

The Two Worlds.

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THERE IS NO DEATH.

By FLORENCE MARRYAT.

SPIRITUALISM THE GREAT WANT OF THE WORLD.

FROM my earliest and most unthinking days I have always felt that the *one, great, unfulfilled* want of this world is *undeniable proof* that when we leave it we shall live again, or rather, that we shall never cease to live. There must be a big screw loose somewhere in the various religions presented to us, which profess to give everything but this—vague hopes, threatening fears, promises of rewards, and dread of punishment—but not *one atom of proof* that, having passed out of this body, we shall exist, either to reap the one or endure the other; and never have I been so thoroughly convinced of what I say as since publishing, now three years ago, the record of my experiences in Spiritualism. Since that book appeared letters have poured in upon me from strangers in every habitable quarter of the globe, and the cry of one and all has been the same: "Show us our dead; give us some sign that they still live, and that we shall live with them!"

Mothers, like Rachel, weeping for their children and refusing to be comforted because they were not; young men, who had studied all the orthodox authors in search of the truth and found themselves only further from God for their pains; old men and women, who at the close of life had nothing tangible to cling to; men of law and literature and science—all these and many others have written to me, or come to see me, in consequence of having read "There is no Death," and very proud have I been of creating so much curiosity and interest in a subject which is to me a religion.

But if it has made me glad it has also made me sad. Here are a crowd of professedly Christian men and women, who have been under the teaching and guidance of their respective churches since their infancy, coming to a stranger almost as ignorant as themselves, to instruct them how to find out *if it is true* that when they pass out of their bodies they shall wake to meet those whom they have loved in this world! Have not then their spiritual pastors and masters, so-called, inculcated this great fact in their minds? They have preached to them on the subject doubtless, but they have had *no proof* to give them that their doctrine was true. They could only rest their belief of an after life on the traditions that had been handed down to them through the history of the world. A minister will talk to his congregation about heaven and hell, about God's judgments and rewards, about an eternity of misery or blessedness, but pin him to the point to tell you how he knows what he preaches to be true, and he can only hark back to the testimony of the Bible, which, however it may have originated, we all know to be half lost and wholly mistranslated. And though history may be sufficient for us when we are asked to believe that William the Conqueror landed in England in the year 1066, because we really do not care one jot if he ever landed here or not, it is *not* enough to rest all our hopes of a future life upon. The torn and bereaved heart wants proof, *actual, irrefragable proof* that those who have gone before us live and breathe somewhere; that they are not entirely beyond the limits of our love and remembrance; that the deepest feelings of our hearts have not been wasted, but are bearing fruit still, and even our sorrow for their loss affords a tender pleasure to the spirits who sympathise with us.

The churches have cried long enough, "You must have faith and believe it on our word." The people are beginning to answer, "Give us your proofs and we will believe you. We want something more beyond mere conjecture. The subject is of too much importance to us. If you cannot tell us we will find it out for ourselves." Observe the inaccuracy of the teaching on this subject! The Protestant Church denied for a long time that there *could* be such a thing as the return of those whom we call *dead*, and when it was forced by the testimony of men of learning and science to acknowledge it to be a fact, it ascribed the forces by which

it was operated as *diabolical*! Perhaps the Protestant Church may remember there was a time when all the powers of Nature, such as thunder and lightning and earthquakes were attributed to the Devil—anything, in short, which people understood as little as they do Spiritualism.

The Catholic Church allows that spirit intercourse is both possible and true, but *diabolical unless confined to, and sanctioned by, the Church herself*. Bernadotte, the little shepherd who saw and spoke to an apparition of the Virgin Mary at Lourdes, was exalted almost to saintship on account of her mediumistic powers. It was miraculous and angelic in *her*, but it would be diabolical and blasphemous in *you* or *me*. Bernadotte was only a rough, ignorant peasant child, no more holy than any urchin from the board school, but she was an excellent physical medium. Did the Church permit her to continue in the world and use her powers for its enlightenment and regeneration? Nothing of the sort. It clapped her at once into a convent to keep them for itself. It declared that her vision was miraculous, that it came from God; but that when I see the apparition of my daughter Florence, who went into the spirit world as an innocent baby of ten days old, I see a devil sent by the agency of the Evil One to damn my soul to hell! Do you believe such irrelevance? I don't. The priests know better than that, but they have no desire to raise the veil. If they admitted the teachings of Spiritualism, and showed the people how to seek counsel and advice of those who are nearer to God than any mortals can be, what further need of their own services? From the very first they have set their faces against it, because it interfered with themselves. The Catholic Church is a mass of Spiritualism; it teems with so-called miracles; the men and women who have witnessed them, or were the mediums for them, have been transformed into saints; but the knowledge must not be disseminated amongst the masses. The reason is obvious—the people would learn too much! They would no longer believe that a man's word could either condemn their souls to hell or give them the entrance to heaven; they would begin to use their conscience and their reason—they would, in a word, *be free*.

If we all had indubitable belief in, and conviction of, another life, we should need no churches but these in our own bodies, which the knowledge of our Father's love would transform into temples for the Holy Ghost. To be undoubtedly certain that we shall live again—to know from *the only real proof* we can have (*i.e.* the return of the dead) that we shall pass from this life to another far more beautiful, would be to live as in the presence of God and those we love. A universal belief in Spiritualism would do what all the churches in the world and the religions they have carved out for us, have failed to do—it would transform a blaspheming, adulterous, murdering, backbiting, lying and thieving crew, into a band of thankful and adoring children, cognisant of their Maker's love and patient of the accidents that may be against them in this world, because assured of passing on to another, acknowledging (what very few do now) that His dispensations in removing their dearest out of their sight for awhile, are all for the best, since they know not only that they will be re-united to them before long, but that even in this world they may be solaced by their presence and the sense that they still love and wait for them. Why should we grieve so terribly "as those without hope," when we lose our friends by death, and yet bear with comparative composure their departure for another country, like India or Australia, where they will be lost to our sight and hearing, and perhaps be exposed to all sorts of dangers from sickness or travelling? Must there not be something at fault in a religion which leaves us a prey to our own surmises and fears, which has no power to make us trustful and confident for our future and the future of our friends? Would not the belief that they can revisit us and see what we are doing make the survivors somewhat more careful how they behaved, feeling that those they mourn could be grieved still by their misdoings, knowing that we are encompassed by a mighty cloud of witnesses?"

And still the cry of the children of earth is, "Show us our dead." The atheist says, "Prove to me there is a God and I will believe in Him." The careless live, "Prove that this world does not end all, and I may see some good in abandoning my evil life." The mourner, "Let me believe that I shall meet my child, or father, or mother again, and I will be patient and resigned instead of despairing."

Well then, dear friends, dear fellow-sufferers, for I have suffered as much as any of you, let me try in my poor way to prove it to you; let me show you to the best of my ability how to set to work to do what I have done; how, that is, to open communication with those who have gone before you, that they may be able to convince you that they live and that you have only to wait a little longer before you will live with them again. That, to that other world, which will seem so natural to you when you enter it, you will carry your own heaven or your own hell, just as you have made it for yourselves whilst here below; that there is no torture designed for you, or yours, by an All-Merciful Father, but only that which you prepare for yourselves by the non-exercise of the natural love He gave you, for the benefit of your fellow creatures. The great thing for you and me and every one is, not to believe this or that, just because it is told to us, but to find out the truth for ourselves. Evidently the churches have not taught it us. If Spiritualism is a truth, why have we been kept in ignorance of it? Why has the fact been denied to us over and over again? By whose authority was it that the ministers of the Established Church but a few years back declared it to be a *ridiculous fable*, and now almost all of them confess it is a truth and many preach it from the pulpit? Are we infants that the secrets of Nature are to be kept back from us? Let us have more courage. Let us resolve to inquire into everything and judge for ourselves. If we find Spiritualism does us harm, prevents our doing our duty in this world, saps our health or strength, by all means abandon its pursuits, for it is not for us. But, if it gives us comfort and pleasure—more faith in the goodness of God, and courage to do the work He has appointed us on earth—then cling to it as the greatest solace He has given man. And now let me take you by the hand, as it were, and show you *why* I believe it to be an unmitigated blessing.

THE CURSE OF DEATH?

I should like to speak to you first of death, that change which to most of you is a nightmare of terror, but which in reality should be the gladdest event in all your lives. This unnatural dread of a change as natural as being born is one of the best proofs we have of the little good that has been effected by the religions of the world, of how little influence they have had on the souls and comprehensions of men, for if they possessed the power to make their proselytes realise the truth of their teachings, the expected glories of heaven would have done away with the fear of death, and the terrors of hell with the vices of humanity. But neither one effect, nor the other, has been the result of eighteen hundred years of preaching and praying.

Why should we fear death? We know that it is inevitable, that it is the *one* thing *only* that *must* happen with absolute certainty to all of us. Our lives are as varied as ourselves. Some of us are born to prosperity, others to misfortune, some to health, others to disease, some to attain the highest honours, or to occupy the proudest positions in this world, others to live and die in obscurity. But, sooner or later, we must all come to the same end—that end which equalises the king and the pauper—which turns the body of the young, rich, and noble Duke of Clarence, lying in his crimson velvet-covered coffin in the mausoleum in St. George's Chapel at Windsor, into precisely the same dust, no finer nor less objectionable, than that of the last half-starved diseased cripple who was bundled out of a workhouse cart into the overladen public grave that already held a dozen such as he.

Death is not like the smallpox or the typhoid fever, that we may hope by care, or precaution, to escape or overcome. We must all pass through it. Yet the majority put the thought away from them as something not to be alluded to—they shudder when they hear it mentioned. That, with which, sooner or later, they must all become acquainted is thrust out of sight as if it were their greatest enemy—that, which their religion teaches them is but the entrance to an eternity of happiness, is avoided as if it were indeed the beginning of the typical hell which has been thrust down their throats with no better effect than to make them dread to pass into the presence of their Heavenly Father. If they

believe the religion, why do they fear death? If they do not believe the religion, is it because in their inmost hearts they feel it is not true—that heaven and hell, as they have been represented, are bogeys set up the better to keep us under the thumbs of our pastors and masters, and prevent us enquiring and learning for ourselves? If you read the history of the churches from the beginning you will find that it was so—that the people have ever been exhorted to place their judgments and consciences into the hands of the ministers, and threatened and terrified into obedience. I except none of the churches. It has been and is the same with all—from the Roman Catholic Church who arrogates to herself the virtue of infallibility, to the Calvinistic Church with its horrible doctrine of election by grace, down to the lowest psalm-singing conventicle whose teacher shrieks hell fire and everlasting burning into the ears of his ignorant congregation. But thank God, there is a better and more reasonable view of the matter than this, and if Spiritualism served no greater purpose than to dismiss the causeless fear of death, and what comes after it, from the minds of men, it would accomplish *what nothing else before it has done*.

Now one of the principal objects of Spiritualism is to make this death, which you dread so much, less horrible to you; to prove that it is as natural as living on this earth—that there is no death, in fact (in the sense in which we have been taught to regard it), but only a second birth to a second sphere of action. It will show you that you fear too much because you know too little, and that Spiritualism is a light that will make life easier for you to bear and death more welcome.

(To be continued.)

THE GOSPEL OF THE SOUL'S FACULTIES.

THE SAVING POWER OF THE CHRIST.

By JOHN RUTHERFORD, ROYER-BY-THE-SEA.

In the long run, the healthy perceptions of good eyes will outvote the discolouring effects of all ophthalmic epidemics, how obstinate and wide soever they may be. And the moral vision of mankind will no less vindicate its natural rights, by returning again and again into clear discernments and settled admirations, and discharging the illusory forms and false tints of each separate age. To deny the ethical competency of the mind for this office—to say that there is no power given for deciding what, among the claimants on reverence, is really noble, true, and good—is, with all its pietistic pretences, an act of the profoundest scepticism, washing away as a quicksand the only rock on which any faith can be built. It is to treat the durable source of truth as evanescent and uncertain, and shut out the possibility of all religion. On the other hand, to set up and idolise the life and thought of any one time as an unquestionable rule for all times, and stereotype it for unmodified reproduction, is to treat the evanescent as the durable, and build on whatever stands above water, heedless whether it be the quicksand or the rock.—Dr. James Martineau.

The narrative of the New Testament, touching but strange as the story of one individual, is sublime when read as the legend of humanity, the history of the moral nature in all individuals, the history of the human quality, the saving quality, in all mankind. . . . Ever, the right comes uppermost! That confidence has its root in a faith which rests serenely on the constitution of human nature, and assumes a principle of perpetual renovation working at the core of things; a faith that stills the troubled sea of existence and causes doubt, fear, sorrow, and the agony of disbelief, to vanish like the evanescent waves in the depths of eternity and the immensity of God!—Octavius B. Frothingham.

No soul so cast down, so vile,
It may not to the heaven of heavens aspire.

—Lewis Morris.

The question of the soul's faculties has always been one of fascinating interest. As no two blades of grass are alike, so no two souls exactly resemble each other in the development of their social, mental, moral, and intellectual powers. The differences, however, are merely in degree; they are superficial, not absolute. And in every soul there is a centre of unity—the root faculty shall we call it?—from which all our psychical energies radiate. It is the study of this centre—the God within—that convinces of the essential integrity of the human soul; of its power to rise superior to death; of its endless resources of life. "When a man thinks from the ideas or essential principles of which the higher consciousness is compounded, then will his thoughts, unlike those of the animal, identify themselves with the unselfish, the impersonal, the sublime, absolute, infinite, and eternal."

This "higher consciousness" forms, as already indicated, the radical faculty; it is most interior, but its branches, of course, are exterior—pertain to the "spiritual body" and to the brain.

The branchial faculties, so far as true religious views are concerned, unhappily too often bear only "dead sea fruit"—

surface opinions and dogmas—which have no affinity with the inmost principle. Such opinions and dogmas are imposed from without by hypnotic and other influences. Churches, colleges, and “controls” give mere mesmeric baths for charging the branchial, and aid only in a very moderate degree to true culture or manifestation of the interior spirit. The impartation, however, of true spiritual knowledge causes the inward divinity to react and work harmoniously with the branchial or external faculties and organs.

Phrenology shows when particular powers are in excess or when deficient, or when in balanced strength. Every individual starts life with a development peculiar to himself. This bias is got from parents. Shakespeare well understood this law of hereditary force, and has made Caliban—“the lying slave whom stripes move, not kindness”—the offspring of a creature—Sycorax—of low moral and intellectual organism. Yet Shakespeare indicates that even Caliban has the saving power within him, as is evident by his readiness to worship a being whom he imagines to be his superior.

Clearly there is no mystery as to how excess or deficiency of the branchial elements arise. Suppose an individual neglects his true culture and exercises completely “acquisitiveness,” “secretiveness,” and the animal propensities generally. It is certain they will thereby increase in strength, and that what they gain may very probably cause a corresponding diminution of the moral energies. We cannot expect in such a case the offspring to be endowed with very ethereal temperaments; and the lower forces, unless counteracted by high educational and other influences, are decidedly apt, in a critical moment, to give “the casting vote.” Now the parent in question may amass material wealth, but his services, when weighed in the balance, are of doubtful value to his kind. For by too exclusively engrossing himself in the selfish sphere, he has neglected to modify his branchial faculties in harmony with the divine centre within.

Thus Spiritualist psychology carries with it social reform and justice to the toiling masses. And thereby it has the impress of a perfect science. For science is not a mere classification of facts. If it were so, then every separate department of facts would form an isolated study, and the laws of the one would throw no light upon—because they have no connection with—the laws of the other.

All science is based upon universal principles of reason. From numbers and geometry upwards, it only clears its way by penetrating the facts which it investigates with rational laws; neither is any sphere of truth finally conquered till we can obtain such an expression of it, that the human intellect can interpret every phenomenon as the direct result of some general principle which is as true in thought as it is operative in nature.

Now the idea of the “Divine Inmost,” the “Inner Light,” the “Universal Christ,” constitutes the fundamental principle in spiritual philosophy which enjoins that all the inequalities and deficiencies are merely relative, and bound ultimately to vanish as the soul gains in expression or outward manifestation. It is this great and sublime principle which is calculated to form conduct of a noble and beautiful type. It breaks the tyranny of organisation. It exalts the spirit, and thereby sets the seal on moral grandeur. It glorifies human nature, dignifies human life, and sanctions the experience of the human lot. It allows endless opportunity for the harmonisation and vindication of character. With Robert Browning we say—

There shall never be one lost good! What was shall live as before.

The evil is null—is naught—is silence implying sound;

What was good shall be good, with for evil, so much good more;

On the earths the broken arcs, in the heaven a perfect round.

The branchial faculties of the people are not yet developed to properly represent the moral and spiritual attributes of the Christ. The “New Dispensation,” therefore, calls for a new plan of education which shall appeal to their interior spiritual capacity. Mr. Hudson Tuttle, in his magnificent work, “The Ethics of Science,” says: “Gratification of physical desires should only reach that point where they conduce to our spiritual welfare. Our progress dates at the beginning of being. The physical body is an incident of earth life, which will be cast aside at death. Its use and purpose is to bring the spirit in contact with the physical world for its development. While this earth-side of our nature is of primal consequence, it shrinks into utter insignificance compared with the infinite life beyond. It should be conducted in strict reference to future wellbeing and

happiness, and the pleasures of the moment yield to those of the future; the mortal to the immortal.”

The spiritual philosophy thus holds up a high standard of excellence. It is the perfection of the spiritual organism, so that it may be a fitting medium for the inward primal essence—the Universal Christ. Truth can only be evolved by this perfection or “at-onement” of the spirit with its instrument. Absolute truth, then, if we may be allowed the expression at all, is simply the ideal after which we are to strive, and the love of which is to form our great incentive to unwearied intellectual and spiritual unfoldment. All the sciences are partial revelations of a great whole. The portions that are conquered by the human reason may be perfectly valid, indeed, as far as they reach, and capable of a perfect practical application, but they are still intellectually incomplete; the whole exists as absolute knowledge only in the mind of the Supreme. Thus human knowledge, though never really absolute, yet is, strictly speaking, illimitable. With this motto reason can never rest, but add triumph to triumph in the sphere of discovery, and evolve more and more the Word of God.

Eden, with its Angels bold,
Love and flowers, and coolest sea,
Is not ancient story told,
But a golden prophecy.—Emerson.

But the “Eden days” must combine the pursuit of truth with its application to the welfare of humanity. There will not only be work provided for the intellect throughout eternity, but also for the Christ within us. It was Wesley who taught that mankind are missionaries to each other. Both here and hereafter we shall have to look continually after the brethren who have fallen by the way. For

He that shuts out love, in turn shall be
Shut out from love, and on her threshold lie
Howling in outer darkness.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER VIII.—CONSCIOUS LIFE AFTER DEATH; OR SPIRITUAL RESURRECTION.

As you are already aware, I am in a conscious state of existence, and was so from the first moment of spiritual life—conscious, though somewhat bewildered at first at the change which had taken place, yet as soon as my new companion explained that I was a spirit in the life beyond, I realised my condition, not without, however, some doubt and difficulty. I had come over with preconceived notions as to heaven and hell, the resurrection of the physical body, the coming again of Christ and the general judgment, and of the eternal punishment of the wicked. But I soon found that I had many old notions and beliefs to abandon, and a great deal to learn and unlearn as man-made, and not divine. I had believed that I should be in some state of existence between death and the general resurrection, but I could not form any reasonable conception as to what the soul would be in its disembodied state until re-united to the physical body from the grave, nor could any of my old theological friends ever fully inform me. All we knew was that we should go to a place known as “heaven,” and wait there doing something or nothing until the sound of the trumpet, when we should all hastily make our way to our graves, and be re-united with our old bodies in some mysterious way.

I remember you once asking one of your ministers what he conceived would be the condition of the good immediately after death until the resurrection morning, and I stood there, unseen by you, astonished at the reply which he made as follows: “We shall be in a kind of prison, unconscious until the general resurrection; we shall sleep in Jesus.” And this is the view entertained by most religionists to-day. If they do not believe that they will be unconscious they believe that the spirit cannot be perfect unless it takes up its physical body from the earth. We know that many who come over to this side with this notion will not be persuaded of the fallacy of this belief even here, but they are constantly going to their graves and waiting the sound of the trumpet, for fear they will not be in time to lay hold of their old bodies in the scramble.

Erroneous notion! Blind idea of the good man's future existence! “Absent from the body, present with the Lord,” was Paul's view of life after death. “This day shalt thou be with me in Paradise” was the teaching of Jesus. Nothing about unconsciousness, or a prison for the good until the

dead body be raised. There is no such resurrection of the physical body to be re-united to the spirit, as the preachers teach. Paul spoke of a resurrection from matter, not of matter. He said, "The dead shall be raised incorruptible," not the dead *body* would be raised. There is no resurrection of matter except in the form of gases arising from the decaying body in the grave. As the body decays the particles become disseminated, the matter passes off in vapour or gas, which mingles with the soil and brings forth vegetation and verdure, and makes the earth to be fruitful for the use of man, which is again consumed by man and beast to maintain future life. This is the only material resurrection. The spiritual body is the only resurrection of man from the dead, which takes place on the day that the physical body dies. Be assured that no other resurrection is needed, and if the man has lived a pure life he immediately awakes to conscious life in the spirit land.

As I stood beside you at my own graveside, and heard the minister say "He is not here, but is risen," he little thought that *I was there* in my risen condition. I then felt that I had indeed risen to a new and happier life, where no mortal affliction could touch me, and that I, the Ego, the man, the spiritual entity, had not to wait until the "general resurrection of the dead" for the body deposited in the grave to rise again "in a glorious body" by some abnormal power, before I should be anything, know anything, or do anything. I felt then that there I was in the midst of you all, a man with a risen spiritual body, fully alive and developed, conscious, intelligent, full of life, and having already received my commission to work for the Master in raising others to purity, light, and life. I was then indeed "risen" to a nobler life, subject to new conditions, and felt that the poor suffering body in which I had dwelt for over sixty-seven years in the earth's sphere I should never require again. That body will rest and mingle with Mother Earth, while I live and progress in knowledge, wisdom, and purity through all the heavenly spheres.

I am risen, never more to die. Oh, that your preachers and teachers only fully understood the real meaning of the angel's words, "He is risen"! No more would they ignorantly mislead others by stating that the body placed in the earth will be eventually "raised incorruptible." Death is an evolution from one state of existence to another of a higher and nobler nature. Like the butterfly leaving the dead decaying chrysalis, and flying to a grander life of freedom and beauty, such I found it to be. We do not die, as you suppose, we only change. It is the outer shell that dies; having fulfilled its earthly functions it is no longer required. Like all Nature, we continue to live. There is no death. After leaving the body I was as much a man as ever, retaining the same bodily appearance, only so much more refined and beautiful, or else how would my friends here have known me? and how will you know me when you come to join me in the skies?

I possess the same capabilities, characteristics, and individuality as before, still a man, disembodied of flesh and spiritualised. My faculties are more keen, acute, and active, and my perceptive powers considerably clearer and penetrating. Our bodies are as tangible to us as yours are to you, but without the weakness and susceptibility to pain and affliction. We can converse with one another, and shake hands as tangibly and really as you do, but more heartily and sincerely. We express our thoughts noiselessly and fully. We can see and read each other's character. There can be no deception here, at any rate in the higher spheres. The vile and sinful bring their own scars of guilt and shame with them, and their character is known by their appearance.

From the vague chaos of uncertainty,
Conjecture dark, and half-imagined truth,
I woke to hear, to see, to feel, to know
Myself a perfect man again;
Perfect in all those attributes that crown
Our human nature with nobility,
With the poor dross of earth cast back
Into the world material, whence it sprang.
Oh, but for words to herald forth the joy
That filled my being when I saw
The glories of my blest inheritance!
The wonders, transcendental in their might;
The beauty, all too rich for me to tell;
The radiant hope sublime, calling me upwards
Through the starry space *ad infinitum*
In their majesty. The attributes
Of the great universe burst upon my sight amazed,
Thrilled my full heart with praise and love unutterable
For the Great Giver of this glorious realm,
That I so late of earth should now enjoy,

THE REFORMATION: CHRISTIAN AND SPIRITUAL.

By L. M. BYLES.

PART B, SEC. I.—THE CONDITIONS THAT DEMANDED AND DEMAND THE SPIRITUAL REFORMATION.

I PROPOSE to examine under this head the state of the Church, or should I say Churches, fifty years ago and to-day.

Europe having settled down once more after the religious convulsions of the sixteenth century, the stimulus then given to religion gradually expended itself. People began to see flaws even in the Reformed worship. Splits took place; materialism grew apace; the people became unconcerned about religious affairs; they attended church, repeated their creeds, swallowed the clerical dogmas, and went on as if no Church existed. The Lutherans settled down into modified Romanism; the Swiss and Scots into Calvinism; the English into Episcopalianism or Anglicanism, *i.e.*, dishonest Romanism. Dishonest, I say, because though abolishing the papal authority and many other Romish beliefs and practices, they still held and do hold that they were and are the old original English Church. Having stolen another man's property, they deny the right of a properly constituted authority to restore it to its rightful owner. In other words, they dispensed with Rome, slightly altered the service, collared the property of the Romish Church, left by pious people to the Church for the good of the poor, the Church filling at that time the place our poor-law officials fill now, *i.e.*, they left it to the people. The Anglican Church took this property, devoted it to its own uses, and now, when any proposal is made to restore it to the people from whom it came, they flare up, demand compensation, and brand the authors of the proposal "robbers" and "sacriligious thieves." The various splits from the Anglican Church kept much the same creeds as that of the parent, though they altered the church government to suit their own convenience.

Fifty years ago the Churches and Churchmen believed the creeds still on their books—now many of them do not. A few extracts from these creeds and other tabulated beliefs will not be out of place. The Nicene Creed of the Anglicans expresses a belief in "God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only son; the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." The manifest laxity of this creed will please many. "The resurrection of the body," is that the body material or the body spiritual? On the other hand, it can easily be seen that its authors intended it to be clear and decided, strict as words could make it, and not easily evaded. The Athanasian Creed, formulated by Athanasius, Bishop of Alexandria, is much more complicated, and almost, if not quite, impossible to understand. It commences with the statement that "Whosoever will be saved [from what?] before all things it is necessary that he hold the Catholic Faith," which "Catholic Faith," the creed goes on to expound. From the mass of verbiage composing it we gather that there are not three Gods, but one God, and yet the Father, the Son, and the Holy Ghost are all God; the seeming paradox [for paradox it cannot be, for is it not given to the world by Holy Mother Church?] is not explained. What explanation does the vulgar mind of the average layman require? Besides these two creeds further "bars of gold" are necessary, namely, the Thirty-nine Articles, which compel belief in Christ's descent into hell, the Incarnation of Jesus, the Trinity, and other equally valuable, and, I suppose, necessary Church dogmas. The Presbyterians hold very much the same doctrinal opinions as the Episcopalians, with the exception of some minor points, such as the omission of the ring in the marriage service. Baptists differ again on the question as to whether children should be baptised at thirteen weeks or thirteen years [vital point that], sprinkled or immersed. The following may be said to represent nearly enough the teachings of the "Christian" (!)—certainly not Christ-like—Churches of fifty years ago—a belief in eternal punishment, the literal acceptance of the Bible, a horror of death, and vicarious atonement for sin.

THE CHURCH TO-DAY.

Although the creeds remain unaltered the teachings of the Church and her leaders are greatly so. Many admit spirit return, and many more the spiritual philosophy. One Congregational minister preaching a week or so back on "Vicarious Atonement," said that: "This monstrous doctrine could only mean one of two things—(1) that the

body and blood of Christ was paid to the Devil in order that he might release his captives, or (2) that it was the price paid to God to buy him out, so that he should free the captives from his wrath." This extract shows the strides made by the most advanced religious leaders of the day. On the other hand, we have, of course, the familiar street-corner preacher telling of the lurid glare of the unquenchable fires of Hades, and of the golden streets and pearly gates of the New Jerusalem; but happily this race of men is rapidly disappearing before the triumphal march of Spiritualism. What Spiritualists have to fight against is not so much Christianity as reported to have been taught by the Nazarene, but against the dogmatic assertions of a decrepit old Church. Russell Lowell thus describes a visit of Jesus to this earth. He tells how—

Organs surged through arches dim
Their jubilant floods in praise of him.
But still wherever his steps they led
The Lord in sorrow beat down his head;
And from under the heavy foundation stones
The Son of Mary heard bitter groans.
"Have you founded your temples and altars then
On the bodies and souls of living men?
And think ye that building shall endure
That shelters the noble and crushes the poor?"
"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold."
"O Lord and Master, not ours the guilt;
We build but as our fathers built."
"Our task is hard with sword and flame
To hold thy earth for ever the same,
And with sharp crooks of steel to keep
Still as thou ledest them thy sheep."

This verse shows admirably the reason of the Church's failure. They have failed to progress, and therefore have failed to occupy the position they aspire to. The concluding verses tell how Jesus—

Sought out an artisan,
A low-browed, stunted, and haggard man,
And a motherless girl, whose fingers thin,
Pushed faintly from her want and sin.
These set he in the midst of them,
And, as they drew back their garment's hem,
For fear of defilement, "Lo! here," said he,
"The images ye have made of me."

Let Spiritualists beware of copying this example.

(To be continued.)

MR. JOSEPH SKIPSEY, SEER AND POET.

By W. H. ROBINSON.

THE dainty examples of Mr. Skipsey's poetic power in last article must have prepared readers for his occasional excursions into more recondite avenues of thought, trending on the spiritual. With such excerpts from his musings, I will for the present conclude my notice of the poet-seer, having consciously omitted many intensely interesting episodes, owing to your limited space.

ALL NIGHT LONG.

All night long I heard the blast,
And the sea birds as they passed
With a yell up from the granite-guarded shore,
And the waves, the fierce winds lashed,
As against the rocks they dashed,
And whose roar the caverns answered with a roar!
Long years since then have flown,
But the bitter blast then blown,
And that roar upon the shore, and that wild yell
Yet re-echo in my brain,
And I sigh and sigh in vain
For the hopes to which their mad song proved a knell!

THE WOUNDED BIRD.

"Why thus ever on the wing?
Why those woful notes that bring
To the eyes of one and all a briny tear?
Down into thy nest alight;
Rest, and in the morning bright,
We'll yet hear from thee a carol sweet to hear!"
"Ah, an arrow's in my breast,
And when I but touch my nest
I'm e'er deeper pained and wounded, and must fly
And wail, and fly and wail,
Till, lo, my pinions fail,
When adown into my nest I'll drop and die!"

THE GOLDEN LOT.

In the coal-pit, or the factory,
I toil by night and day,
And still to the music of labour
I lilt my heart-felt lay.

I lilt my heart-felt lay—
And the gloom of the deep, deep mine,
Or the din of the factory dieth away,
And a golden lot is mine.

THE ANGEL MOTHER.

I had a vision of the dear departed,
The while stone-dead to outer things I lay;
And "Go," she said—"and tell the broken-hearted,
What now my will shall to thy mind convey.

"I've passed the portals I so often dreaded,
And by the fiery trial unconsumed
I find myself to life, not death, yet wedded—
Even I whose relics you beheld entombed.

"To me the baubles of the world have vanished,
Even with the garments I behind have left;
But not one treasure from my heart is banished,
Not of one golden hope am I bereft.

"The self-same soul am I, the self-same being,
In every human faculty the same,
Save with a clearer, keener sense of seeing
What path to glory leads, and what to shame.

"The wife's devotion and affection tender—
The mother's sweet solicitude and all
That did our home a thing of beauty render,
Is mine, or haunts me still, and ever shall.

"Even from my sphere beyond your sphere located
I'm oft permitted to return—return!
To seek the halls my change left desolated—
To bless the dear ones left that change to mourn.

"I see the brave man by the hearth-stone sitting,
To whom my being was and yet is wed,
I see the past before his vision flitting—
I see the tear-drops for his lost one shed.

"Not void of hope the dust he saw enshrouded,
Itself was but a cerement to a soul,
Whose vision never could by death be clouded—
He yet hath sorrows he may not control.

"Full often o'er the welkin of his vision
I see a mirky cloudlet stealing, when
A sigh is utter'd lest his hope, elysian,
Is but a phantom of the minds of men.

"Upon my knees, unseen, before him kneeling
I gaze into those eyes tear-blinded, till
A sense of sadness yieldeth to a feeling
As sweet as ever did a bosom thrill.

"I point the images of those yet living,
—Thus speak I still as I when with you spake—
When from the past into the present driven,
His heart is up and toiling for their sake.

"'Even for my girl,' he cries, 'so bright and airy—
Even for my little boy just lisping, I
Must try this death-bell monotone to vary,
And on life's harp awake life's battle cry.'

"As he resolveth even so he doeth,
And all the little I can do, I do
To help him to the object he pursueth,
Or open vistas brighter to his view.

"I cannot wash as wont our jewels' faces—
I cannot comb as wont their golden hair;
But I can lock them in my fond embraces,
And I can gild their minds with fancies rare.

"I cannot fetch the lisper sweet his rattle,
Nor for the other the piano ring;
But I can aid my boy-child in his prattle,
And I can prompt my girl-child how to sing.

"I cannot lead them to the daisied meadows,
But I can over-look them when they're there;
And give a golden glow to passing shadows,
And make the fair sunshine to them more fair.

"I cannot give them supper in the even,
Nor on the morn to them their toast convey;
But when they kneel before the Lord of heaven,
Then I can prompt for what and how to pray.

"Ay, tho' they cannot see or hear me, ever
Into the soul of babe and father flows
The presence of their mourn'd one like a river,
That wakens music where-so-e'er it goes.

"So, as by those the idols of my bosom—
Touch'd by the carol of the unseen bird;
Touch'd by the perfume of the unseen blossom,
The hearts of others to their depths are stirr'd.

"Nay, by each spirit sweet with whom my spirit
In state harmonic moved and breathed, I'm felt;
And still alive to every form of merit,
Still dwells my love with those with whom it dwelt.

"Alive to these—to each high aspiration—
To every base-born passion yet alive;
To all that tendeth to man's elevation—
To all that downward doth the spirit drive.

"Alive to all most worthy to be cherish'd,
Alive to all should most excite our dread;
And being thus, albeit the body's perish'd,
How can it be aver'd that I am dead?"

THE TWO WORLDS.

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FRIDAY, JUNE 22, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

The Fifth Annual Conference will be held in the Co-operative Hall (School Street), Darwen, Sunday, July 1. Lyceum Sessions, at 9 a.m. Conference sittings at 10-30 a.m. and 2 p.m., under the presidency of Peter Lee, Esq. (Rochdale). A grand public meeting, at 6 p.m., when many prominent advocates of the movement will speak. Admission: Reserved seats, 1/- (admitting bearer to all the three meetings); Reserved seats (single sitting), 6d. each; Unreserved seats, 3d. each (Conference sittings only). Ample provision for dinner and tea will be made. Saturday, June 30, a grand procession will parade the town, headed by brass bands, after which a public knife and fork tea in the Co-operative Hall (School Street), at 5 p.m. At 7 p.m., a pleasant, bright, and grand entertainment will be presented. Tea and entertainment, 1/-; entertainment only, adults, 6d.; children, 3d. Every effort is being made by Darwen and local societies to ensure comfort and pleasure to all interested. We trust a unanimous feeling to have a "Red Letter Day" will prevail.

Sunday, July 1: Business of Conference. Agenda: (1) Opening exercises; (2) Pro. tem. appointments; (3) Report of Reception Committee upon credentials of delegates; (4) Minutes of last Conference; (5) Secretary's report; (6) Treasurer's report; (7) Special Committee's report—Propaganda, etc.; (8) Deferred business; (9) Motions on Agenda; (10) Election of Federation officers: Secretary, Treasurer, and Committee; (11) Election of President, place and date of next annual Conference; (12) Election of speaker for next Conference evening meeting; (13) Open Council; (14) Votes of thanks to retiring officers and committee, and notices of motions for next Conference.

DEFERRED MOTION.

"That in the opinion of this Conference the time has now come when all Spiritualists' Societies should make due provision for the instruction of the children whose parents are members of the societies, and as many more children as may desire to learn of the facts and teachings of Spiritualism and kindred subjects; that we deem it incompatible with the best interest of our cause to send the children of Spiritualists to fill and sustain theological Sunday Schools, whose teachings we repudiate." Adopted by the Executive. Mover, Alfred Kitson.

MOTIONS FOR REVISION OF CONSTITUTION AND ON AGENDA.

- (1) Art. 3, clause 2, and 5th line:—"Said Delegates shall elect officers and conduct the business of the Conference. Associate members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, but shall not be entitled to vote at the Annual Conference." Again, Art. 8 shall read: "Only Delegates shall be entitled to vote." Sent and to be moved by the West Vale Delegate. Seconded by the Sowerby Bridge Delegate. And supported by Brighouse.
- (2) Art. 2, Clause 4, shall read only as follows:—"The engaging in Missionary Work to extend the Cause in new districts, and revive it where it has lapsed, as the means of the Federation permit." Sent and to be moved by W. Rooke.
- (3) To add to the Constitution, "That the Executive be empowered to secure for Spiritualists the same legal rights and privileges as are enjoyed by all other Nonconformists." Sent and to be moved by Wilfred Rooke.

- (4) "That a Spiritualists' Permanent Benefit Society be established to ensure a Philanthropic Fund for the benefit of mediums, and Spiritualists aged and in distress. The absolute necessity of such being certain, it is resolved that the Executive be at once requested to form a committee, with the co-operation of other Spiritualists willing to assist for the purpose of the establishment of such a benefit society upon a permanent basis." Sent and to be moved by Percy Smyth, London; seconded by J. Allen, Secretary of International Corresponding Society, London.

Five movable Executive committee meetings have been held during the year which, with the exception of the first, have been utilised for public propaganda work the same evenings in the respective towns—Manchester, Blackburn, Keighley, Rochdale, and Pendleton. Members' attendance as follows—Messrs Craven and Wallis, 4; Messrs. P. Lee, R. Sudall, 5; Messrs. W. Johnson, Jeremy Gibson, A. Kitson, T. Taylor, 4; Messrs. J. Swindlehurst, J. W. Coles, 3; Messrs. R. Fitton, J. W. Hemingway, J. T. Ward, 2; Messrs. S. S. Chiswell, J. Pemberton, F. Hepworth, 1; Mr. H. B. Boardman, nil.

T. TAYLOR, General Secretary, 8, Parlington Street, Harpurhey, Manchester.

NEWSY NOTES AND SIGNS OF THE TIMES.

THE UNIVERSAL CHRIST is well set forth by Mr. Rutherford—not a person, not an historic Christ—as the "indwelling life of the spirit Divine" which illumines every spirit that seeks the light of the "God within," "manifest in all flesh." This is the true Christ, to know and feel which is to realise sonship and daughtership with the Eternal All-Father and All-Mother-God.

PHENOMENA ALMOST IDENTICAL, varying only in details, are elicited over and over again; which are only novel or interesting because new to the recent investigator. In itself the phenomenon is comparatively worthless; its whole value lies in its significance; the force which produces it exhibits intelligence, and this intelligence, when interrogated, almost invariably professes to be a disembodied human spirit. The truth of this assertion is the most important problem to solve.

IT IS A DUTY all Spiritualists owe to the Cause and to themselves to support the literature. If Spiritualists fail in this duty who will perform it? *The Two Worlds* is an absolute necessity in every Spiritualist home. It is the best value for a penny in the movement. None should be without it. If you only buy a copy occasionally repent and be converted, and go straightway and be good enough to order the paper to be supplied to you regularly and you will never regret doing so—in fact, you "won't be happy till you get it." We give a good pennyworth for a penny.

THE PHENOMENA past, present, and to come for the spiritual movement are absolutely necessary—you cannot possibly do without them. So long as a spirit returns and holds communication with you, so long will the phenomena transpire, and when you shut out phenomena you shut out the spirits that produce the phenomena, for without them there could be no phenomena. We affirm that in the present condition of society public mediumship is absolutely necessary to the spiritual world as well as to your world, and we assert that the right use and noble fulfilment of the calling is as legitimate and as praiseworthy as to engage in any other employment that men or women devote their time and talents to for monetary consideration.

WE COMMENT the following extracts to Rev. Galbraith, Canon Fausset, and others of the same school:—"Rev. Dr. Thornton said, at the Church Congress in 1881, 'Spiritualism is in its very nature antagonistic to all Sadduceism and Materialism. . . . It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God as the Brotherhood of man, to be continued with personal recognition in the future life.' Canon Wilberforce at the same place said, 'The sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of modern Spiritualism is in their ignorance of that life and in misapprehension of Scripture teaching concerning it.' Rev. Maurice Davies, author of 'Orthodox London,' etc., wrote in the *Spiritual Notes*, 'I am bound to look at results. I am speaking, be it remembered, of more than twenty years' experiences; and there-

fore I can apply that tremendous test, that criterion which is sanctioned by the very highest authority, "By their fruits ye shall know them." Looking back over those years, and as many again which preceded them, if I am asked to put my finger upon one purely unselfish, generous—more than that, one religious—action, I find that it was done by a Spiritualist, not in spite of her creed, but as a direct outcome from that creed. I must not specify that action more particularly, because the note and mark of the agent was that she did not let her left hand know the good her right hand was doing. But I keep the mute record of that deed by me, and as often as I see it, I ask myself, Can that be the devil's work? I look at St. Matthew xxv., and feel that it might be one of those acts for which the words, "Come, ye blessed," shall be uttered."

MISS FLORENCE MARRYAT.

MISS MARRYAT's able discourse, commenced in this issue, we are confident will be read with great pleasure by thousands of people; and the portrait which we give will bring the speaker before the mind's eye of our readers. Miss Marryat's adhesion to the cause and outspokenness,



MISS FLORENCE MARRYAT.

together with the able record of her remarkable experiences as set forth in her book, "There is No Death," have done a great work for Spiritualism, and set a large number of people enquiring for themselves. We trust she will see her way to undertake another lecturing tour in the coming autumn.

A DEATH-BED SCENE WITNESSED CLAIRVOYANTLY.

THE following narrative, from an intelligent and reliable correspondent, was published in *Light* nine or ten years ago, but it doubtless interest our readers in conjunction with Miss Marryat's able lecture. It is quite in keeping with the testimony of A. J. Davis and many other "seers":—

"But recently my revered father passed, at an advanced age, to the higher life.

"A few days previously to this occurrence I was clairvoyantly forewarned of this coming event by my spirit guides, who commenced filling my physical body with a superabundance of the bright golden aura possessed by the denizens of the higher grades in spirit-life. I became fully surrounded by this vitalising essence, which permeated every part of my body, rendering me highly clairvoyant.

"About four o'clock on the day of my father's decease, while standing at the foot of his bed, where he was lying on his side profoundly unconscious of all external surroundings,

I perceived clairvoyantly a perfectly transparent luminous vapour issuing from the nape of his neck. As it poured forth it took the form of an elongated pear. The upper and wider portion of this pear-shaped luminosity gradually ascended towards the ceiling, the lower and pointed parts remaining still attached to the neck. My inner vision was opened twice or thrice whilst this action was going on, which enabled me to witness the escape of the spirit before the final separation. At the same time I was clairaudiently directed what to do for the furtherance of the speedy release of the spirit. One injunction was not to approach too near the bed, as the presence of other influences would tend to retard the spirit's departure.

"At seven o'clock the same evening, whilst conversing with members of my family in the adjoining room, I perceived clairvoyantly this same luminous vaporous form approach my mother, it having passed through the wall at about an altitude of a yard from the floor. Clairaudiently I distinctly heard her name plaintively called out more than once, when the luminous form gradually ascended and disappeared. I had time to observe its construction generally, and could trace the outline of the spirit as yet not fully expanded to the form spirits attain after inhaling the purer ether of the spirit realm.

"The last flicker of life passed over my father's face at about eight o'clock. From what I had thus far witnessed, it would appear that the spirit had already left the physical body some short time previously to the final dissolution, and that the breathing, which continued to the last, was simply automatic. Nevertheless there may have still existed some imperceptibly fine link connecting soul and body until the last, when the final separation might really have taken place.

"A few days after this event I saw clairvoyantly my father's fully-developed spirit, bright and radiant. A test of identity accompanied his presence.

"During my father's illness, my inner vision had on several occasions been opened, and I noticed from time to time how much brighter the spiritual essence surrounding him gradually became. He possessed all those inherent virtues qualifying him for a happy future."

NOTHING is clearer than that in their upward movement the progenitors of our race entered at a crucial period of the ascent upon the stage of conscious ethical responsibility, which involved the possibility of moral failure, and the realisation of that possibility in historical fact. Every child, in its movement from the animal to the ethically-conscious stage, repeats that experience. It may be said that man rose to the capacity of falling, and fell as a condition of his further rise. The ancient Genesis story remains with us as a dramatic presentation of this vital truth, but the later revelations which science affords present us with a means of more accurately determining its true bearing and interpretation than were open to the theological system-builders of an earlier time.—*Christian World*.

"THE CRY OF THE CHILDREN" is a penny pamphlet by Mrs. J. Bruce Glasier (Katharine St. John Conway) which we trust will be sold by hundreds of thousands. Alas, how true it is that "We pass through our streets daily with eyes that see not and ears that do not hear; while around us, in town and country alike, little children are dwindling and dying in body and mind with no room to grow and develop, no nourishment for their innumerable powers, and no loving sunshine to call them forth. This century the Mammon King, working through our modern industrial system, has slain his millions, but the Church has set apart no day for their mourning. Body and soul has he slain them, but the Church has hitherto been well content with bidding the rich be at peace, for Christ has died for them. It may be waking, but it is behindhand in the race. 'I can scarcely remember a single instance,' wrote Lord Shaftesbury, 'in which a clergyman has been found to maintain the cause of the labourers in the face of the pewholders.' To-day on every School Board the clergy are fighting to keep the standard of education down that their own wretched little National Schools may live and protect the Church's position with a rampart of ignorance." Spiritualists, we must fight for the children. We are workers for humanity, and should make the dreadful truth of the wage slavery of modern times, especially the miseries of the children, ring in the ears of men until the conscience of the community is aroused and reform accomplished. Mrs. Glasier's tract is published by The Labour Press, of Tib Street, Manchester.

CORRESPONDENCE.

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

THE LEGAL RIGHTS QUESTION.

DEAR SIR,—I am glad to see that at the forthcoming Conference of the National Federation of Spiritualists a motion is to be submitted to secure for Spiritualists the same legal rights as are enjoyed by other Nonconformists. This is no doubt—to me, at least—a very important resolution, chiefly in reference to the future of our various organisations. Apart from the manifest injustice of our legal disqualification for holding trust deeds, or any property under legislative protection, it may prevent some timid benefactors from making bequests so long as this legal obstruction exists. I hope the Conference will devise some certain method whereby the M.P.'s of the British Parliament will be compelled by petitions, a consciousness of the existence of a deep wrong, public opinion, or the influence of the spirit world, to immediately remedy this glaring and inequitable defect in the British Constitution. I am here leading a kind of monastic life for the future benefit of our societies, and unable to attend the Conference. Wishing it every success, yours truly,
JNO. AINSWORTH.
Rustic Cottage, Fruit Colony, Methwold, Norfolk.

AN IMPORTANT MATTER.

DEAR SIR,—Kindly allow me to call attention to a matter of great importance, and one which demands an immediate remedy. I refer to the irreverence and disrespect manifested at many Spiritualistic gatherings. I am but a new convert to Spiritualism, and I must say that the want of order and decorum has certainly not given me a favourable impression of those gatherings, which above all, should be marked with reverence and spirituality. Although the above evils do not alter the facts of Spiritualism, they unquestionably leave a bad impression on those who attend the meetings as inquirers, and also become a hindrance to the cause. I attended a meeting in Peckham on Sunday last, and was somewhat appalled and pained at the utter irreverence and carelessness which were shown, not only by members, but officials also, during the assembling and dispersing of the meeting. The men walked about with their hats on, they talked loudly, and bustled about noisily. There seemed to be an air of absolute forgetfulness about the place, an utter unmindfulness that it was the House of God, and the place where they hoped and asked for angel presence. As one developing for the work, I asked, can this be Spiritualism? Is this a sample of what we are to look forward to week by week? the meeting of the week when we can with one accord meet with the angel bands to sing praise to our Father God, and to seek strength and guidance? Well may they look to their orthodox friends for a sample of order and decorum. And I ask you, sir, is it not high time this unseemly and irreverent conduct was stopped? Let the assembling and dispersing be done decently and in order. Let them not by such conduct as I witnessed on Sunday last create a false impression on those who are not Spiritualists, or even amongst those who meet with them regularly. I commend the matter to the heads of societies, and ask them to use their influence so that our meetings may not be held up to ridicule and contempt by the outside world, nor incur the just displeasure of the spirit friends whom we expect to meet with us.—Apologising for so long a letter, I am, sir, yours truly,
FRANCIS DE BURY.

London, S.E., June 12th, 1894.

SMOKING STRICTLY PROHIBITED.

SIR,—The above motto may be frequently seen conspicuously placed upon the walls of warehouses, mills, and other concerns; and it would be well if such prohibition were made strict and general. Tobacco and the smoke-sucking habit cost the human race over £875,000,000 sterling per annum, for which it gets no good return. Only loss of time, loss of money, ill-health, and various maladies leading down to destruction accrue therefrom, and of this substantial sum Great Britain and poor Ireland contribute their own good shares, and the magnificent millions may be seen vanishing in smoke daily. Yet the foolish, filthy habit is increasing every day, and is encouraged and promoted through channels least thought of. The Press appears to be busy in this way, and is often to be noticed directly teaching the "benefits" derived from tobacco by eminent persons, mostly deceased. An editor of a prominent journal in this city recently offered a prize for "An Essay on Cigarette Smoking," for encouraging the practice, which was won by a young lady! Fancy her as a wife, or an old maid. The very clergy, too, are at it, and their example is most reprehensible and deleterious among their followers. A couple of ministers of the Presbyterian persuasion, attending the General Assembly here this week, were to be observed going about in company anxiously looking for a tobacco shop, where they might purchase cigarettes. They had not to go far, but in their search they called at a shop where they imagined cigarettes were surely sold, and they asked to see some "good ones." On being informed that no poisons of any sort were kept for sale, they appeared rather surprised and disappointed, for they had evidently thought that cigarettes would add to their qualities as "burning and shining lights," so much needed in the dark places of the land, also to their "odour of sanctity." They went away, however, apparently feeling as if they had burst the buttons off their trousers, or got the knots of their apostolic neckties loosened. But they had evidently concluded that it would be fashionable to be seen with smouldering cigarettes in their picturesque mouths, and, perhaps, increase their dignity. How such ideas can arise in the consciences of the clergy is rather puzzling as a psychological study; for sucking the smoke of the noxious "weed" can be performed by any brat of a slum, street arab, or any rough coalheaver, or any chimney-sweep as well, better perhaps than they could expect to do it. Ministers of religion, especially, ought to have more common sense than to be industrious smokers. They should study the full meaning of the good advice given long ago: "Cast of all filthiness of the flesh," and the axiom, "To be spiritually minded is life, to be carnally minded is death." And what can be more filthy than sucking tobacco smoke, or more detrimental to a pure mind? and what use is there in any religion that will not lead the believers in it

to live rightly, to do righteously, and to avoid wrong? "No Smoking Allowed" ought to be a shibboleth of all the churches. Smoking is conducive to drinking that which is not water, and drinking conduces to the devil, so the thing is very dangerous as well as damaging.—Yours truly,
J. C.
Belfast, June 9, 1894.

LONDON NEWS AND NOTES.

CAMBERWELL. 35, Station Road.—Our treasurer, Mr. Kenyon, gave us a short but interesting reading upon "Ants and their ways." Recitations by Misses E. Partner and N. Jerry. Our conductor, Mr. Coleman, gave an address on "The body, and how we should breathe."

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—We have to record one of the largest gatherings at the above hall. Mr. Long, who made his re-appearance after his holidays, gave an interesting account of how, as opportunity occurred, he had preached the gospel of Spiritualism to the people of Brighton. We hope that the efforts put forth will result in much good, and that many may live to bless the day that this earnest worker went holiday-making. Mr. Davey and Mr. Long's control, "Douglas," took the remainder of the time at our disposal, we again having to regret that time limitations had to be observed.—C. M. Payne, hon. sec.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Presentation to Mr. W. E. Long, by the Members of the South London Spiritualists' Mission.—During Mr. Long's absence on his holidays the members of the above Mission decided to make a presentation to him as a welcome back to that sphere of work in which his efforts have been blessed to many. The presentation took the form of an album, containing cabinet photos of the members in sympathy with the project. The matter was kept secret from Mr. Long, but when the secretary rose to make the presentation at the general assembly the enthusiasm of his co-workers burst forth spontaneously, and it was some time before he could proceed. Mr. Payne briefly referred to Mr. Long's connection with the Mission from its commencement, some seven or eight years ago, and to

the fact that, through evil or good report, Mr. Long had never failed in his duty, had never taken his hand from the plough, and it was entirely through Mr. Long's instrumentality that our work had now taken such concrete form. Mr. Payne emphasised the fact that it was not with a desire to pay Mr. Long for services rendered that the present was bestowed, but, as the handsomely engraved shield on the cover of the album set forth: "This album was presented to Mr. W. E. Long by the officers and members of the South London Spiritualists' Mission as a token of esteem. June 17th, 1894." Mr. Payne then handed Mr. Long the book amidst renewed demonstrations of approval. Mr. Davey and Mr. Coleman, on behalf of the old members, endorsed all that had been said; and Mr. Kenyon spoke to the same effect for the later additions to our membership. Mr. Long was much touched at the unexpected token of love, and failed to find his usually fluent utterance to express what he would have said, but he assured us that the gift would be much prized, and thanked his friends heartily for it.—C. M. Payne, hon. sec.

FINSBURY.—Three very successful meetings were held last Sunday in Finsbury Park. Morning, conducted by Messrs. Jones and Brooks. Afternoon speakers, Messrs. Emms, Rodgers, Battell, Brooks, Jones, and a stranger recently convinced of the truth of Spiritualism, whose support was an unexpected and agreeable surprise. The evening was wet, but after a heavy shower Messrs. Emms and Rodgers spoke until dusk. Large and appreciative audiences at each meeting. A very large quantity of literature (part of which was supplied by Mr. Burns) was distributed, and will no doubt bear fruit. An excellent day's work on the whole, the speeches being of a too lengthy and varied character to record. Many more such meetings would soon gain adherents to the cause, and aid in bringing about the much desired result—a universal knowledge of spiritual truths.—T. E. A.

FOREST HILL. 23, Devonshire Road.—Thursday: The controls of Mr. A. Savage were very good. Many tests given and recognized. Sunday: Dr. M. Reynolds delivered a beautiful inspirational prayer and read the 3rd chapter of Proverbs, also gave an address on "Why are we Spiritualists?" showing the good Spiritualists can do for the upliftment of humanity by earnest prayer and teaching the true "brotherhood of man." Mr. Bertram followed with a few remarks on "Bible Spiritualism," quoting several passages from that book, where spirit intercourse is mentioned. Mr. Elphick gave a reading from the *New York Herald*.—J. B.

KING'S CROSS. 2, Bemerton Street.—On Sunday evenings at 6.30 until further notice, Spiritual meetings.

MARYLEBONE. W. Spiritual Hall, 36, High Street.—Mr. Wallace's narration of some of his experiences during 41 years of Spiritualism was listened to with much attention, his explanatory remarks being also useful to students of Spiritualism. Special morning and evening

meetings next Sunday, June 24th, when Mrs. Craven, of Leeds, will deliver trance addresses—morning at 11, evening at 7. An exceptional opportunity, Mrs. Craven being well known as a speaker in the North of England.—L. H. R.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave a discourse, and advised sensitives to use proper precautions and an amount of common sense when they permitted controls to work through them; not to allow their mediumship to be forced, neither should they check the development of the spiritual gifts they were blessed with because they did not consider them up to a certain standard, but to study spiritual truth and purity of body.—T. C. W.

PECKHAM. Chepstow Hall.—The guides of Mr. Butcher gave an address called "Into the everlasting," dealing exhaustively with the various phases of religion, man's duty to man, while a comparison of religions showed the one spiritual nature through all. It is much regretted that, through a misunderstanding, last week's report of Mr. Cartwright's able lecture was left until too late for insertion. Our open circle and free magnetic healing, on Tuesday evenings, is attracting people to investigate, and filling the hall. Many good tests given, and some very painful cases were successfully treated—notably, one poor woman, with a contraction of the muscles of the thigh, being relieved, after having been given up as incurable by the doctors. On Sunday next, at 6-30, Mr. J. Humphreys will occupy the platform, and on Tuesday, at 8 o'clock, open circle, Mrs. Cannon medium, and magnetic healing by Mr. W. H. Edwards. Mr. Butcher will give a solo during the Sunday service.—W. H. E.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Mr. Evans delivered a very interesting discourse on "Spirit Obedience," explaining the wondrous and true meaning of religion. A very instructive discussion ensued, nearly all present taking part.

STRATFORD.—Mr. J. Veitch spoke on "Death." The subject of death had exercised the mind of man in all times, and all would at some time have to face it. For ages the question had been: "Where have they gone?" Men and women who had lived miserable lives here oft-times hailed the prospect of death with satisfaction, whilst those who had lived lives of luxury and self-indulgence viewed it with tremulous fear. Many tales had been told of persons holding high or regal positions who would have given half their fortunes to have lived a little longer. The future was to some extent hidden from our view, and perhaps it was as well that it was so. It would not do to know day by day and month by month what was to take place, and it is only in part we are able to pierce into the life beyond. Life was looked upon by materialistic philosophy as being the expression of the organism contained within the physical body, but while man's life here was dependent upon the physical body, Spiritualism claimed that it was the expression of man's spiritual existence, and that immortality was the natural outcome and continuation of the life here. Spiritualism had no creed, no articles of belief, no Westminster Confession, but it had the full, absolute knowledge and certainty of a life beyond the grave. Theology was dying, and unnatural religion was passing away, but in its place humanity had the more rational and acceptable philosophy of Spiritualism, which gave a consolation to the bereaved one that the world could not take away. Several speakers next Sunday, collections to be devoted to our building fund.—C. H. D.

SOUTH LONDON SPIRITUALISTS' MISSION.—The Eighth Annual Summer Outing to Ashstead Woods, Surrey, will take place on Monday, July 2nd. Tickets (including tea): Adults, 2s. 6d.; children, 1s. 3d. Train from Denmark Hill (L.B. & S.C. Railway), at 9 a.m.; return from Ashstead 7-30 p.m. Spiritual circles will be held during the day. Early application for tickets, which may be obtained at the Masonic Hall, Camberwell, on Sunday evening; or from Mr. Long, 35, Station Road.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. R. A. Brown's inspirers gave two excellent addresses. Evening subject, "The Science of Life," much appreciated by a fair audience.—W. H.—Lyceum conducted by Mr. J. Jones. Marching and calisthenics very good. We commenced holding classes. Mr. Longstaff read a paper on "Woman—her Mission," which will be continued next Sunday by the elder members for discussion. Mr. Leigh will take the younger class, and speak to them on "A Grain of Mustard Seed."—G. L.

CLOWES STREET SOCIETY OF SPIRITUALISTS.—13: Good attendance. Our friend Mr. Pearson gave great satisfaction with psychometry. Good tests and clairvoyance by Miss Todkill. 16: At the residence of Mr. Todkill a séance was held, where good test and clairvoyance was given by Mr. Wilks. 17: Pleasant Sunday evening. A friend from Accrington in the chair, who gave good clairvoyance. Friends, rally round.—R. S.

HULME. Spiritualist Meeting Room, Junction.—14: Circle, conducted by Mr. W. Lamb. Invocation by Miss Smith. Miss Smith and Mrs. Cassell gave clairvoyance. Psychometry by Mrs. Cassell. Both were fully appreciated. 17: Circle, 6-30. Invocation by Miss Smith. A large number present, including strangers who were searching for truth; the clairvoyance and psychometry which was given by Miss Smith and Mrs. Cassell, and several other mediums, proved to many there was a reality in spirit return. 18: Madame Henry devoted the evening to very successful clairvoyance and psychometry. Organist, Miss Goodall. Lyceum: 10-30, good attendance. Recitations by L. McClellan, E. Bradbury, D. E., and L. Furniss. Marching and calisthenics in excellent style, Miss L. McClellan leading. Miss D. Furniss, organist. Mr. W. Hartley gave a most interesting and instructive essay on "Spiritualism," for which he has our heartiest thanks.—J. F.

OPENSHAW. Spiritual Truthseekers' Labour Hall, South Street.—A very profitable evening. Mr. Weaver addressed us, subject, "Communism Revised," and said we should like those who love to serve God to receive, at least once a month, communion as a sign of our unity to God and our fellow men, openly avowing that we have passed over from the desire of sin unto God and that we are living to love and serve Him. Please give your name to the secretary, those who wish to take part. Mr. Crompton and Mr. Barrand gave clairvoyance, some recognised. Mr. Crompton gave psychometry, also good.—W. B.

OPENSHAW. Granville Hall, George Street.—Morning, Mr. Duffy opened with a short, earnest invocation, and Mr. G. Adams gave a short address on "God is Love," following with good clairvoyance and psychometry of ailments and what and how to cure. Mr. Adams is met with much eagerness, as he is doing much good. Psychometry by Miss E. Walker. Evening, Mr. Adams gave a grand discourse from the hymn "It is sweet to hear the angels sing." Well received by a fair audience. Mr. W. Crutchley and Master J. Reed doing good work in magnetising. Large after-circle, opened by Mr. Adams. Clairvoyance and psychometry by Miss E. Walker. From July 1 mediums occupying our platform will be paid 2s. 6d. per service and expenses. Those mediums that have been working free for us will have the first call.

PATRICROFT. New Lane, Winton.—Mr. J. Kay. Afternoon, "Prayer." Night, Questions from the audience. Mr. Kay gave great satisfaction in the way he handled each question, which were of a complex nature. Miss Foster's clairvoyance good. About 50 at evening service. Next Sunday, Mrs. Williams, of Salford, inspirational speaker, etc., 2-30 and 6-30 p.m.—R. Preston, sec., 63, Lincoln Street.

PENDLETON.—Mrs. Dixon, of Burnley. Subjects, "Christianity versus Spiritualism" and "The Religion of Humanity," both being good. Psychometry after each. She was thoroughly successful, this being her first time among us. Wishes were freely expressed for an early visit.—J. M.

SALFORD.—Mrs. Brook's guides gave a very highly interesting discourse on "Spirits bright are ever nigh," and 12 very successful clairvoyant tests to a large and appreciative audience.—R. P.

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.—Good advice by Mr. Weller's and Mrs. Hoare's guides.

ACCRINGTON. Whalley Road.—Mrs. Best's guides gave good clairvoyance. 14, Mr. E. Leaver's guides gave good address and psychometrical tests. Both Mrs. Best and Mr. E. Leaver gave their services for the good of the tabernacle. 17, Miss Skipper's guides gave two good addresses and clairvoyant tests. Mr. Wilkinson, of Haslingden, very ably presided over the meeting. Look out for flower services in July.

ACCRINGTON. 21, China Street.—The controls of Mrs. Best were very successful in giving clairvoyant descriptions. July 1, Mr. Armitage. June 23, ladies' tea and social, for the benefit of building fund. Friends, come and help them to make it a success. Tickets, 6d. Mrs. Booth will preside. Mrs. Best will be there.

ACCRINGTON. The Spiritual Temple, St. James' Street.—We had the pleasure of again hearing Mr. Taylor, of Burnley, who gave some remarkable tests in clairvoyance and psychometry. 17, Mrs. Harrison, of Burnley, whose controls gave very intelligent discourses on "Death is the Gateway of Life," and "What must I do to be saved?" followed by good clairvoyance.

ASHTON. Spiritual Society.—Mrs. J. A. Stansfield gave two excellent addresses on "Death and After," and "Belshazzar's Feast," followed by good clairvoyance.—J. H. M.

ATTERCLIFFE. Vestry Hall.—Miss Patefield, of Bradford, for the first time in Attercliffe, gave two soul-stirring addresses on "Death, and what shall the future be?" and "Do the dead return; if so, what is their mission?" Both treated in a thoughtful and eloquent manner, which elicited warm commendation, even from non-Spiritualists. Clairvoyance very good.—G. C.

BARNOLDSWICK.—Mrs. Emmett gave an eloquent address on "Lead us not into temptation." Medical psychometry to very fair audiences.

BATLEY.—A good day with Mr. and Mrs. Hargreaves. Afternoon: He spoke well from a hymn sung. Evening: Four subjects from the audience; he answered one of them well, the other three moderately. Mrs. Hargreaves gave normal clairvoyance to a good audience.—T. G.

BIRMINGHAM SPIRITUALIST UNION. Masonic Hall, New Street.—Morning: Mrs. Craven spoke on "The Religion of Spiritualism." Evening: "The Purpose of Life." Both addresses were of a very practical, sympathetic, and humanitarian tone of thought, and well appreciated. Our friend Mr. Venables, of Walsall, presided on both occasions.

BLACKBURN. Freckleton St.—Mr. Jas. Swindlehurst, of Preston, subject, "If Christ came to Blackburn." The lecturer entered with heart and soul into his work, and gave one of the most brilliant of lectures, showing that, if Christ had to appear in Blackburn, there would be much controversy as to whom he should speak, and to what sect he should belong. Mr. Norris, of Preston, recited "If I were an angel—an angel of light," in a most interesting manner.—M. Brindle.

BLACKPOOL. Alpine Hall.—Mr. Rigglesworth's guides gave good addresses. Clairvoyance good, by a local medium, all recognised.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Berry gave two addresses on "The Garden of Eden," and "Can these things be?" each discourse followed by clairvoyance. Afternoon, she publicly named an infant, John Theodore Rigby—spirit name, Victor. Monday, a very happy and enjoyable tea kindly given by Mrs. Butterworth. About forty-six sat down. The proceeds, £1 3s. were handed over to the society.—H. H.

BOLTON. Bradford Street.—Mr. Walsh, of Blackburn, discoursed ably on "Spirit Identity" and "Phenomenal Spiritualism." Both subjects treated in a first-class manner. Afternoon: Very good psychometry. Evening: Excellent psychometry and clairvoyance.—H. W., cor. sec.

BRADFORD. Temperance Hall, Leeds Road.—Mr. Rowlings delivered good addresses on "Clairvoyance versus Conjurings," being a reply to Stuart Cumberland's assertions that clairvoyance, so-called, was done by trickery. The subject was handled in a masterly manner, convincing many strangers of the truth of clairvoyance.

BRADFORD. 448, Manchester Road, Bradford.—Mrs. Denning delivered eloquent addresses on "Where is our spirit home?" and "What is Christianity?" She dealt with them in a very able manner to crowded audiences. Very successful clairvoyance.

BRIGHOUSE.—Mr. Pawson's inspirers spoke in a very able manner from "Humanity as the angels see it to-day, and humanity as they will see it in the near future." Evening: Subjects from the audience, which were answered very satisfactorily. Messrs. Foulds and Williamson also paid us a visit, and both gave short lectures, which were listened to very attentively. Altogether we had a good day.—C. S. B.

BURNLEY. Guy Street Spiritual Hall.—Mr. Lomax gave two discourses, also clairvoyance.

BURNLEY. Hammerton Street.—Mr. F. Hepworth on "The Philosophy of Spiritualism and Religious Intolerance," and "The Credentials of Spiritualism." Good addresses were given from the above subjects. Don't forget to go to the demonstration at Darwin.

BURNLEY. Hull Street.—A good day with Mr. Birch. Good address by his guides. Clairvoyant tests successful, but medium was very ill. 17: Mrs. Johnstone's guides gave a most startling address on "Death," and afterwards clairvoyant tests, most successful.—John Lee.

BURNLEY. Robinson Street.—Mr. Leaver gave addresses, afternoon and evening, on "Speak gently, it is better far," and "Where are our loved ones gone?" Successful psychometry.

CARDIFF.—Mr. E. W. Wallis, of Manchester, again delivered trance addresses, this being the second week of his visit. Morning: "Evil, its origin and purpose," was a fine effort, in which the subject was critically and comprehensively treated. Evening: "Future punishments and rewards" was an exceedingly able and powerful address, and we much regret that it cannot be reproduced verbatim, as it is vain to attempt to epitomise it in this limited space. There was a good audience, and our thanks are due to Miss Drake, who kindly sang "Vesper Voices," with her usual ability.—E. A.

CARLISLE.—At the house of Mr. Cartner, Mr. R. Holroyd, Bradford, was with us. His guides discoursed eloquently on "Where did Cain get his wife, and who or what was Cain's wife?" every one present being well pleased. A few questions were asked, and answered in a very satisfactory manner. The cause has every prospect of progressing here.

COLNE. Cloth Hall.—Mrs. Stair gave good trance addresses. Subjects, "Man's Spiritual Development" and "Spiritualism, its Influence amongst the People." Much appreciated. Mrs. Stair gave poems from eight words from the audience.

DARWEN.—Anniversary services held with great success in all efforts. At 9 a.m. an open Lyceum session. The reciting, singing, marching, &c., gone through with remarkable precision, which adds to the credit of the trainers very much, the crowning point being the splendid manner in which they contributed, £7 8s. being collected from the 77 Lyceumists who were present. At 10-45 a public circle was held, the manifestations being numerous and striking. The collections amounted to £5 10s. Mr. J. J. Morse added greatly to our morning meeting, and expressed himself delighted with the proceedings. Afternoon, Mr. Morse addressed a good audience on "Why we are Spiritualists," in a very able manner. Evening, his discourse was on "Spiritualism, the Gospel of Salvation," being a masterpiece of a finely elucidated reformation for the Spiritualist movement. Miss Lily Pickup gave about twenty clairvoyant descriptions, all recognised. The choir sang an anthem in good and effective manner; in fact, every movement seemed to be crowned with unthought-of success. The total collections amounted to £22 10s.

GATESHEAD. Kingsboro' Terrace.—Mr. Wilson, of Windy Nook, gave a reading on "The works of the Churches, past and present," and his guides spoke ably on the subject.—Thos. Madoison.

HALIFAX.—10: A grand day with Mrs. Groom, who was welcomed by crowded audiences, many being unable to gain admittance. The discourses were delivered in a most eloquent manner, and a lasting impression was made upon the minds of many. Thirty-four out of forty clairvoyant descriptions fully recognised. Monday: Mr. S. Grattan spoke earnestly, and gave successful clairvoyance. 17: Mr. G. H. Beeley paid us his first visit, and dealt with his subjects in a very enjoyable manner. Mr. Beeley, in time, should be a valuable addition to our platform. Monday, Mr. H. G. Hey. Subject, "Faith, Hope, and Charity," dealt with in a masterly manner. A most enjoyable evening.

HANLEY. Grove House, Birches Head.—Mrs. Robinson, of Rochdale, delivered addresses on "Seek and ye shall find," emphasising necessity of seeking for truth; and "Your dead live," urging a devout life. Both followed by good clairvoyance. Her visit gave general satisfaction.

HECKMONDWICK.—June 12: A very successful evening. 16: A very good time indeed.—G. H., sec.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Wilkinson in the chair. The control of Mr. Westgarth lectured on "What profiteth a man if he gain the whole world, and lose his own soul?" A grand exposition of the great system of the brotherhood of man. Mrs. Walton sang a solo. An intelligent audience.—W. R. Henry.

HOLLINWOOD. 5, Under Street, Drury Lane.—12: Our old friend, Mrs. Rennie, conducted the circle wonderfully. She is gifted with such powers, and in clairvoyance I never saw one better. She is really a treat. Room nearly full. 17, Mr. Young spoke on "Spirit Return." Room full in the evening, when I am sure all went away very pleased. His psychometrical delineations were extremely good. Many strangers present, who seemed struck at what he told them. Societies should not let these two mediums pass without having their services.—R. B.

KINGHLEY. Spiritual Brotherhood Lyceum, East Parade.—Anniversary services, held in the Co-operative Hall, Queen Street, when two eloquent addresses were given by Mr. C. King, of Bradford. The chair was taken by Mr. J. Whitaker. Afternoon, "Humanity's cry to the Spirit World." Evening, "Are Spiritualists Atheists?" The choir, conducted by J. W. Foulds, sang special hymns, and anthems "Let hill and lofty mountain" (A. J. Davis), and "O, how amiable are thy dwellings" (J. Fawcett). Masters H. and J. Scaife presided at the organ. Good audiences, considering the weather. Monday, Mr. C. King gave his dramatic oration on lessons from the stage play of "The Silver King." This is the gem of his lectures, and the audience were

greatly interested. The dramatic effects were given in a style begotten of long experience. The lecturer was interrupted frequently by bursts of applause. On Tuesday he gave clairvoyant tests, and two delineations of character. Crowded audience.

LEEDS. Progressive Hall.—10: Miss Barlow gave satisfaction to crowded audiences, and is well worthy of gifts that she is endowed with. 11: Mr. Foote's lecture on "Is Spiritualism Diabolical, or is it from the Devil?" which was dealt with to the satisfaction of a good audience. 17: Good day with our old friend Mr. Essam—"Who are the angels?" Evening, "Who am I, or what shall I be when I leave the mortal body?" followed with clairvoyance, which was very good.

LEEDS. Psychological Hall.—Mr. C. King gave his oration from "The Silver King," on behalf of Brother Campton, much appreciated by the friends, who responded very liberally. Trusting to have so able a speaker again very soon.—T. W. C.

LEICESTER. Crafton Street.—June 10, the guides of Mrs. Richards spoke on "I will go to my Father, for my Father is greater than I." Much enjoyed by all. Good after-meeting.

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Chaplin delivered an address to a good audience. Subject, "He will give his angels charge over you." Much appreciated.—R. Wightman.

LEIGH. Newton Street.—18: A grand day with our old friend Mr. Hesketh. Afternoon circle: Our brother Mr. Wrigley gave thirteen clairvoyant descriptions and nearly all recognised. We are glad our brothers are making a little headway, and hope they will still progress for the benefit of humanity. Evening, "Unity and Brotherly Love." Well handled to the satisfaction of all present.

LIVERSEDEGE. Carr Street, Littletown.—Mr. Hindle and his guides gave good addresses, and satisfaction to a fair audience in clairvoyance. Lyceum. A very good attendance of scholars (about 30) who went through calisthenics and the horse-shoe chain march in a way that surprised ourselves. Rooms rather too small.—T. H.

LONGTON.—Local mediums: Miss Hurd's guide spoke on "Thy will be done" in an able manner. Mrs. Lucas's guide gave clairvoyance in good style. Mrs. Fallows presided at the organ, and the collection was taken up by Miss Salisbury; so our Sunday service was conducted by ladies.—E. Hobbs.

MACCLESFIELD.—"Spiritual Gifts" and "The Church of the Future" were Mrs. Groom's subjects. She fully sustained her popular reputation in dealing with same, showing that spiritual gifts were possessed in one form or another by most people, and that the Church of the future was one in which justice, brotherhood, and charity would be established; but previous to the establishment of which petty jealousies would have to be sunk, and more goodwill displayed towards one another. Mrs. Groom's clairvoyance was remarkably successful, every case during the whole day being recognised. During the evening service Mr. T. Albinson rendered a clarionet solo very tastefully. Room full at night.

MACCLESFIELD. 361, Park Lane.—2-30: A few of us met for social intercourse, when Spiritualism was discussed from different points, and a reading from *The Two Worlds*, "The Ministry of Angels." 6-30: The guides of Mrs. S. J. Foster gave a short address on "Water," and treating it from a spiritual standpoint, was very instructive. Afterwards clairvoyance, and a greeting from an old worker and true friend, now in spirit, to go forward and work for truth and justice.—W. Albinson.

MILLOM.—12 and 13: Miss Cotterill was with us, lecturing upon "How I became a Spiritualist." She gave some very interesting facts, dealing with her conversion to our movement. "My Work in the Slums" was a lecture of great interest, containing many vivid and thrilling scenes through which she had passed whilst performing her mission of love for suffering humanity. The chairman, Mr. Wm. Law, remarked at the close that he was only sorry for one thing, and that, that an Englishwoman should have such a story to relate of her own country. Sunday was our open session. In the evening a christening took place at the house of Mr. T. Richardson, attended by invitation by friends from the society. The father, under influence, named his child Elizabeth Margaret, invoking the aid and blessings of the spirit world and its parents to see to the welfare of its spiritual culture.

NELSON. Bradley Fold.—Mrs. Rennie's guides gave good discourses on "Religion, what is it?" and "Is the Bible inspired by God?" Afterwards, some excellent clairvoyance to good audience.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. M. H. Wallis, of Manchester, gave two very eloquent addresses, entitled "Life and its lessons," and "Death and its philosophy," followed by clairvoyant delineations which gave every satisfaction.

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

NORMANTON.—A grand day with our friend Mr. Oliffe. We cannot speak too highly of his faithfulness and devotion to our cause. This lecture was a treat, on "Spiritualism, and what advantages do we derive from it?" May he long be spared to spread these grand truths.

NORTHAMPTON. Meetings conducted by local friends, Mrs. Brown taking afternoon, and Mrs. Walker night. Fair audience to evening meeting.

NOTTINGHAM. Spiritualists' Guild.—June 13: First meeting of the second term. Very successful concert. Friends who took part were as follows:—Mrs. Hewes and the Misses K. Crawford, Mabel West, Carson, Belton, Souter, Jackson, Mottershall, also Messrs. Mitchell, Pinkstone, and Stubbs. Chairman, Mr. Leader.

OLDHAM. Bartlam Place.—Lyceum: Well attended session. Conducted by Miss Wainwright. Marching and calisthenics fair. Recitation, Miss J. Goulding. June 24, Election of officers. A good attendance is requested.

PRESTON. Lawson Street Hall.—The controls of Mr. Postlethwaite gave addresses—"Jesus and his works" and "What comes after death?" Both subjects dealt with in an exceedingly able manner, and well received by good audiences. The clairvoyance and psychometrical delineations were also very good and accurate.—F. Ribchester, cor. sec.

RAWENSTALL. Spiritual Church.—The controls of Mr. Minshall spoke ably to moderate audiences.

ROCHDALE. Spiritual Temple, Bailie Street.—A good day; public circles afternoon and evening. Mr. Atherley spoke and gave an impersonation test. Mr. L. Thompson also spoke, giving clairvoyance. Mr. Manning, Mr. Crossley, and Mrs. Smith gave short addresses. Mr. Eastwood and the Misses Crossley gave good impersonation tests.

Miss Whiteley (aged 11) gave good clairvoyance, and Mrs. Schofield also helped us very much.

ROCHDALE. Penn Street.—13: Mr. Young gave very successful psychometric delineations. 17: Our annual Floral Service: The guides of Mr. B. Plant discoursed on "The flowers of humanity," and "Is man a spiritual being?" Both lectures delivered in a pleasing manner. All seemed to be well satisfied. Clairvoyant delineations very successful.

ROCHDALE. Regent Hall.—Mr. Birch, of Royton, paid us his first visit, and, although suffering from indisposition, gave two addresses creditably, followed by clairvoyance.

ROYTON.—Mr. Rowcroft discoursed to very fair audiences in a very nice way on "Spiritualism and its Teaching." Miss Halkyard, of Oldham, gave a few clairvoyant descriptions in the afternoon; recognised. Mrs. Crook, of Hyde, a lady friend of Mrs. Rowcroft, gave clairvoyance in the evening.

SHEFFIELD. Hollis Hall, Bridge Street.—17: Mrs. E. Gregg, of Leeds. Afternoon, "The Need of True Reformers." Evening, "The Gods we worship." The controls dealt with both subjects in an able manner. Excellent clairvoyance.—A. M.

SHEFFIELD. 16, Jamaica Street.—Mr. Jepson, our promising local medium, is doing good work since he started the meetings here. On Sunday, June 3, his guides spoke on the subject, "The Second Person in the Trinity." Unmistakably handled in a masterly manner. 10: "True Religion." 14: "Brotherly Love, or Judge not, that ye be not judged," and 17: "The Love of God." All were of a high inspirational character, well calculated to give a high tone to the services. Very successful psychometry at the close of each address.—S. R.

SOUTH SHIELDS. 16, Cambridge Street.—12: Mr. O. Simes's first time. His guide gave his doings on this earth and the other side. Listened to attentively. Clairvoyance very good. 17: Mr. Bancroft gave an excellent address on "Is Spiritualism a Religion?" which was listened to with close attention by a large audience, giving them great satisfaction.—R. M.

SMITHWICK (Birmingham). 43, Hume Street.—10: Our friend and co-worker Mr. Rooke delivered an address on "Is Christianity being taught by the Church?" Listened to attentively by a small though sympathetic audience. 17: We had the pleasure of listening to the controls of our esteemed friend Mrs. Smith, of Leeds. Subject, "Christ v. God," given in a thoroughly logical and lucid manner. Clairvoyant descriptions were most remarkable. Room overcrowded, many hoping to hear her again soon, expression being it was quite a treat.—R. C.

STALYBRIDGE.—12, Mr. A. Hunter, speaker; clairvoyance by Mr. W. Stevens. 17, medium, Mr. R. Cable, of Pendleton. Subject, "Does my Redeemer Live?" Very good psychometry, all recognised.

STOCKPORT.—An annual event which takes people into the streets interfered with all indoor meetings, ours included. Night, to a fair meeting, Mr. Gibson discoursed on "Our Living and Loving God." Mr. Gibson, junior, who is becoming a useful medium, gave good examples of his clairvoyant gifts. Mr. Hurst sang the air in "Spiritual Harps," the Lyceum joining in the chorus.—T. E.

WALSALL. Central Hall.—Our friend, Mr. G. E. Aldridge, of Wolverhampton, being unable to occupy our platform, Mr. Woolison came instead, when his controls answered three written questions from the audience in a very pleasing manner.

WAKEFIELD. Baker's Yard.—May 27, Mr. Hargreaves gave good lectures on "The Planets." June 6, Mr. Foote gave a good address to a moderate audience. Our worthy friend, Mr. Joseph Wilson, of Batley, paid us a visit, and wishes us to state that he is out of employment, and he desires societies he has dates with to get a substitute till such times as he can write to them. 17: We had our floral service conducted by Mr. Ogram and Mr. Stead, of Liversedge.—S. E. S.

WISBECH. Public Hall.—Mr. Ward spoke very effectively on "What Spiritualism has done and is capable of doing for fallen humanity." Owing to wet weather the audience was small.—J. D. S.

WEST VALE.—10th: We celebrated our Lyceum Anniversary. Mr. Armitage, speaker. The afternoon was unfavourable. We were disappointed at not seeing more friends from neighbouring societies. The address was directed chiefly to the young, but all seemed to enjoy it very much. Evening, six subjects from the audience were well handled, they being delighted at the clear and fearless manner in which many points were made. Large audience in the evening. Collections over £6. Smith's Large Furniture Rooms kindly lent for the occasion. Medium's expenses easy. The society had a nice surplus of about £5. 17: Mrs. Brook, from Brighouse, afternoon circle, when she gave surroundings of each one very successfully. She gave a short address in the evening, followed by clairvoyance. 24: For the Sowerby Bridge Lyceum Anniversary room closed in afternoon. Public circle in the evening.—A. S., sec.

PROSPECTIVE ARRANGEMENTS.

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. Subjects: Afternoon, "The old hell and the new"; evening, "Immortality in the light of Spiritualism."

BLACKPOOL. Church Street.—We are now booking dates for 1895. Will mediums and speakers send dates and terms, taking into consideration that we entertain them freely for four days, viz., from Saturday till Tuesday.—Wm. Howarth, 48, Belmont Avenue, Blackpool.

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.

CARDIFF. Public Hall, Queen Street Arcade.—Mr. E. W. Wallis, 24, at 11, "Who will go to Hell?" 6-30, "Heaven revised," etc. 25, at 8 p.m., Questions answered.

CLECKHEATON.—Cleckheaton Spiritualists' Society Lyceum Anniversary Services in the Oddfellows' Hall, on July 1. Speaker, Mr. Joseph Armitage, of Batley. Morning, Open Session, at 10 o'clock; afternoon, 2-30; evening, 6-30. Tea will be provided for visitors and friends at 6d. each.

COLNE.—June 24, Service of Song in the afternoon, "Jack and the Life Boat," reader, Miss Bird. At 6-30, Mr. E. Hoskin will lecture on "Theosophy." Discussion invited at the close on the subject.—J. A. B.

DARWEN.—Saturday, June 30, a grand procession of Spiritualists will parade the town, augmented by representatives of the N.F.S. and other societies. The Pickup Bank Prize Band and Darwen Temperance Band will be in attendance. Procession to start from Co-operative Hall, at 3-30 prompt, after which a public tea party will be held in the Co-operative Hall, at 5 o'clock, prompt, to be followed by a grand entertainment by the Darwen Lyceumists, assisted by Miss Whittaker, soprano; Mr. J. Whittaker, T.C.L., tenor; Mr. G. Butterworth, R.A.M., tenor; Mr. A. Higham, Bass; and Pickup Bank Prize Band. Mr. R. Sudall, conductor; Mr. James Norris, M.A., accompanist. Mr. Frank Hepworth, prize comic vocalist, also lime-light manipulator. Price for tea and entertainment, 1s. each; children under 13 half-price; entertainment only, 6d. Coffee and bun will be provided for all Lyceumists, at 2d. each, in the Darwen Spiritualists' room.

DEMONSTRATION on Otley "Chevin," Sunday, June 24, at 2 and 6 o'clock. Water, etc., provided for those bringing own provisions on the top of the "Chevin" at the Farm, and a 6d. tea and other needfuls may be had at the White House Farm (a little down the Chevin side) where, probably, the evening meeting may be held. Hymn-leaves and other leaflets will be freely distributed. Collections will be taken on behalf of the Literature Fund. Trains leave Leeds at 10 15 a.m., and Bradford at 8 a.m. Convenience at the Farm for early visitors. The Annual Meeting of the Yorkshire Union will be held at Keighley, July 7 and 8. Particulars next week.—W. Stansfield, hon. sec., Hanging Heaton.

HALIFAX.—July 15, a large open air meeting will be held on Saville Park, when the following gentlemen have promised to take part: Messrs. J. Armitage, Foulds, Williamson, Z. Foote, and others. Chair to be taken at 2-30. If the weather is not favourable the meeting will be held in the Church, Winding Road.—F. A. M.

HALIFAX.—The half-yearly meeting and election of officers to serve during the next six months, will take place on July 1. Chair to be taken at 7-30. It is earnestly hoped that every member will be present. HECKMONDWICK.—A public tea June 30th, further particulars next week.

KEIGHLEY.—Co-operative Hall, Queen Street.—On Monday, July 2nd, Mr. C. King will give his dramatic recital from the play of "The Bells." The whole of the proceeds to be given to the Testimonial Fund. Mrs. King will sing several solos.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—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.

MORLEY.—Lyceum Anniversary, 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.

MR. A. F. TINDALL, 15, Lanark Villas, Maida Vale, London, W., wishes to draw attention to his projected tour. (See last week's Prospectives.)

MR. FRANK HEPWORTH, 151, Camp Road, Leeds, finds himself at liberty for August 12th next. He is also booking dates for 1895. Secretaries, please note.

MANCHESTER. Collyhurst.—Mrs. Dixon has kindly consented to give her services on Monday evening next, on behalf of the improvement fund.

MILMO.—Tuesday, June 26th, Mr. J. J. Morse, of London, 7-30 p.m. Subject: "Spiritualism, a need of the age."

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 SPIRITUAL EVIDENCE SOCIETY.—Séance on Sunday, 24th, at 6-30 p.m. July 1, Mr. T. O. Todd, of Sunderland, evening only. The ladies connected with the above society purpose holding their Sale of Work on Tuesday and Wednesday, July 24th and 25th. Contributions in plain or fancy work, stationery, glass, china, books, or money, will be gratefully appreciated, and duly acknowledged. The following ladies will be pleased to receive any such: Mrs. Walter Kerr, 8, Brandling Place West; Mrs. Sedgley, High Villa Place; Miss Bacon, 4, Edlington Terrace; Mrs. Hammarbom, 155, Northumberland Street; Mrs. J. A. Curry, 68, Ryehill; Mrs. W. C. Robson, 166, Ryehill; Mrs. M. Martin, 215, High Clara Street, New Benwell; and Mrs. Fenton, 20, Portland Terrace—all of Newcastle-on-Tyne; Mrs. R. Ellison, 14, Alexandra Terrace; Mrs. Moore, 21, Cuthbert Street—both of Gateshead; and Mrs. Yeates, Seymour Street, North Shields.

NOTTINGHAM. Morley Hall.—Lyceum Anniversary Services, July 1. The Service of Song, "An Angel in Disguise," will be rendered by the scholars. A Tea Party on Thursday, July 5, at Plumtree.—T. J.

ROYTON.—Sunday, July 1, Special Lyceum Day. Two Services of Songs. Afternoon: "Eva," Reader, Miss S. A. Eller. Evening: "Ministering Spirits," Reader, Miss M. A. Yates.

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

RAWTENSTALL.—Anniversary, July 1, speaker, Mr. J. B. Tetlow.

Three services, subjects, 10-45, "What must I do to be saved?" 2-30, "If Christ came!" and evening, "In my Father's house are many mansions." Silver collections. All welcome.

REV. C. WARE has removed altogether from Newton St. Cyres, and is now residing at 20, Poltimore Square, Exeter.

ROCHDALE. Bailie Street.—Saturday, June 30: Grand tea-party and entertainment in aid of the funds for organ, forms, etc. Prices 6d. and 4d. each. July 1, Miss M. A. F. Smith (late of India); friends from Heywood, Bury, Oldham, Royton, Whitworth, Bacup, and all the district cordially invited.

ROCHDALE. Penn Street.—June 24: At 2-30 and 6, opening of new pipe organ. Medium, Mr. Armitage. Organist, Mr. James Barker. We have decided to postpone our tea party on Saturday next, and to hold a social gathering only, for the benefit of our Lyceum, when we hope our friends will make it a grand success for our children. Tickets, adults, 4d., children under twelve, 2d.; commence at 7 o'clock.—A. S.

SOUTH SHIELDS.—24, North Eastern District annual camp meeting. An open service at 10-30 in the South Shields Market Place. At 2-30 and 6-30 public meetings will be held in Thornton's Theatre of Varieties. The following speakers will take part: Messrs. J. G. Gray, W. Davidson, J. Huggins, J. Eales, W. Westgarth, W. Murray, J. Scott, J. H. Lashbrook, R. L. Grice, J. Clare, J. Rutherford, W. Bancroft and W. Walker. At the evening service music will be rendered by the Centre House choir and orchestra from Sunderland.

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.

TO SECRETARIES OF SOCIETIES & EXCURSIONS TO DARWEN FOR NATIONAL CONFERENCE.—Through insufficient response to our appeal, we do not feel desirous of furthering the project of any special trains. This will leave all intending visitors to make up their own Picnic Parties for each district before a cheap rate can be demanded; on no other system can we get reduced fares, only as a party being formed for a picnic on pleasure.—R. Sudall, Darwen.

WILFRED ROOKE is now rapidly booking Sundays for 1895. Apply early, 109, Hornby Road, Blackpool; also lecture entertainments, October to March.

WILL MEDIUMS or speakers visiting London kindly communicate with the hon. secretary of the Marylebone Spiritualists' and Inquiry Association, Mr. H. Runford, 56, Bryanston Street, Marble Arch, London, W. 1.

WILL MEDIUMS who will come for expenses only for a short time (when we will gladly pay like other societies) write Mr. L. Thompson, 264, Entwistle Road, Rochdale.

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.]

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. [Advtd.]

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.

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.

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 advertisement, or on application to Mrs. Wallis.—[Advtd.]

WHO SAYS SPIRITUALISM IS DYING OUT?—Our list of "Sunday Services" is constantly increasing, and we publish from 70 to 80 "reports" weekly. We hope the Cause will continue to die in the same way—if this is dying!

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.—[Advtd.]

"PLANS" next week. All reports must be brief, please.

A CORRESPONDENT writes: "Where are all the Spiritualists of Middleton? I should be pleased if a room could be opened there."

THE ANNUAL NATIONAL FEDERATION CONFERENCE is close upon us. Darwen friends are bestirring themselves, and will give a right royal and loyal welcome to their fellow-Spiritualists. We trust that a similarly earnest and devoted spirit will prevail to that manifested at the Lyceum Conference at Dewsbury. In essentials Unity: In non-essentials Toleration: In all things Charity.

"THE PENDLETON REPORTER" recently devoted nearly a column to a very good report of the speeches delivered at the propaganda meeting held at Pendleton, in connection with the last executive meeting of the National Federation. Mr. S. S. Chiswell was chairman, and addresses were given by Mr. A. Kitson, Mr. P. Lee, Mr. Sudall, Mrs. Wallis, Mr. W. Johnson, and Mr. F. Hepworth.

MRS. YEELES speaks in high praise of the Lyceum Anniversary Flower Services at Newcastle-on-Tyne. She says: "There were about eighty lovely children, mostly dressed in white, arranged on the platform, which was like a floral bower, supported at the entrance by their guardians. Each one took their parts perfectly, from little four-year-old dot to the oldest. Great credit is due to the Lyceum workers for the artistic manner in which everything was arranged. I feel that the work has indeed been blest. My husband, two daughters and I were well repaid for our visit."

MAGNETIC AND HERBAL TREATMENT.—"I was troubled for years with weakness in my right leg; the veins were very much swollen and the leg discoloured. I unfortunately knocked it, and caused three small wounds near the ankle. The pain was almost unbearable, but nothing would induce me to go to a doctor for fear he would cut it, and experiment upon me. I attended a meeting at Canning Town, London, and Mrs. Weidemayer's guide caused her to magnetise me two or three times a week for about three months, and recommended me a plaster and simple herbs, until my pains were relieved and the wounds were healed. I trust this may be the means of others being benefited in a similar way.—S. Leach, 10, Albert Street, Brunswick Road, Poplar, London, E."

WE HAVE TAKEN THE OPPORTUNITY of a visit to Cardiff, and the kindness of Mr. and Mrs. Holleyhead, to get a few days rest at Ilfrcombe, the beautiful queen of watering places, where we are enjoying the balmy breezes, the bright sunshine, and beautiful scenery. Spiritualists who are longing for change of air and scenery cannot do better than visit this charming resort, especially if they desire to get away from the crowds and ramble along the sea, or in the verdant country lanes. They will find cleanliness and every convenience and comfort at Mrs. Holleyhead's Marine Boarding House, close to the pier. She is almost the only known Spiritualist in the place, and will be glad to make friends welcome. We can most heartily recommend Ilfrcombe to our readers, and wish we could prolong our stay to secure much-needed relaxation, and relief from the brain weariness, which has for some time past made work a misery. However, every day is doing us good, and we hope to be well and fit for harness again after the Cardiff duties are fulfilled.

TO CORRESPONDENTS.—Zena: Thank you; will use. Contributions welcome.—Truthseeker: That spirits while yet in the body *can* and sometimes *do* manifest at a distance from the sleeping "form" is proved, we think, beyond doubt; but the trivial, commonplace details you refer to seem to us, while not invalidating the experience, are unsuitable for publication. As regards your second query—No, we never heard of such a thing before; it does not seem very probable, but "one never knows."—A Convert: We should not recommend you to sit alone. There are surely some Spiritualists in Swansea who would help and advise you.—J. Downham: Many thanks. Obscure individuals who wish to gain notoriety often seek to attain their ends by attacking Spiritualism. Who is Mr. Dox? We never heard of him before. Judging by the report of his talk he is a champion in the art of dealing out the truth with parsimonious frugality. There is nothing to answer when assertions are made to do duty for evidence.

PERSONAL APPEAL.—"Spiritualist Lyceum, East Parade, Keighley. Dear friends,—The Society of the above place have arranged to present to Mr. Joseph Clapham and Mr. Timothy Judson (two valued workers in our cause for over 40 years) oil portraits of themselves, for their untiring labour in connection therewith, and for this purpose a committee has been appointed to obtain the requisite funds to accomplish this object. We therefore desire to lay our appeal before you. During the time the above-named persons have been publicly connected with our cause, and especially during the earlier years of our movement, owing to its unpopularity, much public opprobrium has been heaped upon these old and much-valued workers, but through all they have never wavered nor turned aside from the cause, and we feel that now, in the decline of their earthly career, some recognition of their past services ought to be made, and to this end we cordially invite a subscription from you, and, however small the amount, it will be thankfully received and duly acknowledged (in the columns of *The Two Worlds*) by any of the following, viz., Mr. J. J. Morse, 26, Osnaburgh Street, Euston Road, London, N.W.; Mr. E. W. Wallis, 73a, Corporation Street, Manchester; Mr. John Pickles, President, 14, Heys Gardens, South Street, Keighley; Miss Greenwood, Treasurer, 79, Emily Street, Keighley; and Mr. Albert Barnes, Hon. Secretary, 129, Long Lee, Keighley."

IN MEMORIAM.

"GONE to join the angels," David (aged 20), the beloved son of James and Annie Taylor, who passed to the higher life on June 11. The mortal remains were interred in the Accrington Cemetery on the 14th. Mrs. Rennie, who conducted the service at the house, after a hymn had been sung, offered up a beautiful invocation. Several hymns were sung at the grave side, and Mrs. Rennie delivered a short address, telling all present that our dear brother well knew where he was going, and showed that Spiritualism takes away all fear of death.—A. S. B.

PASSED TO THE HIGHER LIFE, Mary Ellen, the beloved wife of Northern Marshall, Tuesday, June 12th, 1894, and was interred at Rastrick Cemetery, 15th, by Mr. J. Armitage, of Dewsbury, in a very impressive manner. A large number of Spiritualists attended the funeral.