

The Two Worlds.

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PRICE ONE PENNY.

A VOICE IS HEARD.

BY JOHN MARSHALL.

A LOVELIER garden really could not be desired than that in which I meditatively sat in charming Douglas. That brilliant evening a melodious voice spoke unto me. The lissom finches and throats merrily warbled pleasing ditties, and the golden sun leisurely cast glimmering beams around. And I said unto myself, "Oh, what a glad some abode the physical sphere would be were poverty unknown therein." I then contrasted the nimble birds' lively strains and famishing humanity's heartrending moans. Oh, what a contrast, and what a lesson to be learned therefrom! And, while wondering why many men and women are melancholy and the feathered tribe full of glee, the voice interrupted my thinking, and spoke thus:—

"Christ can redeem nobody, man must save himself.

Evil could not be removed were man, as clericals say, naturally depraved; but evil is dispensable; clergymen, are, therefore, wrong in their views of human nature.

The engine of capitalism is recklessly driven by furious competitors, who heed not those whom it crushes.

He is not worth a grain of sand who only acts rightly through dread of future punishment.

Some are so sensitive to external influences as to receive, mentally, communications which are considered private by the interested parties.

Women are as serviceable as men; women are, therefore, entitled unto the same rights as men.

Pain is no man's fate; joy and happiness are in store for every soul.

The resplendent sun will yet spread its sparkling rays upon the smiling countenances of an angelic humanity.

Wage slaves are nearly as much oppressed by soulless business upstarts as negro slaves were oppressed by their rancorous owners.

Glistening sapphires or flashing diamonds do not shine as brilliantly as the altruistic deeds of earth's magnanimous inhabitants.

Clerics and monopolists are not superior to wage-earners, the two former should, therefore, soil their hands at useful work; for their hands are no better than labourers' hands—the latter were nice, too, before toil made them ugly-looking.

Spirit life's good inspires earth life's good—inspired beings inspire.

He who possesses spiritual insight perceives that re-incarnation is a fallacy.

Death is another step in the direction of intellectual evolution.

Artless creatures alone accept the antique theory of the atonement, which does not harmonise with a high code of ethics.

Unchaste sweaters, who make troughs of their bellies, have no hearts.

Man has no more right to dissect animals than to dissect human beings.

Land does not exist for burial purposes; funerals are, therefore, out of place.

No man is a democrat; no man is an aristocrat; men and women are human beings—nothing more.

Inspirational poets, philosophers, and orators are mediums for the transition of thought from spirit-land unto the mundane sphere.

Many think that great agony is entailed upon those who are hanged for advocating justice; such is not the case. Martyrs are courteously guided by martyr spirits unto grandly beautiful spirit homes.

Profit is the poisonous weed that kills numerous creatures annually.

Sin is removable; damnation is, therefore, a delusion. Religion instils servility into lethargical mortals.

Gladiators strangled each other in bloody amphitheatres for Rome's grovelling nobles' amusement; and workers

destroy their organisms in sweating dens for scourging capitalists' welfare.

Reactionary prayer-brawling religionists prefer talking about the dimensions of the base of uproarious hell's chimney to studying how to become patterns of nobility.

Death is the glorious archangel which rejoicingly escorts loving souls unto their spiritual abodes of unrivalled magnificence.

Mercy and injustice will die together—injustice breeds the wrong-doers upon whom mercy is occasionally bestowed.

Man has an infinite mind; man cannot, therefore, conceive a being possessing greater power than man.

Labour now cheerfully marches unto the joyful strains of its own sweet music.

Awake, O man, unto the consciousness of the glorious future which is before you.

Lawyers cry occasionally, when defending clients, but their tears are crocodile ones, for lawyers will weep over any case that pays them the best.

Oppression first, pea soup next; that is how wolfish, rich, almsgiving earthlings do business.

Those who believe that the earth stands upon a camel's back are as sapient as those who believe that all sins are borne by one individual.

Personal responsibility is the only lever that can uplift mankind.

Depraved creatures are human beings after all, possessing undeveloped benevolent qualities.

Cosmopolitanism is a sumptuous land, the admirable dwellings of which are occupied by affable men and women.

No ground is as sacred as that upon which a human sacrifice has been made to inspire others with the noble desire to remove oppression's cause.

Spirituality cannot be largely developed under impure material conditions; clergymen, therefore, prove their hatred of moral elevation when denouncing those who study how to improve corporeal affairs.

Ecclesiasticism cannot prevent the water of knowledge from splashing against and ultimately wrecking the decaying church.

Magistrates who are drunk to-night will be passing sentences to-morrow morning.

Commercial morality consists in travellers buying the buyers in business places.

Better make society just, let natural desires be gratified and prevent evil, than allow society to remain unjust—prevent the gratification of natural desires and breed evil.

Many characters in the Old and New Testament would, to judge from their supposed words, be considered, were they now living, suitable for the lunatic asylum.

Children are born pure, baptism is therefore unnecessary. Goodness needs neither rosary, beads, nor prayer books to denote its presence among men.

Why pray at the shrines of dead persons? They are living, and smiling at that antiquated procedure.

Earth exists for the glory of man, not to be made into a battle ground for slaying lives upon.

Salvation is not for honest men without faith, it is only for tyrants and hypocrites with faith.

The difference between a "venial sin" and a "mortal sin" is exactly the difference between a gnat and a dromedary.

He is not worth a drop of lime juice cordial who screws his mouth round when his orthodox vagaries are challenged.

A thorough comprehension of immortality impels man to increase his co-heirs' joy upon the material plane.

The odious religious and political press shamefully supports a plundering policy, and high-fed obscurants endeavour to disgrace those who unselfishly labour for servility's overthrow, but the denunciations of faithless pen-scratching gibbers, who live by reviling their fellow-men, are worthless.

Saint Projectus is permitted to ride his bicycle in the New Jerusalem's hunting grounds; those are imprisoned

who trespass upon his private property. He was a frigid sweater for the last twenty years of his earth life, but he wrapped his big head in the clout of repentance nine minutes before his ascent into the praying outhouse.

Man has not an evil nature; man has grown unjust through the existence of unjust conditions—evil emanates from injustice.

Competition despises righteousness and breeds selfishness.

Honour the good and true while with you, and mourn not when they leave you, for they only ascend into spheres above you and continue to do what they liked doing when living among you.

Generosity is the nicest flower plucked in verdant fields.

Love will yet fill the spacious firmament with aroma of the sweetest kind.

The light of wisdom dazzles the beholder with its wondrous illumination.

He is invulnerable who meets the foe clothed in the imperishable armour of truth.

Amiability is an unsurpassable belle, whose winsomeness bewitches men.

The awakening harp of kindness cannot be too often used, its strings, though fine, are unbreakable.

Many are refreshed by the delightful breeze which the azure wave of music yields.

Love's music is sweeter than the harmonic warblings of the lightsome nightingale.

Truth sedately whispers her unfading inspirations into the ever-listening ears of righteousness.

Men are about to walk upon the richly-woven carpet of prosperity.

Sympathy places its warm cheek against friendship's bosom and enjoys the solace which no eloquence can tell.

Man will yet thankfully watch the limpid stream of fellowship flow through the picturesque earth.

Thy voice, O affection, is so charming that men never weary of hearing its dulcet tones.

Stateliness and graciousness are handsome duettists, who warble genial carols and enlivening stanzas with exquisite chasteness.

Thou art destined to progress, O man, throughout the joyful ages of eternity.

Earth's joy bells will soon ring in a brighter epoch, which will elevate the fallen and set the worker free."

The last sentence was hardly ended when the odorous air was filled with bewildering music, and a great choir of angelic hosts, with siren-like voices, had arranged, I surmised, to serenade me upon that memorable occasion. I was wrapt in supreme bliss during the artistic rendering of the heavenly strains, and the entrancing melody has left an ineffaceable impression upon me. The joyful sound faded away, and I solemnly walked when all was tranquil out of that fertile garden into a splendid habitation close by, around which violets and mignonette grew in delightful beauty.

A REASONABLE AND HISTORIC FAITH?

REPLY TO REV. S. E. KEEBLE.

(Continued from page 319.)

WE have dealt with almost all the points raised by Rev. Keeble in opposition to Spiritualism, but must notice the following:—

Mrs. Besant has frequently warned Spiritualists to beware, inasmuch as, according to Theosophy, the desires and lusts of men assume after death an astral body—Kama Rups, and these Kama Rupas hunt about, seeking whom they may devour or inhabit. Spiritualists, therefore, know not what they do. They may at their séances be brought into contact with the astral bodies of the lewd, dissolute, profligate, sensual, vicious, and criminal. They may come with their hearts "empty, swept, and garnished," but they may find on their return that they are inhabited by seven devils worse than the first, and that their last estate is their worst.

We should very much like to know *who* has informed Mrs. Besant that "desires and lusts" assume a body and "hunt about seeking whom they may devour or inhabit." Since when have "desires and lusts" become entities, with consciousness and will? Surely Mrs. Besant has not interviewed these assuming "desires and lusts"? They cannot have informed her that they practise the infamies attributed to them? How "desires and lusts" can put on (assume) after death a body, and hunt about after and inhabit or devour the people who hold séances remains to be explained either by Mrs. Besant or Mr. Keeble. We are informed by Mr. Keeble that Spiritualists "know not what they do," and are a superstitious lot of people, but we defy him to find a more silly and superstitious statement in our literature

than the one we have quoted above from his sermon. He scornfully repudiates the testimony of Spiritualists, but accepts with avidity (and without question apparently) the unsupported assertions of Mrs. Besant. Does Mr. Keeble know what he is doing and why?

"Fear hath torments," and Rev. Keeble seems to think that he can frighten us with his absurd chatter about "astral bodies of the lewd, dissolute, profligate, sensual, vicious, and criminal." Superstitious people are easily frightened because they are ignorant, and priests of all styles have cried "bogey" and played upon—aye, preyed upon—the ignorance and fear of their flocks. They have kept hell alight and the devil in play till the people have refused to be frightened—for they have learned that the scarecrow is only a stuffed dummy—and now these same people try to terrify over their hearers with Kama Rupas, demons, and evil spirits, but Spiritualists are not to be deterred from the pursuit of truth. Mr. Keeble scoffs at the evidences for Spiritualism—therefore we ask him to bring forth his evidence that Kama Rupas exist! Give us facts that prove that "desires and lusts" take to themselves bodies and go about doing the work you used to attribute to the Devil.

No sight is much more impressive than to see men who have scorned the historic Christian faith, with its vast array of rational evidence, and who have rejected its great doctrines as contrary to reason, excitedly swallow, holus-bolus, the wildest wonders of Spiritualism based on the flimsiest evidence. Such appalling object-lessons may well make a plain man pause, lest, forsaking a reasonable and historic faith, he be found embracing Spiritualism and such like superstitions.

When did Mr. Keeble witness the "impressive" sight of men excitedly swallowing holus-bolus the wildest wonders of Spiritualism? Surely a "plain man" would ask "Is this the plain truth, Mr. Keeble?" As for the "reasonable and historic Christian faith, with its vast array of rational evidence," Mr. Keeble must really be an "imaginative" man if he thinks such affirmations will carry weight with "rational" thinkers. He knows that Christianity is weighed in the balances of the judgment of rational and scientific thinkers of the day and found wanting, that its boasted "evidences" are outside the pale of proof. That, if for no other reason, the lapse of time makes it a matter of credulity to believe that Jesus cured the halt, the blind, and the dumb in miraculous fashion. As an act of *faith* people profess to believe that Jesus walked on the water, stilled a tempest with a word, restored the dead to life, was born without a father, and rose again after death and bodily ascended into heaven. They try to make themselves "believe that they believe" and accept the declarations that these things happened, and that angels rolled away a stone from the sepulchre, but when their reason is called into play and they honestly face the scientific difficulties, they *doubt* and do *not* believe. They evade the issue by declaring that "with God all things are possible," when they know that God cannot make right wrong—cannot make that *not* to have been which *has* been—cannot make two hills without a valley between—cannot make two and two make five—cannot make a man be living and not living at the same time. Mr. Keeble himself ridicules the phenomena of Spiritualism, and no doubt thinks himself a rational man, but is it rational to affirm that Peter was released from prison by a spirit, in the darkness of night when his guards were asleep, and irrational to testify that a medium has been released from bonds in the presence of sane witnesses? Is it rational to believe that a stone was rolled away by a "young man" (or "two young men") "while it was yet dark," and there were no observers of the fact, and irrational to affirm that a table has been lifted, in the light, in the presence of sane, sensible, shrewd observers, without any physical contact by the sitters or mechanical appliance? Is it rational to believe that Cornelius, when alone, saw a young man, angel, or spirit (for he is called by all three terms), who went into trivial details and instructed him to send to Joppa, and irrational to attest, as does Professor Crookes, that, in company with other witnesses, he has seen a spirit-form appear, has photographed the "form," and has the most absolute proof that the "form" and the medium were two separate entities? Which offers the most "flimsy evidence"?—the system which points us back 1,800 years, and asks us to believe such improbabilities that a young woman was with child by the Holy Ghost, that this child, when he became a man, fed 5,000 hungry mortals with a few loaves and fishes, and still twelve baskets remained—or the system which invites impartial inquiry into its claims and experimental research for the repetition of its phenomena?

Which is the *most rational* to ask men to believe (on pain of eternal damnation if they do not believe) that 1,800 years ago, by the arbitrary action of Deity, certain phenomena transpired of an extraordinary character—that these supernatural manifestations were Divine interferences with the ordinary course of events, which merely transpired then and will never occur again—or to affirm that spiritual phenomena have occurred in all ages of the world, are not exceptional nor supernatural, but are due to spirit intelligences, are under the reign of law, are recurring *now*, and can be witnessed by those who provide the necessary conditions? Which is the most rational, to accept as true records of improbable events (records written we know not when, by whom, or for what purpose, which could not have been written at the time the said events are supposed to have taken place—the original documents have all been lost or destroyed), which have been mutilated, interpolated, and manipulated by an interested priestly caste for the maintenance of their hold over their fellows, or to credit the testimony of living witnesses, scientific experts, and hard-headed business men? On the score of evidence and rationality, Modern Spiritualism wins all along the line as against modern Christianity. Rev. Keeble himself, by his *a priori* rejection of Spiritualism, on the grounds of its supposed unscientific and improbable character, condemns, on rational grounds, his own claims for the Spiritualism on which he admits Christianity is based. The claims of Christianity upon the believer are of a far more irrational, improbable, unscientific, and unprovable character than those of Spiritualism, which stands or falls by its phenomenal facts attested by *living* witnesses and being repeated daily. Christianity appeals to *tradition*, uncorroborated and unsupported by outside evidences or modern proofs. Therefore, Spiritualism presents a firm basis for faith, stimulates the religious sentiments and aspirations of the human soul, comforts the mourner, and renews the hope of the wayward and weary—offers scope to the advancing intelligence of man, by demonstrating that life is continuous after death, and a progressive career open to every soul that desires and endeavours to rise to the altitudes of knowledge and the table lands of wisdom and love.

(To be continued.)

PHILOSOPHICAL DIALOGUE ON THE RESURRECTION OF THE BODY.

THEOLOGIAN :

At the last day all flesh shall rise
And meet the Saviour in the skies ;
The grave give up the sleeping dead,
Awakened from their narrow bed.

SCIENTIST :

Thou cultured man, in ancient lore so wise,
Still sayest thou "decaying flesh can rise"!
God's laws in Nature could not this allow ;
Against decrees unchanged why yet avow ?
This theory to Nature is averse :
Our forms material will then disperse
To clothe anew some other form, or take
Up other shape, and other objects make.

THEOLOGIAN :

But in the twinkling of an eye
We shall be changed, tho' bodies die ;
Again in flesh shall we appear,
Free from the dust and ashes near.

SCIENTIST :

Yet matter cannot be destroyed, but changed,
Nor Nature's laws be wholly disarranged,
Nor yet created, for it does exist.
Why then assert what is in such a mist ?
These atoms that make the material,
Disperse then into the ethereal.

THEOLOGIAN :

Tho' worms my body vile will eat,
In flesh I shall my Saviour meet.

SCIENTIST :

When thousand millions then arise from rest,
Where is the matter found that they be drest ?

THEOLOGIAN :

I am baptised in Jesus' name,
And as a Christian can now claim
Redemption, for He died for me,
And raised by Him my flesh will be.

SCIENTIST :

A spiritual form we now possess,
'Tis clothed material with mortal dress :
We poor, weak denizens of earthly mould,
Too earthly grovel whilst we matter hold,
Forgetting oft that now we spirits are,
Our high-born attributes pervert and mar ;
Still do we cherish most this dying dust,
And lay up wealth and treasures that will rust.

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

III.

It makes me feel very sad to tell you all this, nevertheless it is true, and I am sure you will be astonished and grieved when I tell you that I was kept in this cell in that condition for five long years.

Before I could realise what had happened the door was slammed to, and I heard the great key turned in the lock. The father's retreating footsteps died away, and I was all alone. I had not the least suspicion that they would keep me in this cell so long, or I think I should have gone mad. I paced to and fro across my cell as well as I was able with my weak limbs. The night came on, and my cell became quite dark, as no light was given to me. I expected every moment to hear some one coming to my door. I waited, but waited in vain, and after what seemed to me ages, I laid myself down on my miserable bed to rest, and fell asleep, and slept for some hours, for when I awoke I found that the sun was high in the heavens.

I must tell you that when I lay down I did not think I should be left in the cell all night, and so did not undress, and consequently was not so refreshed as I should otherwise have been. After sitting down and thinking what a miserable creature I was, and how helpless, I felt how content I would have been to be a beggar to beg my bread from door to door, if only I could have my liberty. After listening at my door for some sign of life, I fancied I heard some one approaching, and shrank into one corner of my room, fearing that it was some one coming to inflict further punishment upon me; but no, it was one of the fathers bringing me food.

Upon reaching my cell he turned the key and opened the door, and calling out my name, "Mary O'Brady," bade me come to him, which I did willingly. He handed to me a basin of cold water and a large piece of dry bread. I looked into his face, thinking he would say something, but not one word did he utter. Directly I received the bread and water from his hands he pushed me inside the cell and pulled to the door, locked it again, and went away. I felt that my heart would have burst at this treatment, and gave vent to my grief by weeping. There was no change in the food or treatment for three or four days, simply the basin of water and lump of bread, not a word being spoken by the father who brought my supplies.

On the fourth morning the father and the Lady Superior came to my cell together, and brought me a small crucifix, a rosary, and a small book for my devotions. The Lady Superior then told me that they would keep me there for their pleasure, and every time I misconducted myself in word or deed there would be a year added to my term of imprisonment. I bore all this with as much calmness as I possibly could. Suddenly the words that the Lady Superior had used to me in her breakfast-room some days previously came to my mind. These were, that I was to apply to her whenever I was in trouble. I fell on my knees at her feet, and begged and implored her to listen to me. Then I asked her to help me, as I was in trouble—asked her to help me out of it, and give me her blessing, as she said she would at any time if I would ask her. She refused me, and told me I was a vile and miserable creature.

My dear friend, you will think with me that I was indeed miserable, but I am sure you will not think me vile.

They both left my cell, slammed the door, locked it again, and I heard the sound of their footsteps growing fainter and fainter, until they finally died away. So the time went on, week after week, month after month, year after year, until I had been imprisoned for five long years.

From the morning that my Lady Superior and the father brought me the crucifix not one word had been spoken to me by human lips. My spirit parents, however, visited me many times, and I had received much comfort from them. I was now about twenty-one years of age, and found myself a weak and broken-spirited woman. I had given up all hope of leaving the convent. Neither my uncle nor my wealth was now any consolation to me, nor could I hope for liberty through their instrumentality. I had no further desire to live, and only wished to be with my parents.

To my great astonishment the father who had attended me in my cell all these years came to my door, at mid-day, with a request from the Lady Superior that I would see her in her room. I was conducted thither by the father, and on entering, the first thing I noticed was

a form lying in a bed, and this was the Lady Superior herself, but how changed! How unlike the proud and haughty lady I knew five years before. I had been suffering in my cell physically, whilst she, also, had been suffering acutely, bodily and mentally; for from the hour she had caused me to be imprisoned her health had begun to fail her.

I went to her bedside. She appeared to be in a very weak state. I could see that she was pleased to see me. She offered me her hand, which I took. After a few moments of emotion on both sides she raised my hand to her lips and kissed it. She begged me not to think too much of the way she had treated me. She told me she could get no peace whilst I was immured in the cell, so after many struggles with herself she could not refrain from sending me a message to come to see her.

I need not tell you that this was a great surprise, and the liberation from my cell, if only temporary, was a pleasant change for me, although the inclination to leave my prison now was not so strong as it had been at the beginning of my incarceration. The Lady Superior asked me if I was prepared to hear a confession of her treatment towards me. She said she felt very ill and weak, and knew that her time to face her Maker was near at hand, but she prayed that she might have strength to relieve her mind by a confession.

We must now go back to the morning that I was thrown into my cell. You will remember that the Lady Superior told me that one of the fathers would investigate the matter respecting my uncle's proposal, and see that all was as described, and make arrangements for me to leave the convent. She now told me that he did so, and found that everything was correct; but my uncle was very much annoyed at his interference in any way, particularly as the father earnestly wished my uncle to make over to me the wealth spoken of, and let him convey the document to me. My uncle would not at that time consent to any such arrangement. He asked permission to see me himself, and that permission was granted. It was arranged that on the following day we should meet at the convent; but when my uncle called he saw the Lady Superior, who informed him that I was very unwell, and, poor child, was not able to leave my room. He asked if he could see me in my room, but was told that he could not, as no men were allowed inside the convent except the fathers, and they were as shepherds to the fold. It was a special favour to him to be allowed inside the walls, but if he liked I should be allowed to write him a letter stating my wishes. He agreed to this. The Lady Superior then ostensibly went to my sick chamber, and returned to him after a short time with a letter, which she said had been written by me. This letter informed him that I was very sorry that I was not able to see him, but hoped to do so and be with him in a few days to stay, and to be to him a dutiful daughter and always endeavour to make him happy. It also told him that it was my wish that he would make over to me, in my name, what he desired me to have before I left the convent, so that my Superior could see that his promises to me were honourably carried out. The letter wound up with a few loving remarks and was signed with my name—From Mary O'Brady, to her dear uncle, Michael O'Brady, Killarney Cottage, Marsh Lane, Hereford. When my uncle had read this letter, and saw my name signed to it, he was fully convinced that it was from myself. He was filled with a joyful emotion, believing that everything was as stated in the letter, and that I should be with him in a few days, and the fathers and Lady Superior talking kindly to him, he at length gave in, and took from his pocket a paper he had drawn up previously, bestowing his wealth on me.

He signed the paper and it was duly witnessed by the Superior and the Abbot. It was then folded and sealed and handed to the Abbot for me, but I never received it. During the recital of this I could see that the Lady Superior was in great pain, as her face was convulsed many times. She seemed often to gasp for breath, but still retained my hand in hers, as though fearful I would leave her.

My uncle went away delighted with the promise that one of the fathers would bring me to his house in three or four days if I was able to travel.

On the fourth day from that time he had a very urgent summons from the Abbot to come to the convent as quickly as possible, for his niece Mary was very ill; but alas! when he arrived at the convent he was shown into a room only to look on a corpse which was represented to him as that of his niece, now gone from him for ever.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER V.

"You must know, Bob," said Fanny, "last night Jane and Maria had been talking to their young men at the back of the house. They had just shut the window, and were coming along the passage when they saw a light coming along the picture gallery, for the door of it was open as they passed by its lower end. They thought it must be the master, and as they wanted to see what he was about, they hid themselves to watch. They didn't think the light was coming their way, but it did. Then they saw it wasn't properly a light, but a woman who came along with a big hat on, and a funny kind of bluish light shining all about her. She passed close to them, and went down the steps to the back garden. They knew that no living person could go about what you call the 'ancient halls' with that sort of graveclothes' light about them, so as soon as she was gone they scurried off to bed (where they should have been an hour before), and hid themselves under the bedclothes till the morning. That's all the story."

"Well, I must say it's a very nice sort of cock-and-bull story," said her companion, elegantly. "It must have been Miss Clara taking an evening constitutional."

"You know it couldn't have been her, Bob. She is in her room, stark-staring mad, with two nurses a-watching of her, and holding her down."

"You seem to know all about it, Fanny. Where did you hear all that about Miss Clara?"

"I know it's true, because Maria looked in through the keyhole and saw them. She tried to hear what Miss Clara was a-raving about, but she had to go away quick, because that old housekeeper was after her."

"Now I do call that a blooming shame," said Bob, indignantly. "Miss Clara is the sweetest and best lady that ever lived, and nobody has a right to go spying after her like that, so as to go talking about her. I am ashamed of you, Fanny, having anything to do with that cat Maria, after such a thing."

"Well done, Robert," thought I. "I won't dismiss you after all, for that good word, my boy."

You see I was so lonely and miserable and weak-minded that any little sympathy touched my heart, which I am afraid was sometimes harder than it ought to be. At least I thought so at the time, and I haven't changed my opinion yet. Fanny made some answer which I did not hear, for I wasn't listening, as I was considerably upset by what I had just heard.

The next minute Robert asked, "If it isn't Miss Clara as walks about who is it then?"

"Well, they do say it is that lady at the top end of the picture gallery. They say she was very beautiful, but must have been very wicked, or she wouldn't be walking now. It's just two hundred years since she died, as anybody can see written at the bottom of the gilded frame. We all went up to-day to have a good look at the picture when master was out. The lady didn't seem to have moved in the picture, but these ghosts are artful things, and can make you think anything they like. There she was, smiling down upon us, so happy like, out of her big frame. She almost seemed to be laughing at us too, with her rosy lips and her blue merry-looking eyes. She seems just the age Miss Clara is now, and though she has been dead so long it's funny how like these two are. In the picture she doesn't look a bad one, but she must have been bad, or she would have rested in her grave, and not come back to scare folk. They do say that people as are bad while they look good are the very worst kind of all, just like that girl I saw you talking to in the village yesterday."

"Get out, you jealous thing; but there's the coachman calling me, and I must be off. Good night, Fanny, and don't you think any more about that other girl, for she isn't worth your while, my sweetheart."

"Good night, Bob!" and following the silvery accents of the lady, I heard a sound like the crack of a whip—this being the parting salutation exchanged between the bold Robert and the chaste Miss Fanny.

Bob was in such a hurry to run off that he did not glance at the "old chap" at the top of the steps—in fact, he seemed to have forgotten all about me.

As I re-entered the house, it struck me as strange that

no one had come to shut the front door and light the hall lamp. The whole house seemed to be demoralised. I knew that I also was in the same state, for I couldn't get into a proper state of indignation at such carelessness, but locked the door and retired quietly to my own room.

I found the detective sitting writing at the table. I had given him full permission to do as he liked in the house, and had also given him a key by which he could enter my room at any time from the garden at the back, without being seen by the servants.

He seemed fagged with whatever he had been doing that day, and I suggested that he had better put away his writing for the night. To this he assented, and I therefore rang for refreshments. They were brought in by the butler, who then retired, as all the other servants had already done—or, at least, *should* have done. I use the qualifying term because the whole household seemed to be in a state of such indescribable confusion, that I knew not where anybody was, or what they were doing.

I told my detective the ghost story which I had heard a short time before, but, of course, omitted all the humiliating parts. He seemed much interested, and said he would like to see the picture spoken of; and, in a few minutes, we were standing before it. "A very beautiful face, indeed," he said, meditatively; "and so well painted, that by this lamp-light one might almost think the figure was alive. I must examine it more carefully in the morning." Then we returned to my study.

I was anxious to learn how the sergeant's enquiry was progressing, and at last curiosity impelled me to ask him. I did not obtain much satisfaction, however, but he assured me he was getting on very well indeed. He had still to gather up a number of scattered threads, and when his case was complete he would be able to lay the whole matter before me. I knew that he would not be likely to do anything of the kind, but I accepted his remarks in the same courteous spirit in which they were offered, and made no sign of incredulity.

"When I came here," he continued, "I thought I had little to do, and that my coming was more a matter of form than anything else. I have found, however, that your son's disappearance is not all I have to look into, so you must excuse me if I do not enter more fully into the matter at present."

"You must sometimes have had the same experience before," I said. "Do you ever come across a case which becomes more and more complicated as you proceed, until the whole enquiry breaks down under the sheer weight of its complexity? You see I do not credit you with infallibility, and I suppose that even your mind has its limitations like the rest of us." The detective laughed.

"We never fail from that cause, Colonel. It is the apparently simple cases that sometimes baffle us. The more complicated an enquiry becomes the easier it is as a general rule."

"That is not very easy for me to comprehend. When a matter becomes more difficult it does not usually become more easy at the same time. I daresay you are right, but I can't quite see why it should be so."

"I will explain as well as I can," he answered. "When any one tells a lie it is universally known that it requires other lies to back it up, therefore the more closely you enquire into it the greater is the number of lies with which you have to deal. The probability of finding them all out thus becomes greater, for the one who deceives you is sure to be caught tripping somewhere. It is upon this fact that we rely in our cross-examination of witnesses, or to put it in another way—as a soldier, you know what it is to defend a line of outposts, and the longer the line the harder it is to defend it. Now, when any one sets himself in opposition to society, he may entrench himself for a time if his line of defence is not too long, but the more he sets himself to defend the harder is his task. Thus it is with our attempt to pierce to the truth in these matters. The more complicated a mystery is, the greater is the number of vulnerable points that it presents. If, then, we can only break through at one place the chances are that we have got to the back of all the other attendant mysteries as well. But I weary you."

"Not at all," I answered with alacrity, though not I fear with strict accuracy. My thoughts at the moment were wandering away after the movements of my peripatetic ancestress, and a strange fascination seemed to draw me to her. I therefore added, "But what do you say to another turn in the picture gallery? While we have been chatting

here, the moon has been attending to its own business, and has now, I daresay, risen high enough for us to see its effect upon the pictures."

"Let us go by all means," he answered, "and we can thus keep an eye upon the young lady who seems to be rather loosely fixed upon the canvas. If she is going to shake herself free from the bonds provided by the painter, I should like to be there to see how she manages it."

As we opened my study door, a thought struck me. "By the bye," I said, "I had better tell you something about the topography of this house, but perhaps you know all about it already?"

"I shall be glad of all the information you can give me," he answered, skilfully evading the latter part of my speech.

"Well, this passage which runs past my study door leads on the right to Miss Marston's room, and a little further on to mine. To the left of where we stand it passes along, outside the wall of the picture gallery, till it reaches a cross passage at the end, and this passage we can also reach by going through the picture gallery. The two passages thus form the letter T. The left-hand part of the cross passage leads down by a flight of steps to the garden, while the right-hand part of it leads to the main staircase at the foot of which is the entrance-hall. Before it reaches the staircase there is, however, an off-shoot from it, and this leads up to the servants' apartment in the right wing of the building."

My companion gave some commonplace assent to my explanation, while I guessed that he already knew all that I had told him. Leaving the lamp burning on my study table, we stood in a few moments within the picture gallery. All along the wall on the right-hand side were the forms of my ancestors. Every eye appeared to be gazing at us—as in their long array they stood there all silent in the ghostly moonlight. Some were in deep shadow, while others stood out clearly and sharply defined, as they followed our every movement with their watchful eyes. Silent and still they stood, as if only awaiting the wave of some magician's wand to break the spell, and allow them to start forth and mingle all their generations in one vast assembly. I could not help wondering if these forms were really thus mingled in some spectral world. I seemed to see them all: soldier and statesman, lawyer, doctor, and priest gravely escorting the brightly appressed ladies beside them in slow procession, or with stately steps leading them by the hand through the graceful mazes of some ghostly dance.

I glanced at the beautiful Lady Clarissa smiling down upon us, and found myself foolishly speculating as to whether or not she had really descended the pictured steps on which she was standing. If so, she must have come to revisit the old home of her childhood, where her merry laughter had once awakened the ringing echoes of the house long ago.

My companion accidentally touched me. In a moment the weird spell was broken, and I turned away from those long dead, but ever youthful ancestors of mine.

Through the large windows which faced the line of pictures the moon was pouring its floods of light. The broad brilliant streams brought into clear distinctness the grotesque carvings on the old oak furniture, while here and there, as the light touched some polished surface, little ripples and sparkles of brightness flashed out at us as we moved.

We passed slowly down the long room through the wide transparencies of light and shade. Then as we turned at the farther end we both involuntarily looked out through the uncurtained Gothic window at the scene spread before our eyes.

Below us was the garden with the colours of its flowers all changed to other hues by the magic of the moonlight. Beyond it was spread the bluish green of the lawn, running up to the ragged edge of the cliff, while further off lay the sea with a silver line of light along the far horizon. Suddenly I felt my arm seized by my companion, and looking to the upper end of the room I saw something moving.

I have faced death on many a bloody field, and led in more than one forlorn hope, where the shot and shell had torn a path for us through the ramparts of the enemy, but I never felt as I did for that one dreadful moment.

(To be continued.)

"EDINA," whose recent articles on "Spirit Identity" were deeply interesting, has kindly promised us a series of "Experiences." They will be commenced in September.

THE TWO WORLDS.

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FRIDAY, JULY 14, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

THE COMING LYCEUM DEMONSTRATION.

As will be seen by announcements elsewhere, the Lancashire Lyceum workers have determined to unite their forces and march upon Manchester, and take the public by storm on July 22nd, thus demonstrating that the children of Spiritualists are being cared for, and that they dare to have the courage of their convictions. Alexandra Park, Moss Side, has been chosen for the scene of operations, where, should the day be fine, marching and calisthenics will be performed in the open air before, it is hoped, a large concourse of friends and spectators.

In addition to the Manchester Lyceums from Ardwick, Openshaw, Collyhurst, Pendleton, and Salford, the Heywood, Oldham (Bartlam Place), Rochdale (Regent Hall and Water Street), Royton, and Stockport Lyceums will join, and thus a good display of strength will be made.

We trust the day will be fine, the proceedings (which are being carefully arranged) pass off happily and without a hitch, and every one feel that they have spent a pleasant and useful afternoon. It only remains for all friends of Lyceum work to be in attendance, and encourage the children and their leaders by their sympathy to make the demonstration a success.

OUR BIBLE CLASS.

(Continued from page 315.)

"Amongst all ancient nations the most honoured class of the Priests were true Prophets—persons naturally endowed—but these fortunate individuals often arose outside the priestly ranks, and even when within them seldom accepted office, preferring—as those gifted by the power of the spirit invariably do—to act independently of priestly organisations."—*Art Magic*.

IS ALL SCRIPTURE INSPIRED?

We get no definition from Mr. White of Inspiration, but it is evidently his belief that "inspired" men spoke the Absolute Truth, voiced the Word and Will of God, which he regards as Divinely authoritative (although he curiously claims and exercises the rights of interpretation, and thus reads into the text a great deal of his own thinking which other people fail to find there.) Very much of the difficulty would disappear if people realised that Inspiration is limited by the capacity of the recipient. Spiritualism, as we shall hereafter show, throws a flood of revealing light on the true character and the extent of Inspiration, but as Mr. White appeals to Scripture we, too, will turn there, and we shall find a text which is in accord with our view and adverse to Mr. White's. The term "inspiration" only occurs twice in the Common Version of the Bible. The first time is in Job, xxxii, 8, where it said: "There is a spirit in man and the inspiration of the Almighty giveth him understanding"; and the other is in 2 Tim., iii., 16, where, immediately following a reference to Timothy having known "from a babe the sacred writings," it is asserted—"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is upon this latter text that the orthodox have built up their tremendous and fallacious assumption that the Bible writings alone have been divinely inspired, and that they are all equally inspired, and infallible!

"We cannot so limit the love and wisdom of God. We believe that 'every good and perfect gift (including all kinds of inspiration,—to write, design, execute, live—all good constraints and impulses, whatever) cometh down from the Father of lights.' It is alone the inspiration of God that giveth man understanding; all man's discernment and discovery are God's revelations. Our position, therefore, is: the assertion of the inspiration of all that is true, beautiful, and good in the Bible, and also in every other book, and in every thought, deed, utterance, work, whatever. We believe

that inspiration comes by law and order, as do all God's other benefactions; that it is natural, not contra-natural or miraculous. As God's daylight flows into every room that has the windows open to receive it, so God's inspiration flows into all human beings who make themselves, by prayer and effort, fitted to receive it. As Robertson, of Brighton, has said: 'An inspiration as true, as real, and as certain as ever prophet or apostle reached, is yours, if you will.'

"We hold that this view that God has always and everywhere inspired good utterances and deeds—and does so still—is much more honouring to Him than is the orthodox fallacy that He has only inspired the writers of the Bible. It 'vindicates the ways of God to man'; it shows that 'of a truth He is no respecter of persons, but that in every land he that feareth Him and worketh righteousness is accepted with Him.'

"The text, 2 Tim., iii., 16, cannot possibly have meant the Bible as we have it, for much of the Bible as we have it had not then been written. Neither the Bible writers, nor the prophets, nor the apostles ever make claim to exclusive inspiration for themselves. That is a gratuitous claim which orthodox theologians have since invented for them. And we are going to show that even this one 'proof text' of the orthodox does not refer to the Jewish and Christian 'Scripture' only, but that it affirms the grander view that ALL IS INSPIRED WHICH INSPIRES. The true meaning of 2 Tim., iii., 16. Every Scripture being inspired of God is useful.—Origen, A.D. 230. Every Scripture which is written by the Spirit is profitable.—The Syria, 250. Every Scripture divinely inspired is useful.—The Vulgate, 400. Scripture which is Spiritual is divinely inspiring.—Theodoret, 430. All Scripture inspired of God is profitable to teach.—Wiclif, 1380. All Scripture which has been given to us not by human skill is useful.—Erasmus, 1521. All Scripture that is inspired of God is useful.—Luther, 1522. All Scripture given by inspiration of God is profitable.—Tyndale, 1534. All Scripture given by inspiration of God is profitable.—Cranmer, 1539. All Scripture which is inspired of God is also useful.—Grotius, 1600. Every writing inspired of God is useful.—Wakefield, 1795. All Scripture of God inspired is useful for teaching.—De Wette, 1814. All writing inspired of God is also profitable.—Sharpe, 1856. Every Scripture inspired of God being useful for.—Rilliet (translator of Vatican MS.), 1851. Every Scripture given by inspiration of God is also profitable.—Dean Alford, 1862. Every Scripture inspired of God 'is' also profitable.—Revised Version, 1881."

NOTE.—It is with the Geneva Version of 1557 that began the interpolation of the repeated "is." It made the verse to read: "The whole Scripture is given by inspiration of God, and is profitable." From this innovation we got the mis-translation which appears in the Common Version, namely, "ALL SCRIPTURE is given by inspiration of God and is profitable."—*The Religious Reformer*.

From the foregoing we see how the Bible has been made to fit later views. The scribes, translators, and interpreters have seen fit to work it over, so that it should support certain doctrines. Thus, "a way of salvation" becomes *the* way, and "a son of God" becomes *the* son of God. General statements are transformed into particular ones, and fastened upon Jesus, just as the forged passage regarding the Trinity was made to support the orthodox claim until it had to be abandoned from very shame.

THE PROPHETS WERE MEDIUMS.

We are told that "holy men of old spoke as they were moved by the Holy Ghost." J. P. Hopps says, however, the prophets, like the mediums and ministers of the nineteenth century, were not a miraculous order of men, infallibly inspired, but of all grades, as nature and "the spirits" made them.

It would be fatal to conclude that because he (the prophet) could see a vision, or hear a mysterious voice, or go into a trance, or be worked up to an ecstasy, that he was therefore inspired to deliver a message from God. For want of a clear insight into this, millions have been drifted to the perdition of delusion on the slush of superstition, and have called that God's truth which was some anonymous spirit's insane folly. When we are resolute enough to see it and say it, that will be clearly seen as to the Bible itself; and, when that is discovered, Christendom will be emancipated from its skeleton in the closet, or the presence of such utterly unbelievable things in that which is called the "word of God."

Here it is made clear that mediumship was really the secret of the power and influence of the so-called "holy men," but nothing is more manifest than the fact that mediumship is not synonymous with goodness. It is due to

a peculiarity of organism, and does not imply special holiness or sacredness on the part of its possessor, any more than the priest or parson is necessarily a good, pure, and holy man because of the exalted office he fills.

HOLY MEN?

We have been so long accustomed to regard Bible heroes as "holy" men,* that we accept the claim without question. Yet if we examine their characters we find little in support of the claim. On the other hand, they are guilty of conduct which we in modern times should consider immoral, vicious, wicked—aye, criminal.

Moses committed murder, and knew that he had done wrong, because he "looked this way and that" to see that no one was looking. He went among the Midianites and took a wife, but, forgetful of the kindness he received, he attacked the people who sheltered him and slew all the men, and took the women and children captive, killing some, but reserving others for a fate worse than death—"keep alive for yourselves."

Noah was guilty of intoxication, although selected by Jehovah as one by whom He would raise up to himself a people who would serve him, and cursed innocent Ham.

Lot was "just and righteous" (2 Peter ii., 20-25), but, if so, drunkenness and incest are righteous, for Lot was guilty of both, besides other vices (Gen. xix., 31-38).

Abraham had a plurality of wives and concubines, married his sister, denied his wife, left Hagar and her child in the wilderness to die, and was within an ace of murdering Isaac.

Isaac lied in denying his wife (Gen. xxvi., 7).

Jacob, by lies, treachery, and deceit, cheated his brother and secured a blessing, instead of being condemned; had two wives, several concubines, and by sharp practice gained many cattle.

"Like father like son." Jacob's children imitated his example, and were guilty of many crimes.

Joshua was a wholesale murderer.

Samuel deceived, deliberately lied, and hewed an old, innocent, helpless, and defenceless man to pieces (1 Samuel xv., 33).

David, the "man after God's own heart," was a polygamist, having wives and concubines, and yet committed adultery, procured murder, put his enemies under saws, axes, harrows, and burned them in brick kilns; danced indecently, deceived Saul, and robbed and murdered indiscriminately; lied to Abimelech, pretended to be mad, treacherously offered to fight *against* his own countrymen, and, before dying, in a vindictive spirit, he charged Solomon to execute judgment upon Joab, and bring down the hoary head of Shimei to the grave with blood, although he (David) had sworn to Shimei by the Lord that he would not put him to death with the sword. If David was blameless in all save in the matter of Uriah, what a noble example of holiness he presents! But who is a sinner if his conduct is righteous?

Solomon, reputedly "the wisest man that ever lived," was, if anything, worse than his father, and a sample of David's sinfulness and its consequences may be found in the graphic description he gives of his sufferings *physically* as the result of his gross sensuality: "For my loins are filled with a loathsome disease, and there is no soundness in my flesh" (Psalm xxxviii., 3-11). Solomon "the wise" had 700 wives, princesses, and 300 concubines. He declares in his weariness, after having drunken to the dregs of the cup of lust and debauchery, that "all is vanity and vexation of spirit," that he had found a good man occasionally, but a good woman *never*. It is well said that a man who loses faith in his fellows shows that he has misused life. It is a pitiful thing to see the cynic, soured and disappointed, or satiated and disgusted, turn round and denounce all others as evil, because in so doing he is only revealing the baseness of his own heart, he sees only the reflex of his own condition. Therefore Solomon, instead of manifesting wisdom, lived a life of folly, vice, and criminality, and is useful—as a drunkard was useful to Stoic parents—as an example to others of "how *not* to do it." An example to be shunned, not imitated. Hosea married an adulteress, and bought a wife of whoredom by the command of his God.

* The designation of *holy* has no relation whatever to inherent sanctity, but only to *sacredness* as being set apart to religious uses. A temple-hillock was *holy*; so was a tree, cave, or altar used for worship; so were the priests and women (*Kandeshim* and *Kandeshuth*), who ministered—whether in religious offices or by merchandise of their bodies. Mount Zion was *holy*; so was Babal or Byblos; so were a hundred other eminences.—*Alexander Wilder*.

STRIKING TESTIMONY TO SPIRITUALISM.

I HAVE seen really scientific men, to whom Spiritualistic phenomena were actually obnoxious, confounded in all their reasoning, and while still remaining sceptical to the claims of the Spiritualist, were yet convinced of the truly genuine and marvellous character of their manifestations. All these communications from friends that seem so strange, the revelations from unknown sources, are not more unaccountable than the experiences and manifestations of my friend who was not a Spiritualist. They belong to the same realm of activity. It matters little whether you call it Spiritualism or not, it is an activity that has an utter indifference to matter. On every hand I hear the evidence told that they whom we call dead are around us still; visit us when we know not; and exert an influence upon our actions through means undreamed of. And as men in a superstitious age thought that they were under the influence of some star, blessed or baneful, and others believed themselves accompanied by some familiar spirit, so I find hundreds now who are not Spiritualists vaguely impressed with the feeling that some unknown soul whose love can never die is lingering in their presence to help and comfort and console. I cannot prove that it is so. I believe it will be so, if it is not so now, and all men will some time realise it as a fact.

To dwell for ever in the presence of those we cherish, to feel the pleasure of their sympathy and love, in a world where clouds, and tears, and sorrows never come; where the divinest influences linger around the soul, and no discord ever comes to mar the harmonies of being—this has been the loveliest dream of every age, and of all religions! But to find those joys to-day, to see the barriers of death crumbling away, the veils of darkness uprolling like a mist, to hear the voices and heed the counsel, and see the faces of those we love: this is surely a dream entrancing enough to captivate one who does not even believe that he has a deathless soul, and who only smiles about the myths of another world?

There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transformed into shimmering splendour, by processes more marvellous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy.—*Rev. E. R. Sanborn*.

TWO SOULS DEPARTED HENCE.

BY JOHN WRIGGLESWORTH,

Author of "Passing Thoughts," "In the Gate Near Death," &c.

Whither away, when life is o'er!
Whither away the spirit goes!
Is it upon the hill-top fair,
Where freshening zephyr blows!
Or is it through skies of changing blue,
Where soft, warm sunlight glows!

It is so, sure; upon the hill,
And through the valley of love,
Through skies of changing azure light,
To sunnier heights above;
The spirit goes with gladsome feet,
Where Elin's waters move.

Now twain have left their earthly house,
And o'er the border crossed,
More will they know than e'er they knew,
More gain than e'er they lost;
And surely know the hard, sad price,
The life on the earth hath cost.

One dwelt upon the hill-side here,
And one in the vale below;
And winters many have passed them by,
With summers of golden glow;
And they watched the leaves both fade and fall,
And the flowers both spring and grow.

Their life was young, and their life was gay,
And they knew not fear nor care;
Bright was their path, and the light of joy
Was upon them everywhere;
But the years crept by, and the time came on
When the burden was hard to bear.

Borne was the burden through weal and woe;
And the Father knoweth best,
How their merit, what their reward,
For He leaves no good unblest;
And open for all His children are
The golden doors of the West.

VOICES FROM THE PEOPLE.

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

IS THERE A HELL?

DEAR SIR,—Enclosed please find 2s. for all the copies containing "Ben's Hollow." It seems from this story that we have still to expect a hell after death, the only difference being that it is a mental instead of a physical one. I think, with Mill, that in either case it does not give much evidence of Divine goodness if such be the case. Why should spirits be compelled, by their own nature—they did not make it—to live in outer darkness (for it is nothing else according to the last chapter), just for indulging in the pleasures that they were born with a desire for? I consider, with others, that true wickedness is only that which does harm to others—such as stealing, murdering, cruelty, &c., but I do not consider the so-called personal vices wicked at all. Persons should not be allowed to wish things that are not destined to be gratified. It is a very cruel thing on the part of God or Nature, or whatever be the first cause, to create beings to be cast into outer darkness for indulging in the inclinations given to them. Spiritists say: "follow your own intuition, and you are right," but these poor dark spirits did so, seeing no harm in it, and their reward is night, instead of being allowed to pursue their wishes. Can you answer my objections?—G. W. B.

[Our correspondent fails to distinguish between natural and healthful gratification of the desire for pleasure and the excessive and injurious indulgence of the appetites and passions, the perversion and abuse of which bring the necessary consequence of suffering. Pain is the danger-signal to warn the wrong-doer of the injury he is causing to himself, and thus is beneficial if he will only heed its warning. Surely it is equally as wicked to do harm to one's self as to injure others. We incline to the opinion that it is impossible to injure self without doing harm to others, if only by example. "Persons should not be allowed to wish" he says. Apparently he would have us all machines wound-up and set-a-going, and incapable of deviating from a given path. Automatic goodness of that kind would not result in happiness. Following one's intuition of right and giving free rein to inclination and passion are very different things. Intuition leads to rational restraint. Health of body and mind and freedom of spirit require temperance in all things and abstinence from injurious practices, which, if indulged in, weaken the moral sense, dim the spiritual perceptions, narrow the sphere of activity, and thus produce effects which are the reverse of spiritual, and tend to destroy one's influence for good.]

THE NEED OF THE HOUR: A COLLEGE FOR SENSITIVES.

DEAR SIR,—I notice in your issue of the 30th ult., an article by that veteran Spiritualist, Mr. John Chapman, of Liverpool, entitled "The School of the Prophets." Now, this subject has been in the minds of not a few Spiritists, and others, for several years, and I take it that every one who has studied the subject deeply, has always come to the conclusion that some such thing is urgently and absolutely required—in fact, as Mr. Chapman pertinently suggests, and all students of the occult know, we shall never get the highest spiritual manifestations until some such institution is at our service. As to the precise form in which the idea should be carried out, let only the building be given and some slight degree of support accorded, and there are not wanting those who will be able to manage the thing creditably and with satisfactory results. Concerning the general lines on which such an institution should be modelled, I quite agree with Mr. Chapman that some such method as that suggested by the author of "Art Magic" affords a good basis for working, and with some slight alterations and improvements nothing, in my opinion, could be better. The necessity for a College, then, being admitted, and the general lines of working being agreed upon, shall not the idea be put at once into tangible shape? No time could possibly be more opportune than the present. People, as you know, are now enquiring in every direction into the common truth which you and I hold, namely, the continuity of life after so-called death, and the possibility of communicating with those behind the veil; and if the cause which we have at heart is to win, as it surely will do if the most is made of our opportunity, a speedy and striking victory, the sooner the institution is founded and got into working order the better. The remarkable developments of the last few years have, as every observer must have noticed, placed psychic science on quite a new footing; and when Mr. Stead's forthcoming periodical, "Borderland," has circulated for a year or two and sown broadcast through the land, as it assuredly will do, those despised truths hitherto only the valued property of the few, there will arise a cry for evidence, such a demand for phenomena, that it will tax all our resources to meet. And here is the point of the whole matter—this is why Mr. Chapman's article is so timely. If that demand can be met with reliable, unimpeachable, and overwhelming evidence—which it will be, if the College is founded—then the victory will be won; you, myself, and others will be able to lay down our pens, so far as defending our fundamental doctrine is concerned, and, reserving the energy now having to be expended in this way, devote ourselves for the remainder of our lives, not to proving that the so-called dead live and return, but solely in spreading far and wide and rightly interpreting what they do and say. What a grand thing this will be goes without saying. But, if not! If we possess no better methods, no more reliable system, than we have at present. What then? Why, then, the prospect is gloomy. People will, I fear, be repelled at the outset by the barren and inconclusive evidence that we shall be able to offer them; one-half, if not three-fourths, of those who embark on investigation will speedily lose interest, and thus the grandest opportunity that has ever arisen of spreading a new and despised truth and placing it on a pinnacle of eminence and respect will lamentably be lost, and, in a word, the grandest gospel which, in our earth-life, we might all have seen triumphing and triumphant, we shall go down to our graves, leaving *in statu quo*. Shall we lose, then, such a splendid opportunity? Shall we miss such a fine chance? Shall we let go by such a grand possibility? No, a thousand times, No! And from a hundred earnest workers in, and well-wishers to, the new gospel, I hear the echo: THIS THING MUST, AND SHALL BE, DONE. "CAROLUS."

Psychic Hospital, Virgil Street, Liverpool.

ON ORGANIZATION.

DEAR SIR,—As one who has felt that the work of the Federation was one of deep moment and augured well for the future of our noble truths, my desires have been constantly turned in the direction of efforts to forward the movement. The enfranchisement of the masses, the improved condition (and constantly improving) of the toiling millions, not to speak of the vast combinations of religious worshippers of so many classes, each and all testify to the value and power of a united combination. It is with calm confidence, seeing what has been effected in the past, that we may look forward to the future. Spiritualists, in the main, are considered pretty clear-headed, and may be relied on to do their part in the up-building and consolidating those principles of divine justice amongst men, which they delight to promulgate amongst their friends, and the furthering of which may be best accomplished by the combination of the whole. It is a matter of history to every schoolboy how science, religion, and reform of all kinds have had their martyrs and pioneers, who have dedicated to posterity the truths they taught by sufferings and death, and we are now rejoicing in the freedom they bought for us. Spiritualism has had its martyrs; its saints who have fought the battle nobly and well, and have left a comparatively free course open to us, though we may yet feel to be far from that social freedom we desire to attain. Federal union will help on this desirable time; strength will be added by the mutual sympathy aroused by the contact with each other; and the weakness born of the disintegrated unit will pass away and new life and vigour be imparted. As in all departments of public life, combination has given vitality to the inert mass of atoms composing the whole, so our spiritual truths may and will be quickened on their journey by the cohesion of their elementary subjects; for there never was a truisim more faithful, a statement more scientific, and yet one more common and appealing to the simplest mind than the old adage, "In unity there is strength." Am I to be met with the argument that the Churches of the past have used their great power in an abusive manner, and have trampled upon the liberties of those not in agreement with them; that Popes and priestly despots have been the result of the dominating forces of those days, and we do not wish to introduce these methods for fear of like consequences accruing in our day? I have heard these and other arguments adduced against combination, and it has quite taken me by surprise to hear persons of average intelligence use them, and above all to realise that they believed them. The objections would knock the bottom out of all our useful combinations nowadays. The worker would be prejudiced against his leader. Temperance reformers would take sides against many of their most useful and intelligent propagandists as self-seekers. In the departments of science, literature, social, and political relationships, a large amount of combustion would be introduced, which would destroy all effective combinations for good. If our friends, whose reasoning incline in this direction, would but reflect how evolution has been playing its part they would see that it is utterly impossible for the state of mental and spiritual thralldom to again overtake our country, and therefore the cry they raise has no genuine ring in it. Surely our freedom has been bought too dearly to sacrifice it so readily. Spiritualists, above all, with the knowledge of the spirit world behind them, should be the very last to allow such a cry as Pope, priest, etc., to be thrown at the head of any devoted worker in our crusade. Workers we must have as well as keen thinkers; and if the work is not done as we individually desire it, there is no power to stay us in making every effort in a calm, considerate fashion to improve upon past action. And let it not be forgotten that the work to be engaged in is the redemption of man from all that can enslave him, physically, mentally, morally, and spiritually, and only as we keep these principles before us in their individual application to ourselves shall we reap the reward of "Well done, good and faithful servant." May a year of more faithful and devoted labour be opening out to us is the prayer of yours fraternally,
Dewsbury.

WILLIAM STANSFIELD.

PECUNIAMANIA.

DEAR SIR,—This word—an entirely new one—the authorship of which I claim, is applied to denote one of the worst, if not the worst, forms of disease to which mankind is subject. So far as I have been able to ascertain there is only another creature that is afflicted with it, and that is the magpie. The word itself is composed of two Latin words, *pecunia* (money), and *mania* (madness), and consequently means money-madness. It is in many cases hereditary, and it is often acquired, not exactly by contagion, but by sympathy or imitation. Man in a state of nature has never been known to be affected with this terrible complaint, and it is peculiar in this respect that the disease has spread in proportion as civilisation has advanced. It seems more than probable that it had its origin in the first "safe box," for we observe that the natural tendency of very young children is to squander and destroy things, and instead of putting half-pence into a "safe box" they will go to the nearest toffy shop and exchange them for chocolate and other sweet things which the child finds pleasure in eating. Of course extremes in anything show an unbalanced mind, which is only another name for disease, and so long as the child does not buy toffy and eat it till it becomes ill it is engaged in a perfectly permissible indulgence. When the child ceases to enjoy the sweet things of this life which can reasonably be obtained with money, and begins to hoard its pennies in the "safe box," it shows the first symptom of the disease, and great care at this tender age is required. After a certain stage the disease becomes entirely incurable. To increase its store of money, the child will sometimes beg and very often steal, and as a general rule as it grows older will not scruple to do any act of meanness or selfishness that will add more and more to the heap, and this too, long after it has acquired sufficient to meet the actual requirements of a life-time. Oh, this terrible disease! What awful misery it has brought upon its victims! Highwaymen have even been afflicted with it, and have murdered innocent people under its irresistible influence—nay, worse, sons and daughters have murdered fathers and mothers to possess themselves of the family store ere natural death had permitted its lawful distribution. The evils that follow in the trail of the disease are innumerable, and we are forced to exclaim as did the prophet of old: "The love of money is the root of all evil." It may be compared to a mighty cancer which has the power to creep insidiously over the whole

body, and then commence an attack on the inward affections, love, sympathy, benevolence, tenderness, charity, until at last, having destroyed all these, the individual becomes hideous, tyrannical, and loathsome. We meet these cases day by day in every class of society; with bread sufficient of their own they will not scruple to feed on that of the widow and the fatherless. The sweeter is afflicted with the disease; the grasping bishop and the unscrupulous dealer. Every individual afflicted with the disease is necessarily affected with moral blindness, and he is totally unable to distinguish between himself, who is diseased, and another who is sane upon the question, and who proves it by the lawful use of his money, by taking no service from any one for which he does not give adequate remuneration, and by making it a means of conscientiously discharging a neighbourly or friendly duty to those who may require his assistance. No Spiritualist ought to suffer in this way because he has opportunities for studying the nature of physical and mental or spiritual diseases which ordinary people have not, but alas! alas! so insidious and pertinacious is this awful malady, that we see so-called Spiritualists with abundant wealth and some with lucrative appointments—£200 to £300 a year—whose pecuniomania makes it an awful sin for a platform worker to get above £1 a week. Oh, this dreadful disease! This terrible calamity which so effectually fixes the eyes that they always look outward and never turn to look upon the individual within! but oh, the agonising pains that attend the cure, the radical cure of this malady; when the spiritual eyes are loosed, and the sad effects of the disease with all their destructiveness upon the soul are plainly seen, truly there shall be "weeping and wailing and gnashing of teeth." Now that attention has been called to this old disease under a new name, it is to be hoped all physicians who are actuated by a true spirit of philanthropy, will warn every one of its danger, that they will do all they can to prevent it, and above all to warn every one showing its first symptoms that it thrives on greed, and to tell them its antidote is unselfishness.—Yours faithfully,

DR. WATCHMAN.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD, S.E.—With one desire to be happy the friends mustered on Monday last for the annual summer outing; Sevenoaks was soon reached, and the pleasures of "a day in the country" commenced. The beautiful park looked brilliant in the sunshine, and a pleasant breeze tempered the heat. Games and races, in which old and young alike joined, pleasant rambles, and spiritual assemblies where we felt the joyous presence of our guides, many realising in the glorious influence the real blessing of soul communion. Harmony reigned supreme, and our happiness was complete. A bountiful tea was served at the Lime Tree Coffee Tavern, and we reached Camberwell safely. A closing service, with the spiritual powers strongly in evidence, fittingly concluded the proceedings.—W. E. LONG.

311, CAMBERWELL NEW ROAD, S.E.—The meetings were well attended, many receiving good. In the morning a need for bodily healing was attended to with good results. In the evening, with song, prayer, and sound spiritual instruction, the time was all too short. A solo, rendered by Mrs. Major, demonstrated the fact that there is power in good music to induce soothing and harmonious conditions, in which both embodied and disembodied spirits are alike at ease, and as the refrain of the song "Nearer, my God, to Thee," rose in full cadence, our hearts re-echoed the prayer. Under such favourable conditions we had a good address by a control through Mr. Long, dealing educationally with Theosophy and Orthodox Christianity, during which many home thrusts were dealt at the absurdities of one or another of the mental positions held by disciples of these schools of thought, and while the falseness of many of the teachings of these would-be spiritual "know-alls" were exposed, the beneficent teachings of Spiritualism were ably set forth. After the public service the half-yearly meeting of the society was held, when the reports showed that the work had been well done by all, and that in every way the society was in a flourishing position. The business not being concluded, the meeting was adjourned till next Sunday evening. Members, please attend—important.—Chas. W. Payne, cor. sec.

FOREST HILL. 23, Devonshire Road.—Thursday, Mrs. Bliss gave her usual excellent clairvoyance with good success. There was a large attendance and an enjoyable evening spent. Will any mediums kindly come forward to take an evening now and again here? We should greatly appreciate the service.—On Sunday Mr. E. N. Lucas, of Croydon, gave a brief address of his experience in life based upon the love of God and own inherent talents. This gentleman has kindly promised us a programme of music for the 20th. He is well known in this district in musical affairs, and we therefore hope his generosity will be repaid by a good attendance.—J. B.

MARYLEBONE. 86, High Street.—Evening: Mr. J. J. Morse's controls on "The Hells of the Hereafter." The masterly manner in which this subject was handled drew forth from the delighted audience constant signs of approbation. The eloquent language in which the many points were plainly demonstrated, the flashes of wit, and the keen sarcasm (where occasion required) which are the well-known features of these exceptionally fine discourses, were again noticeable in this evening's address. Mr. Morse will lecture for us again on July 23rd.

WALTHAMSTOW. 18, Clarendon Road.—"For God and Truth" was the subject the guide of Mr. Brailey spoke from. This, he said, should be the war cry of every Spiritualist. Poem, "God's Power." Clairvoyance. Improved attendance.—Cor.

AS WILL BE SEEN from the advertisement on our front page Mrs. J. J. Morse has removed from Bayswater to new quarters, which are more centrally situated, being three miles nearer the City and within a 1d. ride from the great railway stations. This is certainly a change for the better, and we trust Mrs. Morse will be patronised by Spiritualists from all parts of the world. They can rely upon having comfortable quarters at reasonable charges.

"DOES MAN LIVE AFTER DEATH?"—This subject is admirably dealt with in *The Two Worlds* pamphlet No. 1, price one penny. Post free 1½d. It is a splendid pennyworth. 18 copies post free for 1s. 4d.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ATTERCLIFFE.—July 5: Our medium, Mr. Webb, took questions from the audience, afterwards giving clairvoyance. Mr. Webster also gave a short address on "Spiritualism." 9th: First visit of Mr. W. Johnson, who addressed an open-air audience. Afternoon, Mr. Johnson gave a masterly address. Evening, questions from audience answered most satisfactorily.

ASHTON.—The afternoon was devoted to answering questions from the audience. Evening, Mrs. Stansfield's controls gave a very good address on "Who and where is God?" Good clairvoyance.—J. H. M.

BARNOLDSWICK.—Mr. Davies, of Burnley, spoke on "Spiritualism, is it Scriptural?" and "What is Death?" Psychometry after, very successful. A good day, good audiences. We hope to hear him again before long.—Mrs. Hutchinson.

BATLEY.—On July 6 (royal wedding day) a few friends, accompanied by several Batley Carr members, betook themselves to Windmill Farm, on the outskirts of Batley, the residence of an old Spiritualist, where they enjoyed themselves to their hearts' content, the weather proving quite royal. During the evening a meeting was held, presided over by Mr. J. W. Webster, when a vote of thanks was proposed by Mr. W. Stansfield to Mr. John Parker, the host, for his kindly hospitality, and feeling reference was made to the sad calamity at Thornhill Combs Colliery, in connection with which a mother, who had lost two sons in it, stated to some of our friends that if she had followed the warning received the previous Sunday at the Spiritual meeting she would still have had her children. This resolution was spoken to by Messrs. T. Chamberlain, Hodgson, Archer (Batley Carr), and Mrs. W. Stansfield's control "Mike." Mr. Parker acknowledged in a hearty manner the friendly references that had been made to himself, and said that the truths of Spiritualism were a solace and comfort to him at all times. About forty persons enjoyed the picnic outing. We intend holding a district picnic or garden party on behalf of our funds at the same place on August 12th. Tickets, 6d.—W. S.

BIRMINGHAM. Oozells Street.—Address by Mrs. Barr, of Walsall, trance medium. Subject, "The Value of Inspiration." The large audience seemed deeply impressed by the telling manner in which the subject was handled. Several solos were most artistically rendered.

BIRMINGHAM. Smethwick. 43, Hume Street.—We had the pleasure of listening to the inspirers of Mr. Knibb. Questions from the audience were answered to everyone's satisfaction. Psychometry very successful.

BLACKBURN. Northgate.—July 2: Mrs. Russell delivered inspirational addresses. Her clairvoyance was very good. Many striking tests were given. 9: Mr. Metcalf held a circle in the afternoon, attended with good results. Evening: The medium gave three reasons why he became a Spiritualist, which was very instructive as well as interesting. He was successful in describing many spirit forms.—C. H.

BLACKPOOL.—Mr. G. F. Manning gave splendid addresses on "Influence" and "How to understand the Scriptures." A few good clairvoyant descriptions followed each lecture. Mr. Manning seems very earnest and enthusiastic.—W. H.

BRADFORD. 448, Manchester Road.—Miss Crowther's guides spoke on a subject from the hymn, "The outward world is dark and drear," and "Arise, and go hence; go work in the vineyard of truth." Both proved very interesting. Good clairvoyance after each lecture, nearly all recognised.

BRIGHOUSE. Martin Street.—Mrs. Midgely paid us another visit after a long interval. Her guides gave splendid addresses on "God is not mocked, for whatever a man soweth that shall he also reap," and at night from a hymn sung which was listened to with rapt attention, giving some good practical advice which gave great satisfaction.—J. S.

BURNLEY. Hammerton Street.—Mrs. J. M. Smith was our speaker for the day. Afternoon, the control gave his experiences. Evening, subjects from the audience.—W. Mason.

BURNLEY. Robinson Street.—Madame Henry's first visit. In the afternoon she related her experiences, showing how she graduated from one phase of theological thought to another until she eventually accepted the philosophy of Modern Spiritualism. In the evening "Gleaning" was the text from which was evolved a splendid address, which ought to be of great practical good to all who were privileged to hear it. Psychometry at evening service. We shall look forward to Madame Henry's next visit with pleasure.—W. H.

BURNLEY. 102, Padiham Road.—In Mr. Davis's absence a gentleman in the audience came forward and delivered a nice suitable address, full of good advice. Evening, Mr. Hitchon very ably and earnestly set forth the truth of Spiritualism, showing that death does not end all.

BURY.—Mrs. Rennie's guides gave addresses, also six cases of psychometric-clairvoyance in the afternoon, all recognised. Eight cases in the evening, which for clearness in every detail won by far the most convincing proof of spirit return we have had in our rooms since they opened.—A. W.

CARDIFF.—We had the privilege of again listening to the guides of Mrs. M. H. Wallis. Morning: "Mediumship; its dangers and benefits," was a fine address. It behoves mediums, even more than the rest of their fellows, to guard the avenues to their moral nature, by cultivating the good and true, and above all to be themselves and so be enabled to resist the psychical influence of those who would impede spiritual progress and lower the tone of their moral nature. In the evening "The religious aspect of Spiritualism" was ably and comprehensively treated, and listened to with evident interest by the crowded audience.—E. A.

CLECKHEATON. Walker St.—The tea and entertainment announced for Saturday, July 15, for the Lyceum funds, is postponed until further notice.

DEWSBURY.—A pleasant day with Mrs. Hunt, who gave nice discourses and good clairvoyance. Next Sunday our committee have resolved to give the whole collections to the fund now being raised for the widows and orphans through the sad colliery disaster at Thornhill,

near Dewsbury. We sincerely hope sympathising friends will fill our large hall, and liberally swell our efforts.—J. E. A.

FELLING. Hall of Progress.—Mr. J. Graham spoke on the "Origin of Religion," very scientifically. Very successful clairvoyance gave great satisfaction. Election of officers: President, Mr. J. Hall; vice-president, Mr. J. Wilson; treasurer, Mr. G. Laws; correspondent and financial secretary, Mr. J. Dobson; auditors, Mr. R. Peters, jun., and Mr. G. Hutchinsson.

GATESHEAD. 1, Team Valley Terrace.—We had a visit from one of the old pioneers of local Spiritualism, Mr. John Wilson, of Windy Nook, who gave us a capital address on "How is happiness to be obtained?" advising all to step outside of all creeds and dogmas, and thus work out their own salvation. A capital attendance. Mr. Jos. Stevenson in the chair.—E. H., sec.

HALIFAX.—Sunday last we closed our room on account of the Federation. Monday: Members' half-yearly meeting and election of officers. Very poor attendance. The question of erecting a new church was postponed, owing to the architect not having completed the plans and drawings. A special meeting will have to be convened later on to deal with this important question, when it is sincerely hoped the members will turn up better than they did on Monday. The question of our joining the National Federation was fully discussed, but was negatived by a large majority. The balance sheet was read, and showed the society to be in a very healthy condition. The election of officers resulted as follows: President, Mr. J. Neil; vice-presidents, Messrs. B. Downsbrough, W. Baume, and Kendrew; treasurer, Mr. A. Bailey; financial secretary, Mr. J. Holroyd; corresponding secretary, Mr. F. A. Moore, 23, Colin Street, Halifax; committee, Messrs. J. Marshall, W. Cordingley, T. Sutcliffe, M. Heap, J. Longbottom, E. Butler, G. N. Lee, M. Greenwood; Mesdames Marshall, Cordingley, Sutcliffe, Rowley, Cox, Crossley, Kitchen, and Greenwood; sick committee, Mr. W. Baume, Mr. J. Longbottom, Mrs. Cox, and Mrs. Crossley; librarian, Mr. M. Greenwood; organist and choirmaster, Mr. J. Brier; caretaker, Mrs. Sutcliffe. Sunday: Mr. Swindlehurst spoke on "What the angels reveal" and "The World's Desire—can it be attained?" dealt with in his well known style. It was to be deplored that only very poor audiences met to hear him. Monday: Mr. Swindlehurst gave us another treat, on "Social Salvation, and how to obtain it."—F. A. M.

HEYWOOD.—Mr. Mayoh, of Bolton, occupied our platform last Sunday, with his usual success.

HOLLINWOOD.—Tuesday, July 4: Mrs. Hyde's controls gave a short address, and clairvoyance, much enjoyed. 9: Mr. Lomax spoke on "Stepping-stones to Heaven" and "God's Store House." He explained the different beliefs of heaven, and repeated the words of the Nazarene, "The Kingdom of Heaven is within." Clairvoyance good, very much appreciated.—E. D.

HUNSLLET.—Evening: Mr. Wood, of Batley, gave a splendid discourse on "Two Views"—one of heaven, the other of hell, and good clairvoyance and psychometry. N.B.—Will speakers from Batley or Bradford, who can afford to come for travelling expenses, please communicate with the secretary, W. Wimpenny, 20, Wilson Street, off Waterloo Road, Hunslet, Leeds.

LEEDS. Psychological Hall.—July 2: 6-30, Miss Pickles, eloquent and philosophic address on "The Church of the Coming Age." 9, Mrs. Gregg, Leeds. 2-30, capital description of "The life here and hereafter," with sympathetic references to those passed over in the Thornhill and Victoria disasters. 6-30, trenchant remarks on "Religion—founded on reason, and established by works." Good psychometry at night.

MANCHESTER. Collyhurst Road.—Our planned speaker was unable to attend, so once more we had to do our own work. We heartily thank our friends for the kindly aid they rendered us with their songs of praise, creating harmony, and adding to our spiritual feast.—A. H.

MANCHESTER. Openshaw, Granville Hall.—July 2: Anniversary. Were pleased to hear our old and esteemed friend, Mr. R. A. Brown, whose guides lectured on three questions from the audience—"Mediumship," "What is real Spiritualism?" and "The upliftment of humanity," which gave the greatest satisfaction. Room crowded. There is great credit due to Mr. R. A. Brown; he is a free speaker everywhere he goes, and that is a grand quality. 9: Morning, circle. Speakers did not turn up. We found a grand substitute in Mr. Crompton, of Openshaw. Evening, Mr. Rowcroft's guides gave an able address on "What of thine adversary?" Mr. France, under inspiration, spoke ably on "How to treat our enemies." Both gave great satisfaction and were well welcomed, and both are free speakers. A grand circle after the service; over a hundred stopped. Mr. Rowcroft's invocation was answered by the manifestation of spirit power. One control stated that there was more harmony than in any previous circle. No less than nine persons went under control while Mr. Rowcroft was speaking. A little girl, aged 9, was controlled, with the aid of a little magnetising. She saw her controls before they took possession. Speakers willing to speak for expenses only, write to Thos. H. Lewis, 540, Gorton Lane, Gorton, Manchester.

MANCHESTER. Pendleton, Cobden Street.—Miss Patefield was absent through sickness. We tender to her our heartfelt sympathy. Afternoon, circle. Evening, Mr. Moulding gave a reading, entitled, "The march of progress." His chief guide caused him to write this article. Yes, the hill of progress has to be climbed, and the cry is still heard on every side, "More light." Excelsior being our motto, we march on with the daring few. Geology has displaced hell, and all spirits proclaim eternal progression. There is no royal road to truth. Clairvoyance and psychometry. Our best thanks are due to our friend for stepping into the breach at so short a notice.—H. T. Speaker for next Sunday, Mr. Tetlow.

MANCHESTER. Tipping Street.—Mr. W. H. Rooke, of Levenshulme, whose controls gave a very good lecture on "God's Presence in Nature," appreciated by a fair audience. On Sunday next, Mrs. Groom.

NELSON. Bradley Fold.—July 2: Mrs. Rennie's guides gave excellent discourses on "Is Spiritualism essential for man?" and "Who are the world's redeemers?" Very striking clairvoyance to good and well pleased audiences. July 9, Mrs. Best gave us some good clairvoyance to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke, of Newcastle, gave a very stirring and eloquent address, entitled "Civilisation, or the Struggles of the Spirit in Time," which gave every satisfaction.—R. E.

NEWPORT. (MON.) Old Albert Hall, Ebenezer Terrace.—Mr. F. T. Hodson's guides spoke on "Mediumship, and the best way of covering it." Several spirit-friends controlled and established their identity.

NEWPORT. (MON.)—An address by Mr. Wayland's guides, "Racial distinctions and higher intelligence."—S. F. W.

NORMANTON.—Afternoon: Mr. Dawson gave a very instructive address on "The half was never told." Evening: We were all delighted with the address taken from "Unto whom shall I go?" If the people who throng Spiritualist meeting-rooms would only be receptive to the teaching, which we as true Spiritualists are, what a grand united family we should be. Psychometry very good.—Mrs. C. I.

NORTHAMPTON.—Mr. Clark, of Leicester, kindly paid us another visit, giving very good addresses on "Charity" and "Sowing and Reaping," which were enjoyed by attentive audiences.

OLDHAM. Temple.—On Saturday we had a tea-party and entertainment. We were favoured with Mr. James Hilton, of the Livermore Brothers Court Company, who sang in character two splendid songs. Mr. F. Hepworth, of Leeds, was the humorist, and kept the audience in roars of laughter. A dance brought a pleasant evening to a close. On Sunday our anniversary was an excellent day. In the afternoon Mrs. Mansley sang "The Handwriting on the Wall," Mr. F. Hepworth sang "He wipeth the tear from every eye." The Moorside Mills Reed Band did grand service. The hall was well filled by people who greatly appreciated the service. At 6-30: Mr. Hepworth gave a good, sound, argumentative address. The collection amounted to over £5, for which the committee beg to tender their thanks.

OLDHAM. Bartlam Place.—Afternoon: Mr. Tetlow, of Oldham, gave a good address on "Spiritualism and the deductions therefrom." Questions were invited and ably discussed. Evening: Mr. Savage gave a good address on "Some of the convincing truths of Spiritualism."—Miss H. Saxon, reporting sec.

PLYMOUTH.—Morning: Prayer by Mrs. Peile. Mr. Lethbridge read as lesson, 5th chap. Kings. Address by Mrs. Peile. Prayer by Mr. Pearce. Evening: Mr. Loomes prayed and Mr. Lethbridge read the 10th chap. Matthew. Mrs. Peile gave a reading. Addresses by Mr. Adams and Mr. Lethbridge. Prayer by Mrs. Peile.—J. W. C.

RAWFENSTALL.—Afternoon: Excellent address by Mr. Palmer. Evening: Service of Song, "Kitty and Joe," rendered in good style by our choir. Several local instrumentalists, of musical fame, kindly accompanied the singing. Mr. Palmer gave the connective readings. It was considered the best service of song we have yet had, and both afternoon and evening were worthy of better audiences. July 9: One of the spirit friends, through Miss Cotterill, gave very interesting experiences of transition from earth to spirit life.

ROYTON.—Owing to a misunderstanding we had an open date. It was ably filled by our president, Mr. Chisnall, and Mr. Young, also of Royton. Mr. Chisnall gave an address in the afternoon, and Mr. Young gave psychometry. In the evening, both Mr. Chisnall and Mr. Young gave short addresses. Good psychometry by Mr. Young. July 16: Our anniversary. Speaker, Miss Walker. Hearty invitation to all friends from surrounding societies. We shall provide teas for friends coming from a distance.

ROCHDALE. Regent Hall.—Mr. Taylor, although suffering from lung affection, pleased the audience, especially with the clairvoyance, which seems to be his special talent. In the evening Mr. Hadfield relieved the medium somewhat by singing two solos. His fine, powerful tenor voice cannot fail to make the service buoyant and impressive.

SOUTH SHIELDS. Stevenson Street.—Monday, 3rd, monthly social. A good audience. Songs rendered by Miss Meldrum and Mrs. Smith fully appreciated and encored. The rest of the programme was admirably given by the following gentlemen: Messrs. Bell, Mason, McKie, and Walker. A very enjoyable evening. Mr. Bell presided. Miss Meldrum played the organ. 5th, Mr. Bell gave a very instructive address, listened to by a good few strangers. Sunday, 9th, Mr. Wright gave an address. Mrs. Walker gave very good clairvoyance.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, July 4th: Mr. Stoves' guides gave an address upon "God and Man." Mrs. Young gave clairvoyance. 9th: Mr. Mackellor lectured upon "The Day of Judgment" with considerable ability. After-meeting as usual.—J. G.

SOWERBY BRIDGE.—Mr. Ringrose gave an excellent address in his usual breezy style to a small audience. He said that after the feast of fat things we had indulged in lately the friends had no doubt retired to allow it to digest. After an interesting reading by the Chairman, Mr. Booth, from one of John P. Hopps' books, Mr. Ringrose spoke on "Our Double Existence," showing that what we were inclined to treat as dreams were in reality a life the spirit was living apart from the physical body. The more spiritualised we become the more vivid and accurate will these "dreams" become.—A. H.

STOCKPORT.—July 8th: Tea-party, &c., much enjoyed. Lyceumists gave a varied entertainment. Glad to see Miss Cotterill present, whose guides took part. 9th: Mrs. Horrocks spoke to the point on important subjects, and gave good psychometry and clairvoyance. Audiences good. Half-yearly meeting. Report showed the society to be in a fairly satisfactory condition. A full staff of officers were elected. Mr. C. Ford, president. Corresponding Secretary, Mr. T. Edwards, 18, Adswold Terrace.

WAKEFIELD. Baker's Yard.—Mr. Galley's guides for the first time gave us grand clairvoyant tests. Mrs. Galley gave a remarkable address on "Oh, grave, where is thy victory." We hope we shall hear them again soon.—A. W.

WAKEFIELD. Barstow Square.—Very excellent addresses by Mrs. Stansfield. Audience only spare, owing, we presume, to many wishing to visit the new park opened on Thursday. Saturday's tea and entertainment gave the highest satisfaction, and great credit is due to our ladies for the clean and excellent provision made.

WALSALL. Central Hall.—Our friend, Mr. T. Aldridge, of Walsall, spoke on "Spiritualism: Its Influence upon Society," and was much appreciated. Next Sunday, at 6-30, Mr. R. A. Brown, of Manchester, will pay his first visit. We hope friends will rally round us, and give him a hearty welcome. Subject, "Redemption, from a Spiritualistic standpoint."—S. B. B.

RECEIVED LATE.—Burnley. Hull Street: Mr. Wm. Edwards' guides spoke ably on "Is the Bible the word of God?" and "The day dawn of Liberty." Many strangers present.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ACCINGTON AND CHURCH. 26, China Street.—Members and scholars intend holding a sale of work to raise funds for a larger hall. They confidently appeal to all friends for contributions in plain and fancy work, or other goods, to carry on this glorious cause. All goods to be sent to Miss Barnes, hon. sec., 17, Frederick Street, Accrington.

ARMLEY. Mistress Lane.—Good attendance. Recitations by Miss Brett, Miss E. Dodgson, Willie Carter, and Willie Dodgson. We are having our first trip to Shipley Glen on July 15.—H. W.

BATLEY CARR.—Morning: Ordinary programme of chain recitations, marching, and calisthenics, etc., very creditably gone through. Good harmony. Attendance small. L. Mortimer gave a reading. Groups, viz., Liberty, Beacon, and Lake had their respective lessons. Afternoon: Attendance very good. Usual programme gone through. Mr. Clay and Mrs. Thornes sang a song. L. Mortimer gave a reading.

BLACKBURN. Freckleton Street.—July 9: Annual Lyceum flower service. The morning was devoted to a miscellaneous programme. A number of scholars went through marching and chain exercises, led by the conductor. Miss Holt (five years of age) then sang a solo, assisted by her sister on the piano and her brothers on the violin and cello. Mr. J. Pemberton (the first conductor of Blackburn Lyceum) gave a short speech to the scholars. Another set of scholars went through the first series of calisthenics, and Mr. J. T. Ward spoke a few words on the emblems which have been published by the Lyceum Union and presented to our Lyceum, both emblems occupying conspicuous positions at the ends of the platform, surrounded by flowers. Mrs. Stair, of Stalybridge, gave a short address, and was exceedingly well received. Other scholars were put through the wand drill exercises. Mr. M. Brindle superintended the exercises in an admirable manner, and the performance was a great credit to our Lyceum. Mr. Tyrrell officiated as chairman and rendered yeoman service. Miss Ada Harrison played on the piano in capital style. Afternoon: Mrs. Stair named two babies, and spoke on "After death, what?" in a first-class manner. Miss Lily Pickup afterwards gave some delineations, which were immediately recognised. Miss M. Whittaker rendered a solo, assisted by the musicians and choir. Evening: Mrs. Stair spoke on "Angels, messengers, or spirit communion" very eloquently. Miss Pickup gave a number of spirit descriptions and was very successful, all being recognised. The platform was tastefully decorated, and the Lyceum committee thank all those who did their best to make the services a success. Mr. A. H. Holt conducted the musical part of the services remarkably well. Mr. A. Holt officiated at the organ, and Miss Ada Harrison at the piano.—G. E. H.

BURNLEY. Guy Street.—Lyceum anniversary, and the medium for the day was Mr. Lawton, of Blackburn, who spoke on "The Wish of the Many," and "What is the Best Way to Teach our Children"; also, written questions from the audience. He fairly startled his hearers with his discourse. Many strangers and good audiences all day.

CARDIFF.—Good attendance. Discussions: Summer group, "Ancient and Modern Teachings"; Excelsior group, "Poetry" Shore group, "Liberty"; Lake group, "Reading." Recitations by Master Archie Sadler and Miss Violet Miles.—E. J. C.

CLOCKHEATON. Walker Street.—Invocation by Mr. Walker. Recitations by Percy Walker, Sam Bryan, and Lucy Ada Walker. Reading by Fred Thornton. Calisthenics led by Harry Walker. Scholars, 24; officers, 7.

HUDDESFIELD. Brook Street.—To-day has been somewhat of a red letter day in our history, inasmuch as we have celebrated our Lyceum anniversary in most successful fashion. Everything excellent, crowded and deeply interested audiences testifying to the attractiveness of our Lyceum system. Mrs. Green gave excellent addresses, and the Lyceumists sang well, thanks to the untiring efforts of our organist. The orchestra that kindly assisted was a decided improvement to the musical part of the services. The recitations rendered by the young people were well selected and equally well given.—J. B.

MANCHESTER. Openshaw. Granville Hall, George Street.—Fair attendance. Time devoted to learning songs for demonstration. Hope all elder members will attend next Sunday.—J. R.

MANCHESTER. Ardwick. Tipping Street.—Conducted by Mr. J. Jones. A hymn was heartily sung. After asking aid of spirit world to guide us in our work the roll was called. A musical reading was gone through, and marching and calisthenics closed a successful session. Attendance, average.—T. J.

MANCHESTER. Collyhurst Road.—Good attendance. Recitation by Sarah Lawrence. Of late the adults are almost in the majority. The advantages and opportunities now presented are such that the various minds can find something within the Lyceum field. There is work for all, there is need for all. However mighty we may be considered in the eyes of our fellow-man, we are all dependent upon the humble tiller of the soil, and our future standard bearers depend upon the humble and earnest worker filling the various strata of minds that are to be found in this field of labour. He is not inquired after, nobody knows who he is. The general inquiry is, Who is the speaker?—A. H.

NOTTINGHAM. Morley Hall.—Our Lyceum anniversary services. Miss S. Ashworth's service of song, "Ministering Spirits," was well rendered, and found favour with the audience. Willing hands were at work, and with the aid of beautiful flowers, brought by our friends, and some beautiful evergreens, etc., (which came from an old member all the way from Leicestershire) and a big load of ferns and grasses, gathered fresh from the woods, through storm and sunshine, by another leader, our hall looked as pretty as it has ever done. Mr. Ashworth read the narrative. Our musical conductor, Miss Bertha Brearley, played the accompaniments very creditably. Our younger members with their happy faces and pretty dresses made a pleasing foreground to the floral decorations. Mrs. Barnes' controls gave utterance to some reasonable words. We were pleased to meet Mrs. Craven in the afternoon. Most opportune was a visit from an old friend from our American section—Mrs. Pearce, who is over on a visit, and whom we were very glad to meet. Our thoughts went out to others whose faces we miss, but who remain associated with these annual festivals of the years gone by. The appeal for help by our conductor is very timely, indeed, the continuance of the Lyceum will depend very much on the assistance forthcoming. Let us hope for the

best. The collections for the Lyceum Treat, on July 20, were very liberal, and we are very thankful. Attendances were not very large.—J. W. B.

OLDHAM. Bartlam Place.—Good attendance. Usual programme, conducted by Miss Wainwright, and a discussion on "Self-abnegation."

STOCKPORT.—Session taken up with business matters, and singing and marching practice for Demonstration at Manchester. On July 15th we join with about 20 Sunday Schools in a Band of Hope Gala at Stockport. We are unable to sport an elaborate banner, but intend to walk with bannerettes with mottoes expressive of Lyceum and Temperance work. The procession leaves the Cattle Market at three o'clock for the Edgely Football Grounds, where a programme will be provided of those sports and pastimes with which our ancestors welcomed "May-day." Manchester friends would enjoy this fine spectacle. Elections took place. Conductor, Mr. Edwards. Guardian, Miss Kenyon. Secretary, Mr. C. Ford, 44, Turncroft Lane, Stockport.

PROSPECTIVE ARRANGEMENTS.

AS HOUSEKEEPER to a gentleman, by a respectable middle-aged person; abstainer; experienced; good cook. Distance no object. Small wages if comfortable home.—Mrs. Taylor, Low Bridge, Knaresborough. (Advt.)

BATLEY.—An open Lyceum Session will be held on Howley Hills next Sunday, July 16, at 2-30 (weather permitting), addressed by various local speakers. In the evening there will be a continuation at our meeting-room.—W. S.

BATLEY CARR SOCIETY.—20th Anniversary, on Sunday, August 13, at 2-30 and 6. Speakers: Mrs. Ingham and Mrs. Birchall. Silver collection. Public tea, on Saturday, Aug. 12. Tickets, 8d., 6d., and 4d.

BRADFORD. Norton Gate.—July 16: Flower Services. Afternoon, Mrs. Mercer and Mrs. Wrightson. Evening, Mrs. Mercer and Mrs. Whitley. Friends, help us.—S. M.

BURNLEY. Robinson Street.—July 23, Mrs. J. A. Stansfield; 30, T. Craven.

CARDIFF.—Special Services by Mrs. M. H. Wallis, Sunday, 16, 11 a.m., "Spiritualism; its reformatory influence." 6-30 p.m., "The Spiritual Outlook." Monday, 17, 8 p.m., Replies to questions. Clairvoyant descriptions after each address. Also services by the Rev. C. Ware: Sunday, July 23, 11 a.m., "True and False Conceptions of God." 6-30 p.m., "What knowledge is Spiritualism giving to the world?" Monday, 24, 8 p.m., "The Religion of Spiritualism." Sunday, 30, 11 a.m., "The life and mediumship of the Prophet Daniel." 6-30 p.m., "The beautiful life beyond."

FELLING-ON-TYNE.—Saturday, July 22, anniversary tea at five p.m. and concert. Adults, 9d.; children, half price. Sunday, 23, service at 2-30 in the open air (weather permitting). Messrs. B. Harris, W. H. Robinson, and J. Clare, speakers. Our hall, which will seat upwards of 300, will be resorted to if wet. Tea will be provided for friends at 6d. Planned speaker for 6-30, Mr. J. Griffiths. Friends, honour us with your presence.—J. Dobson, 10, Elswick Street, Gateshead.

HUDDESFIELD. 3A, Station Street.—Sunday, July 23, open-air services at Bradley Gardens, at 2-30 and 6 p.m. Mr. R. A. Brown, of Manchester, speaker. Mr. Josh. Whitehead, of Bradford, chairman. Having received pressing invitations to hold these services on account of many enquirers in the district, we give a hearty invitation to all friends to assist us and make the gatherings successful. The gardens are about ten minutes' walk from Bradley (L.N.W.) and Cooper Bridge Stations (L. and Y.), and about twenty minutes from Mirfield Station (L. and Y.). Tea will be provided at a small charge, but all visitors must bring their own food.—James Wm. Hemingway, cor. sec.

KEIGHLEY. Eastwood Temple.—Annual Camp Meeting, July 23. The following speakers will take part: Mr. F. Hepworth, Mr. A. Kitson, Mr. Smith, and Mr. Wood. We hope to make it a great success.—D. Punt, sec., 25, Bradford Street.

LANCASHIRE LYCEUM DEMONSTRATION.—Meeting of delegates and friends at the Edinburgh Hall (opposite Alexandra Park Gates), Moss Side, Manchester, Saturday, July 15. Friends will meet at 4 p.m., and walk round the park. Tea at 5 p.m., prompt, meeting afterwards.

LANCASHIRE LYCEUM DEMONSTRATION, in Alexandra Park, Manchester, on July 22, at 3 p.m. The following Lyceums will take part, with colours to be worn and names of the delegates:—Manchester (blue), Mr. Whelan and Mrs. Lister; Royton (maroon), Mr. Chisnall and Mr. Ogden; Salford (crimson), Mr. Ellison and Mr. Rothwell; Rochdale, Regent Hall (lilac), Mr. Rayner and Mr. J. Beck; Rochdale, Water Street (white); Collyhurst (yellow), Mr. Critchley and Mr. Horrocks; Oldham (purple), Miss Collins and Miss Tuke; Pendleton (salmon), Mr. Crompton and Mr. Brooks. Heywood (orange), Miss M. Briggs and Miss E. Frost; Stockport (magenta), Miss Kenyon and Miss Rowbottom; Openshaw (pink), Mr. Pearson and Mr. Rosington. Conductors to wear a sash the same colour as their Lyceums, and delegates a broad band on right arm; treasurer and secretary, a white sash. Each conductor will put his respective Lyceum through their marching and calisthenic exercises. Tea will be provided in the Edinboro' Hall (opposite Alexandra Park gates) for children at 3d. each; friends and visitors, plain tea, 6d., with ham, 10d. A meeting will be held after tea, at which conductors will speak for a short time. Alexandra Park trams run from Market Street to the Park at 1d. outside, 2d. inside. Trusting we shall have a large gathering of friends to make this, our first Lyceum demonstration, a success.—J. B. Longstaff, hon. sec.

LIVERPOOL SOCIETY is now open to receive applications for speakers for 1894. Will mediums and speakers please communicate with the secretary, Mr. N. R. Maginn, 16, Picton Road, Wavertree, on or before July 31, stating what dates they have vacant?

LIVERPOOL. Daulby Hall.—Sunday, July 15: Mr. J. J. Morse, of London, subjects, 11 a.m., "Spheres, personal and spiritual." 6-30 p.m., "Spiritualism a reconstructor."

MR. J. J. MORSE is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osnaburgh Street, Euston Road, London, N. W. The month of August is already engaged.

MRS. WEBSTER wishes to join a private circle in neighbourhood of Rusholme. Enquiries addressed to "E" Two Worlds Office.

NEWCASTLE-ON-TYNE.—Mr. Frank Hepworth, of Leeds, July 16,

at 10-45 and 6-30. Mrs. E. Hardinge Britten, July 23 and 24. Mr. J. J. Morse, July 30 and 31.

NOTTINGHAM.—By desire, Mrs. J. M. Smith, of Leeds, will hold a séance on July 31, at Mr. S. Brearley's, 15, Garden Street, Radford, at 8 p.m. prompt. All persons wishing to communicate with Mrs. Smith send stamped envelope for reply, as letters are so numerous.

OSSETT.—Mr. Barraclough on Sunday next. The collections will be devoted to the relief of the Thornhill disaster. Trusting to have a successful day.

RAWENSTALL.—July 16: Mr. E. W. Wallis. At 2-30, "Two Scriptures." At 6, subjects from the audience.

TO SECRETARIES.—Owing to an entire change in business arrangements, Mr. Rooke has a number of Sundays vacant this year. Apply 165, Stockport Road, Levenshulme.

WAKEFIELD. Barstow Square.—23, Mr. Josh. Wilson; 30, Mr. A. Walker.

PASSING EVENTS AND COMMENTS.

NOTICE.—All speakers are requested to kindly send their open dates to Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester, who is now the Secretary of the National Federation.

TYNE DOCK. Spiritualists in the neighbourhood will be supplied with *The Two Worlds* by Mr. W. R. Henry, of 80, Napier Street. He will be glad to receive their orders.

INDIVIDUALS OR SOCIETIES who want a supply of really good tea could not do better than write to Mr. Parker, an earnest Spiritualist, and give him a trial. They will be so well pleased, we feel sure, that they will do business with him again and again.—(See Advt.)

WANTED.—We shall be very glad to receive the assistance of all friends who will help to freely distribute back numbers of *The Two Worlds* as "sample copies" to the people who assemble in Alexandra Park to witness the Lyceum Demonstration on July 22. Apply at the Office of *The Two Worlds*, 73a, Corporation Street.

MR. D. YOUNGER'S lectures, which are being published in the *Magnetic and Botanic Journal*, are deeply interesting and instructive. Mr. Younger shows that the science of magnetic treatment for disease is very ancient, and he provides a rich treat for students of mesmeric and occult subjects. Extracts would not do justice to these important contributions to spiritual literature. The above *Journal* can be supplied for 1½d. a month. We have the back numbers for 1893 in stock.

GOOD THINGS TO COME.—We have received a thoughtful and timely article from Alfred Kitson on "The Spiritualist's Duty to Children," also an impressive paper by Mr. Peter Lee on "Spiritualism in Relation to Suicides," and the postman has just delivered a pleasant reminder from Walter Howell, also an article by him on "Materialism and Spiritualism," embodying some of his experiences, which will give great pleasure to all our readers. We hope to print all these in our next issue.

SHALL AN ENGLISH DELEGATE BE SENT TO THE PSYCHICAL CONGRESS AT CHICAGO?—Mr. J. W. Hanson writes: "In running through the report of the National Conference, in this week's *Two Worlds*, I notice that nothing seems to have been done with respect to the appointment of a delegate to represent us at the Parliament of Religions at Chicago. Can nothing be done in the matter." [If £50 could be raised to pay the expenses of the trip some one might be sent. But where is the money to come from?]

MR. JOHN AINSWORTH writes: "It will be a sad reflection upon the Societies concerned if my suggestion in reference to Mr. Wallace is not carried out. If I knew the name and address of the Secretary of the Tipping Street Society, or Pendleton, I should have written to them, and hope the Liverpool friends will decide to carry it out." Mr. Wallace will probably speak at Liverpool in August. Cannot some other Societies give him a turn on the way down? Address 24, Archway Road, Highgate, London.

SPIRITUALISTS having the best light should take an active part in the questions of the day. They should be vigilant and carefully watchful, not only for the opportunities to press needed reformatory measures, but to repeal unjust enactments. Never before was there as much need of this vigilance, for there is evidently a well-matured and preconcerted plan to pass oppressive legislation, especially along the line of Sunday observance, mediumship, and censorship of the liberal press.—*Light of Truth, U.S.A.*

TO CORRESPONDENTS.—T. Brooks: We should answer in the words of the poet:—

Heaven is life's divinest freedom.
Go, and as a star of duty
Guide thy loved one on her way.

We are given to understand that spirits are generally received by one or more attendants. Read Davis's "Philosophy of Death." J. Beck: Glad your meetings at West Pelton were a success. We have pleasant recollections of our visits in the years gone by. We do not copy.

RE THE PROPOSED SYMBOL.—This matter was not in order at the Conference, and nothing was done in regard to it. In our opinion the best design sent in so far is the one from Liverpool, which is the figures 151 so shaped that they make U.S., which stand for United Spiritualists, and encircled with a serpent with tail in mouth—the ancient emblem of Immortality. We had some samples made with the design enamelled, so that the Lyceum colours—red, white, and blue—were shown, but as the Conference could not take the matter up are enquiring what the cost would be for a quantity, and shall then be able to make a further statement.

THE DIVINING ROD.—"I beg you will give publication to the so-called mysteries of the divining rod used at Cardiff. That no wood grown on the face of this our mundane sphere will move where water is to be found except the hazel twig. The virtue does not lie with the man. I have sent on the same lines to several in different parts of Lancashire:—

Everywhere that nuts will grow,
Water there is sure to flow;
You will not have to sink so deep,
Ere the earth begins to weep.

—From a true Spiritualist of 40 years growth, F. W. JACOBSON, Walsley Street, Stalybridge."

THE FAMOUS WESLEY LETTERS re the manifestations of the spirit dubbed "Jeffery," at Epworth Parsonage, in the long ago of 1716-17, have been rescued from oblivion and brought together in tract form by Mr. Morse, whose introductory notes and concluding remarks form a valuable addition to what must prove one of the most useful pamphlets ever issued on behalf of Spiritualism. It will be an eye-opener to thousands of Wesleyans who, in the main like Rev. Keeble, are bitterly opposed to Modern Spiritualism, and who have been kept in the dark respecting these spiritualistic experiences of the Wesleys. It has been the custom, until Spiritualists took the matter up, for publishers to drop out these and similar narratives from books intended for circulation among orthodox believers who appear to be afraid to let the truth be known. We can supply copies post free for 1½d.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM IN ENGLAND, BY JAMES ROBERTSON.—This is a concise and neatly printed little manual of ninety-two pages, that gives a capital abstract of the progress of Spiritualism in England from the visit of Mrs. Hayden, in 1852, down to the present time. There is also considerable reference to Spiritualism in other ages, and a brief summary of the beginnings of the cause in America. Mr. Robertson has done his work with care, and its literary finish makes his pages most pleasant reading. It is peculiarly useful for handing to new comers as it will give them, in an easy compass, an outline of the salient points in the history of English Spiritualism during the past forty years. Every Society and Lyceum should place one, or more copies, upon their library shelves. Mr. Robertson has rendered us all a good service in compiling this valuable little history—for such it is.—*Lyceum Banner*.

"A NEW METHOD OF TREATING THE INSANE" is the title of a small pamphlet by Dr. Charles Williams, of the Psychic Hospital, Liverpool, of which any interested inquirer can receive a copy gratis by sending a stamp for postage. The doctor's contention is that many sensitives who are not really mad but only "obsessed" have been and are incarcerated in asylums who might be free and happy if they were properly treated, and relieved from the influence of the spirits who cause their "hallucinations," "visions," or "voices." There is a good deal of truth, no doubt, in his contention, but we are not sure if a great deal too much is not made of "evil spirits." Very frequently the unbalanced condition may be cured by proper magnetic or mesmeric treatment—of that we have not the slightest doubt. Any way the pamphlet will do good by drawing attention to a side of the subject too often ignored in these materialistic days. Address Mr. Charles Williams, Psychic Hospital, Liverpool.

THE *Religio-Philosophical Journal* says of Mr. Robertson's "Rise and Progress of Modern Spiritualism": "The author of this work says that conviction of the truth of Spiritualism came to him in spite of a strong bias in another direction, for having left Christianity behind him, he was fully persuaded that there was no evidence of a life beyond the grave. When he began to investigate the subject he was unaware of the number and class of people who were interested in the subject, and the present work gives a brief account of the history of Spiritualism, and its prevalence in ancient and modern times under various names. He shows that spirit communion was believed in by the people of ancient Egypt, India, China, Greece, and Rome, and in the Bible as well as the Koran are proofs of this. He proves that George Fox, Swedenborg, and others were no less mediums than those identified with the movement of to-day. It is a very compact volume, and is especially valuable to newcomers in the ranks of Spiritualism."

REV. CHARLES MACKIE, Drumoak, preached in Durris Church on a recent Sunday on "The Church Question." "The verbal disputes and hair-splitting arguments that raged round sentences and phrases, words and syllables of the Bible, are as dead and as likely to revive as the Wars of the Roses. No one who has imbibed the spirit of the age can use, without a loss of self-respect, arguments that were held to be clinchers fifty years ago. The age of dogmatism, of hereditary creeds, is gone for ever. The age of science and of the scientific method has come. Reason and conscience refuse to bow to the *ipse dixit* of priests or council on any subject. They insist on 'proving all things, and holding fast that which is good.' Sectarianism is the child of dogmatism, and lives by clinging to dogmatism. A sect must have a reason for its separate existence. It must have a shibboleth. Now, this is what the spirit of the age resents. It hates shibboleths. It is tickled with the absurdity of the whole sectarian system. Thus it is that there is not a sect in the whole country that can show any real signs of progress. In spite of the most desperate efforts to secure popularity, the sects are all on the down grade, and they know it. At present there is, among people who wish to be respectable, a prejudice in favour of church connection. This backwater acts largely through the Established Church. Now, once this prejudice, this backwater, is removed—as it will be sooner or later and all the sooner if the Church is disestablished—what will become of the sects?"

SELF CULTURE is the motto of Spiritualism. Ours is an educational movement which aims to bring out the best powers of every one. We may not all be singers, many of us cannot expect to equal Jenny Lind or Sims Reeves, but we can all improve our natural abilities by attention and persevering development. It is not every one who possesses the executive and administrative ability of a General Booth, or the vigour and acumen of a Bradlaugh. We cannot all be mediums such as Eglington or Slade, but it is possible for every one, by steady application, by study and exercise, to cultivate the powers of observation, reasoning, and expression, just as it is necessary, even for the most beautiful singers, to practise, and by sheer hard work attain and maintain excellence. Mediumship is no royal road to perfection. Inspiration is no pretext for laziness. Development of spiritual gifts and graces can best be won by hard work. Genius is allied to and dependent upon the faculty of taking pains. Anything worth having costs effort.

IN MEMORIAM.

It is with extreme regret that we have to report the passing away of Mrs. Bromley, who was interred at Blackburn Cemetery, July 10th. Mrs. Stair officiated. Also the following have passed away during the past few weeks: Mr. Foster, Mr. Wilkinson, Mrs. Cronshaw, Mrs. Laycock, and Master W. Hindle. The "Vital Spark" was rendered by the choir for each, and a vote of condolence from the General Committee and Lyceum.—G. E. HARWOOD.