

# The Two Worlds.

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## SPIRITUALISM AND CONDITIONAL IMMORTALITY.

BY BEVAN HARRIS.

NO. IV.

BOTH cannot be true. Numbers do not decide truth, or Spiritualists might point to the universal belief of mankind, whose "Parliament of Religions" gives no uncertain sound, as to the prevalent belief in natural immortality in opposition to the view that eternal life is a gift conferred only on those who hold certain dogmatic opinions.

How has this belief of all but a small section of Sadducees come about? Rev. Minot Savage says: "Do you know, friends, it seems to me that as man has practically, under every sky, in every religion, in all ages, believed that he was not to die, when I face a future like that it strikes me as the strangest and most stupendous thing in the world. How does it happen? You stand and look at the pale form of your dead friend, and it seems as if the end had come. How does it happen man should have invented such a belief? What kind of a creature is this man who fancies he has the prerogative of continued and endless life? If you should see one dog bending over the dead form of his companion, and could he utter his thoughts in speech, and express his heart cry in the words, 'If a dog die shall he live again?' you would think 'This a strange animal.' Would you not say, 'Here is something more than an animal'? How came the thought of immortality coursing through the human brain? Was it by revelation or observation of natural phenomena? Partly both, I think. Man being a religious animal, by nature a child of God, he takes his place with the impress of the eternal upon him. He belongs to two worlds; this world is not his home; his emotional nature gives him the certain hope that death does not end all, and that the prostrate friend whose remains are embosomed with Mother Earth has gone on to a fairer clime, mayhap a 'mansion in the skies.'"

But again, as England's greatest naturalist says: "The belief in a future life has been bound up with and perhaps even based upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, hauntings, premonitions, etc., all of which more or less point with unerring certainty to our present life being intertwined with a spiritual world, and the denizens of the spirit spheres."

The question for discussion now is not the fact of spirit existence and communication. This our "conditional" friends admit. But who are these strangers? One would think Paul would not have advised the risk of their entertainment if they were daimons—devils.

Mr. Grant, in his pamphlet on "Spiritualism Unveiled," page 13, says: "We find no proof in the Bible that a spirit or an angel is an immaterial being;" neither do we find any Bible proof that the sun can be used for portrait-taking, or that a wire under the ocean can be used to bring intelligence from the antipodes, or that arterial blood circulates through the body, but are not these things as true as any Bible records? In order to make them true must they of necessity have a place in that book? This abject and incessant Bibliolatry is wearisome. Bible, or no Bible, Spiritualists do not contend that angels are made of nothing, but that they are beings of substance, living in a substantial world, though hidden from grosser sight; they not only "resemble" but are men.

On page 14 Mr. Grant jumps to a conclusion, and says: "We now see that angels are a class of beings higher than man," etc. That is just what I do not see. All that he has shown is that spiritual intercourse is carried on between the two worlds. Who the messengers are is the point to be determined; and to merely assert that they are "evil angels," unclean spirits, or daimons, is to argue from the unknown. Even admitting Bible words and inerrancy, I claim the right of self-interpretation, and most certainly if the Bible required me to renounce facts evident to my senses I should not hesitate to close the book, accept the truth that came to me,

and wait for further light. That would be the common-sense course, I think. If I have sensible evidence that sheep cannot fly, and find some old unknown writer affirming that they flew like birds, which ought I to believe? What if Bible writers did think angels were some higher order of beings, where is the evidence in proof? Am I to be bound by their opinion? Has the vast increase of knowledge on spiritual matters to have no weight in guiding us to-day? If Jesus, after his resurrection, was mistaken for the gardener by one who knew him well, and John mistook a materialised prophet for God himself, it is quite reasonable to think that glorified human forms could be, and were, mistaken for beings of a superior order.

When the conditionalists assert that spirits, named in the Bible as "men" or "angels," belonged to some prior and higher order of beings than man, they make the great mistake of basing their claim on the words only of unknown men, dead centuries ago, without a ghost of proof in nature. The fact is, this belief is retained like a nail in the orthodox temple to hang something else upon. Our friends, with their boasted "heterodoxy," are timid, and keep this nail in to prevent disruption with the Church, and the complete destruction of their "castle," built on the rest of orthodox evangelical doctrines.

On page 15, Mr. Grant, replying to those who contend that the manifestations proceed from departed wicked men, again exhibits his ignorance by saying "that, as far as he knows," those who hold this view teach that when wicked men die their spirits go into "hell torment." Is this advanced teacher so unobservant as not to know that the millions of Spiritualists, and a far larger number of Christians, with an overwhelming number of other religionists, reject *in toto* the monstrously unjust and ludicrous dogma of "eternal torment." In some degree they all believe in natural immortality. As to how these imprisoned spirits escaped, I refer Mr. Grant to my former article.

Suppose the Bible has not spoken of Mr. Grant's demons as human spirits, what then? That omission does not prove they are not; it merely leaves the gate of enquiry open. I hope to be able to prove that Bible history supports the fact of sensible communion with disembodied human spirits, but, even if Mr. Grant builds around us, with Bible texts, a wall high as heaven, we shall look above it and see the "angels of God ascending and descending on the Son of Man." "Seducing spirits!" Yes, there are such grown on earth—transplanted by death to another sphere, continuing for a while in their mischievous state, but outgrowing it as the ages roll on as certainly as Mr. Grant himself has outgrown the barbarism of his ancestry. Perhaps Mr. Grant can enlighten me and give me the evidence that these "strangers" are devils, or that they belong to a superhuman or angelic creation, and are all liars when they tell us that—

Once they were mourning here below,  
And wet their couch with tears;  
They wrestled hard, as we do now,  
With sins, and doubts, and fears.

"Seducing spirits!" But Peter and Paul speak of many other kinds of spirits, good, bad, and indifferent—"ministering spirits." Have we no "seducing spirits" incarnated among us? Are there no earthly representatives of the "lust of the flesh, the lust of the eye, and the pride of life"? If so, surely they may go on in the continued life, and no hypothetical "demons" are needed to complete the picture. "Where do these demons dwell?" (p. 15). According to Mr. Grant their home is "Tartarus, Gehenna, Sheol—Hades." Find out what these words mean, the place they point to, and you have your answer. This Babel of verbalisms is assuredly chargeable with a "darkening counsel by words without knowledge." What says common sense, if these beings come to you? Question them; prove them. If you prove them wilful liars, reprove them and help them to speak the truth, and possibly some may turn out to be not devil's children but people you have known, affording such evidence as will blow to atoms the whimsical



fad of conditionalism that they are "seducing, personating demons."

If Mr. Grant's aim was truth more than triumph, he ought not to have piled up doubtful, if not garbled and untruthful, sayings of some "hanging on to the skirts of the movement," and omit to put into his witness-box such persons as Judge Edmonds, Professor Wallace, Wm. Howitt, Professor de Morgau, C. F. Varley, S. C. Hall, Theodore Parker, Washington Irving, Dr. Adam Clarke, Thackeray, Professor Crookes, A. Lincoln, Robert Chambers, Alderman Barkas, Victor Hugo, and multitudes of others who began the investigation into spiritual phenomena in no friendly mood (often with scepticism and malice), but who, like Alfred Russel Wallace, had to declare, "the facts beat me."

The attempt of our author to explain or explode Spiritualism by admitting Mesmerism is ludicrous to one who remembers when Mesmerism was all but universally tabooed.

The hypnotic sleep produced by the operator suggests and illustrates the fact of spirit control; it opens the door into this arcana of truth and points the way, but is not the same thing, for it is known that the mortal magnetiser cannot hold his subject against the controlling spirit, thus evincing the superior power of angels (spirits) to man incarnate. I purpose in my next and last paper to see what New Testament warrant there is for belief in Immortality, and finish with a brief re-statement of the arguments employed.

### SPIRITUALISM—A PURE RELIGION.

BY A. F. COLBORNE.

SPIRITUALISM is the sole religious science, the only real revelation that has been given to the world of immortality since the beginning of our terrestrial history. It has been varied, strange, mysterious, desultory, yet sometimes presented with very great power, as in the case of all inspirational spiritual revivals, miraculous occurrences (sometimes stigmatised as witchcraft) in the venerated records of the world's great Messiahs, and the manifested fires of some hidden purpose burning with power at God's own appointed time in the souls of such as Luther, Savonarola, and Huss, or among little bands of Waldenses, Albigenses, and Lollards.

There has been an almost unbroken record of spiritual occurrences from time immemorial, and a persistence in similarity of phenomena which has sometimes been variously overrated, undervalued, or ignored. Yet the general effect of these mysterious evidences and the claims raised upon them by religion have fostered man's own universal instinct, inasmuch as he conceives in all things an eternity of spirit, and for himself some more than mortal destiny.

Despite creeds and superstitious legends, there have been many who have despised both, and dared to be infidels to mythological pretensions. There have ever been the pioneers of the race, the Buddhas, Chrishnas, and Christs of religious history, the redeemers of Truth from growing error, the martyrs, and the crucified.

The foremost minds lead the race, and it is the purest souls—sick and weary of palpable error, thirsting after the waters of life, who are led to its unpolluted springs by unseen hands, messengers who are ever waiting to invest those who seek with the divine mission and prerogative of Truth.

Those who have "stood at the door and knocked," and have found it opened unto them, nevermore deny their ordination. At the hands of heavenly teachers they accept their gospel, and are henceforth leal servants. It is a life enlistment. It is that strange harness in which men have died martyrs, and through flames, crucifixion, and torment been most nobly faithful unto death.

Dare we to believe that immortality is a lie, and that such men die without hope? Dare we say that such a fervent faith, more or less the wide world over, is a ghastly delusion and an uninspired mockery? None may say it, except it be the fool who with darkened, distorted mind, has said there is no God!

Study well the world, it is materialised spirit; study man, he is an embodied spirit also. Behind our material form is manifest an undeniable personality and intelligence, in the world it is likewise demonstrated. Ponder awhile, like Plato, over the mysterious skull. Seek of this poor silent casket some knowledge of its once glorious tenant. Ask of our own soul whether the beautiful child, the budding maid, the tender mother, replete as we have known purity, nobility, sacrifice, and love, are here

amidst the crumbling atoms, or godlike and immortal! It is but the rendering unto Caesar of the things that are Caesar's, and unto God the things that are God's.

What a great manifestation man is of what is termed soul and spirit. Nature's book is a clear record in itself of its own source, and the destiny of divine humanity. Darwin's broken chain of material evidences can never be made entire, unless "spirit" receives consideration as a factor in the evolution. Man's claim to a perfected earthly destiny is in strict accordance with the mysterious inspiration of his own awakened soul, and this self-apparent apex of cosmical advance suggests future life stages. He is most truly expectant of and ready for admission to other worlds of growing and immortal usefulness.

Between the darkened and impersonal soul of the most advanced of the brute creation and the illuminated and godlike faculty in the possession of man, there is a real and argumentative chasm, which no so-called scientific logic can of itself even attempt to bridge.

The church, while acknowledging this faculty, is the sport of centuries of creed and error. The fungus is deep-rooted, and the husbandmen are few, but there are mighty forces at work in this New Spiritual Dispensation which will both build and destroy.

The most blessed work of its appointed mission is to spread abroad the spirit of Universal Truth, and make this, not creeds, the religion of the world. Every religion has an almost identical basis; it is dogma, that has made strife and rivers of blood. Priests have materialised Truth and deny the signs which were to follow those who believe. The church, in seeking worldly developments, has sacrificed that pure truth-seeking spirit which has no thought for the venal aspirations of this.

It is for Spiritualism to direct men's thoughts anew to their birthright. It has already been a lamp of light and a blessing to thousands, and may God speed its good work and its growing usefulness to thousands more. May it lift the heavy veil of night most richly and most truly from a new dawn.

### THE MINISTRY OF ANGELS.

For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalms, xci, 11.

And angels came and ministered unto him.—Matthew iv., 11.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Matthew xvi., 53.

THE ministry of unseen beings is one of the most important doctrines of the Christian Church, it is also one of the most neglected.

A great many, even among the thoughtful, will be surprised at the statement that the intervention of angels in human affairs is a very conspicuous element in the sacred books and that hardly a great event is recorded there in which they have not been prominent actors.

There is even a widely prevalent prejudice against the doctrine, especially among Protestants, which is perhaps the result of a reaction from those mediæval days when the providence of God was almost lost sight of in the activities of His angels.

It is not difficult for us to believe that the Father is within reach of our prayers, and that Christ can keep His promise to come and take up His abode with us in seasons of stress and dismay; but for some reason we falter in our faith that round about us are multitudes of angels who are not only able, but ready, to do us a great service, are watchful of our interests and eager to impress our minds with what it is right and best to do.

And yet that is a natural, if not a necessary, inference from the general tenor of the Bible. If it is logical to assert that God has not withdrawn into the eternal solitudes, but is as close to-day as in the olden time, when His voice of warning or command rang through the history of the Jews, it is equally logical or not more daring to declare that His angels are our guardians as they were the guardians of our ancestors. No change has taken place either in our human needs or in His methods. What infinite wisdom and goodness decreed for our fathers holds good for us. If messengers from on high could visit Abraham and make their presence known to Elisha there is no reason to suppose that they are unwilling to come to our assistance, and if they offered their ministrations to our Lord, why may they not be expected to do us a like service, since we have been made heirs of the Lord's privileges?



A whole sect of curious folk has arisen within the last fifty years whose only ground for existence is the possibility of some kind of communication between the earth and the upper air. They call themselves by the unique name of Spiritualists for the simple reason that they believe in the continued love and helpfulness of the departed. They have revived the ancient faith, and boldly assert what every personage of the New and every prophet of the Old Testament would assert, that heaven is within speaking distance and that the conscious companionship of angels is one of the inalienable rights of aspiring souls. If Christians had thoroughly believed the Bible and accepted its revelations in this regard Spiritualism would never have been born. There would have been no more demand for it than for a class of scientists who should announce their faith in the law of gravitation.

This sect has spread with wonderful rapidity. Its organised membership makes a remarkable showing so far as numbers and literature and influence are concerned, and its unorganised membership is to be found in every church of every denomination, and in every village and hamlet throughout the earth.

We may not agree with the wild extravagances of some of this body of men and women, and close our ears to many of the incredible experiences which they relate, but the fact remains that they are a necessary element of our present religious life, because they satisfy a spiritual longing which the Church has either ignored or refused to foster. If they were not wanted they would not remain; if their doctrines were unwelcome or unreasonable they would diminish in numbers and after a little fall to pieces.

But the truth is they have appropriated one of the most excellent and needful truths, which, for some reason or other, our pulpits have thrown aside, and on that one truth have built an enormous structure, under whose roof thousands and tens of thousands find shelter from the storms of life. The great mass of people in this hard work-a-day world need all the comfort and encouragement which religion can afford. Their burdens are heavy, and too often their eyes are red with weeping. There are cares and anxieties which gall the shoulders, and bereavements which break the heart. Tell it how you will, the story has a line of tragedy running through it, and one goes but a little way before he stumbles on a disappointment or a grave.

In other words, men and women must have help. If their only company is stern doubts, if they walk alone, laden with many negations, they sing few songs, and not even these with a merry voice. There is not much difference between a doubt and a viper, if you must carry either in your bosom.

On the other hand, to know that above you are multitudes of spirits—some, perhaps, the spirits of your dear ones of long ago; that it is a part of God's providence that they should accompany you in order "to keep thee in all thy ways"; that their mission is to lovingly influence you, though by subtle means beyond your ken; that they now and again creep so close to your consciousness that you are almost aware of their presence, and that at all times and in every strait they will serve you—what other effect can such a truth have than to check your mad impulse, give you serenity of mind amid disturbing experiences, enable you to bear inevitable sorrow with resignation, and render the other life so real that you will some time say your farewell without regret?

That is the doctrine of the Bible, and, if you fail to heed it, you blindly neglect one of the most important revelations of God.—*New York Herald.*

NOWHERE IN THE BIBLE are two kinds of inspiration recognised. If God could inspire Paul, why not A' Kempis? Is there any decree that he shall not inspire in this later age? Ah! here is the Church test: "Both in signs and wonders and with divers miracles, and with gifts of the Holy Ghost according to his will, etc." These signs were mostly the power to heal the sick. "And he laid his hands on every one and healed them." This gift Jesus promised to those who believed: "They shall lay their hands on the sick and they shall recover. Verily, verily, I say unto you: He that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go unto my father." (John xiv. 12.) When was this positive promise withdrawn? It has never been, and the clergy by claiming that it has been, show their utter want of faith and the doubt that exists in their minds as regards a fundamental principle of their system.

# MRS. VICTORIA WOODHULL-MARTIN.

FEELING that our readers will be pleased to know more regarding the lady whose name has been so prominently before them lately we have taken the opportunity afforded by an interview to ascertain what it is she really does teach and desire to effect. One thing was made manifest at the outset, viz., her evident sincerity and earnestness; whether you agree or disagree with the views she propounds, you cannot fail to realise that she herself believes in her mission. She most emphatically repudiated the intentions attributed to her by those who put their own diseased and vile constructions upon her words, and read into them a meaning and purpose which she never for one moment entertained, but affirmed that love, pure and true love, sanctioned marriage. No one can be *compelled* to love, and no one can buy love or bind love. Love "seeks not its own," but prompts to unselfishness and devoted service to the object of its affection. Love strives to exalt and bless; it never injures or degrades.

No man loves the woman he is willing to harm.

Mrs. Martin is of opinion that "Most of the ills which afflict society are the result of ignorance. I think prevention is a thousand times better than cure, and I propose, therefore, a scheme of supervision which would deal with causes, not effects. I would have tribunals of public health established all over London and other great cities free of charge, so that the actual physical condition of each district could be estimated. When we have a better knowledge of vital statistics and the actual condition of the people amongst whom we live, then we shall be better able to legislate in order to improve the standard of living.

"We do not get the fragrant rose, the luscious peach, the Ribstone pippin, the fine race-horse, the Jersey cow by chance. They are the result of culture, of skill, of careful forethought, of knowledge of results. We cannot begin to propagate the fit or to eliminate the unfit until we have so organised society that we are able to distinguish the fit. We cannot raise humanity to higher and higher levels until we have some ideal for which to strive.

"Education on these vital subjects eliminates chance. Immature parents will bring forth children lacking in vigour, and children, who, if not absolutely imbeciles, will suffer from weakness of mind. There are many degrees between the idiot and the healthy vigorous brain. Ill-assorted marriages have most disastrous results.

"The world should have a thorough knowledge of the consequences of ill-assorted marriages. The results of the union of the unfit and defective classes; a knowledge also of the results of the intelligent selection of partners. This would lead to a system so organised that the consequences of such and such a marriage could be foretold. Ancestry bespeaks the man. We have such a perfect system in the breeding of choice animals that no matter how fine an animal is to all appearances his pedigree is traced. A careful breeder runs no chances, he studies what qualities the animal is liable to transmit, he is careful to select according to the purpose he has in view. I think the proper incentives and ideals will be more efficacious than legislation in these matters. Moreover, a Humanitarian Government would do away with conditions which make the unfit. A man or a woman from overwork and underfeeding may become devitalised; or, again, the overworked and underfed may be driven to drink, and in either case are unfitted to propagate the race. We may pass a law saying: 'Thou shalt not marry,' but how much better it would be to have such scientific legislation as would do away with the causes which make them unfit."

"Under the new condition of things that you propose—I presume that you would instruct young people early as to the necessity for making a prudent choice of partners for life!"

"Most certainly; they would not enter on life unprepared, as they do now. They should learn what life means, what pitfalls await them at the threshold of their careers. Oh!" went on Mrs. Martin, with kindling eyes, "the world builds the gallows to hang our children, it pays the hangman by the year to strangle them, if they fall into crime, but it does not give our daughters a chance of refusing to become the mothers of criminals, of knowing whom they ought to marry. I think if they are taught what is necessary to be known from their mother's knee, there is no fear of corrupting or vitiating their minds, and when you think of the horrible results of ignorance, or the ruin into which so many young girls are precipitated, I think that to warn them is a solemn duty."



## LEAVES FROM OUR NOTEBOOKS.

## CONCERNING ENVIRONMENT AND ASSOCIATION.

BY EDINA.

## PART IX.—THE ENVIRONMENT OF THE MEDIUM.

SINGULARLY enough, though a good many deaf and dumb persons who in earth life were known to the medium have now "joined the great majority," she has been favoured with little or no communication from them after reaching the other side, most of her messages to be given under this head having come from individuals who in earth life were either teachers of the deaf and dumb, or in some way connected with their supervision, education and oversight. From these sources, however, I can extract several cases showing environment and association.

The first case which came under our notice was that of a gentleman named D—, who had been at the head of an important educational centre where a number of deaf mutes were being instructed.

In June, 1890, very soon after automatic writing began, a message came, purporting to be from this person, who expressed his delight at this mode of communicating between the two worlds; gave us some very affecting details of his last illness and demise, and of the grief of his family at his untimely removal; in short, the message bore clear internal evidence of its having emanated from Mr. D—. One statement in the communication related to his son, and was quite unknown to any of the household, but on making judicious enquiries we found it to be absolutely correct. Regarding this person I have to state that the medium had merely a bowing acquaintance with him, and knew nothing of his family and friends. Two additional messages in the same handwriting were recorded from this source in the course of the summer of 1890, but since then all communication has ceased. These two additional messages only deepened our conviction that we were *en rapport* with this man, who, when in earth life, acted as an able and kind-hearted teacher, and a true friend of the deaf mutes entrusted to his care.

The next important communication to be noticed was dealt with by me in the columns of *Light*, in October, 1892, under the heading of "The Case of H— J— R—." The personage there referred to was an official connected with an educational establishment for deaf mutes, with whom the medium had a slight acquaintance. I had had business relations with him at intervals, but there was no intimacy. The communication bore clear indications of identity, and was largely taken up with the affairs of the institution with which the gentleman had been so long connected, the communicator using the peculiar terminology and modes of expression common to deaf mutes when communicating with one another, with which Mr. R—, from his intercourse with these persons, was quite familiar. But it may be said the medium was familiar with these matters and modes of expression, and to a certain extent this is so. Two salient points in the message, however, clearly showed it to have come from this person: (1) a reference to a gentleman intimately associated with the deceased in life, of whom the medium had never heard, and whose personality and connection with Mr. R— was known to myself alone; (2) the signature, which was a complete reproduction of the earthly script and very peculiar. The reproduction was to me very remarkable, as I saw it dashed off with great rapidity, and instead of being written H. J. R.— (the usual subscription), it was written J. H. R.—, and yet the H. was penned first, and then the writer went back and put J. in front, as the first Christian name instead of the second; in short, the two first names were really written in the order they should have been but stand transposed. The medium never saw the handwriting and signature of the deceased, and my knowledge of it was entirely derived through my business connection with him. Various other matters were referred to in the message, clearly indicating personality, and at the close I put a question to him as to why a certain legacy he had left for an ecclesiastical purpose had not been bestowed to the church in which he worshipped instead of being given to another. I knew the motive for this course being adopted by the deceased, but no one else did, and the reply we got to this query was as good a bit of legal fencing as I have seen for many a day; in short, he would not tell his motives for the bequest, although I was quite aware of them.

The next case to be noted is that of Mrs. A—, a former teacher in the educational establishment I have referred to,

and which has been treated by me in the course of my articles on spirit identity, under the heading of "The House that Fell." Since the original communication has come from this source we have had several more messages, both in writing and by the Ouija. One of these came recently while the deaf mute who was referred to in Mrs. A—'s case was on a visit to us, and this communication demonstrated Mrs. A— to be completely *en rapport* with both him and the medium.

Another very convincing case was that of Mr. S—, a former drawing master in this institution, who just came and fixed the day and hour on which he would write, and afterwards wrote a most convincing message to the medium, headed "My dear pupil." On another occasion, after the deaf mute I have referred to had been on a visit to the medium, a message came from a former colleague of his in the establishment with which he is connected. That message contained a particular statement of fact in connection with this deceased colleague which was unknown to any of us. At my suggestion the medium wrote our deaf and dumb visitor (who is quite familiar with psychic phenomena), sending him a copy of the message, and in a couple of days received a reply saying the statement made in it was quite accurate, although the matter had been kept a secret, being known only to himself, the deceased, and the leading partners of the house in question.

I might go on multiplying instances of this kind, but prefer to close with a very good test case which occurred to us in November last. When on a visit with her mother to a member of the medical profession here, who is interested in psychic phenomena, the medium saw, seated on a chair in the consulting room, an old gentleman whom she at once recognised as a Mr. B—, who had at one time been a clergyman connected with the deaf and dumb in the city, and who passed over some time ago. The medium had no acquaintance with this clergyman in earth life, but knew him by sight, and had heard of his demise when it occurred. On this occasion Mr. B— spoke to the medium, and mentioned that before his demise he had given the doctor, in whose house she then was, a deaf and dumb alphabet. On the fact being communicated to Dr. —, he at once remembered the gift, and going to his desk took it from a drawer and exhibited it to the medium. He has since shown it to me, and he accounts for the presence of this personage in his consulting room by the fact that at that particular time he was in constant attendance on a sister of the deceased clergyman, who was then in a poor state of health.

On the selected cases before dealt with, it appears to me to be demonstrated that the environment of the medium by persons who have been connected with the supervision, education and religious teaching of the deaf and dumb seems to be very complete, and I pass on to deal in the next article with the military series, and with certain cases of association with places, houses, shops, etc.

MR. HEWES'S interesting experiences show how Spiritualists are made, and why the attacks of parsons cannot shake them from their allegiance to the truth. He and his able co-workers are representative too of a very large, and constantly increasing, number of Spiritualists who are determined that our movement shall progressively take front rank and maintain a dignified bearing before the world. The efforts put forth by these four "Evangelists" to proclaim the "Gospel" indicate what *can* be done by united and determined workers. May increased success reward their labours.

FACTS TELL.—One of the curiosities that often crop out in the presence of trance clairvoyant mediums has been related to us, which was very amusing, but at the same time gave indubitable evidence of genuine spirit-presence. A lady of prominence, desirous of consulting a medium on a matter of some importance, sent in her card, with the name of "Molly Muldoon" upon it. The sitting was granted at once, when the clairvoyant remarked: "There is a spirit-friend of yours present, who informs me that Molly Muldoon is not your right name." The lady, being taken by surprise, was some what abashed, when the spirit-friend took control, and said: "Why, Clara, what did you come here for, giving an Irish name!" The reason she gave was that she was an unbeliever in Modern Spiritualism; but now she believes spirit-return is true—as the medium was an entire stranger to her.—*Banner of Light*.



## SPIRITS AS SOCIAL REFORMERS.

UNDER the auspices of the Spiritual Church, Hanley, Mr. J. J. Morse's "control" delivered an address on the above subject. The control was understood to be a disembodied Chinese Mandarin, who mesmerised the medium, and then used his organism with which to speak. He commenced by saying that if spirits came merely to tell people that their loved ones still lived, they would not be doing a particularly great work, for every one must die some day, and would then find their dear ones awaiting them in the spirit world. No, the spirits must have a reformatory work, and not only must they strive for theological reform, but they must labour to impart a knowledge of the world to come, of man's state therein, and what causes him to enter that state. If they were to conduct any one into that world he would be immensely struck by the naturalness of it, and would perchance imagine that he were but translated to some exceedingly fair portion of the terrestrial globe. The next thing that would strike him would be the diverse people encountered, for people of all sorts and nations are to be found in the next world as in this. Proceeding, Mr. Morse's control said that men consider the possession of great wealth to be among the most solid advantages of this life. Men, said he, get money honestly if they can, if not, they still get money. But in the getting of it all the finer chords—of art, music, and affection—of their nature dry up, and leave them little better than mere money-making machines. Having made his money the man dies. So does the tramp. They enter the spirit world together. They are equal in wealth. The millionaire is not one stiver richer than the poor half-starved tramp who died by the roadside. Not all the wealth of Croesus could buy one single thing in the spirit world. The currency there is that of love, truth, and wisdom. The ordinary millionaire has no such money in the celestial bank. "But," says some one, "he has a good time while he's here." Very true. He has more coats, more horses, more pictures, and, perchance, more houses than another man; but he cannot with convenience wear two coats at a time, nor can he use two houses contemporaneously; he cannot even eat more without contracting dyspepsia, or otherwise ruining his constitution. Take the poor stonebreaker. Feed him up, strip him, and place him nude beside a naked duke and what difference do you find? None. The so-called dead teach through the mediumship of modern Spiritualism that men are judged by the use they make of their earthly opportunities, and are punished or rewarded according to that use. Referring to theology, he said that His Grace of Canterbury and the latest convert to the much-abused Salvation Army stood on a common ground of ignorance concerning the life to come, and that on entering that life they would find that scarcely one word of their creeds, scarcely one sentence of their dogmas was true. In conclusion, he said spirits do not come to stir up revolutions, but to tell mankind the results of existing institutions on man's life beyond the grave. The laws are no better than their makers, and, therefore, if we would improve the laws we must first reform the makers.—*Staffordshire Sentinel*, May 29.

WE MUST GO OUTSIDE the ranks of Spiritualism proper to measure the religious influence it has exerted, and is exerting in an ever-increasing degree. The whole fabric of modern thought is interpenetrated with the outcoming of its teachings. One meets it everywhere. Old dogmas and the erections that man has built upon them are sapped by it, and the crazy old edifice comes rattling about his ears. Who believes now that this body of flesh, the seat of so many aches and pains, the cause of so much daily care, the incentive to so much that is earthly, sensual, devilish, will be raised up to trouble him again at some far distant day of judgment? Who believes now that if he does what ecclesiastical corporations have dogmatically decided to be wrong, or if he refuses his assent to all their dogmas in a bundle, that his body will be perpetually burned in a material hell? Who believes now in the curious psalm-singing, which was the believer's heaven, but which most of us would find something very much the reverse of the beatific vision? Who does not see that these dogmas are dead and inoperative, and that we are in the very throes of the birth of a new and a better era, when a simpler and a sublimer faith will be ours? Who does not trace the genesis of that faith to the new dawning of men to think for themselves? And who does not see that that liberty wherewith we are made free is one of the most blessed products of Spiritualism?

## CUTTINGS AND COMMENTS.

WHATEVER ELSE YOU DO don't miss the next three issues of *The Two Worlds*.

THE REV. M. J. SAVAGE says: The popular doctrines of salvation are pure and simple magic. A life of sin, it is supposed, can be wiped out by a prayer, eased by a sacrament, or swept out of existence by a flood of emotion, or washed away by a rain of tears. A few drops of water on the forehead of an old man, and the past is gone—the gates of heaven swing wide open, and the beatific vision is gained. No more baseless, no more demoralising doctrine was ever invented by the fantastic imagination of man. Every thought, every word, every deed writes a sentence of good or evil on your character, and that which is "written is written." No tears or prayers can undo a fact. That which is past is past for ever. Omnipotence itself cannot make it not to have been. Do men gather grapes of thorns, or figs of thistles? Each seed produces its own fruit; not something else. You may indeed recover yourself, outgrow the evil, and rise in spite of the past; but the evil record, and the fact of the injury it has done to others, can never be effaced. It is mercifully true that just before the feet of the furthest wanderer there is the foot of a ladder on which angels ascend and descend, and on which, if he wills, he can rise even to the foot of the throne itself. But blessed are those who do not have to drag up that ascent the eternal memory of a wild and wasted past!

IF IT BE HARD for society to appraise the early work of a young or comparatively unknown man, so as to be able to ensure to him the calling for which he may be specially fitted, then let us have courts to sit and judge of these things. Why should judges have nothing to discuss but folly and vice? Why should not our newspapers report something of the good that men have done to their fellows, instead of only the harm? Police-report crimes are, they say, catching; let us hope that police-report virtues and services may also prove catching. Many a man is ready to confess that he owes the stimulus of his career to the divine infection of some book of biography, some record of struggles nobly made, of duties heroically accomplished. The stimulus of a medal or a paltry prize, even, has been known to have its effect in exciting to valour, industry, or self-sacrifice:—so strangely mixed an animal is man! Let the prizes of honest competence for self and family, the assurance of leisure for higher study, be conspicuously attached by society in a systematic and legal manner not only to success in competitive trade, as at present, but to any and every service in society which it is possible for a human being to render; and let its pains and penalties be inflicted, not as at present on those who are already over-laden with the terrible curse of a squalid or vicious parentage, but on those who, having had a fair and honourable start, have basely prostituted it to their own ends by enslaving, not serving, their fellow creatures.—*Prof. Oliver Lodge, in the "Liverpool Pulpit."*

SCIENCE AND SPIRITUAL FACTS.—A little consideration will serve to show that the five senses, as ordinarily understood, have certain limitations, and that their range varies very materially with different persons. Science is beginning to demonstrate this in various ways, and so we confidently await the issue of future scientific developments, feeling well assured that a larger knowledge, for instance, of the science of optics will reveal the laws and verify the facts of clairvoyance, of the science of acoustics, the laws and facts of clairaudience, of the science of chemistry, the laws and facts of what is known as materialisation, of electricity and magnetism, of the laws and facts of psychology in all its subtle and fascinating relationships. The microphone makes audible, mysterious, and hitherto inexplicable sounds, not to be detected by the acutest hearing unaided. Does not the telescope reveal myriads of stars unseen by the unaided vision? and does not photography reveal still further myriads, which the most powerful telescopes fail to show us? and yet, who would dare to deny these facts simply because the physical limitations of his senses give him too puny a range to observe them without such aid? While, to come more closely *en rapport* with the subject, photography also reveals in addition to its life pictures of purely mundane things, certain supra-mundane appearances, among which, time and again have been discerned and identified, those denizens of the next stage of existence, who, in this and many other ways, are continually declaring with ever-persistent force, that "There is no death!"—*E. A.*



# THE TWO WORLDS.

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FRIDAY, JUNE 15, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

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

## NEWSY NOTES AND SIGNS OF THE TIMES.

A GOOD READING lesson for Sunday will be found in the article on "The Ministry of Angels." Chairmen, please note.

NEWSAGENTS and others who sell *The Two Worlds* will oblige us by getting as many orders for our paper as possible.

ARE YOU imbued with the missionary spirit? then procure extra copies of the next three issues of *The Two Worlds* and send them to your friends. Miss Marryat's lecture will do them good.

REMEMBER we shall not print many more copies of "our paper" containing Miss Marryat's portrait and lecture than we get orders for. Be in time, and urge your friends to get copies.

WILL CHAIRMEN do us a kindness, and help the cause at the same time, by recommending their hearers to order *The Two Worlds*, at least for the next month, from the agent at the bookstall of the society? Orders should be given at once.

IN PHENOMENA, modern psychical researchers are merely going over the ground covered by such men as Hare, Crookes, Mapes, Zöllner, and others, a quarter of a century ago, and corroborating their carefully made observations; but they mostly pose as new discoverers. This is not the case; they are merely testing the reliability of the discoveries made long since, and should give the credit to those who preceded them in the field.

NOTHING IS MORE CERTAIN than that the entrance of the evolution idea means a complete metamorphosis of the form in which Christianity is to make its appeal to man. It ceases to become a dogmatic intellectual system in order to resolve itself into its primitive condition of an ethical and spiritual force. The marvellous story which Professor Drummond tells of the Ascent of Man disposes for ever of the notion of the paradisaical ADAM and his relation to the race which we meet with in the "Westminster Catechism," Boston's "Fourfold State," and similar presentations of the Puritan Theology.—*Christian World*.

AN ENCROACHMENT UPON THE LIBERTY OF THE PEOPLE.—Mr. J. Swindlehurst, speaking in the New Psychological Hall, at Barrow, recently, contended that "Vaccination was a failure, and it was a disgrace that the police had to be called in to prosecute and persecute people because they would not have the lives of their children imperilled by it. It was the means of spreading death, disease, and corruption. He hoped those who were listening to him would, at the next election of Guardians, send only men who held views against vaccination." "It was an astonishing fact that in places where vaccination had been most carried out, there it was where smallpox was most prevalent. In Preston, for instance, it had raged very strongly, and yet there was not a better vaccinated place in the country. Where was the protection, when it was shown by Government returns that persons who had been vaccinated, some as many as three times, had died from smallpox. The compulsory law was just as big a failure as was vaccination; for take himself, as example, he had five children, and none of them were vaccinated, and neither Queen Victoria or her daughters, with Lord Rosebery behind them, could force him to have them vaccinated, and therefore such a law should be wiped out of existence. He had reports of hundreds of cases where vaccination had proved fatal, where children had been cruelly murdered by this compulsory law. He himself had followed to the grave a dozen children who were murdered by it. The Local Government Board had no right to enforce a system that was carrying away scores of the country's healthy children, and blasting the lives of the young."—*Barrow News*.

## SPECIAL NOTICE.

### PORTRAIT OF FLORENCE MARRYAT.

WE have much pleasure in announcing that we have received from Miss Marryat, a beautiful cabinet photo of herself, which we shall reproduce in our columns on Friday, June 22nd, together with, by special permission and all rights reserved by the author, the first portion of her famous lecture,

### THERE IS NO DEATH.

Owing to its length, this lecture will have to be divided, and appear in three instalments, of four columns each, viz.: on June 22nd, 29th, and July 6th.

As thousands of persons will be desirous of reading for themselves the lecture they heard with so much pleasure, or have heard so much about, we shall be glad to receive orders for additional copies as speedily as possible.

We shall not print many beyond the numbers actually ordered, therefore those who desire to possess copies and distribute these missionary numbers, for Miss Marryat's lecture is admirably adapted for Propaganda work, should make up their minds at once and send in their orders.

## SPIRITUALISM: ITS WORKERS.

### ONE OF THE "ADVANCE GUARD" INTERVIEWED.

FLORENCE MARRYAT's recent successful lecturing tour brought the name of Mr. James Fraser Hewes, of Nottingham, prominently before the movement, and, thinking that our readers would like to know what manner of man this energetic organiser was, we interviewed him on their behalf.

Mr. Hewes is one of the "young guard," a progressive Spiritualist, and it is fitting that his portrait should grace the columns of the up-to-date and advance-guard *Two Worlds*. His enthusiasm is refreshing and contagious, and combining, as he does, zeal, ability, and good judgment, he is a man who is likely to make his mark in the future. Replying to our question, he remarked:

"What gave me the idea of 'bringing out' Florence Marryat? Well, I had read the book which has made her famous as a Spiritualist, and it occurred to me that she would be of considerable use to 'the cause' if she could be induced to still further make public her ideas and experiences. In fact, I was very surprised that others had not thought of it. There are so few eminent Spiritualists in this country who are willing to be of use to us, that, when one does turn up, I consider we lose a grand opportunity in not availing ourselves of their services. Such advocates act as tidal waves in carrying along public feeling and interest in our direction. We want more 'big guns' bringing into action—the more the better—as they command more universal attention than is given to the subject at present. It costs more, I know, but it pays best in the end—financially, and in every other way—as the public will always pay if the lecturer, preacher, actor, as the case may be, 'has a name!' We must arouse ourselves and 'strike out' in fresh paths if we are to make more rapid progress. Spiritualism has been confined quite long enough to small local societies. I, for one, want to see Spiritualists pursue a bolder policy. If J. Page Hopps has the health, I know he has the heart to help when he is asked. What a stir W. T. Stead would make if he could be induced to make a tour through the country! I am writing to him now (second time) in the hope of inducing him to do so. Rev. H. R. Haweis, of Marylebone, is another that I think of writing to."

Wishing him success in these laudable endeavours, we asked for information as to how and when he became a Spiritualist?

"I was brought up a Baptist. At 15 I left home for Liverpool, where I listened to Hugh Stowell Brown's discourses with much pleasure; but after a time I began to think more carefully, and doubts crept into my mind. Such wide discrepancies between profession and practice came under my notice that I could not reconcile them, and when I left Liverpool for London, at the age of 20, I went the rounds to hear the famous preachers, and eventually became a member of Rev. T. Vincent Tymm's chapel, attracted more by the man himself than by his theology. This was in 1885. My dissatisfaction with Christianity eventually became so strong that, in 1887, when I commenced travelling, I was practically without a religion, and was in a very agnostic frame of mind.

"Shortly afterwards my sister introduced me to a Miss Mitchell, who, she informed me, was a Spiritualist. I



took this opportunity of enquiring as to what Spiritualism really was. At first she was disinclined to gratify my curiosity, but, finding me in earnest, she gave me much information, and I became really interested; and, after I had cross-questioned her a good deal, I said, 'If this is really true, it is just the thing I have been looking for—but it seems almost *too good to be true!*' My desire for information having been aroused, I read all the books I could and attended local meetings, and became quite absorbed in the study of the subject. It was the philosophy that attracted me most. What phenomena I observed, with the testimony of others, confirmed what I read; but I regard myself as a Spiritualist from the philosophical side, rather than the phenomenal, as I have had very few facts for myself; the evidences of other people—some of them personal friends—have satisfied me on that score.

"When I was fully satisfied that the claim for the existence of a spirit world and spirit return was a valid one, based upon fact, I felt like one from whom a cloud had been lifted, and understood life in an entirely new sense—there now seemed to be an *object* in existence, where, previously, life seemed purposeless.

#### FIRST IMPRESSIONS.

"As regards the lectures, I did not like the attitude of many of the speakers in so strongly condemning Christianity.



MR. J. F. HEWES.

I thought, and still think, it sufficient to give utterance to the truths of Spiritualism, and they will effect the desired reformation in the minds of the hearers. It grated on my feelings to note what, I thought, was an uncharitable spirit towards orthodoxy. I was particularly struck, however, with the difference between the excellence of the trance utterances of the speakers and their comparative lack of lucidity in their normal condition."

"How did you become connected with the public work of the cause?" we asked.

"In 1888 I became a member of the Morley Hall Society here, and, when travelling, visited various societies, and after a time began to critically observe the method (or lack of it) in which the grandest religion of the world was being presented. I soon became firmly convinced that Spiritualism would make but slow progress as a public movement unless it was more appropriately presented. The small, insanitary, and out-of-the-way rooms, in back streets, above stables, down narrow entries, or at the top of high buildings, together with the too frequent lack of punctuality, order, devotion, and system, and the educational deficiencies of speakers—all these drawbacks, I felt, would seriously retard for many years the spread of the coming spiritual religion and its adoption by the public, who, at least, have been accustomed to religious services, which, whatever their shortcomings in

other respects, were calculated to appeal pleasantly and effectually to their eyes, ears, emotions, and sense of the fitness of things. Many Spiritualists seem to think that the facts alone will convince the world; but, unless those facts are presented in a manner which will command respectful attention, we must not be surprised if the kernel is rejected because of the rough exterior! Can we give the beautiful gem too chaste or valuable a setting? Surely no! Then the glorious truths of Spiritualism cannot be too worthily represented. I say this with all due regard for the work and respect for the motives, and the fullest recognition of the singleness of purpose and earnest self-sacrificing efforts of workers and mediums alike, who have done what they *could*, and whose efforts have undoubtedly paved the way for the better things which are to come. Finding that others entertained similar feelings to my own, we exchanged opinions, and, after considerable discussion, a small committee was formed with a view to carry on a series of meetings, as far as circumstances would permit, on such lines as would best obviate the difficulties and supply the deficiencies we had recognised."

"May I ask what methods the committee adopted, and with what success?" we enquired.

"Oh, certainly," said Mr. Hewes. "In February, 1891, a comfortable room in the centrally-situated Masonic Hall, capable of seating some 250 people, was hired; a handsome American organ was purchased; then the most capable exponents of our philosophy available were engaged, and the services were conducted as religious meeting. We systematically placarded the hoardings every week with advertisements, sparing no reasonable expense—feeling that the cause was worthy of sacrifice, and that the end desired would be best achieved by a liberal rather than a niggardly policy.

"For the first six months phenomena were excluded from the platform, as the opinion prevailed amongst us that they attracted the curious-minded rather than the thoughtful. However, many people remarked that the philosophy sounded beautiful, but it would not make them Spiritualists—they must have some proof of the claimed return of spirits.

"To meet this demand week-night meetings were instituted; but we failed to reach the people who most needed the evidence, many of whom find Sunday their only available day for meetings, and thus good opportunities were lost, and our audiences did not increase in numbers or influence to the extent that had been expected. In addition, therefore, to supplying the platform with the best available speakers, we secured the services of the most developed clairvoyants at intervals; and, from that time, our audiences have steadily increased until, at present, they average from 50 to 80 in the morning and are frequently crowded at night—thus showing the acceptability of our endeavours to meet the public need for religious teaching, supported by spiritual evidences."

"What course is necessary, in your opinion, to place 'the movement' in the van of religious bodies?"

"What we want now is *more mediums and better ones*. And, I firmly believe, that to obtain them we shall have to start a Mediums' College, where 'sensitives' may have the same advantages of education as the orthodox clergy receive, and where the training and development suited to their special gifts will be conducted by thoroughly competent men and women. One can easily imagine a different state of things to what prevails at present; but that ideal will never become the actual until we discontinue this system of 'individualism,' or, in other words, lack of organisation. Although, apparently, the time is not yet ripe for such an undertaking, it is well for us to look around, find out where we fail and what are the remedies, then we can go ahead, and that means—*success*."

"Is it permitted to enquire who compose the committee you refer to?"

"Mr. J. W. R. Smith, financial secretary; Mr. A. R. Stevens, who never fails at his 'post'—the organ; Mr. H. Campkin, and myself."

"It must have cost you gentlemen a considerable sum to maintain these meetings and meet all the expenses, unless you have been very well supported by your audiences?"

"True, we *have* had to dip somewhat deeply into our pockets, at times deeper than we could really afford, but from what I hear of other places our audiences *have* supported us more liberally than most, and we naturally hope that ere long the financial burden will grow lighter."

Cordially re-echoing our friend's hope, we exclaimed—

"One question more, Mr. Hewes. To go back to the



starting-point, do you think Miss Florence Marryat would favour the readers of *The Two Worlds*, through you, with the privilege of reading her lecture, 'There is no Death,' with her portrait accompanying it, in our columns?"

"Miss Marryat promised to give me the MS., and I had intended publishing it in the form of a booklet; but, if it will be of any use to you, and make your capital 'weekly' still more readable, I shall have pleasure in handing it over to you. I will also ask her to send you a good likeness of herself, which will make the number containing it doubly interesting."

## CORRESPONDENCE.

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

### ANOTHER CASE OF CHRISTIAN INTOLERANCE, DOGMATISM, AND PREJUDICE.

DEAR SIR,—I joined a well-known youths' Sunday School in Aston, Birmingham, on April 3rd, 1892, and was appointed junior teacher four months afterwards. Desiring to prove to the scholars that what I taught them was true, in the course of my studies I discovered the fallacies in the Bible, and emerged upon the brink of Atheism. Sending in my resignation as teacher, I challenged the authorities to openly discuss the subject with me. Refusing the challenge, they only permitted me to attend the school upon the understanding that I kept quiet. Hearing Mr. Morse's trance address, on Jan. 7 last, I was deeply impressed, and became an investigator. As the proofs of spirit return came to me, so did I impart them to my fellow scholars. On April 15, 22, and 29, a three Sundays' debate was held with the teachers, Spiritualism being defended by me. After that, as the teachers would not entertain the subject, I worked the class with good success. On Thursday, May 31, one of the teachers informed me that no discussion, questions, or conversations concerning Spiritualism or Bible criticism would be allowed in the school. If I did not abide by that I must not attend. He unblushingly asserted that he would teach Christianity whether it were true or false, without caring for proof or attempting to give any to his scholars. Of course after that I could not remain in the school. Such, sir, narrated mildly, is the conduct of the authorities of one of the widest known schools in Birmingham.

JOHN DEAKIN.

19, Tyndall Street, Birmingham (Parade).

### RE MR. WARD'S EXPERIENCES IN AMERICA.

We have received the following copy of a letter from Mrs. Ward Beecher sent to Mr. J. Sharpe, of Pudsey, who requests that it may be published in *The Two Worlds*.

[COPY.]

Dear Sir,—Yours of May 22nd just received. There is not a particle of truth in the statement that Mr. Beecher was in the slightest degree a believer in Spiritualism, or has in any way appeared in a materialized form, or held conversation with me. Many letters are sent me from Spiritualists, which I am assured were dictated by him to me. If he has not grown any wiser in the other life than to write such weak, silly letters, it is a great pity he had not stayed here. I should be ashamed of a child of mine of 12 years' old writing such rubbish. Mr. Beecher always said that this kind of belief in Spiritualism was a great injury to the Christian Church. We have both attended some of what were considered the strongest and most reliable séances at the request of some Church members, who were becoming interested in them, and on leaving he always remarked that every one he had ever attended increased his opposition to them, and his belief that they were injurious.—Yours respectfully,

MRS. HENRY WARD BEECHER.

[Being in Cardiff at the time of writing, we are unable to do more than accede to Mr. Sharpe's request, and express our sincere regret that mis-statements by a correspondent should have been published in our columns. Mr. Ward called at our office and assured us that the statements he had set down were perfectly true, for we questioned him at the time as to their accuracy, and having received his assurance we published his letter. Mr. Ward is now in America, or we should demand an explanation from him, and if this should meet his eye we shall certainly expect an apology from him for misleading our readers. We want the truth, and nothing but the truth, and have frequently urged upon all correspondents the absolute necessity for exactness of statement, that they should err on the side of caution and under statement rather than exaggeration. We do our utmost to make our paper trustworthy in all departments, but cannot accept responsibility for statements made by correspondents so far as we can judge in good faith.]

### A THOUGHT READER'S EXPERIENCE.

DEAR SIR,—The following brief account of a manifestation witnessed by half-a-dozen people besides myself, in the Cloth Hall, Colne, may be especially interesting to investigators—I, myself, being one—of this most wonderful science. A few weeks before last Christmas, a few members of the society's choir had been practising hymns and carols for the coming festive season, and on this particular evening, after our singing practice, a few of us remained talking for a short time, when an experiment with table rapping was proposed and heartily endorsed by us all. Accordingly a small oblong table was brought from off the platform, at which we all sat, resting our hands lightly thereon. But instead of table-phenomena we were destined to witness a far more interesting manifestation in the person of Mr. E. Hoskin, of Colne, whose clairvoyance and psychometry is rapidly earning for him deserved notoriety and a favourable record in the annals of Spiritualism. Mr. Hoskin passed under control, and suddenly standing up, he grasped me by the arm, and leading me into the middle of the room let go his hold, and getting down on the floor in a tailor's style took a penknife from his pocket, and, after going through the imaginary cutting of a rope, replaced the knife in his pocket, and, retaining his sitting posture, appeared to be rowing a boat. The next performance was apparently

that of fishing with a rod and line, when suddenly he fell backwards with considerable force, as if the boat in which he was supposed to have been seated had come into violent collision with some obstacle. He remained in a perfectly rigid position for about five minutes, with arms and legs outstretched and quite stiff, while the perspiration stood out on his face and forehead in great drops. One of the bystanders whispered that it was a death scene, probably in connection with some one known to me, and that if I noted the various changes and movements, I would no doubt be able to recall to mind the person whose life had terminated in such a manner. I observed his lips move, and bending down, I placed my ear close to his mouth, but failed to catch the name uttered, when he distinctly spelled, letter by letter, "Larry Hale, drowned in Dublin Bay." Although I could not call to mind any such person having been drowned in Dublin Bay, I was very much struck with the impersonation, but was even more surprised when he repeated the names of people I knew in a certain part of Ireland, and also the name of a firm I lived with, and for whom I did business in Ireland. However, I could only gather broken sentences from Mr. Hoskin's lips while under control, and waited patiently till he came to, when he told me that Larry Hale was a person who knew me when in Ireland, and was afterwards drowned while out in a boat fishing in Dublin Bay. Mr. Hoskin still further astonished me by telling the names of several persons with whom I was acquainted, and also described their appearances, together with various places well known to me, and wound up by describing a serious fire that occurred in the place where I lived. I traced and identified every detail revealed to me with the exception of the drowned person, whose name I was unable to call to mind, but I firmly believe Mr. Hoskin's impressions to have been received through some inspiration, as he was at that time almost a total stranger to me, being myself a stranger in Colne, and I believe no one in these parts knew any of the particulars connected with my previous career. I shall be very glad to supply the names and addresses of those who witnessed the phenomena to any person writing to me, and also to answer any question.

W. J. DICKINSON, Thought Reader.

6, York Street, Colne, Lancashire, 12th May, 1894.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—The rightness of the method adopted in our public services, viz., the formation of a circle of those in sympathy with our cause that the most suitable conditions for inspired utterance might prevail, whilst visitors or opponents are seated without that circle, was again demonstrated. Complete harmony prevailed. Mr. Davey, Mr. R. Boddington, and Mr. Payne addressed the meeting. Their efforts impressively presented the truths of Spiritualism in connection with the conduct of our lives in the material world, and showing what joy a knowledge of these truths will bring into the too frequently unhappy conditions of life here—unhappy because of physical disability, social inequality, and oppression. The singing of that beautiful melody, "Something sweet to think of," by Mrs. Major, was much appreciated, the audience joining heartily in the chorus, the words describing the sweetness of spirit communion quite overcoming the usual stoical reserve imposed by "Mrs. Grundy" as "proper deportment" in a gathering of this description. Oh that the veneer of the nineteenth-century life could be destroyed that we might be able to deal with our fellows as they are, not as they appear to be! Our meeting closed by singing "God be with you till we meet again." It is fruitless to hope to describe the spiritual blessing enjoyed, it being more an experience than matter for narration; but the beaming faces and hearty responses of even entire strangers showed that the depths of the soul had been stirred. Our thanks to God and our spirit friends for such experiences is heartfelt.—Chas. M. Payne, hon. sec.

FOREST HILL. 23, Devonshire Road.—Thursday: A very successful evening with the guides of Mrs. Bliss; 32 descriptions given, all recognised. Mediums wanted to take our Thursday circle occasionally. Sunday: Mrs. Gunn offered up a beautiful inspirational prayer, also read the 14th chapter of St. John, "Let not your heart be troubled," &c. Mr. Edwards followed with an address on "Animal magnetism in its relation to Spiritualism," showing how Mesmer reduced to a scientific basis the discoveries of Paracelsus, and how this force is the principle factor in the phenomena of our spiritual manifestations.

FINSBURY.—On Sunday, June 17, meetings will be held in Finsbury Park, at three and six o'clock. All Spiritualists are invited to take part and make this a good "field-day." Literature for distribution will be welcome. Tea at five o'clock, which can be obtained in the Park.—T. E. A.

LONDON OCCULT SOCIETY.—Next Sunday evening, at 7 p.m., at the School of Opera, 18, Baker Street, Portman Square, I shall deliver a lecture, entitled "An Exposé of the Errors of Theosophy." As this will be the last lecture before our tour, I trust we shall have a large attendance. The defence of spiritual truth against Theosophical error is one of the present aims of our society. Last Sunday the trance discourse on "The Powers and Secrets of Occultism" was much admired.—A. F. Tindall, A.T.C.L., President.



**MARYLEBONE.** Spiritual Hall, 86, High Street, W.—Our much-respected fellow-worker, Mr. Wallace (the pioneer medium), was the medium through whom an interesting address was given, the title being "To be or not to be," in which a general description of what Spiritualism is and its relation to life's problems was presented. Next Sunday, some of Mr. Wallace's experiences in Spiritualism, extending over 40 years of active work in the cause he loves so well. We look forward to his narration of them with great interest.—L. H. R.

**PADDINGTON.** Shirwell Road.—Mrs. Treadwell's guides spoke on "The necessity of spiritual surroundings," even in the manufacture of various articles used by Spiritualists, who ought, therefore, to patronise in their dealings tradespeople or artisans who were true Spiritualists. Some interesting experiments were performed with Ouija during the evening. We should be glad to receive two or three ladies and gentlemen who would like to join our Mutual Improvement Orchestral Society.—T. C. West.

**SHEPHERD'S BUSH.** 14, Orchard Road, Askew Road.—Mr. Francis delivered a very able discourse upon the "Spiritual Man of the Future." The lecturer pointed out the necessity of our cultivating our spiritual nature more in accordance with God's spiritual laws. Mr. Evans commented upon the address, to the evident satisfaction of all present.

**STRATFORD.**—Mr. J. J. Morse's visit will be long remembered by us. The reading of Lizzie Doten's poem, "Peter Maguire," was warmly appreciated. The beautiful solo, "The Promise of Life," sweetly sang by Miss Florence Morse, accompanied by Mr. C. Chapman, jun., had a sublime effect. The control sympathised with Spiritualists. We are taunted with having no creed, but we have no use for lifebuoys; we can swim alone in the great ocean of truth. Faiths in immortality vary according to the persons entertaining them. The conception of hell is beyond all human comprehension. Why such divergence of opinions concerning Paradise? Christian theologies destroy the identity of humanity in spirit-life. They have defrauded us of a home "over there" suited to our individual natures, but they are beginning to find more of God in man, and that their heaven and hell are not altogether suited to their own requirements. But our facts testify that our spirit-home will suit our natures. If virtue is its own reward, is not vice its own avenger? God does not punish. Our creed is a just one. Eternal progression is the only tenet we are bound by, and our loss of creed has been our gain in spirituality and knowledge. Our president urged the necessity for "cultured" Spiritualists to come forward and help the workers to provide ourselves with a hall of our own, and not wait till our cause is fashionable. A hearty vote of thanks was accorded Mr. and Miss Morse for their kind assistance. Excursion, July 14, to Heydon Bois. Particulars later.—J. Rainbow.

**MRS. ASHTON BINGHAM** will be at 132, St. John's Hill, Clapham Junction, on June 20, 8 o'clock p.m., and would be glad if the gentleman who called upon her respecting the advertisement in *The Two Worlds* would communicate with her, as she has a vacancy in her house.

**MRS. SPRING** will attend a meeting to be held at Mr. Hutchinson's, 70, High Street, Islington, June 17th, at 7 o'clock prompt. All friends invited.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—Mr. J. B. Tetlow. Subject: "If Christ came." Evening: Questions from the audience and psychometry. Very good. Wednesday evening circle June 6, Mr. W. Lamb gave clairvoyance and psychometry. Attendance good.—W. H. Lyceum: Conducted by Miss S. Fitton. Marching and calisthenics well together. Lyceum committee meetings to be held the last Sunday in every month.—G. L.

**HULME.**—7: A very enjoyable evening was spent, conducted by Mr. Lamb. Public circle at 6-30, invocation by Mrs. Cassell. The phenomena which was given by the many mediums present was very interesting and of a convincing nature, consisting of clairvoyance and psychometry. Large attendance. Closed by Miss Smith. 11: Mr. J. B. Tetlow's guides took for their address "Life and Death," being a continuation of his former address when with us on a previous occasion. Excellent discourse. Successful psychometry. Organist, Miss Goodall. Lyceum. 10-30: Fair attendance. Recitations by L. McClellan, L. Morgan, E. Bradbury, Emily Bradbury, E. Furniss, L. Furniss, and a stranger. Marching and calisthenics very fair. Miss D. Furniss, organist.—J. F.

**OPENSRAW.** Spiritual Truthseekers' Labour Hall, South Street.—We had a splendid circle. Mr. Weaver opened and gave a short address, showing the good to be obtained by living a good life here, which touched many present. Mr. Crompton, Mr. Liddiard, Mr. Barrand, and a friend gave clairvoyance, which was very good, nearly all recognised. Psychometry by Mr. Crompton, Mr. Barrand, and friend also very good; the best circle we have had yet, and may the power for good be kept in our midst!—W. B.

**OPENSRAW.** Granville Hall, George Street.—June 3: Morning, Mr. Duffy opened with a nice invocation and gave an earnest address on "Spiritualism" for the first time. He should be encouraged, as he promises to be a very useful medium. Evening: Mr. Crutchley gave an interesting lecture on "Clairvoyance" and "If the spirit had a beginning it must have an end, or what about re-incarnation?" The subjects brought out the eloquence of the speaker, and gave the greatest satisfaction to a good audience. Members' meeting. Election of officers: President, Mr. Page; vice-presidents, Messrs. Booth and Turner; financial sec., Mr. S. Farmer; corresponding sec., Mr. Thos. H. Lewis; auditor, Mr. Harrop; book-keeper, Mr. W. Orme; committee, Messrs. Pearson, Mason, and Haslam, Messdames Booth, Howard, Page, Hilton, Misses Burgess and Rochell; doorkeeper, Mr. Samuel Sewell. 10: We had the pleasure of hearing the controls of Mr. Hunter, who gave a grand discourse on "What relation is Socialism to Spiritualism?" putting forth the grand and noble works and principles of both doctrines. Listened to with rapt attention. Mr. Hunter is just making a start in this noble truth, and he has our best wishes. We hope to hear him again.—Thos. H. Lewis. Lyceum: Invocation by Mr. Rossington. Golden-chain recitation, marching, and calisthenics fairly gone through. Election of officers: conductor, Miss Howard; assistant conductors, Miss Annis Lee and Mr. Rossington; guardian, Miss Garbett; guards, Miss Barlow and Mr. Walter Booth; organist and

musical directors, Mr. W. Orme and Mr. W. Booth; secretary, Miss Gertrude Orme. Group leaders to be elected next Sunday. We wish all members connected with our society to send their children; we have already 112 on the register and would like a few more. The Lyceum will commence at 2-15 on and after the first Sunday in July.—G. O.

**PENDLETON.**—Mrs. Lamb. Subjects: "If a man die shall he live again?" "Heaven and hell; where are they and what are they like?" Very homely and well reasoned addresses. Clairvoyance after each. There was also the naming of a child Lily Wallis, spirit name given being Purity.—J. M.

**SALFORD.**—Mrs. Williams's guides gave a very able discourse on "God's Laws." Fair attendance. Mr. R. Pryce has been appointed secretary; address 12, Wynford Street, Eccles New Road, Salford.

## PLATFORM RECORD.

**A FEW POINTS TO BEAR IN MIND.**—Will reporters kindly be brief, and use the fewest and clearest words possible? Don't exaggerate. Don't say "occupied our platform." Don't say "held the audience spellbound." Don't write on both sides of the paper. Unless very special matters are involved four lines (forty words) should be sufficient to state the facts. Write and spell names clearly and carefully. Remember, reports should reach us *first post* on Tuesdays. Kind attention to these matters will greatly oblige. "Correspondence page" letters should be short, and in our hands on Monday at latest.

**ABERDEEN (MON.).** Rose Circle.—An address from the control by Mr. Weller. Subject, "God is a God of Love, and not of Wrath."—C. W.

**ACCRINGTON.** 26, China Street.—A pleasant day with Mr. Swindlehurst, who in the afternoon beautifully named Caroline May Richards, the child of Mr. and Mrs. Richards, of Manchester, and spoke well on "Spiritualism has a Mission, a Message, and a Plea for the Children." Evening, questions from the audience answered well. Saturday, June 23, the ladies' tea and social for the building fund. Friends, come and help them to make it a success; tickets 6d. each.

**ACCRINGTON.** The Spiritual Temple, St. James' Street.—June 4, Mrs. Rennie gave some remarkable clairvoyance and psychometry to a very good audience; all recognised. 10, Mr. Kay, of Manchester, for the first time in Accrington, gave some soul-stirring addresses on "Prayer," and "After Death, What?" in a masterly manner, all highly delighted, followed by psychometry. *The Two Worlds* sold out.

**ACCRINGTON.**—Tabernacle, Whalley Road.—7, Mrs. Foran's guides gave good clairvoyant tests. 9, tea party a real success; 200 partook of tea; entertainment a treat, songs and recitations all very good. The committee tender their heartfelt thanks to all friends and workers for making it a success. We cleared £10 10s. for the building fund. Mr. Wilkinson very ably presided over meeting. 10, Mrs. Best's guides gave remarkable clairvoyance. Crowded house at night. A good day. The cause is spreading, and the Tabernacle will soon be too small.

**ASHTON.** Spiritualist Society.—The controls of Mr. W. H. Taylor discoursed on "The Seven Horns, as Interpreted by Spiritualism," and "Praise ye the Lord." He also composed impromptu poems from words given by the audience. Clairvoyance good.

**ATTERCLIFFE.** Vestry Hall.—Mr. Tom Bamforth, of Slaithwaite, gave two stirring addresses on "Immortality" and "Spiritualism—the Coming Revolution," to the satisfaction of the audience.

**BARNOLDSDWICK.**—Mrs. Harrison addressed moderate audiences on "Kind words can never die," and "His wisdom's vast and knows no bound." Clairvoyance very good.

**BATLEY.**—Another good day with Mr. G. H. Beeley, his speaking powers were well received by a good audience. A promising medium of the future.—T. G.

**BIRMINGHAM.** Spiritualist Union. Masonic Hall.—11 a.m.: Mr. Brian Hodgson spoke on "The application of mental science to the teaching and training of the young," and 6-30, "Is Spiritualism credible?" to a good audience, who followed the subject most attentively. Mrs. Craven on Sunday next.

**BLACKPOOL.** Alpine Hall Spiritualists' Society.—A good day with Mrs. Crossley and Mrs. Riley. Mrs. Crossley's clairvoyance was excellent, all recognised. Most of the congregation stayed to the after-circle.

**BLACKPOOL.** Liberal Club. Church Street.—June 3: Mrs. Hindle, one of our own members, but late of Halifax, gave two splendid addresses, and Miss Janet Bailey very good clairvoyant descriptions. 10: Mr. John Walsh discoursed on "The home of the soul," and "The spirit of Spiritualism," the latter being exceedingly good. Clairvoyance followed each lecture. On Wednesday, 6, Mrs. Walsh gave a tea for the benefit of the society, after which a very enjoyable evening was spent in games, followed by a circle. On Monday next, 13, another tea meeting will be held at 16, Cooper Street, off Chapel Street, kindly given by Mrs. Butterworth. Visitors and friends have a hearty invitation.—W. H.

**BOLTON.** Bradford Street.—Mr. Sutcliffe, of Rochdale, gave excellent discourses on "Psychometry, what is it and what does it prove?" and "Is Spiritualism worthy of consideration?" in a first-class manner, followed by very successful psychometry.—H. W.

**BRADFORD.**—Monthly meeting of the Yorkshire Union. The president (Mr. T. Craven, of Leeds) presiding. After singing and prayer, Messdames Whittingham and Schulver were enrolled on our speakers' plan, and an application from the Spiritual Institute, Newall Street, Bradford, for affiliation, was adjourned for three months, pending the consolidation of this new society. The planning was proceeded with, and the minutes read. The annual meetings at Keighley, on July 7th and 8th, were then arranged for, and business needing transacting in connection with the Otley Chevin Demonstration was gone into. Mr. J. Foulds, of Bradford, kindly undertook to provide the cost of the Secretary and Mr. Lund, as a deputation, going to Otley to make arrangements the next day. Meeting quite harmonious, and closed at one o'clock.—Wm. Stansfield, hon. sec.

**BRADFORD.** 448, Manchester Road.—Mrs. Greenwood gave capital addresses. Afternoon: "Seek ye first the kingdom of heaven, and all other things shall be forgiven you." Evening: "Prove all things, and love one another," in a very able manner to interested audiences. Clairvoyance very successful after each address.—J. A.



**BRIGHTON.**—Miss Thorpe, Mrs. Midgley's substitute, disappointed us; Mr. Sidebottom very kindly took the rostrum. His inspirer spoke on "Drink of the water of life freely, without money and without price." Evening: "Spiritualism for the young and for the rising generation." We have been disappointed twice in six weeks with substitutes. I think no one should promise to come for a society unless they intend to fulfil the engagement. Many thanks to Mr. Sidebottom for so kindly helping us. Psychometry very good.—C. S. B.

**BURNLEY.** Robinson St.—Mrs. Stansfield's guides gave excellent addresses, the evening lecture, on "God's Holy Temple," being especially good. Successful clairvoyance. Audiences good.

**BURNLEY.** Hammerton Street.—Mrs. Wallis. Afternoon, "The Bright Side of Death." Evening, questions from the audience, such as these: "Which will do most towards the emancipation of the workers, individual reformation or the reformation of social conditions as taught by Socialists?" and "To reform humanity independence of thought and development of the individual is wanted, and the application of true morals in everyday life leading to unity of action, rather than the advocacy of everybody's particular and peculiarism." Look out for pie-nic to Darwen.—W. Mason.

**BURNLEY.** Guy Street.—Mr. Sanders gave able discourses on "Heaven" and "Death," also some good clairvoyance.

**BURY.**—Mr. Johnson paid us his first visit. Afternoon: He dealt with the subject, "Death and After." Evening, with four subjects from the audience. Listened to with great attention, giving satisfaction to all. We hope to have him again soon.—B. Standing.

**CARDIFF.**—We were favoured by our good brother, E. W. Wallis, of Manchester, with the commencement of a series of trance addresses extending over three weeks. Morning, "Has God ceased to guide the world or to inspire men?" Evening, "Spiritualism, a challenge and a summons." Both were treated in a thoughtful, logical, and, at times, eloquent manner, which elicited warm commendation even from non-Spiritualists. We are hopeful that this special series will largely accelerate enquiry, and materially aid in strengthening the cause here. Our thanks are due to Miss Drake for her sweet singing of the solos, "Tired" and "The Better Land." 11th, 8 p.m., trance replies to questions from the audience.—E. A.

**CARLISLE.**—June 3: Large audiences assembled in the Working Men's Hall, to listen to Madame Henry, of Manchester, who kindly gave her services. Afternoon: The lecturer gave an interesting account of her experiences as a Spiritualist, followed by clairvoyance, all recognised. Evening: A splendid trance address on "The Theme of the Judgment-Day," the subject being dealt with in a very able manner, followed by psychometry of a very remarkable character; all acknowledged to be correct. *Two Worlds* sold out; could have sold more. Monday evening: Madame Henry gave an account of "Her Experiences in the Salvation Army," the room being crowded by an appreciative audience. Mr. H. Vandeleur presided at all the meetings with his usual ability. Our meetings are causing a lot of discussion in Carlisle, and seem to be making a good impression.

**COLNE.** Cloth Hall.—June 3: Service of Song, entitled, "Seymour," rendered by the choir. Music from the Lyceum Manual. Reader, Miss A. Bird, "Seymour" is a very nice reading for the occasion. Miss Bird is a splendid reader. Good audiences. 10: Mrs. Whittingham's guides gave good addresses, "Is Spiritualism a true Religion?" and "The world, how to make it happy." Clairvoyance very good.—J. A. B.

**DEWARBY.**—June 7: Mr. Rhodes gave a brief and instructive address, and Miss F. Smith capital clairvoyance. 10: Mrs. Whiteoak's guides spoke eloquently. Clairvoyance very striking.—J. S.

**HOLLINGWOOD.** Mr. Postlethwaite in the afternoon answered questions from the audience. Evening, he discoursed on "Was Jesus a medium?" to a moderate audience. Much enjoyed. We are booking dates for 1895, will mediums send their dates as early as possible?—R. B., sec., 5, Under Street, Drury Lane.

**HYLE.**—June 3, Mrs. Summersgill paid us her first visit and gave great satisfaction in the discourses and psychometry. 10: Mr. Mayoh. Subjects, "The scientific aspects of Spiritualism" and "The nature and attributes of God." Treated in a masterly manner by the guides of the medium. Societies wishing for intellectual treats would do well to secure the services of Mr. Mayoh.

**LANCASTER.** Athenaeum Hall.—Mrs. Berry, of Halifax, gave very appropriate addresses, evidently appreciated by the audience. Considering the inclement weather the numbers were very encouraging. Clairvoyance after each address.—J. Downham.

**LEICESTER.** Crafston Street.—3, the guides of Mr. Will Huish spoke on "If God be with you who can be against you?" and "Spiritualism, its Message to Humanity," which was much appreciated, it being the first time the medium had used the platform. We are thankful to our friend for so kindly assisting us in this way. We hope to have the pleasure of hearing him again very soon.—N. C.

**LEICESTER.** Liberal Club, Town Hall Square.—Mr. F. Hodson delivered good trance addresses. Subjects, "Spirits and Angels, who are they?" and "In the Golden Sometime"; much appreciated. Mr. Hodson also gave clairvoyant descriptions and psychometry, all recognised. The choir favoured us with an anthem, "The righteous shall be glad." Fair attendance morning, full hall at night.

**LEIGH.**—A grand day with Madame Henry, of Manchester. Afternoon, a circle for developing mediums; a happy time. Evening subject, "The Pilgrims of Old, in their travels how they pictured the reality and beauty of heaven, and the joyous consolation of that bright and happy home." Address full of love and sympathy. Some in the audience could not refrain from tears of joy. We hope to have her again very soon.—S. D.

**LYVENESSOR.** Carr Street, Little Town.—June 9, we had a very good attendance. Between 80 and 90 sat down to a well-provided ham tea, and the meeting after was thoroughly enjoyed and appreciated. The scholars did excellently, and Mrs. Roberts and Mr. C. King gave addresses and recitations. 10, Mr. Sugden and his guides gave very good addresses, and satisfaction to a fair audience in clairvoyance and psychometry.—T. H.

**MACCLESFIELD.** 361, Park Lane.—Usual meetings at 2-30 and 6-30. The controls of Mrs. Foster gave a short discourse on "God is Love," closing with a few clairvoyant descriptions to some strangers, who expressed themselves grateful for the proof which they had that

their dear children and friends were not dead, but still live to guide and direct them in the right way.—W. Albinson.

**MACCLESFIELD.**—Mrs. Kirk kindly filled Mrs. Rennie's place in the afternoon until the latter's arrival, when the remainder of the service was devoted to descriptions of spiritual surroundings. Evening: Mrs. Rennie on "What is Religion?" followed by clairvoyance. Good audiences. Please note, Mrs. Groom's visit. (See Prospectives).

**NELSON.** Bradley Fold.—Mr. Davis's controls gave grand discourses on "O death, where is thy sting? O grave, thy victory?" and "How shall we worship God?" Good psychometry to good audiences.

**NEWCASTLE-ON-TYNE.** 20, Nelson Street.—Our Anniversary Flower Service was a great success in spite of the very wet weather. We are very grateful to all the kind friends who cheered us with their presence. The children, on their part, did splendidly, every item in the three programmes were well rendered; of course there are always a few who excel, we hope their efforts will encourage others to go and do likewise in the future. Edith Hunter's recitation, "Somebody's Darling," with the Dead March introduced, was really splendid. Lillie Sewell is always a great treat to listen to, she is a born reciter. Lottie Ellison's rendering of "The Ticket of Leave" was beautiful. Cora Martin, George Dobinson, Ethel Sparks, Cissy Cairns, Ida Taylor, Aggy Ellison, Ethel Seed, all deserve special praise. Jenny Sewell has a lovely voice, and her song, "The Blind Flower Girl," was given with great expression. Maggie Lamb sang "The Night when Mother Died," with taste and feeling. Lizzie Nicholson, a little dot, delighted the audience with her sweet singing, "Rock-a-bye-Baby." Mr. Hetherington sang us that beautiful song, "Nazareth." We are indebted to this gentleman for conducting the musical part of our programme. Monday's service was of a more humorous character. The hall was prettily decorated. We thank all friends who contributed flowers. The hymns were bright and cheerful, selected from the "Songster."—M. A. B.

**NEWPORT (MON.).** Spiritual Institute, 85, William Street.—An address by Mr. Wayland's guides, subject, "The Love of God."

**NORMANTON.**—Mr. Hopwood missed his train. Afternoon, circle. Evening, Mr. Hopwood gave a very good address on "The Life of Christ." We thanked him for his services towards our new room.—E. B.

**NORTHAMPTON.**—Mr. Ashby, of Leicester, gave addresses to rather small audiences, and was very good with his clairvoyance, in some instances giving the full name.

**NOTTINGHAM.** Masonic Hall.—Mr. Leeder answered six questions at both services, in an interesting and very satisfactory manner, dealing with the relation of Christianity to the prosperity of England, socialism, vivisection, etc., etc. A number of clairvoyant descriptions were recognised on both occasions. Mr. Stubbs, as chairman, gave two good readings, and made appropriate remarks. Mrs. Summers favoured us with a solo in the evening. The thanks of the society are due to Mr. Palmer for kindly presenting five books to the library, which has now become quite a useful and important work. A petition in favour of a second trial of Mrs. Maybrick may be signed at the hall on the two next Sundays.—J. F. H.

**NOTTINGHAM.** Spiritualists' Guild.—Wednesday, 6: Mr. Leeder spoke on "Clairvoyance," gave descriptions, and answered questions. Mr. J. F. Hewes, president, gave an interesting account of a séance in London, with Mr. Husk as medium, Miss Florence Marryat and himself among the sitters. A very enjoyable evening concluded the very successful first term of the "Guild." We are indebted to Messrs. Hewes, sen., and Neumann, and Messrs. Bostock, Leeder, and Bryan for very interesting and instructive papers; also to several ladies and gentlemen of musical talent for excellent contributions. Average attendance during the term of twelve sessions, 37.—T. S., hon. sec.

**OLDHAM.** Bartlam Place.—Public circle, 7th, was conducted by Mr. J. Young, of Royton, who created quite a sensation with his gift of healing, curing all kinds of complaints with one pass of the hand. I have seen one person, who has been confined to her bed for the last 13 years, and never been taken out in consequence of her illness. Owing to the guides of Mr. Young, and not Mr. Young himself, I saw her out for the first time some nine or ten weeks ago. I will let you know more about this case.—C. Shaw.

**OSSETT.**—We had a good day with Mr. Hilton. Subjects from the audience.—Emma Oliffe.

**PARKGATE.**—In the afternoon, the weather being unfavourable, we did not hold our usual propaganda, but went to the room, where we had a discussion with several Socialists who came from Rotherham. We are to continue our out-door propaganda through the summer every Sunday afternoon. Evening, Mr. A. Tyas gave a reading from Mr. E. W. Wallis's debate with Mr. Grinstead; after which Mr. Turner gave good clairvoyance to a very large audience.

**PATRICROFT.** New Lane, Winton.—We opened our room on Sunday. Mr. J. T. Tetlow speaker. Afternoon: "Spiritualism, what is it?" Evening: Questions from the audience. Good order prevailed. Several non-Spiritualists spoke very highly of the way Mr. Tetlow handled his subjects, and all seemed well satisfied. Miss Foster, of Eccles, gave good clairvoyance, generally recognised. Next Sunday: Mr. J. Kay, of Salford, and Miss Foster, at 2-30 and 6-30.—R. Preston.

**PRESTON.**—Public circle at 2-30 ably conducted by Mr. Lomax. 6-30, the controls of Mr. Lomax gave an inspiring address on "Spirit Return." He clearly refuted the oft-repeated assertion that none but the spirits of darkness return. He fully demonstrated the great truth that our loved ones are around us striving to impress us for good, and further contended that the return even of evil spirits was not without good, for by our efforts we are often enabled to help them towards the light. Good clairvoyance.—F. R., cor. sec.

**RAWTESTALL.** Spiritual Church.—We spent a good day with Mrs. Robinson, of Rochdale, who spoke in a creditable manner on "I and my Father are one," and "True Salvation." Moderate audiences. Clairvoyance after each address. Speakers, please note change of secretary, to whom all correspondence must be sent: Mr. Jas. Maden, 22, Prosperity Cottages, Cloughfold.

**ROCHDALE.** Penn Street.—Wednesday: Circle. Mr. Young gave successful psychometric delineations. Sunday: The guides of Mrs. Brooks discoursed in the afternoon on "The morning light is breaking." Evening: "The world hath much of beautiful." Good clairvoyance at the close of each address.—A. B.

**ROCHDALE.** Spiritual Temple, Ballie Street.—Mrs. Horrocks gave



good addresses, clairvoyance, and psychometry. 11: Mr. L. Thompson, with his usual ability, gave psychometric tests for the benefit of the society. (See Prospectives.)

ROYTON.—Mr. Manning discoursed on "Every man his work," and "God is everywhere" to good audiences in a masterly manner. Many strangers expressed satisfaction. Mr. Manning gave excellent clairvoyance and readings from photographs. We are eagerly awaiting his next visit.—W. C.

SHEFFIELD. Hollis Hall.—June 3: Mr. A. Kitson, of Dewsbury, in the morning, addressed the Lyceum children, giving very useful instructions and encouragement to go on in our Lyceum. We are urgently in need of workers, who will help? Afternoon subject: "Charity and Love," well handled. Evening: "Spiritual Gifts," very satisfactorily explained, keeping the audience in rapt attention. Don't forget Lyceum tea and entertainment on Monday, 18th, at 6-30, and bazaar on June 30, at 7 to 9-30. Friends, rally round and help. Special day with our local medium, Mr. Charles Shaw. Subjects from the audience were dealt with at both services, their treatment bringing forth many remarks of approval at the close.—A. M.

SOWERBY BRIDGE.—Mr. Rooke spoke to a moderate audience on "Religion and the Summerland." The subject was cleverly dealt with and much appreciated. Clairvoyance followed.—G. H.

SOUTH SHIELDS. 16, Cambridge Street.—June 5, circle. Mrs. Youngs gave some very striking tests in clairvoyance—fully recognised—to a fair audience. 10, Mr. Grice asked for questions from the audience—"The Soul of Man, what is it?" "The Creation of the Universe," "Who was Jesus, and what was he?" which were answered in a fair manner.

STALYBRIDGE. Spiritual Society. — On Tuesday evening, Mr. France, of Hyde, addressed the meeting, and the guides of Miss Hunter, of Stalybridge, gave clairvoyance. Sunday, before a crowded audience, Mrs. Summersgill, of Huddersfield, gave a very good address on "What came ye out to see?" She also gave tests in psychometry.

STOCKPORT.—The Ladies' Day was in every sense a success. The total attendance was 900 decent and respectable people, doubtless got together by Mrs. Johnstone's popularity as a speaker in Stockport, the passing on of a member, paragraphs in the local press alluding to his connection with us, and the expectation that reference would be made to him in the service. The immense meeting at night was in sympathy with the speaker who, with vigorous logic, drove home the great truism, "There is no Death." An interesting event was the dedicating the infant of Mr. and Mrs. Shaw to the service of humanity and Our Father. Its name of Elsie was supplemented by the spirit name "Violet." Clairvoyance good.—T. E.

WAKEFIELD. Barstow Square.—A good day all round. Mr. Hopwood gave an able address on "The Spiritualistic Works of Christ," and on "The materialisation of his spirit to his disciples after the resurrection." Mrs. Wrighton followed with some telling clairvoyance. Miss Wrighton gave us a solo, accompanied by Mr. H. Shaw on the harmonium.

WALSALL. Central Hall.—Our esteemed friend, Mrs. Smith, of Leeds, at 11. Subject, "Resurrection, when and where?" was dealt with in an intelligent manner. After the address there was a change in the control, and for about 15 minutes the audience was delighted in listening to the instructive and effective short address from the spirit brother of our respected president, Mr. and Mrs. J. Venables, and Miss Bennett. This was a morning long to be remembered, for he gave proofs of his identity that the medium had no knowledge of. Evening was devoted to answering written questions, followed by clairvoyance.

WEST PILTON.—June 3: Annual open-air services, in a pleasant field on the outskirts of the village. Addresses were delivered in the morning by Messrs. Beck and J. G. Grey, of South Shields. The rain commenced in earnest and the meetings, both afternoon and evening, were held in the large hall of Co-operative Society. Speakers: Messrs. John Wilson, W. H. Robinson (of Newcastle), J. G. Grey, J. Livingstone, and John Scott Walton. The audiences, considering the heavy down-pour, were good. The Lyceum scholars, under the direction of Bro. Beck, sang some beautiful melodies, in which the congregation joined. Refreshments were provided in abundance. This district is one of the many beauty-spots in Durham county. Hills, dales, and rich meadows form a delightful outlook, while there are valuable underground mineral veins for miles round, much of which supply the London market. Bro. Ashcroft also, during mid-winter, swept down upon the devoted Spiritualists with his "magic lantern" and well-known "gabble," but from what one can hear he made but small impression, or none at all, as the interest equalled past years, and the Spiritualists are generally respected.

RECEIVED LATE.—Bradford, Temperance Hall: 10, Good address by Mrs. Bentley. Good clairvoyance.—Openshaw: At 2, Peter Street, Clowes Street. Mr. Liddiard gave good clairvoyance. Good test by a friend from Moss Side. Good clairvoyance by Miss Emily Walker, also psychometry by Mr. Walker. 10, Fair attendance, clairvoyance and psychometry by friends from district.—J. T.

## PROSPECTIVE ARRANGEMENTS.

ADOPTION.—A Spiritualist would be glad to place his motherless daughter, 5 years of age, in a comfortable home.—Address, T. W. Owen, c/o Mr. J. W. Rowbottom, 179, High Street, Bloxwich, near Walsall.

A PROJECTED TOUR IN THE PROVINCES.—I wish to inform your readers that Mrs. Tindall and myself intend making a tour through the provinces. We hope to start about July 20th and to continue till the end of August. We shall only require our expenses to be paid, and to be entertained at the places visited. I am willing to address public meetings, and my guide will give trance addresses to semi-private meetings of earnest students. We wish also to sit at private sésances. No phenomena, of course, can be guaranteed, but we have hopes of obtaining some of the higher manifestations, and also some physical phenomena if conditions are favourable. We trust that this will be an aid to the cause. All societies or individuals who wish to invite us, please address me as below, before June 30th. We wish especially to urge all to the deeper studies of true Occultism, and also to oppose the influence of that Oriental school of Theosophy which would belittle and distort the glorious message from the angel world given to us in our

Western Spiritualism. We can also give musical recitals to aid societies' funds. Mr. Read will probably join us early in August.—A. F. Tindall, A.T.C.L., 15, Lanark Villas, Maida Vale, W.

ARMLEY. Theaker Lane.—Important notice. July 7, there will be a grand tea party, in connection with the opening of our new Spiritual Church. All friends welcome. On the 8th Mrs. E. H. Britten will perform the opening ceremony. Afternoon subject, "The Church of the Divine Humanity"; evening, six questions from the audience in writing. Further information next week.

BARROW-IN-FURNESS.—Sunday, June 24, Mr. J. J. Morse, of London.

BISHOP AUCKLAND. Gurney Villa.—Sunday, June 17, Mr. T. O. Todd, of Sunderland. Afternoon: Subject, "On Divinity." Lecture, "The Hunter's Dream." Evening: Lesson, "The Poetry of Spiritualism." Lecture, "Philosophy, Science, and Religion."

BRADFORD. Boynton Street.—Saturday, June 23, a tea and entertainment of recitations, songs, and dialogues. Sunday, 24, special services, conducted by Mrs. Bentley.

BRADFORD. 448, Manchester Road.—We are opening a larger room on Sunday, June 24. Speakers: Mr. Todd, Mrs. Webster, and Mrs. Winder. Special hymns and anthems will be sung. In the afternoon, Mr. Todd will name a child. All persons are invited to come as we wish it to be a great success. The name—The Manchester Road Spiritual Mission.

BRADFORD. St. James's, Lower Ernest Street.—Annual Flower Service on Sunday, July 8. Mrs. Whiteoak, trance speaker and clairvoyant.

BRADFORD. Spicer Street.—Flower Services at 2-30 and 6, June 17. Speaker, Mrs. France. Plants or flowers thankfully received.

BRADFORD. Walton Street.—Anniversary, Sunday, June 17, 1894. Mrs. E. H. Britten, at 2-30, will speak on "The New Reformation or the Bible of Humanity," and at 6-30, Six subjects in writing, from the audience, on "Spiritualism, religion or reform." Monday, 18, at 7-30, Mrs. Britten will lecture on "The new reformation, or the future of the problem between capital and labour." Chairman, Mr. R. Verity. Collections to be taken at the door.

CARDIFF. Public Hall, Queen Street Arcade.—A series of special trance discourses, by Mr. E. W. Wallis. 17, at 11, "Evil, its origin and purpose." 6 p.m., "Future punishments and rewards." 18, Questions. 24, at 11, "Who will go to Hell?" 6-30, "Heaven revised," etc. 25, at 8 p.m., Questions answered.

DARWEN.—June 17th, Mr. J. J. Morse, of London. 3, "Why we are Spiritualists"; 6-30, "Spiritualism the Gospel of earthly salvation." DEMONSTRATION on Otley "Chevin," Sunday, June 24th. The Yorkshire Union of Spiritualists have decided to hold a United Demonstration at the above place, and appeal to all Yorkshire Spiritualists to assist in making it a grand success. If the weather permits, afternoon meeting will be held on the "Chevin," and evening meeting at White House Farm, but provision has been made that the evening or both meetings may take place in the Auction Room, Station Road, Otley. Time of meetings 2 o'clock and 6 p.m. Parties bringing their own provisions can be accommodated with tea, &c., at moderate charges by two residents on the "Chevin," and Mr. and Mrs. Saxby, of the White House Farm (just down the "Chevin" side towards Otley), will provide a sit down tea at 6d. per head, also water, &c., for those bringing provisions. From many directions the journey by drive is a most pleasant one, and will well repay visitors in making it. Collections will be taken on behalf of expenses incurred, and for the free distribution of literature.—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury.

HANLEY. Grove House, Birches Head.—Sunday, June 17, at 3, Mrs. Robinson on "Seek and ye shall find"; at 6-30, on "The Dead Live." Come, and bring your friends.

HUDDERSFIELD. 28, Lindley Moor Potteries.—Mr. John Gee desires to state that he is open to accept engagements for societies on Sundays, having recovered from a long and tedious weakness.

LEEDS. Spiritual Society.—Mr. Chris. King will orate from "The Silver King," Monday, June 18, for the benefit of Brother Jno. Campion, of Leeds. 7-30 p.m. prompt. Silver collection.

MACLESFIELD.—Saturday, June 16th, at 7-30, Mrs. Groom. Sunday, 17th, Mrs. Groom, at 3, subject, "Spiritual gifts," 6-30, "The church of the future."

MARYLEBONE. Spiritual Hall, 86, High Street, W.—June 17, at 7 p.m., Mr. Wallace; 24, Special morning and evening services at 11 and 7, Mrs. Craven, of Leeds, trance addresses. July 1, annual meeting, various speakers; 22, Trance address, Mr. J. J. Morse; 29, Mr. J. J. Morse; August 5, Mr. J. J. Morse.

MILLOM.—Mr. J. J. Morse, June 26.

MORLEY LYCEUM will give an open session on Sunday next, also hold their anniversary on the 24th; Mrs. Backhouse, of Normanton, speaker, and Mr. Bradbury, chairman. Come in crowds, all are welcome. Silver collection for the Lyceum funds that we may get new books.

NATIONAL FEDERATION OF SPIRITUALISTS.—Will all affiliated, who have not already done so, kindly send in their subscriptions immediately, to facilitate closing of accounts for the audit? Delegates and associates wishing to attend demonstration and conference on June 30 and July 1, at Darwen, please notify me for sake of accommodation arrangements. My permanent address is—8, Parlington Street, off Conran Street, Harpurhey, Manchester.—T. Taylor, Gen. Sec.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—June 16th, at 7-30, Mrs. Wallis, clairvoyant sésance. 17th, Mrs. Wallis, two services.

ROCHDALE. Penn Street.—Saturday, June 23, we are holding a tea party and social gathering for the benefit of our Lyceum, when we hope our friends will rally round us and make it a grand success. Tickets: adults, 6d.; children, 4d.; after tea, 3d.—A. S.

ROYTON SOCIETY is now booking dates for 1895. Mediums who are members of society preferred.—State terms to Mr. Chisnall, 53, Shaw Road, Royton.

SOWERBY BRIDGE.—The Anniversary Services will be held June 24, 10-30, Lyceum Session; marching and calisthenics, recitals, sacred songs, &c., by the Lyceumists. Inspirational address by Mrs. E. H. Britten. 2-30, "The great new reformation." 6 o'clock, six written questions will be taken from the audience. Special hymns and anthems by the choir. Collections at the close of each service. All are invited. Tea provided for visitors and friends.

WILL MEDIUMS or speakers visiting London kindly communicate



with the hon. secretary of the Marylebone Spiritualists' and Inquiry Association, Mr. H. Rumford, 56, Bryanston Street, Marble Arch, London, W. 1.

#### WANTED, FOR SALE, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

**WANTED, Reliable General Servant.**—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

**YOUNG LADY** desires situation as Monthly Nurse, Spiritualist.—T. W.

**MEDICAL ELECTRICITY AND HERBAL BUSINESS** to Sell, of long-standing, in populous district. Books prove trade returns. Satisfactory reasons for leaving. A grand opportunity for a person with a little medical knowledge and psychometrical powers.—Apply to A., *Two Worlds* Office, Manchester.

**ON SALE** a grand American organ, fifteen stops, two knee-swells, octave couplers, eight sets of reeds, splendid condition; on account of a pipe organ taking its place. No reasonable offer refused. Can be seen at the Penn Street Spiritualist Room, Rochdale. Keys at 7, Thompson Street.

**NOTICE.—MEDIUMS AND SPEAKERS** who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

"**THE FLASH OF LIGHT**" is a splendid little newspaper, full of Spiritualism, has no price, date, or town attached to it, and is the best thing yet printed for giving away at public meetings, either in halls or open air. A capital paper to give to enquirers. Opinions expressed: "Too good to be confined to local circulation." "A flash of true light." "Admirably adapted for propaganda work." "A brilliant get up for the purpose." Sold at cost price. 16 copies, 7d.; 38, 1s. 2d.; 60, 1s. 9d.; 120, 3s. 4d.; 500, 13s. 6d.; 1,000, 25s. All carriage paid. From T. O. Todd, Winifred Terrace, Sunderland. [Advt.]

**MADAME HENRY** has removed to 1a, Sylvan Grove, Nelson Street, C.-on-M., Manchester (near Oxford Road, Plymouth Grove, and Stockport Road). At home by appointment only.

**PRICE LIST OF FLOWERS, &c., carriage paid.**—Bouquets, 5s., 7s. 6d., 10s. 6d., 21s., 42s. Cut Flowers, 2s. 6d., 3s. 6d., 5s., 7s. 6d., 10s. 6d., 21s. Buttonholes and Sprays, 6d., 1s. Wreaths and Crosses, 5s., 7s. 6d., 10s. 6d., 21s., 42s. Roses from 6s. per dozen. Ferns (mixed) from 1s. 6d. per dozen. Lobelias 1s. 3d. per dozen. Clematis 1s., 2s. 6d., 3s. 6d. All sorts of Forest and Fruit Trees. Culinary and Greenhouse Roots to order. Agent for Rubber Stamps, Type, Ink, etc.—L. M. Byles, Portland Villa, Shelton, Stoke-on-Trent.

**WANTED, Situation as Good Plain Cook,** without housework, in private family. Age 26.—Address, M. C., c/o 25, Glynfield Road, Harliden, London, N.W.

**WANTED, Agents in all towns and cities to sell a reliable Patent Medicine.**—Apply, John Bland, 21, Pendrill Street, Hull.

## PASSING EVENTS AND COMMENTS.

**TO CORRESPONDENTS.**—A number of letters unavoidably crowded out.

**LEEDS PROGRESSIVE HALL** friends will reopen the Lyceum June 17, and are anxious for children to attend.

**NOTICE TO AGENTS.**—We shall not send out any extra copies of *The Two Worlds* next week, unless you order them.

**THE PORTRAIT** of Mr. Hewes in this issue is from a photograph taken by Mr. G. E. Sadler, of the London Studio, Cardiff.

**THE COMING CONFERENCE.**—Intending visitors are reminded that the O.P.S. recognition symbol, now largely worn, will help them "to know and be known." Prices as per past advertisements, or on application to Mrs. Wallis.—[Advt.]

**WESTON-SUPER-MARE.**—G. E. Aldridge, of Wolverhampton, has taken the Turkish and Electric Baths, 1, Royal Crescent, and intends opening them for the treatment of disease by magnetic and electric means. Magnetic healer resident. Boarders at moderate charges. Two minutes from sea.—[Advt.]

**MIND AND MATTER.**—A firm believer in Sir Roger Tichborne desires to know if Dr. Kenealy, or Sir A. Cockburn have controlled other mediums, and if they have made similar or contrary statements to those reported by Mr. Hutchinson recently. He asks, "Mr. Hutchinson's views upon Tichborne are well known. Could they be simply reflected as it were through the medium while in an unconscious state?"

**THE NATIONALISATION OF SPIRITUALISM.**—Mr. Bevan Harris writes: "Mr. J. J. Morse asks, in his own modest way, 'Is the dream a chimera?' I for one do not think so; its realisation may not be yet, but as eternal progress is the law, and Spiritualism is the latest revelation of that law, are we not now in the very birth-throes of the new order that is to extinguish the old? The admirable paper on this subject leaves little to be desired but united action and the determination of each member of the spiritual brotherhood to do his or her duty. We teach the reality of the spiritual world, proved by our phenomena, with its necessary outcome of a pure, unselfish life; and thus we propagate our glorious truths. Would that every convinced Spiritualist in Britain did enthusiastically and perseveringly proclaim them in his or her own way—in the house, or on the 'house-tops'—in the church, temple, hall, highways, byeways—in the shady grove or beneath the 'spacious firmament on high'—by river or ocean side—anywhere—everywhere. Surely every tongue should speak of these modern revelations. When multitudes more are 'up and doing,' our numbers will be augmented a hundredfold. What! Shall the youngest Christian sect, in half our lifetime, with its poor moribund dogmas, outnumber us ten to one, and we who have heaven's light in our midst lag behind! The mountain is outside our halls; if it will not come we must go to it. Success to the work of Nationalising Spiritualism! A word for those who fear to speak on such an heretical subject. Let the press speak for you; fill your pockets with paper missiles, *Two Worlds'* tracts and leaflets, and get of Mr. Todd, of Sunderland, a full battery of his marvellous 'Flash Light,' and pour in a volley; the mountain will quake."

**TODMORDEN.**—A few Spiritualists wish to open up this town. Who will help? Mr. W. B. Hurst, of 20, Tong Lane, Bacup, will be pleased to receive offers of assistance.

**IF YOU WANT** extra copies of Miss Marryat's portrait and lecture, please give your order at once, that our agents may know how many to procure. We shall only print as many as are ordered.

**SOW THE SEED.**—Mrs. R. Tillotson was travelling in a railway carriage in which was lying a *Two Worlds*, she picked it up, read it, and found that Spiritualism was totally different from what she had had it explained to her, and she privately resolved to test its claims. Having done so, she not only found it to be a fact, but the biggest blessing she had ever known. She often travels by rail, and if she has in her possession a *Two Worlds*, she leaves it in the carriage that it may spread the glorious tidings of immortal joys.

**MR. J. SWINDLEHURST IN A NEW ROLE.**—The *Barrow News*, June 5, reported proceedings in the police court against anti-vaccinators, who were defended by Mr. Swindlehurst on behalf of the Barrow Anti-Compulsory Vaccination Society. The defence was ably conducted, but the Bench declined to use the "wise discretion" which Mr. Swindlehurst pleaded with them to exercise, and issued an order that the children must be vaccinated within 21 days. A public indignation meeting in Cavendish Square was spoilt by the rain, but a meeting in the new Psychological Hall was well attended, and Mr. Swindlehurst made a very effective speech, and a resolution was carried to the effect that "compulsory vaccination laws are cruel, and praying that they be repealed." It is well known that we are in sympathy with the work of the anti-vaccinators, and we sincerely trust that the present Commission will speedily finish its unnecessarily prolonged labours, and that the result will be a decided gain for the freedom of the people. Anti-vaccination, anti-vivisection, and other humanitarian movements all find supporters and earnest workers among Spiritualists.

**A THIRCE-TOLD TALE.**—The *Brighouse Echo* reports a sermon by Rev. A. Galbraith, who, Canute-like, essays to stay the advancing tide of spiritual thought; or, like Mrs. Partington, seeks to sweep back the waters of Spiritualism with the Bible mop. But he is doomed to failure, and by his sermon he confesses his fears, and instead of hindering he is helping to promote the spread of Spiritualism by drawing attention to it, and setting people enquiring, "Is what Rev. Galbraith says true?" Mr. Bevan Harris has so ably dealt with the stock objections of these ministerial misrepresenters, and we too have so recently "shot at a canon" and a "soldier," that we shall be excused if we pay little heed to this attack, especially as there is nothing fresh or striking in Rev. Galbraith's indictment or methods. Like another rev. lecturer we wot of he fails to supply particulars for verification of his professed quotations, and the fact that certain people have asserted that Spiritualists teach and practise immorality is considered sufficient evidence! Such monstrous injustice would not be tolerated anywhere but in the "coward's castle." Where are the proofs for these wild and random assertions? Who are these people? What does Rev. Galbraith know? Are all Christians immoral, and is Christianity demoralising because a large number of preachers and Christians are immoral and dishonest? If not, why not? What is sauce for the goose is sauce for the gander.

**THE ANNUAL NATIONAL FEDERATION OF SPIRITUALISTS' CONFERENCE** AT DARWEN on July 1, is being eagerly anticipated by the friends at Darwen. Mr. R. Sudall, of 44, Railway Road, writes: "Interest runs pretty high. On Saturday, June 30, we purpose holding a monstre demonstration. We have engaged two brass bands, and the Co-operative Hall, which will seat 1,500 people, and hope to fill it. A substantial meat tea will be provided for 1s.; (all Lyceumists coffee and bun at 2d. each), with an exceptional pleasing entertainment by first-class artists, and if we can have a favourable response to our appeal we will run two excursion trains at cheap rates, one from Oldham, and one from Colne, calling at all intermediate stations, where more than ten can be picked up en route; each train to arrive at Darwen by 3-30, when a grand procession is expected to parade the main thoroughfare of our town, headed by a beautiful banner, which is in preparation, also a number of bannerettes, specially prepared for Darwen Society. I believe Blackburn banner and bannerettes are being renovated for the occasion along with a number promised from other societies, which are of an attractive nature. We have a guarantee fund against losses—or I should say, fund collected to the amount of £24—dependent of trip guarantee, which will not involve any of this money. Our committee are quickly ascertaining how many we can accommodate over night, and it would be a great assistance to us if we knew how many expected to remain for the Conference, as we shall do our utmost to accommodate all the executive, delegates, and associates, and friends as convenient, but we want to know early. The excursions ought to bring a great many visitors in as the fare will only amount to about 2s., from either place. Friends in the cause should take this opportunity to augment the enthusiasm, that it may increase the people's estimation of our strength, consistency, boldness, tact, and general tendencies for bettering the world by our order and teachings, thereby preparing them to give us favourable consideration which ultimately may win their co-operation in our noble truths. Before the processionists disperse for refreshments, we shall collect in the Town Square for some one to say a few words, and all are expected to take part in the singing 'Trust in God and do the right,' No. 13, in 'Spiritual Songster,' and No. 175, 'Hand in hand with the angels.'"

#### IN MEMORIAM.

In loving remembrance of William Roberts of Walsall, who passed to the higher life June 12th, 1887, aged 65 years. His body was laid in Walsall Cemetery on the 16th, when his friend, Mrs. Groom, kindly officiated. Mr. Roberts was a pioneer in the cause in Walsall, and is lovingly remembered by his wife and hosts of friends. He frequently re-visits the scene of his earth labours and the co-workers who remain.

"Clad in thine immortality,  
E'en now we hear thee joyful sing—  
'O grave, where is thy victory!  
O death, where is thy sting!'  
Pass on, sweet spirit, to increase  
In every bright, celestial grace,  
Till in the land of love and peace,  
We meet thee, dear one, face to face."