine family of Gee-hos, those Mysterys persist to this day in speaking of the lady as *a pure virgin*, and what is more, there are a goodly number who do not hesitate to speak of her, and sing her praises, under the name of Mrs. Tee-to-tum, rather than Gee-ho. Of course this is only in keeping with the tactics of those Mysterys; they never did speak plainly, and never will, and when any one begs them to do so they put their finger on the sides of their noses and say, "Great is the mystery of the Mysterys," and if that will not satisfy people they just take the bull by the horns, and either hang, draw, and quarter inquisitive folks, or burn them up on the old Brimstonia plan, and that's the general

mode in which the Mysterys have disposed of troublesome inquirers ever since they (the Mysterys) got into office.

To return to the Gee-hos and King Tee-to-tum's *coup d'état*. Now the youth who entered upon his mortal career, in the singular manner enunciated by the Mysterys, really turned out to be a very excellent young man. His name was "Love," and his life was so thoroughly good and lovely, that nobody would have ever had a word to say against him if it had not been for those abominable Mysterys; but to hear the tales they told, and the way they mixed up all the old Indian, Egyptian, Arabian, Chinese, Greek, Roman, and every other nation's heathen gods and goddesses with the history of young Love and his mother, made all the surrounding nations declare they had just stolen the ancient idols of every other people, and worked them up into what they wanted to palm off as an original story. But that was not the worst of it. By and by, the Mysterys gave out that young Love, who had never done the least wrong—but all the good he could—was to be cruelly put to death, and that just to satisfy his reputed father Tee-to-tum.

To make the matter all square, the Mysterys gave out that by putting this noble and innocent young man to death, King Tee-to-tum would not only be content to forego the slaughter of any animals, birds, &c., as burnt offerings to himself in future, but he was willing to let all the rogues and vagabonds go free; and instead of sending them to Mons. De Evile's land, there to be roasted on one side, turned over and done on the other, for ever and ever—they should all go straight to the beautiful garden of Faraways, there sing and dance, play on golden harps, and praise King Tee-to-tum for ever and ever! Of course this was joyful news for the rogues and vagabonds, especially as the terms of this great "salvation," as it was called, were remarkably easy. *Imprimis*, the party applying for admission to Faraways must be a **SINNER**. No matter how black—in fact, the blacker the better, seeing that "the greater the sinner the greater the saint" was to be the future motto of that garden of delights. **SECONDLY**, every applicant for admission must say "Aye," and swear that he firmly believes all that the Mysterys have told him about Anna Maria, young Love, Tee-to-tum, &c. **THIRDLY**, that he swears *upon the book* that he is a sinner of the worst kind (some little points of evidence thrown in to prove the same wouldn't be amiss); and **FOURTHLY**, he must declare he knows that because young Love was good, his father was so pleased at his being put to death that he thereby consented and did covenant thenceforward and for ever, to let every sinner—great or small, black or particoloured—go free, provided that said sinners put their hand and seal to this bargain, and swore, *upon the book*, that they believed all this; a ticket was forthwith given them inscribed **ADMIT THE BEARER—A SINNER,*** and in they should go, straight to the upper seats in Faraways, to play on golden harps,—listen to the groans and cries of their unbelieving friends and kindred, roasting before Mons. De Evile's brimstone furnaces, and sing Hallelujahs for ever and ever!

N.B.—The surrounding nations, upon hearing of the above compact, gave it as their opinion, that Tee-to-tum himself had nothing to do with this, because, if he really did shove out the poor Adamscs from Faraways for doing a little innocent kind of sin, it wasn't reasonable to suppose that he should grant tickets of admission to all the rogues and vagabonds in existence afterwards, simply because poor young Love got murdered. They said indeed it was *too horrible* to believe,—and when it was remembered that the story of a good King's son being offered up as a sacrifice was only one of their own old astronomical fables, they gave it as

their final opinion, that the whole thing was the hash up of the Mysterys, and a very clumsy and immoral hash it was.

The worst part of all this was that the amiable young man whose name was Love really did get put to death. True it is that some of the folks who afterwards wrote what they called his *history*, alleged that he was executed on account of having offended the ruling powers, who just then held the Tee-to-tums as tributaries. This historian relates how young Love rode into town in a sort of triumph, allowing himself to be called King of the Tee-to-tums, and so he was executed for a political offence, not as a horrible sacrifice. But here again the Mysterys stepped in, and roared and blustered out their own side of the story, and when people wouldn't believe them, then they commenced hewing and slaughtering, even tearing people to pieces, and burning them up at such a frightful rate that it is quite doubtful whether their followers—who at last became very numerous—were not scared into allegiance just for fear of what would happen to them. This is the more commonly received opinion, because as the people became more and more knowing, and the surrounding nations got more and more sway over the Tee-to-tums, it became quite a question whether there ever was such a king as Tee-to-tum at all. John Adams was clearly shown not to have been the first man, nor any more made out of mud than Mrs. Adams had been manufactured from a rib bone. Simia, it was discovered, was only a wise beast, and as to Mons. De Evile, seeing that he was credited with being the originator of all the arts and sciences, dating upwards from the invention of the plough to the steam engine, people said they were very glad they had such a useful, clever fellow amongst them, and their only regret was they never could find him in person so that they could shake hands with him, and thank him for the good and useful things he had done for humanity. People in general said that the Mysterys had grossly misrepresented Mons. De Evile, for though they acknowledged, one and all, that it was he that invented the printing press, the telescope, every kind of labour-saving machine, and geology; discovered several of the planets, the real motions of the sun, and especially his spots; to say nothing of a thousand and one other grand and useful things, still those Mysterys only waited till those grand and useful things became popular, and then they took away the credit from Mr. De Evile, and absorbed it all themselves, saying, "We have done it. See what clever fellows we are. Where would all the arts and sciences have been but for us?"

As to young Love—the Mysterys were perpetually doing things and writing things in his name, that did not in the least resemble him or his teachings. If he ever lived at all, he was just what the folks who write what they called his *history* represented him to be, namely, the kindest and tenderest-hearted being that ever walked the earth; while the Mysterys, in his very name, and with those very histories in their hands, went about killing and burning and torturing everybody that didn't subscribe to the compact above referred to. "Love one another" was the motto put into the mouth of young Love by his historians. "Believe, or be killed here and burnt up everlastingly hereafter" was the word—aye, and the deed too—of the Mysterys.

Of course, there were not wanting people in the world who denied all the Mysterys had to say—aye, and fought them too, both in argument and with good solid blows—for that was the only way in which the Mysterys were to be gainsayed. Thus, when people ask, "Where is your Tee-to-tum, and why doesn't he come and speak out for himself as you say he used to do?" the Mysterys would declare he had retired into private life, and left the government entirely in their hands. When the surrounding nations would say "Where is your Mr. De Evile, and why doesn't he come forward now, as you said he did when he had a jamboree with Mrs. Adams?" the Mysterys would reply, "Look in the glass, there you will find him; he has got inside you,

* For proof that these terms of bargain were the genuine work and contrivance of Messrs. Mystery and Co.; see "TRAVELLERS' GUIDE FROM DEATH TO LIFE"—a Magazine put forth by the British Gospel-Book Association,—placed in the railway stations, railway carriages, and other conspicuous situations, and quoted in full and literally in the leading article of No. 27 of *The Two Worlds*.—Ed. T. W.

and that is why we consider ourselves privileged to hang, draw, and quarter you whenever we can."

In the same way, when questioned about young Love and his gentle ways and kind teachings, the Mysterys wouldn't argue the point one bit. They'd get a great book in which they wrote down all the huge tales they had invented about King Tee-to-tum, the Adamases, and Simia, and although they had bound up young Love's sweet history with all that, they just hurled the whole volume at the heads of the objectors, and if that didn't settle them, they killed or tortured them as long as they dared to do it, and as a last resort got up all the horrible stories about Mr. De Evile and his brimstone furnaces, &c., &c., all of which they solemnly swore the objectors should suffer hereafter, "for ever and ever, amen!"

And it was by these tactics the Mysterys got such a terrible power over the unfortunate Tee-to-tums. Threatening them in the first instance with King Tee-to-tum's wrath, they got money enough to build fine palaces, buy rich dresses, seize upon broad lands, and vote themselves huge salaries. Threatening them next with the book they had written, they set them all to buying it, and humbly swearing allegiance to the Mysterys, for fear they should be knocked on the head, or killed, boiled, roasted, or mashed to pieces according to the book. Threatening them with Mr. De Evile, when he was supposed to dress in horns, hoof, and tail, or a lion's hide, they had the people on their knees begging for mercy, and promising to do or not to do whatever the Mysterys willed; and finally, when the people began to get wiser and wiser, and King Tee-to-tum couldn't be found, and De Evile was only known as the father of all the arts and sciences, the Mysterys changed their base of operations; fought shy of the wise and learned folks of the land, fraternized with all the sinners—the worse the better, the blacker the more acceptable—and cunningly putting off both rewards and punishments until the people were dead, scared the sinners into swearing they believed all the tarradiddles they told them about going to Faraways on a ticket of belief, frightened the weak-minded and simple either into madhouses or the payment of heavy fees by way of escape from De Evile, and branded all the rest of mankind as De Evile's particular friends in this life and his everlasting victims in the next. There were some opponents to these cruel Mystery tales; in fact, as several modern sages of the Egyptian type pointed out, if Faraways was to be peopled with all the thieves, murderers, and rascals that the Mysterys gave tickets of admission to, and De Evile's land was to have all the thinkers, reasoners, and good people, for their parts they should prefer the latter place, and were quite willing to take any chances that would leave them in possession of their reason, judgment, and sense of right and wrong.

Now as it cannot be supposed, whatever the Mysterys might say, that there was no king or ruler over the earth but such as they described their Tee-to-tum to be, so our parable would be indeed incomplete if we failed to show by what means those abominable Mysterys got a fall, and how the ridiculous stories they told came to grief, and the people's eyes became opened. But as this will be our final revelation, and bring our veritable history up to the present day, we must defer the *dénouement* until the next number.

(Concluded in No. 33.)

A NINETY-ONE DAYS' FAST has been accomplished by a religious mendicant of the Jain caste at Pahlampur, according to the *Bombay Gazette*. The only nourishment taken was the sour whey of curdled milk, which the Jain was strong enough to procure for himself during the fast, although on the last day his veins were swollen, and he could only speak with great effort. Throughout his life the man has been accustomed to stern asceticism, living only on bread, yellow rice, and this whey, and last year he abstained for eighty-six days. He has a large number of followers, but, unlike most Hindoo devotees, receives neither fees nor presents.

GORDON'S PLACE IN HISTORY.

WRITTEN inspirationally through the hand of Mr. Robert Kneeshaw (late of Middlesbrough, England), from the subject suggested by the writer of "Gordon's Place in History as a Soldier, Statesman, and Philanthropist: Did He Live and Die in Vain?" which was submitted to the audience at the hall of the A.I.S., Montreal, Canada, as a subject for discourse, Sunday, April 22nd, 1888.

Rest Gordon! Rest! thy task is done,
Thy battle fought, and victory won.
Cut off from help, with foes around,
Thy life a fitting sequel found;
Nor can we deem that life is vain
That broke oppression's triple chain,
And taught the savage to adore
The white man's God, despised before.
Let bigots pout the lip of scorn,
And nurse their wrath, in envy born;
Thy fame, in palace and in cot,
Shall live when they are all forgot.
Aye! ages yet unborn shall tell
How well thou fought and how thou fell—
Still bravely battling for the right
In desperate but yet glorious fight.
Save this, thy end is all unknown,
And on thy grave rests not a stone
To tell where one so true, so brave,
Lay resting in a warrior's grave.
'Tis better so. Thy tomb is free
From morbid curiosity.
'Tis emblematic of thy worth—
Unknown, unrecognized on earth;
And yet we know thy eyes of love
Still beaming from thy home above,
Smile yet on him who carries on
That work by thee so well begun.
For Emin's heart no paltry fear
Can know whilst thou art hovering near
To cheer, to succour, and defend
Thy servant, follower, and friend.

SPIRIT VOICES.—BUSINESS.

To be industrious and thrifty in earthly labour is to become more able to work on the spiritual side of life. When persons become inert, idle, and consider themselves too precious to be contaminated by labour, then it is time that they should suffer a severe awakening from their lethargy, and be brought face to face with the natural results of their doings. Man, in his material frame, requires sustenance and rest, and to earn his rightful share is but the duty that nature demands. Business and all commerce should be such as to allow the strictest justice and conscientiousness to reign in all its transactions; when this is not so, unhappiness and failure—if not immediately—will, in the course of time, confront you with the grim reality of their presence, and unless the "crooked things are put straight" will gradually permeate the complete individuality of your nature, and so affect life as to make it a continuous chain of misery. Let us, therefore, warn you not to prize the things of earth too dearly, for they are but a fleeting breath, but to regard them as a means to an end, to use them to work out your own progression; to learn of their qualities, nature, and values, that each man may gather to himself what will tend to uplift his mental and moral nature. Business must *ever be*, but in changed form, and though you cannot reform the world, look to yourself; for he is the greatest reformer who is himself reformed, and who carries about with him the indelible impress of an intelligent moral nature which scorns to do the slightest wrong, or in any way retrogress from man's innate ideal of truth and goodness.

[Inspirationally through W. H. W.]

If you would find a great many faults be on the look out; but if you want to find them in unlimited quantities be on the look in.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JUNE 15, 1888.

HOME COLONIZATION AND WORK FOR THE UNEMPLOYED.

ON this most important—and to many, *novel*—subject a large number of valuable papers have been written; practical suggestions have been offered; and the best thoughts of truly-reformatory minds have been, and still are, anxiously engaged. Amongst the various public meetings that have been held to discuss this momentous theme, none have been convened of a more influential character than one held a short time since at Newcastle-on-Tyne, and, as an illustration of the leading ideas which were presented by the able speakers present, we give a few extracts from one of the addresses made on that occasion. The principal speaker was the Rev. Herbert B. Mills, who, after an admirable and exhaustive exposition of the pitiful condition and overwhelming numbers of the unemployed in this country, proceeded to speak in scathing terms of the utter inefficacy of the *so-called relief* afforded by the present workhouse system, even in the worst cases of incapacity from sickness or old age. Amongst other instances of the treatment which applicants to these unions received when they had been reduced to the verge of starvation from inability to procure work, Mr. Mills cited the following case:—

"Generally speaking, the poor law did not help deserving poor, and he cited the case of a carpenter who was refused admission to Liverpool Workhouse because he possessed a bag of tools, and was told that he must first sell the tools and live upon that as long as he could. That man, he contended, would think that if ever it was worth while to go into the workhouse under these circumstances, it would never be worth while to come out."

Again he says:—"About three years ago an attempt was made in Liverpool to deal with the question. It was felt that 'dole giving' was a bad thing, and that the only alternative was 'work giving.' (Applause.) A meeting was called, and the room was crowded with 750 men—hungry men, men in rags, and for the most part strong men. When a Church curate got up and said that so far as he understood what the working classes wanted was work and not charity, they threw up their hats and shouted as if at last they had found a man who understood what they did think."

Passing from his brief but heartrending examples of how the poor unemployed suffered, and how wholly inadequate

all attempts at *charity relief* had proved, Mr. Mills went on to give the succeeding summary of his plan for "Home Colonization."

"The Home Colonization Society set itself against dole giving, and was determined that an attempt should be made to give work to the unemployed. And they had got to deal at the very outset with the primary difficulty that there was no market for the produce when they got it. What should they do then? Their reply was that the unemployed poor themselves should constitute the market. They proposed that these people—say five hundred or a thousand—should be put down upon the land under certain conditions—that an industrial village should be formed, and that the people should consume their own produce. At present they had absolutely no work to do, but by this scheme these people would be doing reasonable work and contributing towards their own maintenance, and it would be worth doing if they only half kept themselves. But they contended that they could keep themselves very easily and be entirely independent. This, then, would be a way of dealing with the initial difficulty. One of the things that made it very desirable that this scheme should be entered upon now was the fact that English land was rapidly going out of cultivation. He spoke of what he had seen himself when he said that they could, in four English counties, buy large tracts of land at less than £10 an acre. Land was not sold at £10 an acre because it was worthless and unfertile, but because there were no eligible building sites on it. The unemployed poor would be glad to go to the island of Sheppey, where the land was the richest in England, and where the wheat crops had averaged for some years past fifty bushels per acre, as against twenty-seven bushels per acre as the average in England. And yet land in Sheppey was in the market at something less than £10 per acre. The Home Colonization Society proposed to make a first experiment with some five hundred acres of land. They could stock this land with a picked population—so many agricultural labourers, so many tailors, so many men, and so many women—as many as would be required to produce the necessaries of life. They should consume their own produce for the most part, and they should be enabled to do something towards their own maintenance. He believed they could maintain themselves entirely, and if so, they could pay back to the society perhaps as much as it cost to put them there at the outset, and with that money they could buy new land in another place and start another village until the work went forward either in their own hands, or until the Government took it up and put some such thing in place of the horrible casual ward, which was now a disgrace to it. The conditions upon which men would come to this village would be somewhat as follow. No money wages would be paid to them, but they would receive three good meals a day, a sufficiency of clothing, and certain rooms of their own, possibly a separate cottage. They would also receive half an acre of land as an allotment for a beginning, to be afterwards extended. Though not owned by the individual, but by the society, it would be entirely under his own control and supervision, and he could sell in his own way so long as he conformed to the general rules of the society, which should only be for the necessary government of the place—rules in favour of morality and temperance. Although the men would get no wages, they should also not be employed many hours a day, leaving them ample time and opportunity for the enjoyment of the comforts and luxuries which they desired. The great advantage of the scheme would be that the men would be making for their own use instead of making for sale, and this would bring out qualities undreamt of even among the common people who were called the outcasts of the cities. Some of them who heard the scheme for the first time probably thought it impracticable, and he should not have dared to stand before them and make these statements if he had not first seen a village carried out on these lines in the north of Holland.

He believed that what Dutchmen could do Englishmen could do if they wanted to. This Dutch village was begun in a very small way, being started by a general at a time when the place had been wasted and pauperised by war. A dozen families were put on to a piece of waste land, and told to get as much out of it as they could. Gradually the promoter began to add little businesses, and the cost became less and less, the land more and more fertile, and the place self-supporting. When he saw it eighteen months ago it extended sixteen miles from east to west, and there were now two thousand people maintaining themselves who were once amongst the unemployed classes of the big cities. If there were only the colony of labourers and free farmers it would be entirely self-supporting, but they took in regularly about 120 cripples, and for their support outside subscriptions were needed. There were schools for the education of children, and the morality was high. One of the great advantages of the Home Colonization Society's scheme would be that land in England which was now going out of cultivation would again be brought into a state of cultivation, and another was that they would have a test by which they would know immediately who were the deserving and who the undeserving poor. A third advantage was that it would provide work for women, a question which a great many relief schemes did not fully grasp. (Applause.)

The discussion which followed upon the close of Mr. Mills's address, entered largely into the pros and cons of the scheme, especially with reference to its practical working. We are not prepared to follow out these discussions at present; but we cannot forbear adding our earnest "God speed" to any attempt that might end in restoring the soil to its rightful owner, and who should receive it at first-hand from the God who gave it to that man, and **THAT MAN ONLY**, whose skill and industry cultivates, improves, and turns it to useful account. We rejoice also that the cry of the starving and homeless has at last been heard; gone up to the throne of Justice, and called forth the stern demand from the rich and well-fed landowner, "Cain, where is thy brother?"

Mr. Mills's scheme may not be the one finally adopted, but his voice awakens the awful query suggested above, and the echoes of that query will never be hushed again; never cease to reverberate throughout the length and breadth of this land, until the gaunt demons of poverty and injustice are banished, and room for all, work for all, and bread for all proclaim the day of the People's Jubilee throughout Great Britain.

AN APPEAL FOR LIGHT.

NOTE.—A correspondent, personally unknown, but one whose earnestness in seeking for "light" on the problems of spiritual existence is his best recommendation, sends us a letter—too long for insertion—entreating us to give some such descriptions of life in the hereafter as we can vouch for; promising, in the confiding spirit of trust, "*to rely on all that you yourself, madam, deem to be authentic.*" In answer to this appeal, we subjoin four communications given through the instrumentality of the very best, most faithful, and reliable test mediums that we have known in our thirty years' experience of spiritualism, under the caption of **SPIRIT VOICES**. We hope, in future numbers, to be enabled to add to these important forms of revelation.—[ED. T. W.]

SPIRIT VOICES.

(*A Trance Communication through B. Anderson.*)

THE SPIRIT SOLDIER'S STORY.

"THE firing had ceased, the battle was over. A bullet had passed through my neck and the pain had been very severe. I was not suffering now. An hour ago I had prayed, oh! how earnestly, that our surgeon's men might find me, bind up my throbbing neck and give me a drink of water; but now I did enjoy the quiet repose. My face was turned toward the setting sun. I lay and watched it as it went down behind the western hills. I thought of those pleasant evenings not far back in the past, when a dear loving little

woman and I had sat and watched it pass below the horizon, over the verdant old hills of our own home. I wondered if the blue-eyed girl and boy at home were watching it now, and if they were thinking of me. Just then the ambulance men came near me; I spoke to them; they made no reply, but went on gathering up the bodies of others who seemed to be suffering. I called aloud until it seemed I could have been heard far beyond them, still they paid no attention to me. I was growing dozy now, and I quietly closed my eyes to sleep. Some one raised my arm and placed it across me. I opened my eyes and, to my surprise, he passed on and said nothing. I seemed barely to have closed my eyes when he thus awakened me, and now I saw that it was dark, for they carried lanterns. It was just as well, for I did not suffer, and it was so sweet to lie quietly and dream of those I loved. Then sleep again overpowered me. Strange, I seemed to stroll about the old forests of my youth, with parents and sisters (long since dead) by my side. I was walking through the groves of the old home. It was early summer and I was in my youth. The trees were in the full vigour of life; their foliage had never looked so green before, and their boughs were filled with birds of varied plumage. Wild roses clambered up to the tops of the highest trees. There was a song of gladness in the voice of the singing brook; but oh! what a delightful tinge in the atmosphere. The very air whispered to me in tones of joy. Then there came over me a slight, chilling discordant breath as I remembered my wound, and the fact that I must return to my comrades.

"A voice from out the stillly sweetness of the air whispered, 'Thy earthly sufferings are over. Never again, as mortal, shalt thou know the pangs of physical ill. Thy sorrows and griefs, thy lessons and experiences in earth-life are done; now shalt thou enter upon thy harvest.'

"To say that I heard this voice in joy, would not be true, nor did I listen in sorrow. I did not in truth comprehend it fully. I seemed to be a boy again, and in a happy grove. Still I could not forget that I was a soldier; but the voice intimated that my earth-life was over. Could it really be that I had passed through the change called death? I looked about me to answer for myself this query. I could not clearly define the outline of the trees; where ended their foliage, and where began the rosy atmosphere. There was an Indian Summer haze over all that dazed me. I was overwhelmed with the thought. Everything faded from before my eyes, and I became unconscious.

"Oh! the sweet strains of music which break upon the rested ear as one awakens from a refreshing slumber; but how much more so the soul-entrancing symphonies of heavenly music which awoke me from my trance. I found myself within the walls of a building whose description finds earthly language bankrupt. These walls were of all conceivable colours of light. Above me was a roseate vault. By my side sat one who shed upon me a sweet and happy influence. A tide of love, almost divine in influence, flooded my being, and I could barely refrain from shouting with joy, 'Mother, oh! my precious mother!' Here was I surrounded by all the dear old family ties that had made my youth happy.

"I fear I am making my history too long. Let me make it truthful, as well as real. Many were the drawbacks to perfect happiness. So long had I been accustomed to secrete my real feelings in earth-life, that I found it impossible to abandon the habit at once. When these feelings swept over me, I found that I had suddenly condensed a chilly fog about me, and my joy became saddened. At one time I suddenly found myself on board a ship in the Arctic Ocean, and was compelled to remain there until I had sown the seed of reform in a young heart which I had helped to injure. Often from delirium of joy I have suddenly felt myself descending to the dark immoral miasma of earth to correct some mundane error; yet I am fast rising above

these sorrows. I know now that I shall never be parted again from those I love. Eternal life is assured to me. Indeed, there is no death; I know it now, and I can build my own future. All the possibilities of exceeding great happiness of development, of loving dearly and being so loved, are indeed mine. On, on, from glory to glory, from conquest to conquest, through incomprehensible eternity—no end to love; no cessation; all wisdom before me; eternal space and eternal time are mine. I grow dizzy at the thought. I would say more, but I cannot find words by which to convey my thoughts.”—*R. P. Journal.*

A SPIRIT MESSAGE.

“Capt. D. B. Edwards, who has received many wonderful messages by means of the psychograph, sends the following. The message is a letter addressed to the matron of a health institution in Malta, where Mr. Edwards’ daughter, Della, stayed for a year immediately preceding her death. The doctor referred to was the physician of the institution, and recently dead, and Lewis, a brother, who died last spring of wasting disease. Mr. Edwards, as is his custom, took down the message letter by letter as indicated:

“Dear Nellie,—I am going to write you a letter through papa and Sarah. I wish I could come to you and cheer you up. I know how lonely you are and how you miss the cheerful face of the doctor. What a dear good friend he was to us all. There is no one to take his place. I often think of the many happy days we spent together. . . . Dear Nellie, I wish you were as firm a believer as papa is, and had a good medium to sit with. I would then come and talk with you and my other dear friends. I want to tell you what a beautiful home I have. My dear mother, sister, and brothers are with me, never to be parted more. There is no sickness or trouble here. When papa joins us we will be a happy band. Do not fear death, dear Nellie. It is only a struggle for a better home. You know what a dear brother Lewis was to me. It is a great comfort for me to take care of him. His mind is not strong enough to talk. He is gaining all the time, and will come to papa and talk with him when he gets stronger. I have not seen the doctor but a few times. He seems to be a long way from us. When I see him again I will ask him to send you a message. Give my love to all my dear friends. I close this letter full of love to my dear Nellie. ‘DELLA.’”

A SAILOR’S STORY.

“October 2, 1854.—At a circle this evening, the following communication was made, purporting to come from the spirit of a sailor on board a York pilot boat, which left the port fifteen years ago, and was not heard of afterwards. Several persons were at the table pursuing their inquiries, and another, a sailor, sat apart as a looker-on. Suddenly Mr. Conklin, the medium, became entranced, and, turning to the sailor, called out in a rough voice, ‘Come here, Ike!’

“The sailor complied, and took a seat near the medium, who, throwing one arm over his neck, continued—

“‘Sit down; don’t be afraid! I’ve wanted to talk, and I’ve wanted to tell all about how I sailed out of your world, but I never could get Jack (the medium) to consent to listen to me, and I come here to-night to tell you. Well, ye see, we put out our last pilot on board the Aladdin; then we tied her up, and stood off to get an offing. Don’t you remember what a night it was? We did not come together, as some supposed, but went down; because, ye see, Larry didn’t handle her right—he brought her to in the wrong time, and she swamped and went down. Then, leaving our wet clothes and bodies at the bottom, we woke up, rigged in a new suit from stem to stern! I ain’t made much headway yet, ‘cause, ye see, I’ve been a-drifting round with one and another of the kind that I liked; and they was, generally, jist such spirits as I was a man—full of fun and the devil—not caring for to-morrow as long as we had enough for to-day. . . . It’s no fool of a job for a spirit, as you call us, to come up here

and talk, without having somebody to draw them. I don’t see why men should be such thundering fools, when spirits rap and tumble about things, to believe that they ain’t spirits. Why, we’ve got just as much of a body as any of you, and I can’t see why you can’t see me. Now I ain’t in this body (meaning the medium’s); but there’s an old codger standing by (George Fox, the controlling spirit of Mr. Conklin’s circles), that has put a damper on the medium’s outward part, and I shove in words and make him speak them, and he don’t know what he says. (This last remark was given with a chuckle of delight, as if it was a capital joke.) Now, don’t you believe anybody if they tell you that I ain’t happy. I’m all right; and when I get ready, I’ll top up my booms, and fill away for something better; I know I can have it. Now you go home, and tell your old man that in less than six months he’ll be here; now, you mind that.’

“On being asked to sign his name, the spirit said it would be of no use, as he was recognized; this the sailor who was present confirmed, adding that, though a stranger to every one present, he had come there expressly in the hope of getting a communication from this spirit, also desiring to learn whether his father (the old man referred to), who was a great sufferer, would be likely to survive long. He said that his own name was Isaac, usually called “Ike,” and that he had, unknown to any one present, made an appointment to meet the spirit sailor there that day.”

The following incident occurred in the experience of the Editor of this paper when sitting as a test medium for the noble scientist, Prof. Robert Hare, of Philadelphia. Prof. Hare gave the Editor permission to publish the narrative in a magazine which she edited, but for certain reasons desired that his name should be concealed. The noble spirit has since relaxed this restriction, and desired that any reprint should announce the incident as occurring in his own experience. One of the Professor’s earliest experiments was as follows:—

Taking from a drawer in which were stored away some cherished mementoes, a small package, he determined to submit its contents to the investigation of the medium with whom he was pursuing his experiments. Quite early in his married life he had lost a precious little child, and ere consigning its form to the grave he had severed a golden curl from its little head, and placing it in an envelope in that drawer, now withdrew it in order to test the alleged spiritual power that professed to communicate with him. With the child’s hair was another lock, cut from the head of the dead mother, and as his theory of so-called *spirit* communications was, that the whole phenomena was one of mind reading, the dark hair of the mother and the golden curls of the child, would, he felt sure, be “as usual” accurately described, and thus add another link to his chain of evidence.

Carefully placing his package in the breast pocket of his coat, he proceeded to call upon the Editor of this paper, then sitting as a test medium at the office of the *Christian Spiritualist*, 553, Broadway, New York City.

After the usual formulæ, the Professor inquired, “Can the spirit of my wife inform me what I have got in the breast pocket of my coat, that once belonged to her?”

“Nothing,” was the prompt reply.

“I think there must be some mistake,” was the next remark. “Try again, good spirit.”

“You have nothing in that package, my husband,” wrote the spirit, “that ever belonged to me; but there is something there that once belonged to our child.”

The influence then changed, and a rude drawing was produced, which represented a little square cloth, or d’oyley, the edges of which were embroidered in scallops, the centre being a basket of flowers.

The Professor started on seeing this sketch, and, after some hesitation, inquired, “Can this spirit describe to me what was the last veil my child ever wore on earth?”

Again the influence changed, and a childish spirit wrote in printed characters,—

"I never wore a veil on earth, dear papa. Mamma says it would have been too bad to cover up my pretty face."

"That expression was the mother's," said the puzzled inquirer, "but nevertheless the spirit (if it is one) does not know everything, for this drawing, rude as it is, exhibits a little lace d'oyley, which my child did wear as a veil on earth."

Before the sentence could be finished, the medium handed the Professor a slip of paper, on which was written,—

"I was not your child, when mamma placed that veil over a face from which the real child had fled. That lace only covered the face of the dead. I still live."

The witnesses to this scene, and there were several present, beheld the inquirer, with a face quivering with emotion, and pale as the sheeted dead, spring from his seat, and hastily traverse the room in a condition of agitation terrible to witness; suddenly he paused, as if transfixed, snatched from his pocket a small paper parcel, which he tore open, suffering to fall upon the ground a tiny piece of lace, old, yellow, and crumpled, but which upon examination proved to be a *fac-simile* of the medium's drawing. The gentleman at the same time exclaimed, "My God! I thought I had taken a package of hair from the drawer. I had no conception that I had brought that piece of lace instead. I have mistaken the package, and it is not mind reading after all!"

The Professor then explained that this little d'oyley had been worked by the hand of his beloved companion; that she had often used the expression referred to by the child about the latter's wearing a veil; but when the last dread hour of parting with their darling came, and ere the coffin was closed, which was to remove from the father's eyes the little form, he had hastily gathered up that piece of lace from the dead face, over which the mother's hand had tenderly laid it.

This little "veil," he added, the last thing that ever touched the mortal form of his child, he had preserved as a sacred memento, in the same drawer which contained the hair of both mother and child.

Intending to bring the *latter* package for the purposes avowed above, he had mistaken them, as they lay side by side; hence he again and again emphatically repeated, "It was no mind reading," and "Nothing but the eye of a disembodied spirit could have perceived the enclosure, none but the wife and child could have so correctly described the circumstances connected with it."

Before the critic sneers or the bigot scoffs at the simplicity of the means by which this little piece of lace was made the instrument of solving the problem of the age—"If a man die shall he live again?"—let him consider well whether the writings of antiquity, or the sermons of a thousand years, have brought any proof of life beyond the grave as vivid as the above incident. It may be—it is—most difficult for the inhabitants of the higher world to describe the conditions of life far above and beyond human experiences; but if the mightiest of all life's problems is *solved*—proving that death has no power over the soul—then was that little faded piece of lace taken from the dead child's face a better preacher of the doctrine of immortality than all that has been written or said since the year One.

I REGARD the dignities of kings and princes as the motes in a sunbeam; the value of gold and jewels as that of a broken platter; dresses of the finest silks I regard as the scraps of silk given as presents. I regard the collective microcosm as the letter "A." The different expedients in religious practice I regard as a mere raft to carry over the treasure. I regard the state of perfect mental equilibrium as the true standing ground, and all the various forms of apparitional existence as the changes of vegetation during the four seasons.—*Buddha*.

MEETING OF THE EXTREMES.

A MR. KEYSER, a New York philanthropist of limited means, opened free eating rooms for the hungry of the city of New York, and maintained them from the 1st of December to the 28th of January, when, owing to the increasing army of famishing applicants, he was compelled to close them, having for some days before doing so, tried to keep the beneficent institution in operation by the adoption of the ration system. To a reporter of Henry George's *Standard*, Mr. Keyser said: "More than three-fourths who came were first-class men, every bit as good as you or I. Some I know to be good citizens of my own neighbourhood—men who had lost their jobs through the dull times. There is a church across the street from the eating rooms, but it never even offered the men a cup of cold water. One of the deacons did say that we were doing 'nice work,' and that if we would send the men over to the church they might be converted. Sometimes the conditions of the rich and the poor are contrasted in fancy sketches. On Saturday evening the reality of the scene on Washington Square surpassed anything that I have ever read in fiction. Within a hundred yards of our starved-out free eating rooms a reception was given in a palace that faces on Washington Square—that fashionable centre where people live whose wealth, it is said, aggregates 75,000,000 dollars. They say the affair cost 20,000 dollars"—enough to have kept the free eating rooms open until the warm days of summer had somewhat mitigated the sufferings of New York's poor.—*Advance Thought*.

A DYING MOTHER AND HER CHILDREN.

THE following incident is vouched for by several respectable members of the "Society of Friends," and was communicated to the *Glasgow Herald* by Thomas Sherratt, a well-known Quaker preacher:—

Maria Parmlee, a member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family, consisting of a boy and two girls, aged respectively seven, six, and four, behind. After an absence of three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother.

One morning, on the nurse at Settle going into the sleeping room of the children, she found them sitting up in bed in great excitement and delight, crying out, "Mamma has been here;" and the little one said, "She called, 'Come, Esther.'" Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return home.

The same morning, as she lay dying on her bed at Cockermouth, she said, "I should be ready to go if I could but see my children." She then closed her eyes, it was thought to re-open them no more; but after ten minutes of perfect stillness she looked up brightly and said, "I am ready now; I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour and minute, were the same.

NOTICE! PRIZE LYCEUM TALE.

The Lyceum Conference Committee have great pleasure in announcing a Prize of One Guinea, to be awarded for the best

"ORIGINAL TALE, ADAPTED FOR CHILDREN, AND BASED ON THE TRUTHS OF SPIRITUALISM."

All MSS. must be received not later than July 4th, when the above Committee will adjudge the same. Prize to be assigned on July 11th, and winner's name to be announced in current issue of *The Two Worlds* and *The Medium*. Competitors' MSS. to be written on one side only (length not to exceed what would fill six pages of *The Two Worlds*), and directed to Mr. Johnson, 146, Mottram Road, Hyde, near Manchester. Each tale must be accompanied by a sealed envelope, containing full name and address of the sender, marked "Prize Tale," and numbered with a number or word corresponding to the number or word on the tale. The envelopes will not be opened until *after* the decision has been made. Competitors who fail in winning the prize, but whose communications are still desired for publication, will each receive a further prize of half-a-guinea. The remaining communications will be returned on receipt of postage. It is intended to publish the winning tale in book form, especially for the Lyceums.—W. H. W.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. Ashted Row.—A very harmonious and happy meeting. The controls of Mr. Brown spoke on "The lost name," then on "Jesus." A séance followed, during which the chairman, under control, sang a beautiful solo, and other mediums heard and saw a whole band of musicians accompanying him. All felt a holy calm pervaded the place. The control, in broken English, spoke a few words appropriate to the song and our object in meeting together.—*Cor.*

BLACKBURN.—The *Blackburn Standard*, June 9th, says of Mr. Hopcroft: "After lecture he gave many successful clairvoyant delineations, one singularly accurate, to a gentleman who admitted that all he had said was true. Mr. Hopcroft then took up the slip of paper on which the subject requested for the evening's discourse had been written, pressed it to his forehead, and declared that this gentleman was the writer, and had written it at the tea-table. He even repeated the observations he had made whilst writing it. The gentleman, who is not a spiritualist, owned to the truth of this statement. There were large audiences."

BRADFORD. Birk Street.—Mrs. Jarvis, speaker. Mr. Hargreaves, chairman, read, as the afternoon lesson, from *The Medium*, "Craft and Credulity." He hoped the speaker's guides would take up the subject, which they did in a plain and creditable manner, and the same in the evening. I wish we had more such humble workers.—*A. H.*

BRADFORD. Milton Rooms.—Mrs. Riley and Mr. Moulson addressed good gatherings afternoon and evening.

BRADFORD. Ripley Street.—Mrs. Gott gave two instructive addresses to good audiences, speaking on "Whatsoever the right hand findeth to do, do it." Clairvoyant descriptions were given with success.

BRADFORD. Walton Street.—Mr. C. A. Holmes gave two beautiful and exhaustive discourses on "Spiritualism and its Opponents," and "Death, the Deliverer," to intelligent audiences. A quiet Sunday in comparison to the previous one, which—being the anniversary—was a great success, more so than many years previously, many being unable to gain admission, the platform being filled by Mrs. Riley and Mr. Moulson and a splendid choir of vocalists and instrumentalists, who discoursed some of the finest music of the time, which was thoroughly enjoyed.

BURNLEY.—Miss Caswell gave short addresses and clairvoyance to good audiences. Cottage meetings are being held to raise a building fund, and to draw the members together; at Mrs. Best's, who gave clairvoyance; at Mr. Ingham's, when Mr. Grimshaw gave an address; at Mrs. Wilson's and Crossland; at Mrs. Spencer's—address by Mr. Mason, and clairvoyance by Mr. J. Handforth; at Mr. Ingham's—medium, Mr. R. Bailey, of Brierfield; at Mr. Catlow's and Mr. Jackson's. We feel that these meetings will do much good in strengthening the weak, and in bringing new members.—*W. M.*

CROMFORD AND HIGH PEAK.—Morning: Questions from the audience, "If God is a wise God and Father, why are we—his children, doomed to disappointment and disease?" and "What is the difference between Nature and Truth?" This offered an opportunity which the controls made good use of to assist the strangers and all present. Evening: "The River of Life;" and poem, by desire, on "Mythology." Both meetings well attended.

DARWEN.—Mr. Hopcroft's afternoon subject was, "Mesmerism and Spiritualism," showing that mesmerism is not spiritualism. Evening: "Follow me, let the dead bury their dead." "Follow me," was used by Jesus to his disciples whom he desired to follow him, and learn the grand spiritual truths he had come to preach, giving advanced thoughts against these doctrines of the Jews. The latter part of the sentence referred to the then existing materialistic thought, which Jesus wished them to leave and to follow the true light. A few delineations were given which were recognized.

DEWSBURY.—Mr. Bush was announced for this room, but, owing to a mistake on the part of the plan makers, did not come. Mr. Crowther, of Heckmondwike, kindly took the platform. His guides discoursed in the afternoon on "Love ye one another;" evening, "As a tree falls, so it lies." Both subjects were very well treated. (It was Mr. Dickinson who mesmerised at the entertainment, not Mrs. Dickenson, as stated last week.)

GLASGOW.—Morning: Mr. Frank Griffin read extracts from a work on "Ancient Gods and Spiritualism in Ancient Greece." A profitable discussion followed, in which the members took part. Evening: Mr. Macdowell replied to relevant questions submitted in writing. Mr. Macdowell being a very profound thinker and scholar in the science and philosophy of spiritualism, it suffices to say the questions were fully and satisfactorily answered.—*G. W. W.*

HALIFAX.—Mrs. Butler was appointed, but on account of illness we had to get another medium, and were fortunate in securing our respected friend, Mrs. Ingham, of Keighley. Her controls gave two powerful addresses, full of good instruction. They then gave a few descriptions, all owned. Monday, Mrs. Ingham spoke, and gave a few descriptions. All were well pleased. Many exclaimed, "It has been good to be here," and wished Mrs. Ingham would soon come again. Mrs. Russell also gave a number of descriptions in a very clear and satisfactory way.—*S. J.*

HECKMONDWIKE.—Mr. Bush gave two good addresses. Afternoon, "Phrenology, Astrology, Theology, and Religion." Evening, "Spiritualism in harmony with Scripture and Science." Both subjects were well handled. Very good attendance.—*J. C.*

HUDDERSFIELD. Brook Street.—An excellent day with Mrs. E. H. Britten. Most interesting and eloquent addresses have delighted large audiences, which is very gratifying, taking into account the fine weather. Afternoon subject: "Man, the Immortal;" the lecture was a masterpiece for lucidity and completeness, holding the close attention of all. The evening was taken up with six questions from the audience, which it is needless to say were splendidly treated, in some instances calling forth applause. We are making sure progress and have many projects in view, such as the formation of a Lyceum, social meetings, &c.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—We had a very pleasant day with Mrs. Connell, who gave two very instructive addresses to crowded audiences, with successful clairvoyant delineations.—*J. Hewing.*

LANCASTER.—Mr. Swindlehurst gave two excellent addresses. Afternoon: on "Biblical and Modern Spiritual." Evening: "Scientific Basis of Spiritualism." Both subjects were ably handled, and gave great satisfaction, shown by the hearty applause of good audiences.—*J. B.*

LEEDS. Spiritual Institute.—Miss Musgrave delivered two very nice addresses to good audiences.—*J. W. T.*

LEICESTER.—Healing at 3 p.m. Evening: Mr. J. Bent's guides lectured on "Gone to dwell with Angels," being very appropriate, as our brother, J. Ashley, has lost a little girl during the past week. We had a good after meeting, in which the child referred to came and spoke words of comfort to her mother through her father; who afterwards gave five clairvoyant descriptions, all recognized.—*W. J. O.*

LONDON. Canning Town.—Mr. Rodger addressed a full and sympathetic meeting. At the close questions were asked and answered. Several persons publicly stated their conversion to spiritualism.

LONDON. Marylebone.—Morning: Very good attendance. Mr. Hawkins held his usual healing séance, when he magnetized several. Mr. Goddard, sen., clairvoyance. Their gifts were much appreciated by the friends present. Evening: The guides of Mr. Robert James Lees delivered an inspirational address on "Spiritualism: its Claims and Possibilities," which was listened to with rapt attention, the closing remarks calling forth from the audience an ebullition of feeling which showed its entire appreciation.

LONDON. Peckham.—Splendid day with Mrs. Yeeles. Morning address, "Do Spirits retain a Love for Home Life?" followed by excellent spirit descriptions, twenty-one out of twenty-four clearly recognized. Evening: A crowded meeting listened attentively to an address (subject selected by the audience), "The Existence of Christ: Myth or Fact," ignoring the personality, and affirming the existence of that divine or Christ principle which operates within, and ever animates mankind to good and noble actions. We were enjoined to live the life, do the deeds, and follow the grand ideal portrayed in the gospels. Successful clairvoyance followed, to avowed sceptics. The half-yearly general meeting will be held at the Society's room on Tuesday next. It is hoped all members will attend.—*W. E. L.*

LONDON. Regent's Park.—A number of spiritualists met in the above park and held a meeting, which is intended to be continued every Sunday evening during the summer. Messrs. Darby, Burns, Vale, Yates, and Miss Dod spoke on the occasion. It is to be hoped this new centre of interest will be sustained, and lead to the spread and success of spiritualism in this locality of the metropolis.

LONDON. Victoria Park.—Messrs. Rodger and Vale spoke to large audiences in the above park on the subject of "The Ethics of Spiritualism," a continuation of the subject opened by Mr. Emms the Sunday before. Three Christian gentlemen opposed the speakers, denying that the creeds and articles of the church represented Christianity. Orthodoxy had no defenders. Although spiritualism was not accepted, we wait—the future time is on our side.

MANCHESTER.—June 5: Séance at the house of Mr. Lamb, for the benefit of Mr. Swatridge (cripple), to assist him to go to America, where he is confident his affliction will be removed by spirit power; thirty-one sitters. The controls gave good tests by responding to mental questions by the movement of his hand and clairaudience, to the apparent satisfaction of all. Mr. J. Jones presided, and gave some remarkable experiences he had received. Mr. G. Wright moved a vote of thanks; Mr. Rogers seconded, and thanked Mr. and Mrs. Lamb for the use of the room. June 7: Séance (with Mr. Wollison, of Walsall) for the building fund, at 89, Exeter Street, Hyde Road—twenty-one sitters. The evening was devoted to clairvoyance and psychometrical readings; twenty-nine clairvoyant descriptions, twenty-eight recognized. We spent a pleasant evening, and shall have the pleasure of listening to Mr. Wollison from our platform on Sunday, September 9; the following evening for the benefit of our building fund. June 10 (Assembly Rooms): Mr. Ormrod gave two most excellent lectures, morning and evening; his subject for both was "The God Principle." He showed that the god principle has been in man from his earliest existence; that man has grown in god principle, and is a progressive being.—*W. Hyde, Cor. Sec.*

MANCHESTER. Psychological Hall.—Two very good discourses were given through Mr. Postlethwaite. Afternoon: "The Antiquity of Man." Dealing with it from a scientific standpoint, he showed man must have existed fully 150,000 years ago. Evening: "The Philosophy of Existence." After each discourse psychometric readings were successfully given.

MIDDLESBROUGH. Newport Road.—Morning: Circle. After singing Miss Jones went to each sister and gave them clairvoyant delineations of spirit friends, then their mediumship, to the satisfaction of each one. Evening: Miss Jones gave a short address, then followed with clairvoyant and psychometric readings to a good and appreciative audience.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Kempster gave the reasons why he became a spiritualist, which were very interesting. Mrs. Kempster gave delineations, which were mostly recognized.

NORTHAMPTON.—Mr. Wyldes gave two addresses. Afternoon: "The Building of the Spiritual Temple;" Evening: "What Becomes of the Spirit after Death?" also "Christianity, Secularism, and Spiritualism, arraigned at the Bar of Reason." Afternoon subject was beautifully handled—the evening subjects were ventilated in a masterly style. Mr. Wyldes is a piece of ordnance in the hands of his guides of no mean calibre. To lovers of pure logic the trial at bar was a perfect treat. Evening: a few tests in psychometry were given, which eclipsed all we have yet heard.—*T. H.*

NORTH SHIELDS.—Monday, June 4, a pleasant séance with our old friend, Mrs. Scott, of South Shields. The clairvoyant delineations were exceptionally good, the cause of death and also the initials of the spirit friend accompanied the descriptions in many cases. We look forward to another visit with pleasure. Sunday evening, Mr. W. Burnett, of South Shields, lectured on "Moral and Religious Progress," the discourse was of deep interest, and was well received.

NOTTINGHAM.—Both meetings full of encouragement. Morning: Several foreign controls, who gave striking proofs of their individuality. Evening: Talmage's "Sermon" (save the mark!) on Modern Spiritualism, from the *Christian Herald*, was partly read. Mrs. Barnes' controls dealt

with the matter and the man, in a most complete fashion. Their remarks, though strong and to the point, were full of loving charity. They said "the man was to be pitied."—*J. W. B.*

OLDHAM.—An excellent day with Mrs. Wallis, whose guides discoursed on subjects chosen by the audience with their accustomed ability. A child was named in most appropriate language, and in pleasing contrast to the empty formality usually witnessed on such occasions, which seemed to please every one.—*J. S. G.*

PENDLETON.—Mr. G. Wright, of Manchester, addressed a fairly good audience. The controls offered a touching invocation, in which they referred to the sad loss sustained by us in losing the valuable services of our esteemed and much loved friend and co-worker, Mr. Jackson. The address was listened to by a sympathetic audience. Evening: subject, "The Spirits' Mission." A vigorous onslaught was made on the teachings of the Churches, which were contrasted with the simple truths taught by the spirits. The controls said, when watching by the bedside of a departing friend, and seeing the last sign of mortal existence die out, then the question arose, "Where have they gone?" then it is that spiritualism steps in with consoling power, and proves that the seeming absent ones are with us still. During the day a fund was opened to aid Mrs. Jackson to provide some means of rearing the family of six children left to her care. The smallest contributions will be cheerfully accepted at the undermentioned address.—*J. Evans, 10, Augusta Street, Strawberry Hill, Pendleton.*

RAWTENSTALL.—Mr. Swatridge delivered two discourses. Afternoon subject, "Death." Evening subject, chosen by the audience, "The Spirit World—where is it and what are the Occupations of its Inhabitants?"

SOWERBY BRIDGE.—A good day with Mrs. Groom. Afternoon subject, "Life Materially and Spiritually Considered." In the evening a reply was given to a sermon by the Rev. Dr. Talmage on spiritualism, published in the *Christian Herald*, May 23rd. The charges made therein were replied to in a masterly manner, calling forth repeated applause. Two impromptu poems were given, and a number of clairvoyant descriptions, the majority being recognized. Good audiences.

WESTHOUGHTON. Anniversary.—Mrs. Green's first visit. Afternoon: "The Continuity of Life" was eloquently dealt with, demonstrating intercourse with friends gone before, and desiring that all should render themselves submissive to spirit power. The controls stated that the spirit man was as distinct a reality as the bird is from the egg shell. The soul of man is spiritual. Some could not believe unless they could touch or see for themselves. Who has seen force? No one, we see only the effect. Those who should investigate are first to condemn. Evening: "Is there Substitution for Sin through Jesus Christ?" was handled in a masterly manner. Those who would lay their sins on the shoulders of the innocent were moral cowards! Man cannot lay his sins on another. Spiritualism teaches you to be pure—to be angels here, so that you can be ministers of God's love in the summerland. Clairvoyance followed in an explicit manner, 19 being delineated, 15 recognized. The president, Mr. Brindle, presided in the afternoon, and in the evening, Mr. Bolton, who read from *The Two Worlds*, "The Reformers—where are they?" Singing conducted by Mr. R. J. Rigby; organist, Mr. T. Ralphs. Collections £7 2s. 3d., with thanks to those who were with us.—*J. P.*

WIBSEY.—Morning, Miss Harrison gave clairvoyant descriptions, nearly all recognized. Afternoon, clairvoyance and psychometric delineations. Evening subject, "I would that ye were born again." Clairvoyant descriptions followed, all recognized. All highly satisfied. Very fair audience.

WEST PELTON.—Mr. Lashbrooke devoted Saturday evening to a lecture on "The Poet Preachers," delivered in his own peculiar impressive manner to an appreciative audience. On Sunday two excellent lectures. Afternoon: "The Bible; Its Place and Use." Evening: "The Bible and Modern Spiritualism," were given in the speaker's usual telling and forcible manner, and warmly received. I think they will not fail in accomplishing some lasting good.—*T. W.*

WEST VALE.—The controls of Mr. Hepworth gave a very instructive address in the afternoon, and in the evening they spoke from subjects sent up from the audience, which gave general satisfaction.—*B.*

RECEIVED LATE. Blackburn: Miss Walker, of Rochdale; afternoon, "The Cause and Cure of Crime." After a spirited address clairvoyant descriptions were given, generally recognized. Evening, "Evolution of Man—Here and Hereafter." The medium's young sister controlled, and delineations were given, eleven out of twelve being recognized. There were large audiences. Cleckheaton: Afternoon, Mrs. Clough, of Bradford, spoke on "Spiritual Science." Evening, "Be thou faithful unto death, and I will give thee a crown of life." Her guides spoke well on both occasions. Felling: Mr. Scott, of Darlington, gave an eloquent address on "Salvation by Faith," which was much appreciated by a good audience, who applauded several times. Hetton-le-Hole: Mr. John Livingstone gave a grand address on the 12th verse of the 14th chapter of St. John, which was well received. At the after-meeting, for the election of officers, the following were appointed:—Mr. J. Thompson, president; Mr. Newton, vice; Mr. J. T. Chorlton, sec.; Mr. J. Brown, treasurer. Idle: Afternoon—Mrs. Scott's controls spoke on "Train up a child in the way it should go," advising parents to supply children with healthy literature. Evening subject, "Why should Man become a Spiritualist, or why should Mankind be guided by the Spirit World?"—nicely handled. Mrs. Scott also gave clairvoyance and advice to strangers. Leeds, Psychological Hall: Afternoon—Miss Wilson gave a very good address, furnishing with clairvoyance—seven descriptions, five fully, and one partly, recognized. Evening subject: "Spiritualism, the Need of the Age," which was powerfully dealt with; six clairvoyant descriptions, five recognized. Very good audience. Newcastle-on-Tyne: June 3rd, Alderman Barkas lectured on "Is language of divine or human origin?" He pointed out the different means of communication between animals as well as human beings, and dwelt strongly upon the necessity for correct speaking. Mr. Barkas also gave readings from Macaulay and Tennyson, which were heartily applauded. June 10th, Mr. G. Wilson (president) replied to questions from the audience. The manner in which they were treated gave general satisfaction, and showed the deep thought Mr. Wilson has given to spiritualism. South Shields, 19, Cambridge Street: June 6th, Mr. R. Grice on

"Phrenology." He gave several phrenological readings of character very ably, much appreciated. June 10th, Mr. Murray spoke on "Nearness to God," and gave clairvoyant descriptions of spirit friends, all recognized. Evening: Mr. Murray spoke on "Mediumship, and its peculiarities," in an eloquent manner; clairvoyant descriptions followed, very successfully. Mr. W. Davison rendered a solo at each service. Speaker for Sunday, June 17th, Mr. W. Westgarth. Sunderland: Mr. Wilson gave a noble lecture on "Though I walk in the valley of the shadow of death, I will fear no evil," which was greatly appreciated by an attentive audience. Officers elected for the forthcoming quarter: president, Mr. Moorhouse; vice, Mr. R. Murray; treasurer, Mr. Rose; financial secretary, Mr. J. Smith; corresponding secretary, Mr. G. Wilson; steward, Mr. J. Warren; committee, Mr. J. Murray, Mr. Hardy, Mr. J. White, Mr. McClenning, Mr. Airey, Mr. J. Hall; auditors, Mr. C. Patrick, Mr. Gatt. Wisbech: Mr. Ward gave an address on "Human Progress," pointing out that man had overcome many difficulties. Spiritualists glory in a free press, a free platform, and an unsectarian rostrum, from which the apostles of truth can be heard on behalf of the people. The spiritualists worship a God who enables man to comprehend the immutable laws of progress. Clairvoyance of a successful character.

LONDON. Wandsworth Common.—At 3-30: Messrs. Cannon and Goddard, assisted by Mr. and Mrs. Morgan Smith, Miss Goddard and Miss Walker and others, commenced with an audience of 20, which soon increased to nearly 200, who paid marked attention till we left off. After a pleasant social tea, at 6-30 on the common, we were joined by Mr. Veitch, who gave a powerful address. Mr. Drake also spoke most effectively to a large audience. We gave away over 150 copies of *The Two Worlds*, *Medium*, and *Light* and a quantity of leaflets. As we left many followed, begging for "just one copy." A local gentleman, attracted by our handbills, who has only been acquainted with spiritualism a short time, boldly and bravely upheld spiritualistic truth. Our meetings have created a great sensation, and seem to have aroused an earnest desire to learn the truth. Truly we have to thank our great Creator for the marked success we attained. May it be an incentive to others to "go out into the open air." About 25 attended at 8 o'clock, and arranged to commence society work on Wednesday evening, the 13th inst. Messrs. Rodger, Cannon, and Goddard will speak next Sunday. Thanks to friends for literature received, and also to "Lillian" for cash assistance. More parcels will be gladly welcomed by Utber W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction. Visitors on Sunday are cordially invited to join our family tea, at five o'clock.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Programme: Invocation; three silver-chain recitations; recitation, S. E. Butterworth; reading by Master Clegg; solo by Miss Archer; solo, Master Harrison; reading by Miss Archer; marching and calisthenics. Fountain, stream, and ocean groups combined; physiology made plain. Liberty group; botany made plain. Members' parting hymn; and invocation by Miss Garside, from Rochdale. Members present, 45; officers, 6; 3 visitors.—*J. T. S.*

BRADFORD. Milton Rooms.—Mr. Wilkinson, conductor. A fair attendance—children interested in their classes. Misses Marshall and Wood each gave a recitation, rendered in a creditable manner. Another class will be formed next Sunday—subject: "Childhood of the World."

BURNLEY.—Hymn and prayer by the conductor, marching, golden-chain, and exercises gone through; lesson on physiology and phrenology. A few words of sympathy were spoken to a worker who is leaving us for America. Hymn and prayer.—*W. M.*

GLASGOW.—Good attendance. Mr. James Robertson presided, supported by Messrs. Wilson and Walrond. Considerable progress is apparent. In the calisthenic and marching exercises, under Mr. Walrond's instruction, the little ones are getting along first rate. The children's tea party takes place at 7-30 p.m. on Thursday, June 28. Parents and friends are earnestly solicited to be present. Tickets sixpence each.

LEICESTER.—Present—26 children, 8 officers, and 8 visitors. The children are progressing favourably, and all seem to take great interest in marching and calisthenics. Conductor, Mr. C. W. Young.—*W. J. O.*

MANCHESTER. Psychological Hall.—Attendance good. Programme: Hymn and invocation, silver and golden-chain recitations, marching and calisthenics, practised Hymn "Lyceum Band," which was sung by the children at the evening meeting. Mr. Clark, of Morecambe, spoke a few kindly words, encouraging the children to go on in this noble work, closing with hymn and invocation.—*J. H. H.*

OLDHAM.—Our "Relief Society" met on Thursday, June 5th. As each group of young ladies wended their way out, laden with offerings for the needy, it was indeed an inspiring sight, and one which we shall endeavour to repeat as often as possible. On Sunday we had numerous gatherings, besides many children spectators, who were deeply impressed with our hearty methods of instruction. We shall, next Sunday, mark the attendance in one large "Register," and thus have before us, at a glance, the numerical strength of the Lyceum.—*W. H. W.*

OPENSHEW.—Our sessions were very instructing and entertaining. Afternoon programme: Hymn, invocation by Mr. Dugdale. Silver-chain recitation, choice readings and recitations by several members. A new march was introduced, which had a very pleasing effect. The remaining time was devoted to learning several tunes, which have been composed by Mr. Boys.—*M. H.*

PARKGATE.—Morning: Present, 6 officers, 36 members; conducted as usual, members much enjoying the calisthenics. Afternoon: present, 5 officers, 38 members, 1 visitor; conducted as usual, closed with prayer.

HOW TO PROMOTE SPIRITUALISM.—Agitate, advertise, educate, and organise. To do this individual effort, enthusiasm and zeal must lead up to united and co-operative effort. Unity is strength "with all and for all." Wealthy spiritualists will no doubt give more liberally when they see a representative and responsible body working to organise our scattered forces. The needs of the hour are more unity, more enthusiasm, more public spirit. Continuous advertisement, not spasmodic action, patient and persevering push will alone make spiritualism a united and powerful body. Let us combine forces and stand shoulder to shoulder in the battle against error and materialism "for humanity and the truth." "The truth against the world."

PASSING EVENTS.

THE CHALLENGE TO MR. SCHUTT.—Mr. Schutt writes:—"I have noticed in our paper (*The Two Worlds*) a challenge to debate, emanating from Mr. Cockshaw, of Skelmanthorpe. I must say that Mr. Cockshaw reminds one of the proverbial "rooster," who must needs have his crow. So far as taking up space in our paper with this challenge is concerned, I think that Mr. C. is rather late with its insertion, but perhaps his motto is "better late than never. However, I may state the actual case. I was at Skelmanthorpe to give a reply lecture to the Rev. Ashcroft, on Wednesday, May 23rd. After my lecture, Mr. Cockshaw challenged me to debate, giving me any time or place I chose. I at once accepted his challenge, asking him to name a committee of three gentlemen to meet mine, and arrange all matters concerning the debate, before we left the room. Since then I have written to Mr. C. concerning the matter, but as yet no reply is to hand. Viewing the matter in this light, I am really at a loss to know why Mr. C. has sent the challenge to our paper, seeing that it had been accepted some time previously." [Mr. Cockshaw had better appoint his committee to meet Mr. Schutt's, if he really desires debate.—E. W. W.]

MR. JOHN LAMONT.—This estimable gentleman, president of the Liverpool Psychological Society, and known to every north country spiritualist as the steadfast friend of the cause of spiritualism, and one of its most able platform advocates, sailed for America on Wednesday, by the White Star Line ship "Germanic." Mr. Lamont visits the United States partly to recruit his health and spirits, severely taxed by the recent loss of his beloved wife, and partly to make himself acquainted with the state of the cause, so dear to his heart, in the scene of its earliest development. We most confidently and cordially commend our esteemed friend to the kind courtesies of the American spiritualists, only asking them as an additional favour, not to detain our valued ally too long in their midst, every hour of his absence being regarded as a loss to his hosts of friends, in England.—Ed. T. W.

PASSED TO THE HIGHER LIFE. Mrs. Eliza Lee, wife of Mr. Wm. Lee, on Monday, June 4th, in her 70th year. She has been a consistent spiritualist for many years, and an earnest worker in the cause of health, doing a great amount of good in a quiet way. She was much respected by all who knew her. We, the spiritualists of our society, and a number of friends from Rawtenstall and Facit, numbering about 84, walked in procession in front of the hearse to the cemetery. We sang at the house, at the cemetery while the mourners were passing by, also inside the chapel and at the grave side. There were several wreaths and a great number of bunches of flowers. Mr. William Johnson, of Hyde, and Mrs. Green, of Heywood, conducted the services.—John Venables.

PASSED ON.—Eliza Ashby, aged 6 years, daughter of Mr. James Ashby, entered spirit life on June 4th. Her mortal form was interred in Leicester Cemetery, June 9th. Service was conducted by Mr. F. Sainsbury, whose guides, after a hymn was sung, gave a short address. A hymn and benediction concluded the proceedings. Our readers may recollect that Mr. Ashby lost his only son about five weeks ago. We sympathise with the parents in their loss. May their angels minister unto them.

PASSED TO THE HIGHER LIFE.—On June 7th, Mr. T. Jackson, treasurer and librarian to the Pendleton Society of Spiritualists, after a very brief illness. The friends of the departed assembled at 1-30, and held a short open-air service over the remains, when suitable hymns were sung. All wore flowers, mostly white. The coffin was covered by beautiful wreaths, testifying to the great regard and respect in which he was held by those who knew the simple, honest, hard working heart which has gone to rest. The society will be long before they can hope to fill his place, and, next to his immediate friends, none will miss him more than his co-workers on the committee. Wreaths were presented by Mr. and Mrs. Lacovsky, Mr. Hanly (our friend's late employer), Mr. and Mrs. G. Boys, and a floral anchor from the committee of the society. Mr. Tetlow and Mr. G. Wright officiated on the occasion. The addresses of both, at the graveside, must have gone home to the hearts of everyone. The procession started for the Salford Borough Cemetery at 1-45, headed by Messrs. Tetlow, Wright, and Plant, after whom came Mr. Chadwick, chairman, Mr. Pearson, vice-chairman, and Mr. J. Evans, secretary. Then followed about 100 lady friends and 30 gentlemen. The hearse, lined by the carriers, next, and the coaches containing the widow, children, relatives, and immediate friends. Altogether, it was a sight to be remembered, as the hundreds of people assembled could not fail to be impressed by the beautiful and impressive ceremony conducted at the home and graveside. After the interment the procession returned to the house, where Hymn 40, S.P. Lyre, "All is for the best," was sung.—J. E. [Mr. Tetlow will give his services on Monday, at the Co-operative Hall, Pendleton, at 8 p.m., in aid of Mrs. Jackson. See also Salford notice.—E. W. W.]

THE GOOD SPIRITUALISM IS DOING.—Mr. J. Murray, 14, Moor Street, Sunderland, writes:—"Four years since I became a spiritualist. I had been told several times of being a powerful healing medium. I tried experiments and proved it correct, and I have been the means of relieving many who were suffering, sick, blind, and lame. I have cured four cases of blindness, and was partly successful in another instance; the sufferer began to see, and then stopped coming. I was called to see a child that the doctor would not attend because there was no money. The child's friends were afraid of erysipelas and thought he would die. When I first saw him his eyes were so swollen that he could not see. I operated on him and the next night he could see, and the fourth time I went he was at the table, eating all right. His mother, an unbeliever in spiritualism, told the neighbours she did not know what I did, and she had run spiritualism down, but would never do it again."

Mr. E. W. WALLIS has an open date, July 15th, which he would be glad to fill. The only one this year.

Mr. Dowsing, of Framlingham, writes that he is doing his best, by missionary labours, to arouse the Eastern counties, and that signs are apparent of an awakening of interest. At Yarmouth, recently, he met about a dozen earnest investigators, two or three developing as mediums, and gave an inspiration address which was much appreciated. He will visit Yarmouth monthly.

Mrs. C. Spring has removed to 1, Erskine Road, Primrose Hill. A new meeting was opened on Monday, May 21st, to be continued weekly, at 38, Chalcot Crescent, Regent's Park Road, Primrose Hill, N.W. It is called the Shelley Society, based on the principles expressed in Shelley's poems. This basis has been adopted to secure harmony. It is open to all who are in sympathy. Medium, Mrs. C. Spring.

Mr. R. Norwood writes: "Gratitude compels me to say a few words regarding the mediumship and healing powers of Mrs. Sarah H. Hagan, of 22, Langham Street, W. I have been a sufferer for over twenty years, and have employed numerous physicians, both in America and London, but failed to ascertain the cause or to obtain any permanent relief.

"I have had some twenty treatments from Mrs. Hagan, and find myself now perfectly well. I sincerely recommend her to the public, not only as a healer, but as an honest, industrious lady, willing and wishing to do good. As a test medium I believe she has no superior."

OPEN-AIR WORK IN LONDON.—We rejoice to note that our old and esteemed friend and co-worker, Mr. Emms, is bravely pushing on the work. He has for years borne the brunt of battle in the mission. He is a powerful and acceptable speaker, and in the East End has done great good, ably seconded by Mr. Jennison. Mr. Rodgers, Mr. Goddard, Mr. Veitch, Mr. Drake and others are earnestly labouring in this field, and we wish them a hearty God-speed.

SUCCESSFUL HEALING BY MR. HAWKINS.—Mr. E. Goddard, 14, Princes Mews, Bayswater, writes:—"I wish publicly to express my thanks to Mr. Hawkins, 195, Euston Road, for restoring me to health, after suffering two years. I had a shock to my nervous system which affected my circulation and made me weak and cold all over. I have been under medical treatment with no benefit whatever. Mr. Hawkins commenced treatment in the cold weather. I found benefit on the first occasion, which I was rather reluctant to admit, for I was opposed to spiritualism through the orthodox teaching, but the influence from Mr. Hawkins cleared that all away and restored me to health and strength. I now see the spirits and hear them also, and feel there is something worth living for. I can cordially recommend any sufferer to Mr. Hawkins, and am sure they will be, as I am, full of gratitude for the benefit they will receive."

PROSPECTIVE ARRANGEMENTS.

GLASGOW. 15, Kirk Street.—Mr. Walrond will reply to Dr. Talmage's sermon on "Spiritualism," on Sunday, the 24th June, at 6-30 p.m.

GLoucester.—Residents interested in spiritualism are invited to meet in circle. Address, "Pyschic," 29, Westgate Street.

LONDON, EAST. Canning Town Association.—June 24: developing circle, for members only. July 1: Séance (medium wanted). Admittance by ticket, to be obtained, price 6d. each, from H. Copley, Canning Town, London, E.

LONDON, SOUTH.—The spiritualists' summer outing will take place on Tuesday, July 17th, to Cheam Park, Surrey. Tickets (including railway fare and tea) 2s. 6d., children half price, may be obtained of the hon. sec., Mr. W. E. Long, 99, Hill Street, Peckham. Particulars will be shortly announced.

MANCHESTER. Assembly Rooms, Downing Street.—On Sunday, June 24, at 8 p.m., after the service, a special members' meeting will be held to transact business relevant to the building fund. All members are expected to be present.—W. H.

MANCHESTER. Psychological Hall.—On Saturday, the 23rd inst., we intend holding a tea party, concert, and ball, to commemorate the opening of our present hall. We hope many friends will come to assist us in clearing off our debts. Tea on the table at 4-30. Tickets: Adults, 1s.; children, 6d.—J. H. H.

SALFORD.—On Monday, June 18, at 7-30, Miss Blake, and on Wednesday, June 20, Mr. Tetlow, have kindly proffered their services in aid of the widow and children of the late Mr. Jackson. The collections at both services will be given to the widow. We trust many friends will attend, and thus show their sympathy for those totally unprovided for.

THE SALFORD SPIRITUAL SOCIETY, 48, Albion Street, beg to announce that on Saturday, June 23, they intend to have a picnic by luries to a field near Worsley. Charge for adults, 6d. each; to provide their own refreshments, which are to be had in the district very reasonably. Children under twelve, 6d. each, will be provided with cake, buns, and milk in the field. Luries to leave prompt at 2-15, and return in the evening about eight o'clock. We should be very glad to see as many friends as can join us. Being the first outing of the sort among us, the committee are desirous of making it a success, so as to have another as early as possible.

YORKSHIRE DISTRICT COMMITTEE.—The next meeting being the annual one, it will be held at Batley Carr meeting room, on Sunday, June 24, at 10-30, to give friends an opportunity of being present at Mr. Howell's farewell services, which are to be held in the Albert Hall, Dewsbury, the same day. July plan next week.

Mr. T. S. Swatridge (cripple), Inspirational, will be glad to hear from societies in the neighbourhood of Manchester and district for Sundays or week-night lectures, to help him to carry out the wishes of his guides, for relief from his affliction. For dates, &c., address 88, Fortess Road, Kentish Town, London, N.W.—[ADVT.]

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