

The Two Worlds.

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FLORENCE MARRYAT'S "THERE IS NO DEATH." AN ADDRESS BY JAMES ROBERTSON.

THERE are very many other appearances recorded in the volume of this spirit child as wonderful as those I have given, and coming at unexpected times. I should only weary you in recording them, but I cannot conclude without giving the experiences which the mother had in America, where she went to fulfil a professional engagement in 1884. She arrived in New York, looked at the advertisements of mediums, which are regularly inserted in the American papers, and went as a perfect stranger to a séance held by a Mrs. Williams. There was a company of some thirty or forty, waiting for the appearance of their spirit friends. Many forms came to those who were assembled, when the conductor said to Miss Marryat, "I am not aware of your name, but a spirit here wishes you would come up to the cabinet." She went up, but did not recognise the form. The conductor then said, "Here is a spirit who says she has come for a lady named 'Florence,' who has just crossed the sea. Do you answer to the description?" She was about to say "Yes," when the curtains parted again, and Florence ran across the room and fell into her mother's arms. "Mother," she exclaimed, "I said I would come with you and look after you, didn't I?" The mother looked at her. She was exactly the same in appearance as when she had come in England, the same luxuriant brown hair, and features, and figure as had been seen under the different mediumships of Florence Cook, Willie Eglington, Arthur Coleman, Chas. Williams—the same form stood there in New York, thousands of miles across the sea, and by the power of a person who did not even know who she was. If Miss Marryat had not been fully convinced before, she could scarcely help being convinced now. Florence, the spirit, was as delighted as the mother.

I am confining myself only to the story of the one spirit friend who came so steadily all the time she appeared, side by side with others who have been known as lost, but whose persistency after the change of death was manifested. Here, as Miss Marryat says, were spiritual beings, for believing whose identity she had been called fool many times, only to believe the more strongly—here in New York, in a land of strangers, who knew not who she was, coming back and giving proof, if proof were needed, that the doctrine she had held so long was manifest beyond a doubt. What more beautiful as a poetic fancy than the spirit child crossing the ocean to guard her mother in a strange country, but priceless almost to know it as a grand reality, capable of being vouched for by all the senses. The world cries out, "Oh for the touch of a vanished hand, and the sound of a voice that is still!" while all the time, would we but cultivate the higher faculties, take our religion, imperfect and babyish as we have it, as true, the truth might be oftentimes felt, and the voice indeed heard. My own life has been indeed made glad oftentimes when I have felt beside me the long lost but now restored loved one, whose touch has been as real to me as if I had used my own fingers. The better side of Spiritualism does not belong to public platforms or test séances, but is seen and felt where there is spiritual accord, when the divine affections have play. At such times there comes a revelation which to the great outside world is unthinkable and

unbelievable. What Miss Marryat tells in her book is not one fact common to her only, but a confirmation of the testimony of thousands. Swedenborg's experiences in his age were exceptional, and therefore hard to believe; but to-day his gift, great as it was, has been duplicated thousands of times. The world is asked to accept the great fact of immortality on the statement of two or three, and for the reason—which is of the weakest—that a certain great and good man, whose birth was different from that of his fellows, rose from the dead, so must we. Better a million times the ever-recurring phenomena, more widely diffused to-day than ever, that we Spiritualists have, and which scarcely require further confirmation. They have been proved as fully as the facts of any science.

Miss Marryat was obliged to leave New York hurriedly, and with regrets, for Boston, where she took the earliest opportunity of attending a séance, at which Miss Eva Hatch was the medium. Here again was Florence present, materialised as of old, and bringing with her an uncle long dead, whom for years Miss Marryat had been hoping would manifest in some way; but once in all her experience had she got a faint glimpse of his presence, when an entranced clairvoyant had gasped out the word "Bluebell," which was the pet name he had for her. And at this séance in Boston the conductor asked the question, "Is there any one here who recognises the name of 'Bluebell?'" She replied that she had once been called so by a friend. She was asked to come to the cabinet, when she encountered Florence, whom she embraced. "My darling child, why did you ask for 'Bluebell?'" and then to her astonishment she saw the features and form of him who, in earth-life, had called her by that name. He had been a victim to the curse of drink, and there were unpleasant memories connected with him. He told her how he had tried to communicate oftentimes with her in England, but could never succeed.

I shall only weary you if I repeat much more of the appearances of this spirit-child. How many who hear will think more of it than as being an interesting tale? Who will not, on hearing it, and realising in their hearts that this indeed is sober fact, related so vividly, say "Why should she not be believed?"

She went to another séance held by the Misses Berry. No one introduced her. She saw their advertisement in the public papers, and went incognito to their séance as she had done to the others. She inspected the cabinet as a matter of principle, and gummed a piece of paper, like others, with the name Mrs. Richardson written on it, across the door. After several manifestations, the conductor said—"There is a young girl in the cabinet now, who says, that if her mother's name is Mrs. Richardson, she must have married for the third time since she saw her last, for she was Mrs. Lean then." She was obliged to acknowledge that she *had* given a false name to avoid recognition. She recognised Florence at once in the trick she had played her. She rose to approach the curtain, when Florence at once came bounding out, and ran into her arms. She had never looked so charming and girlish before, quite an embodiment of sunshine; her hair fell loose down her back, and her hands were full of damask roses. This was in December, when hothouse roses were selling for a dollar a-piece in Boston, and she held perhaps twenty. Their scent was delicious, and she kept thrusting them under her mother's nose, saying, "Smell my roses, mother. Don't you wish you had my garden? We have fields of them in the summer land." Then the mother told the sitters her story of how she had lost her as a tiny infant of ten days old, how she had returned through various mediums in England and given such unmistakable proofs of her identity, and

how; being a stranger only landed a few weeks, she had already met her through the several American mediums.

How perfect is all this chain of evidence, from the time she first came back as a child too weak to speak, till now, when she could bound into her mother's arms, and talk as distinctly and more wisely than her mother did. It is, indeed, a stupendous revelation of the power of the spirits, who, in the morning of the new era, are thus able to manifest to the senses that death is indeed the second birth. Who would say that this gladsome knowledge, this descent to matter again, that our hearts might be lightened, was the work of an evil one? Shall we not rather believe that He who made the lilies of the field and the babe's sweet smile, who planted the tender instincts in a mother's breast, sent also the dead lamb back to cheer life's pilgrimage, and keep alive the faith that "There is no death." To the pure and earnest all through time there come such glimpses as keep the soul alive till the day of full awakening arrives. Who can fear death now, as they did when to die was, indeed, to leap into darkness and gloom? We still feel it is a mystery, because with all we know we do not *realise* that it is quite true. We have not been born into the brightness, only come near it with such difficulty, that we cannot fully apprehend that it is real and true. When another generation have passed by, who have not caught the religion of gloom, but the brighter light of the spirit from their birth, then, indeed, will be the Heaven on earth at last—the realisation of prophecy and song, the heart's content and the knowledge of that peace which we comprehend not yet, because it passeth all our present understanding. Suffice it for us now to know that our dead are here and know us well, and that one day, not through a glass darkly, but face to face, they will welcome us and take us to the abode of bliss in that bright realm which is to realise our ideals. I cannot conclude the present paper more aptly than by quoting Miss Marryat's own words: "Only to-night—the night before Christmas-Day, 1891—as I write her history, she comes to me and says, 'Mother, you must not give way to such thoughts. The past is past. Let it be buried in the blessings that remain to you;' and amongst the greatest of these blessings I reckon my belief in the existence of my spirit child." For myself let me also say that the choicest of my blessings has been the knowledge that, amid the darkness and troubles that have come to me these latter years, I have had the sweet companionship of him whom death once tore from my heart, but whom Spiritualism gave me back again, and which enables me to say fervently, and gratefully each day I live—I give God thanks for Spiritualism."

GOOD EVIDENCES OF SPIRIT IDENTITY.

BY S. YARWOOD.

I was brought up among the Wesleyans, and had the misfortune to lose my mother by death when just over four years old. Never shall I forget seeing her as she lay still in death, and, knowing as I now do of the laws of spirit life, I cannot doubt that in spirit I was influenced by her for good. In spite of all the assurances I received from my Wesleyan teachers, I had at times serious doubts as to the truth of their teachings, wondering if it were really true that we were all sinners and must be saved by a sacrificial atonement. Then again, I wanted to know why we could not have spiritual or angelic communications, such as we read of in the Bible. I was told that those communications were done away with at the death of Christ, who was God as well as man, and that we must not doubt the plan of salvation as laid down in the so-called Word of God. Being much older and better educated than myself, I accepted the explanations given me by my instructors, and believed they would not lead any one wrong. But yet I longed for more light, and was conscious of a secret desire to know more of spiritual things—a thirst for spiritual food, which was never so fully gratified as it has been since I became acquainted with Spiritualism. It is now more than five years since my wife and I found out this pearl of truth through the mediumship of one whom we never saw before nor since. He and his sister, a friend of ours, came and took tea with us one day previous to his departure for Australia. He was a personating medium, and the evidence we then received of spirit return, and of conscious existence after so-called death, we can neither deny nor get over. My wife's father and mother, who "passed on" some two or three years previously, both made themselves known through him. After the friends had gone home, and we had retired to rest, my wife received a certain impression, which on enquiry

was found to be true, and which I will briefly relate. On her death-bed my wife's mother tried to say something to those in the room concerning an aunt who was present. She wished a parcel of money to be given to her, but could not make her wishes understood. Her strength was too far gone, and she died without being able to speak again. My wife was not present, as we lived over 100 miles away; we were only able to attend the funeral, and knew nothing whatever about the incident. The impression my wife received as to her mother's dying wish was verified through another medium, whom her mother controlled. My wife thereafter attended Spiritualist meetings to see and hear for herself, and became acquainted with two mediums, through whom we have since proved the truth, that our loved ones can and do return. It was about twelve months longer before I ventured to attend the meetings.

Shortly after, I fell out of work, and although I made every effort to secure employment, was out nearly nine months. We were "sitting" one night with the two friends mentioned above, when the guide of one of them assured me I should enter upon a situation in November, adding that it would be no use for me to look for it, I should get it without. This prediction was fulfilled, both as to time and manner, and I hold the situation at the present time.

About four years ago my wife attended a séance at which the table spelled out the name of an uncle of mine, who, so far as I knew, was in the United States. It only came to my knowledge about a month ago that he was dead. My father, who had no knowledge of his whereabouts, recently received a letter informing him that his brother died between six and seven years ago, thus proving the communication to be true. My wife did not know I had any relative of the name.

At a circle which we formed during our earlier investigations, a brother of my wife, who was killed by an accident, made himself known, and set our minds at rest as to his spiritual state, about which we were much concerned, because, if orthodoxy were true, he would have been consigned to hell instead of being in a state of progression.

About a year and a half ago, my wife lost another brother by accident on the railway. Three weeks after she went to the members' circle held at the rooms, and a medium present impersonated the scene of his accident and death, giving his name, relationship, and the time that elapsed between the accident and death. The medium was unaware that my wife had lost any one belonging to her. Since then he has made himself known many times, and has sought our forgiveness for wrong done to us in earth life, he being unable to progress in spirit until he had done so.

Three years ago I lost an aunt, who was a Wesleyan up to the time of her death. My wife had conversed with her several times about Spiritualism, but she declined to believe that it was true. Her death was very peculiar, as she lay totally unconscious for some time before actual death. At a home circle afterwards, the death scene was reproduced by one of the sitters, a medium who knew nothing at all about its peculiarities, and we were informed that in consequence of the state of the body previous to passing away, it would be some time before the spirit would be conscious of the change, and so it was, as it is only quite recently that she has made herself known, giving her name, and assuring us that we are right in our Spiritualism. Within the last month she has controlled my wife and spoken through her, thanking us for the light which we gave her, telling us we must all be our own saviours, and that Jesus does not save people, as she so firmly believed in earth life.

I could far exceed the limits given to this paper by numbers of other proofs of spirit identity which have come under my observation. It is because of these that I became and remain a Spiritualist. I have had abundant proofs of mediumship in our own children, who have both seen and smelled the most beautiful flowers, brought to our home by a niece, who, in the earth life, was passionately fond of flowers. I feel that Spiritualism is a religion good to live by and good to die by. It has taken away the fear of death, and given me comfort such as I never felt in all my connection with orthodoxy. To me the nobility of purpose and the high spirituality which it brings within the reach of humanity are vastly superior to the creeds and dogmas of present-day Christianity. It is a natural as well as a spiritual religion, and commends itself to my reason, judgment, common-sense and spiritual intuition. The incentive to live a good life and thereby make our own heaven is far higher than the teaching that we gain heaven by another's good works.

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A LYCEUM LESSON.

LIVE IN THE TOP STOREY.

BY PROFESSOR HENRY DRUMMOND.

[The following article is from *The Christian World*, and should prove instructive and interesting to children of all ages.—ED.]

I WANT you to try and knock off your cap without moving your hand, merely by moving the muscles of your head. Perhaps only two boys out of this company will be able to do it. Yes, there is a boy does it first-rate. Now, I want you to try and move your ears without touching them with your hands. There are two or three boys have this power of moving their ears. Now, how in the world do you get that power! There are only two or three boys out of a hundred can twitch their ears without touching them, and move the muscles of the scalp. That muscle is the very same muscle you find inside a lion's head. It is the muscle with which a lion raises its mane, when it wants to look very dignified and fierce. It is the same kind of muscle a cat uses when it wants to blow itself out when fighting with another cat, and the same muscle as the bubbly-jock uses when it wants to make you frightened at it. Now, how do a few people have it? Scientific people tell us that long, long ago our forefathers were animals, and these muscles are the survival of those old days. The muscle that cocks the ear is the same muscle as the rabbit and hare and deer have for cocking their ears, and it still survives in quite a number of people; and if you run your finger round the inside of the outside of your ear, you will find a little hard tip, which they tell us was the tip of the ear before it began to fold up. If I took you to see a skeleton you would find that we have also a number of bones peculiar to animals. For instance, every boy or girl has a very distinct tail, quite defined, made up of seven or eight bones. I suppose you know how a man got these two buttons on the back of his coat? In old days when a man went out to dinner he usually went on horse-back, and in crossing rivers he looped up the tails of his coat with these buttons, and so saved them getting squashed. The use of these buttons has long since been forgotten, but still a man would as soon go out without his shoes as without these buttons. Well, this muscle that works the scalp, and this muscle that cocks the ear, are like these two buttons—they are relics of things that once had a meaning. Very well, that means that we have in ourselves part of the bodies of these animals, but that means a great deal more. It means that you and I have in us something of the dispositions of these animals. There is a tiger, for instance, in half of the boys even of this company, and a bear in three or four more, and a snake in another. Well, when you are tempted to be fierce like a tiger, or to be sulky and surly like a bear, or to do a sneaking thing like a serpent, you at once know where that comes from. It is not you at all, it is the other fellow who lived long, long ago, and you are not to think it is all over with you when the bear begins to growl and the serpent begins to hiss. What you are responsible for is not these things being there, but for not allowing them to have any say in your life and conduct, and the more you study the temptations that come into your mind the more you are able to trace them to the lower creation, out of which we are gradually developing. The scientific people tell us that we were animals for millions of years. We then became savages, and every boy here has more or less of the savage in him. So, in fact, boys are built in three storeys; the bottom storey is a den of wild beasts, a perfect Noah's Ark of evil practices and bad habits. And above that storey is a den of savages, and they send all kinds of cruel and heartless and selfish thoughts into our minds; and above that, in the top storey, there lives the real boy.

I tell you that for two reasons—that you may not be afraid of temptation, as if it were sin. Instead of being sin, it is a good thing, as many of you know. It is the opportunity of virtue, and it is just when we have temptations to fight against that we are able to become strong. And I tell you that for another reason, to keep you humble, in spite of the magnificent position you have earned for yourselves as soldiers in this boys' brigade, to remember, though the boy is having his innings while you have this meeting, the tiger and savage are still in your nature, and will be to the end of the chapter. So let him that thinketh he standeth take heed lest he fall. And it may be an unmanly thing to say, but I think the best thing to do when the bear begins to growl, and the savage begins to suggest, and the lower nature begins to try to gain the upper hand, is not to close your fist and try to fight them openly—it is perhaps a

cowardly thing to say, but there is no need to face them—simply to turn your back and fly. These things are stronger than you are, because the boy is young. He has only been living in the world perhaps a few thousand years, and the savage first began a hundred thousand years before that, so that is the position of a boy in charge of a savage and animal, and the best way is just to turn our backs on them and fly. An open fight is very little use, because we are almost sure to come off worst when we try that plan.

But by far the best way is not to live in the lower part of our nature at all. Paul put that splendidly in one sentence, when he said, "Walk in the Spirit"—that is, walk, live in the top storey. Live all your life there, and then the evil suggestions will never come to you. But if a boy once allows himself to go into the cellar, he will very soon begin to live there. He will constantly be tempted to live in the lower nature; but if he begins the awful battle in the strength of the Spirit that is beginning to form in him, he will not have difficulty with temptations. You can kill an animal by starving, and you can starve any temptation in the same way, so that it will have no power. Why is it 80 per cent have lost the power of moving these muscles? Because it has been such a long time since they were used that they have got rusty like an old hinge, and won't work any more.

Every boy out of these hundreds confessed he had been tempted to tell lies, but if the machinery that works the lie has got rusty by disuse all these years, the chances are you will never tell a lie again. There is a boy who loses his temper sometimes. The machinery for that is oiled and kept in repair; but if the boy has stopped feeding it and nourishing it, in ten years he will wonder he ever had a temper at all. And so on; we have so to give up being or thinking about them that they become less part of ourselves.

I will close by saying one thing more. In these letters I found a great deal said about evil companions, and nearly every boy is terribly down on bad companions. Don't think of them as boys to be cut, but think of them, if you are strong enough, as boys to be lifted up and helped. Boys, it is not enough merely that you should hold your heads up over the rest of your fellows. It will do you harm; it will make you Pharisaic; it will make you prigs, unless you keep up your sympathy even with bad boys. There may be some boys strong enough to touch a bad boy, and where boys are strong and brave enough, instead of avoiding them, get in amongst them and leaven the lump. Our business here is not merely to be ministered unto, but to minister; and I don't see why every boy here should not be a means of rescuing these very fellows from the mud and giving them a chance. When you think that you, too, have a tiger, a bear, a snake, and a savage in you—when you think of them a sympathetic feeling rises in your heart, and you don't blame them so much as you are inclined to do. You say these fellows have not had a chance.

WHAT IS A MEDIUM?

BY J. BURRELL.

ABOUT the first problem that confronts the investigator of Spiritualism is "What is a Medium?" The ordinary meaning of the word, which signifies *the middle position*, or a *connecting link*, exactly describes the function of a spirit medium.

Spiritualism *demonstrates*, while other religious systems only *assert*, that man is a spirit and has a body. At death the body is left behind, but the spirit, still retaining all its powers of mind, can, under certain conditions, communicate with those left behind in the flesh. But as, while still embodied, it required the organs of speech and other members, to express its thoughts to its fellows, to reach their understanding, similar means must now be employed, and these means are furnished by those persons who are sensitive to spirit influence. These to-day are called "mediums;" in the past they were the "prophets, sybils, oracles," etc. The medium then occupies the same relative position between the two worlds as the wire and electric battery do between two distant telegraphic operators.

But the inquiry comes "Why are some 'sensitives' and not others?" and "How is it all are not equally privileged in having in themselves evidence as to the existence of spirit?" As to the "why" this we can hardly tell, but must, nevertheless, admit the fact in the same manner that we admit the "gift" of the poet, the composer, or the artist. The multitude can but admire their productions, and wonder how it is that they do not all possess the "gifts." It may be said

in reply—"Ah, but every one has *some* sort of idea of verse making, or can hum a tune, or make an attempt at drawing, if it is but crude and elementary." So we may say has the most materialistic individual *some* sensibility to spirit impression, if it were only realised. Mediums are of various kinds and degrees. Some are born so, others have this sensitiveness to spirit influence developed afterwards. The relative position of the spirit world to this life may be thought of as separated by a wall of flesh. This wall is constituted of material of different qualities. In certain cases the quality of the wall is of such a nature that those on one side may make those on the other realise their presence, the wall being sufficiently transparent for the purpose. Mediums have this peculiar constitution. In the majority of cases the wall is too dense, and will transmit no sound or sign that may be recognised, but, sometimes, when, through delicate health or other circumstances, the wall becomes thin or more sensitive, then communications can be established, and these become mediumistic.

The science of mediumship is but little understood. In days to come, when conditions are more favourable, and those who possess the gift of mediumship can cultivate it and live for its expression, we may then realise with more vivid clearness, where we now see "as through a glass darkly."

IONE: OR, THE EGYPTIAN STATUE.

AN ASTRAL ROMANCE.—BY J. J. MORSE.

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

CHAPTER VI.

THE VISION VINDICATED.

Two days are next spent in finding M. Ralphette.

Yes, he knew Pierre Mansons.

"Where is he?"

He had gone back to his former master.

"Where?"

The "word" to "Yorksheeres," was all M. Ralphette could tell us.

We return to our hotel. A letter awaits Hilton on our arrival there; it is from Helen, in which she tells of the presence of the Marquis le Boutilliac at Steeton Hall, of his deep pain over Ione's tragic and mysterious death, and adding that he had evidently fallen deeply in love with herself, and had come to England with the hope of winning her hand. I said to Hilton, "We will return to-night. I am satisfied that man is your sister's murderer."

We were warmly welcomed on our arrival at Steeton Hall, and I was urged not to run away so soon again. God knows I needed no urging to remain, while Helen was in the same house! I almost dared to think that she was more than glad at my return. Certain it was that my love was growing stronger every day. Yet, I dared not even hint at its existence—no, not until Ione was avenged.

A week has passed since our return. I have seen the Marquis, and am satisfied he is the man. How to prove it is the question. The servant Pierre? Good, I will try what can be obtained in that quarter. A skilled detective, disguised as an exiled Frenchman, has been placed upon the track. By dint of drink, bribery and promise of reward the story is complete at last. The detective's report is as follows: The Marquis met the Steetons as already stated, but left them at the place where we lost trace of him, to return to his country seat on business of importance, for the Marquis was rapidly becoming poor, and sundry creditors were growing clamorous.

He had made secret love to Ione. She had met him by stealth; she had privately corresponded with him, and he had urged her to marry in secret. Though infatuated with him, this she had refused to do on foreign soil, or without her parents' knowledge. On completing his business the Marquis returned to Paris, there he learned of the Steetons' return to England. He followed them, and by the aid of Pierre opened up another clandestine correspondence with Ione. Pierre accompanied him to Foxthorpe, he saw Miss Hilton meet him at the Downs Edge, but he saw no more, for his master sent him back by train to London that night. The Marquis rejoined him in the metropolis, paid him off, and told him to go to the devil, so he went to Mons. Ralphette's. His master found him through his brother in Paris. Such in substance, was the detective's report.

Hilton and I counselled together and resolved that as Mr. Steeton was a justice of the peace we would now acquaint him of all our results and arrange with him for the

future. This we did the same night; and it was decided that the blow should fall the next time the Marquis presented himself.

On the fourth evening after this arrangement the Marquis paid another visit to Steeton Hall, for he now divided his time between the Hall and his room at the hotel in the country town, hard by; and upon all assembling in the drawing-room, I gave a signal, at which two stalwart policemen entered, who, upon my command of "Arrest that man for murder," immediately secured him prisoner and handcuffed him. I then detailed to him the actual circumstances of the crime, the meeting upon the road, the walk to the top of the cliffs, the conversation and the blow, the dress Ione wore, the time, all the details and circumstances as I had seen them months ago in my vision; and when he blustered and denied, and asserted his honour, I faced him with his valet, whom we had procured as evidence, telling of his fatal testimony, and produced the very letters Ione had written to him; then he raged like a beast at bay, cursing all for liars and conspirators, but all the time retreating from us with his back to the wall as if afraid of an onslaught from behind; when, suddenly, without a moment's warning, the ponderous Egyptian figure, with its bracket, fell with a loud crash from its position, and in falling struck the Marquis full upon the head, the extended javelin in the figure's hand piercing his head and brain. Instantly all was confusion, blood streamed from the wound, which the most inexperienced at once saw was mortal. For two hours and more the Marquis lay unconscious, then he rallied, looked wildly about him, and murmured, "Ione, Ione;" presently he raised his head a little, upon which we propped it up as well as we could. Then he beckoned to us, and in low, husky tones, said:

"I am—dying—yes—I know it. I loved—Ione—yes. I swear it's true—I was rash—very rash—I wanted—her to marry me in secret. I feared her family would object. Find out—I—was poor for—one—of—my rank. There, you know it all." Then his voice grew fainter as he continued, "I followed her here—I sought an interview with her on the Downs—we quarrelled—I lost my temper and struck her—she staggered—Oh! my God! She fell over—I hear that shriek now!" Then a look of fury crossed his face and he screamed, "I hate you all. Curse that image, I—I—I," but here death set its seal upon his lips.

There remains but little more to add now, but that concerns the Egyptian image and my wife—for I am married; indeed, I have been a Benedict these ten years now! I found out that the image was a gift of an Egyptian woman to a distant kinsman of my wife's, who was a sea captain. The woman who gave it to him said it was called, "The Avenger of Blood," and that it would last until it had rendered justice on the murderer that would one day assail his house. Strange to say, in its fall it was literally reduced to fragments.

The singular part I had played in the terrible drama of Ione's untimely death, naturally excited considerable comment in the Steeton family, the result being that I was looked upon as a tried and trusted friend. Helen thanked me with trembling lips and voice, fearing, the while, she could never repay me. A year later she gave me the only payment in her power—her heart and hand. As she looks over my shoulder and bids me cease to write about so uninteresting a person as her charming self, what can I do? "Why, stop," her musical voice replies, so here my story ends.

If my mystical-minded friend, or his brother mystics, are interested in this curious recital, well and good. Maybe, as he says, there is a "Karma" that controls our lives; that there are in us astral powers we are unaware of. I am content to know that my terrible vision and its resulting trials has given me a wife who fills my soul with joy; and that, up to now, all our sorrow has been that of Ione's cruel death.

THE END.

We have our calling of God, as truly as any ancient prophet; and round us also the tempest at times shouts, and beneath our feet the earthquake trembles, and about us the fire threatens to destroy. Well for us, if at such times, we can wrap our mantle about our face, open the eye and ear of the spirit, and hear the still small voice within. Blessed is he who can do it!—he shall be able to stand alone; he shall be able to find strength and solace all at home; he shall be able to wait as only they can wait who are sure that truth and right shall win; he shall be able to go his own way—a strong, brave, beautiful, self-reliant soul, whom no temptation can allure, no threat daunt, and no peril turn aside.—*John Page Hopps.*

HOW I BECAME A SPIRITUALIST AND WHY.

(Continued from page 292.)

ON the principle that "science" is facts demonstrated, I was led to continue my inquiries. Whilst taking no part in connection with this new idealism, week after week attending religious services, those with whom I had to do treated me with respect, even to the extent of thinking I was sane and an accountable being. When, however, I began to fraternise with the poor Spiritualists, they evidently thought that "something had gone wrong with the works," and that not only my head, but my heart had become contaminated, and, believing I had become joined to some idol, thought it best to let me severely alone. It seemed strange and peculiar to me that they should "win me back again" by letting me alone. On one occasion I got into trouble because I had the common courtesy to second a vote of thanks to a chairman. Had it been to a chairman at a missionary society's meeting it would have been esteemed an honourable action, but being to a chairman at a public meeting of Spiritualists it made all the difference.

I well remember a little episode as I left the Sunday morning's service about this time. The minister had preached a splendid sermon, and I was not many yards from the doors when a friend came up smiling, saying, "What do you think? I have just heard a person say, 'Didn't the minister pitch into Traddles this morning?'"

Spiritualists can easily receive the hints or taunts of those who differ from them, and I was simply amused and readily guessed the person in question. In a few minutes I had overtaken him when, after the customary handshake, he essayed as follows:

"And how did you like the sermon this morning?"

"Very much," I replied. "I was wondering all the time if it applied to me, but that is not the usual way, most people generally wonder if it does not apply to some one else."

"I think," he answered, "he gave it to the Spiritualists hot."

"Why?" I questioned.

"Why? because they are a lot of misguided and deceived people."

"Just so, but why deceived, *what do you know about it?*"

"Well," he went on, "I have seen the tables moving, and have tried to get messages, but they have been a pack of lies."

"Excuse me, my friend," said I, "You know I have been inquiring into this thing, and you do not add to my knowledge. I, too, have seen tables move, and have known untruths come through these sources, but because they were untruths, they have been to me more satisfactory than had they been otherwise."

He replied, "I do not understand you."

"Well," I answered, "in all our dealings we ought to try and discriminate, using our reason for a basis. One thing you must admit, that it is your duty as a reasonable being to try and find out whether those untruths you refer to came from those people sitting at the table, or from some intelligence outside and independent of it. Of course if the falsehoods are the work of those sitting at the table, so much the worse for you and your companionships; if, on the other hand, they are untruths from other intelligences, what do they prove?"

Some time subsequently my friend avowed himself a believer in Spiritualism, and referred to "Traddles" as the one through whom he became convinced.

Like all other "isms" there is a fascination in its earlier developments. People sit patiently night after night, each time expecting something more wonderful and marvellous, and by these means find out their own mediumistic gifts.

During these earlier stages of inquiry I thought it very funny that whenever I sat at a table very little movement would occur, and as soon as I left and sat outside a circle better conditions seemed to operate. This thing took place so much in my experience that I tried it at varied times in different places with similar results.

Circumstances occurred which led to my removal from Bump Town. I thoroughly believe that some were glad of my going; whilst others expressed regret. I sent a written resignation to the church of which I was a member, which was read and commented upon very lovingly by the minister. Having resigned, I determined that henceforth I would be unfettered, and burst the bonds.

Away from the limits of a country village the principle of man's equality becomes more demonstrated. So long as you pay twenty shillings in the pound, and do not break the laws, you intermix with too large a crowd to merit the same amount of odium, or become bespattered by the gibes or taunts of men. If you only mind your business, leave Church and State to politicians, be courteous to your neighbours, you may get to heaven or go to Hades in your own way.

To keep away from Spiritualism was a task I had not undertaken, and it was about this time when my dear friend Walter Howell formed my acquaintanceship.

Whilst living at Bump Town, I saw a report of the death and funeral of a very old friend, whose widow, not having my address, had no means of conveying the intelligence to me. Passing along one of the principal streets of Manchester, Mrs. Traddles met my friend's widow, and gave her a very cordial invitation to come and see us, which she did the following Sunday.

We invited several others also. After tea it was suggested that we try to get table manifestations, as our friend had never been in a circle or at a Spiritualists' meeting. We gathered together in a simple, yet reverent spirit, singing and questioning, but no response. By and by some one made the suggestion to try it in a little room where several sittings had previously been held, and being full daylight we drew the blind down, lest we should be overlooked by the neighbours.

After a time a faint move took place, and I asked our friend, "Mrs. B——, did you do that?" but she answered, "No." I then began to ask questions, and to each interrogation the table tilted once. To make matters more plain and easy I gave instructions, "If you mean *yes*, please tilt three times, *if no*, once;" and again questioned it, when like a soul overjoyed, it rapped out several answers. Footsteps were heard coming up stairs, when a gentle tap was given at the door, and we called, "Come in;" when in walked Walter Howell, with that quiet naïve way peculiar to him. He exclaimed, "Ah! now, I've caught you, have I?" To which we said, "Come in;" and the following mode of introduction was given: "Mr. Howell, this is a friend of ours from Dukinfield," without mentioning her name. "This is Mr. Howell, one of our Manchester mediums."

A chair was found, and Mr. Howell took it, sitting on the opposite side of the table to Mrs. B——. He was soon under control, and made a beautiful invocation, shortly after which the control left him and another took possession. Reaching his hand across the table the lady took hold of it, when she was addressed as follows: "Bless thee! oh, bless thee; I'm happy now, I'm happy now. An' th' childer—(a Lancashire way of putting it)—an' th' childer; I'm happy now"—shaking the poor woman's hand—"but especially the one I left unborn (which was a fact), bless thee; I cannot stay, bless thee!" Leaving her hand, he gasped out with an effort her husband's full name, "Chas. B——."

Often afterwards did that poor woman long to have another sitting with Mr. Howell, but it never came; and now her released soul is enjoying the companionship of the resurrected partner of her joys, both of whom would now, if they could, once again renew the companionship of those they have left behind—possibly, "especially with the one he left unborn." This, again, illustrates how I became a Spiritualist, and why.

TRADDLES.

BE ORIGINAL.—Excessive discretion may prevent or repress spontaneity and originality. And that is an evil. The charm of character, the advantages of individualism, the bloom of conduct, the spirit and life of action, are all largely dependent upon spontaneity and originality. But if these be repressed, and a timid discretion take the place of healthy activity, what will be the result? Freedom of thought will be curbed, old customs will linger till they rot, action will ever tend more and more to a dreary level, originality will be lost in common-place, and trickery will take the place of discussion in our councils. It is a melancholy spectacle in the political world, to see the statesman for ever tapping the weather-glass of public opinion, risking nothing, daring nothing, originating nothing, but afflicted with a fatal chill of discretion. It is worse when the minister of religion (who should teach God's truth, as that truth becomes clear to him), treats the truth with economy, setting a watch over his mind and a seal upon his tongue, and sacrificing the divine calling of a prophet to the human institution of an echo.—*John Page Hopps.*

THE TWO WORLDS.

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FRIDAY, JULY 8, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

SPECIAL NOTICE.

This issue of *The Two Worlds* consists of 24 pages, including a gratis eight-page Conference Supplement, containing a full report of the Burnley Conference of the National Federation of Spiritualists.

NEXT WEEK

We shall print a *complete story*, entitled,

"THE IRON HEEL," by Harriet M——.

And in the two subsequent issues we shall present our readers with a MOST REMARKABLE narrative, entitled,

"A JOURNEY FROM DEATH UNTO LIFE,"

by Vincent Beckett, reprinted from the *Religio Philosophical Journal*.

Other good things will follow.

ARE PREACHERS NECESSARY?

THERE appears to be a strong antipathy to "preachers" of all sorts. Churches, parsons, and priests come in for a large share of unsparing condemnation, and no doubt there are good grounds for complaint against the "systems," especially the Established Churches, and the popish, dictatorial manner in which too many of "the cloth" conduct themselves; but wholesale condemnation is generally dangerous, because unjust.

We would ask the questions therefore, Is there no use for the "preacher" in our movement? Is there no need for a Spiritual church? Let us see. The proper way to find the answer to these questions is to study human nature and its needs. But let us notice the arguments of those who oppose the present method of Sunday services, and loudly proclaim that it is "every man's duty to be his own priest." One such writer declares "the first thing to be taught is the habit of educating, enlightening, and assisting one another.

... If we teach one another there is no expense; even if *qualified teachers were paid for their labour*, it would impose no expense which would prove an obstacle. . . ." [Italics ours.] And yet a few sentences before he had protested against "the formation of a professional class who possess all the knowledge, and dole it out to the people generally," and he further recommends that the "schools be in our homes, to which we invite our friends, neighbours, and the homeless."

It appears inconsistent to admit that a "qualified teacher is likely to be needed, and worthy of being paid for his labour," and yet repudiate the idea of a "professional class," for qualified teachers *are* a professional class. As to "doling" out knowledge "to the people generally," is it wrong to give it "to the people generally"? Should it be reserved for the select few in the home circle or is it wrong to "dole it out"? If so, is it wrong to give a series of "lessons" in the home circle, or "reception," for what is that but doling it out? Would this writer give ALL he knows in *one* lesson? Does the "professional" phrenologist teach the whole of phrenology in one interview, or does he "dole" out his knowledge in his public expositions? But the absurdity of the position taken up by this preacher of the gospel of "every man his own priest" is manifest in the fact that he is himself engaged in the work of proclaiming his ideas to "people generally." He poses as a qualified teacher, and is *not* content with the "home school." He seeks a wider field, and, in the park, on the platform, and through the press preaches his theories, and advocates his peculiar ideas. We recognise his right so to do, but by acting thus HE ADMITS THE NECESSITY for the very methods he condemns.

Phrenology recognises the fact that man is a gregarious animal. It is an old and true saying that "it is not good for man to be alone." It is beneficial to meet with others, and to co-operate in *public* work. Men and women, so long as they *are* men and women, will "assemble themselves together," for it is good, and they know it.

Again, phrenology recognises that while on general lines human characteristics are much the same, yet certain peculiarities, aptitudes, or talents are possessed by individuals over and above their fellows. However much we may seek for an "all-round development," it remains a marked feature in nature that excellence in *one* direction is attainable to some, and in another field to others; there are few, if any, who can excel in all. We grant that it is wise to do our utmost to develop dormant powers, even where no special "gifts" exist, and we constantly advocate the harmonious development as far as is possible by self-knowledge and self-culture.

It is, however, useless to shut one's eyes to patent facts. Under existing conditions the struggle to live grows more and more severe; to "do *one* thing and do it *well*" seems an absolute necessity, and until the present competitive system, which compels men and women to become "specialists" and "professional specialists" at that, is swept away, it is not likely that every man can become his own doctor, lawyer, chorister, manufacturer, priest, cook, gardener, farmer, builder, and tailor.

Further, there is a charm in concerted music, a power in the sweet song in a large hall, a force in the deep-toned organ's swell in a magnificent building, a magnetism in oratory, and a psychologic contagion in a large audience, whether assembled for worship or pleasure, politics or reform, all of which are valuable, natural, and necessary to humanity individually and collectively. There is power in THE SPOKEN WORD, an influence in the *living voice* to move the masses, touch the heart, and fire the purpose, such as can be wielded in no other way. He who sets himself against Nature is doomed to fail. He who opposes facts is defeated already. He who would destroy the institution of public advocacy, who would deny to those gifted with power the exercise of their talent of oratory, might as well call upon Niagara to cease to flow.

The world has always had its pleaders, its advocates, its reformers, its iconoclasts, its exhorters, its preachers, and its singers, and always will. To deny men the right to live by their vocation, and stigmatise them as professionals, shows a narrow and jaundiced disposition rather than the calm and deliberate judgment of a clear-headed, just, and reasonable thinker. It has been well said that—

Some place there must be for the utterance of thoughts on the sublimest themes, and for the deep organ-roll that accompanies the plaints and aspirations of a struggling race. The aversion that many of us feel to the churches as they are now is not on account of their being too religious, but because they are not religious enough. The churches repel me because they turn accidents into essentials, and hide the essentials beneath a mass of finite accidents. Religions, like other institutions, are not exempt from the decree written on the face of an ever-moving world—"To stand still is impossible. Either forward or backward."

To our thinking, the great need of our movement is not *fewer* preachers, but more and *better*. Have we nothing to proclaim? Is there no need for public discourse? Truly yes. We have not accomplished *half* our mission. Not until materialism is made an impossibility, because the facts of man's spiritual nature and continued conscious existence after death are universally acknowledged and *accepted* as readily as is the existence of electricity, shall we be able to cease insisting upon the reality of phenomenal Spiritualism.

But we have a *philosophy* to preach, a *religious* influence to wield, a *spiritual* power to exert, and not until we establish a CHURCH OF THE SPIRIT, wherein the *essentials*, the Divine verities, may be proclaimed, shall we have even *begun* to properly fulfil our high and sacred service to humanity. Something more than phenomena — spiritual culture is needed. Soul-sympathy, intuition, aspiration, devotion, reverence, love, are as much facts in human consciousness as are tables, chemicals, or bodies.

Affections, sentiments, motions, loves are as real as the hard facts we hear so much about, and their satisfaction, in the highest realms of exercise, is as essential as food for the body. One may starve on a diet of facts, but thrive in an atmosphere of love and goodness.

Our platforms need to be employed in proclaiming the *better way*. Our halls should be made "homes" where cheerful, happy, friendly, social, and spiritual influences should abound. Religion should not be stiff and formal, but glad and buoyant. It is not necessary to be dull and silent to be "Spiritual." On the contrary, one should be receptive, bright, and responsive. The fire of inspiration from the divine altars will never fall into and warm the soul that is in bondage to the proprieties.

OURS SHOULD BE A FORWARD MOVEMENT.

Do we lead the van? Have we attained the altitudes of spirituality, warmth, sympathy, and rational religious expression in our services? In many respects, no. The preachers in the churches are fast outgrowing the creeds and conventionalities. Many of them *lead the way*. They are making a forward movement, and are actively engaged in practical work for man in the various departments of his nature. They are denouncing wrong, pleading for repentance, urging consecration to a noble life, teaching the love of good, and dealing with the loftiest themes. Many of them are brave, true, honest, intelligent, thoughtful, cultured and spiritually-minded, broad in their sympathies and large-hearted capable men—aye, many of them are intuitive Spiritualists, and not a few of them are inspired, normally mediumistic workers whether they know it or not.

The *whole* work of the spirit-world is not within the ranks of Spiritualists as such. The people of the other life are not narrow, and do not limit their labours for mankind to recognised media. They fire the hearts, and comfort and sustain men and women who never heard of our movement. They inspire the thought, strengthen the purpose, and energise the will of the world's workers in all ranks. Like the old time prophets, "it is not so much *what* they said, but the *way* they said it;" and, after all, sincerity, earnestness, enthusiasm, sympathy, and zeal will always tell. Before their heat the coldest heart must melt, and from the "preachers" upon our platforms must be heard the *burning* words of truth that shall *convince, persuade, compel, charm, inspire, rouse, educate, elevate, and ennoble* the hearers. Oh, Spiritualists, there is a holy work to do—a grandeur in the work; it is the voice of God to a sin-sick weary world. Not only "repent ye," not only "cease to do evil, learn to do well," but a voice of love, of cheer, of life, speaking in unmistakable tones to the searchers after Truth and God and Immortality. John Page Hopps puts it very aptly, when he says:—

Men are restless because they are in earnest; they are iconoclastic because they are thorough; they are agnostic because they are tired of things that are unbelievable; they are materialists because they want something real. But neither do these know where they are going and what they are doing. They also are being led by a way that they know not. The man who thinks he is an agnostic is only testifying to the need of more light. The man who denies is only seeking for a deeper truth. The man who is drifting away from the Church as a doubter is only paving the way for a Church founded on the rock of ages instead of a Church founded on the mud of the middle ages. The men who are attacking old superstitions about heaven and hell are only *making it necessary to bring to the light the grand truth of spirit life in a world of orderly progress for all beyond the grave*. They think they are outside of all religions, but they are really religious reformers; they are compelling us all to be reasonable, to look things in the face, to be scientific, to be honest. They also are being led by a way that they know not. [Italics ours.]

It is our privilege and mission to help to "bring to the light the grand truth of spirit life in a world of orderly progress for all beyond the grave." Preachers of that truth who will be *teachers* are needed. Churches (a united body of people banded together for good purpose) are necessary. Buildings are needed where services which will be helpful to the spiritual nature can be held, and the glad tidings of life and immortality be proclaimed in such a manner as shall meet the needs of both head and heart, and help to bring peace, joy, and goodwill on earth.

ARGUMENTS FOR A FUTURE LIFE FOUNDED ON NATURE.

No amount of evidence will convince a large class of individuals if they are not in a condition to receive the truth. But when affliction comes, the mind often becomes subdued to calm reflection, and receives those truths which in the bustle of life were rejected. The world thinks much about death and its results, but very little about life. Yet life is the most important, for as we live here we fit ourselves or otherwise to enter that life beyond the grave, which we deem immortal. This life is only the nursery of the spiritual world. If our ideas are founded on the appetites, fashions, or education, we can only give to the world something that is not founded in or true to Nature. For instance, that the Chinese live on excitants and do a hard day's work, and seem to thrive, does not prove that their way of living is the true one, or in accordance with physiological law. Or, if the Indian starves, and then feasts for days together, it does not follow that his method or habit of life is a correct one. So we shall find that a majority of our actions, our manner of living, style of dress, and even our religious beliefs are based upon education and fashion.

The fact of a future life can be proved from Nature as well as it can by revelation. All organised bodies possess life, and, under favourable circumstances, they will reproduce themselves, and the fact of their reproduction is proof positive that the seed has life. Why may not man possess an unseen life, a living principle, which is to exist during all coming time?

Some have said that if they could see a spirit they would be convinced of a spiritual life beyond the grave, but our eyes may deceive us when reason will not. The unseen realm is full of life and activity. We are brought into existence in this world by a power that is unseen. It is an axiom that "in nature nothing is destroyed." Now we possess something we are unable to see or govern, and it seems to be active without our assistance, and lives for a time and then goes away. Some may say that because, on entering this state of existence, we did not know anything, therefore, on going out of this world we shall cease to live and know, and therefore there is no future for us. This style of reasoning only amounts to supposition, founded upon the hypothesis that we do not know anything when our body is laid in the ground.

How did the idea of a future life originate? Almost every person possesses an innate feeling that they will continue to live after death. Nothing is made in vain, neither can anything be destroyed. We can only succeed in changing conditions, and the conclusive reasoning is that, when man is said to die, he merely changes the form of his existence under other surroundings. Continual change is the law of the universe, and nothing returns to what it was before. We possess a something—you may call it what you please, mind or soul—and that mind or soul is conditioned, and the conditions demonstrate that it has various faculties, many of which are known and do not require proving. We all have more or less a sense of colour, time, decision, perseverance, love, and hatred. Now these different faculties belong to one conscious individual, and as all changes occur in accordance with the processes of Nature, so it is impossible to change man except by natural law; and by the great controlling laws of his being he is in time changed into another state of existence. There are many other facts which go to prove a life beyond the grave. All things are governed by some power unseen by us, and that alone is foundation enough from which to argue. If that power brings us here, then that power has the ability to provide as good a place as this for us, when we shake off this soul-depressing materiality. One of the strongest evidences of immortality is, that man possesses a longing for a future life, and that all our faculties and desires find something in this life to answer to their several needs; save this, for instance, we hope for a farm, and in a few years we may possess it; but the desire for a future life cannot be gratified if death ends all.

It is generally conceded that everything is created for a certain purpose, although we may not be able to discover what it is; and if we know there is a faculty in man which requires continued conscious existence for the fulfilment of its purpose, then the conclusion follows that such a state of existence is an absolute necessity, and *must* be. Another view of the subject is embraced in the question, Why were we created? This query may seem absurd, but it is one that may be asked with propriety. Why are we brought to this earth? The answer is, because the purposes of Nature were fulfilled in our production; or, in other words, Nature required us to fill up a certain place in her repository or building of the universe. We are all, so to speak, bricks in this temple of Nature. It required all kinds to build it, so they are manufactured accordingly—some to one condition, some to another. So, whenever the Great Builder requires us to fill our position in the "life to come," we shall *have* to go.

Think a moment. The power that controls seems to be so distant when we are in full health and strength that we rarely give a thought to the subject, but the philosophy of a future life is very easily understood, if we only look at it in this light:—

Shall I be left forgotten in the dust,
When fate, relenting, lets the flower revive?
Shall Nature's voice, to man alone unjust,
Bid him, though doomed to perish, hope to live?
Is it for this fair virtue oft must strive,
With disappointment, penury, and pain?
No! Heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through eternal years of love's triumphant reign.

J. W. BOOCOCK.

THE PEOPLE'S LETTER BOX.

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

THE DEVELOPMENT OF MUSIC IN OUR SERVICES.

DEAR SIR,—I am afraid that this subject of music has not attracted the attention of our friends its importance demands. A fortnight ago my letter contained a suggestion that District Musical Unions might be a valuable aid in the development of an improved condition of music and choral harmony amongst us. No response, either through the medium of your columns or to myself, has been the result. Surely there is not such a dearth of musical talent in our midst as this would indicate. Perhaps some suggestion more feasible may be in the minds of some of our friends; if so, I for one will join issue in any way for the purpose of advancing the musical condition of our society work. I hope our musical friends in Yorkshire will not omit to notice the announcement of the Bingley Camp Meeting on the 17th July. Will friends draw their attention to it.—Fraternally yours,

WM. STANSFIELD.

SPIRITUALIST SOCIETIES.

DEAR SIR,—I think your article in No. 241 admirably expresses the case. The necessity to dwell upon this subject so much is to be regretted; at the same time it is necessary that the present state of societies all over the country should not be allowed to go on without notice, and without a very great effort being made to arouse Spiritualists everywhere to more enthusiasm. The cause has everything to gain by a full discussion on this matter, and a great deal to lose by indifferent treatment. J. Bronte hits the nail on the head in saying "A society gets along best when the members work for Spiritualism, and not for individualism." I strongly recommend all to read his letter again, as, to my mind, it seems to adequately express the difficulties under which so many societies labour. I venture to say that individualism is the cause of society failure in almost every case. None should be allowed to take a prominent part who have not the advancement of Spiritualism at heart—that first, self second. One of the most promising societies in the Midlands, having its own hall, is now reduced to a handful of people, chiefly through the abominable selfishness of one or two who have done their best to ruin, because they could not have everything their own way. Under the following conditions every society should succeed: An united and earnest desire to spread a knowledge of Spiritualism; good mediums (both for advocacy and test); short addresses; good music, vocal and instrumental; comfortable accommodation for and welcome to visitors; and finally, the employment of all talent available. I am thankful to report that not a discordant word, nor has the least inharmony occurred in the society with which I am connected, for many months, and I believe much good is being done. Trusting the present elections will teach societies the advantage of being united, I am, yours sincerely,

JAMES F. HEWES.

Nottingham.

ASTROLOGY.

DEAR SIR,—The wishes of several correspondents lead me to write the following; but I wish your readers to understand that I do not pretend to be an adept in astrology; and only wish them to take my opinions for what they appear to be worth. Mr. Swindlehurst has put his questions in a concise form, and asks, (1) what is astrology? (2) what and where are its facts? (3) how am I to know they are real facts? Astrology is the science of foretelling the events of life, from the relative positions of the planets to the earth, and to each other. Its facts are the coincidence of the changes in the conditions of our lives with the definite and immutable interchange of the planetary aspects, with relation to the fixed positions of the planets at birth. A map of the heavens is drawn for the moment of birth; and this reveals the positions of the planets, their aspect to each other, &c. These are the conditions set at birth; the progressive motions of the planets stir these conditions into activity, and, simultaneously with the changes of the planetary aspects, the conditions of our lives undergo changes. Thus, by a knowledge of astrology, the events of life can be predicted. I am not in a position to positively assert that planets cause events; but I can say that certain conditions and changes of life are coincident with certain planetary conditions, and I may say, that I never saw a person with a bad natus in a good position, and vice versa. Of course, a natus may be good in some respects, and bad in others. Your correspondent "Clyde" innocently (?) asks, Are the predictions made to fit the events? or the events the predictions? Both, oh "Clyde!" but not in the way you possibly mean to suggest; but by the infallible laws of the universe. Doubtless there are bogus astrologers, and mistakes may be made, but that does not alter the possibilities of the science, any more than the exposed frauds of bogus mediums, alter the real facts of genuine mediumship. "Clyde" also says that a male born 2nd April, 1859, with 16 degrees of Gemini rising with Jupiter thereon, was hard up for money, when Jupiter and Sun were transiting. Just so, and that is where people make so many mistakes; transits are taken for directions, but transits reckon for nothing, unless directions fall out at the same time. Now in the case cited above, if Moon or Sun had been in good aspect to Jupiter—by direction—and Jupiter free from affliction, the transit would have indicated much good. Good transits never equalise worse directions; in short, directions have no effect without transits and vice versa. The facts of astrology are written in the great book of Nature; it is for the student to personally investigate these facts in the same way as he would do with Spiritualism; either to study astrology, or to get his nativity cast by some reliable astrologer. The date, year, and time of birth should be accurate, as on this the whole truth of the predictions hang. I know there are multifarious questions that can be asked relative to astrology, and which it would be impossible to answer in a few short letters. Proof is the thing wanted, and as there are many astrologers around Manchester, whose knowledge of astrology is more profound than mine, perhaps they will be forthcoming to furnish the necessary proof to those who need it. Those who wish to study astrology, cannot do better than purchase Vol. I. of "Raphael's Guide to Astrology," price 3s.—Yours truly,

W. J. LEEDER.

74, Cobour Street, Plymouth, July 4th, 1892.

Mr. J. Metcalf, of 7A, Arthington Street, Whetley Hill, Bradford, writes on Astrology, but as his letter is written on *both sides of the paper*, we can only use part of it. He says: "I will give one fact which I tested about three years ago. I was at Harker Street Spiritual Meeting, listening to a certain speaker naming two children. I was very much interested in one of them on account of the speaker making such bold remarks about it being under some grand sign, and that it would live to be a noble-minded woman. I took note of this, thinking she might be true; but, alas! to my astonishment, I found Uranus was exactly culminating Cancer and Gemini at birth, which signified that the child would not live above six or eight months. I told the mother, also another lady well known to you. The child only lived five months and three weeks. This one, besides scores of other facts, Astrology."—[Facts and experiences are wanted, not assertions.]

"FEDERATION IN LONDON."

DEAR SIR,—A letter in your last issue from a Mr. W. H. Edwards is an attempt to cast a slur upon, not only the self-sacrificing secretary, but a number of honest, intelligent, and hard-working men who constitute the Council of the London Federation; and, being a member of that Council, knowing the *real* facts, in justice to that body I ask for space to reply. First, your correspondent's assurance that there are "hundreds" of honest men and women who would only be too glad to assist any real, well-conducted organisation that was represented by a united committee of earnest workers. This I am fully in a position to deny; and would ask, Where are they to be found in London? Do they even support the "free" open-air work as they should? I speak as a worker who prides himself in devoting all his energies to the advancement of *Spiritualism, pure and simple*; and it is my experience, not from apparent but real knowledge, that the want here is unity, combining harmony and goodwill amongst us all. To *practically* carry out a desire to lend a helping hand in doing the work as it should be done, instead of doing one's best to retard all genuine proposals for good honest work. As to the constitution of the Federation, I refer Mr. Edwards to the free pamphlet published at great expense and presented at the annual meeting in May last. The Federation does not even pretend to constitute the federation of societies *only*, for experience proves that the time has not come for it here. What societies affiliated during the past year are recorded in the pamphlet. Was the genuine proposal to bring together in debate the two exponents of Spiritualism and Theosophy (referred to by your correspondent) forwarded by those who convened a meeting for the same purpose after both exponents had been engaged, and expense incurred in making arrangements by the London Federation? No. But after these persons knew how far advanced the matter had become, and had pledged themselves to support (which pledge they did not carry out) the Federation meetings, they immediately commenced a crusade of iconoclasm, with the effect that one of the speakers withdrew from her engagement with us. In conclusion, I may say that before your correspondent can successfully teach us how to federate societies with the success he implies, it will be necessary for him to come to our meetings in an honest and friendly spirit, and then those who constitute the Council will weigh impartially the evidence he adduces in support of his views. But he shows clearly that the Spiritualists of the district he writes from (South London) are no more in harmony than are those of the North part, if so much.—Yours truly,

PERCY SMYTH.

123, Lancaster Road, Notting Hill, W., July 2, 1892.

DEAR SIR,—Having printed Mr. Edwards' letter, in justice allow me to reply. He says we stopped a grand debate between Mrs. Britten and Mrs. Besant. I am sorry to say that it was his uncalled-for interference, and also letters sent to Mrs. Britten by persons unknown to us, which put a stop to our arrangements with her, which were in so forward a state, that the hall was engaged and the printing ordered, causing us heavy loss. Thus that lady was prevented coming to London, after she had promised to lecture for us. With regard to the London Spiritualist Federation, it is a federation of societies and individual members. As some societies have been prejudiced against us by the "rule or ruin" party, we have lately turned our attention to gathering together individuals outside societies, believing that in time the prejudices of societies will die out, particularly as the great work we are now commencing of scientific investigation is more appreciated. We are happy to say that a number of prominent and experienced Spiritualists have joined us. When we commence our meetings, and our society is fully re-organised, we shall publish a list, and it may then surprise and disappoint those who are ever trying to boycott our honest efforts. If Mr. Edwards is so anxious for large meetings in London, why did he not support ours last autumn? They were the greatest efforts made of late, and with a little help, might have been made permanent. Is it because no good thing can come out of Nazareth, or because Mr. Edwards and his friends were not at the head of the affair? He covertly insinuates that the Federation is a private speculation of mine. The Federation represents the cause of union, also a free platform on which all sections can be heard. And it struggles to free Spiritualism from the frauds and follies which have disgraced it, and by developing phenomena to strengthen our basis and give fresh proof of a future life. How dare Mr. Edwards or any one else say this is a private speculation? I have never taken a penny for this cause. For years I have battled in season and out of season against narrowness and bigotry, and in favour of liberty and true Spiritualism. You, sir, talk of a conference. We shall be pleased to help in any way we can the cause of union, but if it be only called to hamper our work, and to foster the conceit of persons who perhaps wish to be leaders, we will have none of it. We have worked hard to get the federation up to its present point, and we will not let the "rule or ruin" party rush in to break us up. We will rather go on in our own way, aided by the councils of those unseen ones, who have always been my protection against the many attacks of those who have love and brotherhood on their lips, but egotism and jealousy in their hearts.

4, Portland Terrace, N.W.

A. F. TINDALL, A.T.C.L.

[We allow Messrs. Tindall and Smyth to reply to Mr. Edwards, but deprecate the tone and spirit of their letters. Mr. Edwards did not charge the Federation with stopping the debate. There may be hundreds of persons in London ready to aid a truly representative

organisation. Mr. Smyth cannot possibly know that there are not. Undoubtedly many persons "stay at home" from various reasons, who might be prevailed upon to unite, if there were fewer self-assertive and combative people pushing themselves, instead of Spiritualism, to the front. Mr. Edwards may, or may not, be one of these, we do not know. The fact remains that London societies have dwindled down; most of those who were affiliated in the Federation have fallen away, and the intense feeling displayed in the letters we publish from the officers of the Federation is not likely to mend matters. If fair criticism is not to be tolerated, and we do not think Mr. Edwards went beyond fair criticism—if there was personal antagonism and jealousy behind, we were not aware of its existence—it is quite time that this discussion closed. Anything we can do to promote SPIRITUALISM in London or elsewhere, we shall be happy to perform to the best of our ability, but we will not be made use of by one or another for personal or party strife. This ends the matter in these columns.]

SPIRITUALISM AND ASTROLOGY.

DEAR SIR,—With all the courtesy due to Mr. Swindlehurst's inquiry, I must advise him to investigate astrology with the same impartial spirit which marked his inquiry into Spiritualism. I know assertion is nothing of itself; just the same when he asserts Spiritualism to be the ideal of all religion. To an inquirer this is only assertion, hence Mr. Swindlehurst pleads that inquirers shall be unbiassed during their investigation, and not to judge the movement by the amount of fraud and falsehood that is detected from time to time, but by the truth it reveals—and so I say of astrology. I know it is far easier to ridicule and condemn something which we do not understand, especially if it interferes with some pet notion we have got a strong hold of, but if we are anxious for truth we must waive all judgment on matters we but dimly comprehend, and endeavour to grasp Pope's meaning when he says—

"All are parts of one stupendous whole,
Whose body Nature is, and God the soul."

Mr. Swindlehurst asks, What is astrology? As I do not pose as some old philosopher, prepared to answer questions of such magnitude, I shall rely on the talented author of the "Light of Egypt" to explain what the question really means. He says, "astrology, in its purity, though forming a system of divination, is totally unconnected with either fortune-telling or sensitive, irresponsible mediumship. It is a divine science of correspondences, in the study and application of which the intellect and intuition become blended in a natural, harmonious manner. They commence to vibrate in unison. When this union becomes complete, the ignorant man becomes the prophetic sage." (See page 169 "Light of Egypt.") Is it not a fact beyond all dispute that the sun's influence is the great factor in all physical manifestations? And is it not a fact that idiots are affected greatly by the moon's rays at certain periods? If such be the case, is it not reasonable to suppose that other distant bodies influence also, especially so when we take into account the support of such giant intellects as Virgil, Horace, Homer, Chaucer, Dante, Milton, Schiller, Shakspeare, Bulwer Lytton, Longfellow, and many others. (See "Astrol. Mag.," Vol. I.) In the year 1887, astrology forecasted grave troubles for me. Sickness and death came and filled our home with sorrow. I myself was severely burned with molten iron, and later on my health became so deranged that my life seemed in great danger. Did I try to avert these things? Yes; I tried all I knew, but I could not turn destiny aside. I invited death more than once, but only got mocked, and I was forced to take the inevitable; it was destiny shaping my end. I could give other instances of a similar nature where events followed the prediction, but not as "Clyde" would seem to imply. I am afraid "Clyde's" friend has been imposed on. Jupiter is in the worst possible sign when placed in Gemini. It is in its detriment, therefore, unlikely to bring benefits to the native, unless well placed with other planets. It is impossible for any one to discuss the other points raised; nothing sensible could come of it. The aspects mentioned by "Clyde" are vagueness itself, and no man with common-sense would venture to say much without seeing the horoscope. Astrologers, like the stars, vary in magnitude. If the science were made lawful there would be a possibility of knowing the wheat from the chaff. As it is, we get imposed on by charlatans—self-styled astrologers. I feel sure if Mr. Swindlehurst will direct his attention to the study of this question for a season he will be rewarded for his trouble, and become convinced that it is a scientific fact. I seek to reconcile the facts of astrology to those of Spiritualism, and not shut my eyes to a truth as deep and momentous as immortality itself.—Yours in truth,

E. CHRISTIAN.

Colne, July 4th, 1892.

IMMORTALITY.

"If a man die shall he live again?" The glorious hope of immortality from a Materialist point of view. Job's words (as above) being the text of J. P. Richardson's article in this week's *Freethinker*, I have been led to think a little about it. Mr. Richardson answers Job's question by saying "Most assuredly. Nature knows no annihilation." He then goes on attempting to prove his position by asserting "that he will live in the grass—the ox that eats it, and the men and women who eat the ox." I wonder if he has been dreaming lately of "This is the house that Jack built." The line of thought is provocatively suggestive of that ever-memorable tale. Funny! it is too tame altogether to be covered by such a word. It is *sublimely ridiculous*, side-splitting; but I do think the writer is guilty of that popular crime of some parsons, called plagiarism. Mr. Richardson tells us "The child just born knows no difference between himself and the objects around him." How does he know this? Will he tell us there is no knowledge of its wants and the means of gratification on its mother's breast? "No consciousness of identity." Of course the newborn cannot describe its experience in the glowing verbiage of our instructor, but if not dumb it does not lose much time in self-assertion through its vocal powers, which is a good deal like personal consciousness and identity, and soon baby is the most pronounced and despotic ruler of the house, the development of the senses going on and on, but starting from the point of *non-apparent* but real personal individual identity. Can Mr. R. disprove this? "When I cease to be I shall cease to think." Exactly so, and when will that be? Sleep, the miniature death, appears to do it, but it does not; and the larger sleep

may seem to do so too, but it does not; for "there is no death," but in appearance. Call it life, and a step nearer the truth is gained. You no more "cease to be," Mr. R., when the "muddy vesture" is laid aside than you ceased to be when you left your childish rattles and became a Freethinking man. Certainly the babe grows in its experience with "hands, limbs, and body," but it had these to begin with, and for aught Mr. R. has shown, possessed them in its prenatal condition, the knowledge of its increasing powers being the result of development and observation, starting not from consciousness but of *existence* antedating all consciousness. "His material organisation," we are told, "has not come to him as the result of his consciousness, but his mind has come to him as the result of his physical organisation. Proof is again demanded. This is like the old puzzle—"Which first, egg or chicken?" "Mind and conscious egoism result from chemical combinations of matter," it is said. If this were so, chemistry may yet supply us with a *real whole man* from its laboratory. In the absence of this fact, I demur to Mr. R.'s postulate and demand a better. As well might we look for thought in a stone as for mind in the finest human organism, however perfectly constructed (viewed as an organism alone), apart from that wonderful something, which I will designate power, because at its behest all material forms palpitate and weave the complex threads of life. This power, soul, life, or spirit (as you will) is the factor, the magician, who cuts the Gordian knot and solves the problem. "I am, therefore I think," and "I think because I am" (being capable of thought), the other side of the shield. Both true, but who is the I, Mr. R.? That part which popular ignorance only recognises, that requires material appendages for its existent continuity? or the controlling force within, that writes a poem, leads an army, sways a senate, or pilots a ship. "Force is as indestructible as matter." No doubt; but has not force a dual nature?—physical force and intellectual force—combined in man for material purposes, but which is the monarch, which the survivor? The material organism passes away, disintegrates into myriad forms, and so, we are told, secures "immortality." I know that ridicule is not argument, but I cannot resist the luxury of thinking, and the mirth of supposing, for instance (on this hypothesis) how such noble men as Charles Bradlaugh (or even an infinitesimal part of him could endure to be incorporated in a Salvation Army S or one of the "lasses" bonnets, and to hear the sad jumble of their very small talk. Or how our untiring friend, his worthy successor, would wish for it, like such an immortality as to be in whole or part an electric light at some saloon entrance, or boiling water in a potato pot, or steam to move our street cars. Is not the suggestion most *infra dig?* a fearful descent from present occupation with a vengeance. Evolution turned upside down—not merely "the cart before the horse," but the *horse in the cart*, trying to drive it! To such monstrous conclusions are we driven by our ancestral Sadduceism, and we call it "Free-thought"; and, like the slave, prefer bondage to liberty. Truth is the great emancipator. "He alone is free whom truth makes free, and all are slaves beside." Will Mr. R. explain this to me, on his *materialistic theory*? During eighteen months (just passed) I have followed to the grave the remains of a son, daughter, and wife. I have had (to me) most satisfactory evidence that while the body is being dissolved by Mother Earth they have proved in diverse ways (and continue proving) that they are alive, happy, intelligent as ever, giving me, through my senses, infallible proof they are living, loving, active, joyous; in one case giving a score or more witnesses, beside myself, *ocular demonstration* of this. Last week a friend called on me to look at a little instrument I have, called "Ouija." I began to show him how it had worked with others, when suddenly (and wholly unexpectedly) it began to signal us by its movement. It said that A. was present (my friend knew him). It said he had been dead eleven years (correct). He (A.) gave counsel on domestic matters to my friend. He notified a loss he had sustained, said it was a cheque of a certain value, named the bank on which it was drawn (correct), but my friend did not know or remember it, told him where to look for it, found it with the person named, and showed it me in proof. Now reason exercised on these and a thousand similar fact experiences compel my unreasoning nature to the conclusion that "man when he dies most assuredly lives on," though neither in snails, potatoes, steam, or electricity, but in his own individual *manhood*, not suffused by surrounding elements, but one distinct personal conscious identity, just what he was here, but freed from the limitations of matter, and ready for the unending upward journey of immortality. If the immortality propounded by Mr. R. fairly represents the N.S.S. view, I desire to be "saved from my friends." If they can suggest nothing better (promise is out of the question) than the attenuated wretched expectation of some day escaping annihilation by being an oyster, then I say "Give me straightforward, honest, real extinction of being, or even a Spurgeonic Hell, for if I failed to get out (as, Wasn't it Ingersoll said he would?) I should at least have the excitement of dodging Old Nick." That would be a more agreeable pastime than being precipitated about in the Secular sham annihilation theory of immortality. "The last thing I will give in to is spirit." So said Sir David Brewster; but its existence is the only thing that explains the mysterious problem of life. (See *Freethinker*, July 3rd.)

BEVAN HARRIS.

ATTENDANCE AT SUNDAY MEETINGS.

SIR,—I read Mr. Smyth's impressive letter in your last issue. It interested me because I have seen the same thing occurring in this locality, and have often wondered what could be the cause. I have come to the conclusion that it is the subjects generally selected by the speakers which account for the non-attendance. There are some of the subjects, "Is Spiritualism a fact, fraud, or folly?" What intelligent Spiritualist would want to go and hear that argued out? There would only be one answer for them, and they have known it for years. There is another—"Is Spiritualism from God?" And another—"Spiritualism; its progress and aim." These would do very well for speaking before an orthodox audience or beginners in Spiritualism, but those who have turned round the corner and would be the chief supporters of the cause like something a little more worth going to hear, and something to advance them still further on the road—something to think about. I well remember hearing a lady say to another at a meeting, "I like to come and hear Mr. So-and-so. He always gives us something to think about." That struck me as the key to the whole thing which Mr. Smyth writes about, and suggests an answer to your query, "What

is the remedy?" Spiritualists are thinkers and reasoners, or they would not be out of the beaten track, but to feed them on the same plan as the orthodox children are fed "won't wash" with Spiritualists. They want something to think about and to help progression; something different to the usual dribble one hears, or they will prefer staying at home. Why, sir, I know one frequent speaker who can talk for an hour without the audience feeling any wiser or knowing any more, beyond having heard pleasant platitudes which no one would gainsay; and another who can talk to an audience without knowing anything of the subject he is talking about. Such experiences as these make me one of those who prefer to be—Yours faithfully,

A STAYER AT HOME.

PLATFORM RECORD.

BIRMINGHAM. Oozells Street Board Schools.—Sunday evening, Mr. Victor Wyldes gave an address. Subject, "Eureka," which was dealt with in so stirring and able a manner as to enlist the rapt attention of a highly appreciative audience. The musical part of our services is improving greatly, which is due to our energetic friends. Solo by Mrs. Davis. Mr. Spray kindly presided at the harmonium.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides discoursed on "Love at Home," which was well received by a good meeting. Many strangers came to investigate, and would like to come again as they were pleased. Clairvoyance very good.—J. W.

BRIGHOUSE.—Afternoon: Mrs. Berry's control discoursed on "Whatsoever a man soweth that shall he also reap." A very able address, which was well appreciated. In the evening subjects from an intelligent audience were dealt with in a very satisfactory manner. Clairvoyance after each discourse, showing that our dear ones still live, and are not far away. Half-yearly meeting for the election of officers and passing the balance sheet; the following were elected—Mr. Kilburn, president; vice-presidents, Mr. Halstead and Mr. Robinson; financial secretary, Mr. Shaw; corresponding secretary, Mr. Waterhouse; treasurer and librarian, Mr. Sidebottom, and a committee of twelve, six of each sex, were appointed to do duty for the next half year.—J.S.

CLECKHEATON.—A pleasant day with Mrs. Mason and her guides. Afternoon devoted to clairvoyance. Evening, a discourse on "God is Love," was ably given, then a few clairvoyant descriptions, in many instances giving both names.

CARDIFF.—July 3: Mr. Richard Phillips gave a brief but most interesting resumé of his experiences while in Queensland—his concise and pithy statement of the physique, habits and customs of the native races, lead us to hope that he will shortly favour us with a lecture upon this most interesting subject. In the second portion of the service he illustrated in a most striking way, from the Old Testament record of "Balaam and his ass," the great contiguity of the phenomena of Spiritualism, and of the fact of intercommunion between embodied and disembodied beings. The members' séance at the close was led by Mr. J. W. Buckle.—E. A.

DUNDEE.—We have had our friend and co-worker Mr. A. Duguid, of Edinburgh, over for a five days mission amongst us. On Wednesday the 22nd inst., Mr. Duguid unfortunately was detained in Edinburgh; however, we held a meeting in the Tally Street Hall, and it was addressed by Mr. J. Scott and the writer. On Thursday evening Mr. Duguid gave an address, and on Friday psychometric readings, and was particularly successful. On the following Sunday two services were held in the morning, presided over by Mr. Scott, and the audience selected the subject "The Origin of Evil," which was treated in a grand manner. It is surprising how meetings will go in for subjects of this kind; we know too well evil exists, but how to get rid of it, would be a better subject to my mind, however, they got I think the matter put in its true light. In the afternoon we held another good meeting and the hall was fairly filled, the writer in the chair. Mr. Duguid gave a splendid inspirational address and a retrospect of the spiritual side of life, and how it was important for man to know his own nature and the divine element that dwelt within each of us. His address was inspiring, and created a deal of thought and inquiry. Taking his visit all through, it has been enjoyable, and he has left an influence behind that can never be forgotten. I think our noble cause will not make much headway in Dundee for some time; there are many "cobwebs" to clear away first, and Spiritualism must not be forced down the peoples' throats like cramming the geese for the Christmas market. No, the people must be gradually educated up to it, and then they will make noble workers. I am always willing to do the best for our cause which lies so near my heart, and I know there are others in this city of the same determination, and I hope before long we shall have more meetings, so as to help on the light that is dawning upon the earth, and try our best to lighten the burdens of our brothers and sisters in their journey through life. Make a better world, here and we shall be making a better one beyond.

FELLING.—June 5: Mr. J. Rutherford, of Sunderland, occupied our platform. 12: Mr. T. Wright and Mr. Hogins. 19: Mr. J. Hall. 26: A local clairvoyant medium. Election of officers for ensuing half-year: President, J. Hall; vice-president, J. Wilson; secretary, T. Wright; cor. sec., J. Dobson; treasurer, G. Laws; auditors, R. Peters and M. Hutchinson.—J. Dobson.

FOLESHILL.—Evening: Mr. Lloyd read a piece called "The Religion of Humanity," afterwards offering up a splendid invocation. The chairman asked for questions to be given, so that Mr. Grant our medium could answer them in a brief and concise manner; after which he spoke normally on "The Divine in Man," saying there is no problem so perplexing to man as the here and the hereafter. Our annual outing in brakes, Saturday afternoon, July 16, to Hampden-in-Arden.—W. C.

HALIFAX. Winding Road.—On Saturday last a grand free tea was given to members, who met for the purpose of holding the half-yearly meeting, which was moderately well attended in the face of counter attractions. The balance-sheet, which is a very creditable one, was read, showing a clear gain to the society in six months of £118 15s. 5d., the total worth of the society, after all accounts have been paid, stands at £691 4s. 4d. We are striving hard for a building of our own, and if we are supported in the future as we have been in the past, we shall not be long in getting one. The election of officers resulted as follows:

President, Mr. Jas. Neil; vice-presidents, Messrs. B. Downsborough Baume, and Butler; treasurer, Mr. A. Bailey; financial secretary, Mr. Holroyde; corresponding secretary, Mr. F. A. Moore; committee, Messrs. Haigh, M. Greenwood, M. Heap, Raisbach, Pickles, Laycock, and J. Marshall, and Mesdames T. Sutcliffe, Rowley, M. Greenwood, Foulds, J. Marshall, Raisbach, and Laycock; librarian, Mr. M. Greenwood; hall cleaner, Mrs. Newton; sick visiting committee, Messrs. Raisbach, Baume, Laycock, and Pickles, and Mesdames Sutcliffe, Foulds, Marshall, Howgate, and Rowley. It was decided that we join the Nonconformist Council of Halifax, and Messrs. J. Neil and B. Downsborough were elected delegates to attend the same. The question of our joining the National Federation was mooted, but was allowed to fall after a little discussion. Sunday: Those who ventured through the elements in the evening were amply repaid by an eloquent discourse by Mrs. Hoyle, who took for her subject "Man and his Powers," showing many powers lying dormant in him, which, if properly developed, would prove highly advantageous not only to himself but to humanity. The following is the balance-sheet for the half year ending June 30th, 1892: Receipts—To balance December 31, 1891, 7s. 4½d., collections £50 3s. 8d., *Two Worlds* £5 17s. 3d., contributions £9 14s., Sunday teas £2 16s., new hymn books £10 13s. 8d., teas and entertainments £6 6s. 10½d., Thursday's circle £1 1s. 8d., goods sold "E. B." £1 1s., "Spiritual Songsters" £2 5s. 6d., bazaar and sale of work £117 5s. 3½d., total £207 12s. 2½d. Expenditure—Gas and water £4 10s. 2d., speakers' fees £13 4s. 7d., *Two Worlds* account £4 9s., rent of room £12 10s., printing and postage £2 11s. 2d., new hymn books £54 17 2½d., organist's salary £3 12s. 9d., repairs £3 9s. 9d., bazaar committee £16 11s. 1d., "Spiritual Songsters" £2 2s. 6d., Yorkshire Federation 12s. 8d., room cleaning £6 6s. 10d., teas and entertainments £2 8s. 2d., sewing class £15, coals 2s, paid into bank £60, in treasurer's hands £5 4s. 4d., total £207 12s. 2½d. Statement of funds and where invested: Plot of freehold land £459 17s., Yorkshire Penny Bank £87 19s., new hymn books £44 4s., room furniture £74, drapery goods £20, in treasurer's hands £5 4s. 4d., worth of society June 1892 £691 4s. 4d., worth of society December 31, 1891, £572 8s. 11d., total gain to the society in six months £118 15s. 5d.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Wrighton's inspirers gave good addresses on "Love at Home," and "The Prodigal's Return." Good clairvoyance at each service.—W. H. Invocation by Mr. Ogram, calisthenics led by Master R. Hodgson. We formed classes for the first time. We think it will be the means of helping each other. Present: 29 members, 6 officers, and 3 visitors.—James Burdin, sec.

HEYWOOD.—Mr. Goulding of Elton, kindly filled up the vacancy through the absence of Mrs. Stansfield at the Conference. The address and psychometry created quite a favourable impression on the audience.

HOLLINWOOD.—Mrs. Howorth spoke on "Spiritualism and its Works." A good lesson to strangers, and gave great satisfaction. Afterwards 8 clairvoyant descriptions given to strangers, 7 recognised; all went away highly pleased.

LEICESTER. 67½, High Street.—Evening: Mr. Sainsbury directed his attention to trade organisations. He proved several instances where the dissatisfaction had been brought about by men whose personal interest stood first. Employes were often wrongfully charged, the result being an unhappy failure and tending to drive trade into other parts, the heads of unions being the only individuals to reap the benefit. He believed in unions, in labour organisations, and agreed that they had often turned out beneficial; but it was imperative that they should be conducted by men of wide experience and strict integrity, which would tend to a successful issue.—J. H. A.

LIVERPOOL. Daulby Hall.—Attendance: Children 36, officers 7, visitors 14. Mr. Stretton, assistant conductor, conducted the services. Songs, chain recitations, and musical reading. Short address to the Lyceum on the "Necessity of Obedience." Chain march. Recitations by Isabella Blyth, Reggie Stretton, James Todd, and Maggie Love.—E. J. D.

LONDON. 311, Camberwell New Road, S.E.—An interesting evening, when the guides of Mr. Swatridge gave some good answers to questions from the audience. The half yearly general meeting followed, and our reports were fairly satisfactory, showing that good work had been done, and energy put into the advancement of our cause by local workers. We hope they will make the next six months more satisfactory than the last, as there is plenty of ground to work upon. The following officers were elected: Secretary, W. G. Coote; assistant secretary, R. Beaton; treasurer, J. Kemmish; Lyceum conductor, Mr. Coleman; secretary piano fund, Mrs. Long; secretary Help Myself Branch, Miss Morrell; librarian, Mr. Killick; and the following were elected committee: Messrs. W. E. Long, East, Jerry, Perry, and Warden; Mesdames Kemmish, Perry, and Jerry; Misses Perry and West.—W. G. C.

LONDON. Marylebone. 86, High Street.—Our annual meeting today. Officers re-elected. Financial statement satisfactory.

LONDON SPIRITUALIST FEDERATION.—Open air work, Hyde Park (near Marble Arch).—Afternoon: We had a good meeting. The writer took the chair, and after explanatory remarks on "Spiritualism," Mr. T. Emms spoke upon "Its relation to the moral teachings of to-day," introducing mesmerism by way of illustration to some of the arguments brought forward. Some discussion took place, and many questions were promptly replied to. A keen interest was displayed by the listeners, who denounced an opponent who could not only please himself by giving away tracts—"Beware of Spiritualists"—but uncourtously kept interrupting the remarks of speakers and listeners alike. A quantity of literature was distributed. Next Sunday, Messrs. Dever-Summers and Percy Smith at 3-30, weather permitting.—Percy Smyth, organiser of open-air work for London Federation.

LONDON. Finsbury Park.—Open Air. Last Sunday morning, at 11-30, Messrs. Darby, Jones, Brooks, and Rodger held an interesting meeting. Next Sunday, same time and place. The support of friends solicited.—Regent's Park, at 6 30, Mr. Reynolds fixed a banner on a tree. Soon a crowd gathered, addressed by Messrs. Wallace, Emms, Darby, and Rodger. Considerable opposition was manifested, which was ably replied to.

LONDON. Peckham, Winchester Hall, 33, High Street.—Evening, Mr. Dale read an article in *The Two Worlds*, upon which he based his remarks. He said, "Men want teaching what is right; if we take away

what they hold as good we must give them something else in its place." I maintain if we studied the Bible more we should be in a better position to satisfy them that Spiritualism is true.—J. T. A.

MANCHESTER. Tipping Street.—Miss Jones discoursed on "Sunshine" and other topics to very small audiences. A duet was finely rendered by Miss Maslin and Mr. A. Smith, "Sunshine and Shadow."—P. Smith, cor. sec.

MANCHESTER. Collyhurst Road.—Afternoon: Miss Gartside discoursed on "The Prophets of Old and the Seers of To-day." Evening: Mr. J. Fletcher opened with invocation. Miss Gartside spoke on "All men are equal in their birth." A good impression was made by the many grand thoughts spoken. Clairvoyance followed. After service the following were elected for the next six months: President, Mr. Haggitt; vice-president, Mr. Stanistreet; cor. secretary, Mr. Joseph Taylor; financial secretary, Mr. Barrans; treasurer, Mr. Yates; librarian, Mr. Horrocks; musical directors, Messrs. Tift and Taylor; hallkeeper, Mr. Mack; committee, Messrs. Crutchley, Oliver, Carr, and Walker. A hearty vote of thanks to retiring officers brought the meeting to a close. P.S.—I beg to thank the editor and all speakers for their courtesy and support during my term of office, and I trust the same kind assistance will be given my successor, Mr. Joseph Taylor, Belper Street, Harpurhey. Lyceum: Fair attendance. Usual readings, marching, and calisthenics well given. Master Bertie Whitehead recited in his good impressive style. The following were elected for the next six months: Conductor, Mr. G. Hearon; sub-conductor, Miss Alice Ashworth; secretary, Mr. Haggitt; treasurer, Mr. Yates; musical director, Mr. Tift; guardian of groups, Mr. J. Parkinson; doorkeeper, Master J. Gilbert. Group leaders: Fountain, Ada Stanistreet; Stream, Nellie Ashworth; River, Albert Whitehead; Shore, Arthur Stanistreet; beacon, Mr. Horrocks; banner, Mr. Haggitt. A hearty vote of thanks to retiring officers brought the session to a close.—Thomas Taylor, 1, Turley Street, Cheetham.

MANCHESTER. Moss Side Society, School Room, Palmerston Street.—We commenced our new room with grand success, and, above all permeated with that peace, power, and concord which is the basis of all spirituality; of phenomena there was no lack, from raps upwards. 3 p.m., a circle was held in which Mesdames Davies, Moss, Williams, and Mr. Pearson took part; conditions were all that could be wished for. 6-30, meeting opened by our president. Mrs. Davies, a scriptural temperance missionary read 2nd Corinthians, xii chapter, followed by Mrs. Williams, whose guides gave a most sympathetic address on "The Thorn in the Flesh," showing Spiritualists had thorns outside their body sufficient to contend with without putting more in themselves. Mrs. Moss, after a short sincere and affecting address, gave some splendid medical psychometrical tests, and clairvoyant delineations. By desire, a free and open circle was formed after the service, which was attended by over 30 members and friends, with all sufficient results. The society sincerely tender their most hearty thanks to Mesdames Davies, Moss, and Williams, Mr. and Mrs. Pearson, Mr. and Mrs. Lund, and others who so kindly assisted us in our need, making our meetings and circles such an unprecedented success. Further, the society will put forward all endeavours to fall in with the desires expressed, by forming a temperance society, lyceum, and circles, when all will be welcome, old friends and new.—J. G. M.

MANCHESTER. Edinburgh Hall, Alexandra Park Gate, Moss Side.—Madam Henry was very socially happy in the afternoon and evening. Her controls gave clairvoyant descriptions and lucid experiences. We hope to have her again in a month.

NORTHAMPTON.—The last three Sundays our platform has been occupied by local friends who have given good satisfaction to moderate audiences, which are accounted for by being such fine weather, as members take advantage of it by going into the country.

NOTTINGHAM. Masonic Hall.—Very enjoyable day spent with Prof. T. Timson. His subjects were "Mediumship and Spirit Life." Clairvoyance very minute and careful; many descriptions recognised. Mr. Timson has a future before him. He is a genuine medium, and (I believe) lives a spiritual life; moreover, I think he is not likely to lose his balance by praise—a great merit in the opinion of the writer. Our friend, Mr. Smith, sang "The Lost Chord" in a way which could not fail to charm all present.—J. F. H.

NEWCASTLE-ON-TYNE.—Capt. T. J. Ranton, of North Shields, gave an address, entitled "My Spiritual Experiences." The address was delivered in a quaint and humorous style, and thoroughly appealed to the sympathies of the audience.—R. E.

OLDHAM. Bartlam Place.—Tuesday, June 28: Farewell tea party, in token of respect to Mrs. Taylor and Mr. and Mrs. Brooks, who are leaving us for America. About fifty present. After tea there were speeches, music, songs, etc. Sunday: Local speakers. Afternoon: A very nice address was given by Mr. Fitton, subject, "A Call to Duty." Evening: A short address from Mrs. Brooks's controls. Mrs. Diggle gave clairvoyance.—A. E. L.

ROYTON. Chapel Street.—Mr. W. H. Taylor's guides delivered very good addresses on "What has Spiritualism done?" and "Where are our loved ones?" Both subjects were treated in an able and eloquent manner. At the close of his night's address an Irish control gave us some very good advice. Clairvoyance very good.

SOUTH SHIELDS. 21, Stevenson Street, Westol.—Wednesday night, June 29: Mr. Simblet's guides gave the invocation; and Mrs. Young's control gave a short address on "The Spiritual Nature of Man," showing that man would ultimately graduate to his true position and become his own judge, under the unerring laws so beautifully and truthfully adjusted. They gave clairvoyant descriptions to all. July 3: Mr. Wright's guides, after an invocation, dealt with "Life," showing that life was eternally progressive, its sole aim is ever upward and onward.

STOCKPORT.—An open-air musical festival clashed with our Lyceum services to-day. A fully attended open session was held, and a good display made with regalia. Evening: An extended service of recitation and music was coupled with addresses on important themes by Messrs. Clarke, Stewart, and Axon. Solos, duets, and recitations were given by Misses R. Normansell, H. Sellers, G. Phillips, L. Cox, S. J. Cox, J. Rowbottom, S. Kenyon, M. Hamer, J. Hamer, M. Longson, and Master Boulton. Half-yearly meeting at the close, and a full staff of officers elected. Mr. T. Halsall, president.—T. Edwards, corresponding secretary, 18, Adswood Terrace, Stockport.

WISBECH.—The guides of Mrs. Yeeles took their subject from the audience, "What is God?" which they handled in a satisfactory manner. The naming of three infants was a very interesting ceremony, and good advice was given to the parents, followed by clairvoyant delineations.—Wm. Hill, jun., 31, Albert Street.

RECEIVED LATE.—Leeds, 16, Castle Street. A good day with Mr. Essam. Mrs. Levitt gave clairvoyance at each service, and again on Monday. Mrs. Mercer on Monday next.—Openshaw Lyceum: Usual proceedings, and recitations by M. H. Barlow, Edith Savage, Florrie Orme, and Emily Lewis.—Cardiff, 29, Rennie Street, Canton: Mr. Hodson, of Newport, gave great satisfaction with clairvoyance and psychometry, and several spirits manifested through him.—Bradford, St. James's: Mrs. Whiteoak gave practical discourses and excellent clairvoyance.—South Shields, 16, Cambridge Street: July 3: Mr. Berkshire's guides spoke on "What the Spirit World has done for Humanity." Successful clairvoyance.—J. G.

PROSPECTIVE ARRANGEMENTS.

BINGLEY CAMP MEETINGS.—These meetings will be held on the 17th of July, on the Ravenroyd Farm, one of the most picturesque and charming spots on the banks of the Aire, almost overshadowed by the ancient and historic Druids' Altar. It is intended to provide refreshments on the spot to prevent separation of the friends, and give them every possible liberty of enjoying the beauty of scenery in this neighbourhood. The approach to the farm is on the banks of the river by Island Bridge, near the station. Services at 11, 2, and 6. Messrs. Rowling, Bush, Whitehead, W. Galley, Hopwood, Marshall, and Mesdames W. Stansfield, Mercer, and Marshall, along with many other public workers from various parts of the district, will take part in the meetings. An offertory will be taken at each service on behalf of the local society. Sankey's hymn book will be used. For the information of musical friends, the following hymns are selected—7, 33, 42, 66, 68, 87, 162, 274, 323, 370, 409, 419. A grand tea meeting, on Saturday, the 16th, in the Society's Meeting Room, Russell Street. Tea at 5 p.m., 8d. After tea an interesting evening will be spent, inclusive of clairvoyance and psychometry by Mrs. W. Stansfield, and a public exhibition of phrenology by Mr. W. Rowling, of Bradford, at 6-30, chairman, Mr. J. Whitehead, Vice-President of the Yorkshire Federation. Admission to meeting alone, 2d.—W. Stansfield, organising secretary.

BIRMINGHAM. Oozells Street.—10, Mr. Oakes; 17, Mrs. George.

BLACKBURN.—Annual Lyceum flower service, July 10 and 11. Mrs. Green, of Heywood, will be the speaker. Also, the eighth annual Lyceum field day, July 16. The committee and officers give all persons who can make it convenient to attend a hearty invitation. There will be all kinds of amusements provided, football, cricket, dancing, games, and racing. The procession will start from the hall at 3 o'clock, and will parade through the principal thoroughfares, led by a brass band, to Witton Park, kindly lent for the occasion.—Geo. E. Harwood, 58, Higher Audley Street, Blackburn.

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

BRADFORD. Bowling, Harker Street.—10, Mr. Firth; 17, Mr. Whitehead; 24, Mr. and Mrs. Clegg; 31, Mrs. Place; Saturday 30th, monthly meeting at 7-30.

BRADFORD. Walton Street, Hall Lane.—Saturday, July 9: A splendid ham tea at 4-30, and a grand entertainment of songs, glees, quartettes, recitations, and dialogues. Tickets, 9d.; to entertainment only, at 7, 3d. Anniversary, Sunday, July 10. We trust it will be a red letter-day to our church. A number of talented ladies and gentlemen from different choirs will assist in rendering solos, quartettes, and anthems, accompanied by an efficient string band. Mrs. Russell will deliver appropriate addresses, and on Monday will give Spiritual phenomena, medical psychometry, etc. The trustees are desirous of reducing the liabilities of the church, and clearing ourselves of the burden, that our place may be made free. Bradford Spiritualists could then boast of having one church to call their own. We hope our collections will be silver, and those that can spare it, gold. Friends wishing to help us can do so by forwarding anything to assist in the tea on the Saturday, or towards our collections on the Sunday, which will be properly acknowledged.—Address Walton Street Spiritualist Church, or Thos. Russell, 191, Bowling Old Lane, Bradford.

BRADFORD. Spicer Street, Little Horton.—Sunday, July 10, annual flower service. Afternoon speaker, Mrs. Beardshall. Evening, a service of song, entitled "Buttercups and Daisies," will be given by the choir and friends. Connective readings by Mrs. Beardshall. A welcome to all. Any offerings of flowers will be thankfully received, and after the services they will be given to the sick in the district.—M. A. Booth.

COLNE.—July 10, Mr. Swindlehurst; 17, Miss Janet Bailey; 24, Mrs. J. M. Smith; 31, Miss Cotterill.—Secretary, Mr. J. Nunnick, 27, Blucher Street.

CLOCKHEATON.—Please note new secretary's address: John Blamires, 11, Chapel Street.

GLASGOW.—July 10: Mrs. Wallis will be pleased to see her old friends at the meetings, morning and evening.

HECKMONDWIKE. Blanket Hall Street.—July 10, Mrs. France (Miss Myers is unable to attend). Please note. Members' circles on Tuesday, Wednesday, and Saturday nights, at 7-30, until further notice. Flower Services, July 17, Mr. and Mrs. Hargreaves.

KEIGHLEY LYCEUM. East Parade.—July 10, Mr. Galley; 17, Mrs. Mercer; 24, Mr. Hopwood; 31, Mr. Parker.

LIVERPOOL.—July 10, Mr. E. W. Wallis at 11. "Some problems in Spiritualism." At 6-30, questions from the audience.

LONDON. 311, Camberwell New Road.—The annual summer outing by brakes to Keston Common, on Monday, July 11, at 9 a.m. Tickets (including tea) 3s. 6d.; must be applied for by Wednesday, July 6. Spiritual meetings during the day. Half yearly meeting on Sunday, July 3, at 8-30; important business.—J. E. Long, hon. sec.

LONDON. Kings' Cross. 107, Caledonian Road.—A séance next Sunday at 7-30, and on Tuesday following at 8-30, Mr. Hunt, medium. A few more sitters wanted. Address Mr. Reynolds, sec., as above.

LONDON. 245, Kentish Town Road, N.W.—July 10: "The Problem of Spirit-Communion." Thursday following each, séance. Tickets, 1s.

MANCHESTER. Edinboro' Hall. Moss Side.—July 10: Professor Timson, of Leicester, on "Spiritualism—its trance conditions," at 10-30. Collection. At 3, special séance, psychometry, &c., 6d. each. At 6-30, trance discourse, psychometry, and clairvoyant descriptions. A real treat to all.—W. H.

MR. J. CAMPION is now booking dates for 1893. Note new address, 5, Verdun Terrace, Hyde Park Road, Leeds.

MANCHESTER. Moss Side Society School Room, Palmerston Street.—At 3 and 6-30, Mr. W. Buckley and others. Probably circle after service. Monday, July 11: Members' circle only. Wednesday, 13: Open circle. Both at 8 p.m. prompt.—J. G. Munro, 16, Clifford Street, Brooks's Bar.

MANCHESTER. Tipping Street.—10, Mr. J. B. Tetlow; 17, Mr. T. Postlethwaite; 24, Mr. W. H. Rooke; 31, Open.

MISS E. E. WHEELDON, of Coal Aston, near Sheffield, is prepared to book dates for 1892 and 1893, and, on the advice of her spirit friends, is ready to devote herself to the cause as a platform worker and medium. Miss Wheelton is a lady who deserves encouragement, and will, no doubt, become an efficient worker. Give her a call, and sympathetic conditions, and you will want her again.

MR. V. WYLD, July 10, Masonic Hall, Nottingham.

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

NEWCASTLE. 20, Nelson Street.—Mrs. Hardinge-Britten, the world-renowned orator, will deliver Inspirational Orations in the Cordwainers' Hall, Sunday, July 10. At 10-45 a.m., on "Spiritualism, the Scientific and Religious Reformer of the Age." At 6-30 p.m., on Six Relevant Subjects given by audience upon Spiritualism, Religion, and Reform. On Monday, July 11, at 7-30 p.m., a local Conference, to be opened by Mrs. Britten, with an address on "What shall we do with our Spiritualism?" A discussion invited and ten minutes allowed to each speaker. On Sunday morning and Monday evening, admission free, with a collection; on Sunday evening, 3d. 17, 6-30, Mr. J. H. Lashbrooke; 24, 10-45 and 6-30, and 25, 7-30, Mrs. J. A. Green, clairvoyant; 31, 10-45 and 6-30, Mr. J. B. Tetlow.

NOTTINGHAM. Masonic Hall.—July 10 and 11, Mr. Victor Wyldes; 17 and 18, Prof. T. Timson; 24 and 25, Mr. E. W. Wallis; July 31 and Aug. 1, Mrs. Green.

PENDLETON. Hall of Progress.—July 10, afternoon: Public circle. Evening, A Service of Song will be given by the choir, entitled, "Little Minnie." Reader, Mr. Tarbuck. We trust friends old and new will rally round us and make it a grand success.—J. Moulding, 15, Eimeo Street, Whit Lane, Pendleton.

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

YORKSHIRE FEDERATION OF SPIRITUALISTS will hold their annual conference at the rooms of the West Vale society on Saturday, July 9. Election of officers, etc., at 3. Public tea at 5, and at 7 Mr. Rowling will read a paper on "Federation Work," to be followed by discussion, in which speakers and delegates from all Yorkshire societies are invited to take part.—M. Marchbank, sec.

WANTED HOUSEKEEPING or Mother's Help by a middle-aged person, Spiritualists preferred. Mrs. Hartley, 3, Laithe Street, the Green, Colne.—[Adv.]

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

ROYTON society is now booking dates for 1893. Mediums within fifteen miles of Oldham, at 5s. and expenses.—Address letters, David H. Greaves, 204, Middleton Road, Royton, cor. sec.

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

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

PASSING EVENTS AND COMMENTS.

THE GENERAL ELECTION affected many friends who would otherwise have joined us at Burnley, and the storm no doubt materially thinned the evening audience; but, all things considered, the demonstration was a complete success. Can Sowerby Bridge "go one better"? We hope so. We thank Messrs. Morse and Tetlow for help with report.

NEXT YEAR'S CONFERENCE will, we trust, have time to take up matters of more general interest. The decision to print the balance-sheet and reports beforehand is a good one, and will save much time. The institution of an open council will prove an attraction, and give opportunity in the afternoon for more general discussion. Five minute speeches should be the rule all through.

THE BURNLEY FRIENDS deserve great praise for their generous hospitality and cordial efforts for the comfort of all visitors. Mr. Sudall writes to express regret that he was unable to respond more fully to the vote of thanks, he felt so overjoyed at the success of the whole proceedings that he knew not what to say. He desires to thank the Burnley friends, and especially the parents of the children who had taken such evident pains with the little ones—their dresses and adornments were very tasteful and effective in the procession. He had lately felt depressed, but on Saturday and Sunday received new strength and courage to press on in the work, and trusts the same effect has been felt by others.

CONFERENCE JOTTINGS.—In the meetings we noticed friends from Accrington, Ashton, Bacup, Batley Carr, Batley, Blackburn, Blackpool, Bolton, Bradford, Brighouse, Bury, Colne, Darwen, Huddersfield, Keighley, Preston, Lancaster, Leeds, Liverpool, Manchester, Nelson, Nottingham, Oldham, Pendleton, Rawtenstall, Rochdale, Slaithwaite, Sowerby Bridge, St. Ann's, West Vale, Moseley, Heywood, Failsworth, and Hyde, besides the representatives of the several Burnley societies.

No doubt other towns were represented, but we have not received the official list of delegates and cannot name them, Mr. Tetlow having unfortunately left his book behind him. Most of the prominent mediums and workers are named in the report. Mrs. Green was present, but was unfortunately too unwell to be more than a listener, and much sympathy was felt and expressed for her. Messrs. Moory and Sutcliffe were also noticed in the audience. We were pleased to see Mr. J. Ainsworth and Mr. Firth from Blackpool, Mr. Singleton from Bury, as also Mr. Hughes from St. Ann's, Mr. and Miss Thorpe, Sowerby Bridge; Mr. Ridehalgh, of Bacup; Mr. Waterhouse, of Keighley; Mr. Bamforth, Slaithwaite; Mr. Ibeson, Mr. and Mrs. Briggs, and Mrs. Entwistle, Huddersfield; Messrs. Wallis and Smith, Nottingham; besides hosts of others whose names escape our memory.

ENCOURAGEMENT.—We have received so many kind and encouraging letters in praise of *The Two Worlds* that we scarcely know what to do. If we print them we shall probably be charged with egotism, and if we withhold them our friends may feel slighted; therefore, we take this means of acknowledging, with heartfelt gratitude, the helpful sympathy and appreciation of our efforts which have reached us from so many old and new friends. To one and all let us say, "Sisters and brothers, we aim to serve the cause of human progress, to co-operate with the spirit-inspirers of our movement, and to help humanity now and here. To know that our efforts are appreciated by you is a great comfort and source of strength. We work and hope and wait for the day when Spiritualism will be a powerful educational, reformatory, and religious influence in the world." Again, many thanks.

WHERE DOES MILLIONAIRES' MONEY COME FROM?—Take the case of a young man starting in life at the age of 20 years. Let us suppose that he works 300 days per year and receives 8s. per day, or £120 per year, in return for producing things which the community desire. Taking one year with another, let us suppose he has 1-6th of his product unconsumed, which he accumulates in the shape of money, in order that he may be able to draw upon future production for such things as he may require when he shall be past work. After half a century of toil he will, by actual accumulation of his unconsumed products, be in possession of £1,000, or enough to keep him ten years without working. This is clearly all that the average man can do under the most favourable conditions, and, as a matter of fact, far more than he can hope for in almost any civilised nation in the world. But when we turn from the actual possibilities of the many to acquire money by means of producing wealth to the actual facts respecting the money held by individual persons, a strange and startling discrepancy is apparent. We have, for instance, the case of a solitary individual who in less than half a century is said to have accumulated £50,000,000, or an amount equal to the possible savings of 50,000 men for 50 years.—*Australian Standard*.

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

MR. J. PAWSON writes: "It may not be generally known that there are Spiritualists in Blackpool, but I had the pleasure of meeting several earnest workers yesterday. When paying a visit to Mr. D. Milner, Albert Road, I learnt that they have had some very successful meetings here. Last Sunday, Mr. Milner, Mr. S. Laycock (the Lancashire poet), and several other friends, held a very successful service on the South Beach, and were listened to with deep respect. Many *Two Worlds* and *Mediums* were distributed, and the people were anxious to get hold of them. Friends, a mighty work can be done here with a little courage. Sunday we had a splendid meeting at Mr. Cooper's, watch maker, Lytham Road. Amongst others, there were Mr. Laycock (Blackpool), Mr. Banks (Preston), Mrs. Hardy (Sheffield), Mrs. Welsh (late of Blackburn), Mr. and Mrs. Pawson (Batley), and Mrs. Robinson (Leeds). The last-named lady received a most remarkable test—she never having been to a Spiritual meeting before—having her husband described to her, who has only just passed over, and a son who is still alive, but very ill. What was told her was true in every detail, as I learned from the lady herself."

IN MEMORIAM.

It is my sad duty to report the death of our esteemed friend, John Green, of The Arcade, Colne. As organist, co-worker, and faithful friend, he was with Colne Spiritual Society from the beginning, working with a zeal which told how desirous he was to see the movement prosper. Activity and harmony stamped his individuality; indeed, his active nature told severely on a constitution that was anything but strong. His personal influence was calm and gentle, and many a time when discord was rife, his genial presence was like oil on troubled waters, and only now are we beginning to realise the loss we have sustained. He lived to make others happy, and never hesitated to sacrifice his own personal comforts when there was a possibility of doing good for others. Broad and generous to a degree, he won the respect of all men by his unassuming personality; in fact, his strong desire to work for one common end, namely, the social brotherhood of man, undermined a frail constitution, and brought his good and useful life to a close at the early age of 35. To-day (Saturday, July 2) a large number of people assembled, showing how deeply men and women love a good man, not in name alone, but good in works also. Kind and courteous to all, he won our esteem and taught us forbearance. Brothers and sisters seldom mourn as we do the loss of honest John Green; but strong in faith we say with David Aitken:—

The brightest hours are still to come,
The fairest days, the noblest years;
For shining skies and sunny eyes
Shall bid a long farewell to tears.
Through Love's bright gates wide open set,
The heart shall find its Eden yet.

Mr. Green leaves a wife as gentle as himself. Always delicate in health, God only knows the depth of her affliction. May her strength be increased, so that her motherly care may be given to her two little girls. On July 10, Mr. Swindlehurst will make special reference to the above. Owing to the funeral being on Saturday, many members were deterred from attending the Burnley Demonstration, otherwise there would have been between 60 and 70 present.—E. Christian.

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