

The Two Worlds.

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FLORENCE MARRYAT'S "THERE IS NO DEATH."

AN ADDRESS BY JAMES ROBERTSON.

IN the year 1860 Florence Marryat passed through great mental and physical trouble when in India, so much so that the medical men advised her to return to England, which she reached on the 14th December, and on the 30th of that month a daughter was born, who only survived her birth for ten days. It is necessary for the purpose of a clear narrative, and to bring conviction, to mention that this child was born with a most peculiar blemish. On the left side of the upper lip was a mark, as though a semi-circular piece of the flesh had been cut out by a bullet mould, which exposed part of the gum. The swallow had also been submerged in the gullet, so that she had for the short period she lived to be fed by artificial means, and the jaw itself had been so twisted that had she lived to cut her teeth the double ones would have been in the front. The blemish was of so remarkable a type that all the medical men who examined her said that *no similar case had come under their notice before*. The case, under feigned names, was fully reported in the *Lancet*, as something quite out of the common. She lingered, as I have said, for ten days, being baptised under the name, Florence. Her mother only thought of her as something which might have been, but never would be again; she was at the time the one dead lamb of the little flock. At that first séance with Mrs. Holmes the last face which was shown was that of a little girl; only her eyes and nose were visible, the rest of her head and face being enveloped in some white flimsy material like muslin. Mrs. Holmes asked for whom she came, when she pointed to Florence Marryat, who at once said she must be mistaken, as she had known no one in life like her, still the child persisted that she came for her. Mrs. Holmes asked her could she not remember any one of *that* age (that was a girl about 10 or 12 years) connected with her in the spirit world; she tried to remember but could not, and could only answer "No child of that age." Mrs. Holmes then addressed the little spirit, "You have made a mistake; there is no one here that knows you, you had better move on," and so the child did move on, slowly and reluctantly. There was disappointment in her eyes, and after she had gone she peeped round the corner again, and looked longingly. This was indeed the child, Florence, who had left earth-life as an infant of ten days old, and now coming back was not recognised. The mother was ignorant of life beyond the grave, and it never struck her that the baby had been growing since the separation. She could not interpret the Spiritualism of Longfellow, the sweet and pure psalmist of modern days.

Not as a child

Shall we again behold her,

For, when with rapture wild

In our embraces we again enfold her,

She will not be a child,

But a fair maiden in her Father's mansion,

Clothed with celestial grace,

And beautiful with all the soul's expansion

Shall we behold her face.

That first séance made such an impression on the mother's mind, that two nights afterwards she again presented herself alone at Mrs. Holmes's where there were about thirty persons assembled. The first spirit face to present itself was the

same little girl. Mrs. Holmes said she knew that the child must be connected with Florence Marryat, and again, on being asked, "Have you never lost a relation of her age?" Mrs. Marryat said "Never," and again the little spirit moved away sorrowfully as before. A few weeks after she had an invitation to attend a private séance from Mr. Henry Dunphy, of the *Morning Post*, at his home, where Florence Cook was the medium. Florence Marryat was asked, though a complete stranger to Miss Cook, by her control, to stand by the curtains and hold the lower parts together while the forms appeared above. By and bye Miss Cook said, "Take it away; go away, I don't like you. Don't touch me, you frighten me," while her control, or guide, was heard talking to her. "Don't be silly, Florrie, don't be unkind. It won't hurt you, etc.," when immediately after the same little girl rose to view, muffled up as before, but smiling with her eyes. When Miss Cook was asked the reason of her dread she said, "Her face is not fully developed, I think. There is something wrong about her mouth, she frightens me." This remark made Florence Marryat think, and when she got home she at once wrote Miss Cook to ask her guides who the little spirit was. The reply she got was to the effect that she was closely connected with herself. She was not yet convinced of the spirit's identity. Evidence, however, of a most extraordinary kind came to her from a totally unlooked-for quarter. At that time she was editing *London Society*, and amongst her contributors was Dr. Keningale Cook, who had married Mabel Collins, the well-known writer of Spiritualistic novels, and who, for a time, got under the Blavatsky influence, and afterwards, when free, showed that *religious* leader in anything but pretty colours. Well, one day Dr. Cook brought an invitation from his wife, whom Florence Marryat had never met, to spend Saturday to Monday with them at their country cottage. She knew nothing of their proclivities towards Spiritualistic phenomena, and they certainly knew nothing of her private history or she of theirs. At this time the subject of the dead child, born with such a peculiar blemish, had never been the topic of conversation with even her most intimate friends. The memory was not a happy one to recall. So little indeed had the subject been talked about in her own home circle, that the elder children were ignorant that their sister had been marked in any way differently from themselves; therefore, it was most unlikely that strangers would have got any inkling of the fact. After dinner, when the subject of Spiritualism came to be talked about, she was told, to her surprise, that her hostess, Mabel Collins, was a powerful trance medium.

In the evening they sat for communications, when old friends of the medium's family spoke. Suddenly the medium left her seat, and, falling on her knees before Miss Marryat, began kissing her hands, sobbing all the time. She waited in expectation of hearing who it might be, and after a little time she was startled by hearing the word "Mother" sighed rather than spoken. Then Dr. Cook took down the conversation in writing. "Mother, I am Florence. I must be very quiet, I want to feel I have a mother still. I am so lonely. Why should I be so? I cannot speak well. I want to be like one of you, I want to feel I have a mother and sisters. I am so far away from you now." "But I always think of you, my dear dead baby," the mother answered. "That's just it—your baby. But I am not a baby now. I shall get nearer, they tell me I shall. I do not know if I can come when you are alone. It's all so dark. I know you are here, but so *dimly*. I've grown *all by myself*. I'm not really unhappy, but I want to get nearer you. I know you think of me, but you think of me

as a baby. You don't know me as *I am*. You've seen me, because in my love I have forced myself upon you." "Did the trouble I had before your birth affect your spirit, Florence?" "Only as things cause each other," &c., &c. "I wish you could come to me when I am alone, Florence." "You shall know me. I will come, mother dear;" and very much more matter was spoken of an elevated kind. Surely here was a very marked circumstance, more than a coincidence, that talk of such a nature should come from the lips of a perfect stranger. Other avenues of communication soon opened up, and, therefore, only once again did the child manifest through Mabel Collins, which was under peculiar circumstances. Florence Marryat had been to consult her solicitor as to how she would act in a painful matter, and got his advice. The next morning, as she sat at breakfast, Mabel Collins ran into her room, with an apology for the unceremoniousness of her visit on the score that she had received a message, which Florence had begged her to deliver without delay. The message was to this effect: "Tell my mother that I was with her this afternoon at the lawyer's, and she is *not* to follow the advice given her, as it will do harm instead of good." Mabel Collins added—"I don't know to what Florence alludes, but I thought it best, as I was coming to town, to let you know at once." Here was a secret interview overheard and commented upon.

During the next twelve months numerous sances were attended, and the little girl always put in an appearance, manifesting through different mediums in different ways. Through some she but touched her mother, or laid her face close so that she might feel the scar upon her lip; through others she spoke or wrote or showed her face, but no sance was attended at which she was not present. Once at a dark circle where Williams was the medium she pulled the dress of her mother and Lady Archibald Campbell as if to attract attention, when the darkness, as it were, opened up, and there she stood smiling like a happy dream, her fair hair waving on her temples, and her blue eyes fixed upon her mother. Lady Archibald Campbell saw her quite plainly. As soon as an unbroken communication had been established with the mother, she developed into the merriest little spirit. At sances where Arthur Colman was the medium, she has run about the room, speaking to and kissing each sitter in turn, pulling off the sofa and chair covers, and piling them up in the middle of the table. Regularly did she come and sit in her mother's lap, kissing her face and hands, and letting her feel the defect in her mouth. Once on her mother's birthday, the medium Arthur Colman walked in quite unexpectedly to pay a visit, when a sance was arranged. It was impossible to make the room dark, as the windows were only shaded with venetian blinds. The first thing heard was the voice of Florence whispering, "A present for dear mother's birthday," when something was put into the mother's hand which proved to be a chaplet of beads, which were not brought from some part of the house, but came from the coffin of one who had been buried with them. But a great climax, which proved more fully than anything the identity of the spirit, had yet to come. Mr. Wm. Harrison, editor of the *Spiritualist*, a man who was most unlucky himself in getting evidence of his own friends return, sent Miss Marryat an invitation to join in a sance at which Florence Cook was the medium, as Mr. Harrison had been promised something on his own account.

The sance was held in an empty room, with only three chairs to sit on, and the cabinet was extemporised out of an old black shawl. Gradually this shawl was lifted up, and a female figure crawled on its hands and knees and then stood up. In the dim light it was not possible to identify the features. Mr. Harrison asked if it was his friend? Miss Marryat thought it might be a sister of hers who had died a few months previously. "Who can it be?" each said to the other. "Mother, don't you know me?" sounded in Florence's whispering voice. The mother started up to approach her, exclaiming, "Oh, my darling child. I never thought I should meet you here." The spirit cried, "Go back to your seat, to your chair, and I will come to you," when she crossed the room and sat down on her mother's lap. This sance took place at a period when Florence would be about seventeen years of age. "Florence, my darling," the mother said, "Is this really you?" "Turn up the gas," she answered, "and look at my mouth." Mr. Harrison did as desired, and they all saw distinctly *that peculiar defect on the lip* with which she was born, a defect, be it remembered, which some of the most experienced members of the medical profession had affirmed to be *so rare as never to have fallen under their notice*

before. She also opened her mouth that they might see she had no gullet. At this juncture the medium, who had been moaning and moving a good deal behind the black shawl, suddenly walked into the room. There she stood, the medium in her grey dress and crimson ribbons, while the spirit Florence sat on the mother's lap, in white drapery. She remained a considerable time, twenty minutes, clasping her arms round her mother's neck, laying her head upon her bosom, kissing her dozens of times. She said the reason God had permitted her to show herself in her earthly deformity was that the mother might be certain that it was she herself, and that Spiritualism was a truth which could comfort her. "Sometimes you doubt, mother, and think your eyes and ears have misled you," she said, "but after this you must never doubt again. Don't fancy I am like this in the spirit world; the blemish left me long ago, but I put it on to-night to make you certain. Don't fret, dear mother. Remember, I am always near you, no one can take me away. Your earthly children may grow up and go out into the world and leave you, but you will always have your spirit child close to you."

(Concluded next week.)

TEMPERANCE REFORM.

THE General Election is upon us, and amongst the many burning problems awaiting solution there can be none more imperative than the temperance question.

It is not for me to say that Spiritualists need any special prompting where the best interests of the community are concerned, but sometimes a reminder may be permitted and a good cause served thereby. The question of temperance legislation is rightly becoming very prominent. The old stock phrase that a people can never be made sober by Act of Parliament is one of those half-truths with which temperance advocates have been liberally pelted. People *cannot* be made sober, nor is coercion in the programme. Persuasion, education, the decrease of drinking facilities and a wise substitution for intoxicants, these are some of the means by which sobriety is to be encouraged and intemperance stamped out. But while individual and associated effort may do much, it can only go so far, it has its limits. The law is needed to step in, and by its mighty lever give the impetus and aid which it alone can give. Instead of which, the law rather *encourages* intemperance, making it easy to go wrong, and to some easily tempted individuals, very hard to keep right. And it is just these, the weak and the easily tempted, who need legislating for, the strong can take care of themselves.

Two measures in particular are to be introduced to the new Parliament, and both recommend themselves—the Sunday Closing Act and the right of Popular Veto. The first-named aims at removing one of the many anomalies which custom has made so familiar that we lose sight of its injustice and inconsistency. Familiarity is said to breed contempt. Contempt may be wholesome when expended upon tyranny and wrong, when it impels men to put their shoulders to the wheel and push when a hindrance to progress and righteousness blocks the way, but if the contempt means only indifference and apathy, then indeed such familiarity is baleful in its effects. And too often this is the case; we accept as a matter of course much which we know to be injurious, but long established usage has so blunted the edge of our disapproval that opposition becomes dull, and many a yoke is quietly borne that might long ago have been shaken off.

The direct Veto is a more stringent and important measure; it cuts deeper into the evil, and puts into operation the great principle that in matters social as well as political the will of the majority must rule. It is not in Ireland alone that Home Rule is demanded, and surely, where the decency, sobriety, and moral elevation of a neighbourhood are concerned, it is only just that its inhabitants should have a voice in the matter, a voice which should be heard with *no uncertain sound*.

It is to effect this that the measure in question is to be brought forward. It is not the first time a similar one has been introduced and died an unnatural death. Temperance has not been fashionable, its advocates have been rather looked down upon, labelled eccentric, faddists, enthusiasts. In its time it has been almost as unpopular as Spiritualism. But the world is getting wiser; it is learning to see in these enthusiastic advocates of an unpopular cause moral reformers doing battle with a deadly foe, not in a senti-

mental tournament, not tilting at windmills, not fighting imaginary grievances, but in earnest and continuous opposition to a grievous evil, one which damages many a fair reputation, ruins many a noble character, and entails loss and degradation upon homes which would otherwise be happy and prosperous, and radiate a healthy influence to all within their sphere. How many a tragedy owes its origin to this dreaded mania. It sends its victims to lunatic asylums and prisons, and has ushered many into the unseen, their life-work unfinished, and their fatal weakness too often handed down as a baleful legacy to future generations.

Knowing this, and much more, can thoughtful men hesitate when the opportunity for repressing this evil, and limiting the range of its influence meets them face to face? Can Spiritualists, as such, remain indifferent to the call of weak humanity, and refuse their support to the men who pledge themselves to the suppression of the drink traffic? By urgently bringing this subject before candidates for election, and forcing it upon their notice, and by letting aspirants to Parliamentary honours feel that electors are in earnest and expect their representatives to be equally so, much may be accomplished. Public opinion is a force which can make itself felt, and the franchise a weapon which, rightly used, may overthrow many an ancient abuse, and raise this country of ours many a grade in the scale of morality and of true advancement.

Temperance reform is no party question; it should rank above the poor ambition of mere political supremacy. Its issues are vital; they are those of life and death, happiness and misery, prosperity and poverty, the salvation of the individual, and a corresponding impetus given to a nation's honour and a nation's progress. A. E. F.

IONE: OR, THE EGYPTIAN STATUE.

AN ASTRAL ROMANCE.—BY J. J. MORSE.

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

CHAPTER V.

A FRUITLESS HUNT.

DURING our journey to London I learned from Hilton that he had left the family party at Paris, he, visiting Germany upon a walking tour, and they, going on to Italy and Switzerland, and that until he returned with me he had not seen any of them since their separation in the French capital. As to the acquaintances the family made after he left them he knew nothing, as they had not corresponded, so he was utterly devoid of any information likely to be of service.

It appeared very curious to me, at this time, that I should revisit France on the slender assurance that the irascible nobleman I accidentally encountered on my arrival there, months ago, was the reality of the figure I saw in my vision, and therefore the cause of Ione's death, yet such was, indeed, the only foundation of my journey and my hopes! As we sped on our route, these and other thoughts, hopeless ones then I considered, concerning Helen, occupied my mind. Across the Channel, under the gleaming stars, out into the night, on through the fruitful fields of France, and in the early morning we arrive at the Grand Hotel once more.

During the day we make diligent inquiries as to the residence or present whereabouts of the Marquis. The last point we are unable to discover, but we find our man comes from Vevy-sur-Sarcens, near Lyons, where is the family chateau. We start by the evening express for Lyons. We arrive in due course, our landlord assures us the Marquis lives here, when he is at home. Our next question, "Is he at home now?" elicits the answer that he is not.

The next morning we call at the chateau; a tall and stately retainer receives us, whom we question as to the whereabouts of the Marquis.

"Monsieur the Marquis is abroad."

"Where?"

"No one knows where."

"Has he been gone long?"

"He has been gone a year."

As this is all the information obtainable we withdraw, the retainer bowing us out with a stately dignity that would do even his master credit.

There was nothing for it but to return to Paris, to seek further clues if possible. My thoughts during our return journey were curious and oppressive. In spite of all I felt like a detective hunting down a murderer, the murderer too, I was convinced, of the sister of the woman I loved. What

if she should look upon me as also a murderer, if I succeeded in tracking this man to his doom? I smiled at this morbid fancy, for at present she did not know I loved her. Easy enough, then, I thought, if I discover she should so look upon me, to continue to conceal my love. Hilton lit a cigar, and remained silent for a long time. The train whirled on, afternoon deepened into evening and evening into night. Presently, after one of Hilton's fits of silence, he said:

"I dreamed last night we found our man, the same man, too, of your vision, but he was dying over there in the old hall at Foxthorpe. Curious, wasn't it?"

"Quite," I answered, then added, "I am sure we shall find him, why, it is impossible for me to say, but yet I am certain of it."

We were too anxious and excited to sleep, too worried even to talk, and were more than glad to once again re-enter Paris at our journey's end.

Resting a day we recommenced our search. Now we resolved to go over the route travelled by the Steetons after Hilton separated from them, making careful and minute inquiries at each point. A tedious process, in truth, was this, trying at times almost beyond endurance, owing to the stupidity of people and the natural difficulties belonging to such a quest as ours. Three weeks were thus consumed, and still nothing had been discovered that could in any way assist us. We readily traced the Steetons, of course, but always with the same result, they had none but themselves in their party.

We were getting discouraged, and I feared, at times, that, may be, after all, my vision had but been a curious coincidence and nothing more. Hot, tired and dusty we at last entered the sleepy little Italian town of Huerro, where we at last found trace of our quarry, for there, on the hotel register, was the name of the man we had journeyed so far to find! Our spirits revived at once, and the result of our inquiries was that we traced the route of the Steetons and the Marquis steadily from town to town until the frontier was reached, then all trace of him was completely lost. Baffled, we disconsolately return to Paris, where, on arrival, we, in a fit of desperation, hunt up the porter again, eliciting from that not too astute personage the fact that the Marquis left Paris for London on the very date of my first arrival in the gay city. He took the brother of the porter with him as his valet.

Close questioning disclosed the fact that the brother was in London. Where? His last address Rue Compton, at Monsieur Ralphette's, which meant off to London again, Rue Compton evidently being Compton Street, likely enough in Soho, where the French congregate.

I said to Hilton, "We will return to-night," to which he agreed.

The next morning we breakfasted at the Golden Cross in Trafalgar Square, in London.

(To be concluded.)

THREE ISMS.

SOME dozen or more years ago scientific materialism seems to have touched its lowest round. Projecting, as it did then, nothing but a gloomy picture in the near future of overcrowding, starvation, and destruction, it deprived men of all incentive to progress or even right action; and had not the rapidly increasing light of modern Spiritualism, coming as a newer and fuller revelation, dispelled the illusion by depriving the chief bogies of materialism of their terrors, sad would have been the fate of the world at no distant day.

Of these bogies foremost at the time stood two conflicting and opposing theories—one named after Malthus and the other after Darwin. The first of these, which may be characterised as the "ism" of Malthus, with its scale of cunningly devised figures, practically said unto man—"Abridge thyself; the earth is being over-populated, universal misery and starvation stare thee in the face." But over against this ism of Malthus, with its array of courts, alleys, rags, and wan faces, stands the ism of Darwin, with its background of rocks, rivers, dim woods, and hideous pongo monsters, swinging demon-like among the boughs, grotesque, dreadful, suggesting to man his origin from the same, and saying unto him—"Multiply and crowd thyself more and more, that the race may advance through survival of the fittest, that the right of might may prevail."

Two pictures these, standing over against each other. Which were the better to choose—that of the alleys and wan faces, or the woods and pongo monsters? "Oh! the

woods; had we only remained there at peace, crunching nuts and wild berries, instead of marching here painfully by the help of arrows and flint implements, hunting the auroch and the bison, that we might at length arrive at the alleys with their spectres and wan faces." "No escape from this last," said the ism of Mathus. "No escape," said the philosophers in a chorus. "No alternative between starvation and immolation." Two pictures these, front to front, with a dark space between filled with a confused debris of bones and flint implements. "Nothing visible but this to mark man's journey across the waste—his progress towards utter extinction in the future," said the ism of Darwin. "Better he had remained a pongo in the woods than to have journeyed so far to no purpose."

But were it not well to examine these pictures a little and see whether they be at all genuine, or mere imaginary daubings exhibited yearly amid much clamour at Social Science, Royal societies, and such like congresses—a sort of twin Apollyon, straddling across the highway of the world to the alarm of all timid souls, causing learned bishops and others to bestir themselves, and do battle with the monster, till some show of confidence be restored for a time.

Yes, truly, the great ism of Darwin especially, begins annually the retouching of its picture, by a rehearsal of remarkable facts; and facts, we are told, are not to be misconstrued in favour of any particular throng. No, by no means, especially those of the painters in question, who, groping in the mud of some oozy sea-beach, find therein a "remarkable fact," an ascidian with a "tail," which it afterwards loses. It is not of course clearly defined how this caudal appendage is got rid of, whether by being sat upon, like the pongo's, or by accident like that of a famous bull, much talked of by one philosopher, that transmitted his loss to posterity, is doubtful. But certain it is that in our catalogue of facts all three, ascidian, bull, and pongo, lost their tails. But against these "three remarkable facts," our philosophers did not mention certain other facts that told a different tale; namely, that all the sheep of the highlands and lowlands, and all the terrier dogs that had been losing their tails for generations, still persisted in growing tails, in defiance of the law of evolution based on the ascidian, bull, and pongo trio of facts.

In so labouring to prove their theory of the descent of man from the ascidian, etc., certain obscure and isolated facts, or rather statements, are brought forward, while more general, more widely known, and self-evident facts have been passed over in silence. Surely our philosophers must now smile at what they once so gravely set down, the scientific world applauding the while; for the teaching of Spiritualism has already shown that to establish even a variety tending towards the evolution of a new species, the change would necessarily have had to originate in the psyche, which alone moulds the material envelope after its own form—and, therefore, that no change could be established primarily in the physical form that had not originated in the psychical essence. But this restatement by Spiritualism of an old truth has lifted the crude evolution of scientists as first stated to a much higher plane. Evolution is now interpreted by Spiritualists as an accepted fact, for it is an evolution of the psyche primarily, and not of its physical expression, which could have no evolution apart from spirit.

Under the new teaching man can obey the laws of his nature, guided by wisdom, fearing neither the doctrine of Malthus, nor the crude materialistic evolution of a few years ago, for having done his duty on the earth plane, and gained such experience as came in his way, he knows he shall enter upon a higher plane of existence, with a mighty vista of new activities stretching out interminably before him.

County Donegal.

WILLIAM SHARPE, M.D.

THE SPIRITUALISM to be found in my poetry is no delusive idealism derived from a hereditary belief in a physical resurrection of the dead, neither am I making a new attempt to cheat the ignorant by false pretences of knowledge. My faith in our future life is founded upon facts in nature and realities of my own personal experience. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death.—*Gerald Massey*. Preface to "My Lyrical Life."

THE RELIGIOUS ASPECTS OF SPIRITUALISM.

WHEN Spiritualism knocked for entrance into this world of ours forty-four years ago, an inquirer might ask, did it come as a science, a philosophy, or a religion? To such might be given the answer that potentially it came as a combination of the three, for it has proved itself many-sided. But it is with Spiritualism as a religion that I am at present concerned—the Spiritualism whose mission it should be to make men better and purer, and so aid in the world's regeneration. To do this effectually it is not enough to protest against the errors and mistaken tendencies of old beliefs, to follow out its iconoclastic instincts, and against "modes of faith" wage an outspoken and unceasing war. Those who pull down must be builders also, and those who take away, able to replace. It has been said that "Iconoclasm without substitution, and fault-finding without rectification, is not Spiritualism but Anarchism." Let us build a moral structure that shall overshadow rather than destroy others, and point a way that shall lead to light instead of confusion.

While freely acknowledging the sublime truths touching the future life, and the possibility of spirit return and spirit communion, which Spiritualism proclaims and demonstrates, I would respectfully urge upon its promoters that even this much does not satisfy every instinct, and meet every requirement which man's higher nature is conscious of possessing. As a religious being, with a spiritual nature demanding satisfaction, the instinct of worship, of aspiration, of a going out towards the Supreme Good which we call God, is an indispensable part of man's higher education, and needs fostering as much as the intellect needs cultivation, and the physical organism food and other requirements. The churches know this, and by their teachings and modes of worship endeavour to meet the people's cravings, and bring them in touch with a more spiritual environment, and where they fail it should be the part of Spiritualism to succeed.

The world we live in is a very material one. Its demands are insatiable, its necessities imperious, and its attractions many and varied, and so apt to rivet the attention and absorb the mind that the spiritual Ego becomes dwarfed, and loses its receptivity and power of expansion, and a distinct loss ensues which, if unfelt, is only the more serious, for to know what we need is one step towards gaining it. We must desire before we can be satisfied, and hunger and thirst before we can become blessed enough to be filled.

In the strain of conflict with error and prejudice and bigotry, in the revulsion from the orthodox creeds, Spiritualists are in danger of losing with one hand as they grasp with the other, forgetting that while theology is man-invented, religion is God-implemented, and that it is for Spiritualism to foster and deepen this instinct, and by its teachings and services to inculcate reverence, devotion, and spirituality. While emphasising *inspiration* in its many and beautiful forms, it should encourage *aspiration* also—aspiration towards the highest and the perfect good, that unknown yet all-embracing power of whom Tennyson, in "The Higher Pantheism," wrote:—

Speak to Him thou, for He hears, and spirit with spirit may meet.
Closer is He than breathing, nearer than hands and feet.

And Whittier, America's Quaker poet, says:—

All souls that struggle and aspire,
All hearts of prayer by Thee are lit;
And, dim or clear, Thy tongues of fire
On dusky tribes and twilight centuries sit.
Nor bounds, nor clime, nor creed Thou know'st,
Wide as our needs Thy favours fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

Only a poetic symbolism it may be said. True, but it does not need a poet to grasp the lovely truth underlying it, for conscious as all must be of failings and imperfections, it is inspiring to think that by placing ourselves *en rapport* with the source and the spring from whence all good flows—as the flowers open their petals to the sun, that his vitalising rays may evolve whatever of beauty and sweetness lies dormant within them, and uniting effort with aspiration, we are doing the best possible to ensure growth, expansion, and the highest development of which each individual is capable.

Let it then be the divine mission of Spiritualism to aid men and women in this upward struggling, to loosen the fetters of bad habits, and hereditary evil tendencies, and to bring them into communion not only with the loved ones who have passed from sight, but with the All-Good, with whom to come into touch—into *at-one-ment*—must be life and light, growth and evolution.

James Martineau has said, "There is no human life so poor and small as not to hold many a divine possibility." But conditions must be favourable, or the possibility can never blossom into a fulfilment. Men need a stimulus to raise their thoughts from the money-grubbing and the self-seeking and the wearing anxieties of this work-a-day world, and if only one hour a week they breathe a rarer atmosphere, and become braced up to purer endeavours and more practical efforts for the improvement of their fellow-men, and their own higher advancement, they are more truly benefited than by the mere gratification of personal curiosity and phenomenal sight-seeing, or even by the enjoyment of eloquent denunciations of modern orthodoxy, and scattering censures upon the inconsistencies of its supporters.—R. E.

DAVID DUGUID.

S. C. HALL, F.S.A., the distinguished *littérateur*, who for forty-two years was the editor of *The Art Journal*, and who should therefore know something of art, wrote as follows of the direct paintings which were executed through the mediumship of David Duguid, of Glasgow: "I have a small landscape painted *in the dark*. It is, of course, in several colours. It was done, *direct*, under the trance-mediumship of D. Duguid, of Glasgow. In his normal condition he is utterly incapable of producing anything of the kind. Imposture was rendered impossible by the tearing off a corner of the card on which the landscape was subsequently painted, which I keep with the picture. The little landscape (it is so good that I should not hesitate to hang it in my drawing-room) was painted in three minutes. Under the same conditions hundreds of these *direct* pictures have been painted, always in the dark, and always the colours are wet when the pictures are completed." Of the volume entitled "*Hafed, Prince of Persia*," written through the mediumship of David Duguid, Mr. Hall wrote to the publisher, Mr. Hay Nisbet, in the following eulogistic strain: "Dear Mr. Nisbet,—You have sent me a most wonderful book. It has given me intense delight. I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy—with only *one* exception, *the Book* which this book so thoroughly upholds." This is surely high praise to come from a barrister-at-law, and a man of letters by profession, regarding a work which fell entirely from the lips of an ordinary, uneducated, intelligent, simple-minded, plain working man. Dr. George Sexton once wrote regarding the same "*Hafed*": "We know something of the subjects treated of in this volume, and we know personally David Duguid; and of this fact we are certain, that, unaided by any power outside his own mind, he could no more have answered the questions put to him in the form in which they are answered in this volume, than he could have written Bacon's '*Organum*,' Newton's '*Principia*,' or Shakespeare's plays. Even had he at his command large libraries of books, with some experienced scholar to point out to him the volumes that he required to consult, it would still be a matter of impossibility that he could have stored his mind sufficiently with facts to enable him to respond to the questions detailed in these pages."

NOT LOST.

THE look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost.

The sacred music of a tender strain,
Wrung from a broken heart by grief and pain;
And chanted timidly with doubt and fear,
To busy crowds who scarcely pause to hear,
It is not lost.

The silent tear that fell at dead of night
O'er soiled robes which once were pure and white;
The prayers that rise like incense from the soul,
Longing for spirit power to make it clean and whole,
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The quiet steadfast love that strives to win
Some wanderer from the woeful ways of sin,
These are not lost.

Not lost, my Father, in that city bright,
Our eyes shall see Thee then, with clearer light;
And sorrows that we've borne while here below,
Thou wilt reveal, and we shall surely know
Kind deeds are never lost.

—Dora Singleton Moss.

SPIRITUALISM.*

IN an article entitled "*Materialism*," in this attractive and thoughtful volume, we find the following pregnant references to Modern Spiritualism: "Lastly, one word about Modern Spiritualism. I am doubtful how far the theories advanced in my former volume, '*Speech in Season*,' will bear to be pressed into all the details I have there discussed, although I adhere to my general opinion that many of the miraculous phenomena reported in the Old and New Testaments bear the closest resemblance and affinity to the alleged phenomena of Modern Spiritualism. Into the truth or falsehood of these I do not propose to enter here, but I wish to point out the secret of the fascination exercised by these alleged occurrences over many thoughtful and superior minds. The important question is, not so much whether or no the thing looks trivial, or whether or no the dead are trying to communicate, although of course that is important, but whether the phenomena witnessed prove the possibility of intelligence of some kind, human or otherwise, living and acting upon matter without the brain and nervous system declared by physiologists to be indispensable to the very existence of an intelligence. This is the real reason why Modern Spiritualism cannot get a hearing with most scientific men. The latest position of science is that mind itself is the product of matter and force, organised in such a system as man's. Without such a material nervous system, mind, it is repeated *ad nauseam*, cannot exist, much less manifest itself. Modern Spiritualism affects to supply direct evidence to the contrary. It offers to produce intelligence of some kind acting upon matter and yet unconnected with a brain and nervous system. If this could be proved, the materialistic argument would at once fall, for if intelligence similar to ours exists, and can operate outside the usual organised conditions, our own souls *may*—we do not say *must*—do the same. God is conceivable, and intelligence ceases to be the mere product of force and matter specially organised."

WHERE ARE THE DEAD?

EIGHTEEN writers, all ministers, reply to this great question. The most remarkable thing about their book† is the almost entire absence of any reference to "the lost." What a change! Another notable fact is that all these ministers almost entirely omit the old "Gospel" plan of salvation by "faith." They say, "The good are with God, and they are safe." "To be righteous is to be safe." A third noteworthy fact is that they all seem to be Spiritualists. They say, "They are near to us now. . . . They sit at our tables, attend us on our journeys." They talk of a "thin veil" which only just "conceals us from the spirit-world." A final significant fact is the very general surrender of the deplorable old "sleep in the grave" theory. Two or three talk a little in their sleep about "the resurrection of the body," and a "resurrection day," and one poor man murmurs something about the union "between soul and body" being dissolved at death and "resumed" at "the resurrection," but statements such as the following abound—"The life of the soul is altogether independent of the body in which it dwells." "Our dead are alive; . . . they are not unclothed, but clothed upon with spiritual bodies; they are not alone, or homeless, but at home with the Lord, and are gathered together in a spiritual city with just men made perfect out of all times and lands."

All this is delightful, and an immense advance. If these good men will go on advancing on these lines they will soon shed the almost funny resurrection rags that cling about them—notably about good Dr. Thain Davidson, who, after his vivid outburst about the radiant angels around us, actually somnambulises about "the enjoyment of a higher and sinless state, to be perfected by-and-by at the resurrection of the body."

We will only add the remark, than when Dr. Clifford applies the law of Continuity to the passing on of the earth-pilgrim at death, he virtually admits that for every human being there is a chance, and more than a chance, of rescue and development on the other side.—*The Coming Day*.

Nothing is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus—it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

* From "*Current Coin*," by Rev. H. R. Haweis.

† Our Dead. Where Are They? A Symposium. Edited by T. H. Stockwell. London: E. Stock.

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FRIDAY, JULY 1, 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 AND IMPORTANT NOTICE.

The Directors of "The Two Worlds" Publishing Company Limited have decided to issue an

EIGHT-PAGE SUPPLEMENT,

without extra charge, to every purchaser of *The Two Worlds* of Friday, July 8.

This Supplement will contain a full account of the DEMONSTRATION and CONFERENCE at BURNLEY, together with a digest of the speeches made at the several meetings.

We trust this public spirited action on their part will be rewarded by a large increase in the numbers sold. Order at once.

FEDERATION AND BROTHERHOOD.

THE signs of the times indicate coming changes of a most important character. The present is a transitional period. The competitive system has been tried and found out. It has failed to lead to moral results. It has operated to the disadvantage of the honest, industrious, and honourable, and has proved of benefit mainly to the cunning, crafty, and unscrupulous. It has led to antagonisms; class wars, and bitter feuds. The voice of the age is being raised against its results—the slums, the sweating dens, the increased power in the hands of the few, and the ever-increasing intensity of the struggle to live.

The drink traffic, so forcibly and fully dealt with elsewhere in this issue, by A. E. F., is likely to come under popular control very shortly, and changes will be made which will have a most important bearing upon the future of our land.

"Royalties" are an anachronism, which are bound to be swept away—for they are a gross injustice inflicted upon the producer and consumer alike of the necessities of life.

The Land, at once the source of all wealth—absolutely indispensable to labour, and the home of the people—will, in the next few years, be dealt with in a manner which would have been regarded as revolutionary twenty years ago. It may not be possible to secure its nationalisation within the next decade, but *something* will be done ere long to free the soil from the restrictions which have enabled individuals to exclude their brethren from the best portions, and in the name of sport to make a wilderness where once happy homes existed.

The present drift of the population into the towns, and the rapid increase of those centres of human activity, are a menace to the nation's peace and a sign of decay of the yeoman instincts, which form one of the best features in the character of the nation.

The reform efforts of the day are all in the direction of securing to the people greater opportunities for health and happiness, and a growing sense of *power* is permeating the industrial population. Hence the need for education, and for moral direction to the movements which are on foot. Everywhere a spirit of hope is stirring in the hearts of the people, despite the drear forebodings of coming industrial

depression and bad times. Everywhere thoughtful men and women see the necessity for intelligent combination. Unions, Federations, and Associations of various kinds are being formed and affiliated, and by and by the wish of the people will become law.

With party politics we have nothing to do, but we *are* concerned with every enterprise which makes for human progress and happiness; which will minimise misery and decrease friction; which makes for justice, and gives increase of opportunity to every citizen to usefully employ his talents, and win in *this* life greater spiritual benefit.

As Spiritualists we may learn a lesson from the movements around us. How has the Temperance question become almost the first issue of the hour? By dogged pluck and persistence. By organisation. By the expenditure of time and money, and by the enthusiastic advocacy of both paid and unpaid agitators. Public opinion has thus been educated, and a victory at the polls may be almost certainly counted upon. "Work and wait" is the watchword, and "the workers win."

How was Home Rule pushed to the front until it blocked, and still blocks the way? By similar perseverance and combination. When upwards of seventy members were returned to Parliament, pledged to demand Home Rule and to prevent business being done until their demands were attended to, they could command attention and enforce their claims.

Spiritualists must follow the same lines if they wish to secure similar results. We must federate, organise, educate, and agitate. Individually, we are weak; unitedly, we can influence public opinion and command attention. If we cannot work together among ourselves, how can we expect outsiders to attach importance to our work? If we have not sufficient respect for our principles to work for them, to proclaim them and enforce them upon the attention of others, how can we expect to change the world's verdict? If we are not public-spirited enough to take some interest in work for the good of others, and for posterity, our Spiritualism is little worth.

The coming election is a most important one. The claims of Labour are being enforced; justice is demanded; a broadening of liberty for the workers must be secured, and as Spiritualism proclaims human brotherhood, we are interested in everything which will tend to increase the well-being of our fellow-workers. The disestablishment of the Church is a question which concerns us all. The disestablishment of the Drink traffic affects us equally. The abolition of the blasphemy laws is a matter in which we are deeply interested, as also the repeal or amendment of the laws under which honest mediums become liable to imprisonment.

But to do effective work we need a strong national body, with an energetic executive committee, which will be able to speak emphatically with the mandate of the united societies throughout the land.

To combat the bigots and carry our truth into the camp of the opposition, we need a determined effort on the part of an enthusiastic executive, supported by a united body of affiliated societies and associates.

The battle is not half won. Ours is an aggressive movement; new truth is always unwelcome. We have to expose falsehood, and unveil fraud and folly. We have to displace tradition, disestablish the Church, the Bible, and Hell, and proclaim natural religion, immortality, and spirit-communion. Above all, we have to rally round the standard, set our ranks in order, stand shoulder to shoulder; not only that we may go forth as a conquering army, but that we may become builders—organisers of the new order of things. Having broken the barriers and let in the flood of Spiritual revelation, we must be prepared to prove its superiority by replacing the temple which has been destroyed, with a better, stronger, and more durable one; and to do this, we need strong hands, willing hearts, wise heads, united counsels, clear conceptions, and earnest workers. We are hopeful that the Conference at Burnley will witness a new departure in Spiritualism. That a large-hearted feeling of brotherhood, forbearance, fraternity, and mutual confidence will prevail. That each one will vie with the other in endeavouring to secure the best possible results. May union and usefulness go hand in hand. We trust our friends in Burnley and neighbouring towns will attend the *morning* and *afternoon* sessions of the Conference in large numbers, so as to hear what has been already done, and that they may get a better idea of what Federation means.

SPIRITUALISTS' NATIONAL FEDERATION.

THIRD annual Conference at Burnley, Lancashire, 3rd July, 1892, in the Mechanics' Hall, Manchester Road. Manchester Road entrance for delegates and associates; York Road entrance for general public. The morning and afternoon meetings are open to every one who desires to attend, as well as the evening service.

AGENDA.

1. The opening service at 10-30. Address by president, S. S. Chiswell, Esq., Liverpool.
2. *Pro tem.* appointments.
3. Report of committee *re* delegates.
4. Reading of minutes of last Conference.
5. Reports of secretary, treasurer, and special committees.
6. Invitation by the Conference to prominent workers present to take part in the proceedings of Conference.

7. RESOLUTIONS, &c.

1. To add to Article VI.: "That no society shall have more than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the associated members at one time."—Moved by Jas. Swindlehurst, seconded by J. W. Hemingway.

2. Amendment to Article III., last sentence of clause, from the word "thereof," to read as follows, instead of as now printed: "Said delegates in conjunction with the associate members shall elect the officers and conduct the business of the Conference."—Moved by J. J. Morse, seconded by J. Swindlehurst.

3. Article VII., Finance: "That the last words of second clause, viz: 'of five shillings' be left out, and the words 'half-a-crown' be substituted."

Article VIII., Debate: "That the words 'three clear months' in the last clause be left out, and the words 'fourteen days' take their place."—Moved by James W. Hemingway, seconded by James Swindlehurst.

4. "That an open council be instituted as part of the order of Conference business."—Moved by J. J. Morse, seconded by Edward Raynor.

5. "That the secretary of the Spiritualists' National Federation in future be paid a fixed salary for work required." Moved by H. Boardman.

6. "That the present secretary of the Spiritualist National Federation receive some remuneration for his past services." Moved by James Swindlehurst.

7. "That each Conference shall elect a speaker or speakers for the evening meeting on Conference day for each ensuing annual Conference, and pay them their usual fee and expenses."—Recommended by Executive Committee.

8. "That the Federation shall hold a tea-party and social evening on the Saturday preceding Conference day each year, and auditors, sub-committees, &c., be requested to perform as much of their duties as possible on that day, so as to expedite the business on Sunday."—Moved by F. Hepworth.

9. "That in order to further extend the usefulness of the Federation, a committee from this Conference be appointed to formulate some plan for dividing the United Kingdom into districts under the supervision of sub-committees appointed by Conference annually, who shall work in unison with the General Executive Committee. That the said committee shall open correspondence with the various societies and obtain, if possible, their opinions upon the subject; and that the said committee meet the General Executive at bi-yearly Conferences, to be held at some suitable place, to draw up a report to be submitted to the next Conference for adoption or otherwise. That such report be sent for publication in the Spiritual press, at least 21 days before next Conference."—Moved by W. Johnson.

10. "That in the opinion of this National Conference of Spiritualists, the time has come when more strenuous and united efforts should be made by our societies to improve the social condition of the people. That we publicly identify ourselves with all movements that tend to elevate the physical and social conditions of the people; and that from our public mediums and spiritual teachers be oftener heard the gospel of social redemption for the industrial toilers of our country."—Moved by James Swindlehurst.

11. "Seeing that mediumship is the foundation-stone of modern Spiritualism, and that at the present time the growth of the movement is hampered because of the scarcity of mediums, especially physical and test mediums, that this Conference recommends the establishment of developing circles in private houses on week-nights. While deprecating

the practice of holding home sésances at the same time as the public services (which should be supported by all lovers of the truth, and improved in every possible way), Spiritualists, who have had experience in circle holding, are hereby urged to undertake the important and pressing duty of helping to form and direct developing circles, of wisely counselling and protecting young mediums, and giving assistance to enquirers."—Moved by E. W. Wallis.

12. "That it is desirable some suitable means of recognition should be adopted by Spiritualists, which might be nationally and internationally applicable and acknowledged by them."—Moved by H. A. Kersey (probably).

13. "That a new hymn-book be compiled for our Sunday services, and Mr. Kersey be asked to co-operate and agree to have the words of his Songster incorporated therein. That a publishing committee be formed, and Mr. Kersey be requested to become one of that body."—Moved by E. W. Wallis.

14. "That mediums and speakers desiring to have their names and addresses entered on the Federation roll of speakers, shall supply the secretary (if desired) with references to well-known Spiritualists as to their capabilities."—Moved by W. Mason.

8. Election of Officers. (1) President. (2) Corresponding Secretary. (3) Treasurer. (4) Executive Committee. (5) Place and Date of Next Annual Conference.

Above is order of business. Again I would appeal to the Spiritualists in general to come and help us. Remember, Unity and Liberty is our motto. Speakers at evening meeting will be chosen from those present. No fees paid to any one.

JAMES B. TETLOW, Hon. Sec.

140, Fitzwarren Street, Pendleton.

NOMINATIONS FOR EXECUTIVE COMMITTEE.

NAMES.	ADDRESS.	NOMINATOR.
*Boardman, H.	Openshaw.	W. Johnson.
Butterworth, Mr.	Accrington.	Accrington Society.
Chiswell, S. S.	Liverpool.	W. Johnson.
Charlton, T. F.	Middlesboro'.	Middlesboro' Society.
Coles, J. W.	Colne.	Colne Society.
Donnelly, Hugh	Pendleton.	Pendleton Society.
*Gibson, J. S.	Oldham.	J. Meekin.
Hemingway, Jas.	Huddersfield.	W. Johnson.
Knight, James	Bolton.	Bradford Street Society.
*Lee, Peter	Rochdale.	W. Johnson.
Pemberton, J.	Warrington.	W. Johnson.
*Swindlehurst, Jas.	Preston.	J. W. Hemingway.
*Raynor, E.	Oldham.	W. Johnson.

* Those with star before are retiring members of Executive Committee.

CONFERENCE MATTERS.

ANNUAL CONFERENCE of the Spiritualists' National Federation will be held in the Mechanics' Hall, Manchester Road, Burnley, on Sunday, July 3, 1892. President, S. S. Chiswell, Esq., Liverpool. Sessions at 10-30 a.m. and 2-0 p.m. Business: Opening address by the president, secretary's and treasurer's reports, the presentation and consideration of amendments to the Constitution, and resolution upon matters of general importance to the movement. Brief speeches on the above by delegates and associate members of the Federation will be in order. The above meetings are open to all, Spiritualists and non-Spiritualists alike, although only delegates and associates will be at liberty to speak. At six p.m. a grand public meeting. Chairman, S. S. Chiswell, Esq. Brief addresses will be delivered by a number of well-known speakers and mediums. Admission—Tickets for reserved seats for the entire day, 1s., to be had from Mr. James B. Tetlow, 140, Fitzwarren Street, Pendleton; Mr. Nutter, 64, Helena Street, Burnley; or the secretaries of societies in Burnley and other places, and at the doors on conference day. Admission to unreserved seats, 2d. Delegates and associates will be admitted at Manchester Road entrance. On Saturday July 2, a grand procession at 3-0 p.m., headed with band and banners. Tea-party in the Spiritual Hall, Hammerton Street, at 4-30, and a conversazione in the Mechanics' Hall at 7-0 p.m. Tickets—Tea-party and conversazione, adults, 1s; children under 14 years, 6d.; conversazione only, adults, 6d.; children, 3d. For the convenience of intending visitors we give the following particulars *re* accommodation, &c.: Mr. Thornton's, Bridge Street, 3 single beds at 1/3 each, and 2 double beds at 1/- each; Mrs. Riley, Esley's Hotel, Standish Street, 7 beds, 1/3 single, 2/- double; Barlow's Temperance Hotel, Ourzon Street, 8 beds, single 1/6, double 2/-; The Empress Hotel, Market Place, 14 beds at 3/- per bed; Berry's Temperance Hotel, St. James's Row, 8 beds, 1/6 single or 2/6 double; Cronkshaw's Hotel, Grimshawe Street, 18 beds, 1/6 single or 2/- double. These charges are for beds; they do not include victuals. You will notice 1/3 single, 2/- or 2/6 double; it means it will be so much cheaper if two can go together. The Empress and Cronkshaw's are the leading hotels in the town.

Dinners and teas (Conference days): For the convenience of visitors, there have been arrangements made for dinner and tea in the Hammerton Street Room. Price: Adults, 8d. each; children, 4d. each. It is hoped that the Lyceumists and others who intend taking part in the procession will be at Hammerton Street Room in good time. This appeal is made to those who live away from Burnley. We want a big field day. So don't forget to be present.—J. B. Tetlow.

The forthcoming Conference at Burnley promises to be one of the most successful, and Burnley friends are working with heart, head, and hands so that there may be no lack or hitch in the arrangements; they deserve great praise for their earnestness and enthusiasm.

The provision for the "creature comfort" of visitors on Sunday, at Hammerton Street hall, at dinner-time and again for tea, will, we believe, be ample and satisfactory. This arrangement will give opportunity for social chat and friendly interchange of thought, and help to keep friends together. We attended the meeting of the district sub-committee, when upwards of thirty members were present, and wish to compliment them on their work.

We hope there will be a large demand for the *reserved seat tickets*; the expenses are very heavy, and all those who can take tickets will help the Federation.

A very interesting programme has been arranged by Mr. Harrison for the conversazione, and a most "happy evening" may be expected. Mr. Hepworth will sing. Mr. Sudall, of Darwen, has been appointed *marshal* of the procession, of which Mr. Mason, the indefatigable, will be at the head, and only fine weather is needed to ensure success. White rosettes will be worn by the leaders and officers.

Mr. Nutter will act as *general superintendent* on Sunday. Delegates and associates will be expected to show their tickets as they enter the hall (Manchester Road entrance.)

Brief, bright, sisterly and brotherly speeches will be in order Saturday and Sunday evenings, and may good angels inspire every one; may good will prevail; may every one *be* good, *get* good, and *do* good, and may good results follow to the movement we all love.

[All Spiritualists who can possibly do so are earnestly urged to attend the three meetings, and by their presence and sympathy make them a grand success.]

THE PEOPLE'S LETTER BOX.

THE NEED OF THE HOUR.

DEAR SIR,—I can fully corroborate your article in your last week's issue. A friend and I thought we would form a new society in Manchester, and we convened a meeting, at which only about six persons attended. Another meeting was publicly called, but we were the only two present. Shall we give it up? No. We will try and make a stand, and we did. Mediums gave us their services and helped us generously. Without their aid we could never have succeeded in establishing a society, for which I return them my heartfelt thanks. We carried on the society six weeks, when those who attended our first meeting came forward to help to keep the ball rolling. At a general meeting officers were elected, but after a few months a spirit of contention was developed, and I was charged with "fadding" mediums. Indeed! Treating them as brothers and sisters after they had done so much for us! There seemed to be a disposition to make it a kind of ONE MAN society. Others took to engaging speakers (whilst I was secretary) which I resented and resigned.

J. B. LONGSTAFF.

28, Caton Street, Moss Side.

ASTROLOGY.

Mr. John Hargreaves, of Bradford, sends us a communication respecting astrology, which he values at £10. It is accompanied by a diagram which we are unable to reproduce, and therefore have returned the whole matter to Mr. Hargreaves, who has our thanks for his kindness. He makes a number of statements respecting the planets, their positions and movements, and affirms that each planet takes a part in fashioning our bodies, and "governs" certain people and objects. He says, "When I have found in the nativity of a man that Aries was ascending and clear, he has always come to money and property by some other person; if Venus was in at the time he would get money and property by his wife; and when Leo is ascending, Mars in, and the Sun well placed, he has been a successful butcher; when Virgo is ascending and Saturn in," he has found that "persons signified by this have done well in dealing with producers from the earth when they have not succeeded in anything else." He affirms that he knows "a number of business men who pay to be kept well informed, who say they would have been much better off had they known of astrology years before."

SOCIETY FAILURES.

DEAR SIR,—In your issue of June 24, you open out a very important subject—the non-success of societies. It is one that I hope will find a wide and generous discussion in your columns. Let all sides speak, and let us see if something can be done to alter the present condition of things. To hear a certain "rule or ruin" party, one would imagine that the sole cause of society failure is the fees of the mediums. Surely this cannot be true, as a careful study of the various balance sheets published would reveal a fact or two pointing in other directions. One thing is certain, some other explanation must be found, as this one is not sufficient. Those societies that are the most successful exhibit a peculiar contrariness in this matter of mediums, both as to quality and price. Thus we must seek for other causes. I have noticed that societies succeed best where there is a high moral tone and purpose in the committee, a good choir, a continuous attempt to *employ all* the talent to be found amongst young and old in the society, a good secretary who knows his business and does his work, where everybody is made to feel comfortable, and where there are no sharp-tongued persons, who can see everybody's faults but their own, ready at all times to vent their pepper and cayenne on all and sundry. A society gets along best when the members work for *Spiritualism* and not for *INDIVIDUALISM*, when all feel the society's success is their good, when mediums go to circles to be of *service*, and not to look askance at others because they are not so well developed as somebody else. Then there is satisfactory work done, and all feel that it is well to be there, but when one won't "give way," and another looks across the room quite contemptuously, rest assured that somebody will be conspicuous by their absence. Our meeting rooms must be made into homes, and our circles into family gatherings, each trusting each and all, and then joy, gladness, numbers and cash will be present. Where a man or a woman's heart is, there their pocket will be also. I have much more to say, but will leave it over until others have expressed their thoughts.

J. BRONTE.

[We are willing to open our columns for the discussion of this subject. Letters must be brief and pointed, and *personalities* must be avoided.]

MY ALL-ROUND LETTER.

DEAR SIR,—Now, my brothers in the cause, wake up. We, who are so often accused of humbug and imposture, I think, would blush to have a hand in anything so mean as the following advertisement. "Ladies interested in charitable work wishing to increase their income can easily do so." This appeared in a religious paper, inducing people to apply for particulars. One applied, forgetting in her simplicity the multitude of sins that are covered by the word "Charity." In due time came the reply—a copy of a certain new religious monthly, with some papers explaining how charity and profit were to be combined. The charity consists in sending on the review to the local workhouse, hospital, or reading-room. The profit will come when a hundred of her friends become subscribers; after which she will be rewarded with a cheque for five pounds. This was accompanied by a letter, begging the applicant to "do her best to assist the cause for which we are working." This particular cause is a very ordinary one of money making. Hence this mode of transferring money from the pockets of your friends to your own. Hence this tall talk about charity and increase of income. We are not surprised at the worldly papers advertising for success on bonuses and prizes, and anything but literary merit. Now the religious papers are following suit. Truly the children of light are quite as wise as the children of this world. I wonder what Mr. Leyland would say to this.—Your's,

DORA SINGLETON MOSS.

98, St. Stephen's Street.

ATTENDANCE AT SUNDAY MEETINGS.

DEAR SIR,—Impressed with the importance of your observations with regard to meagre attendance at our Sunday meetings as well as with my own unfortunate experience of late, I feel it incumbent to state that in societies within a few miles' radius which I am in the habit of visiting, there is a deplorable falling off in numbers, and an absolute lack of the public enthusiasm and zeal for the truth that once lit their faces with joy and fired their souls to action. In place of union, zeal, and harmony there is discord and dissension; in place of a good, earnest, and inquiring audience there are a few straggling members with downcast faces, and the rest empty chairs and benches. On Sunday last it was my unhappy lot to address an audience such as I have never done before. In a beautiful hall, that would seat 500 people, built a few years ago by the society when they were united and had the cause at heart, I faced an audience of not more than twenty-five, knowing that some of the absentees were lounging at home, others "gone for a walk," &c., &c. Could I speak? No! The very words choked in my throat and I felt sick at heart. Indeed I would rather be howled down by opposition than talk to empty chairs. But was *this* an exception? Oh! no. Not many weeks ago I presided at the same hall, when an editor of a daily paper in that town delivered a splendid address to an audience that filled the three front rows. Other speakers share the same fate. There is something wrong either with Spiritualists or with Spiritualism, which is it? and what can it be?—Yours for the truth,

A. J. SMYTH.

Birmingham.

[We would suggest the real question is, What is the remedy?—the evil is apparent enough.]

SPIRITUALISM AND ASTROLOGY.

DEAR SIR,—Some eighteen years ago I was a confirmed materialist, disclaiming any knowledge of man's spiritual nature or a continued state of existence. At this period of my life some of my boyhood's friends renewed their acquaintance with me, and asked me what I thought of Spiritualism as a system? My answer to those friends was, "What is Spiritualism? What are the facts of Spiritualism? And how am I to know *they are facts*?" I need not say that an early opportunity was afforded me of a thorough investigation into the phenomena, and that the ever-accumulating facts brought out by my investigations at last compelled me to admit the truth and grandeur of Spiritualism. By the *facts* of Spiritualism was I convinced of its truth; by its facts am I continually strengthened in my faith. I have read all the subject matter on astrology which has lately appeared in *The Two Worlds*. It strikes me there have been more assertions made on its behalf than facts advanced. Assertions prove nothing; it is easy to make them. But facts build up science, and are its foundation. Hence the facts of Spiritualism establish its scientific basis. I now ask, as a humble student earnestly searching for truth and light, "What is Astrology? What and where are its facts? And how am I to know *they are real facts*?"

J. SWINDLEHURST.

Preston.

DEAR SIR,—In your issue of May 20 Mr. E. Christian says that "astrological predictions in *most* cases come true." I should like to ask him this question: Are the predictions made to fit the events, or the events to fit the predictions? In issue of June 10, Mr. Leeder says, "Every person who studies astrology must admit that the principal events of life can be *accurately* predicted by astrological calculations." To this I say that in all the books I have come in contact with the calculations fall entirely to come up to time, or to portend the nature of events. In issue of June 17, Mr. E. Christian says, "I believe that having a knowledge of astrology one would be able to tell the time of events taking place." Will one or both of these gentlemen give the rules, to convince doubting students? Would it be possible to hold a meeting (say in Manchester), and take correct dates of births of about ten people unknown to astrological students, and have their charts ready in a bag, each student to take one or two at haphazard and give offhand two or three of the principal events of the past, giving time and nature of same? I, for one, would willingly submit to such a test. *Something* should be done to put matters on a different footing, as astrology is in ill favour with many people, because it is not to be depended upon. I am continually coming in contact with people who have been duped by so-called professors of astrology. One, a male, born October 30, 1850, with three degrees of Cancer rising, was led to believe that in 1891 a fortune would be left to him. At that time, however, he was brought to utter poverty. Another male, born 2nd April, 1859, with sixteen degrees of Gemini rising with Jupiter thereon. Even at a time when Jupiter was transiting with the sun he was hard up for money, although he was told that he would do very well at that time.—Thanking you in anticipation, I remain, yours truly,

CLYDE.

SPIRITUALISM IN LONDON.

DEAR SIR,—Your article of this week deals with the real reason as to the seeming apathy of Spiritualists, especially in London, and is evidently based on actual experience. From experience I am assured 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, but who will not lend themselves to support any single individual who uses his society for the purpose of self-advertisement. That this is the case I have ample proof in my possession. Only last September, when there was a grand opportunity of giving an impetus to Spiritualism and exposing the pretensions of Theosophy, upwards of 40 people were communicated with, most of whom did not belong to societies, yet who were prepared to supply, both by their presence and money, an attempt to bring together the two admittedly best exponents of Spiritualism and Theosophy in debate, under conditions which would have added dignity and power to our movement that would have been priceless. The opportunity was lost entirely through the opposition of two or three individuals whose self-importance did not receive sufficient recognition, one in particular being in an agony of fear that a small speculation he had in hand might be jeopardised if the affair was brought to a definite issue. Yet these are the people who cry aloud they do not receive the assistance and support they ought to, and are continually asking, "Why don't you come and help us?" It is quite time this retarding state of things was put an end to, and which can only be done by dealing with it in a bold and determined manner. There should be no meek sentiment allowed to gloss over wrong-doing, because it might give some advantage to our opponents, as in the past. Full well we know the various organs of Spiritualism are acquainted with many facts which they find difficult to deal with. If Spiritualism is to be propagated in a successful manner, it will have to be fostered and jealously guarded by its press. The weekly reports require a great deal of re-arranging in London. It is not exactly as it should be, that the platform speaker of the Sunday is under the necessity of sending off an account of it on the following day, which is the case frequently, or there would be none sent. One of the first things required is that a trusted correspondent should visit the meetings of the various societies, and fearlessly write about what he sees, *especially with regard to the management*. So many capable people have dropped away from the movement, simply because they could not, as intelligent men and women, sanction or tolerate the domineering egotism of individuals, who would, we are certain, be only too glad to help, were they assured that a vigilant press was prepared to deal with such persons, who are the bane of the movement. It is a great gratification to watch the progress of the Federation in the north, as this will become the real power of the movement in England. Here in London we have no real federation of societies. There is a society which calls itself the London Federation, but I am unable to learn that any society except King's Cross is affiliated to it, notwithstanding assertions to the contrary. It would be interesting if the secretary of the Federation would send the list of societies to *The Two Worlds* for publication. If there are a number of societies actively engaged in holding weekly meetings who belong to the London Federation, of which Mr. Tindall is the secretary, it is very desirable they should be known. It is regrettable that so many should have ceased to carry on the movement who were once prominent as societies, and it would be well if some enquiry were instituted as to the reasons, with a view to their re-opening. The best society in London was wrecked through entirely preventable causes, and it is a curious fact that within a radius of less than two miles there are nine well-known lecturing mediums living in South London, yet who fail to form one good society. I have written these notes because I am convinced it is the only means which may lead up to something definite being speedily adopted, the basis of which must be co-operation, self being placed on one side. If these lines should help to show the true cause of the present stagnation in our movement, with a view to a remedy, they will not have been written in vain.

W. H. EDWARDS.

[Would it not be best, instead of discussing the past mistakes, failures, and present troubles, to issue a call to all earnest independent Spiritualists, who really desire to see SPIRITUALISM put to the front in London, to meet in Conference and try if a basis of unity for work cannot be arranged? We will gladly co-operate. Suppose every one in sympathy with this idea were to drop us a post card, and, if a sufficient number of persons reply, one of the number could act as secretary and call a Conference. Surely *something* can be done. Do let the dead past bury its dead. The present and the future are ours to make the best of. Who will take a part in the work? We have "no axe to grind," but we do wish to see a strong united active society of Spiritualists at work in London.—Ed. T. W.]

PLATFORM RECORD.

ARMLEY. Temperance Hall.—Afternoon: Mr. Hargreaves founded his discourse on the hymn sung, and Mrs. Hargreaves gave good clairvoyance. Evening: Subjects from the audience were dealt with by Mr. Hargreaves, so as to satisfy the senders and most of the audience. Mrs. Hargreaves then spoke, and also gave a few clairvoyant descriptions.

BIRMINGHAM. Oozells Street.—Evening: Mr. Knibb, under control, dealt with eight subjects from the audience. "Evolution," "Separation," and "Reincarnation," in a manner evidently appreciated by all. Followed by clairvoyance by Mrs. Mantor. A control, through Mr. Oaks, spoke to one at the meeting, and was recognised. July 3: Mr. Victor Wyldes; and on Thursday evening at the Broad Street Corner Coffee House.

BRADFORD. 448, Manchester Road.—Morning circle, 47 present. Afternoon: Mr. Todd spoke on "Why weepest thou?" Evening: "Watchman, what of the night." Two capital discourses. Mrs. Webster gave good clairvoyance, followed by diagnosis of diseases, to good audiences.—J. A.

BRIGHOUSE. Oddfellows' Hall.—We again had the privilege of hearing Mrs. Craven's guides on "Personal Responsibility" in the afternoon, to a small audience. The address was energetic and practical, and was much enjoyed. Evening: subjects were dealt with in a

masterly manner and much appreciated. Was sorry so few came to hear such an able expounder of Spiritualism. I appeal to members and friends to turn up in stronger force; we want more workers and better attendance. If this is done it will be the means to establish the religion of the spirit, which shall feed the hungry souls who are seeking their daily bread of life. Friends in sympathy are requested to attend on Sunday.—J. Shaw, cor. sec.

BURNLEY. Robinson Street.—Miss Patefield spoke on "Death, and the life hereafter" and "The religious aspect of Spiritualism." Very good clairvoyant descriptions at both services.

BURNLEY. Guy Street.—Miss Cotterill's guides gave an excellent and interesting discourse on "Awake, thou that sleepest, and thou shalt havelight." Well received. Evening: "How and why I became a Spiritualist," giving her experience of her work in the slums of London. She had been the means of raising some poor downcast to a higher life of morality. We hope to hear her again. The committee desire to hear from mediums for 1893. Our terms are 4s. and expenses within twenty miles. Address E. Watson, sec., 7, Palm Street.

BURNLEY. 102, Padiham Road.—In the absence of our developing mediums, a local medium gave us good discourses, especially at night, subject, "A God of Justice and a God of Injustice," which gave satisfaction. Clairvoyance and psychometry at close.

CARDIFF.—Service conducted by Mr. R. C. Daly, whose efforts were much appreciated. That beautiful solo, "Ora pro nobis," was well sung by Mr. E. G. Sadler. The members' séance after the service was conducted by Mrs. E. Adams, whose guides spoke with great fluency and effect upon, "Though I walk through the valley of the shadow of death I will fear no evil." A few striking clairvoyant descriptions were given. We trust that the great interest evinced in these séances will encourage local mediums to continue their valuable aid in this good work.—E. A.

FOLESHILL.—Mr. Wilkinson, chairman. Mr. Grant, medium, reading "Human Skill" from Missionary Number 4. Subject from the audience: "If God is good and loving, why is there so much suffering and sorrow?" was dealt with in a very efficient and scientific manner, showing how the land, which belonged to the people, had been monopolised by the few, causing vast numbers to flock into the crowded towns where vice and misery is intense, while large areas of land are lying idle and uncultivated, and thus showing man's greatest enemy is his brother man.—W. C.

GATESHEAD. Team Valley Terrace.—Mr. Stephenson gave a splendid address, entitled "Gleaning by the way," to the satisfaction of the audience. Mr. Weightman said he was very pleased to hear such an able speaker as Mr. Stephenson. Thanks to the speaker concluded the meeting.—M. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Bentley gave two addresses, both well appreciated. Psychometry at the close of each service. Moderate audiences.—W. H.

HECKMONDWIKE. Thomas Street.—Mrs. Mercer's guides favoured us with very good addresses on "Life is onward; use it," and "Is Spiritualism from God?" in a manner which gave satisfaction to all. Good clairvoyance at each service. On Sunday afternoon Mr. J. Armitage interred a little boy named Harold Clegg, aged 15 months, belonging to one of our friends.—F. Hansom.

HECKMONDWIKE. Thomas Street.—Lyceum Anniversary Services, June 12. Mr. J. J. Morse gave able addresses to intelligent and attentive audiences. Mr. S. Wood, a member of the Local Board, presided. He being a gentleman of independent views, rather surprised some of his friends by coming among the Spiritualists, but Mr. Wood gave them an invitation to come and judge for themselves what kind of people we are. Mr. Morse has given us great satisfaction, and the cry on all hands is, "When is he coming again?" We hope much good has been done, spiritually. The collections amounted to £3 3s. 4d., and the proceeds of the tea, 16s. 6d., making a total of £3 19s. 10d., for which we return thanks to all friends.—E. Hendry Flush, Heckmondwike. [Please send to 73A, Corporation Street, Manchester.]

HEYWOOD.—Miss Janet Bailey proved a great source of attraction, her past achievements having left a good record; this visit proved equally successful, afternoon descriptions being particularly good and striking.

HOLLINWOOD.—We had the pleasure of hearing Mr. Runacres, whose controls discoursed on "Did God make the Sabbath, or was it made by man?" A very able address, which was well appreciated.

LEEDS. 16, Castle Street.—Mr. W. Galley gave a good discourse in the afternoon. Subjects from a good and intelligent audience in the evening, were dealt with in a very satisfactory manner. Monday, Mrs. Levitt again gave her services, by request, and was very successful in clairvoyance. A good audience.

LEICESTER. 67½, High Street.—Monday: Business meeting. Speakers appointed for the following month. The advisability of purchasing an instrument was considered. Refreshments provided by the members. A pleasant evening. Sunday: Mr. Pinckney gave a good address to an appreciative audience on "The Mystery of Evil." Sin was an evil every one must deplore. Why did not God prevent sin? Because He chose the hereditary development of His creation, rather than the immediate attainment of moral greatness. He pictured the world without sin, and maintained such could not be. Much sin is self-caused, but it finally loses its power, and a craving for something more substantial takes its place. A thorough good after-meeting.—J. H. A.

LEICESTER. Liberal Club, Townhall Square.—June 26, the friends took their outing by brakes to Longcliffe, Charnwood Forest. We met with friends from Loughborough, and spent a most enjoyable day. After tea, we held a service under the trees. Short and appropriate speeches by Messrs. Bent, Chaplin, and Mrs. Guttridge. The hours passed all too quickly, leaving strange, happy thoughts of the picturesque and beautiful in nature, and of nature's God.—S. A. S.

LONDON.—Open Air "Field Day." Hyde Park. Last Sunday afternoon a number of Spiritualists from all parts of the Metropolis assembled, and the advertised meeting was held. Unfortunately the wrong place of meeting was chosen, and no doubt many were disappointed in not seeing us at the usual stand of the Federation near Marble Arch. Mr. Burns spoke on "Spiritual Science," Mr. A. M. Rodger on "Liberty, Justice, and Progress," Mr. Emms on "Spiritualism," and Mrs. R. King, junr., on "Clairvoyance." We then adjourned

till 6-30 for tea. Mr. King opened the meeting in good style with an able speech. Mr. F. Dever-Summers followed on "Spiritual Philosophy," Mr. Percy Smyth on "Spiritualism in Daily Life," and Mr. Burns on "Spiritual Religion." A very large quantity of literature was given away, and a good number of papers sold. We thank the friends for coming, and on the 17th July, the next "Field Day" will be held in Finsbury Park, commencing at 3-30, when we hope the friends will turn up in large numbers, and make the meeting a success. We thank the speakers for their services.—Percy Smyth, organiser for open air work for London Spiritualist Federation.

LONDON. 311, Camberwell New Road, S.E.—Morning: A splendid spiritual feast, the result of the rich harmony prevailing. This, we trust, is prophetic of our spiritual mission, which commences on Sunday, July 10. Spiritual gatherings will be held in connection with the outing to Keston. (See Prospectives.) Evening: Mr. W. O. Drake related his experiences and replied to questions.—W. E. Long, hon. sec.

LONDON. 86, High Street, Marylebone.—Mrs. Wallace (from America) gave a beautiful lecture on "Redemption by Wisdom."

LONDON. Peckham, Winchester Hall, 33, High Street.—The fine weather affects the attendance greatly, but there are a few earnest devotees, who make it a matter of duty to be present. Morning: An interesting and instructive discussion. "Darwinism" was the subject opened by Dr. Bass. Evening, Mr. Veitch gave a pithy lecture upon "Spiritualism, its progress and ultimate aim." He remarked that we should have to take a higher spiritual position, and the time had come when we should stand together. I certainly think it is time some practical result was seen of our boasted brotherhood.—J. T. A.

MANCHESTER. Edinboro' Hall.—Half-yearly tea party and dance on June 25th, when the Manchester Temperance Brass Band kindly gave their services. On Sunday at the half-yearly meeting of the members the following officers were elected for the coming six months: President, Mr. Jurski; vice-presidents, Mr. Turner and Miss Smith; financial sec., Mr. Hart; corresponding secretary, Mr. Munro, pro. tem.; treasurer, Mr. Leigh; librarian, Miss Valentine; committee, Mr. G. E. Braham, Mr. T. W. Braham, Mrs. Turner. Evening service, Mr. Sutcliffe spoke on "Spiritualism, Man's Emancipation," followed by very successful psychometry.—H. H.

MANCHESTER. Psychological Hall, Collyhurst Road.—Afternoon: Circle. Evening, Mr. Crutchley spoke on "Death," followed by Mr. Haggitt, on the same subject.—J. T.

MANCHESTER. Tipping Street.—Mr. R. A. Brown spoke afternoon and evening, showing what the spirit world had done and was doing to liberate humanity from the thralldom of theology, and to secure liberty of action and freedom of thought. He is a fine speaker. Every one seemed pleased. Plenty of food for the week. Solo and chorus, "Something sweet to think of."—P. Smith, cor. sec.

NELSON. Bradley Fold.—Mrs. Marsden was exceedingly successful in her delineations. Many warnings were given, and, if heeded, will no doubt prove a blessing. A certain party obeyed her warning when here last; by so doing, she escaped being in a railway accident. They visited her home, and thanked her very much. (No wonder.) Clairvoyance good; audience moderate, and very attentive. Invocation by Mrs. Taylor. Rooms closed for Conference.—J. W.

NEWCASTLE-ON-TYNE.—June 25 and 26: Saturday evening, at 7-30, and Sunday, at 10-45 and 6-30, Mrs. E. Gregg, of Leeds, gave three short addresses, followed by clairvoyant delineations, which were very successful.—P. E.

NOTTINGHAM. Masonic Hall.—Owing to the stranding of a vessel Mr. Wright was a passenger by, he did not reach us until six o'clock. In the morning, by pleasant readings, hymns, and two or three "experiences," we managed to have an interesting service. Professor T. Timson, of Leicester, next Sunday. Our valued friend and treasurer, Mr. J. W. R. Smith, will represent us at the Conference.—J. F. H.

NOTTINGHAM. Morley Hall, Shakespeare Street.—The fifth anniversary of the opening of Lyceum No. 1 took place to-day. Under the training of Mr. Richardson the singing was brought to a fair standard. The children recited very nicely, Miss Carson's sweet voice was as welcome as ever. The Misses Brearley helped us vocally and instrumentally, and Mr. B. kindly came to supply our lack of men's voices. Mr. Ashworth, in parable, described the voyage of our little craft, telling of its vicissitudes and disasters, the loss of hands, and the fouling on the rocks of indifference (? calms). The flowers lent their bright and cheering influence; some came all the way from London to tell us that our dear friends, Mrs. and the Misses Long, had not forgotten us. The sun shone bright, our hearts were light, and so were the pockets of our kind supporters—after the collection—for they gave to us liberally. Mrs. Barnes's controls spoke very appropriately, and urged the children's cause. Now we want help. Who will come? Remember the party on the 7th of July.—J. W. B.

OLDHAM. Bartlam Place.—Sunday: Good addresses and clairvoyance by Mrs. Crossley to large audiences. The half-yearly election followed, viz.: President, Mr. Britland; vice-presidents, Mr. Lawton and Mr. Savage; corresponding and organising secretary, Mr. T. M. Barker; financial secretary, Mr. C. Shaw; treasurer, Mr. W. Hill; reporting secretary, Mr. A. Linley; auditors, Messrs. Lees and Fielden. Elected for Lyceum: Conductor, Miss J. Halkyard; assistants, Messrs. Wheeler, Lawton, Linley, and Savage, Misses Wainwright and Fitton.

OLDHAM. Temple.—Our Lyceum Floral Services were in every way satisfactory and successful. Fortune smiled upon us in having one of the pleasantest days of the season. The afternoon service consisted of an ordinary session, giving the public an opportunity of judging the merits of the Lyceum system. Divided into two parts, the interval being filled by Mr. R. Fitton, whose practical address to young people was much appreciated. Evening service well attended. Mrs. Howarth discoursed on "Work, for the night is coming," which was full of interest and really a boon to Spiritualists and non-Spiritualists; she also gave eight clairvoyant descriptions, all but one recognised. There was a good show of flowers. The Lyceumists rendered splendid services by performance of very good music. The collections were also good, for which the committee tender their best thanks. In closing, I take the liberty of thanking the editor of *The Two Worlds* for his kindness in inserting reports and notices for me during the time I have been secretary.—J. T. Standish, sec.

OPENSRAW. Granville Hall.—A very interesting day with Mr. G. Featherstone. Morning: The control made some very appropriate remarks, giving much satisfaction. Evening: a splendid address on "What is religion?" Next Sunday after the evening service a members' meeting will be held to hear the half-yearly report, and to discuss the financial position of the society.—W. P.

PARKGATE.—Mr. Victor Wyldes gave very eloquent addresses last Sunday. The afternoon subject was, "If man was part of God, and God always had an existence, how is it that man was not conscious of that existence before birth?" followed by a poem, "Capital punishments." Evening, "The Judgment Day." I must say his guides used rather strong language during the evening's discourse, nevertheless it was to the point. Psychometry was most marvellous, being quite correct in each case, both amongst Spiritualists and non-Spiritualists.—J. C.

PENDLETON.—June 19, Mrs. Gregg gave very good lectures, followed by clairvoyant descriptions which were excellent. June 26, we had Mr. Owen for the first time. Afternoon, he lectured on "An all-round religion," and in the evening on "The road to liberty; or, how I became a Spiritualist," which seem to take very well.—J. M.

RAWTENSTALL.—A very pleasant day with Mr. Taylor. Afternoon: Clairvoyance, followed by psychometry; evening: Psychometry very good, giving complete satisfaction. Moderate audiences. Mediums, please note change of address—T. Cook, 61, Bury Road.

ROYTON. Chapel Street.—June 25: First tea-party and entertainment was a great success. Our members and friends did ample justice to the provisions. Our friend, Mrs. Hyde, of Manchester, opened our entertainment with invocation, and then described spiritual surroundings. Songs, solos, recitations, readings, and dancing followed. An enjoyable day was spent. Sunday: Mrs. Warwick delivered very good addresses, and had the pleasing duty of naming an infant of Mrs. Greaves, named Harry Greaves, and his spiritual name was Beauty. Our room was packed, and great interest was manifested all through the service. Very good clairvoyance.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—22: Mrs. Young's guides described the surroundings of all present very satisfactorily to strangers. 26: Mr. W. Westgarth's guides handled the subject, "What benefit does man derive from Spiritualism?" in a clear and concise manner, showing that it is based on facts like other sciences, and these facts are within the reach of all who desire to prove them. Spiritualism is not for faith but for investigation. Listened to by an attentive audience.—D. P.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 21, usual meeting; delineations, very good, by a local medium. Sunday, quarterly meeting. Although the miners' strike affected us financially we are enabled to carry a few shillings forward for next quarter. It was moved that we join the North-Eastern Federation, if they will let us. After meeting, splendid.—Cor.

SOWERBY BRIDGE.—A very successful anniversary day. A reunion of old friends, bringing back the sweet remembrance of faces passed away. The morning session, amongst the boys and girls, was witnessed by a goodly number of friends, and the Lyceumists did credit to the cause. Mr. Morse congratulated them on their precision in calisthenics; correct enunciation and intonation in the silver and golden chain recitations; also the singing, which was a special feature in the day's proceedings; such congregational singing has not been heard in the Lyceum for years. A happy influence pervaded, which no doubt had its effect on the speaker, whose evening discourse was declared to be grand and intensely interesting, especially to those who have any knowledge of Spiritualism. The hall was full each service, and the audiences paid the greatest attention. Mr. Neil, of Halifax, kindly took the chair, and we noticed many faces from that society, bespeaking good will and kindly sympathy with us. The collections for the day were nearly £16, not quite coming up to the expectations of the friends who had worked so hard for success—still, thanks are due to all for the help given. The whole day was a red letter day in our history. The society celebrated its 21st birthday.

STOCKPORT.—A pleasant and instructive circle with Mr. Lomax. Night: A lengthy and pointed reply to the important questions, "Where are they gone?" and "Whither are we going?" Clairvoyance good and recognised. Half-yearly meeting postponed till July 3. Support the Lyceum on Sunday next.—T. E.

WISBECH.—Mr. Ward gave an interesting discourse on "Spiritualism," which was listened to with rapt attention. He also read the article on Spiritualism, in the *Daily Graphic* of Thursday week, proving that it was spreading fast.—W. H.

RECEIVED LATE.—Bradford. St. James's: Mr. A. Moulson gave excellent discourses and successful clairvoyance.—Liverpool: Lyceum, a good session. The conductor was pleased to announce that he had received, for Isabella Blyth, the third prize for an essay from the editor of the *Lyceum Banner*.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Robinson Street. Attendance moderate. Invocation by Mr. Walton. Marching. Calisthenics led by Miss A. Green. Afterwards the election of officers and leaders for the ensuing half-year was accomplished.—W. H.

HROKMONDWIKE. Blanket Hall Street.—June 25: Third Lyceum anniversary tea and entertainment. The following took part: Songs, Messrs. Burdin and Hainsworth; readings, Mrs. Hainsworth and Mr. Burdin; recitations by Misses Ellis, Whitehead, Ogram, Styles, and Burdin. Our co-worker, Mr. Wainwright, gave a few psychometric tests, which were very encouraging, showing what the angel-world can do for us, if we only live true and noble lives. The tea was a success. We thank all friends who showed sympathy and helped this noble work. Sunday: Impressive invocations by Brother Ogram and Sister Styles. Chain recitations and calisthenics led by Miss S. A. Whitehead. Present, 31 members, 8 officers, and 4 visitors. A harmonious session.

HAYWOOD. Moss Field.—Marching and calisthenics well done. Half-yearly election of officers: Conductor, Miss M. A. Frost; guardian, Mr. W. H. Frost; guards, Mr. H. Kenyon, Mr. C. Stott, Miss A. Duckworth, M. E. Kenyon; leaders, W. Jackson, H. Kenyon, W. H. Frost, W. H. Duckworth, M. A. Pearson, E. Frost, L. Stott; secretary, W. H. Frost; treasurer, Mr. D. Taylor; sub-treasurer, H. Kenyon; musical

director, Mr. W. H. Duckworth. We hope scholars will attend as regularly as they can, and encourage our new officers.—W. H. F., sec.

OPENSHAW. Granville Hall, George St.—Invocation by Mr. H. B. Boardman, conductor. Marching, calisthenics, and chain recitations very fair. On Sunday, June 19, officers were elected, viz.: Conductor, Mr. H. B. Boardman; assistant conductors, Miss A. Lee and Mr. Hulme; secretary, W. Orme.—W. O., sec.

PENDLETON. Cobden Street.—Morning: Opened by Mr. Crompton. Marching done fairly well. Fair attendance. Closed by Mr. Moulding. Afternoon: Good attendance. Opened by Mr. Crompton. Marching was done moderately well. Closed by Mr. Moulding. Next Sunday morning's session will be devoted to a conversation on "How to improve the Lyceum." Leader, Mr. T. Crompton. Afternoon: The election of officers for the ensuing three months will take place.

STOCKPORT.—The usual session and the following elections: Conductor, Mr. T. Edwards; sub-conductor, Mr. D. W. Crane; guardian, Miss S. Kenyon; assistants, Misses S. J. Cox, M. Longson; musical director, Mr. G. Halsall; captain of guards, Master A. Boulton; guards, Masters T. Boulton, W. Shaw, R. Stone; auditors, Mrs. West, Miss B. Ratcliffe; secretary, treasurer, librarian, and conductor of marches, Mr. T. Halsall.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY, 1892.

BACUP.—3, Miss Walker; 10, Miss Stansfield; 17, Miss Cotterill; 24, Public Circle; 31, Mr. J. J. Morse; Anniversary Services.
BLACKBURN.—3, Messrs. Lawton and Riley; 10, Mrs. Green; 17, Mr. E. W. Wallis; 24, Mrs. Wade; 31, Mr. J. Swindlehurst.
BOLTON. Bradford Street.—3, Mrs. Hyde; 10, Miss Bailey; 17, Miss Walker; 24, Mr. Buckley; 31, Mr. Victor Wyldes.
BRADFORD. Milton Rooms, Westgate.—3, Mr. Rowling; 10, Mrs. Gregg; 17, Open; 24, Mr. Swindlehurst; 31, Mr. Wallis.
BRADFORD. Walton Street, Hall Lane.—3, Mrs. Connell, anniversary; 10, Mrs. Russell; 17, Mrs. Whiteoak; 24, Mrs. Berry.
BURNLEY. Guy Street.—3, closed for Conference; 10, Mr. Hoole; 17, Mrs. Russell; 24, Miss Gartside; 31, Mr. J. Moorey.
CHURWELL.—3, Mr. Foulds; 10, Mr. A. Kitson; 17, Mr. Webster; 24, Mr. Lund; 31, Mr. and Mrs. Hargreaves.
COWMS.—3, Open; 10, Mrs. Crossley; 17, Mr. Hopwood; 24, Open; 31, Mr. Newton.
HUDDERSFIELD. 3a, Station Street.—3, Mr. Robert White; 10 Mrs. Wade; 17, Mr. Jos. Brooke; 24, Mrs. Crossley; 31, Mrs. Midgley.
LEEDS. 16, Castle Street.—3, Mr. Essam; 4, Mrs. Mercer; 10, Mr. Metcalfe; 17, Mrs. Bentley; 24, Mrs. Wrighton; 31, Mrs. Lavitt. Circles held every Tuesday and Thursday at 8 p.m.
LONDON. Marylebone Society, Portman Rooms.—5, Mrs. E. H. Britten; 10, Mrs. Wallace; 17, Mr. Towns; 24, Mr. Long; 31, Mr. Veitch.
OLDHAM. Bartlam Place.—3, Local Talent; 10, Miss A. Walker; 17, Mrs. J. A. Stansfield; 24, Lyceum Open Sessions; 31, Miss J. Bailey.
PENDLETON.—3, Mr. Buckley; 10, Open; 17, Mr. Johnson, 24, Mr. White; 31, Miss Patefield.
ROXTON.—3, Mr. W. H. Taylor; 10, Open; 17, Mr. J. Metcalfe; 24, Service of Song entitled "Ministering Spirits;" 31, Mr. Johnson.

BELPER.—Through an unforeseen circumstance, the Lyceum has been compelled to postpone the anniversary to Sunday, July 3.

BINGLEY CAMP MEETINGS.—The above meetings will be held on the 17th of July, on the Ravenrold 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. Galiev, Hopwood, Marshall, and Messdames W. Stansfield, Mercer, and Marshall, along with many other public workers from various parts of the district, will take part in the meetings. An offertory will be taken at each service on behalf of the local society. Sankey's hymn book will be used. For the information of musical friends, the following hymns are selected—87, 413, 409, 162, 33, 370, 68, 323, 274, 42, 7, 66. 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. Admission to meeting alone, 2d.—W. Stansfield, organising secretary.

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 Wotton 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. 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.

BRIGHOUSE.—We have decided to continue our services on Conference Sundays, as it is so far away for many of our friends to come. Mrs. Berry, speaker.

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

HALIFAX. Winding Road.—Saturday, July 2: A grand "Free Tea," to members only. Half-yearly meeting will follow, and the election of officers for the next half-year. Every member is expected to be present.—F. A. M.

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. King's Cross.—Sunday evening next at 7 p.m. July 10 and 12: Séance. A few sitters wanted for the above dates. Apply to secretary, 107, Caledonian Road. T. H. Hunt, medium.

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

LONDON. Portman Rooms.—July 5: Mrs. E. H. Britten on "The Great New Reformation." Chairman, T. Everitt, Esq., at 8 p.m. Tickets, 3s., 2s., and 1s. [See advt.]

LONDON SPIRITUALIST FEDERATION. Open Air Work, Hyde Park, near Marble Arch.—At 3-30, Messrs. T. Emms and Percy Smyth; Regent's Park, at 6-30, Messrs. A. M. Rodger, King, and Emms.

MANCHESTER. Moss Side, Duke of Edinboro' Hall, opposite Alexandra Park Gate.—Sunday services at 3 and 6-30 p.m. All mediums with open dates on and after July 3 apply, with terms, to secretary, W. Hesketh, 23, Sewerby Street, Moss Side, Manchester.

MANCHESTER.—Notice of removal. The Moss Side Spiritualist Society, late of Edinboro' Hall, has removed to Palmerston Street Day School, corner of Greame Street (between the Park Gates and Prince's Road). Services every Sunday at 3 and 6-30. July 3, Mr. J. Moorey. Speakers having open dates for Sundays and week-nights, please address (stating terms) Mr. Munro, 16, Clifford Street, Brooks's Bar, Moss Side.

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 Wheeldon 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.

MORLEY.—Lyceum members will provide a public tea, Saturday, July 2, at 5 p.m. Tickets 4d. and 6d. Cordial invitation to all.

MR. V. WYLDEN, July 3, Oozells Street Board Schools, Birmingham. July 10, Masonic Hall, Nottingham.

MR. SWATRIDGE desires to meet his friends at 311, Camberwell New Road, July 3rd, that they may see how much his infirmity has been mitigated. He will give a trance address at 7 p.m.

MR. WM. GALLEY has removed from Bradford, to 2, Pavement Street, Cleckheaton. He will be happy to devote his Wednesday afternoons and evenings to work for humanity, as well as Sundays.

NOTTINGHAM. Morley Hall.—Annual boat trip to Attenboro'. We anticipate even a more successful and enjoyable gathering than last year. We shall go by a large boat up the canal to Beeston, and then along the "silvery" Trent. Music, harmony, and goodwill will accompany us, and so, I hope, will many readers of this notice. Conditions: (1) All to be in the boat (at the Wharf in Lenton Boulevard) by 2.15 prompt. (2) Members of the Lyceum, free; the paying of the boat fare (6d.) to be optional with the adults. (3) Visitors over 12 years of age 1/6, including tea and fares; under 12, 1/-. The date of this event of the season is Thursday, July 7, the second Thursday following the anniversary.—J. J. Ashworth.

NOTTINGHAM. Masonic Hall.—July 3: Professor T. Timson. Two addresses.

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.

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

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.—[Advt.]

PASSING EVENTS AND COMMENTS

THE BURNLEY CONFERENCE will be fully reported next week in the supplement.

ERRATUM.—In the article last week on "Theosophy," &c., the word consensus was printed concensus.

MR. J. B. TATLOW has commenced a public reception circle at the Cobden Street Hall, Pendleton, on Thursday evenings. Last week there was a large attendance and a very successful meeting. It is hoped these gatherings will do good and strengthen the society.

OUR NEXT ISSUE will consist of 24 pages, viz.: An eight paged supplement in addition to the ordinary sixteen pages. See that you get it! It is a gift to our readers, no increase in price.

WE DESIRE TO DOUBLE the weekly sale of *The Two Worlds* within the next six months; that will be a clear proof that ours is the people's paper. Help us, friends, all you can.

TO CORRESPONDENTS.—J. H. A., Forget-me-not: As soon as we have room.—Steadfast: Many thanks; hardly suitable for our columns. J. Clare and J. W. Boocock: Will use as soon as possible.

The Factory Times reports able speeches by Mr. Jas. Swindlehurst, at Milnsbridge, on the question of working men members of local governing bodies and Imperial Parliament. He argued in favour of united action to secure the desired end.

THE JUNE NUMBER of *The Lyceum Banner* maintains the reputation of the magazine for variety and interest. A life-like pen and ink portrait of Mr. H. A. Kersey, which graces the front page, should make it widely sought after. Every Lyceum worker and member should secure a copy. [See advt.]

LOGOGRAPH.—We are promised a fresh supply of this "word writer" in a few days. The inventor has had some difficulty in getting them made, hence the delay. It is undoubtedly the best instrument of the kind on the market. We are promised some descriptive handbills shortly.

CLOSED FOR CONFERENCE.—The halls at the following places will be closed to allow of friends attending the Conference, viz., Hammerton Street, Robinson Street, and Guy Street at Burnley; Batley Carr, Nelson, Rawtenstall. But we have no particulars as to Accrington, Darwen, Colne, although many friends from these places are expected, as also from Bacup, Blackburn, Bolton, and Rochdale.

OUR LONG-TIME FRIEND AND Co-WORKER, Mrs. Groom, writes that the Birmingham Spiritualists with whom she works have fortunately obtained capital rooms for their meetings, viz., Camden Street Board Schools, and hope to be able to engage paid speakers and command respect. Week-night sances at Spring Hill Coffee House, near Monument Lane.

WE HAVE A DECIDED objection to publish reports sent by mediums or speakers of their own meetings. To all platform workers we would say, neither write your own reports nor ask others to write about your doings. Let your work speak for itself. If reports are sent spontaneously by others without your knowledge, all right. Spiritualism is greater and grander than any individual. If we work for humanity and the truth, that motive will dignify our labour.

THERE ARE SIGNS of life amongst the Cambridge Spiritualists. Through the kindness of Brother "Arcanus" we are enabled to meet at his house on Mondays, at 8-30, for members' circle. Wednesday nights we hold a reception for inquirers, not a circle but lessons preparatory to it. Last Monday we formed a small society, and made Brother "Arcanus" our president, and Brother Howell, who is an earnest seeker, secretary. At the suggestion of Brother "Arcanus," we intend to contribute a small trifle weekly to the purchase of a few suitable books and so cultivate the mind. We have started with a membership of fourteen certain and earnest workers. For further information for inquirers residing in Cambridge or district address the secretary, Mr. Howell, 1, Parsonage Street.

QUESTIONS FOR PARLIAMENTARY CANDIDATES.—Mr. J. B. Tetlow asked the candidate for West Salford (Mr. Armitage) the following question: "Seeing that you are in favour of equal religious rights and privileges, are you aware that a class of persons known as Spiritualist mediums are open to prosecution for the exercise of their peculiar powers, and will you, when opportunity occurs, do your best to remove these disabilities?" He suggests that the same or a similar question should be addressed to all candidates. The *Manchester Guardian* of June 28, reports: "Questions being invited, Mr. Armitage said he was against those who professed a belief in Spiritualism being subjected to disabilities and persecution. Amid some laughter he was asked if he was in favour of a conscience clause being inserted in the Vaccination Act. He said he was in favour of compulsory vaccination, and he believed it would be a bad thing for the public if persons were allowed not to have their children vaccinated."

OUR LAST WEEK'S ARTICLE on "The Need of the Hour" has aroused an unexpected amount of interest and response, and we feel called upon to say, "Friends, do not fill the paper with accounts of inharmony and of the strife there has been. Better bury all that. The past is gone beyond recall; 'forgive and forget' as far as possible. When a ship is in danger every man must be at his post, every man must work as if its safety depended upon him, then she may outride the gale and clear the breakers. We hope to see a grand revival of earnest and devoted effort. The spiritual and religious side of our work must be more cultivated and be put into practice in our societary labours. 'Cherish faith in one another and let honour be your guide.' That is the need of the hour. Less of detraction, bickering, jealousy, and strife; more faith, hope, and charity, and the greatest of these is 'Love which thinketh no evil.' Let us think and feel toward each other the kindest feelings, and encourage one another. 'Heartening every man his neighbour in good work.' Who will point out and walk in the better way?"

LAW COURT PROCEEDINGS.—A case of some interest was decided at Keighley a few days ago. The report is too long for our columns, but the gist of the matter is this. The trustees of the Brotherhood Lyceum, Keighley, sued Miss Walton for £46, which had been raised by a sale of work, etc., for a building fund. Miss Walton's defence was that a ladies' committee had been appointed by the ladies of the society, and this committee selected its own trustees to whom she handed over the money. "His Honour said a great deal of money was raised, in the way this money had been raised, for good objects, and it was important that the people having charge of it should be correct in their accounts, and keep them strictly and in due form. When a case of this kind was brought into a court of law, it could only be dealt with according to law, and according to law it was quite clear that the money received at the bazaar in question was received on behalf of the trustees of the Spiritualist Lyceum, and that Miss Walton, the acting treasurer, had disposed of it in the way she had described. The whole question was whether she had properly discharged herself of the money in her hands. In order that it should be a good discharge, the defendant must show

that the ladies' committee, upon whose orders she claimed to have acted, was properly authorised to deal with the money by the trustees, that the meeting at which she was directed to deal with it was properly summoned, and that the proceedings were all in order. It appeared to him that the meeting on the 26th October, under which the defendant justified herself, according to the evidence given, was not properly summoned by the secretary, and it was a question whether that meeting could have disposed of the money even if properly summoned. There was not, therefore, a sufficient discharge of the money, and he must give judgment against defendant for that amount."

"THE COMING DAY" for June contains some valuable matter. All women should be interested in O. Esie-Nelham's answer to the question, "What does the Suffrage mean?" Mr. Hopps says: "We broke away from 'orthodoxy' only because it asserted and did not prove—because in fact, it was not rational; and if we are inclined to believe in so-called 'Spiritism' we are so only in so far as it is rational—and proves. . . . Pantheism illumined and vivified by Spiritualism—is about to play a very important part in the coming day."

"THE BANBURY GUARDIAN" reports a meeting arranged by Mr. J. Lloyd, of Knightcote, with Mr. Swinefield, medium. The address is said to have shown that the speaker, although not altogether logical, possessed a certain degree of rugged power. The clairvoyant descriptions are thus described: "These consisted in verbal descriptions of spirits said to be seen by the medium, attaching themselves to various sitters, and in several cases these descriptions were at once recognised as those of relatives or friends, the portrayal as to form, features, and even details of dress and Christian names, being far too real and minute to possibly be the work of imagination. In the case of some unrecognised descriptions there was the same power of delineation, though some being so far back as twenty years militated against their recognition. Mr. Lloyd proposes, at a convenient opportunity, to hold another séance, and if he does there is little doubt that those present at these last two sances will be anxious to make further acquaintance with the spirit-world."

A NEW HALL AT NOTTING HILL.—An opportunity now occurs for the Spiritualists of this part of the metropolis to show whether they desire to re-organise the old Kensington and Notting Hill Spiritualist Association, and maintain the cause as was done some two and a half years ago. The Victoria Hall, Archer Street, has been reinstated after the fire, and re-decorated, and the proprietors have given the first refusal to one of the members of the above association, at a low rental. The hall is in a very central and convenient position, and has a new first-class entrance. Why should we not again enter the field, and take our stand in the fight for truth and liberty? to show to others that they can prove by fact that this life does not end all, and also to point out what comfort and consolation is to be gained from our glorious religion, which is also an incentive to good living while we are encased in the mortal body. I shall be glad to hear from anyone in sympathy with the proposed attempt to avail ourselves of the opportunity to re-open a hall in this neighbourhood, so that a preliminary meeting to discuss the matter can be arranged.—PERCY SMYTH, 123, Lancaster Road, Notting Hill, W.

THE GREAT NEW REFORMATION. MRS. BRITTEN AT BOLTON.—In the afternoon, to a well-filled room, Mrs. Britten said the cry is for "Light, more light, reform, reform." She surveyed the gradual dawning of religious light in man, the early prophets and seers, contrasting the difference between them and their work with the productions of priestcraft, to which she attributed the strangling of all that was spiritual. Rituals, gaudy ceremonies, and man-made creeds were followed by persecution, massacre, and exhibitions of bigotry, which always called forth heroic sacrifice that reformation might be brought about. Although there had been a distinct gain with every effort and every sacrifice, it had only been an individual effort, and the object had often been lost sight of through the admiration and worship of the personality, of which many examples were given. She drew a terrible picture of the results of priestcraft, and its teaching of a vicarious atonement. The crime, prostitution, and poverty that exists show the great need for a new reformation. The influence, inspiration, and ministry of the angel world had in the past been concentrated on a few, only resulting in the deification of the individual, but the discovery of magnetic telegraphy by Mesmer and others had made it possible for the two worlds to be joined in mind and thought. Then, the rappings, the tiltings, and the inspired messages from the spirit world, coming from and to men, women and children, reared in the orthodox creeds and dogmas, were yet unanimous in their iconoclastic denunciations of priestcraft, frauds and creeds; establishing the fact of immortality; the loving fatherhood of God, and the universal brotherhood of man; man's responsibility; and that deeds and acts, not beliefs, made his heaven or hell. We are only in the dawn of the morning of this wonderful reforming force, which has hitherto been exerted in uprooting and exposing frauds, credulity, and prejudice. Its effects can be seen everywhere. In the remodelling of the ideas of God and of the after life; the great social upheavals, the mistrust of the priest, &c. The morning shall come when class, caste, and craft shall be no more. Liberty, unity, and responsibility shall obtain light, guidance, and ministry, received only from the world of causes. The possibilities of this reformation could not be estimated, for it entered into every phase of life and was capable of supplying every want. In eloquent terms she pleaded for all to live up to the teachings of their spirit friends, and by the goodness, honesty, and purity of their lives they would help on this glorious reformation to a successful fruition. I think Mrs. Britten ought to be induced to publish this lecture. It would do a deal of good. At night we had again a well-filled hall, including friends from Darwen, Ramsbottom, Bury, Leigh, Westhoughton, and other places, and our friends from Knowsley Street society kindly closed their room and came to help us, for which we are thankful. Mrs. Britten devoted the entire evening to answering written questions, which were varied, and many interesting. Our collections did not come up to expectations, considering the large number present. Mrs. Britten in her desire to help us to establish a respectable meeting place, very generously gave her services, refusing even travelling expenses, for which we wish through your columns to tender her our heartiest thanks. In the morning about 60 Lyceum friends made a procession round the district, and afterwards Mr. Mayoh gave an excellent address.

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