

The Two Worlds.

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PRENATAL INFLUENCES.

THOUGHTS THAT SHOULD BURN THEIR WAY TO EVERY SOUL.

THE MEDIUM SPEAKS AS THE SPIRIT GIVETH UTTERANCE.

A Lecture by Mrs. Nellie T. Brigham, of New York.

INFANCY holds within itself all possibilities of angelhood and heaven. Among the Roman Catholics is cherished a picture of a woman with a child in her arms. Those who believe in the hard, unsympathetic and unjust spirit that men fear and dread, turn from this God the Father, and before the mother with the child they bring the pains and griefs of their hearts. It may be called idolatry. I scarcely think that they know what it all means. For back of the superstition vague and strange, humanity has been kneeling, whenever it could, at the shrine of maternity, and in this expression, has shown the best and the noblest of its nature. Those who are hard and rough in outer life soften their glances when they look at a child. Bret Harte, whose writings sometimes seem to smell of western pines, and fir trees, writes of a little child that was held as the dearest treasure in a rough camp, and the miners, with all their roughness, were gentle and tender in dealing with this little creature. Wherever you find humanity you will find this strong love of children. One of the greatest of our modern writers said: "I believe in God, and I love little children." Wherever this love is, it is indicative of something beyond; it is suggestive of the divine in human nature.

In the ancient days of the darkest and most abject superstition the symbols of being were worshipped. Vulgar and coarse and undeveloped as the people were, there was a meaning in this that seemed sacred, and in fear, reverence, and adoration they bowed before this mystery of life's beginning. But to-day we study existence, and realise that eternal law shapes and regulates human destiny. These things should be observed, not with vulgar curiosity, but with sacred reverence. We must draw near and understand what life means. The florist and agriculturalist may study growth, and bring out the best developments, and may take that which in its native state is crude, and neither beautiful nor useful, and make it both. On the hills of New England and in the bleak pastures you will find the thorn apple growing, beautiful with clouds of white blossoms in the spring, but the taste of the fruit is not agreeable, and yet, from such a starting-point, those who understand culture have laboured diligently and patiently until you have the best developments of apples, some of which would tempt a new Adam in a new Eden; but the starting-point was the thorn apple. All this comes from culture and care. In the apple itself is shown the peculiar influence of heredity; it retains a certain family resemblance. The fairest plants have come by culture and development. Take for instance, the chrysanthemum. You see it sometimes with its leaves so downy and soft that it looks as if it were made of fine feathers. You have the larger flowers with the perfection of colouring and of shape, and yet the starting-point of all this beauty was that little flower that our grandmothers cherished—the artemisia, a common flower, originally like a field daisy; yet the most beautiful

chrysanthemum that grows keeps to the line of heredity, and there is a resemblance to its most distant relatives. And so, turning to humanity, we realise what can be done by culture and by care, by education and by development.

Those who study animal life, who rear the best, know that preparation must be made for the future. "Men do not gather grapes of thistles," they realise that like produces like, although care and cultivation may bring us the most splendid results. Oh, humanity! When you look over the multitudes of men, women and children—when you consider what their birth has been, and what has preceded their coming into existence, do you not wonder that the world is as good and as true and as wise and as clean as it is to-day? Why, if men cared as little for the culture of flowers, for their horses or their cows, as they care for the growth and development of childhood, what would you expect? They are wise in some things, but when they turn to humanity they are blind and under the influence of passion and fascination, and they are very rarely thoughtful and careful.

Some one once asked the question, "How early would you begin the education of a child?" One might say, "Not until he is seven years of age." Another says, "You can begin soon after he learns to talk." They can be taught obedience, and they can be taught many things, even when they are so very young, but a wise man was asked this question, and he replied, "Three hundred years before the child is born." Now that seems very strange, but there is a great deal of wisdom in it, because people retain the stamps and influences which have been upon their lives, and which have come down to them from the past. There are some who deny that there is any such thing as hereditary influence. How can they deny it? Have they eyes and see not? Do they not look at a child, and find that it brings out in its own peculiarities that which has come down from its ancestors? It is a fact that a child is more likely to resemble its grandparents than its own parents. We know that these things are so, and that you pass over one generation and reproduce in your lives many of the features and characteristics that belonged to your ancestors. We do not mean that you do not resemble your fathers and mothers, but you are more likely to bring out the traits of your grandmothers and grandfathers, and so it is true that each generation is reaching on into the future, and that it is perpetuating and reproducing along the same line of development. You can understand these things by a little care and study.

It was said that in Egypt, in the old days of her power and pride, the feet of the children at birth belonging to the slaves were different from those belonging to the higher classes. At birth, mark you! It is said that the skin on the soles of their feet was thicker than that on the feet of the other children. Why was this? The feet of the toiling slaves, who ran swiftly on errands, who were so burdened with care, seemed to adapt themselves to the peculiar uses of their lives, and after a time this result was handed down to their children, and at birth they bore this peculiar mark of what had characterised their ancestors. Is it not true in training horses, that if you take a wild horse and try to train it, it is a difficult thing to do? But the best blooded horses that are found seem to have sense, a kind of quick intelligence, and they respond to you at once. It is easy to train them. Why? Because of their trained and intelligent ancestors; because they have come through a line of aristocratic parentage. Men know these things and understand them. And it is true that in human life we hand down our peculiarities along this wonderful line of existence, and there are certain tendencies that are most wonderful and full of promise or

menace, and you will find these things in your children and in yourself. But this study of life, remembering this hereditary condition, recalls the old saying that the life of a child is like a sheet of white paper, and that the world writes characters on it; and it is true that your surroundings, your teachers, make their impressions, but if you can read between the lines of life, you will find that there was a wonderful writing placed there before you were born. Just as you may write with a certain fluid, and the letters may remain invisible until subjected to heat, when the black letters appear clearly, so when you were born into this world that writing was on your life. It was the writing of your fathers and mothers, grandfathers and grandmothers—your remote ancestors. It may be that in all your earthly life that writing will never come out. It may be that some sudden temptation will supply the needed heat, and the letters will appear, and you will astonish yourself, and your friends, who thought they knew you best. You do not know yourselves. You know only in part. You "see as through a glass darkly." For this reason you should be careful for yourself and others. You will find yourselves in emergencies where you will be surprised at your own thoughts. Most of the criminals that are known have been the greatest surprises to themselves. In these sudden surprises it is often only the coming out of that which was there before, but which has been brought into expression by certain combinations of circumstances. As certain chemicals bring out particular colours, so these features appear unexpectedly in life.

Life is all wonderful, and maternity is most sacred and divine, therefore we should seek to understand these prenatal influences. Let us assure you of this: that all that you do and think reflects on the lives of others, and in your children these thoughts and inclinations live as seeds, to awake and grow.

When we consider certain mental diseases, and the unfortunate conditions of certain organisms, we believe there should be sufficient wisdom in the individual to say: "Thus far shalt thou go, and no further; stop this reaching on into the future, perpetuating these misfortunes." The prophecy may seem very strange and unjust; perhaps it may seem like a fancy, but the time is coming in the future of wisdom when there shall be laws regulating these things—when society, to protect itself, shall insist upon certain lines of observance, and shall say: "These misfortunes shall not be passed on to lie as a heavy burden upon the weak and unfortunate of the future." It may seem that this is scarcely democratic; that it is arbitrary, but it is right, and the future will prove it so. If in your own judgment you can rise to sufficient heights of self-restraint, if you can mark out a path of right, then you will prove yourself in that a friend of the future.

In motherhood, that gift divine, the blessing of the Most High, we find that which has wakened the reverence of the world; but is it to be entered into in darkest ignorance? Is it to come from the cyclone of human passion? It is that which shall be entered into in wisdom and purity of purpose, and when that time comes you will have a race of angels. Men and women in the future will be so good, true, and pure and noble that they will need no longer to say: "Thy kingdom come," for it will be with them. But how is it now in the world? When we look abroad and see the struggling masses; the populous cities where there is insufficient food—where there are limitations of all of life's best and noblest; the darkest ignorance, the poverty, burdens of toil, and where the darkest shadows rest—and gaze upon these little children and know what shadow they must go through, we wonder that they can rise stainless, white, and pure, at last. Seeing all these things, is it not wonderful that society is as safe, and that the world is as peaceful and as happy as it is? But in the sphere of crime, in the crush of poverty, the world is beginning to look about, and realise that if we would be saviours of mankind we have something to do for the future. To take that which is and to deal with it as well as we can, as wisely and truly, is certainly our duty. But, oh! men and women, standing in the pathway of this active existence, and with all the strength and love of body and spirit, what does this life mean to you? What does marriage mean to you? What do paternity and maternity mean? Marriage? Why, when some of these unions are made (believing it to be a sacrament, as thousands do, standing before a minister or a priest who is supposed to consider that everything is as it should be), when two persons are united, drawn together by passion or

by a strange psychology of fascination, sometimes drawn together by the grossest worldly interests, where it is simply a question of gold on one side and youth and service on the other—when these unions take place which are not of the soul, which are not of heaven, what can you expect the future to be? What can you expect of the lives that spring from these unions? We have often said when the priest speaks with deep solemnity the words: "What God has joined together let no man put asunder," it would be wise for a deeper, and stronger and more penetrating voice to say: "What God has put asunder let no man join together." Realising what ought to be in life, in choosing, choose wisely and thoughtfully. Teach your boys and girls what life means, what union means. You may say: "We shrink from these things. They are not pleasant duties." Would you have the information then come to your boys and girls from outside parties? Is it not better that the pure-minded mother, that the faithful father should speak, and that they should not grow in dark ignorance to enter into the most sacred relations of life blindly and ignorantly, or with the false ideas that the world gives them?

There is another thing to be considered in this matter of virtue, of purity. We do not believe in a rule for women that is not a rule for men, or in drawing a line between the two, saying, "This person has sinned." She is only the other party in this offence, but she is a woman, therefore the doors are to be closed. Make your judgment honest, and if you would not take the hand of the woman whose life has been so stained, do not take the hand of the man whom you know to be as bad or worse.

Teach your boy and girl as they should be taught, to make the thoughts pure; to remember what the word mother, the word sister means, and going out into this world thinking of father and brother and mother and sister, keeping purposes noble and pure, and letting this social atmosphere of their lives remain with them, and you need not fear the future. Guard them from within, not alone from without. Virtue is not an external garment—some fair and becoming attire. It is the interior condition of the spirit. So when the children are born properly and taught properly, society will be safe, and the world will be blessed and glorified, because it shall have understood these things.

Henry Ward Beecher once said in speaking on the subject of regeneration, or the second birth, that it was "better that people should be born properly the first time than to trouble themselves greatly about being born again." This is true, but it is a thing to be understood. Remember that when life, plastic, developing, guarded and shrouded by nature, is most sensitive; that emotions, desires, mental and spiritual attitudes will all have their own peculiar influence; and, therefore, it should be understood that all inclinations that are debasing, all inclinations reaching out to impurity, should be overcome; but mothers, while these things are for you, you should be aided and guarded and blest by the fathers, for while the world often says the fate of the future rests in the hands of the mothers, we assure you that the fathers' lives should not be counted out, for the mental, moral, spiritual, and physical conditions of their lives should be guarded and kept stainless and true.

You know the story of Circe, the beautiful singer, who on the rocks sang, attracting to her men, admiring and entranced. She touched them and they were transformed into swine. Oh! there is many a Circe singing to-day. There is many a transformation being made, and it is done in partial ignorance. But let the world grow wise in these things and then we will reverse that fable of Circe, and men attracted who are swine-like in practices, touched by the Divine, will rise and stand no longer swine, but men. Womanhood appeals to the best or worst elements of manhood. It has the power to lead into the greatest shadow, to stain to the utmost, or to lead to the divinest heights, to purify. And so we have prenatal influence for good or evil.

When in the rush of life to-day, in the hurry of humanity, you are shocked and stand still for a moment now and then, facing some fearful crime, you wonder how these things can be. But if you trace back the inclination, through the years of life, you may find its source in some prenatal condition, a wish to destroy, a wish for the death of that most unwelcome life thoughtlessly summoned, which, following its seed-like inclination, grows, and in some sudden stress of temptation, blossoms in that blood-red flower of murder, whose poisoned breath is in the land to-day.

Take the Ten Commandments, and you will find that special one which teaches us that the sins of the fathers are

visited upon the children even to the third and fourth generation. You may say it is unjust. Then the persistence in the life of roses or of apples is at fault also. There is this law of heredity that brings you the best and the fairest, and you will find that it is a law like a two-edged sword. Good produces good, and evil produces evil. But good is always stronger than evil. Men may tell you that the evil men do lives after them, but that the good is oft interred with their bones. If the good seems to be buried with their bones, it has its resurrection. Therefore, let life grow better and nobler. Let it be filled with unselfishness. Let it reach for the noblest and highest, and we may build the future upon the foundation of the present, and in the garden of life careful culture will make its most radiant flowers blossom. For these influences shape life, making infancy beautiful and humanity divine in its development.—
The Progressive Thinker.

THE IRON HEEL.

FOUNDED ON FACT. BY HARRIET M——.

A FAIR scene, stretching uplands, rippling waters, sweet flowers and shady trees. A little cottage nestling in a valley, a woman—almost a girl—standing in the doorway looking up the lane, shading her eyes from the rays of the setting sun. A man's form in the distance, seeing whom she hastens to meet and greet him.

"Here you are, Jack," she says, turning to walk beside him.

"Yes, home once again, Mary; and how is my little wife, she looks well?"

"Have you succeeded, dear?"

"No, Mary, there seems a fate against me. Every one else can get work, but I am refused."

"Better luck to-morrow maybe, Jack. You must try again."

"I am almost tired of trying," he said bitterly.

"You mustn't lose hope, dear," she answered, encouragingly.

Together they entered their little home. Everything looked clean and tidy, but it was a very frugal meal set out upon the table—just a little bread, though Mary had some potatoes ready to lift. They enjoyed it, for hunger is a sweet sauce, and neither of them had broken their fast since the morning.

Six months before, when they were married, the world seemed very fair, and Jack was proud indeed when he brought his sweet Mary home. He was *only a labourer*, but they were strong, and youth and hope were theirs. Happy indeed were they for the first few months, when one unlucky evening, Jack, persuaded by some of his mates to go into the woods, was discovered by one of the keepers with a fine rabbit in his hand. The squire did not prosecute him; he had always borne a good character, but it got about, and none of the farmers would employ him. I do not excuse him; he did wrong; and rabbits *must be protected*, though men suffer!

He tried and tried again, and this June evening returned home thoroughly disheartened. The sight of his cheery little wife comforted yet troubled him, as he thought how different he had meant life to be for her. It was in vain for him to promise, and plead he could not get work.

"I see nothing else for it, Mary. We must go away from here."

"Why, where *could* we go?"

"Let us go to London, Mary; no one would know me there, and I am so strong I should be sure to get work, and perhaps soon be able to keep you like a lady."

"I could not be a lady, Jack. I would rather be your wife than any fine lady. No, no, if we find work to do we must be content."

"Well, I *must* get away from here. I can try no longer. There's a black mark against me. No one will believe me now when I tell them they may trust me. Let us go, Mary; we can sell these things and get enough money to keep us for a little while, and I should soon get work."

Mary looked round with a deep sigh, as she thought of one article and another that had been saved for and chosen so carefully. She loved her little home, and did not like to leave it, yet could not bear to contradict her husband, and was a little dazzled, too, with thoughts of the great London.

"Tom Harris went," said Jack, breaking in on her reflections, "and see what nice presents he has sent home to his parents. I am sure we shall do well."

Soon it was settled, sorrowfully on Mary's part but hopefully on Jack's. They sold their furniture, and set their faces towards the great city, walking some part of the way to lighten the expense, but the last part of the journey was accomplished by rail. They were bewildered by the noise and bustle, but fortunately had the address of a friend, whom they found, and he helped them to obtain a room, for which they were to pay five shillings a week. Mary disliked the look of it, and was horrified at the price, but her friend assured her she was lucky to get a room so cheap in such a respectable neighbourhood.

It was with very mixed feelings they lay down for their first night's rest in the great metropolis. Jack Thorn was very sanguine in the morning, and started out full of hope, while Mary busied herself in trying to make the plain little room more homelike. She was very glad she had kept her sheets and blankets, as the colour of those provided did not please her by any means. They had five pounds, and that, with their few clothes, constituted their worldly wealth.

In a few days Jack obtained work as a porter, and was delighted to bring home eighteen shillings at the end of the week. This seemed quite a large sum, but the young couple soon found it would not go far when everything had to be bought. No garden to go to for vegetables, no fowls or eggs, and milk costing 3½d. a quart; coals they thought a frightful price. However, Mary did her best, and made the most of everything. She had grown thinner and paler, but the stirring of a new life partially explained that. Jack, too, did not look so well; the close air and long hours told upon him. Changes were made where he was employed, and he was dismissed. Then began the long, bitter, struggle. He could not obtain regular employment, only managing to obtain a job now and again. Mary grew more thin and pale. She tried to get work, but failed, and Jack almost lost heart. They had to give up their room and take one that was cheaper. One by one their clothes were disposed of, and yet they could not keep the grim wolf from the door. Many a morning Jack went out before Mary was awake, to leave her the bit of bread, and walked about all day trying to get work, glad if he could take her a few coppers at night. So they drifted, until even their dearest friends would not have recognised in the haggard man and wan-faced woman the bright, comely pair of less than a year ago. They were brought into contact with sin and crime such as they had never dreamed of, but in spite of all, retained their love for each other. Unable to pay their rent, they were turned into the streets, and for a week they wandered about, creeping into any corner for shelter from the searching wind. Oh, the weary tramp for work, and the shame of asking charity. When they could muster up the necessary fourpence they would take refuge in a common lodging-house.

Jack set out on many useless quests for work, but one day managed to earn a shilling, and having heard of another chance went after it, leaving Mary in the lodging-house, expecting to be back the next day. The mistress of the house, not liking to see her white face, sent her to a room at the top of the old house, and forgot all about her.

Three days later one of a "band of workers" who tried to relieve a little of the wretchedness in the East End called and asked, as was the custom, if there were any cases of sickness in the house.

"No," was the answer.

"You are sure?" said the visitor. "Let me go through and see."

An unwilling assent was given and just as the rickety stairs were being mounted, the mistress shouted—

"I dunno' but there was a gal the other day looking mortal bad; if she hasn't gone away you'll find her at the top, I've had no time to look after her."

The visitor went on, too used to the scenes of wretchedness to be rebuffed, and presently pushing open the door of an attic, a blast of cold wind through a broken skylight, and the snow, which had been blown in, lying upon the damp and mouldy boards, made her think no one was there. "I will make sure," she thought, and stepping in made her way to an old four-post bedstead, almost dropping to pieces. She was startled by seeing a white deathly face, two great dark eyes looking into hers. "Why are you here, poor soul?" she asked. The pale lips moved slightly but no sound was heard. The visitor hurried down stairs and getting help, soon had a fire started, and borrowing some old blankets covered the open window, and then tried to force a little gruel through the clenched teeth of the poor suffering woman. But it was too late, the great eyes followed her about the

room, and seemed as though they would ask a question. "What is it dear?" said the visitor. Mary, for she it was, looked down at the poor rug that covered her. With gentle hands the visitor lifted it, and upon the mother's cold breast lay a lifeless babe. Poor Mary had struggled through her agony, and what she had borne those three days, helpless and alone, she alone knew. The doctor, who had been hastily summoned, hurried in, and after a hasty examination said, "Hopeless, she will be dead in an hour; exhaustion and starvation." Everything that was possible was done to comfort the dying woman, but help had come too late. The little babe was robed in an old nightgown, and with silent sympathy the visitor placed it in the dying mother's arms, whose last effort was to press a kiss upon its tiny brow, and she was gone. Stranger hands closed her eyes, stranger hands prepared her for the pauper's funeral.

The next day the visitor attended a hospital to visit and read to the sick. In passing through one ward her attention was arrested by hearing some one saying, "If Mary only knew I hadn't deserted her, if Mary only knew—," and the restless head turned from side to side. He was brought in two days before, having been knocked down by a brewer's dray. There was no hope for his recovery. He had been starving. In broken words he told his story, how he had left the country to get work in London, the struggles he and Mary had made, and then how he had left her with a shilling, to try again for work, only to fail. Staggering back to the wretched lodging-house, scarcely able to walk from weakness and hunger, he had been knocked down, and again came the agonised cry, "If Mary only knew I hadn't deserted her." Soon the restless head was still, and the screen drawn round the bed . . . Who shall say Mary did not meet him with her babe in her arms, and tell him she always trusted him, and knew he did not intend to leave her. Shall we not hope that in the "great beyond" they will make the home and gain the happiness denied them here?

But, oh! the sorrow of it, when brave hearts grow sick, strong arms weak, and human lives are sacrificed; the cry for bread, and the struggle for work unheeded, in a land of beauty and plenty, where there is more than enough for all. WORK TO DO, a fair home, food, fire and clothes, happy smiles, loving children, and life's purposes fulfilled. NO WORK! privation, struggle, failure, despair, starvation, death. What a contrast! Cannot something be done to secure equality of opportunity for every man and woman, so as to make it impossible that brave men and tender women shall ever again be crushed beneath the iron heel of poverty?

THE FUTURE OF SPIRITUALISM.

[We commend the following article to the earnest consideration of all our readers. It so thoroughly accords with our sentiments that we make no other comment but this: We should all unite to present Spiritualism in its best and highest form, that it may speedily become "the religion of the world."]

THEODORE PARKER, in 1856, wrote in his private journal as follows: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian population. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a *punctum stans*, but a *punctum fluens*. 4. It admits all the truths of morality and religion in all the world's sects."

In 1873, in an address before the Free Religious Association, O. B. Frothingham said: "Spiritualism is rapidly becoming a distinct religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to truth. It has different philosophies—a philosophy of instinct which legitimates passion, sanctifies appetite and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature, and a philosophy of faith which lays stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and dignity. The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a noble character and exerts a wide influence

through the upper classes of society. Its existence as a fact in the religious world and a fact of vast moment is unquestionable." Mr. Frothingham goes on to show that Spiritualism, while it takes a new departure and follows a new path, while it rejects the popular scheme of redemption and has a horror of priestcraft, teaches the essential truths of religion—the divine rule of the world, the immortality of the soul, the supremacy of the moral law and the oneness of the race. Its progress is in the churches as well as outside of them. For multitudes it has broken down the wall of separation between this world and the next. It has revealed the fact that peace between heaven and earth is not something to be effected, but something established in the constitution of things, and that communication between is possible. Special authoritative revelations are not recognised, creeds and confession take their place with other party manifestoes, and mediation is dispensed with as being outworn machinery that cumbers the engine room, and the priest is an impertinence. "Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first and perhaps drops helpless to the ground. The air and space bewilder it, but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it, and fly toward the sun it fears."

Since Mr. Frothingham delivered the address here referred to and quoted from, the "lower school" of Spiritualism, though not extinct, has ceased to have any recognised representation or influence in the world of thought. Its most prominent exponents have come out publicly and repudiated the "low kind of individualism" which their advocacy made prominent, and they have sought unsuccessfully to secure re-instatement by protests and denials respecting their championship of animalism. Now the distinction between the higher and lower phases and expressions of Spiritualism has come to be pretty well defined and understood. Mediumship, it is seen, does not necessarily imply spirituality, and a true Spiritualist is not one in virtue of his credulity and his unquestioning acceptance of improbable or unverified statements in regard to the doings of spirits.

Meanwhile Spiritualism is now finding expression in literature; its phenomena are being made a subject of study by men who are leading authorities in the scientific world; it is modifying popular theological conceptions and making its influence felt among thinkers of every school of thought, and among multitudes in every class of society. Spiritualism in its highest and best form will some day be the religion of the civilised world.—*Religio Philosophical Journal*.

THE RIGHTS AND WRONGS OF CAPITAL AND LABOUR.

LECTURE BY MRS. WALLIS.

LAST Sunday anniversary addresses were given in the Assembly Rooms, Keighley, by Mrs. Wallis, of Manchester, on "Spiritual Spiritualism" and "Real Life in the Spirit World." Both addresses were listened to by attentive and appreciative audiences. The subjects were very ably dealt with, and gave universal satisfaction. The chairman, Mr. Stansfield, of Dewsbury, made some very appropriate remarks. The collections realised £7 3s. 5d.

On Monday evening Mrs. Wallis lectured on "The Rights and Wrongs of Capital and Labour" before a capital audience. Mr. H. Horner, of Keighley, presided, and in the course of his opening remarks alluded to the great social gulf between the excessively rich and excessively poor. It seemed very strange, he said, that whilst a large portion of the workers were labouring grievously long hours, there were 700,000, or three-quarters of a million, continually out of work. Surely when such a state of things as this was allowed to exist there must be something radically wrong. At the present time, in spite of a general knowledge of this deplorable condition of things, only one practical effort, and that an insignificant one, comparatively speaking, was being made to help these down-trodden fellowmen. He referred to General Booth's scheme, a scheme which might be carried out with the best of intentions, but after all, they must admit it was only tinkering with the question. Some politicians suggested that if Home Rule became an accomplished fact it would make the Irish people happy, but in that aim he considered that Home Rule would fail unless with it was given full power to deal with the land question, because the land question was at the root of the evil. The chairman also dealt with the struggle between capital and

labour, and he contended that capital became the tyrant when a land syndicate was formed to take up the land at a cheap rate, as had been done by certain Keighley manufacturers. They (his hearers) were told that the earth was the Lord's, and all that they asked was that the "fulness thereof" should be fairly divided amongst all his children.

Mrs. Wallis, who met with a cordial reception, then proceeded to deliver her lecture. After stating that the thought was dawning in the minds of the many that they had certain rights and that they suffered from certain wrongs, she went on to speak of the very severe struggle great numbers of people were obliged to wage to eke out a mere existence, whilst others—the aristocrats and similar ornaments of society—simply revelled in luxurious idleness, and got a large part of the results of labour which should go into the pockets of the worker. Who placed them in that condition? Man or God? Was it a state of which they had no hope of changing, a condition from whence they could not escape because a barrier had been erected which they could not or should not overcome? A few moments' reflection concerning the growth and development of mankind would, she took it, go to prove that the rich man was born with no higher talents and ability than the poor man, as instances upon instances were on record where working men had risen from the most lowly to the most distinguished positions. Evidence enough was afforded, if even only one man had progressed from the lower ranks, that God had given the lowly power of intellect, keenness of perception, understanding of the varying conditions of life. Man had, she held, the right to live, the right to food and shelter and clothing. Nature had provided sufficient for all, but it was clearly evident that the condition of labour in the vast majority of instances was one where the labourer did not and could not gain the right proportion of return from that which he performed. The experience of the labourer was that he who did the hardest work received the least pay, but she contended that the hardest worker was entitled to the largest recompense. (Applause.) They had been taught that by-and-by in the higher life they would have reward, they would have happiness, but a great many of the workers to-day would be quite content to leave the problem of future destiny and have some of the enjoyment now. Mrs. Wallis next spoke about capital, and maintained that the capitalist, the man who promoted large undertakings, and thus found employment, was deserving of some reverence, but she could not tolerate a state of things where it was necessary for a capable man to have to seek work as now, and possible for men to have power to refuse him. All these and other things went to point to the necessity of a revolution, and she asked them to consider the question, "Who gave to any individual the right to refuse work to his fellow?" If they traced back the growth of capital they would find that it always originated in the labour of some one. With regard to the land question, it might be, and must be to her thinking, admitted that the large holders of the land in the majority of instances did not work for it—they received it from some one else—and in most instances that some one else had in the far-distant past or in the near past gained it through some slight service, very frequently simply by favour, or as the reward for some infamous action (hear, hear)—something which should have brought them disgrace rather than approval. (Applause.) What must be done was that the enunciations of party guides must be put on one side and the clear facts of life faced. The working classes had shown too much apathy. They had the power to alter this state of things if they only knew how to use it, but they had been content to follow the bell-leader too long. They wanted Parliamentary representatives with hearts beating in unison with their desires. (Applause.) She did not expect a revolution by the aid of war, that there would be a mighty uprising, or that by the force of arms the victory would be won, but she did expect that there would be martyrs ready to take up their cause and stand by it manfully to the last. She contended that capital should not be so much in the hands of private individuals, and that the large undertakings should not rest upon the caprice of such persons. She held that where the conditions were such that it rested with private individuals to give or withhold work it was a state of slavery, and she urged the desirability of large undertakings being maintained by the State for the wellbeing and well-paid employment of all applicants.

At the close a vote of thanks to Mrs. Wallis and the chairman was carried with enthusiasm.

Keighley News, July 2.

THE COMING CONFLICT.

BY OBSERVER.

WE sometimes wonder if other people notice the steady, persistent, and insidious progress which the Roman Catholic Church is making in our midst. Every now and then we hear of some prominent and wealthy person who has been converted, then some clergyman perverts, and the High Church party in the Establishment seem to be going over to Rome as fast as they decently can.

In travelling about the country one comes upon new buildings for public worship, and large institutions which, on enquiry, are found to be Roman Catholic churches, cathedrals, nunneries, and the wonder is how much farther this kind of thing is going.

Should the opportunity ever arrive, a strong bid for temporal power will no doubt be once more made by the Holy Mother Church, whose WILL is as strong as ever. We do not share the fears, which some people express, that success will reward the machinations of the cunning Jesuits and others. The independence of the people of these islands has been too dearly bought to be readily sacrificed, but it is as well to be aware of what is going on, and it is quite advisable that some steps should be taken to thwart the schemes of a power which, within the bounds of our constitution, is endeavouring to re-erect its baleful head. Romanism is a menace. A conflict must come between Rome and Reason sooner or later. Spiritualism, by its facts, has been more successful than aught else in drawing people away from the fold of Roman Catholicism, hence the tactics of priests, who advise a Florence Marryat that she may be a Spiritualist and still remain a Catholic. Miss Kislingbury, one time secretary of the British National Association of Spiritualists, was captured and went into "the Mother Church," and there are not a few who retain membership of that church and call themselves Spiritualists.

Of course, spirit intercourse is of no clime or creed. Spirits of all kinds return, and Roman Catholic spirits are as active as any. Spiritism—the science of spirit communion—has no philosophic, or moral, or religious significance, but no *Spiritualist* can be a Roman Catholic. Spiritualism is the very antipodes to Roman Catholicism. In Spiritualism the individual maintains his spiritual independence. In Catholicism the individual is merged in the system, which usurps authority over his mind and morals. When we pass the monasteries and nunneries an involuntary sigh rises to our lips as we think of the poor "machines" whose lives are being warped and blighted by the crushing incubus of the dogmatic decrees which are laid upon them. The Catholic Church dreads the growing power of Spiritualism, because it builds up men and women who cannot be terrorised or tyrannised into conformity. They call Spiritualism a superstition—as Gerald Massey retorts, "Our superstition will be the death of yours."

THE FARMER.

THE king may rule o'er land and sea,
The lord may live right royally,
The soldier ride in pomp and pride,
The sailor roam o'er ocean wide;
But this or that, whate'er befall,
The farmer he must feed them all.

The writer thinks, the poet sings,
The craftsmen fashion wondrous things,
The doctor heals, the lawyer pleads,
The miner follows the precious leads;
But this or that, whate'er befall,
The farmer he must feed them all.

The merchant he may buy and sell,
The teacher do his duty well;
But men may toil through busy days,
Or men may stroll through pleasure ways;
From king to beggar, whate'er befall,
The farmer he must feed them all.

The farmer's trade is one of worth;
He's partner with the sky and earth,
He's partner with the sun and rain,
And no man loses for his gain;
And men may rise, and men may fall,
But the farmer he must feed them all.

God bless the man who sows the wheat,
Who finds us milk and fruit and meat;
May his purse be heavy, his heart be light,
His cattle and corn and all go right;
God bless the seeds his hands let fall,
For the farmer he must feed us all.

Lillie H. Barr, in N. Y. Ledger.

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. Subscriptions may be commenced at any time.

FRIDAY, JULY 15, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

MEDIUMS, ATTENTION! PRIZES FOR YOU!

OUR good brother and co-worker, Mr. J. J. Morse, has placed in our hands a copy of that valuable and instructive work by Epes Sargent, "THE SCIENTIFIC BASIS OF SPIRITUALISM" (which was published in America at 6s. 6d., and republished in this country by Mr. Morse, post free, 4s. 6d.)—as a prize for the best essay by a medium on the important subject, IS MEDIUMSHIP INJURIOUS TO HEALTH OR DEMORALISING IN ITS TENDENCY?

Now, mediums, what do *you know* on this subject? A very great deal has been said *pro* and *con* by people who are not mediums. It is now your turn. You can speak from experience as well as observation. Give us facts, statistics if you have any, and forward your answers *on or before August 2nd*. Essays must be written *on one side of the paper only*, and should NOT EXCEED 2,000 WORDS. We have received from our good friend "Arcanus" copies of his useful little book, "Modern Christianity and Modern Spiritualism," one of which we will give as a second prize.

MEDIUMSHIP.

WE greatly regret that the time did not allow of the consideration of the resolution respecting mediumship, which was on the agenda for the Burnley Conference. How is Spiritualism to spread without mediums? How are sceptical inquirers to be convinced without evidence? How are the masses to be reached unless we have speaking, seeing, and other media? How are the thoughtful and cultured men and women, the spiritually minded and aspirational people, to be attracted to our meetings and won into fellowship unless we can feed them spiritually? How are we to hold Spiritualists together unless we can cement them in love and draw the veil aside and wed the two worlds in soul sympathy? How are we to secure spiritual results save by spiritual development, soul culture? How are we to attract into our ranks and retain as workers in our public propaganda more of the sensitive, gentle, loving, cultured, aspirational and inspirational, thoughtful and reverent mediums, whose lives shall be an example and a recommendation of the spiritual philosophy. Far be it from us to say a word of discouragement, detraction, or disparagement of the workers who as mediums and speakers have borne the heat and burden of the day, and undertaken the too often thankless duties of our rostrum. No. Every earnest, sincere, and devoted medium who has served our cause must have often done so, we are assured, with aching heart and downcast spirit. We speak from experience of the work, and sympathise too keenly with the struggles and trials of all our co-workers to say one word to dishearten them, for it is too perfectly true that—

Mediumship is no bed of roses, and often the medium who has lifted the load of grief and despair from many a poor soul, may be carrying a load which evokes the pity and sympathy of the angel world.—*The Better Way*.

All the same we cannot be blind to the fact that there are all too few mediums, and too little attention is paid to the laws of mediumship, the improvement of the powers of mediums, and the self-culture on the part of mediums, that by studying their own conditions they may render themselves more capable and reliable. A writer in *The Better Way* puts the matter forcibly thus:—

The demand to-day is for a high class of mediumship, in order that the highest truths may find disclosure. The day of small things is never to be despised. But small things should never be permitted to outlast their day, when larger, broader, greater things crowd upon them for their supplanting under the law of evolution. Let us have the grandest, best, and highest in spiritual character which the angel world can give us. They will rejoice, and mortals be benefited. We are yet in the infancy of our knowledge of mediumship and its laws. Let us give to the higher human angels the very best there is in us and of us, for the sake of truth and humanity.

There is a demand too for intelligent and sympathetic treatment of mediums by Spiritualists. Sitters and audiences have a great deal to do with the results, and can to a very

large extent make or mar the conditions, and due thought should be given by them to the laws which govern the phenomena, physical or trance. The "giving" should not be all on the side of the mediums, and the "getting" on the side of the sitters. They who "expect" most and "demand" tests, etc., get the least. Those who give most of sympathy and are "in the spirit," receive most benefit. The most practical way to help the work of removing the blinkers from the mind's eye of the starveling souls now working in theological harness, tramping out the old straw of decaying dogmas, and of letting the light shine in the dark places of materialistic night is probably this: Sustain, encourage, and assist the mediums who are already at work, co-operate to discover and develop the gifts of others, and make it clear to them that they will be supported in their efforts, for the harvest is ready, but the mediums are few, and let us ever remember that

If, in the thousand phenomena by which the spirit world shows its determination to convince us, we see nothing more than amusing or startling wonders—a repetition of the conjuror's tricks; if we fail to grasp the fact that Spiritualism imposes upon us the duty of individual reformation as the only means of arriving at social reformation, then we are mentally and morally blind, and have no right to call ourselves Spiritualists.

A bountiful spiritual feast is spread for us. Our generous hosts invite us to not merely partake of, but to take home with us some of the rare good things. What shall we bring home for our hungry ones?

SENSATIONALISM, OR SOLID WORK.—Brother Howell's timely and welcome letter will be read with interest by his many friends, and fits in well with our recent pleas for a higher religious standard in public Spiritualism.

THE FUTURE OF SPIRITUALISM is ably dealt with in this issue, and states the case for the upward and forward movement in Spiritualism with admirable clearness and force. Surely the higher and holier inspirations from the spirit-world are being poured out to lead us into the paths of wisdom, that we may reach the mountain tops of inspiration and breathe the purer airs of love and goodness.

BETTER make a thousand mistakes, better offend a thousand hearers, better, as Jesus said his coming would—bring in division and a sword, than sell the truth, repress individuality, and bid for a dull dead level of cowardly commonplace. Besides, originality and spontaneity are the very life and soul of progress and improvement. Here, then, discretion needs to be saved from base degeneration, by "sound wisdom"—the wisdom that is as far from cunning as the stars are from the mire. That wisdom will inform us (in shaping our life) that it is our duty to give free play to all our faculties—to let reason control, and conscience guide, and love move us—and that if we repress these for fear of being singular, or in compliance with custom, or in a nervous desire to keep out of harm, we really are not wise, and basely consent to a repression of the inner self that can never be made up by the safeguards of a possibly admired but a really degraded discretion.—*John Page Hopps in "The Coming Day."*

TO THE SATISFACTION OF THE AUDIENCE.—We frequently notice the expression in the reports of Sunday lectures that So-and-so spoke "to the satisfaction of the audience," or "gave a very satisfactory address." We cannot help thinking that there is surely a misapprehension of the speakers' duty conveyed in these sentences. If speakers are only to "give satisfaction," there must be a lack of power and breadth. Speakers must *do their duty*, and deliver their message—it may be of reproof or encouragement, denunciation or exhortation, explanation, attack, defence, or construction; it may be stern or gentle, pleasant or unpalatable—what have they to do with that? And it may be that many, perhaps the majority in the audience, do not agree with the ideas advanced. Is the inspiration to be silenced because of that? Surely, No. "What is that to thee?—follow thou me," is the admonition of Truth to the soul which bows in reverence before her shrine, and tenders service in her cause. Whosoever buckles on her armour, and enlists beneath her banner, must expect hard knocks and stern discipline. The easy way is the diplomatic path of "all things to all men." The narrow passage of principle is hard and full of pain, but it is the way of right. "Be sure you are right; then go ahead." There is no need to be combative merely for the sake of fighting, any more than one should stoop to merely "satisfy" and gain applause; but there are times and themes upon which the speaker must have the courage of his conviction, though he stands alone and his audience is dissatisfied. We believe, however, that an honest, sincere, thoughtful, and temperate statement will always command respect, even if does not win approval.

PRE-NATAL INFLUENCES.

WE have much pleasure in presenting our readers with Mrs. Nelle Brigham's exceedingly thoughtful and suggestive address on this subject. It deserves the candid consideration of every reader, and will supply a complete refutation of the slanderous assertion that Spiritualism sanctions free-love. On the contrary, as pointed out by Mrs. Brigham, the Spiritual philosophy contends for the sanctity of the marriage relation. Gerald Massey truly says, "reform must begin in the *creatory*." There is not, in our opinion, a more important subject than that of "borning better babies," and—dare we say it—fewer of them, both for the sake of the parents and the children themselves. Knowledge, temperance, and purity, and the establishment of *right* relations between the sexes, whereby marriage shall be a hallowed and a spiritual union, and not a mercenary contract, are absolutely needed. Spiritualism does not inculcate or sanction free lust, but proclaims the fact that the soul which sins shall suffer, in this direction as in all others. Ignorance is no protection against danger, and blind folly leads to consequences of misery, which might be avoided. Facts are our teachers, and experience is a hard school. Some day, probably, more attention will be given to self study and the "home rule," which is absolutely needed, viz., the intelligent control of the affections and thoughts which affect our actions and relationships in life, and through us posterity. Not only does "the hand which rocks the cradle rule the world," but the thought-life and emotions of the mother, and the influence of the father upon her mind and morals, react upon and affect the offspring even more *before* birth than afterwards. Replying to the question, "Does the mother-mind affect the child?" Mr. Charles Howell writes, in *The Better Way*:—

While under commission from the governor of Michigan I had charge of the juvenile offenders of this county for many years. Inquiring into the cause of the evil tendencies of many of the boys and girls under my jurisdiction, I could trace them in nearly every instance to the mental condition of the mother while in the holy state of incipient motherhood.

A very pronounced case was that of a thirteen-year-old lad, named Nathan R., who stole everything he could lay his hands upon. I learned that he had done so from infancy, and had been arrested very many times for larceny. He was sent to the reform school, where he was held about three years, and then returned to this county as incorrigible. He had been out but a few days when he was again arrested for the same old crime. I investigated this case, and learned from the boy's mother that before his birth she had a constant desire to steal. Not from mercenary motives or as a characteristic, but to get away from a drunken husband, her aim being to obtain enough to provide for herself and expected babe. Amidst this mental strain the child was born, and brought with him the "mark" of a thief, undoubtedly finding its seat and motive power in the brain. He was never cured of the evil, and continued until he finally landed in the insane asylum for criminals at Ionia, in this State.

Another case is that of Judge G., of Muskegon, Mich. This eminent jurist possessed an uncontrollable appetite for alcoholic drink, though he had the brightest judicial mind in the State. It was ascertained that during his pre-natal life his mother had a strong desire for a drink of whiskey; but being a Puritan it was denied her. Had that desire been gratified, it is believed her boy would not have been "marked" a drunkard, but would have died a sober man.

Now, if tendencies for evil in children can be developed during motherhood by mental impressions, is it not reasonable to believe that tendencies for good and purity can be imparted to the child as well? Let love and pure thoughts govern motherhood, and it will not be long before this will be a much better world.

To which we cordially say, "Amen," and commend this subject to the earnest consideration of all reformers.

WISE AND CHEERING WORDS FROM WALTER HOWELL.

To the Editor of "The Two Worlds."

DEAR SIR,—It is just a year ago since I left the shores of good old England. The thought occurred to me that perhaps my English friends would like a word from across the sea, and in response to that thought I now pen these few lines.

Of course, one must talk about the doings of the great "I," and, to satisfy that all-important personage, I will mention the fact that during the past year my labours have been limited to the cities New York, Brooklyn, and Newark. For several months I spoke for the first society of this city. One year's earnest work must mould the thought and character of those who listen, and if ever so little, that little, in the direction of truth and goodness, will influence through all eternity. Genuine reformation is slow, and the worker needs much faith to sustain him. Brother and sister co-workers, hope on, labour continuously, and be reassured that "who-

soever goeth forth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Truth never falls dead in the street. We may think ourselves in the minority, but God and one is a majority.

We have had three Sunday meetings going in New York all this year. Mr. W. J. Fletcher has been drawing good audiences, Mrs. N. T. Brigham is doing good work, and the old first society has been offering the public the best talent it could procure. New York was never more alive in spiritual matters than at present, to all appearances. There are two meetings for Sunday services in Brooklyn, beside conference. During the past spring, Mrs. Cora L. V. Richmond ministered to the spiritual needs of the first society, and drew large audiences. Mr. J. Clegg Wright visits the city and lectures to appreciative assemblies. Mr. Colville devotes most of his time in discoursing on Spiritual Science—Christian Science with another name.

Mr. Grimshaw, who left England a year ago, was lecturing in Lowell, Mass., to delighted congregations. English speakers and mediums of merit receive a hearty welcome over here.

The Lyceum is sadly neglected by American Spiritualists. They would do well to take inspiration from our English friends.

The great demand is for platform tests. The management of our halls cater largely to public sensational taste in this respect. The average Spiritualist would rather see a ghost than behold a truth. Phenomena are necessary, but our platform should be more thoroughly educational in an ethical and spiritual direction. I regretted to see the growth of this sensational spirit in England on the occasion of my last visit. While we pander to the effervescing taste of the curiosity-seeker we are losing our hold upon the solid men and women who would form the nucleus of permanent organisation, were their cultured mind and heart more constantly fed.

The American branch of the English Psychical Research Society is awakening interest. There is also an American Psychical Society, organised for the special investigation of the phenomena of Modern Spiritualism, and they number among them many of the clergy and people in professional life, and some few scientists. So the interest in our claims is not dead, and will lead investigators into the light.

The Presbyterian Church is being shaken up, owing to the growth of liberal thought among its clergy and professors in the theological seminary. Dr. Briggs is on trial for heresy. The different presbyteries have been considering for a long time a modification of their creed. In the Congregational Church Dr. Abbott has been preaching evolution, and caused quite a stir. Liberal Christianity, as it is called, is making headway. The Church knoweth well that she must be abreast of the times if she would live, and she hates death. The religious body most to be feared here is Roman Catholicism. It tries in every way to influence our school system, to effect its ends through political agencies, and in many secret ways it endeavours to gain a position in which it can accomplish its purposes, viz., to destroy the liberties won by the fathers of this republic. May the spirit of progress make her efforts ultimately fruitless.

The camp meeting season has commenced, and thousands will be interested in the cause who never thought Spiritualism worthy their attention before. These institutions are the best organised in our movement, for they have a money and property basis.

I was glad to hear of your grand celebration of the anniversary of Modern Spiritualism in March last. I hope your annual meeting at Burnley will be a thorough success.

Wishing your paper all the good fortune both worlds can bestow, I am, sincerely yours,
WALTER HOWELL.
New York City, July 1st, 1892.

SPIRITUAL PROGRESS consists largely in growth in purity, kindness, love, justice, and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not, as many suppose, a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with other substances. A pure character is a character full of courage, hope, aspiration, and love for the good, unmixed with the presence and love for things not good.—*The Religio Philosophical Journal*.

SPIRITUALISM AS A SYSTEM OF LIFE.

BY ROBT. WHITE, LATE OF SYDNEY, NEW SOUTH WALES.

[This thoughtful paper was written to be read at the Burnley Conference had time permitted. Mr. White has kindly presented it to *The Two Worlds*.]

SPIRITUALISM, when fully defined, not only means a knowledge that "spirits can, and, under suitable conditions, do, communicate with mortals," but includes a belief that the whole phenomena of the universe are produced and controlled by spirit power. In support of this definition I may say it is generally admitted by the philosophical physicists that matter is controlled by the various forces operating upon it. These forces in turn are regulated by mind. In fact, it is impossible to logically infer that these forces can exist and operate, as they do in the visible world, without mind. Everywhere around us we behold indications of law, order, and adaptation. Each of these, so far as man is concerned, implies some desired end. The more perfect the laws of a nation, the more orderly the action of a man, and the greater the adaptations of means to produce certain results, and the greater we say in each case is intelligence displayed. If this is so in relation to man, why should it not be so in relation to Nature? If this may be conceded, we are logically led to the conclusion that mind or spirit is the fundamental cause of the operations of Nature. That intelligence, not "blind force," rules the universe. This belief is not only in accordance with correct observation and true inference, but is exalting and ennobling in the highest degree. The seen material beauties around us indicate unseen spiritual loveliness. The music produced by human hand and voice suggests the "music of the spheres." The aspirations of the cultured mind ascend not to "blind force," but to appreciative intelligence. The accomplishments of man in the past, and at the present, point to what he may do in the future. The labours, victories, and acquirements of this life are but a faint prophecy of the grand possibilities of the next.

To my mind, Spiritualism is essentially a system which urges us to "look through Nature up to Nature's God," from this transitory, fleeting life to the eternal beyond, from the physical requirements of the body to the psychic conditions of the soul. Most systems of life propounded by philosophers and theologians have been too partial and limited. Sometimes they have cramped, rather than aided, human unfoldment. Each age has had its own difficulties to deal with. The solutions of these material and spiritual difficulties, which were satisfactory to one generation, have been cast aside by the next as erroneous. Still, from age to age, there has been a general improvement. Christianity was a great step in advance of Judaism. Protestantism, which proclaimed the right of private judgment, made religious freedom possible. The critical, investigating spirit of Materialism produced the best conditions for the birth and growth of Modern Spiritualism.

Spiritualism as a system of life and a revealer of the future, came into the world just when it was most required. On every side the best minds had become sceptical of the dogmas of the Church and the theorems of philosophy. Instead of *faith* they wanted *knowledge*; instead of *assertion* they required *proof*. The means of obtaining that knowledge and proof came in 1848, at Hydesville, America, and has since extended over the whole civilised world. Not only in the cities of Europe is it to be found, but far away, amid the backwoods of America, the vast plains of Asia, and the primeval forests of Australia, are its glad tidings delivered by angel messengers. Bereaved parents, broken-hearted children, sorrow-stricken lovers have been consoled, and it has changed the sigh of sadness to the song of gladness. Thousands can now truly and joyfully sing—

Oh, grave! where is thy victory?
Oh, death! where is thy sting?

Not alone at the end of earthly life is Spiritualism a comforter. When its principles are fully comprehended it becomes a guide, a rule, a system of life. It regulates our conduct to our fellow-man. It teaches us "there is no name under heaven whereby we can be saved;" we must work out *our own* redemption by living up to our highest ideal of right; by daily contributing our share to the world's wealth by hand or brain; by being ever active in trying to improve the physical, mental, and spiritual conditions of the masses. It commands us to—

Go to the sons of labour and inspire
Their waiting souls with intellectual fire!
Teach them to *think*, and thinking to explore
A glorious realm unknown to them before.

Tell them that freedom never yet was won
By the rash deeds that anarchy hath done;
Tell them that mental and that moral power,
Which grows and strengthens with each passing hour,
Shall break the tyrant's rod, the bondsman's chain,
Without the bleeding of one human vein.

As Spiritualists, it is our bounden duty to take a keen interest in the material and social condition of the people. Their well-being contributes to our well-being, and their misery produces misery in us. The happiness of self is dependent on the advancement of others. "He lives most who thinks the most, feels the keenest, and acts the noblest." There is a reciprocal influence ever at work by which the more we do for society the more society will do for us, whether it wills it or not. This is in the very nature of things, and as it should be. As individuals, and as a party, we must do our utmost to aid the social improvement of the masses. Religion in the past has made a great mistake in neglecting or opposing the material rights and political freedom of the people. The result is the people are outside of, and take no interest in the Churches. The working men of this country must have fewer hours of physical toil and more time for mental culture, before they can attain that intellectual and spiritual plane of life which all reformers desire to see.

One of the main functions of Spiritualism will be to *naturalise* and *rationalise* religion. As the material universe has gradually been reduced to the "reign of natural law," so the spiritual world will gradually be brought within the domain of psychic law. Spiritualism is rapidly extending law and order in the seen and unseen worlds. Chaos and anarchy in religion, like superstition and bigotry, must gradually recede before the light and knowledge received from "on high." It greatly depends upon *you*, the active workers in our noble cause, how soon the glorious sunshine of spiritual truth shall illumine and energise the minds of the people of England. Keep your faces eastward; hail and proclaim the unsetting orb of Spiritual day. Darkness and ignorance are behind; the Garden of Eden before. It is a grand work you are engaged in, the spiritual liberation and education and federation of all human souls.

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.]

ATTENDANCE AT SUNDAY MEETINGS.

DEAR SIR,—In your issue of July 1, I note a letter on the above subject, upon which, with your permission, I should like to say a few words. When the writer, A. J. Smyth, found an audience of only 25 people, was it wise to refuse to speak on that account? Are not 25 people worth encouraging? Had they gone home filled with spiritual life and enthusiasm, possibly each would have brought a friend to the next meeting. What a hopeful feeling of noble triumph that would have given to the one who, at the small meeting, had the courage to speak hopefully and enthusiastically. Who would not prefer an audience of 25 earnest people rather than 500 lukewarm listeners? I once attended a lecture on "Phrenology" where, like the meeting referred to above, the attendance was very small. When the lecturer entered the hall one or two gave a little clap, then suddenly ceased as if ashamed of having broken the silence. No way dismayed, the lecturer, with a smiling face, said, "Ladies and gentlemen, I have no objections to a clap, but let it be a clap, please." The remark amused the people, and then the reception suggested an audience of 500 rather than the small one it was. The lecturer first inspired the audience, and it in turn re-acted on the lecturer. An enjoyable evening was the result. Anyone having the gift for public speaking in such a cause should strive against being disheartened by a small audience. Noble minds are known by the way they meet difficulties. In battle a British soldier is said not to know when he is beaten. If that is true in war let the same feeling be carried into nobler pursuits, and in a short time there would be a different account of the Sunday meetings.
Ilfracombe, July 6, 1892. A.

THE NEED OF THE HOUR.—BROTHERLY UNION FOR WORK.

DEAR SIR,—Much has been written lately respecting the decadence of the public propaganda of the cause in London, and the advice of some to remedy this state of things is to start a new series of central meetings of a nature more suitable to those who profess what is termed "Christian Spiritualism," but do not these advisers lose sight of the fact that it is not the promotion of ideas suitable to one phase of thought, but to the many; sustaining as broad a platform as possible, and carrying on our one great object of giving to others what we *know* respecting a future life, and the comforts, benefits, and consolations ensured to those who seek for something to satisfy an aspirational mind, and that satisfactorily proven beyond the shadow of doubt? To do this we must, as has been said in the article upon the above subject in No. 241 of *The Two Worlds*, create harmony and goodwill amongst ourselves, seeking to encourage well-governed enthusiasm. This point

brings to me an answer to the oft-repeated question, Why public work in London is at so low an ebb? For Spiritualists here do not work with one aim, even upon the basis of our third principle, viz., "The Immortality of the Soul," and the cause is apparent. Amongst us there are those who grudge to acknowledge that a good labourer is worthy of his hire, and others who rail against the payment of those who cannot really afford to devote their time and pay their own expenses for the benefit of certain societies, whose committees do not trouble themselves with the welfare of such workers, but look well after their own interests, using the press as a means of libelling and cavilling at those whose only aim is to justify by experiment that there is no religion, or even reform, worth working for, higher than truth and liberty. In the above I write my own personal convictions, and am not putting forward the ideas of any society or federation of which I may be a member, but am convinced that without union amongst us we shall never attain our great object, but that it must be forwarded with earnestness by those individuals who are desirous of helping and encouraging each other. The council of the London Spiritualist Federation is, I am proud to admit, a band of unselfish workers, sinking all egotism in their work, and their reward is showing itself, even in the meetings held last winter, which were the largest and best regulated of any that have been held here for years. They seek "individually and collectively how to best promote the knowledge of the facts and the adoption of the truths of *Spiritualism*, so as to lead to spiritual reform and increase of happiness on earth."—Yours truly,
 July 7, 1892. PERCY SMYTH.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—Afternoon: Mrs. Jarvis gave a trance address, founded on the lesson read. Evening: The guides of Mrs. Jarvis again took a portion of the lesson as their subject. Both addresses were listened to by small but appreciative audiences.

BOLTON. Bradford Street.—A good day with Mr. Little as speaker, and Janet Bailey, clairvoyant, some of her descriptions being very remarkable. We had our half-yearly meeting on the 6th, when the following officers were elected: President, Mr. Peters; treasurer, Mr. Hampson; cor. sec., Mr. Bradshaw, 211, Lever Street—speakers and all concerned, please note; finance secretary, Mr. Turner. Allow me in retiring from office to thank you and all with whom I have corresponded for the uniform kindness I have received, and to express my hope that Mr. Bradshaw may be alike successful.—James Knight.

BIRMINGHAM. Camden Street Board School.—Mrs. Groom spoke ably on "Does Death End All?" To those who have suffered on the earth plane, all their thoughts and aspirations will be answered in the land beyond. If Spiritualism is sought for in a true way, and thoroughly investigated, it will prove to all that death does not end all. Poems were given upon "Faith," and "Does Death End All?" the latter being sublime. A well-packed room, and much appreciation shown.—C. D.

BIRMINGHAM. Broad Street Corner Coffee House.—Thursday evening: Victor Wyldes delivered a very stirring address on "The Spiritual Gifts of Man," followed by very successful psychometry. Sunday evening (Oozells Street): Mr. Oaks, an inspirational medium and psychometrist of very great promise, delivered an address, subject, "A Voice from the Past," which engaged the attention of a sympathetic and attentive audience throughout, followed by a control through Mr. Knibb. Clairvoyance by Mrs. Manton. Room on this occasion crowded, many failing to get seats.

BRADFORD. Bentley Yard.—A good day with the guides of Mr. Clough. Afternoon subject, "Suffer little children to come unto us." A very good address. Afterwards a child was named. Evening subject, "What is Death?" A few clairvoyant descriptions given after each address.—G. G.

BRADFORD. 448, Manchester Road.—Afternoon, Mrs. George Marshall. Subject, "Dark from light, or light from dark." Evening subject, "What is the Spirit, or what does the Spirit do for you?" Two splendid discourses, followed by good clairvoyance.—Sec., Mr. J. Arnold, No. 1, Fenton Street, Princeville.

BRADFORD. St. James's, Lower Ernest Street.—A very pleasant day with Miss Calverley and guides, who gave very good practical discourses, followed by successful clairvoyance.

BRIGHOUSE. Oddfellows' Hall. We were favoured with another visit from our friend Mr. Robert White, whose inspirers gave a good practical address in the afternoon on "The Perfect Man," which was full of interest, and really a boon to Spiritualists and non-Spiritualists. In the evening he gave a splendid and intelligent discourse on "The Religion of the Future," which was listened to with rapt attention and all went away highly satisfied. A meagre attendance in the afternoon, and nothing like up to the average at night. P.S. The financial secretary is Mr. Charles Bentley.—J. Shaw, cor. sec.

BURNLEY. Guy Street.—Mr. Hoole's guides spoke nicely on "What new things has Spiritualism taught to humanity?" and "Brotherly love." Good psychometry. Audience moderate. Sunday next, Mrs. Russell, of Bradford, speaker and clairvoyant.

BURNLEY. 102, Padiham Road.—In the absence of Mrs. Heyes, a local medium gave grand discourses, which were well received by attentive audiences. Subjects: "Waste not want not," and "Seven Saviours." Psychometry very good.—J. W.

CARDIFF.—Mr. R. Scott gave an excellent address. He showed the fallacy of all objections commonly urged against an investigation of the claims of Spiritualism, which, being based upon and drawing its very life from the unchangeable laws of the universe, and the indisputable revelations of the phenomena called Spiritual, is able to rise superior to and to effectually combat all the misconceptions and prejudices of objectors ignorant of the subject. A successful séance was held after the service, led by Mr. J. W. Buckle and Mrs. Billingsley. The former spoke effectively to some sceptical visitors, and the latter gave some striking clairvoyant descriptions, the father of one of the strangers being minutely described and fully recognised.—E. A. [P.S. In last week's report "antiquity" was transformed into "contiguity."]

CLECKHEATON. Walker Street.—A good day with Mrs. Colbeck's

guides. We regret Mrs. Sunderland could not be with us owing to family sickness. Mrs. Colbeck's guides gave very good clairvoyance.

COLNE. Spiritual Society.—A large gathering assembled to hear Mr. J. Swindlehurst's discourse on "Death," it being the memorial service to commemorate the passing on of our late lamented friend John Green. As the speaker portrayed the character of him we thought so much of, and showed that death really opens the doors to a greater life beyond, scarce one in that large assembly could hide their emotion. Such sorrow only proves the kindred of humanity, and through its channels we often receive the strangest proof that God is love. As a personal friend, Brother Swindlehurst spoke in eloquent terms of our friend's character. As a husband, a worker, and a friend, he stood as a pattern that any man might imitate; and though he might not boast of worldly fame, and rank with princelings, yet his earnest endeavours to do good won him exalted fame among those who are known not for their glitter and tinsel, but for their sterling good character, and a love that is bound to improve the world. Evening discourse, "Spiritualism the gateway to knowledge." Had Mr. Leyland been present, he would in all probability have heard something to his advantage, as the discourse was intended as a rejoinder to the remarks recently made by that gentleman on the higher Spiritualism. As the mountain had its base in the valley, so the higher Spiritualism must necessarily have its base in its phenomena. It was impossible to become the metaphysician without the aid of A. B. C. Master the rudiments, if your desire is perfection. A splendid discourse throughout. Audience electrified by the eloquent outbursts of the speaker.—E. C.

FELLING. Hall of Progress.—Sunday, July 3, Mr. Rostron. After dealing very ably with "The Resurrection," he gave a few delineations of spirit appearance, mostly recognised and gave general satisfaction. July 10, Mr. J. G. Grey dealt with subjects chosen by the audience, viz., "Fate," and "Where are the Dead?" which he very ably defined and gave great satisfaction. 17, Mr. J. Clare will be with us. I regret I made a mistake and gave Mr. Davison's name instead of Mr. Grey's.

FOLESHILL.—Evening, Mr. Grant's guides dealt with questions from the audience. One was handed up to the chairman asking for an exposition of the doctrine of Swedenborg, when our medium's guides showed that he was a medium who lived very much in advance of his time. Our annual outing, July 23, instead of July 16, as previously announced.—W. C.

GATESHEAD. Team Valley Terrace.—Mr. Lashbrooke gave a splendid address on "Soul Growth," which was very satisfactory. Mr. Lashbrooke is well liked by the Spiritualists as a very able speaker. Mr. Weightman took the chair. Mr. Field gave a short reading. A very pleasant evening. Many thanks to the speaker.—M. M.

HALIFAX. Winding Road.—Splendid audiences assembled on Sunday to welcome our friend Mr. Hepworth, who was in rare form, treating, as his subjects, afternoon, "Spiritualism; the Comforter;" Evening, "Spiritualism vindicated," which were dealt with in such a manner as drew forth the greatest satisfaction from those present.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. France gave good addresses to moderate audiences. Afternoon: subject, "They are winging," etc." Evening: subject, "Is Spiritualism a builder or a destroyer?" Clairvoyance at each service.—W. H.

HOLLINWOOD.—Afternoon: Mr. Long's controls took three subjects from the audience, "Heaven, where is it, and what is it like?" "Arguments for a future life, founded on facts." "Who are the Saviours of the world?" making a good impression upon many who had not been to a Spiritualists' meeting before. Evening: subject, "These are they who have passed through great tribulations, and washed their robes in the blood of the lamb." A good discourse, and listened to with rapt attention.

LEEDS. 16, Castle Street.—A good day with Mr. Metcalfe, whose guides gave good addresses, followed with clairvoyance at each service. Monday, 11: Mrs. Mercer rendered us good service to a good and intelligent audience to the satisfaction of all. Mr. Metcalfe will give his services on the 18th.—C. L.

LONDON. 23, Devonshire Road, Forest Hill.—A pleasant time on Sunday last. Fair attendance.—W. H. B.

LONDON. Spiritual Hall, 86, High Street, Marylebone.—To a crowded audience, Mrs. Wallace gave a powerful and uplifting discourse on "Thoughts for Freethinkers," not easily to be erased from the minds of those who listened to her thrilling appeal.—C. I. H.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Cable gave an address to a very full meeting, also psychological readings, to the evident satisfaction of all.—J. H. B.

LONDON. Peckham. Winchester Hall, 33, High Street.—Evening: An audience of over seventy listened with evident pleasure to the interesting and instructive address by the Rev. G. W. Allen on "The Secret of Power to Help." Setting forth the benefits to be derived by using this power, he remarked "the desire to help is a human instinct; God is the great worker, the great organiser; activity is a divine power, we are the manifestations of the one great Spirit, and instruments in His hands." Sunday next, Rev. Rowland Young, "Righteousness." 24, Mrs. Wallace, of America.—J. T. A.

LONDON. 311, Camberwell New Road, S.E.—Our public séances are well attended and good spiritual feelings prevail, so that all depart feeling refreshed and benefited. We have taken a new departure in our Sunday evening services, which allows of the spirit operating upon those assembled. Hope that all our future meetings will be as successful as on Sunday last. Mr. W. E. Long has been elected chairman of the committee, and will in future conduct all public meetings.—W. G. Coote, hon. sec.

MANCHESTER. Moss Side Society, School Room, Palmerston Street.—Mr. Turner presided. Mr. W. Buckley was at his best. The scientific discourse on "The Philosophy of Spiritualism," was a treat to hear. 8 p.m.: "Thought, its Beauty and Expression." 6-30: "Ghosts" (two titles, one subject), taking the system of anatomy from ponderables, with their tendencies to rest through the changing forms of solids, fluids, and gaseous to the ethereal, with its tendency to motion, its actions in spiritual bodies, and its contrariety to anything monotonous. 8 p.m.: Free and open circle, well attended; conducted by Mrs. J. Lamb, assisted by Mr. J. Lamb, Mr. Moorey, Mr. and Mrs. Pearson, and others, whom we sincerely thank, for, by their united efforts, the circle was such as the society had not before seen. We sincerely trust

all who formed the boat will work with the same sincerity of purpose, love, and concord which seemed to flow from heart to heart while Mr Moorey's guides gave that most exhilarating address. Monday, July 11, 8 p.m. : We commenced our free members' circles with the success which would not cry second to the above.—J. G. M.

MANCHESTER. Edinbro' Hall, Alexandra Park Gate, Moss Side.—We had a treat with the three services conducted by Professor Timson. Our further engagements are for July 31, August 21, and September 18, when, no doubt, we shall have a full assembly of earnest inquirers.

MANCHESTER. Collyhurst Road.—Mrs. Smith took questions from the audience, after which she gave some clairvoyant tests, most of which were recognised.—J. T.

MANCHESTER. Tipping Street.—A grand day with Mr. Tetlow. A very impressive ceremony was given in naming the baby of Mr. and Mrs. Dempster, good workers for our cause. Questions were sent up and handled in Mr. Tetlow's best style to the entire satisfaction of a large audience. With such speakers as Mr. Tetlow, we are bound to make progress.—P. Smith, cor. sec.

NELSON. Bradley Fold.—Mrs. Mundy discoursed upon "Why and for what purpose did the Jews crucify Jesus?" Evening: Subject chosen by the chairman, "If God knows all things, what need of a Saviour?" Invocation and clairvoyance by Mrs. Taylor. Figuratively speaking, seeds were sown to a moderate audience which we hope will grow and become productive of good.—J. W.

NELSON. Albert Hall.—Our local medium, Mr. Blacklege, ably discoursed upon a subject from the audience, "Will unbelievers suffer eternal torment in hell?" Many questions were asked at the close. Any mediums wishing to come to Nelson for a small fee would kindly oblige, yours, Robert Fielding, 10, Every Street, Nelson.

NOTTINGHAM. Masonic Hall.—Mr. Wyldes has really done splendidly to-day, both addresses being very good, especially at night, when his answers to written questions were very satisfactory and to the point. All the experiments in psychical phenomena were correct at both services. Our friend, Mr. Smith, sang most beautifully "Ora pro nobis"; he has our sincere thanks. Next Sunday Miss Carson will sing "Angels ever bright and fair," accompanied by Miss Brearley on the violin. For Bank Holiday we are planning a day's "outing" at Attenboro'; tickets 1s. 6d., including train fare and meat tea. Mr. Green will be with us. Joy and success are assured. We shall be glad to see all our Beeston friends.—J. F. H.

NOTTINGHAM. Morley Hall.—The morning meeting was thinly attended. Evening, the chairman (Mr. Wallis) continued his reading from Matthew's gospel. He was then influenced to speak on the words "Ask, and ye shall receive; seek, and ye shall find," &c. At the close of the control's remarks, which were well to the point, Mrs. Barnes' guides took up the thread of the previous speaker's address. They urged the mighty importance of realising the true value of spiritual riches. There was no mistaking the reality of the intelligence that spoke, nor the tone of the message delivered. At the close, our delegate, Mr. Wallis, gave an account of his visit to the Federation meeting. We were glad to learn of the probability of a visit from Mr. Chiswell, and Mr. White, of Australia. I have pleasure in gratefully acknowledging the gift to our library from the Swedenborgian Society of London of four volumes of the great seer's writings, viz., "The Christian Religion," "Compendium of Swedenborg," "Divine Love," and "Divine Wisdom."

OLDHAM. Spiritual Temple.—Afternoon: A public circle. Mrs. Barstow gave a short address, and Mrs. Howarth gave clairvoyance. Evening: Mrs. Barstow opened with invocation. Mrs. Howarth spoke on "Love one another," which was very good, followed by clairvoyance. We had a pleasant day, for which the members passed a vote of thanks to the ladies who kindly assisted us. Half-yearly meeting. Mr. Emmot was elected president, and Messrs. Platt and Spencer, and Mrs. Barstow, vice-presidents. Messrs. Emmot, Spencer, Bridge, and Spencer were appointed finance committee; Mr. Bridge, sec.; general purposes committee, Mr. and Mrs. Evans, Mrs. Barstow, and Jos. Platt; hall committee, Messrs. Foster, Drinkwater, and Hill; corresponding secretary, J. Platt, 53, Ripponden Road, Oldham; Lyceum conductor, Mr. J. Platt; assistant conductor, Miss Heaton; guardian, Mr. Nathan Spencer; Lyceum secretary, J. D. Foster.

OLDHAM. Bartlam Place.—Thursday, July 7, public circle. Mr. Starkey gave psychometry and clairvoyance. On Sunday, Miss Walker's controls gave two good addresses on "Where and what is heaven?" and "Spiritualism, the Pioneer of Love, Light, and Liberty." Clairvoyant descriptions after each address. Fair attendance.—A. E. L.

OPENSRAW. Granville Hall.—Illness prevented Mrs. Crossley being with us. Morning, reception circle, very few present. Evening, Mr. Boardman's control lectured with much earnestness on "Hold fast that which is good." After comparing materialism and orthodoxy with Spiritualism he forcibly urged all present to hold fast to Spiritualism because of its goodness. The lecture was particularly applicable to the society under the present circumstances.—W. P.

PENDLETON.—Afternoon: We had a circle, and every one seemed pleased with the tests and clairvoyance, which were very good. Evening: Our choir gave us a Service of Song, "Little Minnie; or, The Sunshine of a Sister's Love." Mr. Tarbuck, of Pendleton, is a grand reader—the telling way in which he read brought tears to the eyes of a great many. The singing, which was so well gone through, reflects great credit on Mr. Goostray, the singing master, and the choristers. A vote of thanks, which was proposed by Mr. Boys, and seconded by Mr. Donnally, that the best thanks be given to Mr. Tarbuck, for his willingness in coming amongst us, and the grand style he has done his work, closed a very pleasant day.—J. M.

RAWTENSTALL.—Mrs. O. Ashworth (local), afternoon and evening. Excellent clairvoyance at both services. We regret that her health fails, and prevents her occupying the platform more often.—T. C.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, July 5: Usual meeting, some good work done. Sunday, July 10, the guides of a local medium gave a short address and successful clairvoyance, followed by usual after meeting.—J. G., cor. sec.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday: Several local mediums took part and an enjoyable evening was spent. Sunday, 10, Mr. J. McKellar's guides dealt with "What use is Spiritualism to the World and Humanity?" proving that it is doing practical good amongst all classes of the community, and is placing before the

public minds things that are Spiritual, and which act as an incentive to a pure and undefiled life. After meeting, Mrs. Young's guides gave clairvoyant descriptions, very satisfactory, to strangers present.—D. P.

STOCKPORT.—Mrs. Hyde's address on "Faith," dealt with the necessity of placing greater confidence in each other, in the divine goodness, and the possibility of our spirit friends aiding and comforting us. Night, a pathetic discourse on "Hope and its sustaining qualities." Her earnest, simple language appealed successfully to the better feelings of the audience. The clairvoyance was excellent.—T. E.

ROCHDALE. Penn Street.—Mr. G. F. Manning spoke ably and exhaustively on "Gideon and his Spiritualism," and "Has man ever seen God?" Very good audiences. July 17, Miss Jones.—A. E. P.

ROCHDALE. Water Street.—Miss Cotterill's guides delivered very able and eloquent addresses on "Wisdom," and "The Power of Spirit." At both services she gave a few very good tests in psychometry.—C. J.

WISBECH.—Mr. Ward gave an interesting address on "Mediumship," which he handled in an instructive manner, also alluding to the various advantages, and to some who made a trade of it, which he condemned, followed by clairvoyant delineations.—Wm. Hill, junr., sec.

TYNE DOCK. Spiritual Evidence Society.—July 3: Mr. J. Wilkinson gave an address on "Ye must be born again." Life, said he, has been defined by many according to their peculiar natures. Victor Hugo said, "Life is a mystery, death the solution." Another eminent writer has said, "Life is but a bubble, which floats for a short period on the ocean of time, and is at length burst and sinks into nothingness." This text, "Ye must be born again," though uttered centuries ago, sets forth a universal law, for do we not see the earth covered with green, and life everywhere abounds, but the winter of death is coming, when much that is will die and be scattered to the winds, only to be born again. If we look at the chrysalis it conveys the idea of inactivity, but is it inactive? No. Presently the sun shines in all its glory, the chrysalis bursts, and the beautiful butterfly springs forth, and revels in the light of heaven. Man may be bound in the chrysalis of material life, but the time comes when he will spring forth to enjoy all the glories of a spiritual life. Life is a march onward. I believe that all the component parts of our being are immortal. Reason compels us to believe that there is no creation, only a continuous change. One form of life dies, another springs into existence, thus showing the truth of the text, "Ye must be born again." I claim immortality as our heritage, for until mind has attained all its heights and breadths we cannot say its ultimate has been gained. It will take an immortality to unfold all the possibilities of mind. We may liken ourselves to a traveller passing from one clime to another. In different lands he needs to adapt himself to the varied conditions. We are journeying from one clime to another, and shall soon die to this world only to be born again to a higher life. Let us then live lives of purity, in order to make that transition as easy as possible. July 10: Mr. Wm. Davison, of Gateshead, gave an address, and at the conclusion he sang a solo under inspiration in an unknown tongue. A gentleman in the audience said the language was Italian, and he carried on an interesting conversation with the control. This was the most striking case of this class of phenomena it has ever been our lot to witness.

RECEIVED LATE.—Blackburn: Annual flower services. Mrs. Green, assisted by Mr. Tyrell, in the afternoon. Evening, an eloquent address on "Spiritualism a true religion." Good clairvoyance. Several mediums made the morning public circle a success.—Bradford (West Bowling): Mr. A. Walker gave able addresses on "Let your lower lights burn," and "Does Spiritualism make a religion?" Good clairvoyance.—London Federation, open-air work: A good meeting. Messrs. Dever-Summers, and Percy Smyth spoke. Many questions were asked. Field day next Sunday in Finsbury Park.—Openshaw Lyceum: Very good session. Mr. Boardman, conductor.—Macclesfield: July 3, special musical services. A good choir and an efficient string band did good service. Most of the solos and choruses were from the "Spiritual Songster." Mr. Rogers gave readings, his remarks were very refreshing, likewise Miss Janet Bailey's clairvoyance. Evening, she gave seven clairvoyant descriptions, all recognised. July 10, Mr. Morse's first visit for a lengthened period was very enjoyable. "Our Message to the World" was quite worthy of Mr. Morse's reputation, showing the superiority of the message of Spiritualism over other religions. In the evening a memorial service for Miss Hayes, one of our co-workers in the Lyceum and society. Suitable anthems and hymns were selected, and Mr. Morse again distinguished himself by the beautiful address, and the comfort he administered to the bereaved parents. The rostrum was well filled with flowers brought by her fellow workers.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CLECKHEATON. Walker Street.—Conductor, Mr. Walker. Marching and calisthenics gone through very well. Recitation by Mr. Blamires. Mr. Nuttall closed with invocation.—Clara Denham, sec.

HECKMONDWIKE. Blanket Hall Street. United Lyceums.—Invocation by Mr. Ogram. Chains and calisthenics led by Miss S. A. Whitehead. We hope the classes will be a blessing to all. Present, 29 members, 5 officers, and 4 visitors. A happy session.—J. B.

MANCHESTER. Collyhurst.—Good attendance. Usual readings. Marching and calisthenics well given. Recitations by Master Bertie Whitehead and Richard Haggitt. Good order. Conducted and closed by writer.—A. H.

NOTTINGHAM.—Our second visit to Attenborough, for the Lyceum picnic, was much enjoyed. We started with a thunderstorm, but the weather cleared, and the dull clouds kept on the other side of the Trent, while we enjoyed bright sunshine on our side, and even had the grass dry. Upwards of 100 sat down to tea, in a comfortable building, which was ready for us when our boat arrived. After stretching our limbs, and laying up a store of stiffness for days to come, we embarked about 8-30 with a full load of passengers. Our gallant "one-horse" steamer sped through the Trent. Our musician extracted all sorts of tunes from his inexhaustible melodeon, from "Ta-ra-ra" on the outward journey to our well-known society and Lyceum tunes on coming home. We passed several "craft" whose occupants were interested in our merry party. The weather was rather chilly coming home, but the moon shone gloriously. We missed friends whose presence was welcome last year. The funds of the Lyceum are better

for the outlay. We were glad to see some old and new faces at our session on Sunday.—J. W. B.

OLDHAM. Bartlam Place.—Saturday, July 9. We held a social gathering amongst the Lyceumists, and spent an enjoyable day. July 10, morning conductor, Miss Halkyard, and invocation by Mr. Lawton. Marching, calisthenics, and chain recitations done well. Closed by Mr. Wheeler. Afternoon conductor, Mr. Lawton. Good attendance.

PENDLETON. Cobden Street.—July 3: Morning, interesting conversation on "How to improve the Lyceum." Excellent suggestions by various scholars, which if adopted will lead to great improvement. Afternoon: Good attendance. The following were elected for the present quarter: Conductor, Mr. Crompton; assistant conductor, Mr. Brooks; secretary, Mr. J. Jackson; assistant secretary, Mr. W. H. Wright; treasurer, Mr. Brooks; senior guard, Mr. Wood; junior guard, Miss Daniels; musical directors, Miss Grimes and Mr. J. Broom. All officers form the committee. July 10: Morning and afternoon sessions. Usual programme. Recitations by Thomas Crompton and Annie Winder. Marching was done fairly well. Mr. Crompton conducted.—J. J.

STOCKPORT.—Fairly attended. Usual programme, with good order and attention. Recitations by R. Normansel, Mary Hamer, G. Phillips, and Miss Kenyon. The removal of the musical director is a serious blow, but Mr. W. Axon is doing his best to fill up the gap. An encouraging address from Mrs. Hyde, whose inspiring words will have a sustaining influence on leaders and children alike.—T. E.

PROSPECTIVE ARRANGEMENTS.

ASHTON-UNDER-LYNE.—A larger hall situated in Church Street and Bentinck Street will be opened July 17 by Wm. Hy. Taylor, assisted by Mrs. Johnstone, of Rochdale. Secretary, Mr. Axon, No. 1, Talbot Street.

BATLEY. Wellington Street.—A public tea (ham) and entertainment on Saturday, July 23, at 5 o'clock prompt. The entertainment of songs, recitations, &c. Tickets, 9d. and 6d.; after tea, 2d. We hope friends will once more rally round and give us substantial help.—John William Webster, sec.

BINGLEY CAMP MEETINGS.—These meetings will be held on the 7th of July, on the Ravenroyd Farm, one of the most picturesque and charming spots on the banks of the Aire, almost overshadowed by the ancient and historic Druids' Altar. It is intended to provide refreshments on the spot to prevent separation of the friends, and give them every possible liberty of enjoying the beauty of scenery in this neighbourhood. The approach to the farm is on the banks of the river by Island Bridge, near the station. Services at 11, 2, and 6. Messrs. Rowling, Bush, Whitehead, W. Galley, Hopwood, Marshall, and Messdames W. Stansfield, Mercer, and Marshall, along with many other public workers from various parts of the district, will take part in the meetings. An offertory will be taken at each service on behalf of the local society. Sankey's hymn book will be used. For the information of musical friends, the following hymns are selected—7, 33, 42, 66, 68, 87, 162, 274, 323, 370, 409, 419. A grand tea meeting, on Saturday, the 16th, in the Society's Meeting Room, Russell Street. Tea at 5 p.m., 8d. After tea an interesting evening will be spent, inclusive of clairvoyance and psychometry by Mrs. W. Stansfield, and a public exhibition of phrenology by Mr. W. Rowling, of Bradford, at 6-30, chairman, Mr. J. Whitehead, Vice-President of the Yorkshire Federation. Admission to meeting alone, 2d. Literature or leaflets of an educational kind for free distribution thankfully received. [P.S. If the weather be unfavourable, the meetings will be held in the large rooms in Russell Street, not far from the station.]—W. Stansfield.

BIRMINGHAM. Oozells Street.—17, Mrs. George.

BLACKBURN.—Eighth annual Lyceum field day, July 16. The committee and officers give all a hearty invitation to all friends. There will be all kinds of amusements provided, football, cricket, dancing, games, and racing. The procession will start from the hall at 3 o'clock, and will parade through the principal thoroughfares, led by a brass band, to Witton Park, kindly lent for the occasion.—Geo. E. Harwood.

BLACKBURN.—July 17: Mr. E. W. Wallis at 2-30, how Spiritualism can help "All Sorts and Conditions of People," in both worlds. At 6-30, written questions from the audience answered.

BOLTON. Knowsley Street.—July 31: Anniversary services. Also on Monday, August 1st, a service at 7-30 prompt. All are welcome.

BRADFORD. Bentley Yard, Bankfoot.—July 31 and August 3, annual flower services. Mrs. Russell will give suitable addresses and clairvoyance at both services. August 3, at 7-30 prompt, the flowers to be distributed. Special hymns will be sung by the choir and friends. A cordial welcome to all. Collections at the door in aid of the church funds.—G. G.

BRADFORD. West Bowling.—July 24, camp meeting in Ripley Fields, bottom of St. Stephen's Road, Bradford, at 2-30 and 6. Messrs. Wm. Galley, A. Walker, Williamson, Foulds and others will take part. Friends, rally round, let us have a good field day. Procession at the meeting room at 2-15 prompt.

BURNLEY. Robinson Street.—Mr. N. Latham, sec., has resigned.

FELLING-ON-TYNE.—On Saturday, July 30, second anniversary. Tea at 5 p.m., adults 9d., children half-price; concert after tea. Hoping our friends will honour us on that occasion.—J. D.

JOHN W. ABRAM, corresponding secretary of the Water Street Society, Rochdale, has removed to 65, Crawford Street. Mediums please note. Speakers: 17, Mr. Swindlehurst; 24, Mrs. Hoyle; 31, Mr. Mayoh.

LIVERPOOL. Daulby Hall.—July 17, Mr. J. J. Morse, 11 a.m., "The Philosophy of Piety"; 6-30 p.m., "Wanted, a Working Gospel." Monday, 18, same place, 8 p.m., answers to questions.

LONDON.—Open-air work: Grand "field-day." We hope to see numbers assemble in Finsbury Park, July 17, at 3-30. Spiritualists, make it a success. Speakers and Spiritualists are invited. Later field-days will, it is hoped, be held in Regent Park, Battersea Park, Epping Forest, Victoria Park, Manor Park, &c.—Percy Smyth, organiser to London Federation.

MANCHESTER. Edinbro' Hall.—Mr. J. H. Owen, July 17, at 3 and 6-30. Special invitation to all. Any mediums disengaged please write to W. Hesketh, 23, Sewerby Street, Moss Side.

MANCHESTER. Moss Side Society, Schoolroom, Palmerston Street. Sunday next, July 17, at 2 30: Lyceum. Conductor, Mr. Pearson, and others. 6-30: Service. Mrs. Williams, clairvoyant; also 8 p.m.: Circle. Monday, 18, Members' Circle, at 8 p.m., prompt. Wednesday, 20, Open Circles, at 8 p.m., prompt. All are welcome. Conductor at both, Mr. Moorey.—J. G. M.

MEXBOROUGH. Market Hall.—July 17, Mr. J. Armitage.

MORLEY.—Flower service, July 31. Speaker, Mr. Campion, at 2 and 6. A cordial invitation to all. Flowers thankfully received. The late secretary writes:—"I beg to thank all speakers and mediums for their courtesy, and hope the same will be extended to my successor, Mrs. Daggitt, 90, High Street."

MR. THOMAS HINDLE, Chapel Walks, Eccleshill, near Leeds, is booking dates for '93, and has a few open dates *this* year.

MR. F. HEFORTH has September 25 at liberty, and would be glad to hear from Societies having that date open. Also dates for 1893. Address, 151, Camp Road, Leeds.

MRS. ASHTON BINGHAM's visit to America has been postponed, and she intends to visit the provinces. Open to book dates for August and September. (Advt.)

MRS. SPRING desires to make known to her friends that a séance will be held at 86, High Street, Marylebone, on Thursday, July 28, at 8 p.m., when the above society have kindly offered the proceeds of the evening for Mrs. Spring's benefit. Mrs. Spring hopes that as many of her friends as can make it convenient will attend.

NEWCASTLE. 20, Nelson Street.—17, 6-30, Mr. J. H. Lashbrooke; 24, 10-45 and 6-30, and 25, 7-30, Mrs. J. A. Green, clairvoyant; 31, 10-45 and 6-30, Mr. J. B. Tetlow.

NOTTINGHAM. Masonic Hall.—July 24: At 11, "The Gates Ajar." At 6-30, "Prayer, Inspiration, and Progress."

NEW ADDRESSES.—Mr. George Galley, 2, Southfield Lane, Little Horton Lane, Bradford. Mrs. Whiteoak, 37, Cloudeley Street, Bowling Old Lane, Bradford.

OPENSHAW. Granville Hall.—After hoping in vain for a turn for the better in our affairs we are reluctantly compelled by our financial position to appeal to those speakers who have been engaged by us for the next three months to come for expenses only. Of course they will be perfectly justified in cancelling their engagements if they choose. We are extremely sorry to take this course, but we must either have help or cease to exist as a society.—W. P. [When speakers gave their services on week evenings it did not help the society. Why? Because the members and friends did not support the committee, or appreciate the efforts of the speakers.]

RAWTENSTALL.—We are making every effort to get a new building. Shall feel thankful to mediums who will give a date for expenses in aid of the fund.—T. C.

ROYTON. Spiritual Church.—July 17, Mr. J. Metcalfe, of Bradford, at 2-30 and 6.

THE CARDIFF PSYCHOLOGICAL SOCIETY will hold a Social Reunion on Wednesday, July 27, to welcome Mr. Geo. Spriggs, of Melbourne, upon his visit to Cardiff. Further details will be announced later on. We expect also to be favoured with the presence of Mr. J. J. Morse, his next engagement with us being on July 24 and 25.—E. A.

THE SPIRITUALIST CORRESPONDING SOCIETY gives information on any subject connected with Spiritualism. List of members will be sent, and letters promptly answered if accompanied with prepaid addressed envelope, and sent to Mr. J. Allen, 14, Berkley Terrace, White Port Lane, Manor Park, Essex.

WALSALL.—July 17: Mrs. Wallis morning and evening.

WANTED, IN A SPIRITUALIST'S HOME.—Young Lady, as Mothers' Help, capable of superintending home and children (youngest 7); must be musical, and able to attend to wardrobes. Good and permanent home to steady lady-like person. Medium preferred.—Apply, G. E. Aldridge, 52, Waterloo Road South, Wolverhampton.

PASSING EVENTS AND COMMENTS.

NEXT WEEK we shall commence the remarkable narrative, "A Journey from Death unto Life," by Vincent Beckett.

"THOUGHTS UPON THE PROPHETS" is the title of a very interesting paper by J. Clare, which will appear in our next issue.

PSYCHOMETRY.—An abstract of an address by Dr. Buchanan will be given in next week's *Two Worlds*, and should attract wide attention.

READ the Tyne Dock report. There was an instance of "speaking with tongues."

RECOVERY OF MR. VENABLES, OF WALSALL.—We are pleased to learn that this good friend to the cause is so far on the road to health and strength that he has been able to go to Bournemouth, where we trust he will completely regain his wonted vigour.

THE CONTENTS of *The Two Worlds* have been very varied, valuable, and instructive of late. Many subjects have been dealt with, and our readers must admit that they have been well supplied with food for thought, and facts with which to build.

KEEPING UP THE INTEREST.—We intend to maintain the interest of our readers, who in a few weeks may expect a new serial story, full of incident and sensation. The Spiritualist who does not take and read *The Two Worlds* regularly is certainly behind the times.

THE BURNLEY PAPERS, *The Gazette* and *Express*, both devoted considerable space to reports of the Conference and other meeting on July 2nd and 3rd. The reports were friendly, and, on the whole, gave accurate details of the proceedings, for which the editors and reporters have our hearty thanks.

WE WERE PROMISED a good report of Mrs. Britten's London lecture, and Mr. Percy Smyth took short-hand notes. However, Mrs. Britten has another use for a report of that lecture now in preparation, and Mr. Smyth was not permitted to favour our readers. He desires this explanation should be made.

SPECIAL NOTICE. "The Lyceum Banner."—The editors of the *Lyceum Banner* desire to state that the issue for this month will not come out until the 29th inst., and that thereafter the date of publication will be changed from the third Sunday in each month to the first Sunday in each month. This alteration has been made in response to numerous requests from Lyceums all over the country.

OUR CONTEMPORARY "LIGHT" last week contained a capital report of the Burnley Demonstration and the Conference of the National Federation, written by our co-worker, Mr. J. J. Morse. It will give the readers of that paper an idea of what is being done in the North. Why does not the London Alliance affiliate with the Federation? Both are working for organisation.

TO CORRESPONDENTS.—V. W., "The Joys of Home." The lines are hardly up to our standard.—F. T., In re the "message" from Margaret Ann Anderton, of course *The Two Worlds* goes to America, and in No. 101, bearing date October 18th, 1889, an obituary notice of the little girl in question, giving her full name, appears. Mr. Jones' name also is given in the report from Lancaster Lyceum on the previous page.

GOING BACK TO LONDON.—As will be seen from the advertisement on our front page, Mrs. Morse will in a few days open a private hotel for Spiritualists in "Modern Babylon." Every comfort and convenience will be provided for visitors so as to make it "a home from home" for them. Mrs. Morse has our hearty good wishes for her success, and we trust that Brother Morse's abilities will be utilised in London now that he will be on the spot more often. He will, of course, still be available for lecture engagements in the provinces.

"DIED FROM THE VISITATION OF GOD" was the verdict passed upon the poor woman who was killed by lightning recently. She had a little girl with her, who escaped with a severe shock. "Just prior to the fatal occurrence the girl had remarked to the deceased that she did not like the lightning, and Cowen had replied, 'Oh, never mind, God has sent it for some good purpose.'" If the victim had been a Spiritualist we should have heard a deal about the judgments of God, &c.; but probably the comment in this case will be "absent from the body, present with the Lord." Circumstances alter cases!

THERE IS MUCH TRUTH in the following paragraph from *The Better Way*. "The best way to prejudice people against Spiritualism is to try to upset their deep rooted ideas. Better first convince them of the truth of spirit-return, and on the entrance of light darkness will naturally fade away. Let the soil be prepared before the seeds are sown. That there is a time and a place for the opposition to old creeds and dogmas is no doubt a fact, but Spiritualists, in my opinion, would gain ground much faster than they do, if they would aim more at building and less at tearing down."

TO ALL MEDIUMS.—On my way home from the Burnley Conference I was informed that a rumour was being freely circulated that the Pendleton Society was getting so low that we had offered 5s. to some of the speakers for 1893. This rumour being false I think it my duty as secretary to correct it, and I shall be glad if any mediums have received such an offer as 5s. from the society. If they will send the letter to me I shall then know that some one has been writing beside the secretary. I am not aware that we ever made any offer to any medium, and up to date we have paid *what has been asked*.—I am, yours in truth, James Moulding, 15, Eimeo Street, Whit Lane, Pendleton.

MR. WATSON, secretary of the Guy Street society, Burnley, writes asking why their society was not mentioned in the Burnley papers in their report of the gatherings and Conference? We do not know why; no doubt it was an oversight. We are quite sure it was not an intentional omission. Mr. Watson says there was a grand turn-out of about 70 from their society, and their workers assisted earnestly to secure success. We regret there should be even the appearance of a slight upon any of the workers. We endeavoured in our own report to do justice to and make mention of all the societies. We thought we had succeeded in covering everything and including everybody. We did our best, and regret any shortcomings, and will try to do even better next time. Next year's Conference dates should be July 1 and 2, not 2 and 3.

THE FRUITS OF ORTHODOXY.—AFRAID OF CONFIRMATION.—A domestic servant at Luddendenfoot committed suicide recently. She was being prepared for confirmation, and seems to have become unhinged in her mind in consequence, "imagining trivial matters were great sins." She left a letter, in which occur the following pathetic passages: "All the time I have tried so hard to be good, but evilness has stealed my heart against goodness. I am so sorry, darlings, for you, but remember the child I once was is lost to the world, and also to God Himself. My dying prayer is that God will forgive me, and help you to forgive me. My cross is heavier than I can bear. Do not grieve for me, I am unworthy of it. Good-bye, and God bless you all. I have tried so hard to be good, but temptations are too strong, and as I cannot live a good life I will not live a wicked one. If only I had your dear kind hands to stroke my hair, as you used to do when I was a child and in trouble, it would not be so hard to bear; but with no one to speak one comforting word to me my life is a burden too heavy. Oh, mother and father, darlings, do try and forgive me, your still loving daughter, your little Violet, as you used to call me! Oh, only for one kind word from your lips!" What a shame it is to so exaggerate what is called sin as to produce such an effect upon a poor, sensitive soul, who evidently *tried* to believe the cruel orthodox teachings about God's anger and human depravity. We wonder how many thousands have been "unhinged" in a similar way.

THE EXTRAORDINARILY RICH DISCOVERY OF TIN at Dolcoath recalls to recollection the prediction, many years ago, at Druids' Hall, Redruth, of Mr. Noyes, of Sussex, a Justice of the Peace. Mr. Noyes stated that the mines between Camborne and Redruth would increase in value and in depth; that eventually gold would be discovered in them, and that this district would become a second San Francisco. Mr. Noyes being a Spiritualist, the announcement only provoked laughter. No gold has yet been found in the district, but the discovery at Dolcoath shows it is possible in the future. Mr. Noyes also stated in effect that previous to the discovery there would be a fearful rumpus. Well—ahem! it is strange that almost concurrently with the discovery at Dolcoath two earthquake-shocks were felt. According to Mr. Noyes, other and far more serious subterranean disturbances here are to follow. However, as the earthquakes will rend fair Italy before playing fantastic tricks in this neighbourhood, we may have time to clear out. By the way, there was an earthquake shock at San Severo, in the province of Foggia, Italy, recently, and the oscillations are stated to have caused much excitement. Isn't it almost time for us to be gone?—DRUS, in *The Cornubian*.

A PSYCHICAL SCIENCE CONGRESS is proposed to be held at the World's Fair, at Chicago, U.S.A., next year, which, unlike the London Psychical Society, will not draw the line at Spirits, and attempt to rule out the other world. Colonel J. C. Bundy is chairman, and Professor Elliott Coues, vice-chairman. A number of well-known spiritualists are on the advisory council. We have received an invitation from Professor Coues to join that council, and shall be happy to co-operate with the executive in every possible way. We are firmly convinced that the time has come for thorough and determined efforts to establish Psychic Science on so sure a basis that it will command the assent of the most critical. The whole range of occult phenomena is to be travelled over, and the various problems are to be thoroughly discussed. Inquiries should be addressed to J. C. Bundy, chairman of the committee on a Psychical Science Congress, World's Congress Auxiliary, Chicago, Illinois, U.S.A.

"THERE IS NO DEATH."—We can supply this remarkable book by Miss Florence Marryatt at the published price of 3s. 6d., *post free*. Also, "The Light of Egypt," *post free* for 8s. Address, E. W. Wallis, 73A, Corporation Street, Manchester.

THE EGOTIST.

THE Egotist thinks in his own estimation,
That he and his work should receive admiration;
He's always in front with his capital I,
And seeking applause with a critical eye.
His eyes on himself, he thinks others the same,
In his own little world he covets a name.
He will sing, or will dance, for vulgar applause,
Quite blind to his folly if laughter he cause.
Should you differ from him on what he may say,
He may call you a fool in his egotist's way;
And say: "I know better; I'm not the man
To mistake a mistake in aught that I scan;
I am never in error, that's why I succeed,
And of other folk's help I am never in need.
I am good, I am kind, I give to the poor,
I shall rank with the saints, of that I am sure."
The egotist vainly sees only himself—
At best but an empty and conceited elf;
He dreams not that others, discerning his ways,
Can see that he lives but for other men's praise.
Quite jealous of those who receive more than he
Of deserved approbation. His study will be,
By some subtle method, to tarnish their name,
And thinking thereby to enhance his own fame.
If the egotist chance to be placed in command,
His power he'll sway with a despot's firm hand;
His smile he'll bestow, if his recognised rule
Be never disowned, though he act like a fool;
But if he be deprived of his peace and his power,
He'll a sycophant prove, and hour by hour
Dance attendance on those from whom he may gain
A continued applause, to get power again.
These men egotistic have a sphere of their own,
A cramped little mind to which little is known;
But that little is *big*, esteemed by themselves,
Forgetting they're only like dummies on shelves,
Compared with men wiser, who, much as they know,
Are most willingly taught as older they grow.
But the dwarf-minded egotist cannot descry
His own empty self, speaking always as I;
I do this, I do that, and I cannot do wrong,
I always am right, though reviled in a song.

—Peter Lee.

IN MEMORIAM.

It is with deep regret I have to record the passing to the higher life—in a very sudden and painful manner—of the daughter of our esteemed conductor, Miss Maggie Hayes, who was an earnest worker here at Macclesfield. Miss Hayes was the assistant musical conductor, and fulfilled her duties faithfully and well. She was in her usual place at the Lyceum and services on July 3rd, and no one doubted but that she would be there again the following Sunday, but fate decreed it otherwise. The body was interred in a truly Spiritualistic fashion on Thursday, July 7, our good friends Mrs. Groom, of Birmingham, Mr. Rogers (president), and the Rev. A. Rushton consigning it to its last resting place. A good number of friends and fellow-workers in the Lyceum paid a tribute to her memory by attending the funeral, all carrying those emblems of purity, flowers. The best tribute we can pay her is to continue the work where she has left off. We grieve with the parents and relatives in their sorrow and loss. The consolations of Spiritualism are indeed manifest on such an occasion.—W. Pimblott.

It is with feelings of deepest sorrow I record the transition to the spirit spheres of our brother Mr. F. W. Lawson, an old worker for Spiritualism in Leeds. Inoffensive, unobtrusive, he laboured quietly and earnestly side by side with myself and a few others well known in our movement (some of whom preceded our brother to the higher life) when Spiritualism was far less popular than it is to-day. Deeply respected, his physical absence is keenly felt by all who knew him. After a brief period of suffering his spirit passed away on Sunday, July 3rd. On Wednesday, the 6th, a large number of relatives and friends assembled at Woodhouse Cemetery to witness the consignment to earth of the mortal remains. Mr. J. Armitage conducted the obsequies in a most pathetic manner. The climax of the impressive service was reached when the favourite hymn of our brother, "Nearer, my God, to Thee," was sweetly sung by the friends. Sunday evening, July 10, Mr. Armitage conducted a memorial service in the Leeds Psychological Hall, where a large congregation listened attentively to the gospel of Spiritualism as its cheering messages fell from the lips of the inspired speaker. Our brother had only reached the age of 43 years. He leaves a widow and four children. May the liberated spirit ever watch over them, and keep their feet in the paths of truth and right.—F. H.