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THE MAD RACE FOR WEALTH.

BY HUDSON TUTTLE.

THE insatiate desire for wealth has brought this nation to the verge of ruin. The fact is startling, anomalous, yet true. Aaron made a golden calf for the worship of Israel in the wilderness; we worship the gold of which the calf was made. No Moses, though he came direct from the presence of the Eternal, with the laws in his hands, could compel us to resign our god. We have come to love wealth for its own sake, not for the advantages it bestows; as a means of sensual pleasures, and not for spiritual gain. Hence has come corruption in high and low places, and wealth has become the crowned king of the world.

Moneybags can do as he pleases, without risk of being out of style, for he makes the style. Moneybags is the autocrat of America. He receives the homage of the nation. He steals a railroad, and founds a theological college; corners the grain market, and builds a church; wrings the last energy from the starving hand of labour, and subscribes to the high salary of the gospel minister most careful not to mention the ways of this world when he softly dilates on the charms of the golden streets of the next.

Genius may abide its time unless worshipping at this shrine. Genius, if applauded, must know how to make cents into eagles. Then it is dined and wined and wears silk and soft raiment; gets office; becomes a senator, or perhaps, if excellently skilled in the art of helping itself, of the eminently swinish quality of "rooting its way," will become cabinet minister or president. Success will depend on the dollars gained. The wealth of an Edison counts for more than all his inventive skill, and is first spoken of. Had he remained poor, he would be called by the worshippers of the Goulds and Vanderbilts an unsuccessful genius, well deserving the pity of mankind.

Genius delving after absolute truth, for truth's own sake, is refused the crust from the hands of the servant in Astor's kitchen.

A stranger drops down from, say, the moon, into the centre of New York. The first question he will be asked is, "At what hotel do you stay?" "At the Dollar House." "Ah, good day, sir!" "Taken a suite at the Palace, with ten-dollar dinners at Delmonico's." "Ah, my dear sir, I congratulate you on your visit, and hope for your intimate acquaintance." Not how much do you know, but how many dollars have you? A dollar a day is beggary; ten dollars respectability, though gained by "ways that are dark and tricks that are vain."

Wealth is a powerful agent; it should be. We do not seek to disparage it. We scorn the folly of making it the end of life. In this man is unlike all animals. The bee seeks a store of honey against the wants of winter; the squirrel secures a magazine of nuts. It is satisfied with its needs. You never heard of the latter hoarding forty thousand or a million bushels of nuts. No, for it would be impossible. He cannot hire help, and cannot gather a small bushel alone. Yes, and it would be equally impossible for a man to accumulate as many dollars, if he had not the power of a tyrant to compel others to work for him. No man by honest labour can become vastly wealthy, more than a squirrel can gather a million bushels of nuts. To become so he must receive more than he returns as equivalent. The "balance of trade" must be constantly on his side.

If a squirrel could say, "Here, I own this forest. It came down to me from the antediluvian squirrel saved by Noah, or at least my line is lost in clouds of the past. If you wish to gather nuts, you can do so by giving me half." The trees are loaded with nuts, the ground is covered. There are numerous squirrels, hungry, with hungry broods. They dare not touch a nut, for the owner has the tremendous influence of education and prejudice on his side, carefully instilled for innumerable generations, that he has a "vested right," a "divine" charter, which he and his offspring have as a birthright, and so strong is this idea that the squirrels will kill each other for touching a single nut.

They labour assiduously, old and young, carrying one nut to their own hollow tree, and the next to the vast pile of their autocrat. They have half as much, or labour twice as hard, or suffer both disadvantages. But they have been so dwarfed that they pay their "rent" and are thankful that instead of a half, it is not nine-tenths which might as well have been exacted.

The squirrel is satisfied with the acorns it can accumulate with its own labour. Its desires are unperverted. Better than man it knows the uselessness of stores beyond its essential wants. Search the forests and you will find no venerable, aristocratic squirrel watching his mouldering pile of nuts and acorns, gathered by the toil of others from year to year. There is no law in the forest which enables such to say, "For every nut you eat you must bring one here for me, or if you cannot find one, and are starving, you may take one from this pile, if you will agree to bring me three next year."

Unfortunately, what appears so absurd when applied to the squirrel, is true of man. The aged aristocrat may, after watching his mouldering pile of dollars for a year, until grey with anxiety, and trembling on the brink of the grave, leave all to an orphan asylum, or a charity hospital! seeking posthumous fame which should be branded with infamy and the execrations of right-thinking men. Had it not been for rent and interest, for profits never earned, for "vested rights," which are rights of the robber, there would be no orphans to care for, or beggars at the door of charity hospitals.

Small credit gains the man who awaits death before using the means for good placed in his hands.

Colleges, asylums, libraries, founded by the munificence of Moneybags on his death-bed to gain the applause of coming generations is the homage conscience pays to justice; but it is small and puerile atonement. The crowd will gape and repeat your name, coupled with your enormous wealth. For what else will you be known?

The masses go and seek to do likewise. The motto has become: Never stand for conscience. Conscience is a bad guide. Play your cards well, and turn a trump if you can, and if you cannot, keep one in your sleeve. Get all you can, and when you approach the end, endow a college to instruct the ignorant, or an asylum for the wayward. You will thereby have enjoyment through life, and the means to make all right at death, and gain a name like Peabody, who, during her direst need and distress, sold his country, to have his body brought home by the navy and received with thundering applause.

In business, religion (far from an assurance of honesty) is a cloak of rascality. The bond is even more necessary from the sanctimonious deacon than the unbeliever. "One cannot be honest and succeed in business," was the honest confession made to me by a church deacon of high standing. "No one expects honesty, under fair words, and there is no show for the straightforward dealer." There it is in its terrible deformity! Dishonour to get the dollar, because the

dollar in hand atones for the lie. Spurious wares, shoddy warranted fibre; jute woven into silk; vile rags into woollens; cotton prepared to feel like flannel; sugars made of glucose and white earth; coffee adulterated with peas; spices with dirt; flour with alum; so to the interminable end of the catalogue where ingenuity to defraud gains the miserable penny at the price of honour and the cost of health and human life. Against this mad current, which religion, as expressed in the churches, has rather aided than resisted, there is now but one force opposed, and that is the new views of life here and hereafter expressed by Spiritualism. That noble philosophy teaches that man does not have to await death to become an immortal spirit. He *is* a spirit; immortality being his birthright, and with his first breath on earth he enters the spirit-world and comes into the presence of God.

As an immortal intelligence, started on a journey which shall have only begun when worlds grow old, he cannot afford to waste or divert his energies, be unjust or selfish. Those only who have studied this subject can comprehend the depth, the height, the sweep, of this view of man, his duties and responsibilities. If aught can divert from the insane worship of wealth, and enforce right views of the true objects of life, it is the Philosophy of Spiritualism.—*The Carrier Dove.*

IONE: OR, THE EGYPTIAN STATUE.

AN ASTRAL ROMANCE.—BY J. J. MORSE.

Author of "*Wilbram's Wealth*," "*Righted by the Dead*," "*Cursed by the Angels*," "*O'er Sea and Land*," "*Two Lives and their Work*," &c.

CHAPTER III.

PARIS.

A YEAR has elapsed since the occurrence of the events previously narrated. There is no need for me to turn to the pages of my diary to refresh my memory, for all the incidents of that curious vision are as clearly in my mind now, as when I wrote them down the day after their experience. I remember, too, how strenuously I tried to account for it all as a very curious and realistic dream, resulting from over mental exertion, and in a number of ways endeavouring to deprive the matter of any importance or significance, but all in vain. The despairing shriek of the woman I saw murdered in my vision, and the beautiful face and exquisite voice of the Helen of the same origin, pursued me day and night.

There was no disguising from myself the curious fact that I was in love! Practical prosaic me, in love—and with a face and figure seen in a dream! Surely my mind was giving way.

But to continue my narrative. During the year that has passed I have endured more than I could deem possible from any mere dream or vision. Work was at times well nigh impossible. Month after month dragged wearily along until at last the holidays again came round. In change of scene I sought relief from thought. I visited various sea-side resorts, but though I found, of course, change in all, I found respite in none. To my excited mind it appeared as if I were haunted. If I mingled with the throng of pleasure seekers, the faces of the women resolved themselves into *her* face. I would suddenly catch myself looking for her coming. Remembering the pure tones of her sweet voice, I would think the most beautiful singing harsh and cold. Day and night my thoughts and dreams were all of the Helen of my vision, and of whom I knew no more than that vision had told me. At times fits of despondency would come over me, during which my whole soul felt as if steeped in gloom and anger. Then I would presently become irritable beyond endurance. These states of mind would be followed by a vivid recollection of the murder scene in my vision, accompanied by an intense longing to find that man and bring him to justice. At times I grew almost desperate, so intolerable did my conflicting emotions become. Many times I resolved to rush back to my scholastic studies, and to break away from the enthralment holding my thoughts by the aid of the duties of my profession. But this was not to be, for just at this time I was notified of the death of an uncle, who had made me his sole legatee, he having never married. I am now wealthy as the world goes, but—shall I confess it? wealth, without Helen, had no happiness for me. I know I am a fool to attach such importance to a face seen in the distraction of a temporary delirium. I resolved to conquer the absurd idea by travel, being now able to afford it. I dispose of my

school, and having no cares, and being unconcerned as to the future, I determine upon a lengthy trip upon the Continent, and Paris shall be my first stopping place.

The pleasant excitement of impending travel through new scenes is already doing me good, and, as I take my seat in the night express for Dover, I feel that, at last, I am getting the mastery of that terrible vision *in re* Helen, the man with the thin white hands, and all the rest of the incidents of that terrible nightmare-ish experience.

Two hours speed by and London is over sixty miles away. The train stops, I alight on the pier. The night air is sharp, but the water is calm, and the sky is clear. I go on board the packet, and in a quarter of an hour her paddles are churning the waters of the Channel. Calais is reached, then the long and tiresome ride, and at last I am safely in Paris. I have but a small valise, which I carry to a fiacre, and bid the coachman drive me to the Grand Hotel, Boulevard des Italiens. I reach there a few minutes later, just as the travellers for the morning mail for England are departing for the station. I notice one man particularly. He is declaiming violently upon the head of a porter for some blunder, and takes his seat in his carriage with an angry scowl upon his face. As he is driven off he shakes his forefinger at the object of his wrath, and, as he does so, I catch a glimpse of his face. Great God! it is the man of my vision.

I ask the porter, "Who is he?"

"*Mon Dieu!* the devil," he answers.

Which, though likely enough, to judge by his looks, is not quite satisfactory as a means of future identification. I, therefore, again question the porter, who now informs me that the irate individual is Monsieur le Marquis de Boutilliac, with an addendum that he is as unlike his father as the devil is unlike *le grand* Napoleon.

I register my name, listlessly inspecting the list as I do so. No one I know is here, for my circle of acquaintance is very small. I am just turning away from the big book, when I accidentally turn back a dozen pages, and the name of Steeton catches my eye. Why, I know not. Nevertheless I read. The entry is: Rupert Steeton, Mrs. Steeton, Hilton Steeton, the Misses Helen and Ione Steeton, of Steeton Hall, Yorkshire. These last are the very names of my vision, Ione and Helen! All my old unaccountable feelings assert themselves, but with redoubled force. On examining the date I find it is two months ago.

My stay in Paris is extended to a month. The change and enjoyments I had experienced banished from my mind the incidents attending my arrival. I afterwards visited Spain, Italy, Switzerland, and Austria, finally resting in Vienna. My rooms were at the Hotel des Nations. I spent my time in viewing the sights, riding about the city and its environs, and generally enjoying myself. One day my Jehu recklessly tried to turn a corner before arrival, with the distinguished result of upsetting my carriage, into which the carriage my driver intended to pass crashed with terrific force. Fortunately I was unhurt. The horses reared and plunged considerably, but by the dint of much swearing by their respective drivers, and some assistance from the bystanders, the animals were presently released from the wreckage made by the collision. I turned my attention to the occupant of the second carriage, who, with bloodless face, was stretched senseless upon the stones. From the driver I learned he had taken up his fare at the same hotel at which I was staying. So, perceiving another carriage, we drove back thereto with our insensible burden.

Beyond a few contusions and a severe nervous shock there was no danger of any serious consequences, the doctor said. He recovered consciousness in about an hour and a half. The cause of his condition was briefly intimated to him, and the utmost quiet was enjoined. But I had found that he was a compatriot, and that his name was—Hilton Steeton!

It was three weeks, however, before the patient was convalescent. During that period a singular attachment sprang up between us, that subsequently ripened into the deepest friendship.

After due rest Hilton Steeton decided to return home, and, being somewhat tired of foreign manners, I determined to accompany him.

We journeyed by easy stages, resting frequently, enjoying each other's society immensely. I had cast off my morbid fancies, and had quite made up my mind to return home and resume my private studies, when, one evening, Hilton commenced to talk about his sisters, praising the elder's

beautiful voice and exquisite taste in matters musical. I asked her name? He answered "Helen." The name and circumstances, in spite of myself, agitated me deeply. He then spoke lovingly of his younger sister, calling her—Ione! As he named her a feeling of dread and terror possessed my entire nature. So much was I disturbed that Hilton noticed it, and asked me was I ill? I answered "No," but added I felt a nameless dread of impending evil. I dared not tell him of my vision of his sisters, of the man and Ione meeting, of finding the family registered at the hotel in Paris, nor of the odd chain of circumstances that appeared to be contracting about us—me, certainly.

I now urged him to delay no more our return, but to continue it without delay. We hastened on to Paris, arriving in the morning, and determined to leave for England the same evening. We turned to the file of the London papers, in our hotel, when the following notice in the *Times* of the day before fell like a thunderbolt upon us both.

DISTRESSING DEATH.

Our correspondent at Culverton-on-Sea telegraphs the finding the remains of a young lady among the rocks in a lonely and secluded spot, about two miles from the above-named little Yorkshire fishing village. Subsequent enquiries have elicited the fact that the remains are those of Miss Ione Steeton, youngest daughter of Mr. Rupert Steeton, of Steeton Hall, Foxthorpe, Yorkshire. How the unfortunate young lady met her death is still a mystery. The police and detectives are instituting searching enquiries.

Hilton at once telegraphed to his father that he was instantly returning. And when at last our journey began, swift though it was, it was all too slow for our anxious minds. I delicately intimated my intention of leaving him upon our reaching London, but, no, that would not do, I must go on with him to his home.

Filled with terrible earnestness I went on with him—as resolved as was himself to see the matter sifted, for I had no doubt now that Ione had been murdered. On we sped until Foxthorpe was reached at last, when, after a brief drive from the station, Hilton's home stood before me exactly as I had seen it in my vision of sixteen months before.

There, too, was Helen—the Helen of my vision—and again the old feeling of ecstatic happiness filled my soul as I now beheld her in the flesh. There is no need to describe my introduction. My welcome was most cordial, for all knew my services to Hilton in his hours of sickness.

(To be continued.)

DEATH A BLESSING TO MAN.

BY THEODORE PARKER.

It is a good thing for a man to be born into the flesh and wear it awhile, and after he has done his work it is a good thing for him to be born out of the flesh and live elsewhere; and if we live natural lives, we shall one day be glad to die out of the body, and shall only regret that fact because we leave our friends grieving, with some natural tears in their eyes.

What a world it would be if nobody died! How old-fashioned, and conservative, and bigoted it would become! The very babies would be born old-fashioned children, and and no man would be permitted to marry until a thousand years old, nor allowed to vote till one-and-twenty hundred. If the majority of voters were three or four thousand years old, what progress would be possible? Tubal Cain would object to all improvements in the iron manufacture, because he must learn something new, and Noah to all improvements in ship building, and Abraham, Isaac, and Jacob would be opposing agricultural societies, and Samuel prohibiting any amendment of the constitution, and Job's friend Elihu would think nobody wise but old men; the prophets, even the most radical of them, would turn out to be nothing but priests, and old reformers would have gone to seed, and be as bearded and prickly and grim as thistles in September. Even the saints would be as odious as the mummies now are, and ancient fine ladies, remembering to have waltzed with Nebuchadnezzar, aired themselves at the opening of the Hanging Gardens, assisted at the consecration of the first Pyramids, or talked ancient Egyptian with the first dynasty of Kings, would be putting down all rival aspiring beauties, just blossoming out of new buds, fair as truth, and welcome as liberty. God be thanked that we are born, and also that in due time we pass out of this world, and carry to that brighter sphere a few grains of goodness gathered here.

FLORENCE MARRYAT'S "THERE IS NO DEATH."

AN ADDRESS BY JAMES ROBERTSON.

SOME years since, over forty I think, a distinguished novelist, with a higher aim than merely to afford amusement, set herself to the task of examining and collecting what were known as occult facts, sifting in the most careful way the evidence that was forthcoming, and giving, beside her own reflections and convictions, the thoughts of the wise and good who had previously devoted themselves to the study of these matters. The volume called "The Night Side of Nature," by Catherine Crowe, has been reprinted many times, and is now to be had, classed amongst the standard novels by Routledge and others; but the book has not the least connection with fiction, it is a sober setting forth of facts which had been attested regarding prophetic dreams, presentments, second sight, spiritual appearances, haunted houses, possession, etc., before the rise of the movement we call "Modern Spiritualism." The writer was a deeply interested believer in what are called spiritual truths, and she declares it ought to be a pleasure, as well as a duty, to welcome every gleam of light which appears on the horizon, let it loom from whatever quarter it may. People to-day do not quarrel with a new metal, or a new plant, and even a new comet or a new island stands a fair chance of being well received, but any discovery tending to throw light on what deeply concerns us—namely our own being—must be prepared to encounter a storm of angry persecution. Mrs. Crowe collected very much of the materials that have been so often authenticated in "The Seeress of Prevorst" and many other German psychical experiences, as also what are known as "English Ghost Stories," "The Haunted House at Wilmington," etc., besides getting full particulars of what had been loosely reported. Amongst her correspondents was the now well-known poet and painter, Sir Noel Paton, who contributed the particulars of an allegorical dream his mother had, which was fulfilled. Sir Noel Paton's letter is dated Dunfermline, 1847, or 45 years since, and then Mrs. Crowe writes of him as one wearing a name destined, she trusts, to a long immortality. There was almost the touch of prophecy in writing thus of the Dunfermline artist, who has painted so much from the interior spiritual sense, and whose works will most certainly be appreciated the more as the higher nature of man gets unfolded. Of course, Mrs. Crowe had only isolated phenomena to deal with, not the plethora which Wm. Howitt, Mrs. Britten, and A. R. Wallace have been able to extract from the records of the modern movement. She regrets that what she affirms cannot be explained and demonstrated, but she had a confident hope that it would not be always so. She had to grope her way through the dim path, conscious there was a great truth about to be more fully revealed, and she was prepared to stand the shafts of ridicule, which, though it has delayed the birth of so many truths, has never stifled one. She saw the signs of the times, and felt a great change was approaching. Therefore she placed before the world, as far as lay in her power, the knowledge she gathered, and showed clearly that much which had been regarded as fable was in reality but ill-understood truth.

People are not likely now to read "The Night Side of Nature," for a larger field of observation has been opened to their gaze. W. T. Stead has collected some of the old stories which revealed the realm of soul, and has attested much that belongs to the new. The recognition of a spirit world, where people will act naturally and not lose their human sympathy, is almost at hand. Many to-day hold it as a well-ascertained fact, the richest of all their possessions. A little child they know it to be, with little feet not well poised to the earth's centre, but growing day by day, and unfolding new beauties hour by hour. And one of the signs of the times, one of the evidences that scepticism and doubt regarding a spiritual world are giving place to open-mindedness, is the reception of Stead's two ghost numbers, and the appearance of a volume more valuable by far than these, in which the honoured Florence Marryat, after twenty years' experience, gives to the world the evidences that have come to her and solved for ever the recurring question, "Does death end all?"

There has been nothing published for many years of the same absorbing interest, or of the same deep import as this volume, entitled "There Is No Death." Some people will say this is fiction merely, not sober fact; but Florence Marryat has been known as a devoted Spiritualist for many years, one who has given her testimony at all times when

needed, as to the value of mediumship and the reality of spiritual visitants coming back to earth, and she takes care to reiterate again and again that what is set down are scenes witnessed with her own eyes or words heard with her own ears. Her opportunities for the examination of phenomena have been great, and she has taken advantage fully to investigate with nearly all the prominent and oft-times maligned mediums of the day. She has come back with a rich store of well-ascertained facts which are bound to startle the age, because the manner in which each separate case is set forth leaves room for nothing else than the acceptance fully that those we call dead and lost are with us oft-times, and that when opportunity offers they come into our midst, bind up the wounds, and indeed offer consolation and cheer which the mourner so much needs. What Tennyson sings about as a poetic fancy, or Longfellow sweetly sets forth as poetic fact, are, indeed, vouched for and sustained with a fulness and a clearness which is admirable. A woman of the deepest sympathies, with clear vision and penetrating intellect, she has indeed found—

"There is no Death—what seems so is transition.
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call—Death."

All the sacred scriptures of all nations on the face of the earth, contain nothing more marvellous regarding Spiritual visitants than what is set down in this entrancing volume. If the world is hungering for real food—something which they wish to be established on satisfactory data, here is indeed the grand opportunity. The historian may chronicle that which is in evidence, and thanks are due to those honoured workers in the Spiritual ranks who have caught up and tabulated so much that has taken place in the movement, Mrs. Hardinge Britten, in her "Modern American Spiritualism" and "Nineteenth Century Miracles," and Wm. Howitt's "History of the Supernatural," but these chronicles, however valuable, are evidences largely at secondhand, while this new volume is warm, as it were, from the heart, clear and piercing with its lucid statements of what is actually transpiring in our midst to-day. The mourners who have lost sight of what is dearest to them, and who would give all they possess for one more look of the face they loved so much, may here see what came to one mother that faithfully followed a subject, maligned and misjudged, till light and satisfaction completely filled her heart. A book like this will have to be faced; and it seems to me a most difficult work for one to pick holes in the narrative, if the writer is credited with having eyes to see, and ears to hear, and hands to feel, and a brain to analyse what was presented. I have met very many clever people, since I became a Spiritualist, who have said, when I told them of marvels witnessed, that they would not believe under any circumstances; that they would doubt first their sense of seeing and hearing and feeling; but sense and fairplay is to be found in the ranks of common people who can tear aside sophistry and see the real truth that is to be found.

Florence Marryat asks very pointedly the question, Why should she be disbelieved? "When Lady Brassey published the 'Cruise of the Sunbeam,' and Sir Samuel and Lady Baker related their experiences in Central Africa, and Dr. Livingstone wrote his account of the wonders he met with in the investigation of the sources of the Nile; did they anticipate the public turning up its nose at their narrations and declaring it did not believe a word they had written?" Yet the world accepted what they said on their authority alone, though they had not before even *heard* of the places described, and not one in a thousand could, either from personal experience or acquired knowledge, attest the truth of the description.

When Swedenborg issued his volumes, mediumship was a very isolated matter, and, therefore, but few people could check his statements, or feel that what he said was sufficient to stake their life on, and yet, though alone and without other corroboration than that what he said seemed truthful and natural, he got many followers who have, unfortunately for the cause of truth, placed him on a pedestal of speciality and set him up as a marvellous revealer instead of looking at him as one who gave prophetic glimpses that the spiritual nature of man would one day be more fully unfolded. People to-day believe the Livingstones, and the Bakers, and the Brasseys because they were people well known in society, who had a reputation for veracity to main-

tain; therefore, Miss Marryat says, "If I have journeyed into the debateable land, which so few really believe in and most are terribly afraid of, and come forward now to tell what I have seen there, the world has no more right to disbelieve me than it had to disbelieve Lady Brassey; because the general public has not seen, and does not care to see, what I have seen, is no argument against the truth of what I write. To those who do believe in the possibility of communion with disembodied spirits, my story will be interesting, on account of its dealing throughout in a remarkable degree with the vexed question of identity and recognition." Spiritualism is not a subject that brings its adherents popular applause, consequently few people place themselves in the front rank to defend it, unless reverence for truth and conscience compels. We well know that a popular local man, who got the length of being Lord Provost of the city of Glasgow, and who is now M.P. for an English borough, deeply lamented he ever had written or said anything on the subject, for ridicule followed him for many years and he was glad to ignore Spiritualism. Courageous at one time, he got the length of printing his experiences, but the *Glasgow Herald* made him follow the subject in Nicodemus' fashion ever after. All public men are not cast in the same heroic mould as the late Alderman Barkas, of Newcastle, who gloried in his Spiritualism, and never ceased to print and preach his convictions. Florence Marryat is therefore not likely to increase her reputation as a novelist by writing on Spiritualism. I know of no single person, medium or other, who has gained anything in a worldly sense by declaring themselves Spiritualists, while I know very many who have suffered a good deal in reputation and pocket for speaking out what they knew to be true. Gerald Massey was once one of the most popular of literary lecturers, but Spiritualism closed that field against him, and now very many hands are raised against him, metaphorically speaking. Alfred Russel Wallace and Wm. Crookes could tell a good deal about the toleration and charity of philosophers when Spiritualism comes into view. A kind of madness seems to possess many at the name. It is not the first time that the world has not only mistaken its benefactor, but taken it for the exact opposite of what it was. Captain Marryat was, like his daughter, a believer in ghosts, and had the faculty of seeing them. Long before the publication of the present volume, his daughter had set down several instances in his life when what are called dead people appeared to him. His daughter thinks that the ease with which the manifestations came to her was a gift inherited from him, but I do not purpose to record what happened to Captain Marryat, but what came within the experience of his daughter.

(To be continued.)

HOW I BECAME A SPIRITUALIST AND WHY.

BUMP TOWN was somewhat excited. A new idealism was being promulgated in a small cottage on one of its hillsides. Nicodemuses were in the ascendant, praying people were seeking more grace and trying to add to their faith "knowledge." By a species of anachronism others were hoping and trusting that the knowledge sought might possibly be denied. Truth silts uppermost and demonstrates, by its inherent force, its *ex cathedra* infallibility. Prejudice is a peculiar principle, especially so when manifested by that section of religious thinkers who have reason to look back to times when their forefathers suffered cruelly in order to secure their present freedom. Religious toleration seems exceedingly thin-skinned. About the period when the village was filled with excitement over Spiritualism a neighbour broached the matter to me, but, like many more, I passed it quietly over as having no interest. Some of my acquaintances were a bit excited and slightly nonplused, and, though hearing so many talk about this cottage "up the knowl," never for once did I dare to put in an appearance. By-and-bye a small room was rented, and a series of week evening lectures given on phrenology and other subjects. Going to one of these lectures was my introduction amongst the Spiritualists. My next door neighbour, a man born and reared amongst the Primitive Methodist connection, had begun to attend these meetings, and, though he was a quiet, and withal a very decent man, he could tell me that those who should be his friends, instead of giving him the warm hand of fellowship, began to look upon him with a kind of

reserve. The Spiritualists had no Sunday School. He sent his children to one connected with the Primitives, but such was their Christian charity he was ultimately forced to take them away, not that they didn't want them, but because their father was looked upon in the light of a black sheep, and the children must, perforce, bear the mark of Cain.

One Sunday we were invited to go into our neighbour's house in order to see if we could get the table manifestations. I think I shall never forget that day. Quietly I thought I would detect the trick, but I was done. It did not even frighten me. Subsequently I was asked by a medium to go and visit his house, and in response I told him, "Well, I will investigate this matter without any preconceived prejudices or opinions, and if I find it to be trickery or delusion I will expose it through the newspaper." He smiled at me, and said, "Do." Up till then there had been no local newspaper notice of the matter. So soon as I began fraternising with these people, I became a marked character. The columns of the local paper were requisitioned, and a correspondence was carried on for several months. It mattered not how earnestly I appealed to my friends to come to my help in order to upset this thing, they aided me only by ridiculing both myself and those with whom I had begun to associate. At this time I was a member of a chapel choir, and it was somewhat astonishing how the spirit of the Irish Home Rule element followed me there. Not that these people were Irish Home Rulers, but they adopted one of their tactics, and *boycotted* me.

On one occasion I well remember a very good man, recently dead, inviting me to have a cup of tea with him, after which he opened the ball—to speak metaphorically—by saying:—

"Mr. Traddles, I see you have been quite busy of late writing to the newspapers upon this Spiritualism."

To which I replied, "I have been investigating the subject, in order to upset it, but up till now I have failed to do so. It really has nonplused me."

"Well," he replied, "I was invited the other night to go and see the table move, and went. It certainly did move, yet I could not see much to be learned from it."

"That is just where you will be able to help me," I replied, "because I have seen the table move repeatedly; and though I have not seen any great amount of reason come from it, I have not been able yet to prove that spirit agency has nothing to do with bringing it into operation. I have been for some time now seeking such as you to come to my help, and assist me in an endeavour to *prove* that the spirits have no part or parcel in the operation of moving a table. If by our united efforts we can upset this thing we will be conferring a boon upon the community and adding honour upon ourselves."

"I will tell you what I think," he replied. "You are a man I feel a sense of respect for. You are capable of doing much good. You can use the pen and you can talk. Be advised by me. *Give it up*, and come more amongst us." As he thus spoke I could see he was in no wise willing to catch on, and come to my aid in order to prove that spirit agency had nothing to do with influencing table movements.

"My dear sir," I replied, "I have often wished to come more amongst you, but how have matters stood? You know equally as well as I that I am a marked man in the congregation. Why, sir, those people you would have thought would have given the warm hand of welcome are the people who give the cold shoulder, and however much I wish, wherein comes the inducement? As to my giving it up, what do you want me to give up? My nature is a spiritual one; I have tried to practically prove by investigation that this so-called Spiritualism is a species of fraud and a source of trickery; I have failed to prove it. I have gone so far as to ask my friends to come to my assistance, in order that 'in a multitude of minds' we might find wisdom, but they have not come. I could no more give up my nature than I could fly to the moon. I could no more give up my knowledge than give up my nature."

The year was coming to a close. Christmas Day was not far off, and it was usual at that time to hold public tea meetings. Bump Town was no exception to the general rule. Though a member of the choir, never for once had I been invited to rehearsal. A change of ministers had recently occurred, and a visit had been paid to my house. The new parson was a man of tact and good judgment, and a circumstance occurred about this time which came to my

hearing subsequently, which gave me a high—a very high, opinion of him. Some two or three of the officials in connection with the church paid a visit to him, and the especial item was the case of "Traddles." "Traddles" was a member of the church; he had begun to associate with infidels and Spiritualists—as a matter of course, Spiritualists were both—would it not be best to *turn him out and erase his name from their books?*

"No, no!" replied the good minister, "do no such thing, but *win him back again.*"

Shortly after the above episode occurred, the Christmas-day party came on, and Traddles went in order to see how far they followed the parson's advice in winning him back again. It was of little use. Beyond the fact that the school superintendent shook him by the hand, he might have been living in a strange country. Though a member of the choir he was not asked to join them. By and by an interval of about ten minutes occurred at which many went out to have a pipe or inhale the cool night air, away from the over-heated school-room. Following suit, I went too, but not to return that evening, as I wended my way to the small "upper room" where the Spiritualists were enjoying themselves, in order to see if the same coolness would be manifested towards me. No sooner did I open the door than I was greeted with a round of clapping of hands and was given a place of honour near the chairman. (Is it not astonishing how many snubs a man will stand when he feels he has a principle to defend? It was this matter of principle which kept me from leaving them long before. They could not charge me with rank heterodoxy because they, equally with myself, were firm believers in the immortality of the soul, though they had not taken any means of trying to prove it, and a man could fraternise with Roman Catholics, Socialists, Methodists, or Teetotalers, yet be neither the one or the other.) This one act, however, tended to warm my sympathies and draw me closer to them. I became a regular sitter at their circles, and though I could not claim any especial mediumistic qualities, I continued my inquiries, with the intention of exposing through the press any deception I might subsequently prove. On one occasion I did feel the loss of some of my friends. They might have been more cute in their perceptive qualities than me. We had been sitting, like Micawber, "waiting for something to turn up," and the unexpected—as it generally does—happened. Through a trance medium we were told to keep our seats, they were going to try and give us some spirit lights.

The lamp was turned down to a glimmer, and placed away across the room; the oven door was brought forward and placed in front of the fire, whilst "each, and I, and all of us" sat with our hands on the table. There was a subdued light in the room, yet enough to detect anything wrong or movements away from the table, when a shimmering light showed itself on one of the walls, and faded somewhat quickly from sight. Again one came, and then another, and then at last three came and merged themselves into one—beg pardon; this was indeed the trinity in unity—whilst on the light surface was the figure of a human being about the size of a doll in a floating attitude. I looked round the table, as also under it, to see from where this could come—if it was a reflection from some magic lantern. To my surprise all hands were on the table, and I ventured to ask, "Is it an angel?" when I was further astonished by seeing the figure move its head three times, whilst at the same moment three invisible taps were made on the top of the table.

At this time the correspondence in the local newspapers got more severe and very personal, and whilst the opponents of Spiritualism were continually writing about their doing this to make money out of it, the strangest thing to me was that I had not once been asked for a simple subscription.

I did not stay much longer in Bump Town. The newspaper controversy ceased, after common reason and courtesy had given way to sectarian bitterness. The general public, but more especially the pothouse politicians, had watched the correspondence and followed it with interest. The warfare has since then become somewhat changed, whilst the opposing forces have arrayed all their influence whereby to crush out this little pigmy. Somehow or other the pigmy is not only irrepressible but insurmountable, its influence being as far reaching as any of the other demonstrated sciences. How I became a Spiritualist was because I honestly investigated it in order to *put it down*, and why because I couldn't.

TRADDLES.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6.

FRIDAY, JUNE 17, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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MAN'S SPIRITUAL POSSIBILITIES.

THE grandest fact about Modern Spiritualism is, in our estimation, its demonstration that we are spirits now, immortal by nature, and capable of developing faculties of soul which too often lie dormant, unsuspected, and uncultured. "Man the spirit" implies the possession of powers of a spiritual character, not as a supernatural "gift" by some arbitrary intervention of Providence as a special proof of divine favour through grace, but as a birthright which may be claimed and enjoyed by every one who enters into self-possession. All human beings are children of God and heirs of immortal existence, because they are spirit beings. Consciousness is *one*—individuality comprises the totality of thoughts and feelings possessed by the conscious entity who is always in eternity, for existence is one ever present NOW.

Knowledge may grow from more to more. Experience may enlighten, may deepen, intensify and expand the power of recognition, comprehension, and application of truth; but the individual who acquires knowledge—who is educated by the discipline of pain, profits by experience, becoming wiser, and, because of such lessons, remains the same through all the vicissitudes of life—stores up in memory's chamber and weaves into the garment of "personality" the recollection of life's scenes and the consequences of its training. Character is thus educed by conflict. Conscience is called into play, and strengthened in the turmoil of strife. Temptation, weakness, and failure may be necessary as experiences to teach us the limit of our powers, the dangers of ignorance, and the folly of self-conceit. If we are wise and observant enough we shall find a "soul of good in things seemingly evil." The difficulties, cares, dangers, and battles of life test our quality, call forth our power of endurance, and stimulate us to persist until we conquer and experience the blessedness of "overcoming."

But we are often assured, "You must not trust in your own strength alone." "God," we are told, "has declared 'My grace is sufficient for thee.'" Be that as it may, Spiritualism has helped us to

A NEW FAITH IN MAN,

and has taught us "self-trust." In the light of continued conscious existence after death, and the evidences which prove that man *is* a spirit, we learn something of the diviner side to human nature. We cannot any longer subscribe to the man-degrading doctrine of the "innate depravity of the soul;" on the contrary, we begin to realise that in doubting the innate goodness and perfectibility of expression of inherent qualities of the human spirit, we have been lacking in "trust in God"—that, in fact, in learning to trust in man we are but gaining confidence in God, who is the Father of us all. We affirm that "man the spirit" is like unto God, inheritor of divine attributes, which, dormant at present, shall ultimately find manifestation, and self-consciousness be enlarged to rejoice in their possession and expression. Spiritualism helps us, therefore, to recognise "spirit life in God the Spirit," and also "God the Spirit the life of all that lives." Man's spiritual nature being divine must, therefore, be capable of infinite expansion. The possibilities latent in every human being must be spiritual, and, instead of innate depravity, innate divinity is true. We are *all* sons and daughters of God—prodigal children it may be, wayward, foolish and blind—but some day the scales will fall from our eyes; some day we shall arise and go to our Father; some day the "light within" will flash with revealing power upon the hideousness of sin, and our poor blind eyes will receive sight, and we shall be born of the spirit, the stone will be rolled from our sepulchre, and we shall rise again into possession of our birthright and grow in grace and goodness by the culture of the spirit.

We last week directed attention to Rev. Leyland's sermon on

THE HIGHER SPIRITUALISM,

and, in doing so, dealt almost exclusively with his unfair attitude towards Modern Spiritualism, mainly because he limited his thought to the phenomena. Spiritualism is a philosophy, and agrees with all spiritual truth. We entirely agree with Mr. Leyland when he says—

"Spirituality has nothing to do with morbid or diseased imagination, but, on the contrary, is strong and calm, and useful and beneficial wherever it works. It cheers and strengthens and encourages and ennobles all with whom it is brought in contact, and it leaves men and women better and happier and purer for its contact. Such spirituality, the outcome of the divinity in man, corresponding to the supreme divinity in the Creator, can meet misfortune as though it were joy, and can triumph in death, for it knows right well that death is but the world's name for life. The world is full of mystery, and we ourselves, with this power of progress, are the chief mysteries of all. But what we do not know now we shall know hereafter—that is, we shall know if we follow on to know. Yes, the time will come when we shall wonder at ourselves for not reading the secrets before."

Undoubtedly, when Mr. Leyland understands the higher aspects of Modern Spiritualism, when he "follows on to know," he will find that there are many things which may be learnt in *this* life, and that we need not wait till the "hereafter" to know them.

SPIRITUAL CULTURE

does not mean refusal to fulfil the duties of this life; on the contrary, it should dignify the "common things" of daily existence. True spiritual progress, Mr. Leyland says, is evidenced in—

"the buoyancy and tireless energy of the body in which the beautiful, expanding, highly destined spirit is for a time appointed to work. It is seen in the brightness of the eye, and in its serenity, in the absence of all depression, and in the contentment and tranquility of the disposition and temper. True spiritual progress is above all things healthy, and it places the human being in a fearless attitude towards both God and man, and nothing but good can come of it."

There is danger sometimes in trying to become *too* spiritual, to "keep the wings of our soul, our faith, and our love out of the world," that we may be "clear of all pollution" . . . "ready to take our flight to heaven." Is it possible? Are we justified in condemning "this world"? Should we not manifest our faith more fully by bringing our soul *into* the world and discovering *the good* here? "Spiritual things must be spiritually discerned," but is it not a mistake to "soar away from sordid clay" in search of the spiritual? Is not *this* world God's world? Are there not spiritual states here? Is there not "good in all," beauty everywhere? Is not the best and truest spiritual culture secured by healthy, active, sympathetic life? By service to humanity? By the discovery of the truth and beauty which God has implanted everywhere? There are hours of exaltation, seasons of transfiguration, brief intervals of divine ecstasy in which the spirit is thrilled with delight, uplifted and crowned with glory, which come to us; but they are not secured by retirement from and evasion of the duties of life; rather are they the consequences and rewards of faithful effort and loving labour expended *in* the world and for humanity. Our conception of religion is that it consists in a life expended in continual endeavour to be good and do good. To love the good, the true, the pure, and the beautiful, and give expression to that love in good, true, pure, and beautiful thoughts and purposes. The higher spiritualism is living the spiritual life in this world as far as possible, and helping others to do the same.

AN ENGLISHMAN'S EXPERIENCE IN AMERICA.

A SPLENDID MATERIALISATION SEANCE.

ON May 11, at New Bedford, Mass., 24 persons present, including Dr. and Mrs. Owen, late of Hyde, near Manchester, and John Slater, test medium. The medium was Mrs. Allen, from Providence (R.I.), and by her strict living according to the codes of morality and laws of the spirit produced strong phenomena. Each individual was privileged to examine the cabinet prior to the medium entering. The room was darkened, though everything was made favourable to the discernment of the features of the "forms" that manifested. The medium's guide first appeared, followed by Captain Blackley—he was well known and readily recognised; saluted us, shook hands with several, then disappeared. Spirit form after spirit form came in succession and paraded the room, thus conquering death. The exalted state of the phenomena was due to the pleasing conditions, and before the seance was over I inwardly exclaimed, "Victory, victory over death." The spirit of a French actress entered the cabinet, paraded the rooms a few moments, then returned. To Mr. Slater came the spirit of his mother. She rushed right from the

cabinet towards him and fell prostrate on the floor, giving the sign or condition by which she passed away. Ann, a long and well-known spirit friend, also came to him, shook hands with several of us, then departed. To Mr. Geddes came his bright and happy daughter, sat on his knee with her arms around him, and began to pluck the white hairs from his beard, as she used to. It was also a response to a request made at a circle a few weeks prior. "Alseno," Mr. Slater's faithful guide, excited much interest. A beautiful spirit-form came and stood at the curtains, and gave her name as "White Rose." She was robed in white, as most of the spirits were, and looked beautiful. She is Mrs. Owen's guide, and beckoned towards her, and when approached breathed into her ear sweet thoughts of inspiration. She then made passes down her arm, and produced one of the most beautiful flowers, a perfect rose, about seven inches in height, and presented it to her. Carrie Miller, of Brooklyn, also made her appearance. Another spirit-form, a beautiful and elegant young lady, came into the circle, and as she wended her way, she exhibited to the sitters the various precious jewels she had about her form, similar to those which she wore in earth life. Producing a flower, she presented it to one of the sitters, saying, "This is a kind of flower I sent to papa by a friend. Papa was a confirmed infidel. Upon seeing the flower, he replied, 'Yes; I know where it has come from; it is from my dear daughter. It is this kind of flower she had placed upon her grave.' And now papa is preaching the truth of spirit return, and the ideal of a future and blissful life hereafter." Going towards the curtains, she said, "I must go. I have a work to do, and must needs fulfil the mission I delight in," and, in an eloquent and sublime speech, she told us of the work of the spirits, of the work she was doing, bidding us all prepare for that higher life, when the angels would come at our call and await us. It was sufficient to touch the most refractory heart and convince us all of immortality.

EMMANUEL CAMPBELL,

New Bedford, Mass.,

Formerly conductor and financial secretary to the
Blackburn Spiritualist Society, England.

REVIEWS.

THE OCCULT SCIENCES: *By A. E. Waite. London, Kegan Paul, Trench, Trübner, and Company, Charing Cross Road. Price 6s.*

This work is about 300 pages of careful, lucid writings. It is well suited to the student, and will conduct the inquirer into the vestibule of each branch of the Occult Sciences, and place within his reach the proper means of prosecuting his researches in any desired direction.

COMMUNION UNIVERSAL IN LOVE DIVINE: *Madame Lucie Grange, Libraire Spirite, 1, Rue Chabanais, Paris, France. Price 2s.*

A French book for all Spiritualists who interest themselves in the great universal séance, or meeting, on the 27th of each month. A. L.

WHAT IS A MEDIUM?

It appears to us that a brief answer might be thus rendered. A medium is a person who is so constitutionally endowed as to give off and be receptive to a peculiar force variously called odyl, psychic, or magnetic, by means of which certain phenomenal results are produced by spirits. Mediums are therefore organically adapted to become the instruments or the agents, consciously or unconsciously, through whom human beings in spirit life are enabled to make their existence and presence manifest to and hold intercourse with mortals. The phenomena may be of a physical or psychical character. Physical manifestations consist of table movements, direct writings, etc., including materialisations. Psychical demonstrations include trance, impressions, visions, clairvoyance, prophecy, inspiration, diagnosis of disease, and psychometry, but all real mediumistic results are due to the action and induced by the efforts of spirit operators through their own and the medium's psychic auras augmented by the force supplied by other sitters whose psychic spheres may be harmonious therewith. There can be no doubt that many experiences of a psychical nature are due to the activity of the human spirit. Many persons are sensitive on the psychical plane. Dreams, premonitions, visions, impressions, healing, clairvoyance, psychometry, and ecstatic lucidity may

all occur without direct spirit influence. It is not advisable to attribute *all* occult experiences to "the spirits." Man, the spirit embodied, has soul powers which can be cultivated, but mediumship differs from the unaided psychic activity of the embodied spirit by being a result of the combined forces of the spirit operator and the medium. A medium should be a student of the phenomena and of the possibilities of mediumship, intelligently co-operating with the spirit workers to provide the *best* conditions. No medium should be a mere tool of, or an unconscious and indifferent agent for, or a blind slave to, his or her spirit guide, but should seek to establish the relation of friendly co-operation and true spiritual sympathy to secure the highest good.

WRITING MEDIUMSHIP NEARLY ONE HUNDRED YEARS AGO.—From a letter which was printed in the *Intellectual Repository* and *New Jerusalem Magazine*, for May, 1832, and which was addressed to the late Mr. Hindmarsh by Mr. Clowes, in 1799, we learn that he enjoyed a close and sensible connexion with spirits for a considerable period. Here is the letter itself: "Dear Sir,—The report which you have heard concerning my answer to the Abbe Barruel is not true, according to the manner in which you relate it; for there was no *visible* appearance of any angel or spirit on the occasion. There *was*, however, *sensibly* experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an overruling power, that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse was removed. In the *next place*, there was observed, during almost the whole time of writing, a sensible dictate from spirits at my first waking in a morning, attended with inexpressible delight, and exciting by their presence such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions also many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being *sensibly convinced* that what I wrote was from others, and not from myself. This I have frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your enquiry.—I remain, with all respect, and best prayers for your welfare, your ever affectionate J. CLOWES."

PASS IT ON.

HAVE you had a kindness shown?

Pass it on;

'Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on.

Did you hear the loving word—

Pass it on;

Like the singing of a bird?

Pass it on;

Let its music live and grow,

Let it cheer another's woe;

You have reaped what others sow—

Pass it on.

'Twas the sunshine of a smile—

Pass it on;

Staying but a little while!

Pass it on;

April beam, the little thing,

Still it wakes the flowers of spring,

Makes the silent birds to sing—

Pass it on.

Have you found the heavenly light?

Pass it on;

Souls are groping in the night,

Daylight gone;

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on.

Be not selfish in thy greed,

Pass it on;

Look upon thy brother's need,

Pass it on.

Live for self you live in vain,

Live for Truth you live again,

Live for Love with Love you reign—

Pass it on.

—Henry Burton, M.A.

THE PEOPLE'S LETTER BOX.

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

A FIELD DAY FOR OPEN-AIR WORKERS.

DEAR SIR,—I have noticed in another of the Spiritualist periodicals a letter suggesting a demonstration of open-air workers to take place once a month at the parks in this metropolis, consecutively; and I think, if done with energy, it will likely awake Spiritualists to their duty of supporting with their presence those who, after a week's toil, are willing to take their stand in promulgating Spiritualism in a rational manner, showing its noble teachings and comforting assurances. I speak thus, as it is my experience that Spiritualists do not support the meetings as they should do. At a recent gathering I conducted a seemingly organised opposition was afterwards started by a rowdy class of persons who had not even heard the lecture. The speaker had to leave early to go to Regent's Park, and I was left to deal as best I could with these people. The ideas that sprang up in my mind were, "How was it that with the Marylebone Society only seven minutes' walk from here, with its alleged number of members, yet *not one* was present?" Spiritualists seem to think they have only to leave the hard work to those who are willing to help to spread the cause, or in the hands of the spirit world, but, as has often been said in your journal—"the spirit world will do its part if Spiritualists will only do theirs"—and with their support (by presence) at our meetings we should close a door to any opposition of the kind I have indicated. No wonder you in the North are influenced to say, "you deplore the state of the cause in London." Let us have more real true union amongst us, and these "field days" can be made a success. It is also suggested that in Hyde Park the first of such meetings be held; and as I conduct the meetings there on behalf of the London Spiritualist Federation, I feel it my duty to thank our friend for his suggestion, and take this means of stating that if it is determined upon I would give my hearty support. And why should we not commence on the last Sunday in this month (June)? We want to create more union (with liberty) amongst workers and Spiritualists generally.—Yours truly,

123, Lancaster Road, Notting Hill, W.

PERCY SMITH.

THE COMING CONFERENCE.

DEAR SIR,—In your issue of June 10th I find some notes by friend White on the business of the approaching Conference. His remarks are hung on three pegs—1. A remark of mine that we are to make our Federation "thoroughly democratic." To whom is this appeal made? Mr. White desires to know. I reply, to all British Spiritualists. Ah, but all have not joined the Federation! True; oh, king, true? But whose is the fault? Surely not the Federation, so far as its officers are concerned. As secretary, I have by direct letter appeal and indirect newspaper request urged upon all societies to join us. And if we have not succeeded in drawing all to us, we have only wilful misapprehension and determined opposition from selfish and other motives to check off as the cause of our non-success. Yet we have done equal to our best expectations, and the 43 societies and 51 associates who have paid their fees for the coming Conference speak with strong voice that we are laying a good foundation. Our constitution is not for a year, but for centuries I hope, and thus I appeal to British Spiritualists to come and make our constitution "thoroughly democratic," if not this year, then be sure and join us next year. Mr. White's second peg is the three months' restrictive rule. So far as societies are concerned this was not in the original draft, and I am thankful that Mr. Swindlehurst is trying to partially undo what was done last year. I am one with Mr. White. I think that the longer the list is open for societies to enter the better. I feel sure that that restrictive measure has kept some societies away from us this year. We want societies to have the right to pay their fees up to and on Conference day. A *financial year* could be arranged independent of an *official one*, with benefit to all. The third peg is the motion Mr. White sent to me, which now stands in the name of Mr. Kersey. The reasons for this change of name are known by Mr. White and not all stated, but so far as I am personally concerned I would be extremely obliged if Mr. White would come and move his resolution. Could he not do so under Article 4 of constitution? I think so. I requested Mr. Kersey to move the resolution because I had no name attached to it, and because I thought Mr. Kersey a suitable personage, and especially so when I found that he was a member of The National Cycling Club, which has a distinctive badge. In conclusion, let me urge upon all friends to make a special effort to be present at the Burnley Conference, and if you have no vote this time I hope you will qualify yourself by next year. I hope the time will come when money qualification of vote may cease; but at present we require funds for our work, and so must make necessity a virtue.

JAMES B. TETLOW, N.S.F., Sec.

ASTROLOGY AND SPIRITUALISM.

DEAR SIR,—I am in sympathy with all that Mr. Leeder says, but he does not enlighten us in the least as to the origin of the astral causes set in operation at the moment of our birth. My sole reason for introducing this subject is to get at truth if it be possible, and as I know that several prominent Spiritualists support astrology as a science, it is only reasonable to suppose they will come to the front and assist those who are seeking the pearl of great price. While I have no sympathy with the doctrine of re-incarnation, as taught by Theosophists, still I am struck with their explanation of the planets and their influence on man. We cannot imagine that birth is an accident, nor can we say that parents make us what we are, for have not intelligent people had their idiots as well as the dregs of society? And if these things occur where we should least expect, it shows there is something radically wrong. "There's a time for all things," said a wise king, and I believe a knowledge of astrology can tell when that time is, and thus be the means of saving us from much of the misery we see around us. The very fact of personal responsibility compels me to ask, Where do these causes come from that are registered on the universe and play such a prominent part in the regulation of my daily life? for if we admit the facts of astrology then we are bound to seek and find the cause that governs, more or less, the affairs of every man. I know there are many

conceited Solomons in our midst who say, "rot and mythological humbug," but years of patient observation and the records of the ancients clearly prove that astrology is the parent of all science, and destined at some future time to give the solution of those problems that engage the minds of every thinking man and woman of the present day. A correspondent, with a *nom de plume*, asks for proof, and broadly hints at the possibility of guesswork. As to the latter common-sense rebels at such an idea. Nobody with intelligence and a reputation at stake would connect themselves with a system, the existence of which had to depend on guesswork. Impostors infest every institution, and astrology is no exception to the rule, and I would say to all interested in this science that an idle curiosity seldom gets any satisfaction, and unless inquirers, like myself, are prepared to spend much time and patience in their investigation they had far better leave it alone, as a little knowledge often does more harm than good. As for proof, my experience would not be satisfactory for some one else, but if "Dum Spiro Spero" will write me I shall be glad to recommend him to a good man. I may just say, Raphael predicted sickness or death in royal circles. This you will find on page 52 of his almanack, winter quarter. Illness and death of the Duke of Clarence followed some time afterwards. To understand life more thoroughly I think we need an astrological education; then I believe fate will lose much of its irony, and we shall become more convinced that all things work for the best.—Yours in truth,

Bolton Street, Colne, June 11, 1892.

E. CHRISTIAN.

SPIRITUALISM IN LONDON.

DEAR SIR,—For nearly six years I have been secretary of the South London society, devoting the whole of my spare time and energy to the spread of the cause in the metropolis, have spoken for the various societies from time to time, and, in addition to the reasons before adduced, I would account for the want of progress (1) because of the great opposition of the so-called "prominent" Spiritualists to the public propaganda, which has driven the best workers from their labours, they being totally unable to withstand such treatment from those presumably within our own ranks. (2) The want of financial support, even to meet working expenses, caused by the apathy of the better class of Spiritualists, who ignore their poorer brethren altogether. (3) The dearth of mediums fitted for the public work, or unwilling to identify themselves with a work which is a sure passport to odium and insult. That there is a work to be done is certain, as since I have used my own clairvoyant powers my circles have been exceedingly well attended by earnest inquirers, and I daily receive applications for private circles. Another reason is the absence of any thoroughly spiritual circle where the religious aspect of Spiritualism is to the fore, where the investigator can join with the matured Spiritualist in the holy of holies, to seek by prayer full exercise, the daily bread of life, instead of the mundane matters which are now so painfully prominent. The want is a real one, expressed at each of the meeting places, and if there are any who desire to see such a meeting inaugurated I shall be pleased to make arrangements, providing the response warrants the attempt being made. Letters should be sent to Mr. W. E. Long, 8, Orchard Row, Camberwell.

DEAR SIR,—I see a lament in *The Two Worlds* concerning the declension of Spiritualism in London, and I likewise see a prospect of a similar state of things in the provinces. People are perplexed and cannot fathom the cause. Some blame the mediums, and accuse them of all kinds of evil, true or false. For the last thirty-nine years I have observed, very attentively, the sayings and doings of those persons who have taken any active part in the subject for or against. Now I say, "God save us from our friends." Let every true Spiritualist take heart; when a revival comes new leaders will arise. Look into the past and see how Spiritualism advanced for many years, and try to find out what has produced the present lamentable state of affairs, so as to surmount the difficulty. For years we advanced rapidly and quietly; the best men were put to the front. Some gave their services free, others were paid, and all went well. At the Sunday meeting at Cambridge Hall, Newman Street, Oxford Street, on Feb. 15, 1857, more than four hundred people paid for admittance. Now frequently not more than twenty, free. Business people came among us, and all strange and sensational reports, true or untrue, were rushed into print, which gave rise to all kinds of deception to obtain money; the dark circle became fashionable, so that the evil deeds of the cheats could not be detected; our would-be-leaders demanded a handsome sum for publishing their compound of isms, endeavouring to engraft on Spiritualism all their fads, such as vegetarianism, teetotalism, phrenology, and free-love, facts and fiction, until the public became confused, and many friends, disgusted, went over to the churches. The hundreds a year then ceased to be forthcoming. One man in particular became furious, and instead of exposing the cheats and teaching the public how to distinguish the true from the false manifestations, commenced a crusade against the hard-working mediums, an insane act on the part of a man who had lived for years by publishing the result of their labours. He violently attacked the shut-eyed trance-speaking mediums, and said they ought not to be paid; do your own speaking and I will help you. Our best speakers left London for any part of the world where their services would be appreciated. We now get from our rostrums, very often, a hotch-potch which causes us to blush—frequently it is a semi-sanctimonious kind of fortune-telling practice. I think the remedy easy. Society never did, and I think never will, do without a religion. Then why should we not have a spiritual church, like other people? We have more facts than all other sects put together.—W. WALLACE.

24, Archway Road, Highgate.

PERFECT in all its arrangements is the Spiritual sphere for the tuition and guidance of its babes. Nothing gets lost in the making up of our lives. The errors we make are oftentimes turned to noble uses. The children of the Spirit world are in good hands, for the methods of education are better understood. So natural is it all that God our Father is kind, even as we, His children, sometimes are. If we do speak harshly sometimes, we would not that any should suffer for long. The dear God who made the flowers so bright and beautiful, who made the baby's smile and sent on earth so much of love and sympathy as we see manifested at this season, made a home for His children, better, richer, than any here.—J. R.

PLATFORM RECORD.

ASHINGTON.—June 5 and 12: A series of lectures, by Mr. G. A. Wright, on "Spiritualism, Phrenology, and Religious Topics," of a very important nature, replete with information, sparkling with wit and humour, enjoyed by good audiences. Accurate psychometrical readings. The son of Mr. and Mrs. Robinson was named. The services have been of a spiritual and uplifting nature.

BLACKBURN.—Mr. Thos. Tyrell gave good addresses on "Spiritual Gifts" and "Proofs of Immortality," followed by Miss Janet Bailey, with remarkable clairvoyance. Crowded audiences.—T. S.

BRADFORD. West Bowling Spiritual Meeting Room, Boynton Street, off St. Stephen's Road.—Mrs. Whiteoak's controls gave able discourses. Afternoon: "Come to me, all ye that are weary and heavy laden." A powerful exhortation to all in times of trials and tribulations to bring them to their Father God, and to ask the help of their spirit friends. Evening: "In the midst of life you are in the midst of so-called death." A good practical discourse, showing the necessity and wisdom of living worthy and useful lives, and so being ever prepared for the summons from the present to a future life. Clairvoyance very good.—S. C.

BRADFORD. 448, Manchester Road.—Morning: A very harmonious circle, 54 present. Afternoon: Mrs. Thornton, of Cleckheaton, spoke on "What is Heaven, or where is it to be found?" Evening: On "The experience of Major Lindley in the spirit world and on earth," in a very creditable manner. Also giving good clairvoyance and psychometry to good audiences.—J. A.

BIRMINGHAM. Oozells Street.—The controls of Mrs. Manton spoke upon "Spiritualism the great Revealer." The controls of Mr. Oaks spoke upon "There is no Death." Both well received.

BRIGHOUSE. Oddfellows' Hall.—May 29: We were visited by our friend, Mr. Widdop, of Bradford, who gave a good lecture on "Physiognomy," to the great satisfaction of his hearers. We extend to him our warmest thanks, hoping to have another visit. Very successful meetings lately, and better audiences. Our speakers have given satisfaction, and some excellent clairvoyance which, no doubt, has had its effect. Our locals, Mr. Sidebottom and Mrs. Waterhouse, Mrs. Green, of Heywood, and Mrs. France, of Almondbury, have each in turn paid us a visit, and sustained their good character as able exponents of Spiritualism. During the visit of our esteemed friend, Mrs. Green, she had the pleasing duty of giving to Arnold, the infant son of Mr. and Mrs. Horsman, his spiritual name, "Liberty," giving good practical advice to all parents present. Hall full at night.—J. Shaw.

BURNLEY. Hammerton Street.—"Where shall we find God?" formed the basis of Mrs. Stansfield's remarks in the afternoon. Evening: A very interesting discourse on "Poverty, its cause and cure." Clairvoyance after each discourse.—R. V.

BURNLEY. 102, Padiham Road.—Mrs. Heyes gave excellent and interesting discourses; well received by the audiences. Evening: subject, "Revelations of Life, Death, and Immortality" were lucidly explained, and we felt it was good to be there. Clairvoyance at close.

BURNLEY. Guy Street, Gannow Top.—Mr. J. Satchell's guides gave addresses on "Spirits can and do return" and "Is Spiritualism essential?" Both subjects well handled, followed by psychometry. All well pleased.

BURNLEY. Robinson Street.—Lyceum Anniversary. Mrs. Green spoke under control on "And He shall give His angels charge over you." Before passing on we lived on the earth as you do to-day, acquiring experience. Now we, by the knowledge such experience gained for us, more clearly see humanity's wants and are fit to minister to them. If you could only realise your loved ones wait on you to-day how much happier would you feel. They are as flowers blooming in a life beyond the grave. If that fragrance and bloom be your desire here, show it by your acts in every-day life. Every new discovery is evidence of our spiritual being; and matter, as you understand it, is no primal cause of life's manifestations. We can return to you. How often has a father's spirit appeared to his son when the son has done, or was about to do, some grave wrong. Evidence on this point is not wanting. Death simply discards the body; the man remains the same. God and the angels are able to look into the scrap-book of memory, where the good and the evil deeds are registered. An exhortation was given to those who are leaders for spiritual progress to lack no exertions in the good work, also advice to little children, and an appeal to mothers who have lost little ones to weep not—they have gone to the summer-land. Rather strive to live better lives, and become fit companions for your little ones gone before. In inspired poetic words they urged that we should not forget in our prayers the dear ones often near to us. Evening: A full audience again assembled.

FELLING. Hall of Progress.—May 6: Mr. Rostron, "The Resurrection." 15, Mr. Weightman, president, at Team Valley Terrace, gave a stirring address on "Religion, past, present, and future," to the satisfaction of a good audience. 22, Mrs. R. Peters, a short address and upwards of twenty clairvoyant descriptions, mostly recognised. 29, Mr. Wilkinson, of Tyne Dock, on "The world is full of tribulation, but in me you find peace." It was essential that man should have trouble, out of it comes good—darkness enhances the value of light. He drew beautiful illustrations of Spiritual life, showing how our future homes were of our own making. Good audiences.—J. Dobson.

GATESHEAD. Team Valley Terrace.—Mr. Fraser gave a splendid reading very satisfactorily to the audience. Our chairman, Mr. Weightman, made a few remarks. A very pleasant evening. The meeting concluded with a vote of thanks to Mr. Fraser, this being his first time with us on the platform as a member of our society.—M. M.

GATESHEAD. Team Valley Terrace.—June 5: Mr. Weightman, under control, gave a splendid address on "The Difference in Faith between the Christian and the Spiritualist," enjoyed by the audience.

HECKMONDWIKE. Blanket Hall Street.—Never have we heard Mrs. Wrighton to better advantage. Her inspirers gave good addresses appertaining to Spiritualism, the good which it had done and will do to humanity. The hall was crowded at night. Mrs. Wrighton is gaining favour, as she gives such precise tests.—W. H.

HOLLINWOOD. Factory Fold.—May 29: Grand successful opening of new room. Afternoon: Mrs. Howorth, of Oldham, opened the service by an earnest invocation. Mr. J. Long spoke on a question sent

up, "What are your views about Christ's Ascension?" Mrs. Howorth gave nine clairvoyant descriptions, all fully acknowledged. Mr. Long afterwards gave a few good tests in psychometry. Very good audience. Mr. Wm. Meekin, of Oldham, chairman (by request of the committee). Evening: Mr. J. W. Britland, of Oldham, took the chair, also by request. The room was crowded. Mrs. Howorth gave a good, clear, and sound address on "The Teachings of Spiritualism." Mrs. Howorth is rapidly progressing, and with a little practice will be a good medium for platform work; her clairvoyance is very clear. Mr. Long also spoke on "Spirit and Spirit Homes," the controlling spirit giving his experience in spirit life. Mr. Long gave three poems on "Sympathy," "Peter," and one on the opening of the room. Very interesting services. Collections for the day, £1 12s. 8½d. The room is a very nice one, holds about 130. The committee thank all friends who aided them. June 5: Afternoon, Mrs. Howorth gave seventeen clairvoyant descriptions, sixteen recognised. Evening: Subject, "Prove all things and hold fast that which is good," a very fine discourse. Sixteen clairvoyant descriptions given, all recognised. 12: Mr. Hesketh gave some sound and good advice, also answered questions from the audience.

HUDDERSFIELD. Brook Street.—June 12, Mr. Tetlow has spoken well to very fair audiences. Excellent psychometry.—J. B.

LEEDS.—Sunday, June 12: A good day with Mr. Swindlehurst. Afternoon: Open air meeting on Woodhouse Moor; well attended by strangers. Spiritualists wanting. The speaker dealt with the important mission of Spiritualism to harmonise the two schools of thought—"Materialistic Science and Religious Belief"—to the entire satisfaction of his listeners. Evening meeting, in room as usual, fairly well attended. The discourse again was a splendid treat.

LONDON. 311, Camberwell New Road.—Good attendances at the circles, where strangers have learnt something of the facts and philosophy of Spiritualism. Sustained by our local mediums, they have been a source of comfort and consolation to several who had mourned their dead as lost, but who now rejoice that there is no death for the immortal soul. In answer to many inquiries, the sésances on Wednesday and Sunday are "free," but private circles may be arranged. Letters should be sent to Mr. W. E. Long.

LONDON SPIRITUALIST FEDERATION.—Open-air work, Hyde Park. The inclemency of the weather prevented our usual meeting. Next Sunday, at 3-30 (near Marble Arch), Messrs. Wyndoe and Percy Smyth. Helpers are still wanted to distribute a large quantity of *The Two Worlds*, which we have for free dissemination.

LONDON. 23, Devonshire Road, Forest Hill.—Mr. Long, of Camberwell, delivered in splendid style an address to an appreciative audience of a very practical character, touching in his remarks the hollowness of Theosophy. On Thursday Mr. Coote was well received.

LONDON. Marylebone, 86, High Street.—Mr. H. Hunt lectured on the "Universe of Thought."—C. H. 12th, Mr. H. Hunt to a full audience discoursed on "The Evolution of Religion."

OPEN AIR DEMONSTRATION.—It has been decided that the workers and Spiritualists generally of the Metropolis assemble in large numbers in Hyde Park, on Sunday, 26th inst., between Marble Arch and Grosvenor Gate. To commence at 3 p.m. Speakers: Messrs. Darby, Rodger, King, Emma, Wyndoe, Bangs, Jones, Brooks, and Wallace, are expected. All speakers who will come are cordially invited. Helpers wanted to distribute literature, etc. Spiritualists! make this meeting a success—give us your sympathy and support. We leave the success in your hands. The London Federation meeting will be merged into this one.—Percy Smyth, organiser of open air work for London Spiritualist Federation.

LONDON. Peckham. Winchester Hall, 33, High Street.—Evening: An inspirational address was given, which riveted the attention of the audience. Subject: "Where Shall I Find God?" "There are two sides to religion, viz., the intellectual and the emotional. When I wish to reach the higher altitudes I must have a prophet to instruct me, one who has fought the battle and won. There is a mystic connection between God and man. Would you like to see God? I shall be satisfied when I awaken in His likeness—not as we have been taught by the Christian church, waiting for the trumpet call, then the big white throne. No casting into everlasting torment millions of souls. No. The man who consistently does right for right's sake is getting his heart cleansed of all corruptible matter. If you work to cleanse your heart you must cleanse it through a method of your own, none other can do it for you. The throne of God is in the heart of every man. There is only one door by which I can enter if I wish to see God. I must commence here (self). Blessed are the pure in heart, for they shall see God."—J. T. Audy.

LONDON. Shepherd's Bush. 14, Orchard Road.—Tuesday: At Mrs. Mason's sésance the attendance was large and select, with the usual results, all pleased and great satisfaction given. Sunday: A very good meeting. Mr. Hector Bangs read a paper on "Life, Death, and Immortality." Mr. Mason, in an exhaustive speech, demonstrated the duty of Spiritualists to their fellow men and women. Messrs. Ware and Holloway spoke on the same subject.—J. H. B., sec.

MACLESFIELD.—May 29: First Ladies' Day was a success, and Mrs. Wallis, as speaker, and the lady president, organist, songsters, &c., all acquitted themselves admirably. June 5: A good day with Miss Janet Bailey. Our president, Mr. Rogers, spoke some very encouraging words, after which remarkable clairvoyance was given. The Annual Meeting was held after the evening service, when a report of a good year's work was presented. 12: Our old friend, Mr. W. Johnson, spoke in the afternoon in the grounds of the Rev. A. Rushton, when a good number of members and friends appeared. Evening: He spoke on "Where are the Dead."—W. Pimblott.

MANCHESTER. Psychological Hall, Collyhurst Road.—Mr. Lomax, of Darwen, discoursed on "The Parting of the Ways" and "The Vessel of Democracy." Mr. Haggitt gave two readings, followed by a few remarks on the training of children. Clairvoyance very good at both meetings.—J. T.

NELSON. Bradley Fold.—Mrs. Beanland failed us, cause unknown. A circle was formed, when Mrs. Taylor's guides spoke a few encouraging words, also gave delineations, mostly recognised. Evening, Mrs. Moody discoursed upon "My Father and Your Father," and was listened to with great attention. Clairvoyant delineations by Mrs. Taylor.

NELSON. Albert Hall Spiritualist Society.—These rooms were opened by Mr. Hooley, of Burnley, who discoursed, afternoon, on "Progression," evening upon "Spiritualism," in an able manner. Excellent psychometry at both services.

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—The sixth anniversary flower service, 12th and 13th. The hall was beautifully decorated with festoons of evergreens and flowers, banners, and hanging flower baskets. The children, dressed in white, were seated on a raised platform, and made a lovely picture. The willing workers may be congratulated upon the very pleasing effect produced. The attendance on Sunday afternoon was good. In the evening, in spite of the wet weather, the hall was filled by an interested and appreciative audience, who thoroughly enjoyed themselves. The Lyceum songs were bright and cheerful, and suitable to the occasion; all from the "Spiritual Songster." The children sung with heart and voice, keeping excellent time. The programme was varied by solos, vocal and instrumental, recitations, dialogues, musical readings, silver and golden chain recitations, and the manner in which all the performers acquitted themselves called forth frequent and hearty applause. The recitations were well chosen, and brought out the powers of each reciter. It is scarcely fair in the midst of such a first-rate entertainment to single out particular contributors, but all who had the pleasure to be present will agree that the following names deserve publication: Edith Hunter, Ada Ellison, Lottie Ellison, Cora Martin, Janet Godfrey, Meggie Lamb, Cissy Seed, John McBryde, George Dobison, Gerald Martin, Alfred and Beatrice Rostron, Cissy and Lydia Cairns, and Frank Percy. Great praise is due to the three musical directors, the Misses H. Stevenson, L. Ellison, and A. Ellison, for the way in which they have carried out the musical part of the programme. Under the supervision of our worthy conductor, Mr. H. A. Kersey, and his able assistant, Mr. J. Hunter, a most successful anniversary was brought to a close on Monday evening by a more lively and amusing performance. A notable feature was a comic song by Mr. W. Davidson.—M. A. B.

NORTHAMPTON.—June 5: Mr. Ashby was again very successful with clairvoyant descriptions. 12: Mr. Clark, of Leicester. Afternoon: "Signs of the times." Evening: "Is Spiritualism a negative faith?" handling both subjects in good style, and giving every satisfaction. I have also to report the passing on of the beloved wife of our worthy president. Suitable hymns were sung, and the organist played "The Dead March in Saul" with much effect.

NOTTINGHAM. Masonic Hall.—Mr. Victor Wyldes gave very good addresses on subjects chosen by the audience, followed by excellent psychometry, *without* the handling of articles, or in any way coming in contact with the person receiving the description. Not a few visitors were considerably impressed by the correctness of the details given. We are gradually increasing our list of members.—J. F. H.

NOTTINGHAM. Morley Hall.—Morning meeting a thorough spiritual treat, short addresses through Mr. Wallis, Mrs. Barnes, and Mr. Burrell. In future the morning will be conducted as a public meeting, but not confined to one speaker. Evening: Eloquent address by Mrs. Barnes' controls, from the words—

"Saints above hold sweet communion
With the loved ones here below."

The first two lines of the hymn sung before controlling. Good attendance.—T. J.

OLDHAM. Temple.—Owing to pressure of business our speaker could not be with us, so in the afternoon a circle was held conducted by Mr. Thorp. Mr. J. Platt gave a short address, and Mr. Taft clairvoyance. Both good. Mr. Cameron gave some satisfactory tests. Night, an experience meeting was held, when several gave their reasons for being Spiritualists. A pleasant day was spent.—W. M.

OLDHAM. Bartlam Place.—Whit-Friday: Trip to Mottram, much enjoyed by a good number of friends and Lyceumists. The meeting afterwards was addressed by Messrs. R. White, J. Hopcroft, and Mr. Tetlow of Oldham. Mr. Wheeler, chairman. Sunday, Mr. R. White gave good addresses on "Guardian Angels," and "The Religion of the Future." Fair audiences.—V. T.

OPENSHAW. Granville Hall.—Very successful day with Miss Walker. Remarkably good clairvoyance and psychometry. A few strangers, having received fair proof of spirit presence, were obliged to admit that there was at least something in it. The evening lecture on "The Works of the Spirits" was attentively listened to.—W. P.

PENDLETON.—Good day with Mrs. Smith, of Leeds, who spoke in the afternoon on "The Philosophic Walk of Spiritualism," which gave general satisfaction to a small audience. Evening: Seven questions, chosen by the audience, answered in a masterly manner, then the pleasant duty of naming a child. Clairvoyance at the close of each address.—J. M.

ROCHDALE AND DISTRICT SPIRITUALISTS' WHITSUNTIDE DEMONSTRATION.—On Whit Friday the Spiritualists of Rochdale and district, numbering over 400, formed a procession from Regent Hall, Regent Street, through the principal streets, calling at Penn Street and Water Street societies, and thence to the field off Walker Street, where the afternoon was spent in games, dancing, &c. Buns, oranges, and coffee were distributed during the afternoon. After leaving the field the rest of the evening was spent in the Water Street room. The procession was headed by the Regent Hall society's new banner. There is in connection with this society a Lyceum, which is doing good work. At present there are 100 names upon the book, and an average attendance of 80. The demonstration seems to have created a good impression. We were pleased to see Mr. and Mrs. Green, of Heywood, Mr. and Miss Lee, of Bacup, Mr. Toft, Oldham, Mr. P. Lee, and Mr. John Harwood with us.—John W. Sutcliffe.

ROXTON. Chapel Street.—Wednesday, 8: A public circle. Mr. Taylor, of Oldham, disappointed us, but fortunately we had two local mediums present, Mrs. Schofield and Miss Thwaite, who gave psychometry and clairvoyance. We passed an enjoyable evening. 12, afternoon: Mr. Manning, of Rochdale. Subject, "Life in Heaven." Evening, he took different parts from the Scriptures. He is an able advocate. Both lectures were instructive and eloquent. Good audiences and good clairvoyance. We hold a member's circle every Saturday at 7-30. Members of other societies will be admitted by showing their cards of membership.—D. H. G.

SOUTH SHIELDS. 16, Cambridge Street.—May 31: Meeting as usual, enjoyed by all. June 5: The guides of one of our local mediums gave a very nice address, subject, "Philosophy of Death," followed by after meeting. Attendance good.—J. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—June 8: Mrs. Young's guides gave a short address on "The Development of Mediumship." 12: The inspirers of Mr. J. G. Grey dealt with a subject given by the audience, "Immortality and the reason for hope," in an interesting and satisfactory manner, and also gave an impromptu poem on "God." After meeting, Mrs. Young's guides conducted and gave clairvoyant descriptions, giving good proof to strangers. A very pleasant hour spent.—D. P.

STOCKPORT.—June 5, Miss Pimblott gave good addresses and clairvoyant delineations with good judgment. 10: About thirty friends greeted a large contingent from Oldham and other places at Mr. Smith's pleasure resort at Woodseats, a noted place for spending a happy day. Many tried old friends talked over old times. 12: Miss Gartside spoke on "To do good is to be religious," and "The truth will make you free," both subjects treated in temperate and logical language, and in a lofty tone of spirituality. Clairvoyance good and intelligently explained. Audience good.—T. E.

WEST VALE.—Our Anniversary Services passed off successfully. Mr. R. A. Brown, of Manchester, gave two earnest addresses, deeply appreciated by fairly good audiences.—S. H. M.

WISBECH.—Mr. Ward gave an able address on the "Progress of Spiritualism." He showed how the cause had spread in the past, and would continue to progress and become the religion of the day. Followed by clairvoyant delineations, mostly recognised.—W. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HECKMONDWIKE. Blanket Hall Street.—I hear that a splendid day was spent at Bowling Park on Whit-Monday. I should suggest that should another gathering be arranged a committee be formed, each society to have one to represent them to arrange for better conveniences. The Lyceum scholars and teachers rehearsed their hymns on Sunday morning last for their anniversary, on Sunday next, the 19th.

LEICESTER. Bishop Street.—A very fair session. The children unanimously returned a vote of thanks to Mr. H. W. Smedley, secretary Belper Lyceum, for the parcel of books he so kindly sent for presentation by Mr. Timson. Mr. W. Allen gave a very interesting address on "His Travels in Ireland."

LONDON. 311, Camberwell New Road.—Owing to wet weather a rather scanty attendance. Our conductor being unwell, Guardian George Jerrey conducted. The time was spent in singing and reciting and a reading, entitled, "Hazelbrake Hollow," by all the children in turn.—G. J.

MANCHESTER. Tipping Street.—June 6: Forty-six children, fifty-four Lyceum workers and friends had a delightful trip to Mottram. Mr. Smith made us very comfortable, the expenses being met by subscriptions from friends, for which we heartily thank them. We reached Manchester at 7-25, after a mirthful and healthy outing, then marched to the room, where the children were given nuts and oranges before dispersing. Sunday, open session. The children in the afternoon went through their marching, etc., to show what we are teaching them, in good style. There was a good muster of Lyceumists and friends. Evening, about 30 of the Lyceumists occupied the platform, when Mr. Ormrod presented prizes (given by Mrs. Fearnley) with encouraging remarks to E. Bradbury and E. Maslin for the most recitations, and one to John Hyde for the most early marks. Conducted by J. Jones, O. Pearson, T. Jones, J. Simkins, and Miss E. A. Hyde. Miss C. Fearnley was our organist for the day. Still progressing.—J. J.

OLDHAM. Bartlam Place. Good attendance. Mr. Linley ably conducted. Recitation by Frank Shaw. Marching and calisthenics. A few remarks by Mr. Fitton brought the session to a close.

PENDLETON.—On Whit-Thursdays about 76 scholars and friends were conveyed to Dunham Park in luries, arriving at 12-30 after a very pleasant journey. The scholars had buns and coffee, then sports were held, and some very exciting races seen. During the afternoon we were favoured with the presence of Councillor Boys, who kindly gave oranges for the Lyceumists. We heartily thank him. At 6-30 the scholars were served with tea and currant bread. Pendleton was reached at 11-15, each one being well satisfied with the day's outing. The weather was gloriously fine and the country air was very bracing. Sunday morning session opened by Mr. Crompton. Usual programme gone through in an excellent manner. Recitation by A. Winder. A few interesting questions were well answered by Mr. Crompton, who closed. Afternoon, opened and closed by Mr. Crompton. Usual programme, including marching, was done well. Recitation by Rebecca Poole. A pleasant day.

STOCKPORT.—Satisfactory attendance and good session. All officers present except conductor, who is enjoying a holiday on the island. Singing practice for July 3rd. Service closed.—T. E.

PROSPECTIVE ARRANGEMENTS.

ANNUAL CONFERENCE of the Spiritualists' National Federation will be held in the Mechanics' Hall, Manchester Road, Burnley, on Sunday, July 3, 1892. President, S. S. Chiswell, Esq., Liverpool. Sessions at 10-30 a.m. and 2-0 p.m. Business: Opening address by the president, secretary's and treasurer's reports, the presentation and consideration of amendments to the Constitution, and resolution upon matters of general importance to the movement. Brief speeches on the above by delegates and associate members of the Federation will be in order. At six p.m. a grand public meeting. Chairman, S. S. Chiswell, Esq. Brief addresses will be delivered by a number of well-known speakers and mediums. Admission—Tickets for reserved seats for the entire day, 1s, to be had from Mr. James B. Tetlow, 140, Fitzwarren Street, Pendleton; Mr. Nutter, 64, Helena Street, Burnley; or the secretaries of societies in Burnley and other places, and at the doors on conference day. Admission to unreserved seats, 2d. On Saturday July 2, a grand procession at 3-0 p.m., headed with band and banners. Tea-party in the Spiritual Hall, Hammerton Street, at 4-30, and a conversazione in the Mechanics' Hall at 7-0 p.m. Tickets—Tea-party and conversazione, adults, 1s; children under 14 years, 6d.; conver-

azione only, adults, 6d.; children, 3d. For the convenience of intending visitors we give the following particulars re accommodation, &c.: Mr. Thornton's, Bridge Street, 3 single beds at 1/3 each, and 2 double beds at 1/- each; Mrs. Riley, Esley's Hotel, Standish Street, 7 beds, 1/3 single, 2/- double; Barlow's Temperance Hotel, Curzon Street, 8 beds, single 1/6, double 2/-; The Empress Hotel, Market Place, 14 beds at 3/- per bed; Berry's Temperance Hotel, St. James's Row, 8 beds, 1/6 single or 2/6 double; Cronkshaw's Hotel, Grimshawe Street, 18 beds, 1/6 single or 2/- double. These charges are for beds; they do not include victuals. You will notice 1/3 single, 2/- or 2/6 double; it means it will be so much cheaper if two can go together. The Empress and Cronkshaw's are the leading hotels in the town.

BINGLEY.—Camp meeting. Will the district friends please bear in mind that this annual gathering, which becomes more popular each year, will be held Sunday, July 17? The organising secretary, Mr. Wm. Stansfield, Warwick Road, Dewsbury, will be pleased to hear of intending visitors from a distance.

BURNLEY. Guy Street.—Having ceased to occupy the post of secretary, I beg to return thanks to mediums and speakers for their courtesy, and hope the same will be extended to my successor, Mr. E. Watson, 7, Palm Street, off Accrington Road, Burnley.—G. H. E.

BURNLEY. Guy Street.—June 19, Mr. Nuttall; 26, Miss Cotterill, E. Watson, sec, 7, Palm Street, off Accrington Road.

DALKEITH. Freemasons' Hall.—Mr. G. A. Wright will lecture on Friday, June 24. Subject, "Spiritualism." Written questions answered. All are cordially invited.

DARWEN.—Anniversary, June 19. Mr. E. W. Wallis, 2-30. "Is man mortal only?" 6-30, "Spiritualism a rational revelation." Miss Janet Bailey will give clairvoyance. At 9 a.m., open Lyceum session. At 10-30, a public circle. Special collections. Tea provided for 6d.

GLASGOW.—19, Mr. G. A. Wright, at 11, "The Rise and Progress of Spiritualism." 6-30, "Spiritualism and its Philosophy." Psychometry to follow. Monday, answers to questions. Delineations of character.

HECKMONDWIKE. Blanket Hall Street.—Third anniversary, Sunday, June 19. Addresses by Mr. William Galley. Open sessions at 10 o'clock, 2-30, and 6-30. Collections at each service in aid of the Lyceum fund. Tea provided. June 25: Tea at 4-30. Entertainment at 7 of songs, readings, recitations, and dialogues, entitled "Minding the baby while the wife goes out," and "Off Duty." By kind permission of Mr. A. Heywood, of Manchester. Tea and entertainment, 6d. and 3d.; entertainment only, 3d. Proceeds for Lyceum. Hearty welcome to all.—J. Burdin, sec., Longfield, Chapel Lane.

HALIFAX SOCIETY has the following dates open for this year. September 4 and 18, October 30, December 11 and 25, and are now looking for 1893. Please communicate early with Mr. F. A. Moore, 23, Colin Street.

HUNSLLET (Leeds). Goodman Terrace, Hunslet Road.—Secretary, Ed. Yates, 9, Hertford Street, Waterloo Road, Hunslet.

KEIGHLEY. Assembly Rooms.—Social Spiritual Brotherhood. On behalf of the above society I request that all speakers having engagements with us will let me know their dates, so that I may complete the plan for this year (1892) as, owing to unfortunate and unforeseen circumstances, we have lost the register of engagements made with speakers. Unless the above request be complied with on or before June 30th, we shall consider dates—of which we have not been notified—cancelled, and shall engage other speakers.—T. Hogarth, secretary, 17, Chelsea Street, Victoria Road, Keighley.

LEEDS. Institute, 25, Cookridge Street.—This society gives up possession of rooms at the above address on June 30, after which date the society will hold services every Sunday in the Psychological Hall, Grove House Lane.—Cor. sec.

LEEDS. Institute, 25, Cookridge Street.—June 19: Mrs. Wade at 2-30 and 6-30 p.m. Clairvoyance at each service. Monday, June 20: sale of work at 7, a social evening with refreshments at 8, and entertainment at 9 p.m. Tickets, adults 4d., children 2d., refreshments included. We hope all friends will attend and make it a good success.

LEICESTER. Bishop Street.—An outing has been arranged for June 26 to Longcliffe, starting at 9-30 a.m.—J. Moody, cor. sec.

LONDON. 311, Camberwell New Road, S.E.—The half yearly general meeting will be held on Sunday, July 3, at 8-30, when members should attend. In addition to the public circles, private clairvoyant sances are held by appointment; applications for which should be made to Mr. W. E. Long, as above.

LONDON. 245, Kentish Town Road, N.W.—June 26: Mr. Horatio Hunt. "The Nature and Destiny of Man." July 10: "The Problem of Spirit-Communion." Thursday following each, séance. Tickets, 1s.

MANCHESTER. Tipping Street.—Mrs. Green will be our speaker on Sunday next, when a duct will be sung, entitled "Home, Love, and Friends," by the Misses Maslin and Shuffleton.—P. S.

MRS. WALLIS, owing to a society failing to keep its engagements, has July 10 vacant. Mr. and Mrs. Wallis are now booking dates for 1893. Address, 12, Grosvenor Square, Lower Broughton, Manchester.

MR. V. WYLD.—June 19, Walsall; 26, Parkgate.

MR. J. J. MORSE desires to intimate to his friends that he is now booking dates for 1893. Early applications are necessary. Address him at 80, Needham Road, Liverpool.

MRS. ASHTON BINGHAM, of 132, St. John's Hill, Clapham Junction, London, will sail for Montreal in a few weeks, and would be pleased to receive introductions to friends there.

NEWCASTLE-ON-TYNE.—June 19, at 6-30. We purpose having a Ladies' Sunday. Some will give appropriate readings, recitations, solos, short addresses, and psychometry.—R. E.

NEWCASTLE. Town Moor. Spiritualists' Outdoor Demonstration.—Gateshead, Newcastle, and district annual outdoor services at the north west corner of the military stand on race Sunday, June 19. Afternoon, 2-0; Evening, 6-0. A number of local gentlemen will take part. Teas can be had on the grounds.—J. Stevenson.

NOTTINGHAM. Masonic Hall.—June 19, two lectures and clairvoyance by Prof. Timson

NOTTINGHAM. Morley Hall.—Lyceum Anniversary, Sunday, June 26. The members have, for some weeks, been under the careful training of the musical director; and a special selection of recitations is in the hands of several excellent reciters. Miss Carson will kindly give a solo, so that I can confidently promise most enjoyable services. Friends,

make a special effort to be present at 2-15 and 6-30 prompt, and thus give us encouragement. Collections at each service, to give the members their annual free outing. Annual boat trip to Attenboro'. The grounds having been secured by us, we anticipate even a more successful and enjoyable gathering than last year. We shall go by a large boat up the canal to Beeston, and then along the "silvery" Trent. Music, harmony, and goodwill will accompany us, and so, I hope, will many readers of this notice. Conditions: (1) All to be in the boat (at the Wharf in Lenton Boulevard) by 2-15 prompt. (2) Members of the Lyceum, free; the paying of the boat fare (6d.) to be optional with the adults. (3) Visitors over 12 years of age 1/6, including tea and fares; under 12, 1/-. The date of this event of the season is Thursday, July 7, the second Thursday following the anniversary. Please make a note of it.—J. J. Ashworth.

OLDHAM. Temple.—Lyceum: Floral services, Sunday, June 26, at 2-30. At 6-30 a service of song, entitled, "The Basket of Flowers." Reader, C. Garforth. Half-yearly meeting at the close. Saturday, June 25, there will be a tea-party in connection with the Thursday evening's circle. Tea at 4-30 p.m.

OWING to a society failing to keep its agreement, Mr. Hepworth is at liberty for September 25 and December 11.—Address, 151, Camp Road, Leeds.

OWING to business Mr. Moorey is obliged to cancel all engagements until the end of August.

PROF. TIMSON's class is adjourned till September next. He has a few open dates for '92 and is booking for '93.—Address T. Timson, Farnham Terrace, Leicester.

RAWTENSTALL.—Our room being small, we are labouring under many disadvantages, but are making every effort to get a new building as soon as possible, and we appeal to mediums to give a date for expenses in aid of the building.—T. C.

ROYTON Society has a few dates open for 1892, and are prepared to pay 5s. and expenses to any medium within 15 miles. Letters to David H. Greaves, 204, Middleton Road, Royton, cor. sec.

SCOTLAND. Bonnyrigg.—Mr. G. A. Wright, June 23 and 24. We have secured the Freemasons' Hall, Dalkeith, for the latter date. All are cordially invited.—J. Goldie, Bonnyrigg.

SITUATION WANTED.—Mr. James Burdin, of Longfield, Chapel Lane, Heckmondwike, Yorkshire, wishes to obtain employment. He is 26 years of age, is willing to make himself useful, has no particular trade, but is anxious to get work. He is a Spiritualist, and has some mediumistic gifts, undeveloped as yet. Address as above. (Advt.)

SOWERBY BRIDGE.—Anniversary services, June 26. Morning: open session, calisthenics, and marching. Addresses by Mr. Morse afternoon and evening. Special hymns and anthems. Tea provided for friends. Morning 10-30, afternoon 2-15, evening at 6 o'clock.

STOCKPORT.—On July 3 the Lyceum will take up the whole day, 10-30 and 2-30 open sessions, 6-30 solos, duets, choruses, recitations, readings, and short addresses by Mr. Jonah Clarke, of Waterloo, and other friends. The Lyceum and the spirit friends call on the parent society to do its duty on the occasion.—T. E.

WINCHESTER.—A correspondent would like to know of any resident Spiritualists. Address: G. B., c/o Mr. Wallis, 73a, Corporation Street, Manchester.

WISBECH.—The committee have decided to hold a bazaar on October 12 and 13, in aid of a building fund. Any goods or donations towards it will be thankfully received by Mrs. Yeeles, Norfolk Street Mrs. Hill, junr., or Wm. Hill, junr., sec., 31, Albert Street.

ANOTHER PRIZE COMPETITION.

To stimulate our friends in their efforts to "wake up" the world to the fact that

REAL GHOSTS

exist and that Spiritualism is true, we offer as a prize a copy of

Volume IV. of "The Two Worlds," bound in cloth, for the most interesting narrative on "MY EXPERIENCES IN DISTRIBUTING THE FOURTH MISSIONARY NUMBER;

OR,

HOW I HELPED TO SPREAD SPIRITUAL KNOWLEDGE."

Articles must not consist of more than 1,200 words, and should reach this office on or before JUNE 21.

PASSING EVENTS AND COMMENTS.

ON SALE.—Vols. I, III, and IV, of *The Two Worlds*, at 7s. 6d. each, post free. We have very few of the first year's issue left, and when there are sold shall not be able to replace them. Order early.

AS SOCIETIES ARE now beginning to book dates for 1893 we will publish in our issue for June 24 a list of the names and addresses of all secretaries who forward the requisite particulars, to reach us not later than Tuesday morning, June 21.

GREAT SUCCESS of our fourth Missionary number. Although we printed as many copies of this issue as were struck off last year we have COMPLETELY SOLD OUT, and until we receive some "returns" are unable to supply orders which have come in during the last few days. Many thanks, friends, for your kind co-operation and appreciation.

GOOD NEWS from Walsall has just reached us. The many friends of that earnest Spiritualist, Mr. J. Venables, will be glad to learn that he is recovering from the effects of the disease, and the surgical operation performed a few weeks since, contrary to the expectations of the doctors. May he go on and prosper.

TO CORRESPONDENTS.—M. Morris, Gateshead. Your reports, like others, could not go in, because, owing to the holidays, we were compelled to go to press earlier than usual. Reports must reach us on Tuesday mornings. G. P.—No one can "guarantee" that the answers given by Logograph will be correct. Will send you a printed description as soon as received from maker.

MR. SWINEFIELD, of Leicester, writes that he has visited Mr. J. Lloyd, of Knightcote, near Leamington, who is doing a good work for Spiritualism under very trying circumstances. A good meeting was held at Banbury. Mr. Lloyd would be pleased to hear from any medium who could assist him.

CAPITAL PUNISHMENT.—The paper on this subject, that was read by Mr. J. J. Morse, before the Manchester Conference, and subsequently printed in this journal, has been honoured by being republished in two American papers, *The Religio Philosophical Journal* and *The Progressive Thinker*, both of Chicago.

CANCER CURED. Sir,—I have been requested by Mrs. Stanfield, of Wellington Street, Batley, to write to *The Two Worlds* regarding a remarkable cure of cancer of twelve years standing, by the guides of Mrs. Black, of Hanging Heaton, near Batley. She has been under medical treatment, several operations having been performed during that time without avail, until the guides of Mrs. Black revealed to her clairvoyant sight the nature of the case.—T. Greenhalgh.

SPIRITISM, says the *Religio Philosophical Journal*, belongs to the sphere of the phenomenal. It has no moral nor even intellectual claim. It is not of the spirit—spiritual. It is nothing more than a certification of the possibility and fact of the intercommunication of intelligences in the flesh with discarnate intelligences. As a fact, this may be as clearly demonstrated through an immoral as through a moral person. Goodness or badness has nothing to do with it—provided there is no fraud, no bad faith. The journal has always affirmed the fact and insisted that what is claimed shall be beyond question—fact and not fiction, a reality and not a fraud. Mere spiritistic literature adds nothing to the world's thought; on the contrary much of it is weak, inane, and senseless. Even this, however, has its use to those who have had but little experience in Spiritualism. It may serve as a foundation for a higher evolution. But to stop here and not go forward, to be content with the verbiage which emanates from the lower plane of life and not rise to a higher spirituality, is to fail to grasp the full scope and meaning of Spiritualism. The founder of the journal declared that "Spiritualism was the philosophy of life." There is no higher definition.

PLATFORM WORK.—Birmingham, Oozells Street: May 29, Mr. C. Gray gave a very interesting reading, which was much appreciated. June 5, Mr. Victor Wyldes gave an excellent address on "Spiritualism," which enlisted the attention and approbation of all. A question was put by a Christian which was courteously answered.—Bradford, St. James's: June 5, Mrs. Whiteoak gave good and eloquent discourses and successful clairvoyance.—448, Manchester Road: Mrs. Bentley spoke well, gave good clairvoyance, and named three children.—Burnley, Guy Street: Miss Walton's guides delivered very instructive addresses. Slaithwaite: June 5, Lyceum Anniversary celebration in the Co-operative Hall. Mr. J. C. Macdonald gave good discourses, and the children sang special hymns very creditably. June 6, children and friends (31) attended the Lyceum demonstration at Bradford, and in the morning enjoyed various games in Manningham Park. All returned safely.—Glasgow, 3, Carlton Place: June 5, 6-30 p.m., we had a rare treat. Mr. A. Glendinning, of London, related his most remarkable experiences in Spiritualism. We all felt strengthened and encouraged, and we know that there is nothing to fear in the future of Spiritualism when it is based upon such a firm rock of facts as was placed before us. Spiritualism has done great work in battling against the two giants of orthodox Christianity and Materialism, and giving us a religion which, while satisfying the reason, does not forget the deepest emotions of the heart. It would be an injustice to the lecture to merely quote from it. It was filled with such an array of facts as to force upon all who heard them the conviction that our loved ones who have passed away do live and take an interest in us.—Bonnyrigg, 13, Durham Bank: June 5, Mr. Jennings, on "Never be Weary of Well-doing," related some touching incidents which had brought their reward in the knowledge that the recipients had been made happy. He asked, "What was the use of saying, 'God's will be done on earth as it is in Heaven,' when we don't try to bring it about?" If we began by loving our neighbour as ourselves, doing a good action whenever and wherever we could, we should do more to bring about the millennium than any amount of preaching would do. [The above were received too late for last week's issue.]

THE MONSTER LYCEUM FIELD DAY.—Whit-Monday opened out bright and sunny, cheering the hearts of old and young assembled to celebrate the occasion in Bowling Park, near Bradford. Lyceum officers and members were to meet, to the number of nearly 400, and unite in marching and calisthenics. A large undertaking surely, and one to make the hearts of friends thrill with joyful emotion. Everything which the promoters could think of as to details had been done; distinguishing colours for each Lyceum, and hymns for marching selected, and 1,000 handbills containing the above items were freely distributed to facilitate the carrying out of the programme. The officers and members mustered in good numbers, and were ably marshalled and marched on to the promenade. Old members and new ones were admitted into the ranks without distinction, which made the experiment a bold one. With the aid of a few energetic friends the promenade was cleared sufficiently to allow for the evolutions. Not less than 1,000 spectators were crowded round, eager to witness the proceedings. The marching opened out well, led by Misses M. E. Firth and L. Mortimer, of Batley Carr, all joining in the hymn, "Hand in hand with angels." But it soon became evident that our forces were too widely extended to enable all to sing in unison, and that we were destined to soon become exhausted. The spectators bravely helped to sustain the singing, but all felt the need of a good band to sustain and balance the marching. Had one been present the chain marching would not have become confused with the little ones as it did. The forces were then in the most difficult position, while a number of officers, all anxious to render assistance, tended to increase the difficulty by giving conflicting advice. Ultimately the forces were got into order and marched into position for calisthenics, which were executed in splendid style. It was a sight long to be remembered to see nearly 400 members, whose ages ranged from 4 or 5 summers to 50, all exercising in perfect harmony. No wonder the spectators marvelled at the sight. After this grand display the members were marched to reserved grounds for refreshments, and then it was that certain things were done which filled the breasts of many officers with

vexation and resentment. It was well known that there was a very limited supply of mugs in which to serve the children with tea, and it had been decided to divide these among the Lyceums and serve the youngest first, and when their wants were supplied, to supply the next older, and so on until all had been refreshed and fully satisfied. Batley Carr and Batley, being the first on the programme, waited until all had got to their respective places, in the firm conviction that these arrangements would be faithfully carried out. But to our sorrow and disappointment we saw one Lyceum set them at naught by monopolising as many mugs and as much tea as they could get, regardless of the wistful faces of the little ones of other Lyceums. Appeals were in vain. As a last effort the writer went personally to those who had supplied the refreshments to try and obtain a few mugs, but even these were carried away by some person, as yet unknown, before they reached me, and so I had to return empty-handed, thoroughly ashamed of the selfishness manifested. Another of our officers made an attempt, and succeeded in getting one gallon of tea for fifty persons. This marred the whole day. We had intended singing our anniversary hymns, a good supply of which we had with us, but could not do so. I had hoped, and had impressed the importance of it on the children, to mingle freely among all the Lyceums, old friends and new, and try to feel thoroughly at home with each and all, but it was out of the question under the circumstances. And I take this opportunity of apologising to our many friends for any apparent coldness on our part. The Lyceum whose actions marred the goodwill and harmony of the day shall be nameless, in the fervent hope that they will never break faith with their co-workers again. If we fail to practise what we teach, our teaching is in vain. In conclusion, I wish to thank all for the kindly assistance and efforts made in carrying out the programme, and hope we shall meet next year under more favourable conditions, when we can all sit down together and have a band of music to enliven the order of the day. Mr. Bradbury, of Morley, suggests Pontefract Castle, where 1,000 people can be served at once. Trusting that Mr. Bradbury will lay his scheme fully before your readers, I remain yours fraternally, ALFRED KITSON.

BE PUBLIC SPIRITED.—"The man who, expending his energies wholly on private affairs, refuses to take trouble about public affairs, pluming himself on his wisdom in minding his own business, is blind to the fact that his own business is made possible only by maintenance of a healthy social state, and that he loses all round by defective governmental arrangements."—*Herbert Spencer*.

"THE MONTHLY OBSERVER," price 2d., which is in future to be called the *British Reformer*, is devoted to mental science and medical and health reform. Makes a good show for a start, and should have a large circulation. There is plenty of room for reform. Address, Manager, 50, Prince's Road, Notting Hill, London, W.; or, L. N. Fowler, Ludgate Circus, E.C.

"The Two Worlds! what a funny name. What is it about?" "This world and the next." "Nonsense, there's only one world; you don't believe in two worlds, do you?" "No." "I thought you would not credit such rubbish." "Stay, I do not believe because I know there are two worlds, and if you will read the paper you will find it is not 'such rubbish' as you think." "Oh! all right, I'll take it." He did, and has read it regularly ever since. Moral—Distribute Missionary Numbers.

SALVATIONISM.—The other night I stood out in the starlight and beheld about two hundred little heaps of yelling dirt rant themselves hoarse over the, to them, consolatory fable that once, nearly 2,000 years ago, for their sakes, the God of Heaven was nailed to a stick. I felt stunned and faint, although, in my terrified boyhood, the truculent fable had been dunned into my ears every day of my life. Now, however, the unspeakable blasphemy of the idea appals me. I looked up into the zenith—to the black and terrible dome, in the concave depth of which is trained the great vine of God, its grapes the clustering stars—and I wept to see such a holy dome overshadowing such a puny swarm of blasphemous maggots. The howling imbeciles stood under the canopy of awful stars, and literally expressed their joy that the God of Heaven and earth had, for them, been nailed and spat upon and stabbed in or near a little town in the Levant.—*Saladin*.

WHY do we shrink so from eternity?

We are in eternity from birth, not death!

IN MEMORIAM.

I have been requested to announce the passing on to the higher life, on May 29th, of Lorenzo, eldest son of Mr. and Mrs. Alfred Marshall, a well-known local medium, at 11, Talbot Street, Listerhills, Bradford, through consumption, at the age of 17 years. The young man was a member of the Bradford Central Association of Spiritualists' Lyceum, Milton Rooms. He was a bright and intelligent youth, and there were signs, had he been spared to the material life, of great force of character. The interment took place at Yeadon on June 1, Mr. Bush conducting the service, assisted by some members of the Lyceum and friends. Brother Bush sang solos suitable to the occasion. On Sunday Mr. Bush delivered an address on our young brother, and mentioned several instances showing the good thoughts which were ever passing through his mind. Mr. Bush stated that an attempt had been made by some Christian mission-workers to make the youth a convert. The reply which they received, however, gave proof of the good teaching which he had received—that he would stand by his father and mother, knowing that they would not have taught him what was false. A young woman called to see the corpse the night before the interment, and, while sitting, was partially controlled. Nothing definite, however, came of it at the time. Mr. and Mrs. Marshall went out on Sunday afternoon, and on their return four women were waiting to see them, the young woman already mentioned being one of the party. As soon as Mrs. Marshall made her appearance the young woman threw her arms about her, and said, "Oh, mother!" It was our young friend who attempted to take control the night before the interment of the body, and, not succeeding, determined he would not leave the medium until he had done so. He had brought the medium back to the house, I am informed, under influence, and expressed the desire that his father would thank the Lyceum scholars and friends for the beautiful wreaths which they had brought to decorate his grave, and their kindness during his illness.