

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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[SEE BACK PAGE.]

PLATFORM GUIDE.

SUNDAY, MAY 24, 1891.

Accrington.—26, China St., Lyceum, at 10-30; 2-30, 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Craven.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Stephenson.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30.
Batley.—Wellington St., 2-20 and 6.
Beeston.—Temperance Hall, 2-30 and 6: Mr. W. Howell.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mrs. Jarvis.
Birkenhead.—84, Argyle St, 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume St., 6-30: Mr. Wollison.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. E. Campbell.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30.
 Old Spinners' Hall, Town Hall Square, Lyceum, at 10; at 2-30 and 6-30.
Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mrs. Mercer.
 Otley Road, at 2-30 and 6: Mr. Hepworth.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Whiteoak.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Wade.
 St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Bentley.
 448, Manchester Rd., 2-30 and 6.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Dix. Wed., 7-30.
 Birk Street, Leeds Rd., 2-30 and 6: Mr. Hopwood.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Gartside.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Gregg.
 Robinson St., Lyceum at 9-30; 2-30 and 6.
 Bread St., Lyceum, at 10; 2-30, 6. Mon., 7-30.
 102, Padiham Road, at 2-30 and 6-30. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Miss Jones.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Wainwright.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6-30: Mrs. Russell.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Postlethwaite.
Cowms.—Spiritual Rooms, at 2-30 and 6: Local.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Ecclehill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6-30.
Fenton.—At 8 p.m. Tuesday, at 8.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., at 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. E. W. Wallis, & on Monday, 7-30.
Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Milner. Thursday, at 7-30.
 Blanket Hall Street, Lyceum at 10; 2-30 and 6. Monday, 7-30.
 Tues., Wed., & Thurs., Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15.
 Discussion Hall, Adelaide St., at 2-45 and 6.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Green.
 Institute, 3, John St., off Buxton Rd., 2-30, 6.
Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 Assembly Room, Brunswick St., 2-30 and 6: Mr. P. Haigh.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. J. C. Macdonald.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. A. Wright.
 Institute, Cookridge St., Lyceum, 10; 2-30 6-30: Mr. J. B. Tetlow.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 10-45, 6-30.
 152, High Cross St., at 2-30, Lyceum; 6-30.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mrs. Wallis.
London.—Camberwell Rd., 102. At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15 "Our Principles;" at 3, Lyceum; at 7, Spirit circle. Wednesday, at 3-30, "Spiritual Gifts." Thursday, at 8-15, Free Public Healing. Tea, 26th, at 7.
Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.
Clapham Junction.—13, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Road, at 7. Thursday, at 8, Séance, Mrs. Bliss.
Islington.—Wellington Hall, Upper Street, at 6-45.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.
King's Cross.—Copenhagen Hall, at 10-45 and 6-45.
Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.

Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Mrs. Perrin, Trance address. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Wilkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Open-Air Mission.—Hyde Park, at 3. Several good speakers.
 Peckham Rye, near Band Stand, 3-15. Support the workers.
 Finsbury Park, near Band Stand, at 11-30. Rally round.
 Battle Bridge, King's Cross, at 12, Messrs. Emms and Rodger.
 Victoria Park, at 11.
 Wandsworth Common, near Foot Bridge, at 11-30.
 Battersea Park, near Band Stand, at 3-30.
Peckham.—Winchester Hall, 38, High St., 11-15 and 7, Open Spiritual Services. Friday, Free Healing, 8-15.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7, Tuesdays, at 8, Séance, Mrs. Mason. Thursday, at 8, Developing Circle. Saturday, at 8, Mr. Holmes.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Spring.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. Swindlehurst.
 Collyhurst Road, at 2-30 and 6-30.
 Edinboro' Hall, nr. Alexandra Park Gates, at 3 and 6-30.
 10, Petworth Street, Cheetham, Friday, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30; 10-45, 2, 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 1-45; 2-30 and 6, Mr. J. Kitson.
Nelson.—Sager St., 2-30, 6-30.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30.
North Shields.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15: Mr. Westgarth.
 41, Borough Rd, 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10 45 and 6-30: Mrs. Barnes.
 Masonic Lecture Hall, at 10-45 and 6-30: Mr. J. J. Morse (see Prospectives).
Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Armitage.
 Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mrs. J. A. Stansfield. Monday, at 7-45.
 300, Lees Road, Wednesdays, at 7-30.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. D. Milner.
Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Patefield.
 Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.
 Penn Street, at 2-30 and 6: Circles. Wednesday, at 7-30, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wed., 7-45.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mr. Bloomfield.
Skelmanthorpe.—Board School, at 2-30 and 6.
Slaithewaite.—Laith Lane, at 2-30 and 6: Miss Thorpe.
South Shields.—99, John Clay St., at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mrs. Crossley.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.
 Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6.
Walsall.—Central Hall, Lyceum, at 10; 11 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Felton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Plant.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

AN ATTACK ON TRANCE SPEAKERS BY A PROFESSED SPIRITUALIST.

WE have received from an anonymous correspondent a newspaper clipping marked *The Echo*, with a note on the margin stating that the article in question has been copied into several other journals, and purports to be the report of a lecture delivered by a Mr. Rutherford, calling himself a Spiritualist, and addressing a "Spiritualist Mutual Improvement Society." Without attempting to burden our readers with the entire of the tirade by which the lecturer in question proposes to *improve* the society he addresses, we give *a priori* the following extracts, as samples of his style and tone:—

The modern medium was an object of commiseration; he was the victim not only of the ignorant investigator, but of his own ignorance, and also of the undeveloped spiritual beings who were appropriately termed the "dwellers on the threshold." Under these circumstances he was not surprised that some of the trance mediums and others should become erratic. There was evidence enough that very many so-called spirit inspirationalists did not draw the breath of finer air, but, instead, a most polluting air. He would give them every detail of insane mediums he had come across, and then ask them to set their faces against practices which inevitably lead to mental ruin.

Through the abuse of Spiritualism in America, and the many frauds perpetrated in its name, the people there were completely *disgusted* with it. And the same would result here unless the leaders of Spiritualism *aspired after sanity and rational religion*.

From whatever motive, whether from personal spite against trance mediums as a class, or ignorance of the subject he dilates on, Mr. Rutherford makes the above remarks, we affirm they are both false and unjust. Where is the evidence that trance, or any other form of mediumship, makes persons "erratic" and "insane" who are not so by nature? True, he cites two cases upon which, we presume, he bases his statements. But what are they? In one he speaks of a medium he calls "Winnemore," who he says was indicted in 1869 for committing a murder *in the trance state*. We know nothing of such a murder nor such "a medium" as "Winnemore," and we venture to affirm that amongst the millions of American Spiritualists who should know something of their cause, ninety-nine out of every hundred would declare that they never heard of such a medium as "Winnemore." Granted, however, that there was such a person and such a case, and that, as Mr. R. alleges, he was executed for his crime; where is the evidence that the murder was committed *in the trance state*, or *because* of that state? And again, if trance states do lead to the commission of murders, why is not such a shocking and enormous charge *proved* in well known rather than in utterly unknown and unproved instances? The trance mediums are numerous enough, and their lives—as public persons—traceable enough. Where is the record of their crimes or insanity?

Take for example Mrs. Cora Richmond, whose trance mediumship commenced at the age of ten years and has continued for the last forty years in incessant practice, and yet no literature of the day can surpass the beauty, logic, and power of her utterances. Why is she not *insane* or at least *erratic*? Amongst the other American trance mediums

known in this country are Mrs. Emma Jay Bullene, Thomas Gales Forster, and Mrs. Hayden, all speakers of unsurpassed powers, noble characters, pure lives, and perfect sanity—all these trance mediums have exercised their gifts for years, but none have as yet been found at the police office, lunatic asylum, or "led to ruin." By way, we presume, of strengthening his cruel allegations against trance mediumship, this Mr. Rutherford cites the authority of one of the very class he denounces, namely, Mr. J. J. Morse, whose words he quotes as follows:

"The inordinate practice of mediumship is just as injurious to bodily health, as the inordinate practice of any other phase of human activity." [Who can doubt this? But the question is, Is it *more* injurious or *more* likely to produce mental ruin? He adds, from Mr. Morse's authority] "The exercise of mediumship then indiscriminately and persistently pursued will lay up stores of bodily and mental trouble that will come to you by-and-bye in a physical eclipse, involving muscular and nervous paralysis in the drying up, so to speak, of the vital forces of your being, which will cause you to grow prematurely old and utterly destroy health of body and vigour of mind."

How about A. J. Davis, the cobbler's son, who, from ten years of age up to thirty, was not only periodically in trance, but in that condition dictated the stupendous volume of "Nature's Divine Revelations," five volumes of "The Great Harmonia," and other splendid works, besides becoming a well-educated and polished gentleman? How about "Hudson Tuttle," also a trance medium, a farmer's boy, who, without any other education than THE SPIRITS have given him, wrote under Spiritual dictation a complete library of some of the finest works in the English language? Neither of these gentlemen have lost their mediumship, neither are "insane," "prematurely old," or are their vital forces "dried up"—at least they were not so a few months ago. Nothing can be more repulsive to the Editor than to drag her own personality before the world; nevertheless, as truth and duty weigh in her mind stronger than conventionalism, she deems it only right to cite her own experience, especially as she has lived a sufficiently public life from early childhood, to let the world be the witness for the truth or falsity of her statements. From a mere child the Editor has been known as a somnambulist, spirit seer, trance medium, and inspirational musician. After becoming aware of, and converted to Spiritualism in early life in America, the said trance and inspirational medium has continued the unceasing exercise of her gifts for over thirty years, travelling, sometimes, many thousands of miles a year, visiting many countries, and often lecturing under trance or inspirational influence seven times a week.

In new and strange places she has been threatened with *mobbing*, *lynching*, and every species of persecution. Under all these trying, dangerous, and laborious conditions, she has come and gone, acted and worked, entirely under the direction of kind, wise, loving, and powerful spirits. Thanks to their excellent counsels and firm directions, she has never been harmed, never experienced a loss, failure, or injury; been protected and strengthened in sickness, guided in health, and never experienced wrong, deception, evil counsel, or aught but good from her spirit guides. Even now it is by the advice of these noble teachers and friends that the Editor has resolved to make this year the last of her public work on the platform, and that because she requires ALL her time to perform her urgent literary duties, and her faithful spirit guides have advised her to leave the rostrum in her PRIME, not in her decay—as is the case with too many public workers. Now let Mr. Rutherford and all "of that ilk" who desire to *prove* the truth of their talk learn from the above emphatic and FULLY PROVABLE STATEMENTS that Mrs. Britten does not leave the platform because she is now or ever has been "insane," "erratic," "breathed the air of pol-

lution," been "led to ruin," not even become "prematurely old," found her "vital forces dried up," or experienced the slightest failure in trance or inspirational powers, save such as the prevailing "Grippe" of the last winter has imposed upon her.

Whilst most reluctant to obtrude these personal details on the public, the Editor feels it to be a duty, not only to the spirit world, but also to the hundreds of devoted, self-sacrificing associates who have worked with her, to repel, by WELL-KNOWN FACTS, the most unworthy and baseless allegations that have been made against the exercise of God-given powers which in this and many other lands have already revolutionized public opinion.

We do not exactly know what Mr. Morse calls "inordinate practice of mediumship." We don't remember any trance medium who has been more active or constant in the practice of his excellent trance mediumship than Mr. Morse, whether in this country or America, and to add to the list of those who in England alone *ought to be insane* or led to *mental ruin*, we may name the eloquent trance speakers, W. J. Colville, Walter Howell, Mr. and Mrs. E. W. Wallis; good old Mr. Wallace, the pioneer trance speaker of London; dear, good, little Mrs. Green; equally dear and good Mrs. Groom, an incessant trance speaker of at least twenty—if not more—years; Mr. William Johnson, of Hyde; J. B. Tetlow, Mrs. Bailey, and at least twenty or thirty good, true men and women who, during many past years, have exercised trance mediumship without stint, and whom we insist to be amongst the best, most rational, capable, and pure-minded men and women in this or any other land. As to the American trance mediums, known only to English people by name, or to those who have visited the United States, their number is legion, and include such women as Lizzie Doten, Achsa Sprague, and Adelaide Procter—the three finest poetical writers of the age—Mrs. E. L. Watson, Frank Baxter, Mrs. Brigham, Mrs. Lillie, Mrs. Townsend, and at least a hundred others, whose names are constantly reported in the American spiritual papers. Indefatigable workers, SANE workers, and as good men and women as live on the face of the earth. Men and women whose pure lives, noble teachings, and exemplary conduct cry shame on those who dare to classify them with the rogues, fools, and cheats who abound in every cause, especially in one so wide-spread, and one which includes so many millions of all classes and all countries as Spiritualism. As to the gratuitous falsehoods concerning trance mediumship ending in "insanity, mental ruin," &c., &c., and "the Americans having become *disgusted* with Spiritualism" for the above reasons, we cannot render a better answer to such charges than the very address which we published a short time ago, in No. 181 of this journal, an address given by an eminent American statesman and a spiritual investigator of many long years standing, the Hon. L. V. Moulton. A very brief quotation from that address will show how much *disgusted* intelligent American Spiritualists have become with their faith.

Mr. Moulton says:—

I have heard hundreds of communications of spirits through all sorts of mediums, but I have never yet heard spirits advocate any doctrine of licentiousness. *I have been where, but for spirits, their aid, advice and strength, I should have fallen by the wayside, ruined in mind, body, and fortune.* All that I am to-day in many ways I owe to them. They came to me and helped me to walk in the right way. To-day my home is one of prosperity, peace, harmony, and happiness, through the blessed ministry of the spirits. The life of wife and child has been saved by them, when they were abandoned to die by the regular doctors. A friend came to my house, learned of these things, and in pursuance of the advice of spirits, changed his habits of living and thought.

As to the insanity question, it has been ventilated and disposed of at least a hundred times, and Mr. Rutherford must be indeed at a loss wherewith to find a weapon to assail Spiritualism, to fall back upon one so broken and edgeless as—*insanity*. Dr. Eugene Crowell's statistics, proved by visits made to vast numbers of lunatic asylums throughout the United States, exactly five per cent of Spiritualists in the general sum, to ninety-five per cent incarcerated from religious mania, etc., etc. We do not quote in this place the corroborative statistics furnished by numerous other authorities, but they are forthcoming.

We may now conclude this notable Rutherford arraignment, with the succeeding letter which we quote in part, as follows:—

Mr. Rutherford then mentioned an extraordinary case which came under his notice eleven years ago. This was a man of some ability who had continually indulged in the trance states, and to show the peculiar condition this individual was in, he would read a letter the

patient wrote to him after he had given him magnetic treatment, and prescribed the Turkish bath, and fresh air, and other hygienic practices for his recovery:—

"My dear Brother Spiritualist,—I thank you for your kind letter. A devil is stopping me from writing and thinking. I write by control.

"You did the medium some good, but as he has a number of devils within his body, and in the room ready to aid them, he is prevented by devils or a devil from writing in his normal state; his angel guide permits them to sin as they choose to do. No. 80 devil is one; he has an ass's head and a long tail.

"The medium has not a mission, but devils use him for their purpose, to become educated, and to torture and to destroy his life. Devils have taught the people lies and all kinds of sin, by control, by impression, and by direct acts on the organs of men, women, and children. The medium does prefer to be used as a medium to draw the angel forms of beautiful flowers; but devils have stopped that kind of work."

Nearly a column of the same kind of stuff following, we spare our readers further details, but have to add first, Is Mr. Rutherford prepared to prove his illustration to be an authentic case? Will he give or *can* he give name and address of the devil-haunted correspondent? And if he can, why are the hundreds of trance mediums, some of whom we have named, angel led, whilst his crazy correspondent is a victim to devils? By way of throwing some additional light on this vexed question, we beg to call the reader's attention to the following cases quoted in the *Christian Herald* of April 8th, under the heading of "Wesley and the Demoniacs." In his diary, Wesley writes:—

"October 23, 1739.—Returning in the evening, I was exceedingly pressed to go back to a young woman in Kingswood. She was nineteen or twenty years old. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish and despair appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes could not weep. She screamed out, 'I am damned, damned, lost for ever. Six days ago you might have helped me. But it is passed. I am the devil's now. I have given myself to him. His I am. With him I must go to hell. I will be his. I cannot be saved. I will not be saved. I must, I will be damned. She then began praying to the devil. We began to sing,

'Arm of the Lord, awake, awake!'

She immediately sunk down as asleep, but, as soon as we left off, broke out again, with inexpressible vehemence: 'Stony hearts, break! I am a warning to you. Break, break, stony hearts! I am damned that you may be saved.' She then fixed her eyes on the ceiling, and said, 'There he is. Come, good devil. Take me away. I am yours. I will be yours. Come now.' We interrupted her by calling upon God, on which she sank down as before. And another young woman began to roar out as loud as she had done. My brother now came in. We continued in prayer till past eleven, when God in a moment spoke peace into the soul of the first tormented, and then of the other. And they both joined in singing praise to Him who had 'stilled the enemy and the avenger.'

Mr. Wesley cites numerous other cases of the same kind as the above, the recital of which we will spare our readers. We have simply to add, however, if Mr. Rutherford's Devil-haunted man is a fair specimen of a trance medium Spiritualist, then Mr. Wesley's demoniacs must be equally fairly considered to be samples of what Christianity brings its votaries to. In a word, if the one case is Spiritualism, the other must be Christianity. If the ignorant and superstitious multitudes that are so prone to suppose the Creator of the universe made races of devils stronger to destroy than himself to save, would go—as the Editor has done—to various asylums to investigate the true conditions of lunacy, they would see young, well-educated men and women, especially those that have been addicted to the crazes of revivalism, Methodist meetings, and special religious exercises, exactly duplicating the pictures presented in the Wesley experiences. These cases, in which the sounds of horrid blasphemy come from the lips of those that never even heard such words in their normal lives, are evidences of the literal depolarization of the physical brain, sometimes produced by mental excitement, but ALWAYS operating upon DISEASED brains, or injured states of the cerebro-spinal nerves. These "'Ware Devil" people know not what they are talking of. If they are not railing spitefully against what they do not understand, they are at least ignorant of the physical deterioration, as well as mental pressure, which invariably accompanies lunacy. Not only this, but such rashly speaking people are also ignorant of the fact that the best means of cure for all such cases is the clean, healthful magnetism which is poured out with the psychological influence of such men as the brothers Wesley.

At present we are only in the grey dawn of a morning, the full sunlight of which has yet to burst forth upon the earth. When the true and divine meaning of the new Spiritual dispensation shall be fully understood, mankind will realize that the only devils in being are within the souls and bodies of ignorant and vicious men and women, whilst the redemptive angels are true KNOWLEDGE of life here and here-

after; JUSTICE to all, and that spirit of universal LOVE, which can neither work nor suffer wrong to any creature that breathes. In that day men will not brand each other with the name of "Infidel" for mere differences of religious views, nor deem every misfortune the visitation of an angry God, or every disease the work of "devils." Instead of praying in mere words for the "kingdom to come," they will help to build it, and instead of "Devils," the world will then be so full of angels, that the foundations of the new Heaven will be laid on the new earth, where KNOWLEDGE, JUSTICE, and LOVE shall reign supreme.

EVERY DAY.

Oh, trifling tasks so often done,
Yet ever to be done anew;
Oh, cares which come with every sun
Morn after morn the long years through,
We shrink beneath their petty sway,
The irksome tasks of every day.

The restless sense of wasted power,
The tiresome round of little things
Are hard to bear as hour by hour,
Their tedious iteration brings;
Yet who can evade or who delay,
The small demands of every day?

The boulder in the torrent's course
By tide and tempest lashed in vain,
Obeys the wave whiled pebbles force,
And yields its substance grain by grain;
Thus crumble mightiest lives away,
Beneath the wear of every day.

Some bind the lion in his lair,
Some track the tiger for his life;
The wildest beast they'll kill or snare,
Or conquer them in desperate strife—
And yet they'll strive in vain to slay
The stinging gnats of every day.

The ceaseless strain that never stops
Is mightier than the fiercest shock;
The constant fall of water drops
Will groove the adamant rock;
And thus our noblest powers decay
In petty cares with every day.

We rise to meet a crushing blow,
No power can thwart our sternest wills
And yet we bend and sink below
The drop by drop of trifling ills.
We bend and sink and still obey
The slight behests of every day.

The heart which boldly faces death
Upon the battle field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirits they dismay—
The tiny strings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flames
The molten crown of martyrdom,
Bore not without complaint away
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul,
Which daily toils and ills require;
Sweet Patience, grant us if you may,
An added grace of every day.

PROFESSOR ALFRED RUSSEL WALLACE ON THE OBJECTIVE REALITY OF SPIRITS VERSUS "PHANTASMS."

In a long series of fine articles written by the above named noble scientist for the *Arena*, the leading literary and scientific magazine of America, the Professor, whilst acknowledging the invaluable work of research and verification rendered by the Psychical Research Society in accumulating indisputable facts, takes strong ground against the society's general method of merely classifying such phenomena as he believes to be the work of individualized human spirits as *Phantasms*, or in other words, beings of the imagination—the double of the human spirit, or, no one can say what.

Without being able to allot space to Dr. Wallace's capital arguments, our readers may find some of those narratives, which have been verified beyond all possibility of denial by the Psychical Research Society, amply worthy of careful perusal. After detailing several cases of hauntings, the Professor goes on to say:—

"But all these cases are insignificant compared with the bell-ringing at Great Bealings, Suffolk, an account of which was published in 1841, by Major Moor, a Fellow of the Royal Society, in whose house they occurred. The ringing, in a violent manner, went on almost daily for two months, during which time every effort was made to discover any natural cause for the phenomenon, but in vain. Major Moor states:—'The bells rang scores of times when no one was in the house or grounds unseen, and I am thoroughly convinced that the ringing is by no human agency.'

"The publication of his statement in the *Ipswich Journal* brought him accounts of fourteen similar disturbances in various parts of England, every one of them equally unexplained. One of these was in Greenwich Hospital, and the account was given by Lieutenant Rivers, R.N., a comrade of Nelson. The bells in Lieutenant Rivers' apartments in the hospital rang for four days. The clerks, assistants, bell-hangers, and several scientific men tried to discover the cause in vain. They made every one leave the house; they watched the bells, cranks, and wires, but, just as in Major Moor's case, without becoming any wiser. In a house near Chesterfield, long and repeated bell-rings continued for eighteen months. Bell-hangers and other persons watched and experimented in vain. The wires were cut, but still the bells rang. Neither the owner, Mr. Ashwell, nor his friend, Mr. Felkins, of Nottingham, mayor of that town, nor any other person, was ever able to discover any adequate cause for the phenomena. In many of these cases the ringing occurred in the daytime and was repeated so often that ample opportunity was given for discovering the agency, if a human one. Yet in no case, nor in any other similar to them, has any trick been discovered. They must, therefore, be classed as a form of haunting, comparable with the knockings and other disturbances so often connected with phantasmal appearances, and affording strong evidence of the power of phantasms to act upon matter."

PHANTASMS CAN BE PHOTOGRAPHED, AND ARE, THEREFORE,
OBJECTIVE REALITIES.

"It is common to sneer at what are called 'spirit photographs,' because imitations of some of them can be made. . . . Very important are the experiments of the late Mr. Thomas Slater, the optician (of Euston Road, London), who obtained second figures on his plates when only his own family were present, and in one case when he was perfectly alone; of Mr. R. Williams, M.A., of Haywards Heath; of Mr. Traill Taylor, the editor of the *British Journal of Photography*; also of many other professional or amateur photographers, who all agree that, with everything under their own control, phantasmal figures, besides those of the sitter, appeared on the plates without any apparent or conceivable mechanical or chemical cause.

"In these cases the phantasms photographed have been invisible, but we have also examples of the photographing of a visible form, or apparition, in the presence of a medium. A very successful photograph of a spirit form which appeared under strict test conditions, with Miss Cook as the medium, was taken by Mr. Harrison, then editor of the *Spiritualist* newspaper. An engraving from this photograph appears as a frontispiece to Epes Sargent's 'Proof Palpable of Immortality,' with an account of the conditions under which it was taken signed by the five persons present. Later on, Mr. Crookes obtained numerous photographs (more than forty in all) in his own laboratory, with the same medium; and had every opportunity of ascertaining that the phantom which appeared and disappeared under conditions which rendered doubt impossible, was no human being, and was very different in all physical characteristics from the medium."

CASE OF A VISIONARY PHANTASM.

As verified by the P.R.S., and related by Mrs. K. E. Alexander, Birmingham, Michigan.

"Some time in February, 1876, my father, Philip Dyer, who lived in Livingston Co., fifty miles from this place, was taken sick. My mother wrote to me that she would send me word if he became dangerously ill. She wrote again that he was recovering; so my mind was happily at rest. On Friday morning about the time to rise, being fully awake and in good health, I saw a man digging a grave; I heard the sound of the pick in frozen dirt three times. There stood my father at the foot of my bed, supported on either side by persons I did not know; his head drooped to one side, and he felt very weak, he said. This passed away instantly, and I arose and went to my husband's bed and

told him my father was dead or about to die. He made immediate preparations for me to go home to my father's house. When I reached there I found my father had died on Thursday night, preceding my visit from him.

"KEZIA E. ALEXANDER."

"I hereby certify that the statements herein made by my wife are strictly true.

"S. ALEXANDER, Birmingham, Michigan."

A CASE OF HAUNTING IN A HOUSE IN PENNSYLVANIA, THE HAUNTINGS HAVING CONTINUED FOR TWENTY-THREE YEARS.

Given by the narrator to Professor Wallace.

"About the end of the twenty-third year of this sort of thing, we invited an invalid brother of mine to come and spend a year with us in Pennsylvania, where we had lived all this time. He knew nothing of these strange things, as I had never confided the matter to any of my family.

"My brother could only move around the room on a wheeled chair, having lost the use of his knees by inflammatory rheumatism. He was an ardent scientific student, and an Atheist as the result of much learning. After he had been with us two weeks he said to me, 'Sister, you need not trouble so much about me at night. I heard you walking around quite well.' I thought it better to tell him of our hauntings, which I then did. My brother received the story with derision, and kindly informed me that there were no spirits; that death ended all. Hoped that my visitors would honour him with calls, &c.

"That night his crutches, which stood close to his bed, were lifted up and slammed down again, so that he could not rest; drawers were pulled out and shut again, and every night the same thing went on.

"Before the end of the first month—one Sunday evening—he was sitting with my husband conversing; the sitting-room door was open on the main hall, when my brother remarked, 'B——, there is a lady in the hall.' Supposing it to be some neighbour, my husband got up to ask her in. Finding no caller there, he looked in the parlours—nobody there, although brother said she had gone up and down the hall several times before he spoke. On being asked to describe the lady, he said she was very tall, thin, and pale, without any bonnet, that her hair was flat on the cheek in old fashion, and that she wore a long mantle, and walked with folded hands. I knew at once that this was something uncanny, but held my peace and waited. Scarcely any night passed without disturbances in my brother's rooms. I suggested that he ask what the thing wanted, seeing he was so very brave. Next morning he appeared deathly pale, and on inquiring, he confided to me that about midnight there came a loud knocking at one of the doors of his room, and that finally he got so angry that he called out, 'What the devil do you want?' Then there ensued the most tremendous knocking; the wardrobe seemed to burst open, the pieces fell on the floor, and a great cabinet was moved out and pushed back again; to add to his dismay the dogs in a back hall set up the most terrified howls. I had not been disturbed that night, but I could see that the scientist was in a quandary, so I concealed the triumph I was feeling over the defeat of one who had so much contempt for spirits, and reminded him of the general invitation he had issued, but every week something disturbed him that he could not account for.

"On a Sunday afternoon in October, a relative had called, and we were all returning from seeing him drive away, when my brother, who was out also, begged us to go quickly and look in his room. I and my husband hurried, but the room was without any visible visitor. Brother explained in a distracted sort of way, that the lady was leaning half out of the window, and that she wore a white gown. Next week he begged me to let one of my big dogs stay with him at night. I did so, but the third night he saw the dog crouch and stare and then act as if driven round the room. Brother saw nothing, but heard a sort of rustle as tissue paper makes, and the poor dog howled and tried to hide, and never again would go to that room. At this period the doors would open, and the knocking continued as before.

"In November, 1886, my husband became alarmingly ill, and all was confusion. People were in the house to condole or assist, and the night watchers whispered of strange sounds heard, and all the neighbourhood knew of it. Doors opened and shut oftener than ever, bells rang, and I have seen a mulatto valet turn a green white as doors opened by invisible hands. The maid servants went to sleep at a gentleman's

house near us. And one night as I took a little sleep, and the lamps were lighted, and fires in open grates were flickering, a tall lady in white walked in from my room, bent over the patient, and turned to go. Then brother saw her pass into my room again, and heard a vibrating blow on all the windows that was answered by the furniture in the room.

"My husband died on the 27th of November, 1886, and I was almost deserted. It is true I had two quaking men in the house, and a bed was made up for the maid in my children's room and mine. A Newfoundland dog and terrier also slept in it; but the promenade went on in the hall every night; doors opened and shut, and bells rang as before; and the lady appeared in a corner of brother's room one night and slowly pointed at him, then entered my room through the closed door. Brother called loudly for help, but prepared to leave in a few days, declaring he could no longer remain in such a dreadful house. As he was being lifted into the carriage to depart a silvery peal of bells rang out, and he confessed there was a terrible mystery somewhere.

"I may add that I too left that awful house, and am now safe and at peace in Canada. The female figure so often seen was recognized as the former owner and mistress of the mansion. She had been dead long before my family went there. Her relatives and heirs had abandoned the place, unable to endure the terrible hauntings. She was well-known and recognized, and all accounts represented her as a most hateful person, greedy, mean, and cruel. I should add that one of the most constant of the disturbing noises were sighs and moans as from some one in great pain or distress."

Thus far Professor Wallace's narrative. The Editor desires to add that, after many long years of study concerning the nature and cause of hauntings and many personal researches in such scenes, she firmly believes in the causes assigned by her spirit guides and teachers. They declare that hauntings never possess any place, except where some crime has been committed or some evil life has terminated. They allege that the spirit-world is *here—the soul-world* of this earth, with belts and zones of ascending and sublimated spheres surrounding it. That when human beings have led evil lives or poured out their life forces on mere earthly attractions, the scenes of their vices are the portions of the sphere in which they are imprisoned, or "earth bound." The place of their former habitation becomes a magnet which draws them back, and their hell is to repeat the scenes of their former lives until by remorse, penitence, and suffering they have broken through the terrible spell that chained them. Their evil memories, full of their past crimes, conjure up the *images* of their victims, and these are the *phantoms* that often appear around criminal earth bound spirits.

It is also taught that their evil deeds, thoughts, and memories take *actual shape*, and pursue them in the sights and sounds which so often accompany these hauntings. This is the true philosophy of hauntings. Heaven grant that every one of our readers may take warning by this recital, and leave this earth with their work so well and fully done, that they may create and win a kingdom of heaven instead of a kingdom of hell within their own souls.—ED. T. W.

CHRISTIAN MISSIONS.

H. H. JOHNSON, a Christian African explorer, admits in the *Nineteenth Century* that African missions have not been successful. "Many of the missions," says he, "number among their adherents all the drunkards, liars, rogues, Magdalenes, and unclean livers in the Colony." He tells of some native Christians who cooked and ate the bodies of some native Christians whom they had killed in a quarrel, and their native Christian pastor merely suspended them from church privileges—did not expel them. He further says: "I regret to say that, with very rare exceptions, native African pastors, teachers, and catechists are bad men, possessing not a particle of true religion, and not even the sturdy, manly virtues of their savage forefathers." All of which goes to prove that Christianity has made them worse instead of better.

Has Mr. Johnson read the reluctantly-tendered, but damning, evidence against Christian missions given recently by two devout but honest Christians, Canon Taylor, of Liverpool, and Mr. Caine?

ANNUAL LYCEUM CONFERENCE.

THIS Conference took place in the Spiritual Temple, Sowerby Bridge, on the 10th inst. The delegates assembled at ten o'clock in the morning, under the presidency of H. A. Kersey, Esq., President of the Lyceum Union. The president addressed the delegates on the necessity of thorough unity and fraternity of feeling as tending towards the greater success of the proceedings.

Mr. W. Stansfield, of Batley Carr, was elected Conference Secretary.

The report of last Conference was read by the hon. sec. of the Union (Mr. Alfred Kitson), and on the motion of Mr. Davonport, of Oldham, seconded by Mr. Wakefield, of Leeds, was adopted unanimously.

A communication was read from Messrs. Horrocks and Crutchley, resigning their offices as auditors. The resignations were accepted, and Messrs. Johnson and Mason were elected to audit the books during the dinner hour. A letter of fraternal greeting and of earnest exhortation to work in the lyceum department, was read from Mr. E. W. Wallis, sub-editor of *The Two Worlds*. Then followed the report of the year's labour. In this the hon. sec. showed a material improvement in the average attendance of the scholars, but regretted to state that fifteen lyceums had temporarily suspended. Against this, however, was to be placed the pleasing feature that sixteen lyceums had commenced work during the year. The report contained many encouraging evidences of progress. The report was adopted on the motion of Mr. Albinson, seconded by Mr. Chiswell.

The following ladies and gentlemen being visitors to the Conference were invited to take part with the delegates in the deliberations of the day: Mesdames Wakefield, Hoyle, and Miss Thorp; Messrs. J. J. Morse, W. Johnson, Ridehalgh, of Bacup, Archer, of Batley Carr, Hoyle, of Heckmondwike, and A. and E. Robinson, from Beeston.

Mr. Johnson then produced the accounts in connection with the prize tales, which exhibited a favourable financial condition. This report was adopted on the motion of Messrs. Davonport and Smedley. The President followed with a report on the new Musical and Literary Lyceum Book, which he is actively engaged in compiling. Hearty thanks were accorded to Mr. Kersey for his efforts in this direction.

Mr. Sutcliffe, of Sowerby Bridge, Treasurer of the Lyceum Union, then gave the financial statement, which showed a balance in hand at the close of the first year of the Union's existence of £3 16s. 10½d. Adopted on the motion of Mr. Halstead, seconded by Mr. Briggs.

The officers for the ensuing year were then elected as follows: President, Mr. H. A. Kersey; treasurer, Mr. Sutcliffe; secretary, Mr. Alfred Kitson; auditors, Messrs. Chiswell and Johnson. Liverpool was then decided upon as the place of next year's Conference, and that the second Sunday in May be again selected as the date of meeting.

A motion proposed by the Leeds friends relative to the children's attitude during devotions was recommended to be brought forward at next meeting, when proper notice could be given of its provisions. Mr. Johnson moved the suspension of Article 6 in the Constitution, so as to allow of free discussion and expression of opinion by the delegates in open council.

Mr. Kitson (hon. sec.) then in a most touching and earnest manner offered the sole rights of his useful book, "Spiritualism for the Young," with its recent additions, free to the Lyceum Union. This generous act was met with hearty applause, and on the motion of Mr. Johnson, seconded by Mr. Smedley, and warmly supported, the offer was gratefully accepted. Resolved, on the motion of Messrs. Johnson and Smedley, "That a committee of four be elected to assist the officers in the publication of the second edition of Mr. Kitson's book, and obtain all necessary information as to the lyceums needing copies, so that the book may be sent through the press previous to the next annual Conference."

Mr. Johnson gave notice of a motion for next Conference—"That no visitor be allowed to take part in the Conference deliberations who is not a subscriber to the funds of the Lyceum Union."

It was proposed that Mr. Alfred Kitson be appointed organising secretary in addition to the hon. secretary's post he now occupies, he to obtain what assistance he needs, and the duties to carry with them the payment of travelling expenses and recompense for time lost in the prosecution of organizing work. Moved by Mr. Johnson, seconded and supported by Messrs. Smedley and Morse. Moved from the

chair, and carried unanimously: "That the principle of the sale of books by the Union be guided by a distinct advantage to those lyceums in connection with the Union." Moved and seconded by Messrs. Chiswell and Young, and supported by Mr. Albinson, "That we adopt *The Lyceum Banner* as the official organ of the lyceum movement." Carried unanimously. Mr. Morse, Editor of *The Lyceum Banner*, followed with some pertinent remarks as to the work intended to be done by this little organ, promising even increased efforts in making the monthly a useful advertisement for the advancement of lyceum work, and increasing its value to lyceum workers.

The next motion passed was, "That the officers be requested to take note of any business arising during the year, and introduce the subject matter of such business to delegates through *The Two Worlds* in time for digest before the Conference, subject to precedence by motions introduced by delegates for discussion by the Conference."

Hearty thanks were accorded the officers of the past year, the committees, and the speakers for the present Conference. Thanks were also accorded the singers for their kind services during the day.

Before closing the Conference a motion was passed that in future special delegates' tickets be printed and serve for the purpose of introduction at the Conference, and that delegates be permitted to send substitutes, providing the ticket is filled in with the substitute's name.

The singing of a hymn and invocation by Mr. J. J. Morse brought a most useful, harmonious, and interesting Conference to a close. The collections at the Conference on behalf of the lyceum funds realised the sum of £3 3s. 9d.—a noble sum for our small gathering.

In the evening Mr. J. J. Morse occupied the platform of the Town Hall. The chair was taken by the President, H. A. Kersey, Esq. Mr. Alfred Kitson read as a lesson a short extract from "Spiritualism for the Young." The inspirers of Mr. Morse delighted a goodly audience for about an hour in pointing out the erroneous manner in which our children have been trained; how their minds have been dwarfed by the introduction of false views about themselves and the Deity. Children have not been educated in the light of their own natures, but have been taught what have been their friends' opinions about the child's nature. These views he entirely repudiated, and urged that we substitute more enlightened and progressive teachings for the young. Give them a deep reverence for all that is pure and good, for the possibilities of the divinity within them, and for the great and loving God and Father of all. Let example accompany precept, and the problem of youthful training will be solved. The speaker, in conclusion, drew a beautiful picture of the children in the summer land, and gave a hopeful future of the nobler childhood yet to be, under the auspices of the new and more perfect training of which we see an augury in the Lyceum of the present day.

During the service Mrs. Robinson and Mr. Sutcliffe, jun., members of the Sowerby Bridge choir, sang solos in a very effective manner. The choir sang an anthem and assisted very considerably in rendering the service a success. The thanks of the Union are hereby tendered to all who have assisted in this most successful Conference of the Lyceum Union. Collection realized £2 17s. 9½d.

WM. STANSFIELD, Conference Secretary.

SPECIAL NOTICE.

SINCE the announcement that Madame Blavatsky, one of the original founders of the Theosophical Society, and the principal, if not the only, director of its present status, had passed to the higher life, the Editor of this paper has been solicited by numerous friends whose wishes she respects, to give such a *resumé* of the origin of the Theosophical Society, and its leading tenets as she from early association with the founders of the movement may be in possession of. The necessity of finding room for the Rostrum article of this number, also for the report of the Lyceum Conference, has frustrated the Editor's purpose of writing the article requested or printing the same in this issue. The pressure for matter already prepared too, in view of the Whitsuntide holidays at the printing office may still further delay the appearance of an as yet unwritten article, but we desire to say that either in the next or succeeding numbers a paper was be given, written and compiled by the Editor, to be entitled THE THEOSOPHICAL MOVEMENT AND ITS FOUNDERS, by EMMA HARDINGE BRITTEN, ex-member of the first Theosophical Council.

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

TO CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, MAY 22, 1891.

ON MATERIALIZATION.

BY JOHN WETHERBEE, OF BOSTON, U.S.A.

No. 1.

I NEVER blame any one for thinking the materialization of spirits in human form is fraud. It certainly violates our ideas of spirit existence, presenting invisible beings as ponderable and very human-looking persons of vigorous physique. I had my doubts for quite a while before I was satisfied of materialization being a fact, and, unfortunately too, it sometimes is a fraud. When true, that is, when it is what it claims to be, it is the most wonderful of all phases of Spiritual phenomena, and a chemical manifestation unknown by the experts in that science. I am sure it is sometimes both a spirit manifestation and an identification—that is, a spirit temporarily materialized in the flesh, formed out of something in the atmosphere and the emanations of the medium or the persons present, becoming what seems to be a human being, and then, after a while, dissolving instantly into the invisible air from which it apparently came. The spirit is supposed to be present even then, but the physical form which made it objective has vanished. "Wonderful!" any one will say, "if true," adding, perhaps, *sotto voce*, "ah! there's the rub!" Still I would say, because the conditions for such phenomena are open to fraud, and there is sometimes fraud, it does not make the genuine manifestation less a fact. Wonderful as this phase is, I cannot say I am partial to it, and there are others much more to my taste. I think slate writing, raps, and many others, much more interesting and convincing. The necessary darkness is a disability, and then the forms are not the exact image of the person as we remember him, or her. Generally they are approximations, and poor ones sometimes at that. They are generally identified by some characteristic remark, rather than by our memory of their personality. I am satisfied these forms are produced by an effort of spirit-will, mind acting on matter, and the will keeps them in form. When that weakens the form vanishes.

I have had a great deal of experience in this special phase, and seen in the last decade over a hundred materialized spirits manifest that I have positively recognized, more by their intelligent tests than by their appearance, but both have helped identification. I have had Seth E. Brown, an intimate friend, appear and identify himself. When I was wondering what had become of his deformed wrist, without my saying a word he seemed to know what I was thinking

of, and the wrist manifested the break that disfigured it in life.

The most interesting form that has appeared to me has been that of my late son. He has evidently tried to do his best for me; so he has been interesting as a dear departed spirit, and also as a manifestation. He has come to me through three mediums, and many times. The mediums were Mrs. Fairchild, Mrs. Ross, and Miss Berry, and I will relate one instance from each. At a séance given to the Rev. M. J. Savage, by Mrs. Fairchild, my son came out of the cabinet and walked over to me, about 25 feet. I walked with him back to the cabinet, and as he appeared so strong I said to him, "I want you to see Mr. Savage." He said, "Let me go in and get some more strength." In a second or two he came out of the cabinet, and I called up the rev. gentleman and said to him, "This is my son, over whose remains you said the last kind words." Mr. Savage had officiated at his funeral. I am very sure he believed what I said.

At Miss Berry's, where my son came once, I had just declined to give some lectures of his to the Boston University, of which he was a professor, and he surprised me by saying he was glad I did so, and made some other remarks that only he and I knew about. It was proof palpable that it was the spirit of my son, Elliott Wetherbee, and I said so to the circle. The medium did not know him, nor did any one present know that he was a lawyer.

Through Mrs. Ross my son always came at his best, seeming so vigorous and strong, that it would appear as if he could go home with me. He hardly ever came through Mrs. Ross without giving me splendid tests. Once he said to his mother, who was at my side, "Father looks well-dressed in my clothes, don't he? They fit him like a glove." He was just my size and form, and I had at that time about everything on that had been his—coat, vest, necktie, &c., everything had been his. Not a soul knew it, and I was not aware until I examined myself that I happened to be so wholly dressed in clothes which had been his. Very many, interesting and convincing, are the circumstances I could relate of him at these séances, but it is not wise to tell all one knows at once.

JOHN WETHERBEE.

SPIRIT MATERIALIZATION. No. 2.

Professor W. Crookes, in writing on the subject of psychical phenomena, makes some statements which it were well to remember.

"I think it will be of service," says Mr. Crookes, "if I say what kind of experimental proof science has a right to demand, before admitting a new department of knowledge into her ranks. We must not mix up the exact and inexact. The supremacy of accuracy must be absolute. The first requisite is to be sure of facts; then to ascertain conditions; next, laws."

Mr. Crookes speaks of his attitude when he began his investigations, thus: "At first, like other men who thought little of the matter and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick." . . . Thus it will be seen that Professor Crookes began his investigations fully comprehending the requisites for the work, and also the muddle in which its followers had involved it. Yet the results of his researches were a splendid triumph for Spiritualism. The notes of his sittings with D. D. Home, from the report of the Society for Psychical Research, and reaffirmed by him after twenty years of reflection, will be recalled by many readers. In Home's presence Crookes saw forms and hands, and witnessed many astounding phenomena under perfect conditions for observation. Here is one case: "A phantom form came from the corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for several minutes, Mr. Home also being seen at the same time. Coming rather close to a lady, who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished." Speaking of form materializations, of which he saw many in his own house—Florence Cook, medium, Professor Crookes testifies that Miss Cook came to his house unattended, with no luggage other than a small hand-bag, was always in the company of some member of the family, and under these conditions he repeatedly saw in her séances a materialized form, felt it, heard it talk, and witnessed the final leave taking between the medium and the spirit. Also that he obtained a considerable number of photographs of these apparitions. Such testimony is not to be swept away by speculations based on *a priori* objections.

Dr. Eugene Crowell testifies to having seen materialized hands, faces, &c., in his own house, and under perfect conditions, Dr. Kenney being the medium, and the manifestations witnessed by a number of invited observers. Dr. C. also testifies to many manifestations concerning which he cannot be mistaken in the presence of Mrs. Andrews and Henry Slade. In séances with Mrs. Maud Lord, now Mrs. Drake, in private houses, where she came unattended, while she was held by different friends at different times and at a distance of ten feet or more from the sitters, have been felt and seen hands of various sizes. On one occasion the writer saw with perfect distinctness a beautiful face and head, saw the lips move, and heard the quickly spoken words. These instances might be multiplied indefinitely.

REVIEW.

SONNETS AND OTHER POEMS.

BY ISABELLA J. SOUTHERN.

THIS little volume, not of rhymes merely, but a collection of short, charmingly-written, and highly inspirational poems, fully redeems the age we live in from the charge of "total lack of poetic talent," which certain critics have affected to lament over. Mrs. Southern's poems are worthy of the name, and what is still more, worthy of her illustrious father, Alderman T. P. Barkas, of Newcastle, to whom they are dedicated. The book contains 260 pages, and 257 different subjects, all bespeaking the thoughtful mind, philosophic and well-cultured intellect, and in many respects the inspired imagination. We shall often avail ourselves—and we trust, confer equal pleasure on our readers—of the opportunity of quoting the choice fragments with which this volume abounds. Meantime, as a sample alike of the style and modesty of the gifted writer, we cannot do better than give her preface, which is as follows:—

INTO THE OCEAN.

UPON an isle I stand,
And all around the restless ocean flows ;
I hear its ceaseless surging as it goes
Through caves along the strand ;
And as I gaze, it seems that all I learn,
Or dream, or think, is like the tiny burn
That gurgles past my feet,
Those mighty waves to greet,
So small it is, while O, where'er I turn,
The seething main outspreads,
Till with the sky it weds,
Nor ends e'en then, where earth seems heaven to meet.
Despairingly my heart begins to beat,
"Why labour so?" it asks ;
"Too arduous are the tasks
Of this great world for hands so weak as thine."
But sunbeams glinting, fall
Athwart the moss-grown wall,
And on the murmuring streamlet brightly shine,
Flashing consoling messages divine
Into my heavy eyes ;
"Life's smallest never dies,"
The brooklet whispers, running to the sea,
Content to freshen that infinity !

I. J. S.

This attractive volume, like too many others which merit popularity, contains no price marked, but, we presume, can be ordered through either Messrs. E. W. Wallis or J. J. Morse, or from the publishing house, "The Walter Scott Press," Newcastle-on-Tyne.

CORRESPONDENCE.

PLATFORM ADVOCATES.

To the Editor of "The Two Worlds."

DEAR MADAM,—The consideration of the above subject appears to me one of the most important that the coming Conference will be called upon to consider. I would, therefore, suggest that societies give the question their earnest attention, so that delegates may have something to guide them in using their influence when the matter is discussed. While it would be manifestly undesirable to create a privileged "priesthood" to dominate and, possibly, some day to tyrannize in our ranks as Spiritualists, it is evidently a necessary condition of progress and increase that those who come forward as advocates should be qualified for the work. We have had *some* experience that this is not always the case, but from report it seems that other societies have a larger share. Young societies, who depend chiefly on

advertised public speakers or professionals, are continually open to the painful ordeal of listening to a miserable exposition of our philosophy so long as there is no means of judging before trial as to a speaker's qualifications. Reports are often so misleading on this head.

Would it not be possible to follow the example of other bodies, and have some standard of efficiency established, at least for the present?

(1) I would suggest that the Conference appoint a board of, say six or more, selected from the most experienced and best qualified individuals. (2) That candidates for the platform shall give evidence of their fitness in an address before the board, or a quorum of it. (3) The names of candidates should be published in the papers for, say three weeks, so that if any serious objection to their moral fitness exists an opportunity may be offered to place it before the board before the certificate of efficiency be granted.

There are many minor points that would occur in the forming of the scheme, but I think a plan on these lines would help to make the best use of the qualified speakers, mediumistic or otherwise, that are amongst us. Of course, there are several speakers already known who have given evidence of fitness for the work, and these would readily be recognized by the board. There would be some difficulty in arranging for the opportunities for the "trials" to be held, but these could, doubtless, be arranged. The certificate should be one *simply of efficiency*, with the implied suitability of character. Societies would then know when engaging a speaker what to expect; and so long as each society has the right to select for its own platform there will be a safeguard against having unpopular ones thrust upon them.

I think, if this question is discussed in your columns before the Conference, and the various views presented for consideration, some good results will surely follow.—Yours faithfully,

J. W. BURRELL.

48, Gregory Boulevard, Nottingham.

[We accept of and publish our good correspondent's timely suggestions with thanks and warm commendations. "More anon."—ED. T. W.]

The following is the text of a question which Mr. Summers put to the First Lord of the Treasury recently:—Whether he is aware that in certain national schools a catechism is taught containing these questions and answers—"Q. Is it very dangerous to leave the Church? A. Yes; and it is also a very grievous sin. Q. Is it wrong to join in the worship of Dissenters? A. Yes; we should only attend places of worship in connection with the Church of England;" and, whether the Government will consider the advisability of excluding from the benefits of the Free Education Bill schools where such catechisms are taught?

LYCEUM JOTTINGS.

MY BROTHER'S CHILDREN.

A TALE FOR THE LYCEUM.

WRITTEN BY MRS. M. H. WALLIS.

"WELCOME to Brotherton, Jessie," said my brother-in-law heartily as he assisted me from the carriage. "We have been longing for you to come; Grace is waiting to welcome you."

"And those are the children?" I said, after greeting my sister, as I advanced to the window.

"Yes, and I hope you will be happy with them and us," answered Grace. "They are very shy yet, but perhaps they will take to you. Ada is an intellectual child, and she positively worships Harry, seemingly afraid to let him out of her sight. He is loving, but very passionate. Would you like to have them in now?"

"Don't call them, Grace, I will go to them; they may feel more at ease out of doors."

Opening the French window I stepped out. When Ada saw me she made a movement to go and take Henry with her, then stopped and stood waiting with downcast eyes holding Henry's hand tightly. They made a pretty picture standing out against the background of the fine old trees, the tall fair girl robed in black, with almost a hunted look on her face, and the laughing, chubby boy with his bright brown eyes and dark curly hair. He was six and she fifteen.

"Are you the new aunt?" called out Harry, breaking away from his sister, and running to meet me. "Will you tell me lots of stories, and show me picture books, and let me pick the flowers, and—and love my doggie?"

"Yes, dear," I said, kneeling down on the grass to take him in my arms, though I felt a little dismayed at the large demand so promptly made.

"Then I will like you," but here he pulled my head close to his lips; "you must be very good to Ada; and—Aunt Jessie, do make her laugh, she will put her mouth so," said he, trying vainly to straighten his pouting lips.

I kissed them lovingly, but Ada would only say "Yes" and "No" in answer to my greetings. Just then the nurse came for Henry, and he imperiously demanded that Ada should accompany him.

I had come to stay with my sister, who was quite an invalid, to relieve her by taking charge of these children. Poor little ones, they were orphans. Their father died a month before they left India, and their mother when Henry was born. My heart warmed towards them, and as I went to my room I determined it should be from no lack of effort on my part if they were not happy.

Next morning I went into the schoolroom to find out my charges capabilities. Henry, of course, knew very little, and Ada was sadly deficient, but eager to learn. I set myself to observe the children, for a knowledge of their disposition would be a great help to me, and I was sorry to hear Henry address his sister in a very autocratic manner, so lifting him on my knee I asked—

"Don't you love Ada, Harry?"

"Of course I do," he replied.

"But little boys who love their sisters would not order them about dear," I said.

"Ada likes it, she would do anything for me, she says, and girls should wait on boys," he answered.

"No, darling, little gentlemen should wait on ladies."

"But Ada likes it, I know she does. I'll be a little gentleman," he said, and suddenly wriggling out of my arms, and dragging a chair across the room he shouted, "Sit down there, Ada." Then turned to me with a half defiant look on his little face.

I could hardly help laughing at his prompt application of my words, and Ada almost smiled. We were soon good friends, and I found them both apt scholars.

One day, on entering the library, I was startled by the sound of sobbing. Ada, hearing me, hastily rose to her feet and tried to run out of the room. I caught her hand, and drawing her to a couch, sat down, and putting my arm round her, laid her head on my shoulder, saying, "There, little one, finish your cry and then tell me the trouble." The sobs shook her slight frame, but presently, when she was quieter, I tried to make her speak.

"Don't be kind to me, Aunt Jessie, or I cannot bear it," she said pleadingly.

"Cannot bear what, darling? Tell me and I may help you," I replied.

"It is father," she sobbed. "I can't bear to think of him."

"He is better off, dear," said I soothingly.

"No, he is not! He is condemned, and I wish I could bear it for him. Oh, father, father! It will eat my heart away," she exclaimed excitedly.

"Hush, dear child, your father will be grieved to hear you."

"He cannot hear me; and I, I cannot help him," sobbed the poor child.

"I know your father is near you, darling, for I have seen him," I assured her.

"But he is dead, Aunt Jessie."

"Only his body, dear; he lives and loves you."

"I love him, and he is in torture," she replied, and again her head went down in a passion of grief.

"Now, Ada, you must calm yourself; you must," I said. "Why do you think your father is suffering? Tell me, Ada."

"I was told so; the priest told me there was no hope for him, for he did not believe, and once, Aunt Jessie, I heard a sermon about hell, and the preacher pictured the state of the tortured souls, and said sinners would suffer in endless pain, for ever and ever!" Her eyes dilated as she spoke, and the look of dread showed the hold the fearful picture had upon her sensitive nature.

"Ada, darling, listen to me," I said. "You must try and think differently. I know your father is not in the state you fear, and you only grieve him by such useless fretting." I spoke thus, intuitively feeling hers was a nature which would respond to the call of love, and, if she thought it right, would conquer her grief though the effort crushed her. Poor child! my heart was aching for her.

"How can you know, Aunt Jessie? The dead do not come back!"

"Thank God, they do, my dear. His love is shown by the power of our loved ones to return."

"And have you really seen father, aunt?" she questioned incredulously.

"Yes, I have seen him, and dimly see him now," said I.

"Where? Oh, let me see him, do—do," she eagerly implored.

"Yes, he comes and places his hand on your head, saying, 'Do not grieve, dear one,'" I told her, for my eyes were opened and I heard him clairaudiently.

"But I cannot see him. How strangely I feel. Can it be true that he is here?" she replied in awed tones, looking up into my face with her soul in her eyes.

"It is true, Ada; be comforted. Your father can come and tell us he is happy, and life after death bright and beautiful if we make it so."

"Does it depend upon us then?"

"Yes, dear. As we sow on earth so do we reap hereafter," I assured her.

"But, if we don't believe in Christ? and father didn't; he used to say he wanted proof."

"We are told by those who know," I answered, "that the consequences of our lives here must be borne in the life to come. If we are true workers, act rightly and justly as far as we know, we need not be afraid, but shall find happiness after death, no matter what our belief has been; and what is better still, we shall be able to gain fresh knowledge, progressing always—in truth, work out our own salvation."

"Who are those who know?" she asked. "The ministers and priests do not teach that. I thought they surely knew, Aunt Jessie."

"Many have thought like you, dear Ada, and like you, too, have been miserable when the death angel has called their loved ones away. 'Those who know' are your father and mother, and mine, and many noble souls who have devoted themselves to teaching the truth."

With a deep sigh, Ada said, "I wish I could believe it. I will hope it is true. Perhaps if I am very good I may see father."

"I trust you may, dear; and now, instead of thinking of your father in torment, picture him in a bright home, with your mother, Sydney, and Alice," I urged.

"They died when I was a baby, auntie," she said wonderingly.

"Yes, dear, but they will be with your mother and father now, so they will have two children to love and train in heaven, and we have two to love and help for them here," I replied, kissing her tenderly, while she nestled close in my arms, and grew calm again.

Ada went away greatly comforted, and a few minutes later I heard her actually laughing with Harry. I was rather afraid her passionate love for Harry, and readiness to yield to his wishes, would spoil him, and make him quite a little tyrant, for he delighted in having some one to order about. A few days after our conversation, I overheard them talking together.

"No, Ada, I don't want to be good. I want to do what I like," Harry was saying.

"Don't you like to be good, Harry?" asked Ada.

"Sometimes, but not now," said he.

"But God won't love you if you are naughty," she replied.

"Don't want Him to; He took away my father, He's been naughty to me," retorted he petulantly.

"Hush! you mustn't talk so, lest He takes you away, and I couldn't bear that," Ada said in a pained tone of voice.

"He just won't take me away, and I don't love Him for frightening you; since you began to talk about God you ain't half as nice," he answered defiantly.

"But He lets you have a nice home here, with aunties to love you and Ada," she said.

"Perhaps He wouldn't if He could help it," said the little sceptic.

"But I'm going to sail my boat and you shall come to help me, Ada."

"Uncle said you were not to go near the water without George," said she.

"Then George must come, for I will go," he answered, stamping his little foot.

"Will auntie do, Harry, instead of George?" I asked, thinking it time to make my appearance. "We will try and find some one to help you, dear."

"Hi you, Murray! come now and sail my boat," he shouted on catching sight of the gardener at work in the garden.

"Not now, Master Harry, I must get these plants in," he answered.

"You shall come, Murray, your work can wait, I want you."

"Another time, little sir," Murray coolly said, continuing his work.

Harry rushed at him in a passion, and kicking and thumping him shouted, "You shall! you shall!" before I had time to realise what he was doing.

"Nay, young master, that will never do," said Murray, holding him off.

"Harry! come here instantly," I cried.

Ada ran forward, but Harry turned on her in his rage. He did not resist me though as I led him away.

Presently I said, "How could you act so?"

"He had no business to disobey me," he answered.

"It was very naughty of you to try and hurt him."

"Why, Aunt Jessie, he's only a servant, and he ought to have minded."

"Come, Harry, we will sit down on this slope and talk over matters. You have no right to try and make anybody do what you want."

"Not servants? That's what they're for," said he, looking surprised.

"Servants are our brothers and sisters, and if they serve us, we should serve them with kindness. We did not make ourselves better off than they, and if it were not for your relatives you might have to be a servant, Harry, like Murray."

"That I would not," he exclaimed, tossing back his head.

"What would you do then, Harry?"

"I would be in a big office like my father was."

"Then you would be a servant."

"Is everybody servants then, auntie?"

"Those who do anything for anyone else are serving them. I am serving you now, Harry, by tying on your hat. Pick up my handkerchief, dear. Thank you. There, you served me then."

"But servants are not as good as us," said he.

"Murray was better than you just now, Harry, when you were beating him, and he did not get angry with you; you must try never to do so again. Work well done is worthy of praise, and we are obliged by those who do it for us." Henry hardly comprehended me, but Ada did, for she had been an attentive listener, and I noticed from that day greater consideration was shown by them both to the members of our household.

After a short time Harry said, "I won't sail my boat now, but I'll go and help Murray."

"Tell him you are sorry, Harry. Ada will go with you," I said.

When he reached the gardener he informed him, "Auntie says you are good, and I was bad, Murray, but I think if I'm sorry I'll be as good as you, so shake hands."

Murray shook hands with him smilingly, and a strong friendship was thus established. Harry would take every opportunity to run about with him when at work, and with his little spade no doubt thought he was helping.

My love for these dear children grew stronger as time passed on, and I was pleased indeed to see Ada regaining strength and cheerfulness. We had many long talks about our friends "gone before," and as the shadow lifted from her mind she became the sunshine of our home, her nature unfolding like a flower in the sunlight of spiritual truth, while Harry rapidly developed into a noble boy, tender and loving to the weak, and quite protecting in his manner to Ada, whom he seemed to think was specially under his care. He learned to love God in his works, and would talk to his father and mother when he thought himself alone, as though he was quite sure of their presence and love.

"Well, Jessie, our children do us credit," said my brother-in-law "and your influence has had much to do with that."

"Yes," observed Grace, who was somewhat stronger than of old.

"I think our brother is pleased with them, that when he visits our home he sees we are taking care of his treasures for him."

As I watch our darlings at work or play and think of Ada when I first saw her, and now so healthy in mind and body, I never regret leaving home to take charge of my brother's children.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BATLEY. Wellington Street.—May 10: A good day with Mrs. Russell, who named two children in the afternoon, the controls giving good advice to parents. Evening, words of comfort and assurance were spoken to our bereaved friends who were sorrowing for the loss of a daughter, who though in spirit life could return to comfort and bless. The feeling pervading the meeting was little less than heavenly. Successful clairvoyance.

BOLTON. Old Spinners' Hall.—May 10: Afternoon, Mr. Little gave an able address on "Is not this the carpenter's son?" and related the history of the Virgin Mary. Evening, Mr. James Ridings spoke on "Reason and Superstition; or What is Truth?" He showed very ably that superstition ruled the multitude, is born of ignorance, has many forms, and does great mischief. He advised us to seek the truth, reason for ourselves, and cast off all that will not stand the test of the God-given faculty of Reason. Mr. Woods gave a few clairvoyant descriptions. [Please write on one side of the paper only.—E. W. W.]

BRADFORD. Birk Street.—May 10: Anniversary services, Mr. Campion speaker in place of Mr. Bush, who was unable to attend. He gave both audiences entire satisfaction. Afternoon subject, "The Wonderful Life" we have in our care, and in the evening, "The Influence on the inhabitants of the Spiritual realm." He gave illustrations how we could make this life happy and comfortable, it depended upon ourselves. In the evening he followed up by showing what effect our lives had on the Spiritual realm, and what influence the spirit world had with us.

BURNLEY. Hammerton St.—May 10: Mr. E. W. Wallis lectured in his eloquent and impressive manner on "Hell, old and new—how to empty Hell and reform Heaven," and in the evening on five subjects from the audience, which was large and appreciative.—D. H. Wilkinson.

BURNLEY. Robinson Street.—Mr. Hopwood addressed attentive audiences on "Religion—what is it?" and "We never miss the water till the well runs dry." Lyceum, present 70.

BURNLEY. Bread Street.—May 10: Mrs. Marsden gave thirteen delineations of spirit friends, all being recognized.—J. T. Knowles, sec.

COLNE.—May 10: Mr. Pilkington's guides addressed us on "Evolution, a natural or a spiritual law?" and "The Creation of the World." Good audiences paid marked attention to the speaker, who is winning much admiration.—T. S.

FELLING.—May 10: In Mr. Westgarth's absence Mr. Jos. Hall, our vice-president, reviewed ancient and modern light very ably.—J. Dobson.

GLASGOW. 36, Main St., Gorbals.—Mrs. Mellon arrived amongst us to hold a series of sances. The first we held on Saturday, May 9th, and was a decided success. Several forms besides George and Cissy materialized, and were recognized. Sunday, 11 a.m., we held our second sance. In all six spirits materialized, all being recognized except one. At 6.30 Mr. Adams spoke with great force and clearness on "Spirit and Matter," and commanded the attention of all in a striking manner. At 8 we held our third sance. In all five spirits materialized, including George and Cissy, the others being recognized. This we look upon as being a good day's work which cannot fail to bear fruit of a most satisfactory kind in time to come.—Thomas Watt.

KNIGHTCOTE.—May 3: A course of eight lectures on Spiritualism by the inspirers of Mr. G. A. Wright have been given in such a way that all could derive some benefit. A large number of thoughtful people came from miles round. Clairvoyance and psychometry were given after each lecture with accuracy.—Cor.

LEEDS. Spiritual Temple.—May 10: Mr. S. Ackroyd, of Huddersfield, lectured acceptably on "Fresh Light" and "Memories of Chas. Bradlaugh."—S. A.

LEEDS. Spiritual Institute.—May 3: Splendid addresses by Mr. Wyldes. Afternoon and evening were followed by clairvoyance and psychometry. The psychometry was more brilliant and definite than ever. There is absolutely no guess work about it. Mr. Wyldes shows marked preference for entire strangers, and in delineating past events, he always gives the exact month and year and never asks leading questions. In his psychometric character descriptions, he differs from the ordinary psychometrist in that he insists upon not seeing the person described, thus excluding the possibility of reading character from the face. Mr. Wyldes skilfully avoids everything of the nature of flattery, and gives the lights and shadows of individuals described with conscientious accuracy. In addition to giving mental traits, he describes the personal appearance very minutely. Educated people are attracted by these scientific demonstrations, as they recognize something vastly superior to common fortune-telling in them. The moral aspect of psychometry is always enforced by Mr. Wyldes, viz: that all actions, thoughts, and words are registered for ever. The above is only the honest due to a skilful and conscientious public medium. All delineations given by Mr. Wyldes during his recent visit to Leeds were fully endorsed in every minute detail: the sale of work by the ladies' sewing class was opened on Monday afternoon, May 4, at 3 p.m., when there was a very meagre attendance, and in the evening the numbers were anything but satisfactory. On Tuesday they were even worse still. Every credit is due from the society to the few ladies who, during the past few months, have worked so diligently, pulling hard against the stream, but who, in spite of all opposition, have succeeded in contributing to the society's funds something like £30. On behalf of the ladies I beg to return the best thanks to those friends who have contributed towards the sale, and only deeply regret that it was not better attended and more liberally patronized by our own members, friends and critics.—J. W. Hanson, secretary.

LEIGH (Lancashire).—May 10, two services were held here (as is intended in future). In the afternoon Mrs. Wilcock gave the invoca-

tion, and Mr. John Stirrup commented on the want of vitality in Spiritualism. Evening, Mr. Wrigley's remarks proved the necessity of bringing out and utilizing local talent. Mr. Mayoh gave a most eloquent discourse on "Grave, where is thy Victory? Death, where is thy sting?" advocating a nearer approach in Spiritual services to the recognized form of worship, and not to make it too secular. Spiritualism is the best part of the Bible, and only Spiritualists really understood it. Mr. H. Booth, of Chowbent, the new president, was chairman.

LONDON. Canning Town, 2, Bradley Street.—A crowded audience welcomed Mrs. Spring. The chairman endeavoured to bring about harmony and was well rewarded. Our spirit friends were enabled to manifest through the sensitive with such clearness that they were easily recognized.—F. W.

LONDON. King's Cross.—May 10, at noon, Mr. A. M. Rodger, accompanied by Mr. E. Mason, who acted as standard bearer, began open-air work at Battle Bridge. Taking up a position between the Secularists and the Christians, the lecturer soon attracted a large crowd, who listened attentively while he endeavoured to show the superior reasonableness of Spiritualism compared with either Christianity or materialism. Literature was liberally distributed, for which we are indebted to Messrs. Burns and Everitt. We have printed a tract upon Spiritualism, bearing the society's address.

LONDON. Marylebone, 24, Harcourt Street.—May 10, the Rev. Dr. F. Rowland Young delivered an interesting address on "What do we know of Life beyond Death?" averring his knowledge of the continual existence after the experience of death, and that the real personality and character survived. He viewed with disapproval the flippancy which the thoughtless frequently exhibited in regard to God and the after state.—C. White, hon. sec.

LONDON. Occult Society, 24, Harcourt Street.—The first of a series of experimental sances was held. After I had read a short paper on "The need for more scientific investigation," an inner and outer circle were formed. We had a short sitting in moderate light, at which certain phenomena occurred which seems to promise well for the future. Our next meeting will be on Friday evening, May 29. We intend soon to form a committee to investigate occultism and astrology.—A. F. Tindall, A. Mus. T.S.L. President, 33, Henry Street, St. John's Wood.

MACCLESFIELD.—May 10, afternoon, Mr. Tetlow related his experiences from Primitive Methodism to Spiritualism, which were very interesting and instructive. He gave three good psychometric tests. Evening, "The Teachings of Jesus" was treated in a very equitable and exhaustive manner, asserting that his philosophy was bad, although some of his sayings were well worth studying.—W. Pimblott.

MANCHESTER. Edinboro' Hall.—May 7, Mr. W. Howell delivered a thoughtful, suggestive, and eloquent address on "Our Evidences for Immortality." He dealt with the materialistic assertions respecting the origin of life and ably exposed their absurdity in the light of reason, and introduced spiritual phenomena with great effect to substantiate his claim that Spiritualism alone supplies satisfactory evidence of life after death. Dr. Britten ably presided, and a liberal collection was taken up for Mr. Ross's benefit. Usual votes of thanks.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. W. H. Wheeler kindly officiated in Mrs. Groom's absence. We had two good lectures, and at night Mr. Wheeler answered several questions from the audience in a very straightforward and explicit manner, which gave great satisfaction. Mr. A. Smith sang a solo and the choir joined in chorus. The musical exercises are very much improved under Mr. Smith's (sen.) able direction.

MIDDLESBROUGH.—May 10: Mr. Horatio Hunt is gaining golden opinions during an extended stay for his sensible and striking lectures rapidly improvised poems, and private circle mediumship. Mr. Hunt is also an able and versatile entertainer in *propria persona*.

NEWCASTLE-ON-TYNE.—May 10: Out-of-door mission began at the Quay Side. Some speakers forgot their promise to help; however, Mr. Jos. Stevenson did not, and held the attention of many by his wise and practical application of Spiritualism to the state of modern society. A portion of Mr. Ainsworth's letter in last number of *The Two Worlds* was read, and created great astonishment.—B. H.

NORTH SHIELDS. Camden Street.—Tuesday, May 5: Mr. W. Howell delivered a splendid discourse on "Jesus—Myth, Man, or God," which was highly appreciated. May 10: Mr. W. Walker gave a reading on "Immortality in the Light of Modern Spiritualism," taken from Farmer's "New Basis of Belief in Immortality," which was much enjoyed.

NOTTINGHAM. Morley Hall.—May 10: The usual meetings were held. Mrs. Barnes' controls spoke in the evening. Fair audience.

NOTTINGHAM. Masonic Hall.—May 10: Mr. J. Macdonald's guides discoursed on "The World of Spirit" and "The Destiny of Man," to attentive audiences in a very able manner. A good meeting is expected on Monday evening, the subjects "Phrenology" and "Chiromancy" being very popular.—J. W. R. S.

OLDHAM. Bartlam Place.—Miss Walker kindly consented to take Mr. Schutt's place, and gave intelligent addresses. Evening subject, "Conflicts, Conquests, and Consolations of Spiritualism." Successful clairvoyance.—E. A. Wainwright.

OPENSHAW. Mechanics Institute, Pottery Lane.—May 10: Thanks to all concerned, our lyceum sessions were eminently successful. The physical exercises much better performed than usual, and the songs and recitations were of more than ordinary merit. Mrs. Boardman at the organ, assisted on the violin by Mr. Haslam, provided us with capital music. Three friends, Mr. and Mrs. Hulme and Mr. Gilbert, deserve our warmest thanks for spontaneously coming to our assistance with three well rendered and much appreciated trios, and to every member of our lyceum let us say—"Well done."—J. G.

PENDLETON. Hall of Progress.—May 10: Mrs. Green gave splendid addresses on "Can the so-called dead return to earth?" and "Modern Spiritualism, what is it?" Her earnest manner was heartily appreciated. Her clairvoyant descriptions were remarkably good and easily recognized.—J. G.

SHEFFIELD.—During the week ending May 10, Mr. Towns, of London, has been holding meetings at the Midland Café, and his mediumship has been even more successful than before. He has given us all something to think about. He has a way of hitting straight and sometimes hard, but we know that in many cases it has been the

means of doing great good, as it teaches a lesson that all we do is known.—W. H.

TYNE DOCK. Exchange Building.—May 10: Evening, Mr. Gardener gave a good lecture on the continued subject, "Christianity and Women," which was highly appreciated by a good attendance.

WISBECH. Public Hall.—May 10: Mr. G. A. Wright gave very interesting lectures on "Spiritualism the Comforter," followed by good clairvoyance. At night, to a crowded and attentive audience, he dealt with five subjects, "God is Love," "Why have we not more faith?" "Objects of Spiritualism," &c. Psychometry was given after the lecture. (Miss) A. Weaver, Leverington, Wisbech.

THE CHILDREN'S PROGRESSIVE LYCEUM.

MANCHESTER. Tipping Street.—May 10: A very good attendance, and the best session we have ever had. The children have been learning new hymns. The society's organist, Mr. Smith, has put new life into our lyceum. Three young ladies have joined who understand the calisthenics, and are a great help, as the children went through their exercises beautifully. Parents, please send the children for 10 a.m. prompt, and encourage our new workers. Recitations were well rendered by Misses M. Fitton, Sims, and Bradbury. Conducted by J. Jones, assisted by Mr. Wilson and Miss Hyde.—J. J.

PENDLETON.—May 10: Opened by Mr. Ellison. Usual programme gone through well. Singing was conducted by Mr. Moulding. Present, 11 officers, 26 scholars. Afternoon: Present, 13 officers, 40 scholars. The Whit-week hymns were gone through well. Closed by Mr. Moulding.—Joseph Gibson, assistant sec., 51, Strawberry Hill.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Bentley's Yard.—May 31: Special lectures by Mr. G. A. Wright. Subjects from the audience. Clairvoyance and Psychometry. June 3: Mr. Wright will give his popular lecture, "Heads and Faces." Delineations afterwards.

LEEDS. Spiritual Institute.—Sunday, May 24: Mr. J. B. Tetlow at 2-30 and 6-30 p.m. Psychometry after each address.

LEICESTER.—Professor T. Timson desires to intimate that he is unable to continue his open-air lectures, as he has received an engagement upon an occult journal. A few Sundays only open to societies. Removed to Portman Street, Leicester.

LONDON. 311, Camberwell New Road, S.E.—The opening tea festival and social evening, to commemorate the removal of our work from Chepstow Hall, on Tuesday, May 26, at 7 p.m. Tickets 6d., which must be obtained at the hall on or before May 24. Only a limited number will be issued. The committee are arranging for a summer outing to Sevenoaks district, by brakes, about the second week in July. Open-air Spiritual exercises will be held during the day.—W. E. Long, hon. sec., 8, Orchard Row, Camberwell New Road, S.E.

LONDON. Clapham Junction, 16, Queen's Parade.—May 24, Mr. T. Everitt on "Materializations," and Mr. D. Wyndoe, clairvoyant. Séance at 3-30, tea at 5-30, address at 7-30. Special collection in aid of library fund.—Utter W. Goddard.

LONDON. Occult Society. 24, Harcourt Street, Marylebone. Friday, May 29: Experimental Séance.

LONDON. Spiritualist Federation, Copenhagen Hall, N.—A council meeting on Monday, May 25, at 8-30.—A. F. T.

LONDON. Marylebone, 24, Harcourt Street.—Special meeting of all interested in Spiritualism, on Tuesday, June 2. Important business.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—Lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mr. J. J. Morse, Mr. I. W. Thompson, and Mr. J. B. Tetlow, whose services are gratuitous, that Mr. Ross may receive the full benefit. May 28, at 7-30, Mr. J. J. Morse. "The Divine Blessing of Labour." Admission free. These meetings are to render substantial assistance to Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence. It is hoped that the *most liberal* collections will be given him.

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

Mr. J. B. TETLOW has removed to 140, Fitzwarren Street, Pendleton. Secretaries please note.

NOTTINGHAM. Spiritual Evidence Society.—May 24: Mr. J. J. Morse. May 25: Soirée at the South Lodge room in the Albert Hall, which is expected to surpass all past efforts. Tickets 6d.

RAWTENTALL.—Sunday, June 7: Anniversary Services, in Co-operative Hall. Medium, Mr. W. Victor Wyldes.

SLAITHWAITE.—Lyceum anniversary in the Co-operative Hall, Sunday, June 7, open session at 10 a.m., at 2-30 and 6 p.m. Mrs. E. H. Britten will be the speaker. Tea provided in the meeting room, all friends invited.—J. M.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

A SPECIAL OFFER TO TRIAL SUBSCRIBERS.

As this issue will fall into the hands of many new readers, we propose to send *The Two Worlds*, POST FREE, for 3 months, at the reduced rate of 1s. 3d., to trial subscribers, believing that after reading it for three months they will be desirous of taking the paper regularly at the usual rates.

SPECIAL NOTICE—RE THE THIRD MISSIONARY NUMBER.

We will supply bundles of the last issue of *The Two Worlds* at the following rates, post free in all cases: 12 copies for 1s.; 25 for 1s. 9d.; 50 for 2s. 9d.; and 100 for 5s. 6d. Cash with order to Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

We have a few copies left of the Missionary Numbers 1, 2, and 3, and the Grand Christmas Double Number (2d.), and shall be happy to supply a package containing one of each of them, post free for 6d.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

AN EXPLANATION.—Owing to the fact that very little work is done in Manchester after Tuesday in Whit-week, we have been compelled to go to press on Monday, hence all reports of meetings on Sunday, the 17th, are held over till next issue. Brief reports of meetings on 24th are particularly requested, to allow space for those of the 17th and the monthly plans.

A number of announcements reached us at mid-day on Tuesday, May 12, and were therefore too late for insertion in the Missionary number. Again this week, just as we go to press, but too late for us to use them, reports, &c., have come too hand, despite our *special notices*. They will have to appear next week.

CHRISTIAN CREDULITY.—Spiritualists are often charged with being credulous and foolish, but Christians have no need to throw stones. The London *Star* publishes the following: "W. L. Prosser, 34, Horsell Road, Highbury, N., writes:—In the March number of *La Vérité Philosophique* one reads that 'the Catholic authorities of Trèves have decided to exhibit the tunic of St. Joseph, the husband of the Virgin Mary, on the occasion of the expected pilgrimages to Trèves this summer. The authenticity of this relic has been recognized by a commission of Catholics and experts named for the purpose.' How did they identify it?"

STRANGE, IF TRUE!—When a young girl, Lady Burton had (so she tells us) her horoscope cast by a gipsy woman named Hagar Burton, who wrote her predictions in Romany, and asked her to present the document to the man she accepted as her husband. It contained the following passage: "You will bear the name of our tribe, and be right proud of it. You will be as we are, but far greater than we. Your life will be all wandering, change, and adventure. One soul in two bodies; in life or death never long apart." "All that Hagar Burton foretold," says Lady Burton, "came true; and I pray it may be so to the end—namely, 'never long apart' in life or death."—*Answers*.

THINK OF THIS AND ADMIT THERE IS WORK TO BE DONE.—We have only about 130 societies, and perhaps 10,000 avowed Spiritualists connected therewith. Allow there are 10,000 more who are Spiritualists *in private*, and then endeavour to compute the "work before us" to reach the millions who as yet "know not" the truth! How few societies in comparison to what there might be! How wide-spread the interest in Spiritualism if we could only reach the people! Is it not time something was done to mission those districts where Spiritualism is unknown? We are a mere handful it is true, compared with the many non-Spiritualists, but if we put our hearts into the work and unite in real earnest, we could soon rouse the whole country. Federation of British Spiritualists is the way to accomplish the work. Who will join?

OUR WORK does not merely consist in combating the false, tearing down the old, and opposing the gigantic wrongs of the age. We are called upon to teach, to build, to educate, to replace the decaying dogmas with the living truth and become *constructors* as well as destroyers. We fight against fearful odds, and are abused, slandered, scorned, and treated with ridicule and contempt, but by banding together we shall become strong and compel respect. Federation will do us good by making us feel we are not alone. By making us take an interest in the larger movement, the national cause. It will do us good to feel that in any special time of difficulty, danger, or need, there is a responsible body to whom we can appeal for aid. Public Spiritualism at present is like a body without a head; each limb exists, but there is no continuity, no reciprocal action, no point of union. We shall receive benefit from organic coherence in many ways apart from the direct action of the Federation. It will be of service to us with the outside world. Our foes will see that we are a band of earnest men and women united in spirit, for work, for humanity, and against tyranny and wrong. We talk of Brotherhood, and sympathy, and harmony, but onlookers, friends and foes alike, will value our utterances at their true worth—which is *nil*—unless they see that we manifest the *spirit* of brotherhood towards each other and become harmonious. We shall compel respect, and command the attention of thoughtful observers when they see we are able to sink our personal idiosyncrasies, and combine for action to promulgate our principles and defend our rights. So long as distrust, jealousy, personal ambition, and domination divide us we cannot hope to prosper or expect the movement to spread.

TO CORRESPONDENTS.

We have received letters of inquiry from some places illegibly written in Ireland, Wales, and Plymouth, all signed with initials only. Now as ever, in newspaper correspondence, we never notice any letter in which the full name and address of the writer is not sent, not necessarily for publication, but in guarantee of good faith, addressed if desired, privately to the Editor.

J. C.—Your letter would have been deemed libellous on Madame Blavatsky had she been on earth to prosecute you. We cannot publish statements of "the dead," or those "gone before," which we would not do if the parties were still on earth to defend themselves.

LEX, LUXOR, BETA, AMASIS, S. R., J. C., AND AURI.—Yours and other letters suggesting that we should revive "*correct and reliable statements*" concerning the Theosophical Society and its origin, we receive due attention, and find complete answers in the numbers succeeding the Whitsuntide holidays, during which the closure of the printing office compels us to send matter for numbers in advance the time.

DIVERS QUESTIONERS.—Please read the above answer, and accept the same in lieu of answers to questions we cannot as yet print.

TO VARIOUS TRANSGRESSING CORRESPONDENTS.—No answers can be given to any questions written on *both sides* of the sheet, neither of such communications, however valuable, be noticed. The printers will not receive matter written thus, and the Editor has no time to cut out second sheets. For the hundredth time let our kind contributors and correspondents observe this rule—*Write on one side of the sheet only*.

FEDERATION JOTTINGS.

By JAS. ROBERTSON, President of the Glasgow Spiritualists' Association.

THE TRUMPET CALL has sounded for the Bradford Conference, and it becomes us to consider in what way we can best further the cause that should be precious to mankind, and which to many of us has been indeed full of sweetness. We can all do something to help on the work; if we have not an idea as to what should be done to shed the light, we can have the desire to see the work done, and this real desire becomes a strong power when it blends with other souls. In our movement there are all qualities of mind, diversity of gifts, but behind all this there is the aspiring spirit, the love of truth and right. Some may have a dim sentiment of a something that would help, which they cannot express with clearness; others can translate this dim sentiment into the possible, the actual, but all can gather together with the thought uppermost—not my peculiar or particular Spiritualism, but the importance of propagating the truth that communion with those who have passed through the change of death is a natural fact. That love is not dead or changed by the process called physical death, but continues as intense as ever, and is oftentimes poured out to soothe and heal and bless. *The world wants this knowledge.* Let us all be united in the determination to proclaim this truth throughout the land.

OUR LITERATURE A RICH LEGACY.—We can all assent to very much that has been set down in that rich legacy, the literature of Spiritualism; the writings of Davis; of Tuttle; R. D. Owen, "M.A. (Oxon);" Alfred Russel Wallace; the fine rational thoughts oftentimes expressed through Mrs. Britten, Mr. J. J. Morse, Mr. and Mrs. Wallis, and many others. How many a precious flower blooms unseen in the waste places unknown and unheeded by the authorized florists of the school or church? We want to point out these precious things, scattering them broadcast; and we want to keep back the unnatural mysticism which dries up the noble emotions that else would produce a great useful character. If we have not made the most of our gifts and opportunities in the past, a Conference should quicken us to new life, "baptize us with the spirit and with fire from the Holy Ghost."

AGITATE. ADVERTISE. PROMULGATE.—When Spiritualism first came to some of us, after it might be years of darkness on spiritual matters, we looked for miracles; thought such a power as had amazed us must at once transform the world; that this was the mine at last from which was to come the fine gold that would sanctify the earth; but time has sobered us on this point, and we have learned that labour—patient labour—is needed with every good work; that truth has to do battle with error, as Carlyle so pointedly put it in one of those early essays: "The uses of some Patent Dinner Calefactor can be bruited over the whole world in the course of the first Winter; those of the Printing Press are not so well seen into for the first three centuries: the passing of the Select Vestries Bill raises more hopeful expectancy among mankind than did the promulgation of the Christian Religion." People are unconscious of the forces that are moving around them, never knew that a star had risen, till men were wondering at it in its zenith. We need to be known and understood, and this can only come by patient work on our part, not disgracing with our character what we preach with our lips.

OUR RESPONSIBILITY AND DUTY.—Spiritualism demands purity of heart, and soundness of head. If a society of men have a truth, they hold it not for themselves, but for all men; it is their duty to bless the world by proclaiming it aloud whenever and wherever they wisely can. Individualism is right enough in its way, but at present we want unity of purpose with the most perfect freedom for the individual; the greater the variety of individualities the better, so long as all are really manly, humane, and accordant. An organ, to have compass and volume, must have pipes of various sounds. It is only free men who can find the truth, love the truth, live the truth. The battle is all around us, and we must fight as privileged persons to whom has been given a sacred trust, that we must defend because it is dear to us, heedless how many Peters may deny or Judases betray.

"To side with truth is noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just."

CHRISTIAN DAMNATION.—A kindly Southport correspondent sends us the following pretty piece of Christian glad tidings (?) which is being distributed broadcast by a Mr. Mostyn, of D'Olier Street, Dublin. It is headed ETERNITY:—

Come, O my soul, thy certain ruin trace
If thou neglect a Saviour's offered grace,
Infinite years in torment must thou spend,
Which never, never, never have an end.
Yes, thou must dwell in torturing despair
As many years as atoms in the air—
When these are spent, as many thousands more,
As grains of sand upon the ebbing shore.
When these are gone, as many to ensue,
As blades of grass or drops of morning dew.
When these have fled, as many yet behind,
As forest leaves when shaken with the wind.
When these are spent, as many millions more,
As moments in the millions spent before—
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought, could I suppose
That then thy wretched years were at a close,
That would afford some ease, but ah, I shiver
And tremble at that awful word, *For ever!*

The above piece of fatuous nonsense needs no comment save this, it is perfectly clear that the idea of God entertained by some Christians could do credit to a first-class fiend.

FEDERATION.—We learn that some societies are disinclined to co-operate in the proposed national movement on the ground that they do not see that it is going to *do them any good.* Surely any work which benefits the whole cause will strengthen local societies! When bazaars are held by local societies they appeal to spiritualists everywhere to aid them. Suppose every spiritualist said, "No! I cannot see how it is going to do me any good to help your bazaar, or aid your building fund," what would *you think* of such a reply? United we stand.

THE COMING CONFERENCE.—I am sometimes asked "What do we want a conference for?" My reply is, to get closer together, to understand each other better, to strengthen the workers, to get a clearer understanding of what we mean by Spiritualism, and to create an impression in the minds of outsiders that we are somebody. Individuals are not noticed, masses of individuals count for a great deal. Let us, therefore, meet together to hold converse, that we may know our weakness and the way to strengthen it, to learn our strength and so sustain it. Therefore, friends, remember 5th JULY, 1891. Come in thousands and show the Bradford people in particular, and England in general, that, though we are have no leaders but the spirits, we have central principles around which we move in one united mass. I am also asked "Why do we require a penny per member of all affiliated societies?" Simply to meet necessary expenses of hall, printing, &c.; and, should we raise sufficient funds, we intend to spend them for propaganda purposes, helping weak societies and printing literature for distribution, and such other methods as the Federation may decide upon. The object is to be of use, to do good. Such, in faint outline, are our present purposes. Come and join us. I shall be pleased to hear at once from all societies who have not written.—J. B. Teblow, hon. sec., 140, Fitzwarren Street, Pendleton.

IN MEMORIAM.

PASSED TO THE HIGHER LIFE.—On Saturday, May 9th, the earthly remains of Annie, the only daughter of Mr. and Mrs. E. Preston, were interred in Leicester Cemetery. The services were conducted by Mr. G. A. Wright, of Bradford. After the invocation at the grave, Mr. Wright gave an inspirational oration, which cheered the hearts of the sorrowful parents, and was greatly admired by all who heard it.—S. P.

BURNLEY.—With deep sorrow we report the passing on of our dear friend, Daniel Fletcher. He has been an earnest worker in the cause for about three years, and was formerly connected with the Primitive Methodists. For about twelve months he took charge of the young ladies' class in the Lyceum, and when his health failed it was a source of sorrow to have to sever his connection with them. Mrs. Green, of Heywood, kindly conducted the funeral service, by Mr. Fletcher's special request, at the cemetery, May 5th, in the presence of a large assembly of members of the society, relatives, and friends. The young ladies' class contributed a handsome wreath in token of respect, also relatives and other friends furnished a quantity of flowers. Mrs. Green and the scholars sung Mr. Fletcher's favourite hymns at the house and cemetery. After an impressive service another hymn was sung at the grave, and Mrs. Green's closing prayer must have made a lasting impression upon all.

MRS. CALOW CREEK, of Bradford.—Mrs. Winder's guides gave a very touching and interesting memorial service at Bentley's Yard, and described our dear sister as being in the midst of those she had left. At the close the spirit controlled a medium, and told her partner to go on in this good way; she had found all well, and would often be in their midst to guard and guide them onward.

I REGRET to chronicle the loss from earth life of Alice Walker, our highly-esteemed and once active lyceum member and singer at Sowerby Bridge. She passed away after a lingering illness on May 5th, in her 24th year. Towards the end she became quite jubilant in the prospect of the higher life, of which she had several glimpses. The mortalasket was interred at St. Paul's, King Cross, Halifax, on May 8. Mrs. Green, of Heywood, kindly came to take part in the ceremonies. She gave a suitable address at the house, and read one of Lizzie Doten's beautiful poems at the grave side, and delivered an address so suffused with sympathy and cheering thoughts, that the many non-Spiritualists who had congregated were deeply moved, and many fervid and favourable comments were made. Appropriate hymns were sung by representatives of the lyceum choir. The lyceum members contributed a splendid floral wreath, and several others were contributed by relatives and friends—emblems of love and the summer land to which Alice has gone, doubtless guided and instructed by loving angel friends.

THE OLD AND THE NEW FAITH.—The *old* faith relied upon an outside power to save mankind. Man was nothing, the grace of God was everything. "Jesus did it, did it all." Man must "follow," "obey," "believe," "conform." Kings, rulers, priests, lords, and leaders had things their own way, the people were a "flock" to follow. Originality and independence were heresy or blasphemy, and received the reward of punishment, not praise. The *new* faith trusts in man, in knowledge, in reason. Faith in the power *within*, the grace of God in humanity is the *new* gospel. Man must do it, do it all. "Be thyself," think, know, and act. Helpers not rulers, teachers not priests, representatives not kings, co-operation not conformity. Personal independence and originality are the watchwords of the new faith. Unity of spirit and purpose, federation for mutual strength in the common cause. Liberty of the spirit, faith in "the light that lighteth every man," in brotherhood, fellowship, intelligence and love. The new faith works for human emancipation by education, reformation, and federation.

HELL ON EARTH. THE SALVATION WHICH IS NEEDED.—Lord Compton is reported in the *Midland Free Press*, February 7, 1891, to have said:—"In London and the large towns there were thousands of families who were living, eating, and sleeping in one room. ('Shame.') What was the result of a bad home and the one-roomed system? Immorality—could they be surprised? ('No.') Intemperance—could they be surprised? ('No.') There were thousands and thousands of young men and girls who were at the present moment inhabiting one room with their parents, and the rooms they inhabited he would not put his dogs or his horses inside. ('Shame.') Owing to a system that had gone on for a long time, those people were paying exorbitant rents for those rooms. ('Shame.') The speaker referred to a large area in London where there were back rooms, with no glass in the windows, doors without hinges, in which a man, his wife, and family lived, with no bed, chair, or table, only rags to lie on, and which rooms they were paying 2s. 6d. weekly for. ('Shame.') He did not say it might not be the fault of some of those people themselves that they had sunk to that state, but he did say they should give them a chance to rise from where they were. (Applause.) It was they who would be called to account for negligence, when they were called to their last account, and not those

of working men. (Applause.) There they put the honest, industrious man, who, through no fault of his own, and after bringing up a large family, was obliged from sickness or old age to go to the workhouse, side by side with the idle vagabond who deserved flogging—(loud applause)—much more than the fare handed out to him at the workhouse." Lord Compton then read a number of extracts from the report of the Sweating Commission, to show the degradation and miserable conditions under which many workers existed, and asked were they going to allow that to go on? ('No.') "Whose duty was it to put an end to it at once? (Cries of 'The Government.') That report was brought before the Government over a year ago, and he was still waiting for some legislation to put an end to it. (Applause.) He did not care what name he was called by, but he declared that if the men and their employers could not come to terms as to the hours of labour, and when he knew how miners and railway men were overworked, that the tramway and 'bus men were asking for a twelve hours limit, that hundreds and thousands of men, women, and children were kept at work for much too long hours, he did not care for political economy ideas—if they could not end it by arbitration or conciliation, they would try and end it by legislation. (Applause.)"

PLATFORM GUIDE.—We have received a complaint from a London correspondent who travelled from Poplar to the Strand to attend a séance which was announced in our Platform Guide to be held there, only to find, on arrival, that the meetings had been discontinued for some weeks. It is too bad that those who request us to announce their services do not send us word to withdraw the notice when those meetings terminate. We devote a page of our small paper to the Platform Guide and nearly another page to Prospective Arrangements, at a considerable expense of time, trouble and money, and endeavour to make them of service to the cause; but unless we are kept posted by those concerned we cannot avoid errors, and shall be thankful if our friends will advise us of all changes with greater care in future. We shall be happy to correct any mistakes which are pointed out. We desire to make the Guide reliable.

GHOST STORIES.—*The Nottingham Evening Post* publishes this:—Mr. Thomas Hare, who is just dead, was the most inveterate teller of ghost stories I ever heard of. It was his favourite amusement to get a number of ladies round a fire, and make their flesh creep with awful legends. He always professed to believe in these implicitly, and, indeed, averred that he had personally seen most of the ghostly apparitions. For instance, he stayed once in a house where every morning a figure with its head under its arm was seen descending the stairs, which regularly ran with blood. But his favourite tale was that of the lady who dreamed that the butler was at the bottom of the stairs with a candle in one hand and a knife in the other. She woke and shuddered, but falling asleep again, dreamed that the butler was at her bedroom door. This was so vivid that she got up and opened the door, and saw the butler with the candle and the dagger, which he straightway dropped and fled. Mr. Hare solemnly swore that this tale was as true as the others.

HOME TALENT.—It is a mistake to suppose that we are opposed to the development of local speakers, and the employment of home talent. Our movement spends unnecessarily a large sum annually in railway fares. Some societies appear to prefer to spend their money in that way rather than pay it to speakers dwelling in their midst. We wish there were *ten thousand* mediums and speakers. The more workers there are the more the movement will grow, and the more work there will be to do. Our one hope and object is to see Spiritualism grow strong, and gain its true position as the leader of moral reform and spiritual culture. It has a high and holy mission, and should be worthily presented to the world.

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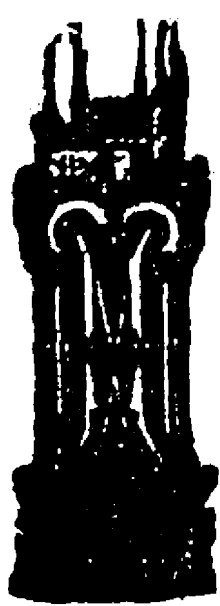
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