

The Two Worlds.

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PHILOSOPHIC SPIRITUALISM.

THE LITERARY LABOURS OF MR. HUDSON TUTTLE.

BY JOHN RUTHERFORD, ROKER-BY-THE-SEA.

(Continued from page 338.)

CONDITIONS FOR TRUTH RECEPTION.

TRUTH is defined by Mr. A. J. Davis as "the parallel harmonies of principles and manifestations; that is, exactitude and completeness of representation—the equality and integrity of essence and substance—the nuptial equilibrium, in short, between an intelligent principle and the combination of matter, by and through which its expression is consummated." The human mind, then, to be a medium for truth must not be one-sided, but harmoniously balanced in all its faculties. We all know that the immense advance of science is in no mean degree owing to the perfection of the instruments employed by those engaged in its pursuit. Without our great telescopes astronomy could not have reached its present superior state; and all are aware of the assistance of the microscope to the physiologist and bacteriologist. This law of "fine instruments fine results," holds good, of course, in our search for spiritual truth; nothing valuable can be achieved without penetrating powers of mind. Our mediums, as a rule, fail through want of critical power; they are emotional, believing, enthusiastic, but lack practical precision and logic. They require, therefore, both external and internal culture. The "afflatus" does not and cannot endow with talent and health. What I call the branchial powers, must be assiduously developed. The radical faculty is the spirit inmost—the universal Christ—and consists entirely of Love; while the branchial powers—the more exterior faculties and organs—embrace Knowledge and Industry, "Causality," and "Comparison," and the intellectual centres of phrenology generally. The branches could not exist without the sustaining power of the central root, the Inner Light, or Spirit Inmost; while the health of the branches—faculties and external organs and brain convolutions—are in their turn dependent upon the universal moral atmosphere in which we all live and breathe. It is absolutely necessary, therefore, that those who would aspire for truth, and to be mediums for its radiation, should lead perfect lives, and surround themselves with elevating influences.

MR. TUTTLE'S SELF-CRITICISM.

Mr. Hudson Tuttle has been fortunate in all these essential conditions of good inspiration. Endowed with the literary temperament and large reasoning powers, he subjects all his inspirations to the severest test. This is shown by the fact that he kept his manuscript of the "Arcana of Nature" two years under lock and key before venturing upon its publication. This work, I may state, is now about to be republished by Mr. Copley, of Camden Town, London, and Mr. Tuttle has actually spent more labour on its revision than he did on its original writing. It is almost, I believe, forty years since this famous production was given to the world. At that period evolution was quite in its infancy, the only work creating discussion in England then being Dr. Chambers's "Vestiges of the Natural History of Creation." Charles Darwin began his researches in 1830, and in 1855 produced his celebrated work, "The Origin of the Species." I should also mention that Mr. A. J. Davis had issued about this period his inspired lectures entitled, "Nature's Divine Revelations," which caused an immense sensation in America, and were pronounced by Theodore Parker, the transcendental preacher, to constitute the most remarkable literary phenomenon that the world had witnessed.

Mr. Tuttle, like the "Poughkeepsie Seer," derived all his light on evolution and on the inner world solely from spiritual sources. He did not, like our college students, "read up," but pursued his laborious occupation of a farmer in tilling the soil and sowing seed. After finishing his "Arcana," he wrote many other solid works dealing with the "Origin and Development of Man," the "Ultimate of the Christ and God Ideas," "The Arcana of Spiritualism," etc., etc.

HIS VIEWS ON SPIRITUALISM

are developed at once with great brevity and distinctness:

Accepting the doctrine of evolution, the long line of advancement, from the lowest and earliest form of living beings, to man, has a purpose and a meaning, which is, through him, to evolve a spiritual being, capable of retaining individuality after the death of the physical body. The origin and development of the spiritual body is correlated and contemporary with that of the physical body.

Death, is the separation of the spirit—the ego and its spiritual form—from the physical body, and does not in the least affect the attainments, feelings, emotions, or faculties. The next life is a continuity of this, death making no more change in personality than walking from one room to another or casting off a worn garment.

The spirit holds the same relations to the spirit world that man does to the material. It has a body formed of ethereal substance, and a mind identical with that it possessed on earth, except as changed by the process of mental growth.

There is no arbitrary decree, final judgment day, or atonement for wrong or forgiveness, except through the reformation of the wrong doer, by suffering and spiritual culture.

Man is a spirit, flesh-clad, and as such walks the courts of heaven, and stands in the presence of the Universal Spirit, in earth life as much as he will after death. Hence the knowledge, attainments and experience of that earth life, form his character for the future existence. As a spirit, the power of spirit is his, incipient, but when he acquires the knowledge, capable of wonderful achievements.

The spirit in the physical body, or freed therefrom, must achieve its own salvation.

The doctrine of spiritual evolution carries with it the following destructive and constructive propositions: (1) Man has not fallen from a state of perfection; has not been and cannot be lost from God. (2) The mediators between God and man are those mortal spirits or angels who bring him knowledge. They are saviours one and all, equally essential in his reception of truth, and aspiration for the highest ideal excellence. (3) Evil is the imperfection of a lower state or condition conflicting with a higher, and as such will be outgrown. (4) Mortal life is not probationary; immortality is not bestowed on account of belief, but is humanity's heritage.

The individualised spirit is the reality and highest type of creative energy. It is divine, is endowed with infinite capabilities, and thereby all mankind are united in brotherhood with a common destiny.

The object of Spiritualism is the complete cultivation of man physically, intellectually, morally, spiritually.

By presenting the most exalted motives Spiritualism encourages the loftiest aspirations; prompts to highest endeavour, and inculcates self-reliance. It frees man from the bondage of authority of book or creed. Its only authority is truth; its interpreter reason.

(To be continued.)

BRITISH SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

In presenting another "up to date" statement of donations towards the above-named fund, and returning the sincere thanks of the committee for the same, it is to be regretted that the strenuous efforts made have not received a more hearty and generous response. During these last five months 2,670 *Special Circular letters* have been sent to prominent ladies and gentlemen, with but meagre results.

Mr. Hudson Tuttle, in a recent article, speaks of the value of a Publishing Fund as follows:—

The question was asked how money could best be employed to the benefit of the movement. It was made more definite by fixing the amount to be thus employed at £2,000. Compared with the vast sums gathered and expended by the churches in furtherance of their various schemes, £2,000 is as a drop to the ocean, yet it is more than has yet been concentrated on any single purpose of Spiritualism. Rightly used it might become the effective foundation of a mighty work. How can we best ally ourselves with this great power, and with such humble means do the most good therewith? Spiritualists have been reproached with giving so little to the cause they claim to hold of such vast importance, but this is not because they are ungenerous, but there has been no organised object to which they could confide their gifts. Had there been a strong organisation, with stated object, doing effective work, it would have been an attractive centre of constantly increasing power. Such a centre, once established, would be self-productive, and would receive a constant assistance.

The churches expend millions of dollars every year in publishing books, tracts, papers, and Bibles for gratuitous distribution. Their Sunday School libraries are supplied at cost, and special funds are set aside for supplying books at lowest rates to those caring to read.

Now we submit that the British Spiritualists' Lyceum Union is "a strong organisation, with stated objects, doing effective work," as our yearly reports clearly prove. Moreover, we have not asked for £2,000, but £500, and here after

two years' strenuous efforts we have not raised even one-fifth of this sum. One of two things is very plain, either Mr. Tuttle's estimation of Spiritualists is too high, or they have not rightly understood our appeal. We sincerely hope the latter supposition is the true one, and that friends will respond to our appeal when they rightly understand the great necessity there is for a Publishing Fund. Briefly stated, our case is as follows:—

The Lyceum movement is to Spiritualism what Sunday Schools are to Christianity—places where the facts, teachings, and philosophy of Spiritualism are taught, and the children's mental, moral, spiritual, and physical natures are developed. As Spiritualism is in advance of Christianity, so is the Lyceum movement in advance of the Sunday Schools, and being so, it needs new literature which is in harmony with the teachings of Spiritualism. Up to the present this demand has been generally supplied by the self-sacrificing efforts and devotion to the cause of one individual. But the cause has grown rapidly, and its ever-increasing demands are such that it is impossible to meet them out of the private purse of one individual, or the whole of the officials combined. This fact decided us to appeal to the generous-hearted Spiritualists, believing they would gladly assist us in the hour of our great need, and not see such a good work languish and die for lack of support. While the churches receive donations which enable them to publish books which are written in the interests of their creeds, traditions, and suppositions, and supply Sunday School libraries at cost price. The greatest of all reformations is that which is laid in the hearts and affections of the rising generation. Friends, readers, one and all, it is in your power to help us to lay the foundation of true Spiritual Reformation firm and deep in the hearts and affections of the children. Will you give us a helping hand?

Donations received since May 31st, 1894: N.F.D., £1 1s., A. Kitson, 3s. 6d., Robinson Street Lyceum, Burnley, per Mr. W. Harrison, 10s. 4d., Thos. Etchells, Esq., 5s., Rees Lewis, Esq., 5s., Norman Latham, Esq., 5s., Mr. W. J. Mayoh, 2s., Mr. J. Collins, 3s., J. M., 5s., Mr. Thomas Stocking, 10s., Mr. J. Venables, 10s. 6d., a friend who signs himself "No matter whom," £1. Total £5 0s. 4d. Amount previously acknowledged, £80 6s. 7½d.

All communications and Postal Orders to be addressed to Alfred Kitson; cheques made payable to Mr. Joseph Sutcliffe, Hon. Treasurer, Sowerby Bridge.—ALFRED KITSON, Hon. Sec., 2, Royd St., Hanging Heaton, Dewsbury, Yorks.

LEAVES FROM OUR NOTEBOOKS.

By EDINA.

This case may be appropriately designated

TILLIETUDLEM.

Here I premise that our family medium, although she is perfectly familiar with the name and portrait of Sir Walter Scott, the great Scottish novelist, yet to my certain knowledge she has not read one of his works, her taste in literature (owing to her infirmity) being, as I have before pointed out, confined to books and papers of a different kind, such as the *Quiver*, *Ladies' Journal*, *Good Words*, *Cassell's Magazine*, the evening paper, etc. Before we paid the visit to Tillietudlem Castle, about to be adverted to, I question if she had ever heard of the place, and she certainly never knew it to be associated with one of the Scott novels. I may here observe that, until a few years ago, this noble ruin was known by its proper appellation of Craignethan Castle; but having been identified as the original of the Tillietudlem depicted in "Old Mortality," and having become one of the Scottish tourist resorts, was so designated when the railway station was opened close to the ruins, and by this name it has been known ever since.

In the autumn of 1893 we were on a visit to the upper ward of Lanarkshire, and in the course of our stay in that beautiful and rather unfrequented portion of Scotland, went to Tillietudlem Castle. The day was extremely sultry, and as we had left our conveyance at the hotel, we had to toil up the steep ascent (a distance of two miles) very slowly. I had little or no conversation with the medium during our visit to this ancient fortalice, and it was not until our return home that she made any mention to me of what had occurred to her during the ascent of the ravine, at the top of which stands the castle. She then asked me if I had ever known or heard of a Mr. Stillie in Edinburgh, to which I replied in the affirmative. She informed me that shortly after entering the grounds she had met an old gentleman, who stated that his name was Stillie, of Edinburgh, and along

with him was Sir Walter Scott, whom she at once recognised from his portraits in the shop windows, and his statue in the Scott Monument in Princes Street; that they both assisted her in climbing the hill, conversing with her at intervals on the way up, and that Scott, in the course of conversation, told the medium he was glad she had come to this part of the country, as he had written some of his books about places in the district. Now, although I have read the Scott novels many times, I was under the impression that the only one in which the "Great Wizard of the North" had laid the scene of his story in Lanarkshire was "Old Mortality." To verify the statement I therefore had resort on the earliest opportunity to some books of reference, including the Statistical Account of Scotland, published in 1844, when I found that Scott had taken the materials for three of his novels from this part of the country, viz., "Old Mortality," "The Talisman," and "Castle Dangerous." Most of your readers, of course, are aware that the stormy scenes of Drumclog, Bothwell Bridge, and the struggles of the Covenanters, are laid in this portion of Lanarkshire, while, as I have said, Craignethan Castle figures as the original of Tillietudlem. "The Talisman" had, I found, its origin in the family jewel or heirloom of the Lockharts of the Lee (adjoining Lanark), and which is called the "Lee Penny," a coin handed down for generations, and still preserved with care; while the whole scenes of "Castle Dangerous" are laid in the beautiful and secluded Douglasdale, situated a few miles from Tillietudlem Castle. It will thus be seen that the statements made by the person designating himself as Sir Walter Scott were quite accurate, and I am positive the medium knew nothing of them.

With regard to Mr. Stillie and his connection with Sir Walter Scott, I was also able to obtain some interesting details. This person, who died in Edinburgh about a week or ten days before the medium met him as before detailed, was quite unknown to her. He was an antique bookseller, and when he passed over was about 90 years of age. For a long period before his death he was very frail, and though he pattered about among his books, was little known to any but enthusiastic book-hunters. I myself had not seen him for years, but as I now learned that an obituary notice of him, with a portrait, had appeared in the *Evening Despatch*, I called at the office of that newspaper on my first visit to town and purchased a copy, when I found the following statement of his connection with Sir Walter Scott:—

With Mr. Stillie's death has been severed the sole remaining link that connects the old world of the Waverley Novels with the world of to-day. He was a schoolboy when Scott published his first poem, and he was thinking seriously of a career when "Waverley" appeared. He was also intimate with Gilbert Burns.

Mr. Stillie, sen., must have taken some interest in literature, for his eldest son, George, was apprenticed to John Ballantyne and Co., in 1809, and James in 1816. Five years later, the latter was "turned over" to James Ballantyne and Co., Scott, as is well known, being one of the partners of both firms. During these early years Mr. Stillie saw much of the then "Great Unknown." To him was entrusted the delicate duty of taking proofs to Abbotsford, and Scott, with his great genial nature, had always a word of good cheer for the lad. On one occasion they both happened to wander into the kitchen, where was carved on the chimney piece, "Waste not, want not." Young Stillie ventured to inquire the reason for having it there. "My man," replied Scott, clapping him on the shoulder, "you're to eat your bellyful, but to throw nothing away." On another memorable visit to Abbotsford Mr. Stillie told the following anecdote:—

"At the opening of the great room at Abbotsford, in October, 1818, there was a grand display at dinner; the troop of Yeomen Cavalry was present in full uniform, young Walter being one of their officers. Sir Walter was in the chair, and young Walter and John Ballantyne were croupiers. I had the honour of a seat next young Walter. It was a jovial night. Sir Walter's two pipers played during dinner, but unfortunately they imbibed too much of the Mountain Dew, and, having some angry words with the cottars, they drew their dirks, and the stampede was extraordinary. Having to sleep in one of the cottars' houses, at ten o'clock I got as far as the stables, when the fear of a dirk suggested the hayloft, and, drawing up the ladder, I slept under the hay. Next day a court was held upon the pipers, but being favourites with the cottars and no harm done, it ended in a good natured remonstrance by Sir Walter against using their dirks."

Great secrecy, as is known, was preserved about the authorship of the Waverley Novels. The manuscripts were all copied after leaving Scott's hands, and it fell to George Stillie to copy "Rob Roy." In connection with this last book Mr. Stillie used to relate that when a copy was sent to Miss Edgeworth with the notes, she returned it to Scott, and wrote she would read no novels with notes. At a meeting in Mr. Stillie's shop with Dr. Jameson, of dictionary fame, Sir Walter said she was quite right, for Rob Roy in the novel is a hero, but in the notes a thief.

Mr. Stillie rose to be "bill man" with the Ballantynes, in which office he continued until 1825, when he began business for himself. It was in 1825 that the "big smash" came, and Scott woke one morning, not to find himself famous, but to find himself a bankrupt with personal liabilities of something like £150,000.

As has been stated, Mr. Stillie started for himself in 1825, when he

bought the business of Mr. John Robertson in High Street. He had thus been in harness for the almost unparalleled period of 67 years, and it was only lately that he gave up attending his shop in George Street. Archibald Constable was his first customer, and Mr. Stillie was firm in the opinion that there never existed a more genial business man than "Archibald Constable." If Mr. Stillie would be inclined to make any exception it would be in favour of Scott. To him Scott was not only the greatest but the best of men. "You had only to know him to love him," said Mr. Stillie. "Some great men are proud, but Scott was not like them; he had a kind word for everybody. He did not know what pride was. He spoke to me as if I was his equal. And he was a true man. He was quite incapable of telling a lie. He could not have done it; he said laughingly to Johnny Ballantyne that 'truth was a drawback to genius,' but that was one of his jests. No man loved a joke better. He was a great man, a great man," said Mr. Stillie musingly; "there'll never be his like again." Scott, it may be mentioned, frequently looked into the shop in High Street to pick up rare volumes and chat to Dr. Jameson. He did not forget to call on Mr. Stillie before the last tragic journey to Italy.

Shortly after Scott's death, Mr. Stillie removed to Princes Street, then to Hanover Street, and finally to his well-known premises in George Street. His business was entirely confined to old books and manuscripts, and in the course of his career he handled large numbers of both.

The portrait was shown by me to the medium under strict test conditions and without any preliminary observations, and after one moment's hesitation she said, "That is Stillie, only he was much older looking than that." This was quite accurate; the portrait must have been taken many years before his demise, as it represents him as being a much younger man than when I last saw him, some three or four years ago.

But some of our sceptical friends may say, "Oh, the medium had read the newspaper, and seen the portrait before." To this I return a decided negative. We were then living in the country, thirty miles from town, and I alone purchased the daily papers in going to and returning from Edinburgh. These were generally read by me in the train, and sometimes not brought home in the evening at all. As regards this particular article and portrait, it was seen and read by me for the first time a fortnight after the demise of Mr. Stillie, when bought at the office for identification purposes. In matters of this kind I am now exceedingly careful in view of making the necessary tests of identity, and your readers may take it as a solemn fact that of Mr. James Stillie, antiquarian bookseller, his life, history, and personal appearance the medium knew absolutely nothing, till the obituary article and portrait were put into her hands in the manner before described. As I have already pointed out, Mr. Stillie, on the occasion of the meeting at Tillietudlem, only mentioned his name to the medium, and gave her no further information as to his profession or life history, and in the whole matter, as now detailed, I consider this a striking and instructive case of association of the great Scottish novelist with the scenes of three of his novels, accompanied as he was by a person who appears to have been intimately connected with his literary career. Would that this incident had occurred to myself instead of to a person so devoid of the critical and enquiring spirit as is our daughter, for I might then have been able to give your readers some interesting revelations from the great Sir Walter of his life and work in the spheres. But as it appears I am too "dense," and have no magnetic powers of any kind, my only mission being limited to that of a compiler of facts regarding spirit environment and association.

I have only space for a very short case of association connected with an abbey. One day, during a visit to North Berwick, we visited the ruins of the ancient abbey, situated above this well-known watering place. While wandering round its crumbling walls, our medium, pointing to a ledge in the east end of the ruins, said, "I see a monk there, with his gown and cowl, and his rosary hanging by his side." At our suggestion she drew near, and accosted this "ghostly father," and in reply to her queries, he stated his name was Enoch Fortham, and that he had resided in the place very many years ago. He took her round the ruins into the interior, and minutely described to her the various rooms and their purposes, and his whole description tallied with the size of the apartments, etc. We desired to put some test questions to him, but before we could do so the medium stated he had disappeared. He has since appeared to the medium at our home in Edinburgh, and informed her that he hopes that on her next visit to the place he will be able to appear before her, and give her some further information regarding himself and the abbey in which he alleges he spent the larger portion of his life. We shall certainly give him the chance of fulfilling his promise on our next visit to North Berwick.

THE REFORMATION—CHRISTIAN V. SPIRITUAL.

PART B, SEC. II., MODERN SPIRITUALISM.

By L. M. BYLES.

THE religious movement known as "Modern Spiritualism," dates back only as far as 1848, when mysterious rappings were heard in the house of Mr. John D. Fox, Hyde Villa, Wayne County, N.Y., U.S.A., which conveyed intelligent communications. The three Fox sisters, Margaret, Leah, and Kate, developed mediumistic powers. In 1850 Margaret and Kate removed to New York, and were accompanied by spirits, who manifested their presence in many ways, as "spirit rapping," the moving of heavy bodies without any mechanical agency, involuntary writing, etc., and soon everybody had seen or heard these curious phenomena. Shortly better mediums developed, notably D. D. Home, who gave sittings to Napoleon III., and Alexander II. Miracles (?) of other kinds now commenced, speaking in foreign languages, lighting of a phosphorescent light in the dark, producing of drawings, pictures, and photographs, and finally the complete embodiment of a departed spirit, at least so far as to make him recognisable to friends and relatives. The spirits now began to expound the wonderful philosophy destined to bring happiness to millions of sorrow-stricken, spiritually-starved human beings. The movement rapidly spread over the world, and in 1859 the body counted one and a half million adherents in America alone, who supported 1,000 advocates, and 30 periodicals. Many persons of note embraced the new religion, as Napoleon III., who, when asked if he believed these strange things to be true, answered, "I know them to be so." (*Chambers's Mag.*) Many valuable lessons have been given us by spirit teachers on religious, social, and moral affairs; the following, dictated by a control, illustrates the general tenor of the philosophy:—

1. Spiritualism proves man's immortality, and the existence of a spiritual universe.
2. It annihilates the doctrine of eternal punishment, and substitutes the assurance of eternal progress.
3. It sweeps away the idea of a personal devil, and locates the source of evil in man's own imperfections.
4. It opens up the path of progress and reform to every living soul, both here and hereafter.
5. It destroys the immoral and unjust doctrine of vicarious atonement for sin, and compels every soul to arise and become its own saviour.
6. It demolishes the materialistic conceptions of a theological heaven and hell, making each a state of happiness or misery, and both dependent on the good or evil of the soul within.
7. It accepts of and teaches no theories that are not sustained by independent facts and well-proven testimony. (*See Proceedings, Psychical Research Soc.*)

The creed that Spiritualism offers for present acceptance and future unfoldment is:—

1. A belief in the Fatherhood of God.
2. " " Brotherhood of Man.
3. " " The Immortality of the Soul.
4. " " Personal Responsibility both here and hereafter.
5. Compensation or retribution for the good or evil deeds done in the body, but eternal progress for all who will to tread the path of eternal good.

It must, however, be distinctly understood that Spiritualism forces no belief on any man, and includes within its fold all shades of opinion, from pronounced Roman Catholicism to rank Atheism.

Like all reformers, Spiritualists have had a deal of opposition to contend with. They have been called impostors, and renegade mediums have turned conjuror, simulating (*under their own conditions*) all the phenomena common to the séance room. Ranting orators have denounced them as scoundrels, rogues, and all that is immoral. Charges too scandalous to mention, though unproven, have been adduced. Learned clergymen and scientists have penned crushing sarcasm and argument, sufficient, one would think, to sweep the whole movement away. But in spite of all this Spiritualism grows. Many clergy of all denominations now accept its teachings. The arrant twaddle and learned dogma once common in the great divine's pulpit is now confined to the Salvation Army and Co. The opposition arguments have been met and refuted. A mass of evidence large enough to satisfy any judge is forthcoming. Men have testified the wide world over to the moral effects of the new religion, and the religious world is gradually coming to acknowledge

Spiritualism as a force, if not as a fact. The old arguments such as Herr Hartmann's are fast dying out. Few are now the men brave enough to pen words like these, "Never having been myself present at a sitting" (Hartman, "Spiritism"), in the course of an argument against us. No! Spiritualists are a growing body, and will soon have to be recognised as such. "The old grounds of belief are rapidly crumbling away" (Gerald Massey); or, as Wm. Denton puts it in his "What is Religion":

Not masses, nor crosses, nor Catholic creeds,
Not mumbling of aves, nor counting of beads,
Not Church going, psalm singing, paying of priests,
Attendance on sermons, prayer-meetings or feasts,
Not wearing a broad-brim, and plain "thou" or "thee,"
Or strait-collared coat, from the world's fashion free.

Religion is love in the heart and the life,
The soothe of sorrow, destroyer of strife;
The soul's best physician, relieves every pain,
And in her dark caverns lights hope once again.
It curses no one who has doubts of its creed;
It hunts up no martyrs to burn or to bleed;
It tells of no devil with tortures and chains,
No hell of unending and horrible pains.
It seeks not to bless men by force or by fear,
But draws them with love to a God very near.
This world it makes happy, and then, beyond this—
It points to another all sunny with bliss.
Bright heaven of beauty, how fair are thy skies!
Thou home of the good, and thou school of the wise.

In my next I intend to deal with the life and work of
Dr. Andrew Jackson Davis.

(To be continued.)

BRITISH SPIRITUALISTS' LYCEUM UNION.

SEEING that the National Federation of Spiritualists, in conference assembled, voted unanimously on the motion which set forth "That the time has now come when Spiritualist Societies should make due provision for the training and instruction of their members' children, in the facts, teachings, and philosophy of Spiritualism, by opening Lyceums," etc., I opine that a good portion of them will make an effort to do their duty to the children, and in order to facilitate the same, I herewith present a list of Lyceum Districts, as agreed to at Burnley Lyceum Conference. Any society wishing to start a Lyceum, should write the district visitor who is appointed for that district in which the society's name occurs, who will gladly render them assistance. Those societies included in districts for which no visitors have been appointed should write the secretary, who will be glad to render all the assistance possible. The secretary will also be pleased to receive volunteers, or recommendations of fit and proper persons (of either sex) as district visitors for those districts which have none appointed.

LIST OF DISTRICTS.

LEEDS DISTRICT.

Armley, Batley, Batley Carr, Churwell, Dewsbury, Leeds (Castle Street and Psychological Hall), Morley, Normanton, Wakefield, Heckmondwike, Liversedge, and Cleckheaton. *District Visiting Officer for the above is Mr. Jas. Kitson, Battye Street, East Boro', Dewsbury.*

BRADFORD DISTRICT.

Bingley, Bradford (Rebecca Street, Spicer Street, Otley Road, Boynton Street, Walton Street, and St. James's Hall), Idle, Shipley, Windhill, Keighley, and Yeadon. *District Visiting Officer for the above is Mr. J. Jackson, 390, Harewood Street, Bradford.*

HALIFAX DISTRICT.

Brighouse, Halifax, Huddersfield (Brook Street and Station Road), Slaithwaite, Sowerby Bridge, and West Vale. *District Visiting Officer for the above is Miss Mary Thorpe, Glenfield Place, Warley Clough, Sowerby Bridge.*

LIVERPOOL DISTRICT.

Birkenhead, Chester, Liverpool, Wigan, and Warrington. *District Visiting Officer for the above is Mr. S. S. Chiswell, 11 and 13, Renshaw Street, Liverpool.*

MANCHESTER DISTRICT.

Manchester (Ardwick, Collyhurst, Hulme, Openshaw, Pendleton, and Salford), Macclesfield, and Stockport. *A good, energetic District Visiting Officer for the above wanted.*

ROCHDALE DISTRICT.

Bacup, Bolton (Bradford Street and Knowsley Street), Bury, Heywood, Oldham (Bartlam Place and Spiritual Temple), Rawtenstall, Rochdale (Penn Street, Regent Hall, and Water Street), Royton and Whitworth. *District Visiting Officer for the above is Mr. Jas. Ridehalgh, Rockcliffe, Bacup.*

BURNLEY DISTRICT.

Accrington (26, China Street, Tabernacle, Whalley Road, and Temple, St. James Street), Blackburn (Freckleton Street, and New Market Street), Burnley (Hammerton Street, Guy Street, Hull Street, and Robinson Street), Colne, Darwen, and Barnoldswick. *District Visiting Officer for the above is Mr. W. Mason, 29, Brougham Street, Burnley.*

NORTH LANCASTER DISTRICT.

Barrow-in-Furness, Millom, Preston, and Lancaster. *District Visiting Officer for the above is Mr. Lawton, Barrow-in-Furness.*

MIDLAND DISTRICT.

Belper, Birmingham, Foleshill, Leicester (Liberal Club and Millstone Lane), Nottingham (Morley Hall and Masonic Hall), Northampton, Walsall, and Wolverhampton. *District Visiting Officer for the above is Mr. H. W. Smedley, Park Mount, Belper.*

LONDON DISTRICT.

Camberwell, Marylebone, Shepherd's Bush, Peckham, and Stratford. *District Visiting Officer for the above is Mr. W. T. Coleman, 130, Crofton Road, Camberwell, London, S.E.*

TYNESIDE DISTRICT.

Ashington, Gateshead, Hetton-le-Hole, Newcastle-on-Tyne, North Shields, South Shields, Tyne Dock, and West Pelton. *District Visiting Officer for the above is Mr. Thomas Olman Todd, 7, Winifred Terrace, Sunderland.*

TEESIDE DISTRICT.

Middlesboro', Stockton-on-Tees, Thornley-on-Tees, East Hartlepool, West Hartlepool, Bishop Auckland, Darlington, and Spennymoor. *A good, energetic District Visiting Officer for the above is wanted.*

SHEFFIELD DISTRICT.

Sheffield, Barnsley, Parkgate, and Rotherham. *A good, energetic District Officer for the above is also wanted. Who will volunteer?*

All letters of enquiry, etc., should be addressed to Alfred Kitson, Secretary, Hanging Heaton, Dewsbury, Yorks.

THE ECCLETON MYSTERY.

BY NEMO.

TAKING my usual morning constitutional I was overtaken by my old acquaintance, John Appleton. He seemed elated, a smile of good humour adorned his face.

"Good morning, William," said he. "Have you heard the latest news?" I replied in the negative, at which he seemed much surprised.

"Not heard the news? Why, all Eccleton is alive and delighted. The 'Eccleton mystery' is out at last, and in future we can go to bed without fear of thieves or murderers."

Matters of late in Eccleton had been anything but pleasant. The townspeople had been alarmed by nightly robberies accomplished so silently and cleverly that our best police and detectives were entirely useless; whoever the thieves were they were unmistakably cool, cautious, and smart. They visited a house during the night, made a quiet entrance, obtained what was get-at-able in gold, silver, and jewels, and departed leaving the houses in apple-pie order, absolutely nothing being left behind to indicate who had been the visitors. These people evidently did not mean to be captured. Rich and poor had been visited, all was grist to their silent, mysterious mill. So often and so persistently, week after week, had these burglaries occurred, with no clue that could lead to their detection, that residents became thoroughly alarmed. The *Eccleton Times* was flooded with letters of complaints, opinions, or suggestions. There were smart people who knew all about the matter. "Of course the police were laughing up their sleeve," wrote some. "They could, if they cared, put their hands on the right man." Others stormed at the impotence of the officials, whilst others piteously appealed to be protected from the nightly marauder. This state of things had gone on for three or four months until everybody were at their wits' end. Now, as my friend said, the secret was

out, and, just as everybody had been depressed, so now every one had gone to the fourth heaven of elation.

John Appleton, my friend, was a town councillor, and a man of some importance, but in this matter of the nightly robberies he had been completely beaten. The council had frequently discussed the matter. The chiefs of the detective and police departments had again and again been called before them, but no definite results came from the interviews. Superintendent Hammil, of the detective department, on his last appearance before the council, said he thought the mystery might ultimately be revealed, but it largely depended upon whether the thieves left anything behind them. Up to the present they had most carefully covered their retreat, but he did not give up hope. The superintendent was questioned as to his new plans, but he firmly declined to divulge them. After the solution of the mystery Superintendent Hammil's methods became known to a very select coterie to which my friend John Appleton belonged. After our greetings were over he told me, *sub rosa*, what had come to his ears. Superintendent Hammil is noted for his quiet, gentlemanly, manners. He had a way of winning the confidence of all who knew him, whether casually or otherwise. He is a tall, spare-built, but firmly-knit dark complexioned man, with an eye that looks you through, yet, withal, warms and draws you. He is a deep student of human nature, a reader of books and a keen observer. He was interested in mesmerism amongst other subjects unknown to any person outside his own small family circle. Hammil's subject was his son of 14 years, a smart little fellow, and wonderfully susceptible to mesmeric influence. After a number of robberies had taken place Hammil determined he would try mesmerism, and took the boy with him to the scene of the last robbery. After making the usual general inquiries he so arranged that he was left alone with the boy for a short time. He quickly fastened the door, and the lad was almost as quickly thrown into the deep sleep. The father then questioned him as to what he saw, but he obtained little towards a solution. Other robberies followed, and again and again the boy and he were left alone to pursue their inquiries, but with small success. One night, however, good luck befriended them. It happened in this way. On the outskirts of Eccleton, on one of the leading roads, a large mansion stood in its own grounds, which, up to the present, had escaped depredation. Prudence is better than valour, so a careful watch was kept upon the house. The police were shod with silent boots, and given very short beats, so that if any robbery occurred quick work would be possible. In spite of all precautions an attempt was made, and the burglars were disturbed at their work, but not before they had gained admission and secured some valuables. No capture was made, scarcely a glimpse of their forms was seen, so expeditious were they in making their escape. But, on examining the place, it was found that they had left a dark lantern, a broken jenny, a gimlet, and a wooden wedge firmly fixed under the only door in the room. Here was enough. Without doing more than collecting the tools, and arousing the sleeping inmates, the police retired with their capture. The report was immediately given at the Town Hall of what had occurred, and Superintendent Hammil was sent for. He came at once and took the tools home with him. He placed them in the hands of his boy when in the mesmeric sleep, with the result that he received a very careful description of what had taken place so far as was known and could be judged. Hammil, however, was not satisfied, and determined to test the accuracy of this description by other means. He took the jenny, etc., to a clairvoyant and psychometrist, with most gratifying results. The "seer" gave exactly the same story in general narrative, but added details that the boy had not been able to give. The stranger minutely described the house and its surroundings, the exact place where the burglary had taken place, the time of its occurrence, the person who had performed the act, and the course he had taken on leaving the house. After these descriptions Hammil handed the clairvoyant a photo, and asked him if that person was concerned. The clairvoyant answered, "No, but if you will allow me to choose from that package of photos in your pocket I will give you the right one." The photos were produced; one of them was selected and handed to Hammil, who recognised the individual at once. His residence was immediately visited, but without result. A second visit was paid with similar want of success. The only sign of anything peculiar was a small ivory button in the wooden flooring of the kitchen. No remarks were made, but a watch was set upon the man,

and yesterday he was seen with a ring on the little finger of his left hand that was known as one that had been taken on the night when the tools were captured. He was tracked home, the house surrounded, and a capture of much valuable jewellery resulted. The ivory button in the floor was connected with machinery beneath, under which were hidden the results of months of depredations. And so ended the mystery of Eccleton.

MR. JOSEPH SKIPSEY'S POETRY (Concluded).

WITH LOADED DICE.

Well, thou with loaded dice hast won
The prize for which thou long hast played;
And I am left with heart undone,
To mourn what gold glories outweighed.
Yet, on the heights thy feet go vaunt,
While in the vale I rue the past;
The thought of one dark deed will haunt
And hurl thee at my feet at last.

THE FATAL ERRAND.

My mother bade me go. I went,
But beat my heart ere I returned,
A rat-tat-tan, and what it meant,
Too soon I to my sorrow learned.
Her errand to the youth I ran;
But had she me some other bade,
I had not felt that rat-tat-tan,
Nor wept to think I ever had.

THE BEE AND THE ROSE.

"You won't!" the Rose's accents ring;
"I will!" the Golden Bee's are ringing;
And tho' the winds, to aid her, spring,
Soon with the breeze-toot bloom he's swinging.
His prize secured, away he goes,
At which anon, in rage the rarest;
"Come back, thou villain!" cries the Rose;
"Come once more kiss me, if thou darest!"

SEE, ESSIE GOES!

See, Essie goes!—and thou, proud rose,
Ah, where is now thy vain delight,
When round thee swung yon bee and sung,
No beauty matched thy beauty bright!
Adown the close—see, Essie goes;
And see, enchanted at the sight,
Around her swings yon bee and sings,
Her beauty mocks thy beauty bright!

DAFFODIL AND DAISY.

Adorned in many a gem this morn,
A daffodil without a peer,
I reared my head, and treat with scorn
A one-pearl-gifted daisy near.
That very hour, lo! wind-a-rock'd,
Was I left gemless evermore;
Nay, made to envy what I'd mock'd,
That one sweet pearl the daisy wore.

THE DEWDROP.

Ah, be not vain. In yon flower-bell,
As rare a pearl, did I appear,
As ever grew in ocean shell,
To dangle at a Helen's ear.
So was I till a cruel blast
Arose and swept me to the ground,
When, in a jewel of the past,
Earth but a drop of water found.

THE PROUD ONE'S DOWN.

"Queen Pearl's our equal—nay,
A fairer far am I," May Dewday said,
As Sol at break of day
Did kiss the sparkler on her grass-blade bed.
"None may my charms resist!"
"None," Sol still kissing answered, when alas!
The proud one turned to mist,
And with her pride did into Lethe pass.

MY LITTLE BOY.

My little boy, thy laughter
Goes to my bosom core,
And sends me yearning after
The days that are no more.
A-down my cheek is stealing
A briny tear, and I—
But let no selfish feeling
Thy infant mirth destroy.
Fill not with look so earnest
Those pretty eyes of thine;
A lot were thine the sternest,
Couldst thou my thought divine.
There's time enough for sorrow,
When Life's pale eve draws near;
The lark lifts thee Good Morrow—
Ring out thy laughter clear!

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FRIDAY, JULY 27, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

CIRCLE HOLDING.

THERE are many matters connected with mediumship which require elucidation; in fact, too little attention is generally paid by Spiritualists to the difficulties which beset the enquirer.

We are constantly met with the questions, "What is a medium?" "Can any one be a medium?" "Can I become a medium?" "Would you advise me to sit alone?" "I cannot induce my friends or relatives to sit with me, yet I am anxious to see something; who would you recommend me to go to?" These and similar questions indicate not only the rapid growth of interest in the enquiry into things spiritual, but the pressing need for some clear exposition of the nature, difficulties, peculiarities, and dangers, as well as the uses of mediumship. People come to us who have attended public developing circles, and sometimes give forcible expression to what they regard as the fatuity of those engaged in them. Others complain that they have been made ill, or have become subject to "influences" which disturb them, or they constantly hear "voices" which pester and annoy them, or they fear that evil spirits are seeking to control them. Other people seek our aid and advice who believe that some one has tried to bewitch them, and they are nearly frantic with anxiety and fear. In fact, one can but deplore the ignorance, folly, and credulity displayed mostly by beginners, and occasionally ministered to, we must confess, by some people who call themselves Spiritualists, who can scarcely give an intelligent reason for the faith that is in them, and who seldom "read, mark, learn, and inwardly digest" the facts of their own experience or those of others as set down in the standard works of the movement. One thing is clear, Spiritualism did not make these people ignorant and credulous; it only reveals their lack of knowledge, and demonstrates how superficial is the thin veneer of modern civilisation and so-called education.

What with materialistic blindness, theologic mis-leading, and Theosophic metaphysical juggling it is a matter of the first importance just now that the facts of mediumistic experience should be succinctly set forth, and in such a form as shall be most serviceable to beginners and students alike.

At the recent conference of the Manchester Spiritualists' District Union, the question as to the best and wisest methods of circle holding and the conduct of public sances came up for discussion, and the general consensus of opinion appeared to be that home circles, when well conducted, offered the most favourable conditions for the development of latent mediumship. It is not every one, however, who is adapted for the work of conducting, nor are all persons fitted for sitting in circles. Some very sensitive mediums are injured rather than aided, and need to be secluded from outside influences, while others require the combined power of a number of harmonious sitters for their development.

Public, promiscuous, developing circles were deprecated, as having done incalculable mischief to young mediums, and it was suggested that small circles of a few sympathetic friends should be formed to sit with a young medium for his (or her) development, as large circles, where there are several mediums developing at the same time, are not usually so successful.

Members' private developing circles might be formed with advantage to give mediums, who are partially developed for public work, a favourable field for the further exercise of their gifts, and earnest enquirers might be occasionally introduced by a member who could vouch for the sincerity of the visitor.

Semi-public circles would be a further step towards public usefulness, and the acquisition of experience and power on the part of the mediums who, so to speak, desired to "try their wings" before leaving the home nest. These circles would

need to be ably conducted by an experienced chairman, and the conditions should be made, as far as possible, to suit the requirements of the medium, according to the phase of mediumship to be employed, and not the medium have to fit the conditions.

There are some people who are too sensitive, and who, if they sit in circles, become charged with the psychic emanations from, and dominated by the expectancy of, the sitters, and not influenced by spirits to any appreciable degree. Or probably, there are "cross magnetisms;" members of the circle may be antagonistic to each other. Some sitters may be sarcastic, merely curious, or selfish, or mercenary, or not over clean, sober, or scrupulous, and all such surroundings act and re-act upon the highly sensitive organisation of the undeveloped medium, and, above all, provide conditions favourable for the manifestations of mischievous or malicious spirits, unless the medium is sufficiently developed, or is protected by wise spirits powerful enough to resist or control such influences.

To a medium who had been suddenly developed and subjected to the pranks of some spirits, whose mischievous moods were very objectionable, Hudson Tuttle once wrote:—

This sudden development is a forced growth and requires time to gain equilibrium. In order to produce this result, the resistance of self-will, self-control, and all that passes under the name of positiveness, must be broken down. The system becomes extremely negative; hence unless the spirits who work this change, have the power to hold constant possession, any other grade of intelligences may walk into the widely opened door.

This forcibly illustrates the necessity of the cultivation of mediumship in an intelligent manner, and not by a blind passiveness, which is always liable to lead to undesirable results.

The mischievous spirits of whom our friend speaks might easily give the appearance of the most detestable fraud to his sances, and bring him into irretrievable disgrace. We have no doubt many of the so-called exposés have no other cause than this; yet the circle cannot be censured for judging by appearances unfavourable to the medium.

These mischievous spirits are not insusceptible to the influences of kindness, and rarely do they comprehend the great damage their thoughtlessness produces. Consequently, if they are conversed with as one would with a mortal in the same position, they may be made to see their error, and not only that, but their own advancement assisted. Judge Edmonds narrates many such experiences, and in conversation a little time before his death he told me that he had thus accomplished a great amount of good, and the spirits thus assisted had often returned and thanked him for what he had done in thus giving them the helping hand.

Instead of treating these spirits as outlaws, they should be kindly received and persuaded to enter a nobler sphere of activity. The medium should at the same time cultivate the positive as well as passive state of mind, and thus become able to throw himself from one to the other at will, so that when he finds the manifestations of an objectionable character, he may prevent their continuance by becoming positive to the control. Our friend has no cause for uneasiness, for he has wonderful mediumistic powers, which, when perfected, will be of incalculable value. Our only advice is for him not to enter public life until his rare gifts are well established, to strive to elevate the mischievous spirits, who will become his most trusted supporters; at the same time he must not neglect himself. Also avoid promiscuous circles which constantly bring new mortal and spiritual acquaintance, the conditions of which cannot be known or controlled. A well arranged circle is the best of all schools for development. It should not contain more than twelve members, and should meet punctually at appointed time and place, and the sance should not be protracted beyond two hours, and not beyond one, if avoidable.

SPIRITUALISM HAS MADE God a reality; the future life a natural existence, personal, conscious, individual; and rational immortality a fact to which man can look forward after death; it revolutionises men's conception of death, and makes the phenomenon an incident in his career rather than its climax. It has lifted many out of the gloom of abject materialism, and its consequent mental and affectional despair, into the sunlight of constant realisation that death is not the end, that the universe is not a mere mindless mechanism, and that man is not an automaton, the sport of chance and fate. The gates are ajar to day for the bereaved; strong love triumphs over the power of death; the grave cannot hold it in its compass; through the shining gates husband and wife, parent and friend, have returned, spoken the old words of love, proved that the old tryst and trust have not been extinguished by death; and joy ineffable, indescribable, has come to the hearts of those who looked and longed for some sign from beyond the tomb. For them life has assumed a new character, and their griefs have faded like fleecy clouds before the rising sun. The mighty dead—the myriad hosts passed on—have filed back again into human hearts and lives, preaching the same gospel of immortality demonstrated, the same great truth of everlasting life for all mankind; teaching, preaching, and demonstrating the reality of that great beyond, and all that it implies to a hitherto sorrowing and doubting world.—J. J. Morse.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

PRELIMINARY NOTICE.

To the members of the International Committee of the above society, also the Presidents or Secretaries of the various English, Colonial, and foreign Spiritualists' Societies. It is proposed to hold in a central hall in London, about May, 1895, an International Congress of Spiritualists, to last two or three days, to commemorate the forty-seventh anniversary of Modern Spiritualism, receive reports from the various representatives *re* the status of Spiritualism in their respective countries, and how best to improve the "international movement." To conclude with a high-class concert and international costume ball.

The International Committee, and all co-workers connected with the various Spiritualistic societies at home and abroad, as mentioned above, are particularly requested to forward to the undersigned if they can be present, and any suggestions that may help to bring to a successful issue an International Congress of Spiritualists in 1895. Yours fraternally,

J. ALLEN, Hon. Sec.

Spiritualists' International Society,
13, Berkeley Terrace, White Post Lane,
Manor Park, Essex, England, July 16, 1894.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER XL.—REDEEMED SPIRIT.

NUNS FROM KIRKSTALL ABBEY.

THE following interesting account of spirits rescued from darkness and bondage, illustrates the great work of spiritual progression, and how, under certain conditions, our Father God uses his children still in the flesh, to assist those disembodied ones who are working in the spheres for the upliftment of humanity.

When my friend, the late Rev. Thomas Greenbury, and myself were investigating, we frequently had the pleasure of conversing with the spirits of certain nuns from Kirkstall Abbey, who at first came in darkness and doubt, but who eventually were raised to light and happiness.

I here give a true statement made by these spirit nuns, as communicated to us through the lips of our favourite medium, in whom we had the greatest confidence, who was the means used for the raising of those dark souls out of their bondage.

Sister Agnes said, "I and my sister, whom you know as 'Light of Day,' were nuns in Kirkstall Abbey in the thirteenth century, and from that time until four years ago considered ourselves in bondage under the control and influence of the Abbot of the abbey. Like as a child when he is told that he is fastened in a room and cannot get out, believes it, so I and my sister companions, of whom there were many, believed that we were still prisoners in the cells under the dominion and authority of our cruel taskmaster and the Abbess, from whose presence we thought we could not yet away. Thus we were in bondage for long years, how long we did not know, until we came to the knowledge of our true condition through the influence of the bright ones, and the instrument whom we are now controlling.

"We were immured in that awful dungeon in 1261, and after continued cruelty and torture to which we were subjected, we now know that we died. I was strangled, some of my sisters now beside me were starved to death, others were poisoned, 'Light of Day' was drowned, and nearly all our sisters who were under the bars of that awful cell, came to foul and cruel deaths. Still, we do not appear to have realised that we were what the world calls dead. It occurred to us that under our torments we had fainted, or fallen asleep during our sufferings, and that we awoke to a sense of our misery, with the Abbot and Abbess still exercising their diabolical power over us. Many times we tried to get away, but we were always brought back to that dismal abode, and had to endure greater punishment. We knew not that we were spirits, free from the trammels of matter, until in some mysterious way, then quite unknown to us, we saw a light in our dungeon, such a light as we had never seen before. We thought that it was the Mother of God come to deliver us out of our thralldom, but, as we afterwards ascertained, it was an angel of help in the form of our present medium, who, one day in 1885, with others, visited the abbey. With

her was such a bright, beautiful light, that we were irresistibly drawn from the darkness and the dungeon. Following the strange light, my companion and I found ourselves outside the walls of the abbey walking on the road to Leeds. We were drawn on until we were led into what we afterwards knew to be a room where a meeting was to be held. All we could see, however, was the mysterious *light* flitting hither and thither. We heard several voices singing 'Nearer, my God, to Thee,' which was strange to us. The language was very different from what we had been used to, but now that we know the length of time that has elapsed since we lived in the darkness of the thirteenth century, we can understand that your language has changed considerably. We soon discovered that the friends had met for what you call a tea-meeting. We heard the conversation and clatter of pots. Some of the speakers declared that they had held communication with dead people, and that they had rescued many dead folk from their darkness and misery, who had been dead, as it is called, many years, but yet did not know that they were out of their bodies and in another condition of life. This was all very strange, and caused us to wonder whether such was the case with ourselves, as our life seemed an eternity, and we began to think that our dark surroundings might be purgatory. We breathed a prayer to the Mother of God to help us, but to our astonishment and distress we discovered that we had lost our rosaries, but we heard a sweet voice say, 'Sisters, never mind, pray on, rosaries are not needed here.' We then became more bewildered than ever, and began to contrast our former condition with the present; we had lost our rosaries, and we thought our hope of heaven was gone. Where were we? What had happened to us? Was this another plot of the cruel tyrant to bring us more suffering? Oh, why does not the Blessed Virgin come to our relief? We had prayed to her many times, but never needed her aid more than then.

"In our distress we lost the 'light,' it had gone. The noise of the people had ceased. We found ourselves alone in darkness. No ray of hope now. We knew not where we were. 'Shall we return to the abbey,' we said, 'or shall we remain here and see if the light returns?' We were shrouded in our own darkness, the darkness of night. While we remained in the abbey we had the sight of our sisters in distress. We reiterated, 'Shall we return or shall we stay?'"

"The sweet, gentle voice again replied, 'Stay where you are, the light will return.' So we remained, in doubt and dread of the Abbot's cruelty when we should return to the abbey, as we had then no idea that spiritual influences were around, leading us to freedom. After weary waiting in mental anguish, the 'light' did return, to our great satisfaction and delight. The day, we understood, was Sunday. Having waited five days in fearful anxiety—our rosaries gone, our companions left behind, and the fact that we had broken our vows in leaving the place of our confinement unbidden—what would the Abbot do to us on our return? But the beautiful light had now returned, never more to be lost, until we witnessed more beautiful lights and more glorious realities.

"We followed the light of 'this our medium, which appeared to us as a beautiful star upon her brow; wherever it went, we went. The fear of the Abbot's wrath abated, we began to discover that we were spirits, no longer under the control of the man we had served and dreaded for so many long and weary years. Whispers and sweet voices urged us to follow on, and by-and-bye we beheld other lights, larger, more beautiful, more enchanting. On we went. We seemed to lose our feet, as being no longer needed; we appeared to float and glide along, and as we proceeded, more lights rose before us; then to our great joy we beheld a face shining out from a bright and glorious light. It turned out to be a bright and beautiful spirit, the same who had urged us to follow the light, who, seeing us in our lonely wretchedness, pierced our darkness and began to instruct us as to our spiritual condition, informing us that we were now spirits in the spirit world. We had done with Kirkstall Abbey, the dungeon, and the Abbot, and that we were now *free*. Our vow need no more trouble us, it had no effect, and was useless to bind us to our former duty. We must now rise from all earthly conditions to spiritual realms, where no abbot could oppress us. That we, like the one who addressed us, could be bright and beautiful, showing stars of light to our unfortunate sisters still immured in spiritual darkness within the dreadful walls from which we had been released.

"We listened in astonishment and ecstasy to the hope-inspiring words spoken by the bright one, and asked if she was the Mother of God. She shook her head, and smilingly

replied, 'God had no mother. I am a sister of the earth like yourselves. I was as you have been, and you may become as I am.' We then saw other beautiful spirits, whose faces beamed in brightness upon us, bidding us follow. On we went in the company of these glorious ones, who were leading us upward. We found that the darkness of our condition was leaving us, and that we were being accompanied and assisted by other beautiful spirit friends.

"Our new angel companions brought us again to the first light which so influenced us as to draw us from our old surroundings in the abbey dungeon. This was in order to give us more instruction, and to more fully reveal to us our own condition. We saw these same bright spirits speaking to those in the body through the organism of this medium (as we now understand her to be), which greatly interested us, and soon we also were instructed to do the same, it would do us good, and would convince us more than argument that we were spirits in another realm.

"It was thus that the truth fully entered our minds that we were really out of the body, that we had died under our tortures, and by some means we were still alive under new conditions, and that for 600 years we had thought that we were still under the Abbot's power, and confined in our old prison-house of misery. How full of joy we now became at our new surroundings, human language cannot describe.

"How strange that for so long a period we had no idea that we were spirits! Conditions seemed altered, but we could not understand it, and as the Abbot was still terrorizing over us, we thought we had nothing to do but obey or be punished. One man had power over us all, and we sometimes feel his chilling influence still. He had a strong will, and he never ceased to use it to keep us in subjection.

"While immured in that dreadful dungeon, we could see nothing but ourselves, all appeared to us, even during the years of the ruin of this building, as it was in its glory and beauty; we saw the spiritual side only. Its broken walls and roofless cloisters and chapel only appeal to you in the flesh; we saw it not, until now that our eyes are open, we behold its desolation."

(To be continued.)

THE ACQUISITION OF MONOPOLIES, the finding of coal or nitrate or diamonds, the utilisation of a newly invented process, and the other ordinary ways of "making a fortune," are not fair *earning*. So far as they are a real benefit to society, as developing a new industry or traffic may be, they should rank among the eminent services for which a huge monetary return is unsuitable; so far as they injure society, as monopolies mainly do, they should be discouraged by heavy—i.e., ruinous—fines, not rewarded with a fortune. But let us not abuse individuals. So long as abuses are rampant, the most comfortable thing is to be one of them if you can. The average man may well feel that so long as society lays itself out for the creation of colossal fortunes, grovelling at the feet of those who for the time wield them, so long in self-defence he must make a fortune if he can. But that those countries are happier—like the Tyrol, for instance (and once, I suppose Switzerland, too)—where gigantic fortunes are unknown, where all men have a reasonable competence and no man much more; where, if you offer sixpence to a peasant for a trifling service, he will doff his hat but decline the coin; that such a state of thrifty independence is on the whole the happiest, can hardly, I think, be doubted. It is useless to exaggerate and attempt to apply the epithet "thief" to a perfectly honest and well-meaning man, who can do no other than submit to and, if he can, take advantage of the system he finds in vogue: a system sanctioned by antiquity, and of very gradual growth, but which I nevertheless believe to be bad, in that it deliberately makes for inequality by emphasising artificially and cumulatively the already over-powerful tendency of Nature to give to him that hath. A terrible tendency this, undeniable and very real—real as blight or pestilence or pain—but not a tendency to be exaggerated and cultivated by society, rather one to be minimised and as far as possible counteracted. Would I then seek to destroy the possibility of leisure, and make every one work in the same way? Far from it. I would spread leisure far and wide. Leisure is the soil in which all really great and lasting progress of the race must be cultivated. The work produced under the lash of poverty or immediate urgency—hack-work—cannot be great, and is never really lasting. It is the works of leisure that alone can be immortal.—Prof. Oliver Lodge.

CORRESPONDENCE.

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

GREETINGS FROM CHICAGO.

[We have received the following cordial letter from Mr. Walter Finch, of 1386, North Clark Street, Chicago, which will interest readers generally, and especially Nottingham friends.]

DEAR FRIEND AND FELLOWWORKER,—After reading *The Two Worlds* of June 15th, seeing therein the interview and portrait of my respected friend and co-worker, Mr. J. F. Hewes, I felt I must write, for it is to "advanced guards" such as yourself and he that Spiritualism owes so much. When Brother Hewes first became acquainted with the cause at Morley Hall, some six years ago, it did not take me long to find out he was made of the kind of material that Spiritualism needed. May the Great Spirit bless and prosper the work of all such noble pioneers. I admire his advocacy of brighter and better halls in which to advance the truths of Spiritualism; why should we hesitate or fear to clothe this most precious gem—Spiritualism—with too valuable or chaste a setting? My old friends in Nottingham will be pleased to know I am in the thick of the fight again, and intend to do my utmost to spread our noble teachings here, for depend upon it, the world was never in greater need of them. A few of us put our heads together about five weeks ago to see if we could not do something to help on the work, in addition to the existing societies, and, having secured the assistance and co-operation of a grand, unselfish medium, Miss M. A. Jeffery, we opened a lovely hall on the north side of the city. For the first few Sundays, things looked very discouraging, but I am glad to say they look the opposite way now, thanks to the hosts of spirit messengers that came to aid. We had to-night one of the best lectures I ever listened to, dealing with the subject uppermost in the minds of the people of Chicago, the conflict between Capital and Labour. As most of you are aware, America (and Chicago seems the centre) is passing through a severe conflict, which I have so often heard Mrs. Cora Richmond predict. The city is all but under martial law, and what the end will be it is difficult to tell, but, sure it is, that eventually the toilers must reap the benefits, as it will bring their grievances more to the notice of the masses, and show the present unjust position of capital and labour. It seems to me a disgrace to the powers that be to call out the Federal troops, when we have sufficient in the State to protect the property, as it only incites to greater deeds of lawlessness; but you can rest assured it is not the strikers as a body who are doing the mischief, for they signify their willingness to defend property, but a class of fanatics who take advantage of surrounding conditions. I am glad to see you and your beloved partner taking such an active interest in things of this nature, thus pleading the cause of the down-trodden, and endeavouring to do your part in ushering in the dawn of a brighter day. I was very sorry when our dear old friend, Father Yates, left Chicago for St. Paul, but I sincerely trust our loss will be his gain. It would have done Nottingham friends good to have seen his enthusiasm here lately in *Spiritualism*. He was the means of forming a flourishing society on the south side, and when we had the farewell meeting with him, many were the expressions of sorrow, for it was as though the shepherd was called from his flock. Friend Hewes reminds me of him when he wants the best places for the advocacy of our causes, for the new Masonic Temple he engaged was the prettiest and most harmonious spot my eyes ever rested upon. It gives me such pleasure when I read the harmony that exists between the two societies of Nottingham, how they are each doing their very best, and also interchanging speakers, that grand pioneer and medium, Mrs. Barnes, sometimes occupying the rostrum at the Masonic Hall. Also glad to see my dear old friends, Burrell, Smith, and Miss Carson still to the front. What grand additions they have in Brothers Harris and Leeder, whom I know only through their noble works. There is still one dear old "hustler" (as they would call him here), whom I have not yet mentioned, and who, from age and infirmity, has to rest upon his oars. I hope my friends will not forget to stand by him in his bereavement, I mean Mr. J. Walker. It needs no words of mine to remind them of what he has done for Spiritualism in Nottingham, and I ask my brothers and sisters not to neglect or lose sight of any of these retired workers, but let them feel the warmth of their sympathy and appreciation in their declining years. To every one of my old companions in the work I wish a hearty "God speed," and success must crown your efforts. In conclusion, Brother Wallis, I would congratulate you upon the continued improvement in *The Two Worlds*, and trust ere long its circulation may be doubled, thus aiding you in your unselfish work for humanity. Friend Wathall, of Nottingham, is still to the front, and his son Alfred played two violin solos for us at our meeting to-night, of which instrument he is quite a master.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Sunday evening: Mr. Payne, on "Companionship: Making Life Pleasurable or Otherwise," showed that consciousness continues after the dissolution of the material frame, and claimed that the orthodox idea of future bliss, which must be enjoyed (!) in many instances apart from those in whom our affections are centred, was opposed to reason. Mr. Long affirmed that the basic fact of Spiritualism was, that by investigation the conscious existence of man after so-called death could be proved. That death, far from life ending, was life expanding. Mr. Beel told how, by a study of man's powers, he had come to the knowledge that man was not merely a physical but a spiritual being, and that with this understanding many difficult problems had become easy to understand, and he sincerely thanked God for that knowledge that set forth a clear, consistent, and reasonable philosophy of life. Mr. Long invited those who believed that by joining in one accord we could experience the illuminating power of the spirit body, to join us in an endeavour to provide the means necessary for its manifestation in our midst. Many responded, and a large harmonious circle was formed. Several spirits spoke through Mr. Long, notably a "Cheap Jack," who made a first appearance as an exponent of spiritual truth, and said that in earth-life

he held materialistic views, but by actual experience he now knew the incorrectness of his old-time opinions, and manifested with the object of enlightening others who might hold an erroneous view of life. Another of Mr. Long's guides answered a mental question from the audience, "Is there hope of salvation for the victim of drink on the spirit side of life?" and declared that the same means of salvation—i.e., from ignorance—were open to all conditions of men who desired to leave that dark state into which their own folly had plunged them, and closed with a strong appeal to totally abstain from intoxicants, and to use all possible means to banish the drink fiend from the earth. A prolonged meeting. Interest maintained to the end.

102, CAMBERWELL NEW ROAD.—A good séance on Sunday evening, when Miss Smith, who is an infrequent visitor, went under control and predicted various events for the sitters, answered questions, and described spirits present.—A. J.

FOREST HILL, 23, Devonshire Road.—Thursday: Miss L. Gambrell gave clairvoyance. Sunday: Mr. J. Audy gave a very instructive discourse on "Religion, old and new," commencing from the book of Genesis to the present era, showing that God, who is mentioned there as a wrathful God, is proved by Spiritualism to be a loving and merciful Father. "Spiritualism," or the outpouring of the Spirit of God, is not a new teaching, because there is nothing new under the sun. It is the Gospel of freedom. True Spiritualism is essentially spiritual and beautifully comprehensible—a platform where man or woman with holy aspiration are free to give way to inspiration.—J. B.

FINSBURY PARK.—Open-air work: A reading by Mr. Brooks on "Practical Spiritualism" attracted an interested audience, continued by Mr. Rodger (King's Cross) in an eloquent address, followed by Mr. King, who explained matters scientifically. Questions, as "How the spirit could leave the body in sleep or in trance?" were duly answered. Next Sunday, 11-30 a.m.—T. B.

MARYLEBONE, 86, High Street.—We have gratefully received a very able synopsis of the discourse delivered by Mr. J. J. Morse's control on "The Embodied Soul: Its Source," but regret that we cannot use it this week. It will, however, appear in the larger type, and thus secure more prominence in our next issue. In sending the notes, Mr. D. Gow, to whose kindness we are so much indebted, writes that which will whet the appetite of our readers for his report of the address. He says: "I desire to say that I do not profess to give any more than a necessarily inadequate abstract of the discourse referred to. The symmetry and coherence which characterise the construction of the lectures delivered through Mr. Morse are well known; and, as a consequence, they do not lend themselves to compression or pruning, although possessing one of the chief criteria of eloquence in the amount of quotable matter they contain. Every member and section of these lectures is so harmoniously welded together that it is difficult to break the thread of continuity for purposes of synopsis. It is refreshing to see such a flood of healthy, intelligible, progressive, and scientific teaching as is being given to the world at the present time through the school of mediumship represented by Mr. Morse and others. It forms an effective antidote to the maunderings of the muddy-minded obscurantists, who, under the terms 'occultism,' 'mysticism,' 'theosophy,' and so forth, wallow in verbal complexities, and involve themselves in intricacies of speech which may mean something or nothing, but which, at any rate, do very little to help forward the progress of every-day humanity. An æsthetic epigrammatist has remarked that to be intelligible is to be found out, and this explains a good deal in the tactics of the abstruse schools. Per contra, it may be said that as Spiritualism does not disdain to be lucid it has evidently nothing to fear."

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road, W.—Mr. Davey, of the Camberwell Society, lectured on "Man, before and after so-called Death," principally showing his capabilities here and in the future life. A very intellectual and instructive discourse. Miss Crump kindly presided at the organ, and gave a very impressive invocation.

STRATFORD.—After the reading of "The Beautiful Land," by Mrs. J. Allen, Mr. Allen, in *re* International Spiritualism, reviewed the correspondence received by him. Spiritualists need not ask, Is the interest in the subject growing? Lyceum work is progressing, societies are established in every country in the world. The extracts from some letters received from correspondents were fully appreciated, proving that there are thousands more mediums to-day than some have any idea of, on the spiritual plane. Mr. Allen deplored the complaints he has received from the "cultured" class, as to our public propaganda being on such an uneducated basis, but the responsibility will have to be accepted by those who have gifts and education and do not develop them for the benefit of humanity at large. If they used their talents rightly instead of finding fault with the workers, what a glorious Spiritualism we should have. A hearty vote of sympathy was accorded Mr. and Miss Marsh, who were present. See "In Memoriam." The Stratford Society of Spiritualists, Workman's Hall, West Ham Lane, E. On Sunday, August 5, Mr. A. J. Sutton will give an address on "The Progress of Spiritualism." Mr. and Mrs. Everitt will also be present. Mrs. Robertson will render a solo. On Sunday, August 12, Mr. J. A. Butcher will give an address. Members and friends are requested to be present and give our co-workers a hearty welcome.

245, KENTISH TOWN ROAD. (Mr. Warren's).—Mrs. Mason has kindly consented to give a séance, on Sunday, July 29, at 7 p.m.—J. H. B.

MARYLEBONE, 86, High Street, W.—Mr. J. J. Morse, 29, "The Embodied Soul: During Life"; August 5: "The Embodied Soul: After Death."—L. H. R.

CAVENDISH ROOMS.—At a meeting of the Provisional Committee, Marylebone Spiritual Association, held at Woburn House, 12, Upper Woburn Place, on Wednesday, July 18th, it was resolved that all subscriptions and collecting cards be sent to the treasurer of the fund on or before August 1, 1894.—Alfred J. Sutton, treasurer.

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Afternoon: Mr. J. C. Macdonald gave a very good address on "The Social Teachings of Jesus." I was sorry to see so few to meet Mr. Macdonald, who is a good speaker, and ought to be appreciated. Evening: Questions from the audience well answered. Mr. Maslin presided. Lyceum: If there is one thing that

is necessary for the good working of a Lyceum it is unity of purpose amongst the leaders, but when conductors and officers fail to do their duty, as on Sunday last, when our children had to go home again discontented, without any instruction from those placed in the position as teachers, then it is that the children take a dislike to the Lyceum, because it is not of a methodical nature, and they gain no permanent good. It is a disgrace and shame on all the conductors and officers connected. Committee meeting Sunday next, July 29, when it is expected that all officers and elders of the Lyceum will be present, as business is very important.—G. L.

COLLYHURST.—July 19: Public Circle, Mr. B. Plant. A short discourse on "Spiritualism, its Past, Present, and Future," followed by clairvoyance; audience large and attentive. 22: Miss Gartside lectured on "Arise, for thy light has come," taken from the anthem previously sung by the choir, and "Spirit Spheres," followed by clairvoyance to very fair audiences. Lyceum: Attendance very good. Lyceum commenced at 10 o'clock, prompt, conducted by Mr. Taylor. Recitation well rendered by Miss Emily Pollock. Chain recitations, marching, etc., very well gone through. Next Sunday we expect an essay on "The Soul and its Planes of Operation," by Mr. Haggitt. Discussion cordially invited.—E. W.

HULME, Junction.—19: Public circle. Mr. Lamb gave clairvoyance and psychometry. A friend from Collyhurst Society took an active part. An enjoyable evening. 22: Public circle, conducted by Mr. Connelly. Miss Smith gave successful clairvoyance and short address. The evening was well spent. Miss Smith is making rapid progress in her development. Her clairvoyance is mostly recognised, and she is becoming a fair speaker. 23: Mr. Pearson gave clairvoyance and psychometry. Organist, Miss Goodall. Lyceum: Attendance fair. Recitations by L. McClellan, E. Bradbury, and E. Furniss. Marching and calisthenics, conducted by Mr. Dabbs, very fair.

OPESHAW, Granville Hall, George Street.—Afternoon: Open session, opened by Miss Howard. Silver and golden recitations, marching, and calisthenics, etc. Recitations by the following: Miss E. Savage, M. Page, A. Lewis, E. Lewis, M. Elliot, H. Booth, J. Orme, E. Orme, A. Barlow, J. Mayo, E. Dowin, E. Schallton, Lizzie Page, S. Rowley, F. Whitel, W. Lewis. A few prizes were then distributed to the first seven named. Evening, the Service of Song, by the Lyceum, "Mother's Last Words" was a great success. A very good audience.—July 21: The Garden Party held at Reddish Vale was a success, forty-one at tea. A very pleasant day was spent. 22: Morning, Mr. Duffy gave an earnest address on "Sow in the morn thy seed." Very good psychometry and clairvoyance, all recognised but one. Mr. Duffy promises to be a very good medium. Societies should give him a chance.

OPESHAW, Truth Seekers' Society.—Very profitable evening. Mr. Crompton's guide addressed us on "The Soul of Man," which was very interesting. Clairvoyance by Mr. Crompton and Mr. Barrand, also psychometry. In both cases good.—W. B., cor. sec.

PATRICROFT, New Lane, Winton. Mr. George Smith's doctor-guide gave us a treat on "Progression." He took us back 2,000 years, to the time of the Druids, when they offered up their fairest and best as a sacrifice to the sun-god; how they ate the flesh, but did not drink the blood; how we have progressed in the arts and sciences, but retrogressed in religious matters, inasmuch as the Christians profess to eat the flesh and drink the blood. He also went through the whole anatomy of man to find a place for the spirit to dwell, giving the component parts of the bones, etc., proving that man is not of the dust of the earth. He found no place for the spirit to dwell until he passed over, when the truth was revealed; the spirit pervades the whole system and six inches outside. The whole listened to most attentively. We hope to have him again soon.—R. Preston, sec.

PENDLETON.—Mrs. Best, afternoon and evening. Thirty clairvoyant descriptions, mostly recognised. We had a solo in the afternoon and one in the evening, by two of our friends, which were well sung.—J. M.

SALFORD.—Mr. Young, of Royton, gave a short address and excellent psychometry, and demonstrated his healing powers to the largest audience we have had, all being well pleased. Good collection. Hope to hear him again soon.—R. P.

WEST GORTON, 2, Peter Street, Clowes Street.—11: 33 present. Invocation by Mr. Todkill. Good clairvoyance by Mrs. Hammond and Miss E. Walker. Many strangers present. Closed by Mr. Hyde. 22: Opened by Mr. Croasdale, also psychometry. Miss Todkill gave good clairvoyance. A pleasant evening.—W. T.

PLATFORM RECORD.

ABERDEEN (MON.). Rose Circle.—A splendid meeting. Controls by Mrs. Hoare's and Mr. Weller's guides.—C. W.

ACCRINGTON, 26, China Street.—Mrs. Dixon's guides gave stirring addresses on "God is Love" and "The Gospel of Humanity." The phenomena which followed were very good.

ACCRINGTON, Spiritual Temple, St. James's Street.—July 15: Our first Flower Services proved very successful. Madame Henry gave two good addresses on "The Flowers of Paradise" and "The Flowers, and the Lessons they Teach Us," and clairvoyance. On Monday Madame Henry gave her "Experiences," which proved highly interesting. On Tuesday Mr. Taylor, assisted by Mr. Holmes, both of Burnley, was very successful in clairvoyance and psychometry. Collections amounted to £3 17s. 5d., for which the committee thank all who helped. 22: Mrs. Crossley being ill was unable to fulfil her engagement. Mrs. Stair kindly took her place. Her inspirers spoke on "Angels" and "The Mission of Religion," followed by short poems from words from the audience.—A. S. B.

ACCRINGTON, Tabernacle, Whalley Road.—16, Mr. Manning's guides gave clairvoyance and delineated from photographs. 19, Mrs. Margerison's guides gave good addresses and clairvoyance. 22, Mrs. Johnstone's guides gave good addresses and clairvoyance. Nearly all acknowledged.—J. C.

ARMLEY, Theaker Lane.—July 7: In connection with the opening of our new Church a grand tea was served, when about 200 partook of the good things so kindly provided by numerous friends. We feel very grateful for their kind and generous help. Sunday, 8th, Mrs. Britten was to have been with us, but was unable on account of a severe attack of rheumatic fever. We sincerely hope for Mrs. Britten's

speedy recovery. Miss Jones, of Liverpool, proved a very good substitute and delighted large audiences. On Monday, Miss Jones gave another eloquent address, giving every satisfaction. Tuesday, 9th, Mrs. Gregg gave a very good address and successful clairvoyance to a large audience, giving satisfaction. Wednesday, Mrs. France gave a nice address, and named two infant children. Clairvoyance, giving satisfaction to all. Thursday, Mrs. Craven gave us another splendid discourse on "Truth," explaining in fine style the grand philosophy of Spiritualism. I regret there was only a meagre audience. Such an address should have brought a crowded hall, but I feel people could not have known what a treat there was in store for them. On Saturday a grand evening was spent, Mr. F. Hepworth delighted us all, together with Mr. Clifford, who gave us three very nice recitations, also Mr. Swithinbank, who sang three good songs in grand style. Altogether a grand week with a surplus of about £20. We heartily thank all friends for their kindly assistance.

ASHTON.—Afternoon, Mrs. Hyde gave an address. In the evening she named the two children of Mrs. Philips, giving one the spirit name "The Star of Bethlehem," to the other "Steadfast, unmovable, abounding in the faith of God." After which she discoursed on "Feed my Lambs." Clairvoyance at both services.

BIRMINGHAM. Masonic Hall, New Street.—Mr. J. Swindlehurst spoke at 11 on "Immortality"; at 6-30, "The Divine Rights of Man." Both addresses were excellent. A Secularist friend, with whom I returned from the evening meeting, said: "This morning I went (by way of company for my wife) to hear Mr. Macdonald, a B.A.; in the afternoon I heard Hugh Price Hughes, editor of the *Methodist Times*, at the Town Hall; to-night I have heard Swindlehurst, and of the three the latter ranks highest in merit." Bravo, Spiritualism!

BLACKPOOL. Alpine Hall Spiritualist Society.—Sunday, July 22: The guides of our local medium spoke well on "The Origin and Destiny of Man," and "Heaven Revised." Clairvoyance good.

BOLTON. Bradford Street.—Miss Jones, of Liverpool, gave good discourses on "Our Spirit Home, or, The Heavenly City," and "Inspiration." Psychometry and clairvoyance was given to very good audiences, all recognised.—H. W.

BRADFORD. Otley Road.—First flower service on July 15. The members worked hard to make it a success. Mr. Holdroyd, who is suffering from the effect of a stroke, and Mr. Ashworth went to Appleby Bridge to Mr. Stair, who kindly gave them a good supply of ivy, ferns, and laurel, and Sunday morning Miss Stair brought a bouquet of flowers. Our room was beautifully decorated, and we thank all friends for their gifts of flowers, etc. Mrs. Stretton opened the service, and her guides had the pleasant duty of naming a baby, the Lyceum members singing "Open the door for the children." Mrs. Whitley gave very good clairvoyance, in some cases giving the full names. A good audience. A few friends had tea with us. Evening: Mrs. Stretton gave a short discourse, the Lyceum members singing. Mrs. Whitley followed with clairvoyance. A full room, many unable to get in. Collections, £1 6s., for which we thank all friends. Mrs. Stretton spoke on Monday night, and on Tuesday the Misses Linleys, two promising young mediums. We have had a hard battle recently. Several members got tired of the good work and left us. The few that are left have done what they could, and I am glad to say we are now sailing along well. July 22: A pleasant day; Mrs. Ormerod delivered short discourses. Very good clairvoyance and psychometry by Mrs. Wooller.—W. S.

BRADFORD. Spiritual Mission, Manchester Road.—Mr. Marshall delivered capital addresses. The thoughts on "The work done in the old room, and what can be done in the new one," proved very interesting. Mrs. Marshall gave very successful clairvoyance. Good addresses.—J. A.

BRADFORD. 15, Quaker Lane.—Public circle, 3, Mr. Stead gave very good clairvoyance to a good audience. Next Sunday, Miss Wilkinson. Friends, kindly remember tea party on Bank Holiday.—J. B.

BRIGHOUSE.—Mrs. France being ill, Mr. Pawson, of Batley, very ably dealt with subjects from the audience. All were answered very satisfactorily. Clairvoyance very good.—C. S. B.

BURNLEY. Guy Street.—Mr. Plant gave able discourses, also clairvoyance and psychometry.

BURNLEY. Hull Street.—A good day with Miss Skipper. Very powerful addresses. Evening subject, "Angels: What are they?" Afterwards, clairvoyant delineations, very successful.—G. H. L.

BURNLEY. Hammerton Street.—15: Mrs. Gregg, speaker. Audiences very thin, being Burnley holidays. 22: Miss Venables. Subjects: "My God, Thy will be done," and "Angels and Spirits."

BURY.—15: Mr. G. Smith's first visit. Subjects chosen from the audience were dealt with in a masterly manner, giving great satisfaction. 22: Mr. Nuttall disappointed us. Afternoon, public circle. Evening, our local, Mr. Golding, gave us his services, for which we sincerely thank him. Members and friends, please note we commence at 2-30 and 6 o'clock, not 3 and 6-30.—B. Standing.

CARDIFF.—22nd: We were pleased to again welcome Miss S. W. McCreadie, of London, and her cheery and indefatigable guide, "Sunshine," who gave eleven clairvoyant descriptions in the morning and eleven in the evening, with seven psychometric readings. The results were most gratifying, a very small proportion only being unrecognised at the time. It should be remembered that, while each clairvoyant description counts only as one, in the psychometrical readings in some cases a whole string of incidents in the career of the subject were given with remarkable accuracy. Short appropriate addresses were given by the president, and the beautiful solo, "Tired," was sweetly rendered by Miss Drake in the evening. Good audiences on both occasions, who, although the evening meeting was somewhat prolonged, evidently followed the proceedings with great interest.

COLNE. Cloth Hall.—Mr. P. Lee gave nice addresses. In the afternoon he dwelt for a short time on "Socialism" to a very thin audience, through the Socialists having their demonstration in opposition to the police authorities. He also had the pleasure of speaking a few words for them at the close of the service in Cloth Hall Yard. At night he gave a nice address from the 6th chapter of Matthew. Sacred Concert next Sunday. Miss Florrie Coles will give two recitations.

DAWEN.—Mr. W. H. Wheeler, of Oldham, gave two addresses. Afternoon subject, "Shall I become a Spiritualist?" Five reasons for

and five against. Evening subject, "The Mahatmas—who, what, and where?" Most interesting to the audience. Mr. E. W. Wallis next Sunday.—J. L. A.

FORESHILL.—Several speakers gave short addresses, and Mr. Grant gave an inspirational address on "What shall I do to be saved?" touching on the many different teachings to be met, but none could answer the very important question like those who had passed over and returned, and could speak from experience. Next Sunday, Mrs. Barr (late of Walsall), but now residing in Coventry, will be with us.—O. W.

GATESHEAD. Kingsboro Terrace.—Mr. Wilkinson, from South Shields, gave a very able and intelligent address, "Ye must be born again," to the largest audience we have had for a long time. Our tea party on the 16th was very dull; concert was better, some good singing. 22, Mr. McKellar, of North Shields, on "The hereafter in the light of Christianity and Spiritualism," spoke strongly on the teachings of Christianity in regard to their heaven and hell. We expect Mr. Stephenson next Sunday.

HEYWOOD. Spiritual Temple.—Mrs. Rennie gave splendid addresses on "Shall we meet beyond the river?" and "Life," followed by very good clairvoyance. Large audience at night. Will mediums please notice that Mr. J. Frost, Corresponding Secretary, has removed to 51, Brunswick Street.

HOLLINWOOD.—Miss Cotterill conducted the circle well. Psychometry and clairvoyance very good. We hope when she comes again the room will be full. Sunday, Mrs. Hulme with us for the first time, but we hope she will come again very soon; she is a very good medium and she took very well. Psychometry and clairvoyance good, all recognised. At night she discoursed on "Who are they that are robed in white?"

HULL.—Mrs. W. Stansfield's first visit. Her addresses were attentively listened to and greatly appreciated. Subjects, "What is God's Revelation?" and "The Realm of Reality." In the afternoon a remarkably clear and correct diagnosis of ailment was given to one of the audience, and a remedy prescribed. Monday: Mrs. Stansfield graciously gave her services for private sittings for medical psychometry, and gave great satisfaction to her numerous visitors. We are sure her visit here will do us much good, and many will have cause to remember her with thankfulness. Thursday: The Society journeyed by brakes to Aldborough-by-the-Sea for their annual outing, and, having glorious weather, enjoyed themselves thoroughly. Numbers much increased.—W. D. Williams, hon. sec.

HYDE.—Opened our new room. Speaker, Mr. E. W. Wallis. Afternoon, on "Spiritualism an aid to making the best of both worlds." Evening, seven subjects from the audience were treated in a most intelligent manner, and thoroughly enjoyed by the hearers. Nearly 200 present at night.

LEEDS. Progressive Hall.—15: A good day with our old friend Mr. Lund. 22: Another good day. Mr. Olliffe's guides gave good satisfaction to moderate audiences. 23: Mrs. Campion gave a very nice lecture, also clairvoyance.—C. L.

LEICESTER. Liberal Club, Town Hall Square.—Sunday evening last Mr. T. Muggleton delivered a trance address to a good gathering. Subject from the audience, "What has Spiritualism done for Humanity?" Very much appreciated.—R. Wightman.

LEIGH. Newton Street.—We had a very enjoyable time with our honourable friend Mr. J. Pemberton, of Warrington, and hope to have many more. In the afternoon, circle. Our friend Mr. Adams gave clairvoyant descriptions. Evening: "Spiritualism the higher order of Socialism" was dealt with in a very masterly manner by Mr. Pemberton.—S. D., hon. sec.

LIVERSEDEGE. Carr Street, Little Town.—A good day with Mrs. Roberts. Clairvoyance good. All recognised.—T. H. sec.

MACCLESFIELD.—15, Two fine addresses from Mr. R. A. Brown on "Socialism and Spiritualism" and "Spiritualism and Christianity." 22: Very successful day with Mrs. Kirk and Miss Janet Bailey. Miss Bailey's clairvoyance as usual was very striking and convincing. The hall was crowded in the evening, when a musical service was held, Messrs. Abrahams and Rowley rendering violin solos, and Mr. A. Carter a concertina solo, in addition to selections by the band. The annual members' meeting will be held after the service next Sunday evening. Lyceum anniversary, August 12. See future announcements.

MACCLESFIELD. 361, Park Lane.—A good day. The control of our friend and co-worker, Mr. Minshul, of Blackburn, on "The Teachings of Spiritualism," proved them to be a benefit and a consolation to humanity, and a guide in the world of spirits. Evening subject: "Jesus." We might take him for a model if his life be viewed from a spiritual standpoint; he stood pre-eminent as a spirit-medium and reformer. Successful psychometry and clairvoyance, and two striking cases of spirit identity, going twenty and thirty years back. Hoping to have our friend at some future date.—W. Albinson.

NELSON. Bradley Fold.—A really good treat here in listening to the guides of Mr. J. B. Tetlow, who discoursed on "Ideal Woman," and "Follow Me," in a masterly manner, giving some good and practical advice to their hearers, and afterwards gave some excellent psychometry to good audiences.—D. H. B.

NELSON. Ann Street New Rooms.—Mr. Sanders, of Burnley, medium, gave good satisfaction to a moderate audience. Eight clairvoyant descriptions, seven fully recognised.—A. Duckworth.

NEWCASTLE-ON-TYNE.—Mrs. Yeates, of North Shields, gave two short addresses, followed by clairvoyance. Some of the delineations given were most remarkable, and clearly demonstrated the existence of a power apart from the individuality of the medium. Thursday, July 19, Lyceum Pic-nic at Shotley Spa Grounds. Over 50 children and a large number of officers and friends attended. The weather was all that could be desired; the boys amused themselves with cricket, the girls at the swings. After a splendid tea, there were races, tug of war, &c. The 9-25 train took us home laden with flowers, the children with toys, all having thoroughly enjoyed the day.

NEWPORT (Mon.). 85, William Street.—An address by Mr. Wayland's guides, subject—"Spiritualism in the past, Spiritualism of the day. What shall the Harvest be?"

NEWPORT (Mon.).—Notes from a private circle at the house of Mr. Burrell. July 19: Five adults and one child. The controls of Mr. W. H. Jones did not speak, but we had many interesting and conclusive

messages, and during the sitting the open piano was struck (the conversation having turned on this subject.) We always sit for development, but place our hands on the table so that should the spirits not be able to control they can give messages.—F. B.

NORTHAMPTON.—A grand day. Mr. C. Shaw's guides were very clever in answering the questions. "If spirits return, why?" "Poverty, its cause and cure." "What constitutes a true Christian and true Christianity?" "How could Jesus say to the thief on the cross *This day shalt thou be with me in Paradise*, when he said that he should be three days in the earth, as Jonah was in the whale's belly?" "Is Earth Hell, and how could John say that Jesus was preaching to the spirits in prison?" The answer to the last question was very masterly. Clairvoyance very good.—E. B.

NORTHAMPTON.—Mr. Ashby, of Leicester, has again taken the meetings, giving clairvoyance at the close of each. Fair audiences. Mr. Hodson, of Leicester, being in the meeting, also expressed his pleasure at again meeting a Northampton audience.

NOTTINGHAM. Masonic Hall.—Mr. Timson addressed an average morning audience, and a good congregation at night upon "Evidence of Spiritualism," and "Spiritualism v. Materialism." Most of the clairvoyant descriptions were acknowledged after the meeting.—J. S.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control gave an inspiring address: "When the Son of Man cometh shall He find faith?" Our glorious cause evidently represented the second coming of the Son of Man, and the present age is one of little faith, not only amongst non-professors, but amongst the various religious sects, who are the greatest opponents of the second coming of the Son of Man in the form of Spiritualism. Mr. Leeder next Sunday, at 10-45 and 6-30. Subject: "Spiritualism a rational religion."—T. J.

NOTTINGHAM.—At a general meeting held in the Masonic Hall, July 8, 1894, Mr. Hewes presiding, four members were elected to join the existing committee, making the total number eight, viz.: Mrs. Newman, Messrs. Harris, Sanderson, and Stubbs. July 11: The first committee meeting. Mr. Hewes was elected president; Mrs. Newman, vice-president; Mr. T. Stubbs, sec.; Mr. W. H. Smith, treasurer; Mr. Sanderson, manager of weekly offerings and members subscriptions. Mr. Stevens remains organist. Messrs. Hewes, Smith, Stevens, and Campion started the society some time ago, with very successful results, and they thought the time opportune to enlarge the committee, and place the society on a more democratic footing.—T. S.

NOTTINGHAM SPIRITUALISTS' GUILD.—Wednesday, July 18. Mr. Bevan Harris spoke upon the justice of allowing Mrs. Maybrick to have another trial. The lecturer was evidently in earnest, and his arguments conveyed the reasonableness of his advocacy.—T. S.

OLDHAM. Temple.—Anniversary services. At 3 p.m., our P.S.A. service was a rich musical treat. After a most sympathetic invocation by Mrs. Groom we had three solos by Miss Ravell, and two by Mr. McNeill, and four selections by the Oldham Orchestral Band, the players filling the platform. The room, which has been newly beautified, was literally packed full, and the collection was the largest we have ever had at our P.S.A. services, and we have had many good ones. At night the place was again filled to hear our respected friend, Mrs. Groom, who spoke on the "Life beyond the grave," afterwards giving 25 clairvoyant descriptions, 23 fully recognised. Again our expectations were more than realised by the handsome response to our appeal for funds.

OLDHAM. Bartlam Place.—Thursday's circle conducted by Mr. J. Young, of Royton. Splendid clairvoyance, and several relieved from pain; 84 at the circle. 22: Disappointed by Miss Patefield. Miss Thwaite, of Royton, gave good addresses and clairvoyance. Pleased to see the improvement in her mediumship. Lyceum: Good attendance; harmonious session. Mr. Standish, conductor. Practised new series of calisthenics. Senior group listened to an interesting address by Mr. Verity, of Oldham: "Can an Atheist be a Spiritualist?"

OSSETT. Spiritual Rooms.—A very enjoyable day. Mrs. Buckley spoke on "I am not ashamed of the Gospel of Christ." Evening, "He giveth His beloved sleep." Saturday, July 28th, a public tea at 4-30, followed by an entertainment; tickets 6d. All are welcome.

PRESTON. Lawson Street.—Madame Henry's controls gave addresses on "The home over there," and "Rejoice in the Lord, and again I say Rejoice." The language used was very beautiful, full of simple persuasive eloquence, and made a good impression on the minds of her hearers. Clairvoyance also very good, all recognised.—F. Ribchester.

RAWTESTALL. Spiritual Church. Mr. Thompson's control gave able addresses to moderate audiences. July 29, flower service; speaker, Mrs. Hyde, of Manchester. Silver collection. Gifts of flowers thankfully received by Jas. Maden, 22, Prosperity Cottages, Cloughfold.

ROCHDALE. Ballie Street.—We had the honour of the services of "Herbert Cloudsley" (J. Wrigglesworth), the popular Yorkshire poet, and renowned author of "In the Gate near Death," "Sketches from Real Life," "Passing Thoughts," and that most excellent story now running through the *Halifax Guardian*. I think such a personage ought to be a valuable addition to our platform talent.

ROCHDALE. Water Street.—17: Mrs. Hyde devoted the evening to clairvoyance and psychometry, and was very successful. 22: Public circles, conducted by Mrs. Goodhew and other locals. Sunday next, Mrs. Dixon.

SHEFFIELD. Hollis Hall, Bridge Street.—15th to 20th: Mission week, conducted by Mr. J. C. Macdonald, Patricroft, whose guides on each occasion dealt with their subjects in such an able manner as to give ample evidence of the master mind. All the meetings were well attended. Clairvoyance excellent. We hope to have our friend again soon, as this visit will be remembered by all as an intellectual treat. 22: First visit of Mr. F. Hepworth, of Leeds. The controls spoke from their own subjects. Afternoon, "The Ministry of Angels;" evening, "The Basis of Spiritualism." The evening subject was a vigorous and excellent defence of Spiritualism. Clairvoyance good.—A. Matheson.

SOWERBY BRIDGE.—15: No service in the afternoon, the majority going to the camp meeting at Halifax. Evening, before a moderate audience, Mr. Wallis delivered a capital address on "Our Losses and Gains through Spiritualism." For all the theological "losses" we had sustained we had been doubly the gainer through the knowledge Spiritualism affords, particularly in its teachings respecting the hereafter and the blessings it conferred on bereaved ones who, through its

comforting influence, became happy in the knowledge that there is no death. 22: Mr. Postlethwaite discoursed on "Unanswered Affirmations" very ably. Affirmations which every Spiritualist could make with every degree of confidence, and without fear of contradiction from orthodox friends, simply because they are facts, and facts cannot be beaten. Good psychometry. Moderate audience.—G. H.

STALYBRIDGE. Spiritual Progress Society.—Wanted all mediums to know that Mr. J. H. Hunter has been engaged as secretary to the Spiritual Progress Society, and that all mediums engaged by him will be paid their own terms. Mediums please apply, as we are now booking for 1895.

STALYBRIDGE.—We had a grand time. Mrs. Lamb's subject was "Heaven and Hell." Clairvoyance remarkable, all recognised. Hoping the angel world will ever help her to success.

STOCKPORT.—Mr. Mayoh was lucid and forcible in dealing with difficult questions submitted by the meeting. Night: "Spiritualism's Relation to Socialism" was treated in the highest sense, reference being made to historical characters who were spirit-guided in their life's work, to prove the influence and interest the spirit world exercises for the happiness and welfare of earth's inhabitants. A business meeting at close to select contracts for extensive works to the interior of our hall, including removal of platform, wood and brickwork, lighting and ventilating, cleansing and decorating; extra seating-room will be made, and the floor area much extended, the latter imperative for the growth of the Lyceum. These alterations will make our hall the best in the district, and will be furnished in time for harvest services on August 26. No suspension of Sunday services.—T. E.

WAKEFIELD. Barstow Square.—17: Miss Patefield favoured us, and the grand address she delivered has caused with all who heard her a desire to hear much of her in the near future. July 22: Address by Mrs. Bowers, "There is no death," and "Put your house in order, and be ready," both delivered with telling force. Psychometry good.—G. M.

WISBECH. Public Hall.—Mr. Ward delivered a lengthy address upon two subjects taken from the audience, and a good meeting terminated with successful clairvoyance.—J. D. Smith, cor. sec.

RECEIVED LATE.—Leicester, Crofton Street: 15, Mr. Sainsbury's guides discoursed interestingly on "Death, the Gate of Life." Sunday, Mr. Will Huish gave a very intellectual discourse on "Sowing and Reaping." N. C.—Walsall: Friends were all pleased to welcome Mr. W. Johnson for the first time. He gave us two very intellectual addresses, which were much enjoyed. We hope to have another visit soon. Next Sunday, Mrs. Groom, at 11 and 6-30. Monday, July 30, Pic-nic to Hawarden.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—Lyceum Anniversary, July 29. Mr. George Newton, speaker. 2-30, subject, "The Social Redeemer." At 6 p.m., six subjects from the audience. Special hymns will be sung. A string band will be in attendance. Saturday, July 28, public tea and entertainment. Two or three mediums and friends will assist us. Tickets, 6d. and 4d. Tea provided on Sunday.

BRADFORD. Boynton St.—Saturday, Aug. 4, Tea Party at 5 p.m. and Entertainment in the above rooms. Several well known mediums will take part, including Mrs. Wolley, of Bingley, Mrs. Clough, of Idle, and others. Tickets for tea and entertainment, 8d. and 6d., entertainment, 3d. Chairman, Mr. A. Marshall. The Lyceum Committee having taken the above rooms for public services hope friends will rally round them and make this tea a success, as they are under heavy expense at present for the use of the Lyceum and its contents.

BRADFORD. Walton Street Spiritualist Church.—Annual Flower Service, Sunday, August 12, with Mrs. Barnes, of Nottingham.—T. J. P.

BURNLEY. Hull Street.—Flower Services, Aug. 5, Miss Barlow. Aug. 6, Mrs. Johnstone. Loan of plants and gifts of flowers thankfully received.

BURNLEY United Lyceum will hold their annual field day on August 4. Further particulars next week.—W. Dean.

CARDIFF.—29, Miss McCreadie, of London, clairvoyant and psychometric delineations, morning and evening. August 5, Mr. E. W. Wallis.

DARWEN.—July 29, Mr. E. W. Wallis. At 2-30, "The Way, the Truth, and the Life." At 6-30, questions from the audience.

FELLING. Hall of Progress.—Saturday, July 28, fourth anniversary services of new hall. Tea at 4-30, and concert, adults 9d. children half-price. All friends welcome. Sunday services as usual. Speakers, Mr. J. Clare and Mr. W. H. Robinson.

GLASGOW.—Aug. 5, Mrs. Wallis, morning and evening. Addresses and clairvoyance.

HANLEY. Central Hall.—Mrs. E. Hardinge Britten, Sunday, July 29, at 10-45 a.m., "The Great New Spiritual Reformation." Evening: "What, and Where is the Spirit World?" or Mrs. Britten will take six written questions from the audience. Monday evening, July 30, subject: "Spiritualism in Religion, Science, and Reform."

HECKMONDWICK. Bethel Lodge, off Union Road.—Saturday, July 28, circle at 7-30. Mr. Albert Stead will give psychometry and clairvoyance. All welcome.

HULL.—July 29: Mr. and Mrs. Tindall, London, will deliver addresses at 2-30 and 6-30 p.m.

LANCASTER.—Notice. Any medium having dates vacant for this year please write, stating terms, etc., at once. I also wish to intimate to all correspondents that, owing to the passing on of our late secretary, all matters relating to the above society must in future be addressed to me.—J. Ball, 20, Mill Street, Freehold, Lancaster.

LEEDS. Progressive Hall.—August 6, public tea at 4-30. Tickets 6d. and 4d.—C. Levitt.

LEEDS. Psychological Hall.—Mrs. Beanland will give services, Monday, July 30, on behalf of Bro. Jno. Campion. Aug. 5: Mr. Chris. King.

LIVERSEDEGE. Carr Street, Little Town.—Sunday, July 29, Lyceum Anniversary. Mr. Foote, speaker, with other mediums, and special hymns will be sung by the scholars. A plain tea will be provided for visitors, 4d. each. All are welcome. A silver collection will be thankfully received.—T. H.

MISS MCCREADIE, clairvoyant and psychometrist, of 40, Osnaburgh Street, Regent's Park, N.W., desires us to notify that she will be absent

from London, fulfilling engagements in Ireland and Wales, between the 12th July and 1st August.

MR. J. B. TETLOW has all Sundays for 1895 now booked, and if secretaries will please note it will save the trouble of applying for dates.

MR. YATES, photographer, of Castle Yard, Scarborough, will be glad to make the acquaintance of any resident Spiritualists or visitors. He has but a limited knowledge of Spiritualism, and is anxious to learn more.

NEWCASTLE-ON-TYNE.—Mr. T. Timson, of Leicester, July 29. Also two services, Saturday, July 28, at 7.30, phrenological lecture. August 5, Mr. J. B. Tetlow, of Pendleton, Manchester, two services. Short addresses and psychometrical experiments.

RAWTHORPE. Spiritual Church.—July 29: Flower service, speaker, Mrs. Hyde, of Manchester. Gifts of flowers thankfully received by Mr. Jas. Maden, 22, Prosperity Cottages, Cloughfold.

TODMORDEN FRIENDS are forming a society. Will mediums who can go for expenses only please write to Mr. Thos. R. Johnston, at 353, Burnley Road, Lincolne, Todmorden, stating phase of mediumship, and open dates.

SUNDERLAND. Centre House.—July 31 and August 1, Mr. T. Timson, of Leicester, will lecture on phrenology, psychology, etc., and give public delineations. Address. He may be consulted in the hall daily from 10 to 12, and 2 to 8.

UNFURNISHED APARTMENTS.—First floor to let. Three rooms. Back entrance. One minute's walk from Brixton cable cars, 30, Upper Tulse Hill.

PASSING EVENTS AND COMMENTS.

MONTHLY PLANS NEXT WEEK.—Reports must be short.

OUR NEXT ISSUE will be printed by the Labour Press. If you send a report kindly write it plainly, and cut it short, to give the new men a chance, they will soon get used to the work.

TO CORRESPONDENTS.—Letters, etc., crowded out. The change of printers upsets our arrangements for a few weeks. We shall soon get into running order again.

MR. ALEXANDER DUGUID expects to take a more active part in the work of the cause in the near future. We shall be pleased to see him if he comes this way.

MR. HORATIO HUNT writes:—"Kindly allow me to acknowledge with great thanks the sum of 6s. 9d., collected on my behalf by the members of the Walsall Society."

THERE IS A SPLENDID CHANCE at Scarboro' on Sundays. Any amount of preaching in the old style goes on on the Foreshore Road. What a flutter a clever Spiritualist advocate would make.—Cor.

MR. J. C. MACDONALD is undertaking "weekly missions" with considerable success. Barrow district will be his next sphere of operations.

MR. W. HARRISON, hon. sec. National Federation, writes: "Please see that my address is corrected. In your last issue it was given as 87, North Street, whereas it should be 37, North Street, and it is advisable that the matter should be put right."

A CORRECTION.—"Ariel" writes: "Permit me to state that one phrase in my last article should be 'Christian Apostasy.' I should also like to bring under the notice of Birmingham Spiritualists that in my newspaper correspondence the compositor substituted 'respectively' for 'respectfully,' which was in my manuscript." Rev. Dr. Walter Smith is the retiring Moderator of the Free Church of Scotland, not of the General Assembly.

REV. JOHN VALLANCEY, of Rosliston, near Burton, must be a queer customer. A Miss Wright was adorning her sister's grave when the curate came up and swept the flowers away. He claimed that the grass had been injured to the extent of 1s. 6d. The judge thought the case was extraordinary and painful, and would be sorry to believe that the law would permit a clergyman to prevent people placing flowers on the graves of relatives. He gave judgment for the lady, with costs on the higher scale.

AMUSING AND MUSICAL.—The Centre House Choir from Sunderland was recently giving a musical service in a neighbouring town. A gentleman, who was enjoying the music very much, turned to his wife, and said, "That is a very strange thing to sing for a hymn that the choir are singing now." "Why so?" asked his wife. "Well, they are singing about Sunderland, and I don't see what there is special about their town that they need sing hymns in its praise." "Nonsense!" said the lady, "it cannot be Sunderland they are singing about." After the service they got a hymn book, and found that the choir had been singing that well-known Spiritualists' hymn, "Sweet Summerland."

ANGELS.—Having been much among them of late, I feel like Lord Beconsfield, "quite on their side." But who are they? Dr. Young (can this be the celebrated Rev. Robt. Young I used to hear sometimes in my youth?) thinks "they are different from human spirits." Has he good ground for such an opinion? Those who saw them in Bible times took them for men; they acted like them, too. Has the doctor any fresh facts to justify the opinion that they are super-human? Have they wings, or more than two legs, or in what exterior are they different from the children of men? Information (reliable) on this matter would be very interesting to—

Bevan Harris.

HYDRO'S seem to be in favour with Spiritualists just now. Mr. Aldridge, late of Wolverhampton, has opened one at Weston-super-Mare, and we trust he will meet with a large measure of support. Mr. and Mrs. Barr, of Hednesford, recently of Walsall, have returned to Mr. Barr's native town, Coventry, and have opened Turkish and other baths there. Mrs. Barr is a good trance medium and will be well remembered for her abilities as a speaker in many places. We hope they will accomplish much good in their new sphere of work. Coventry and Foleshill friends will be glad to have Mr. and Mrs. Barr residing among them again. [See advts.]

BOYBEN SOCIETY.—Mr. J. M. Dale, of 35, Church Street, Marylebone, London, N.W., is anxious to extend and develop the movement under the above title, of which he is the founder and promoter. His object is to bring about the formation of a body of earnest and sympathetic persons who shall unite for purposes of mutual help and

interchange of ideas. The primary principle of the society will be the utilisation of waste material and the proper distribution of the same. The subscription is one penny per week for each member, as a minimum. The society is already in existence in an incipient form, and now numbers about sixty members. It is now desired to establish it on a definite and permanent basis by augmenting the number of members. Ultimately it is hoped to found a trading centre on co-operative lines, for the distribution amongst members, at first cost, of articles of produce. Other developments would follow as the funds and numerical strength of the society increased. Mr. Dale is not unduly prejudiced in favour of the name he has chosen for the proposed association, and would be willing to change the title if a majority of the members desired it. He has selected the name, however, for symbolical reasons, the bee typifying industry, which will be a moving idea of the society; in a more esoteric sense the bee has been used as an emblem of the soul, and here again it is appropriate. Persons desiring to join should communicate with Mr. J. M. Dale as above, enclosing stamped envelope for reply. Intending members may join at once upon remitting subscription, as the society is open to all.

THE ANNUAL OPEN-AIR MEETINGS of Station Street Society, Huddersfield, were held last Sunday at Armitage's Public Gardens, Bradley, under very auspicious conditions. The weather, fortunately, kept free from rain. Visitors arrived from Cowms, Lepton, Skelmanthorpe, Mirfield, Dewsbury, Batley, and from Bradford, led by Messrs. Whitehead and Collins; from Brighouse, including the earnest secretary, Mrs. Bentley, and Mr. Kilburn; from Heckmondwike, accompanied by Mr. Hanson, secretary, and Mr. Ewart, an old-time worker. Huddersfield friends flocked in crowds, principal among them the indefatigable secretary, Mr. J. Wilson, Mr. J. W. Hemingway, and an industrious number of ladies, who took up the collections and other share in the work, including Mrs. J. W. Hemingway, Mrs. R. Wells, Mrs. France, and others of the younger generation. There could not be less than a thousand people during the day's proceedings. Afternoon, Mr. J. Whitehead, of Bradford, presided, accompanied by Mr. R. A. Brown and Mr. (late Rev.) J. Farnsworth (late of Blackpool), of Manchester; Mr. W. Stansfield, secretary of the Yorkshire Union, of Batley; and Mr. J. Collins, of Bradford. After singing and devotions, the chairman (the new President of the Yorkshire Union) made a few suggestive observations on the attitude of outsiders towards Spiritualism, followed by a brief, earnest, and exhortive address from Mr. W. Stansfield, inviting intelligent inquiry into our facts and phenomena. Mr. Collins appealed to the hearts of the people to at once make themselves acquainted with the blessings that would be theirs, if only they would allow their spirit friends to reach them. Mr. Richard Brown, in an intelligent and lucid speech, urged the claims of Spiritualism as a rational faith for a rational people, and claimed that our movement was in the highest degree practical, it came nearest the basic interests of our common humanity and aided the intellectual and spiritual development of mankind. Mr. Farnsworth then rose and electrified the crowd by his clear and resonant voice. He spoke of his "juniority" in Spiritualism, and gave some splendid advice to Spiritualists. He strongly condemned the action of many who are making the philosophy of Spiritualism subservient to the phenomena, and claimed that if the movement was to make the strides that its fundamental principles warranted, the philosophy should obtain our attention as of paramount importance. Friends dispersed to partake of tea, and strolled through the woods or the flower-bedecked gardens, or engaged in friendly converse, and not the least inviting was the calisthenics and marching, engaged in by members of various lyceums of the district. At the evening meeting, Mr. Whitehead presided, and with a few pertinent remarks called on Mr. Farnsworth, who spoke on "Spiritualism, a fact of history, a fact of science, and an element of religion." The speaker commenced by asking the question, "What is Spiritualism?" and contended that as a religion it claimed the whole of our lives in its service, that it included all our political and social relationships, not one part of which should be separated from its interests. Spiritualism was not a product of the nineteenth century. The whole historic past gleamed with the knowledge of spirit communion, and our modern aspect was only a rehabilitation of the knowledge and experience of bygone ages. The beliefs of the Churches of Christendom were the remains of the mythologies of the past, and in an exhaustive and lucid dissertation, couched in scholarly language, he summed up with a strong condemnation of the belief in a torment of eternity, where our loved are said to be consigned. "Can you enter such a heaven as is pictured by theologians, where the shrieks and groans of father, mother, sister, brother, or wife shall reach you from that place of torment?" (loud answers of "No!") "A thousand times No. Let us be up and doing, and teach the world that our God is a God of love, not of vengeance." Mr. Farnsworth concluded an address of far-reaching importance by urging all to become their own saviours by overcoming all meanness of disposition, all littleness of character, and all that tends to deprave man's moral and spiritual character, and to bring into contempt that being designed by its Creator as a Son of God. Mr. R. A. Brown instructively added to the interest the previous speaker had evoked. Mr. Brown is to be thanked for the honour he conferred upon the Huddersfield gatherings by bringing such an able and scholarly companion as Mr. Farnsworth. The platform was occupied in the evening in addition to those in the afternoon by Mesdames France, Mercer and Thornton. The friends dispersed highly pleased with the day's proceedings.—W. Stansfield.

IN MEMORIAM.

On Friday last, the mortal remains of our sister and co-worker, Mrs. Marsh, of Jubilee Street, Mile End, were consigned to their last resting-place in Woodgrange Cemetery, Manor Park. Mr. J. Allen's guides gave a very appropriate address, after which the new-born spirit spoke to those present through her daughter, giving beautiful words of encouragement, especially "Don't weep." Mrs. Marsh has laboured in East London for 26 years, and who knows where the "light" that she has been the means of disseminating has gone. On Thursday evening last, she gave instructions to those who were to be at the grave that "no tears" must be shed—all must be joyous and, with her, happy; and, with such an experience as this, we can joyfully answer the question, "What is the use of Spiritualism?"—J. Rainbow.